

THE MEN'S
TRAINING CLASS

A WORKABLE PLAN
AND
TEN PRACTICAL LESSONS

(SEVENTH EDITION)

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Foreword

The increased interest which is being manifested by many congregations in training men for leadership in the church is encouraging. Efficiency in taking a public part in the worship and in teaching Bible classes does not just happen. It is the result of study and diligent effort. A church is neglecting an important part of its work if it does not encourage the men to prepare themselves to assume the responsibilities which God has placed upon them in the work and wor-

Having felt the need of a class book to be used in training work and having talked with numbers of brethren who recognize the same need, I have decided to offer this series of lessons. I have tried to write just as I would talk to such a training class. If a class is to use this book as a guide in its study period, each member should have a copy. The lessons should be carefully studied at home and the student should come to class prepared to answer the questions listed.

If one brother in Christ receives encouragement in his efforts to be a more useful servant in the church of the Lord by having studied these lessons, my time and labor will have been well-spent.

The Author.

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Suggested Plan For Training Class Program

Making The Announcements

Song led by	
Prayer by	
Scripture reading by	
Scripture reading by	
Five-minute discussion of readers by whole class	
Prayer by	
Twenty-minute Study period. (Using lessons in this book as a guide.)	
Ten-minute Bible talk by	
Ten-minute Bible talk by	
Five-minute discussion of speakers by whole class	
Assignments for Next Meeting.	
Song led by	
Prayer by	

Note: The director of the class may wish to change the number of readers, time limits, number of speakers, etc. The above is a plan that has worked well in classes which the author has conducted. Whatever the time-limits set for the speakers and class discussions, it is important that they be regarded. Appoint a time-keeper each night and let him ring a bell or tap the desk when the time is up. The instructor should show the same regard for time-limits as others when he is leading a class discussion. This is important to the interest and enthusiasm of the class. After the ten lessons in this book have been covered, additional speakers and/or readers would be appointed to take the place of the study period. It is well for the class director to keep a record of the men used on the program in order that he may try to give all equal turns at doing various things. After the men have appeared before the class for a sufficient number of times to get accustomed to reading or talking in public, they should be given an opportunity to speak to larger groups as the Wednesday night audience. Also, it is well to give them experience in teaching by using them as substitute teachers until they can be given a regular class.

Lesson One

I. THE PURPOSE OF THIS CLASS.

It is not the purpose of this class to make preachers, teachers or elders out of all who attend. It is true, however, that some may be encouraged and developed in doing these great works, but it is not the primary purpose of this class to fit all who attend for the performance of these duties. Therefore, if you have no desire to preach, teach a class, or to serve as an elder of the church, do not conclude that there is no benefit for you to derive from the class. There is plenty to be gained from attending this class as you will see from the following description of its purpose.

The purpose of this class is —

1. To help you to learn to do in the work of the church that which you would like to do, but feel that you could never do. Work in this class will give you and others the opportunity to discover whether or not you have the ability to do that which you would like to do. It will help you to satisfy the desire which you have to do more in the work of the church.

2. To help you to do that which you are now doing but which you would like to be able to do better.

3. To help you to be prepared to do work in the church which you may never expect to do but which may be forced upon you some day through unexpected circumstances. You may find yourself in a small congregation where your leadership will be all that the congregation will have.

4. To help you to be prepared to recognize opportunities in the vineyard of the Lord which you may be overlooking daily. Training which you will receive in this class will help you to "be ready unto every good work." (Tit. 3:1.)

5. To help you to be convinced that you are neither too old nor too young to develop into greater usefulness in the church. In most cases it is not lack of ability or scarcity of material which causes men and boys in the church to hesitate to try to take a public part such as reading the Scriptures, teaching a class, making a talk, leading in prayer, leading singing, etc., but rather the fear of failure. Few realize that the greatest of all failures is that of not trying! When one does his best he has not failed, no matter how feeble his efforts. By trying, he has succeeded in doing something worthwhile. And each trial will be a new and more glorious success. The more he tries, the less he will fear failure. Instead of continuing to suffer embarrassment when a mistake is made, he will soon find himself accepting each error as a challenge to do better the next time.

It shall not be the purpose of this course of study to set forth a fixed set of rules for speaking. It is the hope of the author that he may be able to offer helpful suggestions, simply stated and as practical as possible. A list of books on the subject of Public Speaking will be given as recommended reading for those who may be interested in a more extensive and technical study in this field.

II. ESSENTIALS TO CHRISTIAN SERVICE.

1. Christian character. Since we are interested in preparing for greater service as Christians, it is well that we consider, at the outset, some things that are essential to serving in a public way as members of the church. Christian character has been listed as the first one because this is logical. Until a member of the body of Christ is earnestly endeavoring to live the Christian life, he should be ashamed to appear in public as a leader of any kind in the work of the church. People who know of his ungodly living will have no confidence in him and he will prove to be a stumbling block in the way of others. Paul wrote to Timothy: "Take heed to thyself, and to thy teaching." (1 Tim. 4:16.) He charged the elders of the church at Ephesus as follows: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops . . ." (Acts 20:28) It is significant that in both of these cases he placed first emphasis upon personal living. The proper place to begin an effort to develop as a servant of Christ is with Christian living. The talk you make or the prayer you lead will carry far greater weight if those who are in the audience have confidence in YOU because of what you are!

2. A knowledge of the truth. This does not mean that you must know the Bible from "cover to cover." It does not mean that you must be able to quote long passages of Scripture. But, it does mean that when you stand before a group to teach a lesson, or to make a talk, you should know as much as you have been able to learn by careful study what the Bible teaches on that subject. The teacher who openly admits in his introduction that he has not prepared his lesson might as well sit down for all the good he will do. And the teacher who may be unprepared but tries to conceal his ignorance of the subject will not hold the attention of his audience for very long. Study the Bible on the subject you are to talk about so you can talk with confidence, sincerity and humility.

3. A desire to serve. If you really want to serve, you can. In all probability, you will find that you will not only be able to do all that you desire to do, but you will learn to do far more than you now imagine that you could ever do. Learning to take a public part in the work of the church is like learning to do anything else well. If

the desire is not there, you will not have the necessary interest to stimulate effort. But, if you really WANT to improve, YOU will be more surprised than anyone else at the progress you will show in the course of six months. Try it and see!

III. SUGGESTIONS.

Class Motto: "I will try!" No "high pressure" will be used on individuals to get them to serve on the program, but encouragement will be given in every way possible. If there is some particular work you are especially desirous of doing, tell the class instructor so he can keep this in mind in making assignments. It may be that you wish to have practice reading Scripture or leading singing, etc. If the instructor knows about this, he can give you frequent assignments for doing that. When asked to do any thing, even if it be something you have never tried before, just say, "I will try!" and, so far as you are concerned, the class will be a great success.

When you stand before the class to do anything, just remember that "there is nobody here but us." Most, if not all, of those present are "in the same boat with you." Nobody will ridicule you. All are in sympathy with you and are anxious to see you develop.

When assigned to read a passage of Scripture, acquaint yourself with the text. This can be done in but one way and that is by reading it over and over until you are familiar with its contents. Before you can read in such a way as to express thought; you must know what the thoughts are. Practice reading aloud at home. Stand before the mirror and read to yourself. The best practice for oral reading is to read orally.

When assigned to make a talk, have something to say and say it. Thoughts do not work themselves into a speech, they must be put there by the speaker. Devote as much time and thought as you can to the preparation of your talk. When you stand before the class, remember that no one knows as much about your subject as you do. If you leave out a little of it, the chances are no one will ever know it. If you get the thoughts a little disarranged from the original plan you had in mind, few, if any, will ever notice that.

When assigned to lead in prayer, remember that you are talking to God and not to man. If the prayer is within Scriptural limits and from a sincere heart, God will accept it regardless of what men may think of it. A lesson will be devoted to suggestions for leading a public prayer.

Take part in the periods of open discussion. Feel free to offer suggestions to others in the class, but always manifest the right spirit. Request discussion on any point in which you are especially interested or feel the need of.

Questions

1. What is the purpose of this class?
2. Give the three essentials to Christian service mentioned in the text.
3. Be prepared to discuss the importance of each of these.
4. What is the Class Motto?
5. If any student is especially interested in learning to do a certain work, what should he do?
6. Why will it help the speaker to remember that we are all here for the same purpose?
7. What should one do who has been assigned a passage of Scripture to read?
8. Mention some things to remember when assigned to make a talk.
9. What two things are necessary to make a prayer acceptable to God?
10. How will we be able to have profitable periods of "open discussion" in this class?

— NOTES —

Four C'S OF ANNOUNCEMENTS

1. Be Clear — Words understood by all.
2. Be correct — Don't exaggerate.
3. Be complete.
What
When
Who
Why
4. Be concise.

Lesson Two

I. WHAT IS PUBLIC SPEAKING?

When you and another person sit down and talk about some subject in which you are both interested, you are carrying on a conversation. It may happen that you are better prepared to discuss the subject than the other person. You have some information which you desire to impart to him. Or, it may be that he seeks the information which he thinks you have. So, because of this you do most of the talking. You may talk for thirty minutes or an hour without the other person's oral comment, but, just the same, he is participating in the discussion. He is thinking as you talk. He weighs the thoughts which you present. He accepts or rejects what you have to say. What you have to say makes some impression upon his mind. While you are talking, your behavior is natural. The tone of your voice, your facial expression, your breathing, and the movements of your hands are under the control of your mind. All of these are brought into action in such a way as to make what you are saying more effective.

While you are thus talking to this one friend, suppose other interested individuals come along and sit down with you to listen to what you have to say. This continues until there are fifty present. All fifty are just as interested as the first person. All wish to hear what you have to say on the subject. The only difference being the need for increased volume as you speak in order that all may hear and it is better for you to stand as you talk so all may see. However, what you are trying to do now is exactly the same as what you were attempting when you were talking to one person. So, your tone of voice, facial expressions, breathing, and gestures should still be controlled by your thinking in order that your speech may accomplish the desired purpose of getting your thoughts across to the hearers. The principal difference in what you are now doing and what you were doing before the forty-nine late-comers arrived is that you are talking a little louder and you are standing instead of sitting. What you are saying is the same; the way you are saying it is the same. What is there to be afraid of?

II. WHAT MAKES A SPEECH EFFECTIVE?

Briefly stated, an effective speech is one which holds the attention of the audience and one which has been the means of conveying thought to the audience. It is a mistake to think of a speech as a mere public performance. (The speaker who forgets that his audience is an important part of his speech will fail.) The speech you are making is important only in so far as it affects your listeners. If you do not

→ speak in such a way as to convey your thoughts to them, provided they make an effort to understand you, your speech is a failure. Many of the comments often heard after a speaker has finished reveal the reasons why some speeches are ineffective. Consider the following remarks about a speaker or his speech: "I thought he would never quit." "He was too deep for me!" "He used too many big words." "I never could get what he was driving at." "His speech was too rambling." "He repeated too much." "He stumbled around with too many 'ers' and 'uhs' and 'ahs.'" "He talked in a monotone." Someone has suggested that the way to make a good speech is to "have something to say—say it—then quit."

1. It is certainly important that we have something to say. One who is not willing to make the effort to be prepared to talk should be honest enough with his would-be audience not to accept the responsibility of speaking to it. Every minute that a speaker uses in actually saying something worthwhile represents hours or days, and maybe even years of preparation. It is one thing to stand before an audience and "talk", but to stand before an audience with something to say is quite a different matter.

2. Even though the speaker's mind may be filled with valuable thoughts, gathered from careful preparation, if he fails to present them effectively, they may be lost to his audience.

3. One of the most important things for any speaker to know is when to quit. The author well remembers the fatherly advice which he received from an old preacher a few days before he preached his first sermon. The old preacher said: "Don't preach with the idea of filling in a certain amount of time. Have your lesson filled with truth well-arranged. Preach your sermon to save souls and quit when you are through." If you are speaking without a time-limit having been fixed, do not feel that you are at liberty to talk forever. Be practical. Use enough time to get your thoughts over and sit down. If you have been asked to keep your talk within a certain time-limit, do so without apology. It is a mark of conceit for a speaker to feel that the audience wants others to "boil it down" but will be glad to hear him "roll on and on!" It may also show a lack of preparation when the speech is prolonged. It takes much more study to be able to present a number of thoughts in twenty or thirty minutes than it does to present the same number of thoughts in an hour or more.

III. "WHAT SHALL I TALK ABOUT?"

→ When left to choose your own subject, the choice you make will have much to do with how well you succeed. First of all, think of subjects that are important to those to whom you are to speak. From this list choose a subject in which you are interested. Regardless of how important it may be, if you are not interested in it you need not

expect to be able to interest your audience. In the third place, select an important subject in which you are interested and which you are capable of handling. You may be interested in some important subject which it would be unwise for you to attempt to discuss publicly until you have had more experience. So, use common sense in selecting your subject.

IV. "WHERE SHALL I GET MATERIAL FOR MY TALK?"

Since this is written as a guide to training classes in connection with the work of the church, suggestions as to where material for Bible talks may be found claim our interest. The first place to go for material is to the Bible. However, many good books have been written which prove helpful in preparing talks on various Bible texts and subjects. Elsewhere in this volume, a list of good books will be found. It is important that you have a good copy of the Bible with references, maps, concordance, etc. In addition to your Bible, a good Bible Dictionary and some commentaries are useful. Ideas and suggestions for talks may be found in sermon outline books and old issues of Gospel Quarterlies and Teacher's Annual Lesson Commentaries. The last two named may be found laying around in most homes of families that attend Sunday morning Bible study.

Questions

1. When two persons sit and talk, what is taking place?
2. When one does most or all of the talking, is the other person taking any part?
3. While the speaker thus talks to one person, what happens to his voice, his breathing, his facial expressions, and his hands?
4. What is the real difference in talking to one person and in talking to a large group?
5. What makes an effective speech?
6. How do the comments frequently heard after a speaker has finished reveal the reasons some speeches are not effective?
7. Discuss some of these comments.
8. What are the three important things about speech-making?
9. Mention some things which should influence the speaker in choosing a subject.
10. What are some good sources of material for preparing a talk?

Lesson Three

I. "WHY AM I AFRAID?"

When a person first begins to appear before an audience it is only natural that he should suffer some stage fright. The extent to which one is frightened may vary with different individuals, but most persons experience some fear at the first. Some may never completely overcome all fear. More will be said of this later.

A little reflection will help you to realize that there is not much to fear when you stand to address an audience.

1. There is no need to fear the audience. There are not many occasions in this country when the speaker has grounds to fear that someone in the audience will seek to harm him. True, there may be those who disagree with what he says and some may even become offended, but even then there is no cause to fear that they will attack you bodily. To express your convictions is your constitutional right. Nothing to be afraid of from that standpoint.

2. It may be that you fear failure. If you have prepared a lesson which consists of truth and you do your very best to put it over to your audience, there is one sense in which you have not failed even if you should fail to impress your audience. You have, at the least, succeeded in TRYING! The very fact that you have made an effort to teach the truth of God is a victory for you. It will place you in a better position to be more successful with your audience the next time.

3. If you fear because you feel the lack of preparation, you can lessen this cause of fear by giving your best in the preparation of your lessons. However, some fear of failure may prove helpful. So long as you recognize the danger of failing, you are apt to be more diligent in your preparation. Too much self-confidence can be detrimental. You need enough self-confidence that you will try, but not enough to keep you from doing your best.

4. One thing which may contribute to stage fright is self-consciousness. The speaker divides his attention between his speech and himself. He thinks of his hands until they feel as large as hams of meat. The more he thinks of what to do with them, the larger they feel. He feels a slight shaking of the knees and he wonders if the audience sees his shaking trousers' legs. The more he wonders about this, the more his knees shake. Most of this type of fear is the result of his own imagination. The audience is not concerned with the size of the speaker's hands, but rather with what he has to say. So, strive to give your speech first place in your thinking and the more you concentrate on it the smaller your hands will feel and the quieter

your knees will become until you are no longer more conscious of them than when you are engaged in a conversation with one person.

II. "HOW MAY I OVERCOME FEAR?"

By careful consideration, learn the things you need to do and the things you need to overcome in order to improve your efforts. Having learned your needs, make a determined effort to improve along these lines. This will give you confidence.

Learn how to prepare your talk and work diligently at preparing it. Use every opportunity you have to speak. Most mistakes in speaking can be corrected through practice. The only place to learn to swim is in the water. You may read a whole library of instructions on swimming, but if you never practice you will never be able to swim. Given enough practice and the average individual can swim well with but little instruction. The same is true of speaking in public. Books by the dozens may be read on rules and theories governing the art of public speaking, but without practice one can never expect to learn to talk in public. A little instruction and a lot of practice is far better than much instruction with little practice. So, practice, practice, practice!

Don't expect a miracle by expecting your fear to disappear suddenly. It will gradually decrease as you continue to practice speaking. However, if you never succeed in overcoming fear completely there is nothing to be alarmed about. Famous actors, great preachers and others have been known to suffer some from fear at times as long as they lived. However, one who never overcomes it completely can learn to "live with it" in such a way as to keep it from being a hindrance.

Questions

1. Is it unnatural to suffer some stage fright, especially in the case of beginners?
2. Why is there no need to fear the audience?
3. In what way can one who tries always feel that he has succeeded?
4. If one's fright is caused from fear of lack of preparation, what can he do about it?
5. What is the best remedy for self-consciousness?
6. Discuss the three suggestions for overcoming fear.
7. Can one learn to speak merely by studying books?
8. Which is better, a little instruction and a lot of practice or much instruction and little practice?
9. Do all speakers eventually overcome all feeling of fear?
10. In what way can a certain sense of fear be helpful?

Lesson Four

I. THREE MEANS OF EXPRESSION.

As was pointed out in Lesson One, public speaking is the art of one person conveying the thoughts of his mind to the minds of the audience. To do this he must give expression to his thoughts. This is done in three ways, by words, tones, and gestures.

Words — what we say.

1. The speaker should cultivate the practice of selecting the proper words to express his thoughts. Efforts should be made to enlarge and improve the vocabulary. Frequent use of the dictionary when reading and while preparing a talk will help in this respect.

2. The words we use should be correctly pronounced and distinctly spoken. The effectiveness of the speech will depend to a great extent upon the clearness of the words spoken. Words that are chopped off, or slurred, or flatly spoken will do much to destroy the effectiveness of the speech. Don't "chew your words!" Open your mouth and speak out!

Tones — how we say it.

1. The tone of the voice does much toward revealing the attitude of the speaker's mind. Emotions of joy and sorrow, anger and pity, hostility and friendliness are expressed by tone color or the lack of it.

2. True tone color is regulated by the mind and by natural breathing. It is not to be affected by intentional and mechanical handling of the voice. To thus affect tone color often becomes offensive to the hearer. It may make the speech ineffective by causing the audience to doubt the sincerity of the speaker.

3. Cultivate the practice of deep breathing. This will help to enrich the tone of voice.

Gestures — how we act when we say it.

1. Definition of "gesture": "A motion of the body or limbs expressive of sentiment or passion; any action or posture intended to express an idea or a passion, or to enforce an argument, opinion, etc." (Twentieth Century Dictionary.)

2. A gesture should be the result of the body giving expression to the speaker's frame of mind in a natural way just as the tone is the result of the effect of the speaker's attitude of mind on his voice. Gestures should not be mechanical. If the speaker relies upon carefully planned gestures, he may get confused and make the wrong gesture at a given point in his speech. Or, like one speaker is report-

ed to have done, he may hit the table with his fist several seconds after his strong point has been made. Actually, gestures should never be made except when the speaker feels the need of them to emphasize the thought he is expressing.

II. AVOIDING A MONOTONE.

With reference to the art of speaking, the Twentieth Century Dictionary defines "monotone" as "a sameness of sound, or the utterance of successive syllables in one unvaried key, without inflection or cadence." Nothing is more distracting when listening to a reader or a speaker than for him to "grind" along in the same tone with no rising or falling of the voice on key words and at the end of a sentence.

Textbooks which are designed to train the students as professionals in the art of public speaking devote pages to a discussion of inflection, change of pitch, pause, loudness, phrasing, etc. Those interested in a careful study of these elements of expression should read such books as are listed on another page. But for the average student in this course of study, a number of general statements will suffice.

No fixed rules for lowering or raising the voice while reading or speaking can be set forth. The best readers and speakers are those who THINK and FEEL. That is, if the speaker has a clear grasp of the thoughts to which he is seeking to give expression and if his emotions are controlled by those thoughts, the change in thought and feeling will naturally call for a change in pitch. There may be cases where, because of a physical defect, one's voice may be lacking in flexibility and for this reason it is impossible to give natural expression to one's thoughts and feelings through the modulation of the voice. But, in most cases those who read or speak in a monotone do so because they do not have clearness of thought and/or do not "feel" what they are attempting to present.

In view of the foregoing general statements, the following suggestions are offered:

1. Before attempting to read or speak, become thoroughly acquainted with the thoughts you are to present. Form a mental picture of the ideas. Remember, you cannot give to others that which you do not have. It is impossible to present with clearness ideas and thoughts to others which you do not have clearly fixed in your own mind.

2. "Feel" your thoughts. If you are to present a talk in which you wish to convince your audience that a certain proposition is right, you must first be thoroughly convinced within your own mind that the proposition is true. If you are seeking to warn your hearers a-

gainst some impending danger, you must first be fully aware of the danger. If you are presenting a message of joy or of sadness, unless you feel happy or sad about it, as the case may be, your delivery will lack force and in all probability you will grind along in the same tone of voice.

3. Be yourself. Being yourself includes giving way to your own frame of mind while speaking. If you try to plan ahead of time just when and where to raise or lower your voice, etc., you will be mechanical and unnatural in your delivery. This will tend to destroy the effectiveness of your speech. It is good to watch and listen to good speakers for the purpose of learning by observation, but it is a mistake to try to "copy" another speaker. The result of such an effort will be a double failure. (1) You will fail to be like the speaker you are trying to copy. (2) By trying to be like him you will fail to do the best of which you are capable. So, be yourself! But, seek to be yourself developed and improved.

4. Again, we emphasize the value of practice. Just as stage fright and other hindrances can be conquered by practice, so it is with learning how to handle the voice properly. Read about it if you wish. This is good. But, all of your reading will be in vain without diligent practice. So, use every opportunity this class and other occasions afford you to practice, practice, practice!

Questions

1. After all, what is the art of public speaking?
2. What are the three means of expression?
3. What is one good way of improving the vocabulary?
4. How should our words be spoken?
5. Why is the tone of voice important?
6. How is true tone color regulated?
7. What is the best rule for making gestures?
8. What is a monotone?
9. Who are the best readers and speakers?
10. Give some suggestions for avoiding a monotone in speaking and reading.

— N O T E S —

Lesson Five

I. POSTURE.

This has to do with the position of the body while before an audience. Such questions as "How should I stand?", "What shall I do with my hands?", "Should I move around or stand still?" often give the beginner great concern.

The following suggestions should prove helpful:

1. Try to be as natural as possible in the way you handle yourself on the platform, yet never allow your "naturalness" to reach the point of carelessness.

2. As a general practice, one should stand erect, holding his head up enough to be able to look at his audience so as to keep his contact with the hearers while, at the same time, he should avoid "looking down his nose" at his audience. The position of the body should be changed enough to avoid the appearance of stiffness. If speaking behind a stand, it is well to hold to it occasionally, but NEVER lie down on it! The speaker should be enough at ease to move his feet at times, even taking a few steps in one direction or the other. However, not many speakers can hold the attention of the audience while they pace back and forth constantly.

3. One thing that is almost certain to divide the attention of the audience between the speaker and his actions is for him to constantly twirl his glasses, play with his handkerchief, thumb a piece of crayon from one hand to the other, etc.

4. The speaker should seek to cultivate the practice of handling himself in such a way as to help emphasize his thoughts rather than to detract from them.

5. This is something else that must come with practice. Learn to think on your feet. This will help you to be more at ease and to assume the proper position on the platform. The only way to learn to think on your feet is to give yourself the opportunity by appearing before an audience.

II. GENERAL SUGGESTIONS

When your time comes to speak, walk to the platform briskly with the appearance of alertness. Do not run, but do not drag your feet. Step with determination.

As you take your position, take a deep breath. This will serve to relax your muscles and add force to your first statements.

As you wait for attention, look your audience over. This will help you to command attention and it will give you the needed feeling that, while you are addressing the audience, you are the master of the situation. Never go before an audience without giving attention to your appearance. Neatness of appearance will do much toward gaining the respect of your audience. In addition to clean hands, clean and well shaven face, see that your hair is combed. Your clothes need not be the finest, but they should be clean and well pressed. The dust should be brushed from your shoes. Put all pens and pencils in the INSIDE pockets of your coat. Never get before an audience (whether it be to speak, read, lead the singing, to help serve the Lord's supper, or to usher) with a Sunday School quarterly or some other book or paper sticking out of your pocket. Surely some place can be found to store it while you are before the audience!

Questions

1. What is meant by "posture."
2. In seeking to be natural, what should be avoided?
3. The teacher should lead the class in a discussion of the "general suggestions" listed in this lesson.

— NOTES —

Lesson Six

I. THREE TYPES OF BIBLE TALKS.

1. **Textual.** The speaker selects a verse or a few verses of Scripture as his text and starts from it in preparing the lesson to be presented. The topic for the talk is suggested by the text; also the field of thought to be covered is determined by the nature of the text.

2. **Topical.** The speaker selects a topic to be discussed. He may choose to talk on the subject of "Love," or "Obedience," etc. In such a lesson he endeavors to present in logical arrangement that which the Bible teaches upon the subject. In choosing a topic, the speaker should take the circumstances into consideration. He should consider the needs of his audience. He should also take his own knowledge and ability into consideration. For example: A beginner might do an excellent job speaking on the subject of "Faith" whereas it might be unwise for him to undertake to speak on "The Sin Against The Holy Spirit."

3. **Expository.** The speaker attempts to explain or analyse a verse, or a paragraph, or even a chapter. Those who have had little experience may find it easier to present this type of lesson. A beginner can usually draw excellent lessons from the account of the Prodigal Son, or the Rich Fool, or the Parable of the Sower. One thing to be avoided in attempting this type of talk is that of becoming tedious to the audience by giving too much attention to minor details.

II. OUTLINING YOUR TALK.

An outline is simply a brief summary of the thoughts you plan to present in logical arrangement. An outline should be kept as simple as possible. Different preachers have their own plan of outline. Most of the plans that are used are similiar in style. To help you learn to outline your lessons in order that you may be able to present them with greater clearness, the following plan is suggested:

1. **TITLE.**

2. **TEXT.** List reference of Scripture to be read.

3. **INTRODUCTION.** Appropriate remarks in greeting audience and introducing the subject. The aim or purpose of the lesson should be given here. Any definition of the terms contained in the title, etc.

4. **MAIN DIVISIONS.** These should be arranged in logical order. Limit the number of main divisions as much as possible but use the necessary number to fully develop the subject. It is well for

the beginner to plan talks which need only three or four main divisions.

5. **SUB-DIVISIONS.** These consist of minor points given in support of the main divisions. Sometimes it is necessary to subdivide the sub-divisions.

6. **CONCLUSION.** Final application of the lesson to the audience. Present an appeal to the hearers to act on the truths which have been presented.

The following form for this plan is suggested:

TITLE

Text:

INTRODUCTION:

- 1.
 - 2.
 - 3.
- Etc.

I. MAIN DIVISION

A. Sub-division.

1. **Sub-division.**
 - a. **Sub-division.**
 - b.
 - c.

- 2.
 - 3.
- Etc.

B.

- 1.
 - 2.
- Etc.

II. MAIN DIVISION

A.

- 1.
 - 2.
 - 3.
- a.
 - b.
 - c.

ETC.

CONCLUSION:

Study the form of the outline given below.

CHRISTIAN GROWTH

Text: 1 Peter 2:1-3.

INTRODUCTION:

1. The text tells us that it is possible for God's children to grow.
2. It tells us that it is God's will that they should grow.
3. It tells us how we may grow.

I. IMPORTANCE OF GROWTH.

- A. As seen in the natural realm.
 1. The plant bears fruit only through the process of growth.
 - a. Corn.
 - b. Apple.
 2. Full-grown animal comes only through growth.
 3. An infant grows to be a man.
 - a. Do not expect as much of an infant as we do of a grown man
 - b. Neither do we expect infants to remain infants forever.
- B. As seen in the spiritual realm.
 1. Impossible to have a strong and well developed child of God without Christian growth.
 2. God does not expect as much of a new-born babe in Christ as He does of older members.
 3. Neither does He expect to see His children remain babes.
 - a. When growth is not evident, He is displeased. (Heb. 5:11-13.)
 - b. Example: Laodiceans. (Rev. 3:14-22.)

II. ESSENTIALS TO CHRISTIAN GROWTH.

- A. In this respect, also, spiritual growth is comparable to physical growth.
- B. The proper food.
 1. Proper dieting consists of eliminating the wrong kind of food and including the right kind.
 2. Instructions for doing this are given in the text.
- C. The proper environment.
 1. Physically, this consists of ventilation, lighting, sanitation.
 2. Spiritually, it consists of avoiding evil in all forms. (1 Cor. 15:33; Rom. 12:9.)
- D. The proper exercise.
 1. Without it the physical body cannot develop and remain strong.
 2. Same is true of the spiritual man. (Heb. 5:11-14.)
 3. Spiritual exercise consists of —
 - a. Prayer. (2 Thess. 5:16, 17.)
 - b. Worship. (Matt. 4:10; Heb. 10:25.)
 - c. Self-denial. (Matt. 16:24.)
 - d. Service. (Mk. 9:35.)
 - e. Stedfastness. (Acts 2:42; Jas. 1:2-4.)
- E. The proper clothing - humility. (1 Pet. 5:5.)

III. SOME BENEFITS OR ADVANTAGES OF CHRISTIAN GROWTH.

- A. Ability to discern good and evil. (Phil. 1:9, 10.)
- B. Fruit-bearing. (Phil. 1:11; Col. 1:9-11.)
- C. Ability to teach others. (Heb. 5:11-14.)

CONCLUSION:

1. It should be the desire of every child of God to become and to be the strongest Christian it is possible for him to be.
2. To sinners: Before you can experience Christian growth, you must first become a Christian. (Briefly relate the terms of pardon to an alien sinner and appeal to those in the audience.)

III. THE PROPER USE OF NOTES.

The author recommends, unreservedly, the practice of making a written outline of the lesson to be presented. This will make for unity. It will serve to discipline the speaker in his presentation of the lesson. The speaker who prepares his lesson from an outline which he has written out is far less likely to ramble in his talk than the man who makes no written outline.

Whether one carries his notes to the platform and refers to them as he speaks is purely a matter of choice. However, given a sufficient amount of time to make preparation, the average speaker can train himself to speak more effectively without notes. If one prefers to use notes as he speaks, he should train himself to look at them as little as possible and then to do it as inconspicuously as possible. Do not allow your notes to become your master.

Questions

1. Name the three types of Bible talks.
2. Explain the difference in them.
3. What are some of the things to be remembered when choosing a topic?
4. What type of talk can the beginner use to advantage?
5. What should be avoided when using this method?
6. What is an outline?
7. Give the plan suggested in the lesson.
8. Discuss each item of this plan.
9. Discuss the value of making a written outline.
10. What about using notes while speaking?

Lesson Seven

I. LEADING IN PUBLIC PRAYER.

Prayer is important and yet in our assemblies for worship we often treat it as though it were "a necessary evil." The one who leads the prayer may mumble so that he can be heard only a few feet away. Sometimes the only way the audience knows that the prayer has been finished is by the rustling of the audience as the people gradually "catch on" that the brother has finished. In other cases, the prayer may be so poorly worded that it is difficult for the hearers to comprehend it and follow the leader. On other occasions the wording of the prayer may be so inappropriate as to miss the mark altogether.

It is not the intention of the author to be critical of those who do their best with sincerity of heart to lead an audience in prayer. However, there are a number of "little things" that need to be watched. With a little thought and effort, the average man can help to draw the worshippers closer to God by the way he directs their minds in prayer. The author assumes that those who are engaged in this course of study understand that, for any prayer to be acceptable to God, it must be from a sincere heart and must be within Scriptural limits. This discussion has to do, primarily, with the oral part of the prayer. When a man attempts to lead a congregation of worshippers in prayer, he is definitely under obligation to proceed in such a way that his congregation can be led by him!

II. HELPFUL SUGGESTIONS.

1. Do not pray too long. Some of the most impressive prayers in the Bible are short. Your ability to lead the minds of all in the audience is limited to a few minutes. It is not necessary to go into a lot of minor details and explanations in your prayer.

2. Speak out with enough volume to be heard by the person who is the farthest from you in the building. Remember, if the audience can't hear what you say, you are not leading the people in prayer. Don't stick your head down between the benches and cover your face with your hands and expect to be heard by many. The face should be lifted enough to send your voice out over the audience. Pronounce your words distinctly.

3. Try to avoid repeating certain words or expressions over and over in your prayer. Some who lead in prayer fall into the practice of beginning or ending every statement with the same expression. This makes it more difficult for the audience to concentrate on what you are saying.

4. An orderly and simple presentation of the things that are in

our hearts may be cultivated by keeping in mind what prayer is. It is simply talking to God. This talk to God should consist of the following elements: praise, thanksgiving, confession of sins, petitions, for ourselves and others.

5. Prayer should not be used by the leader as a means of getting someone in the audience "told" on some point. Preaching should be done in sermons and not in the prayer. So, do not preach a sermon on baptism, the evils of denominationalism, the importance of attending worship, etc., in your prayer. Remember that you are praying to God WITH the audience instead of praying TO the audience.

Questions

1. What are some things which may keep the audience from following the one who leads the prayer?
2. When one attempts to lead a congregation in prayer, what is his obligation?
3. What about lengthy prayers?
4. What should determine the amount of volume in leading a prayer?
5. Discuss the matter of needless repetitions.
6. What are the essential elements of an acceptable prayer?
7. How may we cultivate the practice of presenting our thoughts in a prayer which is orderly and simple?
8. After all, what is prayer?
9. What about attempting to teach the audience a lesson through the prayer?
10. To whom should we pray?

— N O T E S —

Lesson Eight

I. TEACHING A BIBLE CLASS.

The purpose of a Bible class necessarily becomes the purpose of the Bible teacher, to teach the Bible. When you are called upon to teach a Bible class, you are being given an opportunity to have a part in leading souls to learn and do the will of God! No greater opportunity could be desired or expected.

One who may never expect to stand before a large audience and preach from the pulpit can do a wonderful work within the walls of a classroom teaching the Bible to a smaller group.

II. USING THE PROPER METHOD OF TEACHING.

The method will vary in different groups. The aim should be the same in every class, that is, to teach the pupils the truth and to guide them into a life of Christian service. The method used by the teacher should be the one which will best achieve this aim. The method must be adapted to the age, ability and needs of the pupils. Also, another factor in determining the method to be used is the teacher's own natural ability. Some teachers can use one method better than others.

Methods of teaching:

1. The recitation method. By a systematic use of questions, the teacher leads the students into expressing themselves. They recite what they know about the lesson. This method has certain advantages: (1) The teacher is able to learn whether the pupils are grasping the lesson materials. (2) It encourages class participation and individual development. (3) It helps the teacher to know of erroneous impressions in the minds of the students that he may seek to correct them. However, the danger of the pupils' relying upon memorized answers must be guarded against. Also there is the danger of allowing one or two less timid pupils to monopolize the time and give most of the answers.

2. The drill. This is an excellent method for children. Drill them in fundamental facts about the Bible and its contents.

3. The conversational method, or class discussion. Great good may come from the use of this method by the skillful teacher. When another method is being used, it may be good to have a short period of class discussion near the close of each session of the class. The teacher must control the discussion to keep it from drifting away from the subject. There is the danger of lingering too long on one thought or of spending too much time in the discussion of minor de-

tails. The discussion should not be allowed to descend into an endless and aimless wrangle between two or three members of the class.

4. The lecture method. The teacher does most of the talking. This method is more effective in adult classes than in classes of the young. Where the lecture method is used it is well to close the session with a thought-provoking question or two to be discussed by the class or to ask questions from the class to be openly discussed.

III. PREPARING THE LESSON.

The procedure in preparing the lesson and the amount of time spent in preparation must be determined by the nature of the subject and materials, the age and ability of the class, and the method being used.

In addition to his Bible, the teacher should have access to a good dictionary, a Bible dictionary, a good concordance, maps, and a reliable commentary or two.

General Suggestions:

1. Preparation should begin well in advance. Spend a few minutes each day for a week if possible.
2. First get your subject clearly fixed in your mind; then let your subject "get" you!
3. Read the text and the context carefully. Get a thorough understanding of the setting and background of the text.
4. Try to think of questions that some in the class are apt to ask and seek to be prepared to answer them.
5. Make a list of the chief points in the lesson. Plan to emphasize these in your discussion.
6. Each time you sit down to study your lesson, begin that period of study with prayer. Go before the class in a prayerful attitude.
7. Remember that the salvation of some soul may depend upon how well you are prepared to teach the lesson when you stand before the class.

Questions

1. What purpose should the teacher have?
2. Is the work of teaching a small class to be regarded lightly?
3. What are some things that must be considered in selecting the right method of teaching?
4. Give the different methods mentioned in the lesson.
5. Be prepared to describe each method.
6. What should determine the nature of a teacher's preparation and the time spent?
7. What helps should the teacher have at hand?
8. Discuss the seven suggestions listed under "General Suggestions."

Lesson Nine

I. ELDERS OF THE CHURCH.

There is a great need for capable men to serve as elders of the churches of the Lord throughout the world. There are two reasons for the shortage of qualified men to be elders of the church: (1) Few men in the church apply themselves in study of the Bible and diligent Christian living to the extent of acquiring the necessary spiritual development to be elders of the church. (2) Few churches are giving the proper attention to training and encouraging men to become qualified for the work of elders. The greatest work in the church is that of "overseeing the flock." Not only those congregations which do not have elders should provide training classes for the men looking forward to their development so they may be prepared to serve as elders some day if called upon to do so, but churches which have faithful elders should look to the future by training the younger men so that, as they grow older and the circumstances demand it, they may be ready for the greatest responsibility that can be assumed by a man in the church of our Lord. Elders who show a lack of interest in training the men under their oversight are shirking one of the most important duties they have to perform.

This lesson is not intended to be an extensive study of this important matter but will only serve as a "starter" in the right direction focusing attention upon the duties and qualifications of elders. The director of the class may see fit to spend a number of study periods on this subject.

That you may be prepared for the points suggested below, read carefully 1 Timothy 3 and Titus 1:5-12.

II. THE QUALIFICATIONS OF ELDERS.

1. Good Character. They must be spiritual minded men. Men who are honest and sincere. They are to be kind and generous, even-tempered, able to practice self-control. They are not to be "money crazy." They must have the confidence and respect of the public.

2. Sound in the Faith. They must know the truth of God and love it. They must not only be men of conviction, but they must have the courage to stand for the right. They must love the glory that is of God more than the praise of men. They must be able to expose false teachers who may slip in among the flock endangering the souls of those who are committed to their care.

3. The Right Kind of Home Life. A man who is not respected in his own home as the one who has the oversight cannot expect the church to respect him in this capacity. His wife must be a faithful

Christian. Not a gossip. One who is sympathetic with him in his responsibilities. His children are to be in subjection to him and faithful to the Lord.

III. DUTIES OF ELDERS. (1 Peter 5:1-4.)

They should maintain the right attitude toward their work.

1. "Not of constraint." Not reluctantly, but of a willing mind; anxious to serve; ready always to do the will of God.

2. "Nor yet for filthy lucre." In the earlier days of the church, elders were often supported by the church while they devoted their full time to the church. They are warned not to serve for the sake of the money involved. They were to be sincere in their service.

3. "Neither as lording it over the charge allotted to you." Not exercising authority in a high-handed, tyrannical, dictatorial fashion. But with a desire to do the will of God and to promote the good of the cause of Christ.

Duties Enjoined.

1. "Take heed to yourselves." (Acts 20:28.) This principle applies to all Christians and is essential if we are to have the proper influence over others. He who is to "take heed to the flock" must first take heed to himself.

2. "Feed the church of God." Elders must be "apt to teach." It is not necessary that they do all of the teaching, but all teaching must be under their oversight. They should see that the necessary "feeding times" are arranged to care for the needs of the whole flock. They should make it their business to know the life, the teaching and the attitude of each teacher used.

3. "Tend the Flock of God." (1 Pet. 5:2.) Guard it from false teachers, hobbyists and trouble-makers. They should "admonish the disorderly; encourage the fainthearted; support the weak."

IV. ELDER, PRESBYTER, BISHOP, PASTOR, SHEPHERD.

The above words are used in the New Testament with reference to the same men in the church. A study of these terms will help us to appreciate the qualifications, duties, and responsibilities of the men who are to oversee the local church.

1. Elder. (Acts 14:23; 1 Tim. 5:1, 17; Tit. 1:5; 1 Pet. 5:1.) This word is from the Greek word "presbuteros." In 1 Tim. 4:14, Paul speaks of the "presbytery." A term that has to do with age. Not necessarily an old man, but an older man. One who is old enough to have stability of character and maturity of judgment.

2. Bishop. (Acts 20:28; Tit. 1:7; 1 Tim. 4:1; Phil 1:1.) From the Greek "episcopos." An overseer. We often hear it said that the elders are to oversee the "work of the church." This statement is only partially true. They are to oversee the church! They are more than mere business managers for the church. They are to watch in behalf of of the souls that are committed to their care.

3. Pastor, shepherd, (1 Pet. 2:25; 5:2; Eph. 4:11.) The elders are to lead, feed, protect, comfort and encourage the flock.

Questions

1. What great need exists today?
2. What two things account for much of the shortage of qualified men to serve as elders?
3. What chapters in the New Testament list the qualifications of bishops or elders?
4. What kind of a man should an elder be from the standpoint of character and reputation?
5. Why is it so important that he be sound in the faith?
6. What about an elder's home life?
7. What attitude should an elder take toward his work?
8. What is the first duty of a bishop?
9. Does "feed the flock of God" mean that the bishops must do all of the teaching personally?
10. In what sense are the pastors (elders) to "tend the flock of God"?

— N O T E S —

Lesson Ten

I. DEACONS. (1 Tim. 3:8-13.)

Little is given in the New Testament as to the nature of the work of deacons. There are three sources from which we may reach conclusions as to their work.

1. Their qualifications as listed in 1 Tim. 3:18-13. Let the students read and study this passage carefully. The qualifications for deacons are similar to those for elders. The chief difference being that elders are to be "apt to teach." The men who are asked to serve as deacons must be men whose faithfulness and character have been proved. They must be men worthy of special responsibility.

2. The meaning of the Greek word rendered "deacons." It means to serve, to minister, to help.

3. The application of the same word to the seven men appointed to look after the Grecian widows. (Acts 6:1-6.) It is not known that these men were formerly recognized as deacons and yet the work must have been similar to that to be done by deacons since the same Greek word is used with reference to their work.

From the foregoing, we conclude that deacons are to serve under the oversight of the elders as their helpers. It seems that their special duties have to do with the temporal affairs connected with the activities of the church. There is nothing in the New Testament to justify the practice of deacons having the same voice in the decisions that are made in the oversight of the church as the elders. Their work is to be planned and overseen by the elders.

II. SUGGESTED DUTIES FOR DEACONS.

The following suggestions as to work that should be done by the deacons are based upon the conclusions expressed above.

1. Supervision of the maintenance of the buildings and the grounds. Keeping them clean and in a state of repair.
2. Seating the audience; ventilating the building, etc.
3. Supervise the counting of the money.
4. See that the baptistery is kept filled and in order at all times. Look after the clothing before and after baptisms.
5. Handle the work of caring for the poor under the oversight of the elders.
6. It is good for elders to assign special and regular duties to the different deacons. Deacons might suggest tasks for themselves to the elders.

Questions

1. What passage in the New Testament gives the qualifications of deacons?
2. What are the three sources from which we may reach conclusions as to the work of deacons?
3. Give a general statement as to the duties of deacons.
4. Discuss the suggestions given in the lesson as to the work deacons may do.

— N O T E S —

Helpful Books In Preparing A Bible Talk

The man who wishes to develop himself in the work of teaching Bible classes and making talks on the Scriptures will do well to invest a few dollars in good books. The best way for the average man to build a good library, whether it be large or small, is to purchase one or two books at a time. If one waits until he thinks he is in a position to buy a large number of books before purchasing the ones he needs, the chances are he will never buy them. By purchasing one or two books each month, it will not take long to have your book shelves filled with useful works in preparing your lessons. Listed below are only a few of the hundreds of good books the author has read and studied with great profit during the past thirty years.

Smith's Bible Dictionary.

Cruden's Complete Concordance.

Analytical Concordance to the Bible — Young.

Exhaustive Concordance to the Bible — Strong.

Matthew Henry's Commentary (Old and New Testaments—Six Vols.)

Clarke's Commentary (Old and New Testaments—Six Vols.)

The People's New Testament with Notes — Johnson. (Two Vols.)

Commentaries on New Testament Books:

Matthew, by H. Leo Boles.

Mark, by C. E. W. Dorris.

Luke, by H. Leo Boles.

John, by C. E. W. Dorris.

Acts, by H. Leo Boles.

Romans, by Lipscomb and Shepherd.

First Corinthians, by Lipscomb and Shepherd.

Second Corinthians and Galatians, by Lipscomb and Shepherd.

Ephesians, Phillipians and Colossians, by J. W. Shepherd.

First Thessalonians to Philemon, by J. W. Shepherd.

Hebrews, by Robert Milligan.

Revelations, by John T. Hinds.

Questions Answered by Lipscomb and Sewell — Kurfees.

Sound Doctrine, Vol. I, II, III, IV, by C. R. Nichol and R. L. White-
side.

Evenings with the Bible, Vol. I, II, III,

The Model Church by G. C. Brewer.

God's Prophetic Word by Foy E. Wallace, Jr.

Sermons by J. W. McGarvey.

Instrumental Music in the Worship by M. C. Kurfees.

Scheme of Redemption by Milligan.

Sermon Digests by various preachers. — DeHoff.
 Boles' Outlines — Goodpasture.
 The Sermons of R. C. White.
 The New Testament Church by Roy Cogdill.
 Sermons by Gus Nichols (Three Vols.)
 Alleged Discrepancies of the Bible by Haley.
 Alleged Bible Contradictions Explained by DeHoff.
 Basic Errors of Catholicism by Paul Matthews.
 Seventh-Day Adventism Renounced by D. M. Canright.
 Cayce-Srygley Discussion. (Is Salvation Conditional or Unconditional?)
 Nichols-Weaver Debate on Some of the Differences between the Churches of Christ and the Church of God (Holiness.)
 Bales-Teller Debate on the Existence of God.
 Stevens-Beevers Debate — The New Testament and Roman Catholicism.
 Porter-Tingley Debate (The Holy Spirit; Baptism; Faith Alone.)

Books on the Preparation and Delivery of a Speech

A list of books which the author has found helpful in preparing this work and which he recommends to those who wish to make a more thorough study of the art of speaking in public is given below:

- Lee, Josh, *Public Speaking*. Oklahoma City; Marlow Publishing Corporation, 1938.
 Curry, S. S., *Lessons In Vocal Expression, Course I*. Boston: The Expression Company, 1895.
 Peabody, George Eric, *How to Speak Effectively*. New York: John Wiley & Sons, Inc. 1929.
 Ellenwood, James Lee, *So You're Going To Make A Speech*. New York: Charles Scribners' Sons, 1951.
 DuBois, Warren C., *Essentials Of Public Speaking*. New York: Prentice-Hall, Inc., 1929.
 Butler, Jessie Haver, *Time To Speak Up*. New York and London. Harper & Brothers Publishers.
 Broadus, John A., *Preparation And Delivery Of Sermons*, New York: George H. Doran Company, 1898.
 Baxter, Bastell Barrett, *The Heart Of The Yale Lectures*. New York: The Macmillian Company, 1947.

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