

bolism of this Divine order in the Church, "let her be covered"? p. 270, par. 2

(133) What was there in the dress of the High Priest and the under priests which typified this sex-distinction? p. 271, par. 1

(134) Explain the Apostle's teaching with respect to the sisters wearing a head covering, as stated in 1 Cor. 11:3-7, 10-15. p. 271, par. 2

(135) Was this a Divine command? and are there good reasons for perpetuating this custom? p. 271, par. 3

(136) Briefly summarizing, what are the liberties and the limitations of sisters in the Ecclesias? p. 272

STUDY VI

ORDER AND DISCIPLINE IN THE NEW CREATION

(1) Although the entire Church throughout the world is one, how should each separate Ecclesia be considered, and conduct itself? p. 273, par. 1

(2) How is each congregation to recognize all other Ecclesias, and expect the Lord to provide for the needs of the Church as a whole? p. 273, par. 2

(3) While thus looking for special instruments to be used of the Lord, what should be the attitude of the Church toward all such and their teachings? p. 274, par. 1

(4) What Scriptural authority for expecting one general channel of instruction at the Lord's second presence, and how does this affect the individual Ecclesias with respect to order, discipline, etc.? p. 274, par. 2

(5) In the selection of elders for an Ecclesia, what should be the qualifications of those who attempt to express the mind of the Lord by voting? p. 275, par. 1

(6) What is the significance of the word ordain in Acts 14:23? p. 276, par. 1

(7) Is the same Greek word used by the Lord and the Apostles with respect to the ordination of the Apostles, and indeed of every member of the New Creation? p. 276, par. 2

(8) What was the custom of the early Church? Cite two instances of this method. p. 276, par. 3

(9) Is there no other word mentioned in the New Testament as signifying to give authority or permission to preach, as the word ordain is now generally used and understood? p. 277, par. 2 to p. 278, par. 3

(10) What spirit is responsible for the division into "clergy" and "laity"? p. 278, par. 4, first part

(11) Does the Lord recognize the elders alone as the Body of Christ, or has any elder the right to self-appointment, or to ignore the judgment of the Church as a whole in any matter? p. 279, top

(12) Should any brother assume public duties without an election, and what is the special advantage to the whole **Ecclesia** in following this Scriptural method? p. 279, par. 1

(13) Why are not these matters, so clearly Scriptural, more generally understood and set forth? p. 279, par. 2

(14) In view of there being no Scriptural limit to the period for which an elder should be elected, what course may be appropriately followed? p. 280, par. 1

(15) What should determine the number of elders in any **Ecclesia**? p. 280, par. 2

(16) In the event of none being found possessed of the Scriptural qualifications, what course should be pursued in choosing an elder? p. 281, par. 1

(17) Who may vote for elders, or make nominations? And how should the latter preferably be done? p. 281, par. 2

(18) What disadvantage in voting by ballot for elders? p. 281, par. 3

(19) So far as practicable, what proportion of votes should decide an election? p. 282, par. 1. 2

(20) Read carefully the Apostle Paul's address to the Elders of Ephesus (Acts 20:17-33) and show how his words set forth the general scope of the ministry to which each individual must adapt himself and his talents as a steward. p. 283

(21) Quote several Scriptures which mention the laying on of hands in the **Ecclesia**, and explain each in its proper connection, pp. 283-285

(22) Do any of these texts signify permission or authorization to **preach**?

(23) Was a paid ministry the custom of the early Church? p. 285, par. 4

(24) Had our Lord's teachings been supplemented by appeals for money, how would they have been received? p. 286, par. 1

(25) What spirit should prompt the ministers of the Gospel of Good Tidings Unto All Men? p. 286, par. 2

(26) How reply to the argument that extremes of "large salaries or no salaries" should be avoided? p. 287, par. 1.

(27) What was the example set by the Apostle Paul with respect to salaries? p. 287, par. 2; p. 288, top

(28) What was the attitude of the Lord and the Apostles on this subject? p. 288, par. 1

(29) Is there any Scriptural intimation that the elders serving the Church at home received salaries or expense money? p. 288, par. 2

(30) On the other hand is there Scripture forbidding the acceptance of such money, providing it was voluntarily offered by the Ecclesia? p. 288, par. 3

(31) Explain how the foregoing Scripture teaches that the administration of discipline is not confined to Elders, but a function of the entire Church. p. 289, par. 1

(32) In the event that any matter of difference cannot be settled by the two preliminary steps mentioned in Matt. 18:15-18, what course should be pursued by the Elders? p. 289, par. 2, first half

(33) What is the **object** of these proceedings on the part of the Ecclesia to punish the offender? p. 289, par. 2, last half

(34) Should the transgressor refuse to obey the Ecclesia's decision, what further steps should be taken? p. 290, par. 1

(35) Are the faults of the offender to be made public property during these proceedings, or afterward? p. 290, par. 2

(36) Would this procedure give rise to frequent Church trials? p. 291, par. 1

(37) What is unquestionably the cause of the majority of Church and family troubles? And what instructions have the New Creation concerning this important matter? p. 291, par. 2

(38) In case the trouble does not cease after a personal appeal, and further proceedings become necessary, what course of action should be strictly followed by all concerned? p. 292, par. 1

(39) What is the **object** of withdrawing fellowship from those who "walk disorderly"? p. 292, par. 2

(40) What two principles are recognized by the Apostle in 1 Tim. 5:19, R. V.? p. 293, par. 1

(41) What should faithful Elders as well as other members of the New Creation expect, if they follow closely in the Master's steps?

(42) Should hearsay evidence be considered at all? If not, what kind of evidence should be required? and what course of action followed? p. 293, par. 2; p. 294, par. 1, 2

(43) What is the popular impression respecting a call to **preach**? p. 294, par. 3

(44) How are all the members of the New Creation called to preach? Give Scriptural proof. p. 295, par. 1

(45) With respect to teachers, what should the Church expect of the Lord, and how should self-seeking and ambitious brethren be regarded? p. 295, par. 2; p. 296, par. 1, 2

(46) Distinguish between a proper and an improper ambition among the members of the New Creation. p. 296, par. 3; p. 297

(47) Is 1 Thess. 5:14, 15 applicable only to the Elders, or to the entire Church? p. 298, par. 1

(48) How should we chiefly consider our own defects, rather than each other's? p. 298, par. 2

(49) What method of reasoning should be used with the unruly? p. 298, par. 3

(50) While sympathetically regarding disorderliness as perhaps inherited, should it be permitted to injure the Church or hinder the service of the Truth? p. 299, par. 1

(51) Why is admonishing the **special** duty of the Elders? p. 300, par. 1

(52) What is the application of 1 Thess. 5:12, 13, in this connection? p. 300, par. 2

(53) What condition would necessitate a **public** rebuke? and how and by whom should it be administered? p. 301

(54) To what extent may the Church as a whole admonish the disorderly, or exclude them from the assembly? p. 302, par. 1, first half

(55) What is the "sin unto death," how does it manifest itself, and what are the Apostle's injunctions to us respecting those who commit this sin? p. 302, par. 1, last half

(56) How apply our Lord's words, "Let him be unto thee as an heathen man and a publican," to those who "walk disorderly"? p. 303

(57) How shall the Elders and the Church in general follow this exhortation? p. 304, par. 1, 2

(58) How does the Lord regard the feeble-minded or faint-hearted ones, and what lesson does this teach us? p. 305, par. 1

(59) How should the weak ones of the flock of God be recognized and cared for? p. 305, par. 2

(60) How should this grandest of all graces, **Patience**, be exercised toward the groaning creation, as well as toward our fellow members of the New Creation? p. 306

(61) Should we not have still more patience with our brethren in Christ? furthermore, in dealing with our own selves? p. 307, par. 1

(62) Is this exhortation, "**See** that none render evil for evil," of general or special application in the Church? p. 307, par. 2

(63) How should we put into practice the Apostle's exhortation in Heb. 10:24? p. 308

(64) What is the object of the assembling together of the New Creation? p. 309, par. 1

(65) What illustration in nature suggests the necessity for assembling? p. 309, par. 2

(66) Why are some of the Lord's people unappreciative of this precious privilege of assembling together? p. 310

(67) What is the special significance of assembling ourselves together? p. 311, par. 1, 2

(68) Does this imply that outsiders are to be forbidden entrance to the meetings of the Church, if they manifest interest and a desire to come in? p. 311, par. 3

(69) In the matter of meetings, are there any cast-iron rules or regulations laid down in Scripture? p. 312, par. 1

(70) What was the character of the meetings in the early Church? p. 312, par. 2

(71) What is the principal lesson taught in 1 Cor. 14 regarding the nature of meetings in the early Church? p. 313, par. 2

(72) Was there then no **preaching** in the early Church? p. 313, par. 2

(73) What four kinds of meetings do the spiritual interests of the Church seem to require? p. 314

(74) Why is doctrinal instruction especially important to a proper faith and character development? p. 315, par. 1

(75) In our study, how shall we distinguish between the doctrines of Christ and the doctrines of men? p. 315, par. 2

(76) Why is there necessity for meetings where all may express themselves, however imperfectly, and opportunity given to ask questions? pp. 316, 317

(77) Should there be special meetings for the hearing of different views from those generally accepted by the Ecclesia? If so, why? p. 317, par. 1; p. 318, par. 1

(78) Why are devotional and testimony meetings especially needful to the rounding out and full development of the New Creature? p. 319, par. 1, 2

(79) What is there particularly helpful in mid-week testimony meetings? p. 320, par. 1

(80) Give a detailed illustration of such a meeting. p. 321, par. 1

(81) Why is **order** a necessity in these meetings, as well as in all others? p. 321, par. 2

(82) Under what circumstances would preaching services seem advantageous? p. 322, par. 1

(83) Describe in detail what is doubtless the most helpful

meeting, next to a devotional one. p. 323, par. 1, to p. 325, par. 1

(84) Explain the nature and object of meetings known as "Dawn Circles for Bible Study." p. 325, par. 2

(85) While it is desirable that each should reach a decision "in his own mind," is it reasonable to expect or demand that all should see **exactly alike**? p. 326, par. 1

(86) How harmonize this view with the Apostle's exhortation that we "mind the same things"? p. 326, par. 1; p. 327, par. 1

(87) To preserve order in meetings for study, to whom only should questions and remarks be addressed? p. 327, par. 2

(88) While **unity of knowledge** is desirable, what is still more important? p. 327, par. 3

(89) What general advice respecting funeral arrangements is suggested? p. 328

(90) Who are best qualified to conduct a funeral service, and if none such be found, may any brother, or even a sister, with propriety set forth the Truth about death, and our hopes for the future? p. 329, par. 1

(91) What suggestions as to the order of such a service? p. 329, par. 1-3

(92) Briefly state the general character and scope of a funeral discourse. p. 330, to 337, par. 1

(93) What course should be followed with respect to the prayer immediately **after** the discourse, and in the closing of the service, and at the grave? p. 338, par. 1-3

(94) What changes should be made to suit the varying circumstances of the deceased? p. 338, par. 4, 5

(95) Why should public collections and the money question in general be avoided in assemblies of the Lord's people? p. 339, par. 1, 2

(96) Should this avoidance of collections and financial questions in the assembly be interpreted to discourage a spirit of generosity or cheerful giving? p. 340, par. 1; p. 341, par. 1, first six lines

(97) Are our time, talents, and influence more appreciated by the Lord than our money, and if so, what should be our course of action accordingly? p. 341, par. 1, 2

(98) What thoughts respecting God, the great Giver, are suggested by the Scripture, "It is more blessed to give than to receive"? p. 341, par. 3; p. 342, par. 1

(99) In proportion as we have fellowship with the Lord and partake of His Holy Spirit, what are our experiences as New Creatures? p. 342, par. 2

(100) How does this spirit of love, this desire to give, influence our every thought and action? p. 343, par. 1

(101) What lesson may we learn from the poor widow and her "two mites"? p. 344, par. 1

(102) Why is our consecration measured by our benevolences and self-sacrifices? p. 344, par. 2

(103) How shall we determine the Divine Will with respect to **carrying out** our consecration of our time, our money, **our all**? p. 345, par. 1

(104) Why did the Lord give the tithing system to the Jews and leave the New Creation without any such law? p. 345, par. 2

(105) As all the gold and silver are the Lord's why does He permit His work to be in such condition as to need financial help from His consecrated people? p. 346

(106) What is our conclusion with respect to the money question? and should money be solicited or accepted from outsiders? p. 347

STUDY VII

THE LAW OF THE NEW CREATION

(1) What does the giving of a law imply on the part of the recipient? Why are penalties attached to a law? p. 349, par. 1, first 6 lines

(2) How do we reason with respect to a law having been given Adam? And what was the sin of Eden? p. 349, par. 1, sixth to fourteenth line

(3) What did the just sentence upon Adam imply with respect to his knowledge? And what did the absence of a Mediator evidence? p. 349, par. 1, fifteenth line to end

(4) How was the Divine Law written in the perfect organism of Adam and Eve? And why were they without excuse for their sin? p. 350

(5) What is the condition of mankind today as respects the original Divine likeness? p. 351, par. 1, first half

(6) How can we account for the more or less crude conceptions of right and wrong among even the most depraved of the heathen? p. 351, par. 1, last half

(7) What two kinds of laws prevail among mankind? p. 351, par. 2

(8) How does this correspond with the Divine Law? p. 351, par. 3; p. 352, par. 1

(9) Why was it impossible for God to give the fallen race a Law of life? p. 352, par. 2