Theocratic Aid
to
Kingdom Publishers

Theocratic Aid

to

Kingdom Publishers

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

—Matthew 28:19, 20, *Am. Stan. Ver.*

CONTENTS

CONTENTS

Theocratic Aid
to
Kingdom Publishers

CHAPTER I

ATTENTION, KINGDOM PUBLISHER!

THE attention of Jehovah's Kingdom publishers was arrested nineteen centuries ago by the rousing command: "Go, disciple all the nations, . . . teaching them to observe all things which I have enjoined upon you." (Matt. 28:19, 20, *Diaglott*) The words were uttered by the Leader and Commander of all Christians, Christ Jesus. What were the 'things which he had enjoined' upon those early Christians? Relative to the twelve apostles, Jesus commanded: "Go, preach, saying, The kingdom of heaven is at hand." To seventy others he later gave similar command and sent them forth to preach "The kingdom of God is come". (Matt. 10:5-7; Luke 10:1, 9) The army of Kingdom publishers grew, and they all preached. That was what was enjoined upon them. Hence that is what new disciples as well as older ones were to be taught to observe and do. Thereafter they did go into all the nations round about and did teach others to observe the same command of Kingdom announcement enjoined upon them. All were attentive and responsive to the commission to make disciples.

But what of this day? This same command comes down through the centuries of time and reaches to Kingdom

publishers now upon the earth. That this is true is shown by Christ Jesus' own words concerning the last days for which he foretold this work of discipling as one of the signs of his second coming: "This gospel of the kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come." (Matt. 24:14, *Am. Stan. Ver.*, margin) As they preach "this gospel" and make disciples of all the nations the Kingdom publishers do a work of teaching, teaching others to observe the same commands they obey.

They themselves are and must continue to be taught. (Rom. 2:21) They are disciples themselves. "Disciple" means a "learner". Hence both veteran publishers and newly gathered "other sheep" learn to worship and serve their Creator. Spiritual Israelites and good-will "strangers" are under the same law. (Num. 15:15, 16) All of the assembled ones, whether anointed or Jonadabs, obey the "one ordinance", namely, to preach the gospel as a Kingdom publisher. Both groups rightfully point to the same commission as their authority, which is recorded at Isaiah 61:1, 2, and which is the commission of their Leader and Commander. It is discretionary with an individual as to whether he will serve the Lord, but, once having made a consecration to do God's will, obedience to Jehovah's commands becomes mandatory. It is a matter of life or death. Hence any provision that will aid in fulfilling the commission has the serious attention of the Kingdom publisher.

As its name indicates, that is the purpose of this book. It is provided by the Watchtower Society in the line of duty. The commission placed upon Timothy by Paul now rests upon the Society, namely: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2) This course of study is provided that others may be well-trained teachers, teaching still others to observe and do the words and commands of Christ Jesus. A careful study of its contents by the Kingdom publisher

will make him more efficient in meeting the exacting demands of the Christian's commission. It will aid him as he publishes from door to door, on the streets, at back-calls, book studies, and public meetings. It will enable the receptive Kingdom publisher to gird up the loins of his mind and wield with more telling effect than heretofore the "sword of the spirit" as he pushes forward in the work of 'discipling the nations'.

The book is well named. It gives aid, and that aid is Theocratic because from the Lord through his organization. His spirit or active force was at work in its production. It is passed to his people through the "faithful and wise servant" as "meat in due season" to strengthen them in the work of gospel-preaching. The principles set forth are in harmony with the logical mind, which Jehovah created. It follows the principles exemplified in the most sterling specimen of composition ever produced, God's Word, the Bible. Inasmuch as Jehovah inspired the Bible writers, all its good qualities as to choice of words and beauty of language and power of argument are attributable to him. Also, his holy prophets not only wrote but spoke as moved by his holy spirit, and this active force moved them to make an effective delivery of God's message. Logical thinking and writing and effective speaking originate with him. The principles relayed to the students of this publication are the same as those exemplified in God's Word. Hence it is Theocratic.

In what practical ways does the book offer aid? The Lord's Word admonishes all Christians to study. This publication contains lessons showing how to do it. The Bible speaks against babbling and wordiness. (2 Tim. 2:16; Job 38:2; Eccl. 5:3; Matt. 6:7) These pitfalls are side-stepped by the Kingdom publisher through a knowledge of how to gather material and outline it for logical presentation. The book goes farther than this. The material in the mind does not make itself felt in gospel-preaching until it comes out of the mouth. This training course will enable the

Kingdom publisher to present these ideas in correct and pleasing language with a minimum of words and maximum of thought content. It will train one to speak out the truth correctly on all occasions. "The Lord GOD has given me a tongue [a well-trained tongue, *Moffatt*] for teaching, that I may know how to succor the weary with a word." —Isa. 50:4, *Smith-Goodspeed*.

Instruction is given in the conduct of book studies, in street witnessing, in door-to-door work, in congregational meetings, and how to perform all this with Theocratic tact. Thorough discussion is given concerning Bible helps, and much information concerning the Bible itself and the use of its various translations further aids the Kingdom publisher. Finally, a section appears on the subject of religion. Concerning Satan the Devil the apostle Paul wrote to Christians at Corinth: "We are not ignorant of his devices." Certainly religion is Satan's original and main device in seeking to gain advantage over Jehovah's worshipers. All of this material will be of aid to the Kingdom publisher because it is especially adapted to his needs in gospel-preaching. It deserves his attention.

To gain the Theocratic aid offered, the Kingdom publisher must study this book. You cannot expect to read straight through this book and retain all it contains. To really grasp and retain its wide range of knowledge, you must go slowly, and patiently make each individual lesson the subject of your study and practice during the week for which it is scheduled. In the pursuit of this course, as in other Theocratic activities, the divine rule applies, 'As you sow, so shall you reap.' If you sow sparingly, then you will reap sparingly. (Gal. 6:7; 2 Cor. 9:6) The converse is true. If the Kingdom publisher sows bountifully, then he will reap manifold benefits. In view of the crucial times and the intensive campaign of education that is to be carried on by the Lord's servants, the importance of their training as efficient Theocratic educators cannot be overstressed.

The Kingdom work is increasing and expanding and calls for greater and more efficient activity on the part of its doers. Armageddon comes on apace, yet the completion of the Kingdom's announcement must beat out the breaking of Armageddon's storm. Alongside the avalanche of the Devil's propaganda to sweep all peoples into his "new world order" orbit, the announcement of Jehovah's ever-abiding new world is proclaimed with growing volume. If there was reason to disciple all nations and preach the Kingdom as at hand nineteen centuries ago, at the time of the King's earthly sojourn, with how much greater reason and urgency does the Christian's commission press for fulfillment in these days when the King reigns enthroned in heaven's heights!

An efficient presentation of the Kingdom message is the need of the hour. This is no time to fight as one who beats the air. Concerning God's anointed Kingdom publishers his Word states: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession [a people for a purpose, *Diaglott*]; that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." (1 Pet. 2: 9, *Am. Stan. Ver.*) And with that "holy nation" the Lord's "other sheep" are associated as companions, subject to the "one ordinance". God's purpose is to use his "possession" that the nations shall be discipled and the Kingdom gospel preached. (1 Cor. 6: 20) That purpose will not fail, nor will those commissioned to fulfill that purpose fail. There is no reason or excuse for failure, because Jehovah God and Christ Jesus are their Teachers and through the Theocratic organization they send forth the necessary training to make the Kingdom publishers succeed as 'people for God's purpose' of gospel preaching. (Acts 15: 14) This book, *Theocratic Aid to Kingdom Publishers,* is a vital provision to this end. Therefore it deserves the attention of every Kingdom publisher. Use it well!

CLASSROOM PROCEDURE

EACH company and unit of Jehovah's Kingdom publishers will find it to their profit to pursue this course of study as one of their group activities. The majority of those attending the meetings at the Kingdom Hall are active in field service. They have made a consecration to do God's will, and hence come under the terms of the Christian's commission. It being mandatory upon them to fulfill this commission, meek publishers who trust fully in the Lord and lean upon him for guidance and direction and strengthening help will desire to avail themselves of this provision of Theocratic aid. They will not wish to be found rejecting any provision of Jehovah and thus come within the class of persons who say by their course of action, "The table of the LORD is contemptible." (Mal. 1:7) In eagerness and with appetites whetted for Kingdom instruction, all will assemble at the classroom and partake of the course as it is spread before them.

ENROLLMENT

Any brother, young or old, in the company or unit who will show appreciation for the course by attending regularly and studying diligently the outlined material and who will participate in the speaking assignments may enroll. Roll will be called at the beginning of each study meeting, that a record of attendance may be kept. Any who voluntarily and continually fail to attend will be dropped from the enrollment. Each one enrolled will be held responsible for presenting before the class the student talks that may be assigned. Small companies composed entirely of sisters who desire to avail themselves of the Theo-

cratic aid offered in this book may assemble each week and read and discuss the lesson for that week. Before the reading they may conduct the review on the lesson read the week previous. In this way they will have a profitable group study of the provisions of the course. There will not, however, be any enrollment or roll call, nor will any give student talks.

REVIEW

After roll call a ten-minute review will be held on the instruction talk of the preceding week. In this book the review is placed immediately following the instruction talk upon which it is based. One week after this instruction talk has been presented the review will be held. All students enrolled should come prepared to participate. Examples, when requested by the review, should be looked up ahead of time and be ready for quick presentation. These examples should be different from those used in the instruction talk. If they are original it shows that the student has made the material his own and is able to make practical application of knowledge gained.

Not only those enrolled, but those sitting in on the course are invited and urged to participate in the reviews. Though sisters, due to Scriptural limitations, may not enroll in the course, they should be very much interested in it, in attending its sessions, in gaining knowledge from the instruction talks and student talks, and then in coming to the reviews prepared to share therein. It is as much a provision for them as it is for the brothers; for they, too, are Kingdom publishers, and under the same commission. They must fulfill it. And they, too, need Theocratic aid in the Kingdom publishing work. All those, in fact, who are anxious to do God's will and preach the gospel will not be absent as the local company assembles for its course of "Theocratic Aid to Kingdom Publishers". Let each one, male or female, participate to the full extent of the Lord's provision for him; and, in the case of the reviews, everyone

may share therein. The review will be conducted by the one who gave the instruction talk on that material the week previous.

INSTRUCTION TALK

This feature will follow the review and occupy fifteen minutes. The speaker will cover the material of his assigned lesson as contained in this book. It is essential that the outlined points of the lesson be covered, so that the review the following week will be applicable. The one giving the instruction talk, however, is not to merely read the material presented in the book. He should study it carefully, make it his own, and then present it to the group by the method of delivery known as extemporaneous speaking. If time permits the working in of additional examples or illustrations, then the speaker should do this. The school servant will present some of the instruction talks and assign others to qualified enrolled brethren.

STUDENT TALKS

Following the instruction talk will come the student talks. Each one enrolled in the course will from time to time present before the class these six-minute talks. Speaking subjects will be designated by the Society, and the local school servant will make a specific assignment to those locally enrolled. This assignment will be made at least two weeks in advance. It will be the responsibility of the student to make diligent preparation by carefully gathering his material, outlining it, practicing its delivery in advance, and then to be on hand at the assigned time to present it by the extemporaneous speaking method. The school servant should see to it that a speaking schedule is so made up that all those enrolled are given an equal opportunity to speak.

The student should look upon the opportunity to give his six-minute talk as an occasion to put into practice all that he has learned in the course. He should realize that

it is only through application that theory and expounded principle becomes of practical value. In addition to making use of all the suggestions as to gathering material and outlining and presenting it, the student should give attention to the timing of his talk. The subject upon which he is to speak is important. There is much to be said upon it. He should use his six minutes to the fullest advantage, weighing his gathered material and eliminating that which is less important. There is enough important material on these speaking topics to talk much longer than six minutes, but the shortness of time allotted will dictate the amount to be used and will train the student in selecting the strongest and most relevant points. It will train him to spare words and speak to the point.

Also, timing the delivery of a speech is a part of the student's training. For this reason it is advised that no warning signal be given before the time is up. If the speaker has his delivery well timed, such a signal is only disconcerting and annoying. If it is not well timed, it causes the speaker to make a last-minute dash for the finish line, and an effective conclusion is lost. The school servant should have someone time the student speakers, and when a full six minutes has elapsed a signal indicating "Time's up" should be given, and the speaker, after he finishes that sentence, should be seated. If he fails to make his conclusion, he has missed a very important part of his talk, and in his next assignment he will be more careful of his timing, so that this important finale may not be chopped off by the six-minute signal.

COUNSEL

Counsel by the school servant will follow each student talk, and is not to exceed three minutes. In presenting the counsel the counselor should always be kind and considerate. His points should be well taken and not picking at minor matters. The counsel should be constructive. If a student's oral emphasis in a certain place was poor, the

counselor should not merely state that the speaker failed to use proper oral emphasis. He should repeat the phrase or sentence himself, giving the correct emphasis and explaining why it is preferable. He might even have the student repeat it after him. If principles of outlining have not been followed the school servant should not tear down the student's presentation by saying he had no outline or his coherence was faulty or the introduction or conclusion was inadequate, but the instructor should point out the specific fault in the student's talk and show how the proper application of outlining principles already learned would correct the difficulty. If coherence was lacking, let the instructor show what transitional words or phrases might have been used to bridge the gap. In this way the instructor renders real constructive aid, and not only the student speaker but also the other students and those sitting in on the course are edified by such counsel.

Another point the school servant should watch in counseling: Do not pick out all the faults, all the mistakes of a speaker, small or large, and discuss them all. If the student's errors have been many, such a thorough going over of them will tend to discourage. Rather than be exhaustive in this respect, the wise counselor will pick out one or perhaps two of the outstanding faults of the speaker and draw these to the student's attention and instruct him to work on these points in his next talk. Let both student and instructor jot down this point or two. Then, when the student comes up again for a six-minute talk, both can watch these previous shortcomings. In other words, let the student work on one or two things at a time, and, as these shortcomings are erased, then the counselor should bring other points of less offense to the student speaker's attention.

It is also well for the school servant to give an encouraging word along with his constructive criticism. If a speaker has used good modulation or perhaps followed a very logical outline, let the school servant comment on these points.

But here again the counselor should be specific, showing the whys and wherefores for his commendation.

The counselor should not exceed his time allotment. If he picks out only one or, at the most, two points on which to counsel he will never exceed his three minutes. It is not his duty to give a rehash of the student's talk. It is not necessary for him to go over the points of the student's introduction or body or conclusion. If the counselor does this not only will he exceed his own time limit and thus set a poor example, but he will bury in a multitude of pointless words what good counsel he does give. The counselor should also remember that the purpose is not to make over any individual to conform to one person's ideas or to what may appeal to one person. If a student wishes to present and develop a subject in a certain way, then let the student do it according to his personality. If he has chosen to develop the body of his talk by reasoning from cause to effect, then the counselor should view it from the student's approach and should counsel from that standpoint, rather than to say the talk should have been constructed from effect to cause or by topical arrangement or some other method. If the student has followed a definite order in his presentation and followed it well, then the counselor should not criticize because another method that appeals more to him personally was not used. If, however, the student speaker did not properly adhere to the method or combination of methods of outlining which he used, then it is the counselor's responsibility to show him wherein he fell short and to suggest the remedy.

Minor errors in pronunciation or grammatical construction are not the big things for the counselor to watch. Rather the general effect of the presentation should be noticed. Is the delivery sincere and earnest and convincing? Does the speaker maintain audience contact by proper use of the extemporaneous speaking method? Do his facial gestures show that he believes what he is saying and that his mind is absorbed in the presentation of Kingdom truth

rather than filled with concern over the impression that he may be making? Is the material of worth and informative and well organized, easy to follow? and does the speaker give it the emphasis and force required for the thought content? These are big things that make an impression upon the audience; and if these big, important matters as to speech material and its organization and delivery are effectively accomplished, then a mispronunciation or two or a grammatical error will, if noticed, be readily overlooked by the audience. The counselor has a key duty in the course. Let him look well to it.

TIME OF STUDY

The time of meeting and the duration of each meeting will be flexible, to meet local conditions. The time for the meeting is suggested as following the weekly service meeting, a fifteen-minute intermission being allowed for publishers to get literature and make other necessary field-service arrangements. The length of study will likewise vary with the local groups, depending upon the size of enrollment. Each student enrolled should speak once every three months, and oftener if possible. In small companies the student speakers will be able to have a turn at least this often and still have only one student talk an evening. In such circumstances the meeting would be 35 minutes in length, as follows: roll call and closing prayer, 1 minute; review, 10 minutes; instruction talk, 15 minutes; student talk, 6 minutes; counsel, 3 minutes: total, 35 minutes. Even in large enrollments no more than three student talks should be scheduled for one meeting. Where three student talks are given, the course could easily be conducted in 50-minute sessions, as follows: roll call and closing prayer, 1 minute; review and instruction talk, 25 minutes; three student talks with 2 minutes' counsel on each, 24 minutes: total, 50 minutes. If the course is conducted after the service meeting, then it is not necessary that it be opened

with prayer. Both the service meeting and the school session, however, should be closed with prayer.

SCHOOL SERVANT

This servant, in due Theocratic order, is appointed by the Society. Those recommended for this position of service by the local company committee of three brethren should be those who speak good English and who seem to be best qualified to administer this course of study. It will be the duty of the school servant to act as chairman of the session, call the roll, and give the counsel at the conclusion of each student talk. He will arrange for the assignment of student talks to those enrolled. It will not be necessary for him to handle all the instruction talks himself, but it is recommended that he assign the majority of them to competent enrolled brethren. It shall be his duty to see that all matters pertaining to the course are carried out.

Let all Jehovah's servants perform their part in the above-outlined classroom procedure. And as they partake fully of the Theocratic aid offered let none lose sight of the divine purpose, namely, to make His consecrated and commissioned ones more proficient Kingdom publishers.

GENERAL

The ninety lessons of this book are grouped under eight large section divisions, according to material. In this section are five lessons of a miscellaneous nature, in that they do not fall within the specific scopes of the other sections. Also, they are particularly appropriate as opening lessons. The first one clarifies the use of the index of this book, by which the student may tap the storehouse of information in these pages. The remaining four start the student off on the right foot in study methods, and advance points that will aid toward vivid and pointed student talks.

Lesson 1

INDEX OF "THEOCRATIC AID TO KINGDOM PUBLISHERS"

Nineteen centuries ago Christians were admonished to 'redeem the time'. (Eph. 5:16) If such a time-saving course was important then, how much more so is it now in these days of climax in gospel-preaching. Time once squandered in the vanities of this passing old world of Satan is now to be tenaciously held by the Kingdom publisher and wisely used in fulfillment of the divine commission to preach and teach. But to do this the publisher must be qualified by preparation, by diligent study, that he may be an approved workman, trained to handle aright the "sword of the spirit". (2 Tim. 2:15) And this takes precious time. Even in this God-approved use of redeemed time, however, the Kingdom publisher will strive to get the most from every minute spent in study.

This book is provided as a textbook of instruction for ministers, to aid in qualifying them for fulfillment of their commission. A study of its contents will take precious time. But even so, this book recognizes the high value placed

upon the time of the gospel-preacher by a time-saving provision within its covers. That provision is a very comprehensive index. The instruction offered within these pages is to enable the soldier of Christ to fight efficiently, and not as one that 'beats the air'. The index provided in the back of this book is to keep him from 'beating the air' during his study activity. If he desires information on a specific point, he does not have to flounder aimlessly through these pages till he finally runs across the bit of instruction. He needs only to turn to the alphabetical listing of topical words in the index and look up the point as expressed in a key word, and there he will find given the page and paragraph numbers that immediately open up to the searcher the material the book has to offer on the point.

The use of the index can best be shown by illustration. Suppose one enrolled in this course of study is assigned a student talk on some religious false doctrine. He must gather his material, organize it, and finally present it before the school group. In the table of contents he has noted the titles of the 90 listed lessons, and remembers one on gathering material. He may review its suggestions. That may not be sufficient. The instruction offered there is of a general nature. It refers to sources in a general way without being very explicit as to how to tap these sources for information. However, if he looks up "Gathering Material" in the index he will find many references given there that are outside this lesson on "Gathering Material". These many references will give him detailed and specific instructions on how to gather material from many different sources. Also, this book itself might have information that could be used in the talk. Under such index references as "Religion", "Reformation," "Roman Catholic Church," "Trinity," and many others, the searcher would find much material around which to build his talk. The lesson titles indicate the general material that is considered therein, but the index divides up into its many individual points the material presented, and refers to occurrences of those

points throughout the entire book, and not just to the three or four pages of a single lesson.

Assume that the material has been gathered, and that it has been outlined in accord with the principles contained in this book, which the student has searched out by means of the index references on outlining. Preparation for delivery comes next. Of course, there is page after page and lesson after lesson telling about delivery; but the student cannot spend precious time reading all this material just for this one six-minute talk. So he turns to "Delivery" in the index, and finds that broad subject broken up into more than twenty-five specific reference-cues on the matter of delivery. One of these points to several references on preparation for delivery. Thereby he quickly traces down the information he has needed on this occasion.

He has given the talk. The counselor has commended him on a point or two, and he feels encouraged. But the counselor also pointed out two weaknesses: the conversational quality was missing in his delivery and his composition was somewhat wordy. Some constructive counsel was given, but limited time did not allow for thorough discussion of the remedies. So once again the student goes to the index, knowing that these are the two things he will be particularly responsible for in the next student talk. Under "Delivery" he finds several helpful references on "conversational quality", and a word of caution on the "extreme of conversational manner". He knows the definite steps he should take to remedy his weakness. His practice sessions will be profitable. He likewise gains knowledge that will help overcome his other weakness, wordiness. By such references in the index as "Wordiness", "Words," and "Brevity" he is edified.

The index will serve the counselor to good advantage. He is to give constructive counsel. Carrying along the same illustration, when this student speaker talks again the instructor knows he was told to work on these two points. He should use the index to become well informed on these

weaknesses, and if the student does not overcome them the counselor is prepared to offer constructive comment.

The usefulness of this index, however, is not limited to the student speaker and the counselor. Neither is it limited to the conduct of the course of study at the Kingdom Hall of the local company or unit. Rather, its usefulness spreads out to every Kingdom publisher and opens for ready access the fund of information contained in the book *Theocratic Aid to Kingdom Publishers*. Neither this book nor the use of its index is hemmed into the narrow confines of the classroom. It contains more than seventy-five pages on religion directly. Much of this information can be used to advantage in the field work of preaching. The section on Bible translations may present points that would be helpful on a backcall. The index will tap that reservoir of factual material without loss of time. Also, index references on "Book Studies", "Street Witnessing," and "Door-to-Door Preaching" may give quick aid to the Theocratic publisher intent upon improving his presentation of "this gospel of the Kingdom".

The foregoing serves to show the possessor of this book that he does not need to wait till a lesson is studied in the classroom before he can draw benefit from it. Neither is it necessary for him to read through the entire book consecutively before he can begin drawing upon its Theocratic aid. This lesson on the index is presented at the outset for the very reason of stirring the Kingdom publisher to use this time-saving provision from the very start. The index is provided for your constant use.

REVIEW: 1. What admonition as to time still stands? 2. Can this admonition be extended to study activity? 3. How does this book recognize the high value of the Kingdom publisher's time? 4. What purpose does the provided index serve? 5. Illustrate how it might be used by a student enrolled in the course. 6. In what way will it help the school servant to fulfill his duties? 7. (a) What broader use does this index have? (b) Illustrate. 8. Why does this lesson appear first in this book?

Lesson 2

HOW TO STUDY AND REMEMBER

"Study to shew thyself approved unto God." (2 Tim. 2:15) Many times Jehovah admonishes his servants to study. This lesson aims to aid in ways of studying and remembering. To study is to set the mind upon a subject to learn it for future use. It means diligent mental application, mental absorption, profound thought; it means to ponder, to meditate, to dwell upon. It is the weighing of new ideas against old ones. Such leads to the rejection of the erroneous and the acceptance of the true.

Study piles up information in the mind; but some of it slips out. Learning is valuable only if remembered. The mind is the seat of memory, a remarkable storehouse of countless impressions, associations, colorful pictures, vivid imaginations, brilliant ideas, beautiful meditations, pleasant tastes, fragrant odors, lovely touches, in fact, recollections good and bad as faithfully relayed to the brain by the five senses. Messages are received through the senses of smell, touch, sight, hearing, and taste, and the mind draws its conclusions and ideas therefrom. How may they be retained and made available for use when needed?

A child first learns by pictures and imitation, requiring use of the several senses (it always wants to touch things and put them in its mouth). Likewise adults learn most readily by illustration and visual aids. Everyone can recall vivid childhood memories. One can visualize the incidents as though they had occurred only yesterday. Therefore the secret is to get a clear mental picture of the subject, that the impression may be vivid. Authors try to aid in this connection by descriptive, picture-forming language.

Much of the Bible comprises historical scenes, prophetic pictures, parables and illustrations. Therefore, when applying one's mind to a study of the Scriptures, use imagination and the several senses to vividly picture the subject. Even exaggerate the picture in the mind's eye, so that it will be

vivid and strong. For example, consider the scene of Jehu's meeting with Jonadab (2 Ki. 10: 15, 16). Do not just read words, but *visualize!* See Jehu driving furiously, legs spread and braced, the reins wound around his hands. See the fast steeds as they approach and slide to a sudden stop in a cloud of dust. Taste the dust? Smell the sweating horses? Touch their heaving sides as you overhear Jehu's conversation with Jonadab, just as a moment before you heard the rumble of the chariot wheels and the pounding horses' hoofs. See the facial expressions, the extended hand, Jonadab springing up, the lurching start, and the trail of dust raised in the wake of the disappearing chariot. Hear the noise dying away in the distance? Thus one has responded emotionally. One has seen more than a pantomime. And the picture has more than sound effects. The senses of touching and smelling and tasting have contributed their part. One has *lived* the scene. The vision will stick. And if one ties it in with events preceding and following, a chain of events is formed and much history remembered. Stories or narratives (which are easily remembered) are nothing but the association of a series of visualized scenes or events, one leading to the next. And this leads us into the next memory aid—association.

Lectures are remembered better when illustrated. Hearing is backed by seeing, and the points are established in the mind by two witnesses. The Lord's people made use of this in the photodrama. To a lesser degree they make use of it today by speech gestures. Add to hearing and seeing the factor of association, and one has a third witness to fix the points. A point of argument is difficult to visualize, but it can be remembered by association, and the lesson on outlining the body of a talk advises this. Note not only the association of points in new material, but also the association they might have with information already in the mind. Tie new ideas to old ones. When the easily-remembered old one is recalled, it brings forth the new one with it. Everyone knows how thinking of or seeing one thing

oftentimes makes him remember other things. For example, the sight of a lion might make one think of a king, justice, the "Lion of the tribe of Juda", Samson's exploits, Daniel's peril, etc. That is the result of association.

In studying do not memorize words, but grasp ideas. Memorizing is laborious and artificial. Whenever it becomes necessary to reproduce a previous thought, one should not be burdened with recalling exact words, but should recall the thought or idea through association and mental pictures made at the time of learning it. Then put it in words suitable to the occasion. In memorizing one links one word to another and has to recall many words to reproduce one complete thought. Rather, get the idea in the mental grasp and let the linking and the association together be of thought units rather than of words. Thus more is remembered, and more easily.

For effective reading sit down comfortably and relax. Dismiss outside thoughts and focus the mind upon the one subject. Be keenly interested. Visualize as you read. Let the unfolding subject form a chain of thought by linking the main points and thus holding the development of the central theme in mind. Associate previous thoughts and ideas with those under consideration. Grapple with ideas, not individual words. One might underscore the principal point in each paragraph, if the publication is his own. Upon completion of the whole chapter see whether you can reconstruct the whole argument from the points underscored. As one progresses in reading he should pause occasionally and ask himself questions to see whether he has grasped the full thought. Let the mind toy with the new thought and become used to it. Then it will stick.

Review and more review is another vital requirement. One can review in ways other than just study at a desk (though this should be done). When alone and at leisure let the mind recall and dwell upon recently learned truths. Review by discussing things with others. God's Word stresses the need of repetition: "To repeat . . . is the safe course

for you." (Phil. 3:1, *Twentieth Century*) "I seek to revive in your sincere minds certain memories, so that you may recall the words spoken beforehand." "You are filled with knowledge. . . . Still, by way of refreshing your memory, I have written to you." (2 Pet. 3:1, 2, *Weymouth;* Rom. 15:14, 15, *Moffatt*) The imperfect human creature is prone to forget; to be, as it were, a 'leaky vessel'. Hence things must be reviewed, lest they slip from mind. (Heb. 2:1) That is why these lessons have reviews.

Study is a great joy but it is also a weariness of the flesh. For many concentration is a battle. Break periods of concentrated study by some physical chore or a short walk in the fresh air. The mind thus relaxed and refreshed, it will work with renewed energy, vigor and efficiency. A tense mind, like tense muscles, does not work well. The relaxed mind is the thinking and remembering mind.

Hence, as you add to your mental storehouse file away new thought treasures by mental pictures, well visualized, recorded by as many of the five senses as possible. Strengthen them by review. Group them with associated subjects. Though our minds be leaky vessels, having studied as above suggested and thus done our best, the Lord through his spirit will make up for our feeble memories.—John 14:26.

REVIEW: 1. Why should the Theocratic minister study? 2. As study adds to knowledge, what becomes the problem? 3. (a) What is one secret to remembering? (b) Explain how you might visualize a Bible event. 4. What means may be used to remember points of argument? 5. Should words be memorized, or what? 6. What memory aids may be used when reading? 7. Why do these lessons have reviews? 8. Why break periods of concentrated study?

Lesson 3

"UNLEARNED AND IGNORANT MEN"

This subject is based on the scripture of Acts 4:13: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they

had been with Jesus." Does this mean education for Theocratic ministers is of no value? or what is the sense of "unlearned" and "ignorant" as above used?

The Pharisees knew that Peter and John's ministerial vocation was not obtained because of study in the seat of higher learning such as they occupied. Peter and John took a course of action altogether different from that of the Pharisees. They practiced what they preached. They were not like professional theologians. Peter and John had gone to no college of higher learning, but as fishermen they knew the simple truths that lead to Christ. Therefore they forsook their fishing profession and took up a new vocation, that of preaching the gospel of the Kingdom.

In Parkhurst's Greek and English Lexicon it is shown that the Greek word for "unlearned" is *agrámmatos,* which literally means *illiterate* or *unlearned* and is applied to mean they were ignorant of the Hebrew Scriptures. Peter and John had been fishermen. Undoubtedly they could read and write, and they spoke the Aramaic language well, which was the common language of that day. They were unlearned, however, in the Hebrew tongue. But this would not mean that they were ignorant of the Word of God. One recalls that Andrew, Peter's brother, who would probably have the same education as Peter and John, said: "We have found the Messias [Messiah]." (John 1:41) This shows that he must have been sufficiently acquainted with the prophecies to recognize Jesus as the Messiah, even though unlearned in the Hebrew tongue. Those scribes and Pharisees who had the learning of Hebrew and were professional theologians did not recognize the Messiah. It is not the worldly-wise that are chosen: "God hath chosen the foolish things of the world to confound the wise."—1 Cor. 1:27.

In John 7:15, the record states, "The Jews marvelled, saying, How knoweth this man letters, having never learned?" Here Jesus had been preaching to the Jews and he showed his familiarity with the Hebrew Scriptures, but

they knew that he had not taken a course under the Pharisees; he was a carpenter's son. Luke 4:16, 17 clearly shows that Jesus was fully acquainted with the Hebrew language, but there is no record that he went to a school of higher learning to gain this knowledge.

As to the expression "ignorant" in Acts 4:13. This word comes from the Greek word *idiótes*. The English word "idiot" comes from this Greek word, but in the apostles' day the word *idiótes* had a meaning very different from "idiot" in the English language of today. The real meaning of the word, according to Parkhurst, is "a common man" as opposed to a man either of power or of education or learning; "a person in a private station." It has the meaning further of "being uninstructed, unskilled, unlearned". The apostle Paul admits that he may not have used the very best of speech in his expression of the Lord's Word, although he was not an "ignorant" man. "But though I be rude [*idiotes*] in speech, yet not in knowledge." (2 Cor. 11:6) Here it is shown that Paul's speech may not have been the classical Greek, and therefore to those of much higher learning in the Greek it may have appeared rude, but he does say that he was not ignorant in knowledge, for this he had from God.

Hence Peter and John, though unlearned in Hebrew and classical Greek and just ordinary "common men", did know the prophecies, recognized their fulfillment by the Messiah, and walked with Jesus and learned from him. In their talks among the people they accurately quoted the prophets and the words of Jesus. Because Peter and John did this the scribes and Pharisees marveled.

The obligation to preach the gospel of the Kingdom falls upon all creatures who have made a covenant to serve God. These are not the learned men, the all-wise, and men of high station, but the poor of this world, the "common man". It makes no difference whether the individual speaks English, Greek or Spanish well; it is his knowledge of God's Word that is all important. He can improve his language

if he will try, and he should, but one who is well versed in the Scriptures can fulfill his covenant with Jehovah God and comfort those that mourn. One should not be ashamed to represent the Lord because he does not have a better education, which education the world offers. Rather he should now study and improve his speech, and let his light shine. It will not be the gracious words that flow from one's lips or the smooth speech that will attract the people of good-will, but it will be his knowledge of the Scriptures, not his knowledge of the things of this world, for in all the latter one may be ignorant, unlearned, just the common man. One may be classed as an "idiot" because of his ignorance in mathematics, science and many other things of higher learning. But it will be noted of the Theocratic minister in the courts, in house-to-house witnessing, and in the home book studies, that he has walked with Jesus, in that he knows God's Word and follows in Jesus' footsteps. The wise of this world marvel, even as they speak of Jehovah's witnesses as "unlearned and ignorant men".

REVIEW: 1. What questions might Acts 4:13 raise? 2. How did the course of Peter and John contrast with that of the scribes and Pharisees? 3. What is the meaning of the word "unlearned" in this text, as shown by the Greek original? 4. In what respect did such "unlearned" men show themselves wiser than the scribes and Pharisees? 5. What shows that Jesus was fully acquainted with the Hebrew language? 6. (a) From what Greek word is "ignorant" translated? (b) Contrast its meaning then with its meaning today? 7. (a) In what sense did Paul apply this word to himself? (b) How did he show it could not mean ignorant as the term is commonly understood today? 8. (a) Whom does God choose as his ministers? (b) What should they do to make themselves better ministers? 9. Wherein will they cause the wise of this world to marvel?

Lesson 4

BIBLE CHARACTERS

James in his general epistle said: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." After

a lengthy discussion of many different Bible characters, the apostle Paul declared: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." This shows the purpose of considering Bible characters. Faithful ones furnish good examples to be followed; unfaithful characters stand as a strong warning turning Christians away from an evil course. Things written beforehand are typical, and many of the characters playing their parts are typical. Hence, discussion of them is doubly instructive.

Study all the information available on the character. By use of the concordance locate all Bible discussion on him. Then go to the Watchtower publications and search out additional information by use of the indexes. Get a clear picture of the character, his disposition and traits, and the events of his life. Then make him come to life before the audience. Make the hearers see him clearly, so clearly that they will wish to follow his course if a faithful character or turn from him in disgust if an unfaithful one.

There may be many events in which the character figures, but if one main event can be chosen and made outstanding it should be done. Some characters have only one or two events related concerning them. Others have many. Try to organize the talk so that incidental events will lead up to a main one which will serve as a climax. If one event is not highlighted, but several are given equal importance, then an effective climax is difficult. A good example of making outstanding one event is the Bible character article on Boaz. (December 15, 1944, *Watchtower*)

The opening of this article also illustrates a form of construction to be used, namely, description. Generally, Theocratic ministers use exposition and argumentation. As a rule they have little need for narration and description. But the Bible-character talks are the exception to the rule. Vivid description adds to the mental picture. It catches the

mood, gives the impression; in short, it makes the character live. The article on Sisera in the April 15, 1944, *Watchtower*, page 127, the second paragraph, paints a sharp picture. Not only make description give mental pictures to the mind, but also cause it to play upon the senses of the audience. For example, the October 1, 1944, *Watchtower* says, on page 303: "Blind to everything but the prospects of getting her hands onto the *tinkling* pieces of silver, mercenary Delilah is revealed in the very next verse of the divine record as importuning Samson to confide in her the secret of his strength." Can't you hear the shekels tinkling? If one chooses words that affect the senses, his audience will be much more able to feel with the character and be affected by the character.

One must show the chief traits of the character. Doesn't the above-quoted sentence cause Delilah's mercenary trait to stand out? Determine the characteristics as disclosed by events or surrounding circumstances. An example of determining the trait of a person is shown in the article on Rahab, wherein it states: "The Divine Record discloses that she was no idler, but industrious, as evidenced by her roof top's being covered by flax and a stock of crimson thread in her house." Many times such incidentals provide a key that unlocks the character's disposition. And as events related in the narrative disclose the characteristics of that person, draw out such information.

Now as to narration. All are acquainted with the need of close continuity and connecting links in argument, how one must advance from one point to the next and also keep the argument progressing. In narration, instead of going from one point to another step by step the speaker goes from scene to scene, from event to event. And just as one cannot let the development of an argument drag, he must certainly not allow the story to slow down. Move quickly from scene to scene. Relate the events, give vivid description, and move on. If the occasional use of brief dialogue will give warmth and life to the character, use it; but do

not stop for explanations or prophetic applications. Keep the action rolling from one scene to the next. It is action rather than logic that one wants; so don't interrupt the story. Let it move on unhindered to its climax. Short, pithy sentences will quickly bridge a gap of years in the character's life, if that be desired. Note the speed and scope of events in verses 33 to 38 of Hebrews 11. One picture hardly flashes to mind before it is crowded out by the next, and the scenes race by. The language is stripped for action, no descriptive adjectives, no gloss, each word and phrase telling volumes. Such choppy, clipped phrase is the way to cover ground. It strongly affects the senses and rouses excitement, and plays its part in Bible-character talks. Then when main events loom up that are to be highlighted slow down to describe them and let the hearer's mind fix itself upon them.

In the conclusion, however, give point to the relation of these events and the traits of this character by giving the prophetic application if the Lord has revealed it. However, do not try to interpret the Scriptures. God is the Interpreter; the Watchtower Society is the channel. If the character has been explained, then at the end of the talk give the application. The application should be very brief, else it will detract from the character presentation. Let the character picture remain standing as the dominant thing. After the climax arrives, the end should not be far behind. Know when to stop.

How might the introduction be framed? If the application is known, the introduction might call attention to it. If the character has an outstanding trait, this trait might be embodied in the introduction. The apostle Paul emphasized a particular trait in his discussion on Bible characters (Hebrews 11). He wove into his one chapter many different characters, and he cited their activities, but it was all to establish one quality commonly possessed by all of them, namely, faith. He introduced the discussion by defining that term. Or one might frame the introduction ac-

cording to the main event to be stressed, as in the article on Boaz, previously mentioned.

Thus one should introduce, develop, and conclude talks on Bible characters.

REVIEW: 1. Why is a consideration of Bible characters doubly instructive? 2. What should one do by way of preparation for such talks? 3. (a) When a character is involved in many different events, what should one try to do in the discussion, and why? (b) Illustrate how to do this in the case of some prominent Bible character. 4. (a) What form of construction will be needed in these talks, and why? (b) Give an illustration of its effective use. 5. (a) By what means may one discover the traits of a Bible character? (b) Give an illustration. 6. What suggestions are given with respect to the use of narration? 7. (a) What should be avoided in the body of the talk but if possible given in the conclusion? (b) Why should its coverage then be very brief? 8. (a) How might the introduction be framed? (b) Give examples.

Lesson 5

CONDENSING

"Let thy words be few." (Eccl. 5:2) To condense or sum up in a few words was an art which Jesus used to good effect: "You must always treat other people as you would like to have them treat you, for this *sums up* the Law and the Prophets." Wordiness He condemned, saying, "Do not repeat empty phrases as the heathen do, for they imagine that their prayers will be heard if they use words enough. You must not be like them." (Matt. 7:12; 6:7, 8, *Goodspeed*) At times extreme condensation is desired. It sharpens the vital points and makes them stand out. To this day God's ministers have use for the art of condensing.

Several words denote a condensation or summary, such as *abridgment, abstract, brief, synopsis, conspectus, epitome;* but, of all these, *epitome* denotes the briefest possible condensation. An epitome gives the main ideas and follows the outline of the original, but strips from it much detail and descriptive and illustrative material, leaving the bare skeleton. But the parts of that skeleton-like epitome must

be held intact by connecting and binding words acting as joints and sinew. The main problem in epitomizing is, What are the main thoughts? And even in expressing these, epitomizing is most miserly with words.

God's servants do not wish to 'darken counsel by words'. (Job 38:2) They have need for epitomizing daily in gospel-preaching. Few words, yes, but how to put one's thoughts in pithy phrase is the problem. Practice is essential, and this course will open opportunities for it. But to realize the most therefrom one's efforts must be directed by constructive counsel. Certain portions of the Bible are to be epitomized, to supply the practice; the following suggestions are offered, to supply the counsel.

(1) GIVE NOTHING IN THE EPITOME THAT IS NOT IN THE ORIGINAL. If one is to epitomize Exodus, he should not go to Deuteronomy for information. Stick to the portion assigned. Condense; do not enlarge upon. The very nature of epitome rules out going into fulfillment or interpretation. Such would be going outside the original. Just condense what is there; that is all.

(2) DISCOVER THE AUTHOR'S OUTLINE AND FOLLOW IT CLOSELY IN THE EPITOME. One might do this by condensing every paragraph to one sentence and then writing it down. Not all such one-sentence condensations will be main headings. Sometimes two or three paragraphs can be grouped together and condensed into a single sentence. Finally, do not rearrange the ideas. If one does, he will not be following the outline of the original. Remember, condensing, not reshuffling the material, is the aim; so follow the same order that the original does.

(3) GIVE ONLY THE MAIN EVENTS AND IDEAS. Omit or condense unmercifully all illustrations, repetitions, descriptions and explanations. Sometimes a paragraph may be largely descriptive gloss or incidental detail; it might be eliminated entirely. So doing, only the author's treatment and his conclusions will remain standing, sharp and clear. The epitome must not be weighed down with excess baggage.

(4) OBSERVE THE LAW OF PROPORTION. Condense all parts of the original on the same scale. All of the scriptures are important. Just because one understands one part and not another of his assignment is no excuse for him to squander time to discuss the part understood and slight the other. He is not to interpret, anyway. A warning: There is an inclination to reproduce too many details in the early part of the epitome and, when the fleeing time is noted, skim over the rest. Only by rigidly allotting in advance the time to be devoted to each point of the outlined material can one hold himself to the law of proportion.

(5) DO NOT USE ARCHAIC ENGLISH. The author's language may be used somewhat, but it should be avoided when his thought can be precisely expressed in other words. Jehovah is the author of the Bible; he used various men as writers. They spoke in the language of their day, not some dead tongue. Just because the *King James Version* is in archaic English does not mean that epitomes thereon must be in archaic speech. Nothing out of date expresses to moderns the language of the original. The original was not written in English, but in the everyday speech of the people of that time, that they might understand. Therefore, in Bible epitomes do not use archaic English.

(6) MAKE COMPLETE AND CONNECTED SENTENCES AND AIM AT A UNITED WHOLE. First one should read his assignment for epitomizing in the *American Standard Version* (or the *English Revised Version*), and grasp its contents. Fix firmly in mind the essence of that whole book of the Bible and especially of the assigned portion. Thus knowing the general trend of the book, the epitomizer will keep it in mind as he seeks out the author's outline within his assigned portion. In that way, all epitomes on one book will tie in together and will make a united whole. Go through the assignment paragraph by paragraph, summarizing in a sentence the gist of each, having in mind always the predominating theme of the book. That part of the Bible which is written in prose the *American Standard Version* divides

into paragraphs. But poetry is more difficult to epitomize, for it is not written in paragraphs, and is already very condensed. But even in this case a careful analysis of the material will disclose the theme-developing points to be stressed. Assuming that the one-sentence summaries of the paragraphs have been made, then skillfully and with continuity blend and connect them together into a logical whole. The briefest possible condensation will be the result.

(7) FAVOR SENTENCE CONSTRUCTION THAT IS SHORT AND VIGOROUS, PARTICULARLY IN NARRATING EVENTS. Sentence style is of vital importance in epitomizing. This is doubly true where time limitations must be considered. The fewer the words, the shorter the time required to speak them, and the better the epitome. Hence aim for sentence construction that is short and pithy, that snaps out the ideas with flashing rapidity. Prefer short Anglo-Saxon words. Strip the speech of redundancy. Make each word do a maximum of work. Each sentence tersely expresses its thought, and hard on its heels comes another, and another. Ground is covered fast, and the audience's mind races over the assigned material with the speaker.

If the student follows the suggestions made herein, he will find epitomizing much easier, and 'his words will be few', filled with meaning and force.

REVIEW: 1. Why must a minister of the gospel know how to condense? 2. What is an epitome? 3. Why must one not give anything in the epitome that is not in the original? 4. How may one discover the outline of the original? 5. In composing an epitome, what should be done with illustrations, repetitions, descriptions and explanations? 6. What temptation and what danger should be avoided in order to observe the law of proportion? 7. Why should the archaic English of the *King James Version* be generally avoided? 8. What procedure was outlined in the sixth suggestion? 9. (a) What type of sentence construction is valuable in epitomizing? (b) To what type of material does it particularly lend itself?

DELIVERY

The term "delivery", as here used, means the act of utterance; also, the mode or style of utterance in speaking. This section offers general counsel on how to present material effectively, whether on the speaking platform or in everyday conversation. Such essentials to good delivery as poise, gestures, and the development and proper use of the voice are considered. That difficult task of good, expressive reading aloud comes in for treatment. All the instruction of this section aims toward the amplification of the material being spoken, and not the exhibition of the speaker.

Lesson 6

THE MOST EFFECTIVE MANNER OF SPEAKING

The spoken word, effectively used, is more powerful than the printed appeal. No print can stir the emotions and move to action for good or evil like the human voice, when used expressively. This power of speech is described in Proverbs in these words: "Death and life are in the power of the tongue." "The tongue of the wise is health," and "A wholesome tongue is a tree of life."—Prov. 18:21; 12:18; 15:4.

The most effective manner of speaking is not so much the result of mastered rules of public speaking as of the spirit of speaking. Christ Jesus loved the people of good-will who came to hear his gracious words. Mark tells us: "Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things." (Mark 6:34) No wonder their hearts burned within them as he talked to them.

If the speaker's heart is warm toward his hearers, they will respond. They will welcome him. If he is interested in them, they will listen with interest in his message. If he is

cold toward them, they will be cold toward his message. His attitude is contagious. The audience is a mirror, reflecting the speaker's own attitude and behavior: if he goes through his speech in a cold, indifferent and perfunctory manner, as if he had a disagreeable task to perform, they will, with him, be thankful when he is through. So it is seen that it is the spirit or mental attitude of one's speaking that determines whether his manner of delivery is good, or not so good, or downright bad.

How often is a speaker heard who by his indifferent manner of delivery makes the impression that he has nothing worth-while to deliver and that he doesn't care at all to deliver it! He ignores his hearers, doesn't look at them, stares sometimes over their heads with a faraway look in his eyes, and to this he adds a faraway ring to his voice. That kind of performance isn't delivering a talk at all. Indifferently he simply dumps the material into the air. His talk is a monologue. There is no manifest desire of communication, which is one of the primary essentials of good speaking, the desire to give with full hands the riches of knowledge and understanding of Jehovah's marvelous purposes.

A modern audience wants the speaker to talk to them just as directly as he would in a chat with one of them personally, and in the same general manner that he would employ in speaking to one of them in conversation, but not with the same amount of force. Otherwise, he would hardly be heard by all. The ideal and most effective manner of delivery is the conversational tone and inflection, uttered with sufficient power to be easily and clearly audible in the farthest corner without straining the ears. In other words, use an enlarged or intensified conversational tone.

In doing this avoid becoming declamatory, using a grave lecturing tone, and bombastic oratory. Humanize your inflection; use colorful conversational tones, but enlarge them, not merely by greater volume (that alone will not be sufficient), but by intensified expression. One can read fine print

a foot from the eye, but it takes large and bold letters to be seen across a hall.

When delivering a speech this might help to acquire a conversational tone: Pick out some friendly person in the audience and converse with him for a while. Better, pick out several, in scattered positions, and converse with first one and then another. This serves the speaker's purpose, and yet it does not embarrass any one individual, as the centering of full attention on one might do. Also, the speaker's gaze turning to these scattered positions takes into its sweep the entire audience, and they do not feel ignored. But let the speaker imagine that the one he has singled out has asked a question and that he is answering it. This will make him speak more conversationally and more directly. He may even go so far as actually to quote such imaginary questions and then answer them. For example, in the midst of one's talk he might say, "Now you ask, 'What proof is there for the assertion that religion and Christianity are opposed to each other?' Well, here is the proof." And then go ahead and give it. Nobody asked that question, but such an imaginary rhetorical question enlivens the talk. It changes the speaker's inflection completely. He begins to be conversational. If he speaks without restraint, with genuine enthusiasm, avoiding the outmoded oratorical delivery, he will be natural and colorful and expressive.

He should put all his heart into his words. If he does this, his audience will hardly be conscious of his minor shortcomings. The same truth was well expressed by someone stating, "The essence of a good speech is that the speaker has something to say which he really *wants* to say." Right here is where many a speaker fails. His expression is motivated by no apparent conviction; no desire to *convey* his faith is burning in his talk; there is no powder behind his shot. In other words, his delivery lacks spirit. It has no punch or drive. He is an eight-cyclinder motor hitting on two or three. Not all cylinders are sparking. He doesn't talk as if the message of God's "Kingdom at hand" were

very vital to him; so, naturally, the audience doesn't pay much heed to his words. The sentiments of an audience are simply the echo of the talk. If one is reserved, they will be reserved. If one is only mildly interested in his message, they will be only mildly concerned. But if one is in earnest about what he has to say, and if he says it without repression or restraint, with conviction, feeling, force, and enthusiasm, they cannot keep from catching that spirit to a degree.

The word "enthusiasm" is borrowed from the Greek *en,* which means "in", and *Theos,* which means "God". It means literally "in-God" or "inspired by God". In other words, the most effective manner of delivery for a witness of the Theocracy is to speak enthusiastically without restraint, filled with Jehovah's spirit. We are admonished in his Word: "Quench not the spirit." (1 Thess. 5: 19) That means, after having received his spirit, to make free and full use of God's grace given unto us.

REVIEW: 1. Prove that above all it is the spirit or mental attitude of the speaker that determines the quality of his speaking manner. 2. Does an indifferent speaker really "deliver" a talk, and why? 3. How does a modern audience want the speaker to talk to them? 4. When addressing more than a few persons, what must the speaker add to his informal and conversational tone, and why? 5. In doing this, what oratorical mistake must be avoided? 6. What helps to acquire a conversational tone and informal directness when addressing an audience? 7. (a) What must be the speaker's desire with respect to the material he has to deliver? (b) If this is lacking, what is the result? 8. What, then, is the most effective manner of speaking for Jehovah's witnesses?

Lesson 7

BASIC PRINCIPLES OF GOOD SPEECH

The primary purpose of Biblical speaking is the praise and exaltation of Jehovah's name through communication of thought in order to convince by intellectual appeal, by reasoning or argumentation; to make the hearers believe; and then to stir them to action or works of faith by emo-

tional appeal, that is, by an appeal to their noblest feelings, or to the hearts of the hearers. In other words, the purpose of public speech is the communication of truth, and that in a vigorous, moving manner.

In sharp contrast with worldly public speakers, Jesus, who spoke as never before a man did, made himself of no reputation. He never endeavored to draw attention to himself. Isaiah, centuries before Jesus Christ became the man Jesus, prophesied of him and his way of speaking: "He shall not cry, nor lift up, nor cause his voice to be heard in the street [for public exhibition]." (Isa. 42:2) Isaiah did not mean to say that the Lord never spoke with a loud voice. On many occasions he addressed vast multitudes of people, and that in "streets" or public places. John 7:37 reads: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." Meek and lowly in heart as he was, he did not exhibit himself and his extraordinary qualities as a speaker by showy oratory aimed at provoking applause; nor did he exhibit his humility by speaking in a low, sweet and almost inaudible voice. He was a man and spoke as a man, and as a man should. He came to earth to glorify his Father, and his speeches were aimed toward that purpose.

This does not mean at all that one should use thundering tones all the time. The main purpose of good speech is more than to make the audience hear by shouting. Make them sit up and listen; and more than listen, make them understand; and even more than understand, make them act. If a speaker fails to win that ultimate response, which should be the aim of all good speaking, his efforts are wasted, even if in leaving the auditorium the people say, "What a speaker!"

The chief means to convince and stir an audience is warmth or enthusiasm of delivery. In other words, one should put his heart, his entire heart, into his talk. This is the essential of all essentials of good speaking. How can one expect to warm up his audience if he is not warmed up?

Only if he speaks out of the abundance and overflow of his heart will his words go to the heart of his hearers. If some in the audience doze off, the speaker should be the one first waked up.

Use proper volume. One will if he speaks with enthusiasm. If he speaks in a small room he should not shout: it will be unpleasant. If he is in a large auditorium he should not be soft-spoken: he will not be heard. Use proper volume and be easily understood by all.

Then be distinct. Without clear articulation one will not always be easily understood by all, though he might be heard by all.

Use modulation. That means contrast, a constant change of pitch, pace, and power. Now to illustrate this: If one speaks constantly in a high pitch he will "get on the nerves" of his listeners. If he constantly uses a low pitch he will be boomy and depressing. If he does not change his rate of delivery when he has to express something that should either have emphasis or be spoken as in parentheses, his pace will be so even it will lull his audience to sleep. Only variety and color, a constant change of volume, force, pitch and tempo, will hold interest and keep all awake.

Something very important in holding the attention of the audience is pauses, which are one of the means of modulation or contrast, here of contrast between sound and silence. The talks of beginners usually suffer from lack of pauses. Beginners seem to dread them, and therefore they rattle a speech through. They seem to fear that if they pause the audience might think they are through and will get up and leave. By a constant flow of words they try to prevent such a thing. Yet thus they rather invite a general exodus.

Then, use right sense stress, or proper amount of emphasis placed on the right, that is, thought-containing, word or words. Avoid lack of stress. Avoid overemphasis. Do not give the same amount of stress to everything uttered.

If one does, how will his hearers know what is of outstanding importance?

Another means to hold the attention is appropriate facial expression and gestures. In keeping with the message, be pleasant and genial, serious and in dead earnest, aroused and righteously indignant. Let the import of the spoken words be reflected in voice tone and facial expression. A speaker who does not show seriousness in delivery of a serious message will find that neither he nor his message will be taken seriously by his listeners. The continuously grinning and beaming speaker is a shallow bore. The material should determine the speaker's mental attitude and facial expression. Occasionally, by some spontaneous humorous remark, one may make his audience laugh. Such occasional laughter may add some spice to the speech. Do not studiously avoid it, neither misuse the educational platform for telling funny stories. Leave that to vain worldlings. Likewise in the use of gestures, do not make an exhibition of self by overworking them, but let them be tastefully used to add force to the spoken word.

An excellent means for holding the attention of an audience is poise. If the speaker is not well poised, if he lacks self-control and composure on the platform, he will perhaps gain the sympathy of his audience, especially if they are his friends; but he will not obtain their interest and will not be able to hold it to the material. If he is at ease, they are at ease. If he appears to be convinced of what he is saying, they are impressed.

To be sure, much labor and skill are spent in the preparation of a speech, but the delivery itself should be seemingly effortless. It should be informal and direct, just like good, animated conversation. Simply speak out of the abundance and overflow of the heart.

REVIEW: 1. What must one do to fulfill the primary purpose of Biblical speaking? 2. In contrast with worldly public speakers, what was the course of action of the greatest speaker ever on earth? 3. (a) What does Isaiah's prophecy mean, "He shall not

cry . . . in the street"? (b) What proves that Jesus often spoke with powerful tone and expression, and that in public places? 4. The winning of what ultimate response on the part of listeners should be the aim of all good speaking? 5. (a) Discuss and show why enthusiasm is a basic principle of good speech. (b) How about volume? (c) Distinctness? (d) Modulation? (e) Pause? (f) Sense stress? (g) Facial expression and gestures? (h) Poise?

Lesson 8

EXTEMPORANEOUS SPEAKING

Extemporaneous speaking does not imply lack of preparation. On the contrary, one carefully selects his material and outlines it just as if he were preparing to write out the talk. Instead of so doing, however, the speech is delivered from an outline and is not written out in advance, or, if written out, is not delivered from the manuscript, nor memorized. This means thorough preparation. Wherein, then, is it extemporaneous? In its phraseology. The speaker is familiar with his subject. His mind is filled with ideas on it. He has such ideas in orderly arrangement, by means of either a mental or a written outline. Now, at the time of delivery, he extemporaneously puts these thoughts into words.

Extempore talks have four advantages: (1) the outline is flexible or adaptable; (2) such a delivery stimulates mental activity of the speaker during his talk; (3) it enables the speaker to maintain personal and visual contact with his listeners; and (4) it is informal, conversational, and direct.

Both a manuscript talk and a memorized speech are rigid. It is difficult, sometimes even impossible, to depart from the fixed text. For this reason, the extempore method is the only advisable method for most occasions and speakers; for instance, for the Society's servants to the brethren. Why? Because the local conditions in the various companies of brethren differ. He cannot prepare exactly the same talk for every company. It would not apply to the facts, to the

conditions prevailing in certain companies. Very often such local conditions are not known to the servant before his arrival. It is necessary to have a flexible talk; and that flexibility is provided only in an extempore talk.

Now as to the second advantage, the mental stimulation of the speaker. By giving a talk from an outline, or from underscored key words of a script, the mind will not be tied, but will be free from the burden encumbering the mind when speaking from memory. The free flow of thoughts will be unhampered by fixed wording. Then, speaking to a friendly, attentive and responsive audience is, in fact, a stimulating experience. A good audience is an inspiration and stimulation to thinking on one's feet; exactly as in conversing with an intelligent and friendly person one's spirit is stimulated. (Prov. 27:17) Before a responsive audience one warms up during delivery. As he warms up, the material is warming up also. Preparation is ofttimes "cold"; delivery to an appreciative audience generates heat. New ideas will come to mind. The flexibility of the extempore method allows one to use them.

A third advantage of extempore speaking is that of direct personal contact between speaker and audience and, vice versa, between audience and speaker. By the directness of the address the hearers are caused to listen; and, as they listen, they are stimulated. They enjoy the talk. Speaking extemporaneously, a speaker looks and sounds more alive, more informal, more natural, more in earnest, more sincere, more speaking "from the heart". The audience is made to feel that he knows his subject, because he is looking at them and does not always have his nose buried in his papers. The delivery does not sound "cut and dried". It is not canned speech. It is a heart-to-heart talk. The speaker does not recite or lecture to his hearers; he is conversing with them. He has personal contact with them, exactly as in everyday conversation.

And this is the fourth advantage of extempore speaking. That personal contact enables the speaker to observe the

reactions of his audience as he is speaking. Their response is merely a reflection or an echo of his talk. If he sees some yawning, nodding, or turning their attention elsewhere, he knows that he needs to prod himself, to wake up. Blank facial expressions indicate the necessity of further clarification of a point. A speaker cannot note this if the occasion necessitates a manuscript lecture and he constantly reads without often looking up at his listeners. And he cannot do it if his mind is fettered by a memorized speech, because there one's entire attention is directed to the phrasing and one speaks in constant dread that he might lose a word and get confused. If an unfavorable reaction should be noted he could do nothing about it. But if he sees their faces alert and radiant, their eyes shining and intelligent, he knows the point is going home. He sees the talk is taking effect.

There are some dangers to be guarded against. First, exceeding the time limit. In extempore speaking, there is a danger of being carried away by the onrush of ideas, of fresh thoughts, by the interest in the subject matter, which is kept alive and fresh and warm during extemporaneous delivery. The remedy is this: Always prepare a little less than required for the time allotted; then one will not be talking against time. Also, do not dwell too long on one point. Have each main point timed, and watch the time. Consult a watch. Careful preparation, or thinking through of material, will also diminish the influx of too many new thoughts during presentation.

Another danger, and the greatest danger, of the extempore method is insufficient preparation. There is a temptation on the part of many speakers, especially if they are experienced, to tear off a piece of scratch paper and make just a hurried, rough, pencil outline without detailed facts and proofs and illustrations. This method is often tried by those who on previous occasions got by with such a hurried preparation; they feel they can do it again. Many a boy has trodden once too often on thin ice; and the same can

happen to an experienced speaker. Especially those speakers who have the unfortunate "gift of gab" depend on such hasty and meager preparation. They are apt to depend on that questionable "gift of gab", expecting words and ideas will come without further preparation. Words will come, yes, but constructive thoughts, no.

A third "disadvantage" of extempore speaking is claimed to be inferior language. Some say, "If I write out this talk the English will be much better, the grammar will be more precise." This may be true, but such fine English is not, as a rule, conversational. The very fact that one's English in extempore speaking is not so eloquent makes for conversational style and use of the everyday language of the people. It keeps the talk like conversation, alive and fresh, and prevents a stiff, stilted, mechanical manner of delivery, and also the formal, unnatural, gravely authoritative, and boring lecture tone.

In preparing for extemporaneous delivery, make a brief **outline**, far briefer than the one used in assembling and arranging the material. Memorize this outline. Be able to visualize or picture in your mind this outline as it appeared on the page. Have this imprint stamped upon your mind, this skeleton in mental vision, and build upon it as you speak extemporaneously. Of course, it is not vitally essential that the outline be memorized; it may be on paper and held inconspicuously in the hand. The advantage, though, of its being memorized is that the speaker never has to break contact with the audience by shifting his eyes to a piece of paper; he can concentrate on his listeners. It would be wise always to have on one's person brief written notes for use in case of emergency, even though the outline is committed to memory.

As an aid in memorizing the outline, in addition to having a mental vision of its form on the page, it is helpful and necessary to remember the association or relationship between the various ideas to be presented. If the talk is logically arranged these will blend into a unified whole and

the sequence of points following in a natural order will suggestively lead the speaker from one to another.

Finally, in preparation for delivery, build the entire talk in your mind from this outline, fill it out, and try to see the finished product with all its details of proofs and arguments. See that you have all the facts in mind and can make them march by in their proper order in a last final mental "review". When you can do this and mentally visualize the filled-out talk in its final form, you are ready for extemporaneous delivery of the speech.

REVIEW: 1. What is extemporaneous speaking? 2. What are the advantages of the extemporaneous talk? 3. (a) Discuss the advantage of flexibility. (b) Of stimulated mental activity. (c) Of audience contact. (d) Of conversational quality. 4. What are the dangers of extempore speaking? 5. Suggest precautions against exceeding the time limit. 6. Why is insufficient preparation a danger in extemporaneous speaking? 7. Why is the "inferior language" of the extempore method not a "disadvantage"? 8. What preparations should be made for an extemporaneous talk delivery?

Lesson 9

IMPROMPTU SPEAKING AND OTHER METHODS OF DELIVERY

Oral preaching continues to be an essential means of communicating the glad tidings to the inhabitants of earth. Delivery of a speech by reading, memorizing, the mixed method, and impromptu speaking will herein be discussed.

Reading a speech from manuscript is done on certain occasions. If the subject is rather involved and accuracy of statement is of prime importance, if the speech is later to be published or quoted from, it might well be read. The occasion will often make it advisable to read the copy, as at conventions, for example. Disadvantages are that most read speeches sound mechanical. It detracts from their interest. Contact between the speaker and his audience is lost, and the conversational quality vanishes. The paper is a barrier between speaker and listeners. Only the most skilled

reader can hold interest. Unless occasion demands, do not read talks.

Memorizing talks for delivery dispenses with the manuscript necessary in reading, but still does not gain directness. The speaker sounds strained and unnatural. The voice is mechanical, uttering only words, not thoughts. He recites or, worse, he declaims. Oral emphasis is either lacking or affected. Sincerity seems to be lacking. The speaker is not speaking 'out of the abundance of his heart'. And if he forgets a phrase or sentence it may throw all his thoughts into confusion and thus end the talk right there. Even if this method were advisable, it is too laborious and takes too much time and energy to justify its use.

The mixed method uses two or more of the methods of delivery. It might be well to memorize the opening or closing sentences, scriptures might be read, thoughts of the moment might be introduced impromptu-like, whereas the general method might be extempore.

IMPROMPTU SPEAKING. It is giving a talk on the spur of the moment; it is not planned or prepared. The speaker has no idea that he will be required to give a talk, but when occasions arise where questions are asked that necessitate immediate answers he must use the impromptu method of speaking. So, not only does the impromptu method of speech lack planning the phrasing of the words or language as does extemporaneous speaking, but it also lacks preparation of the material and the outlining and arranging thereof. There is, however, a requisite for worth-while impromptu speaking, and that is a knowledge of the subject. In other words, one must know the answers to the questions that are propounded or the issues raised. The information is in one's mind; he has made a study of the subject; he has the knowledge, but it is not in the form of a talk.

When is the impromptu method to be used? Only when the circumstances demand it; and at no other time should one depend on the impromptu method. It is often used by

Jehovah's ministers in the door-to-door work, in back-calls, in book studies, and now, more than heretofore, before boards and courts. They are commanded to give a witness in defense of the gospel on these occasions and to represent the Lord in a manner pleasing to him. They are commanded to do impromptu speaking. (Col. 4:6; 1 Pet. 3:15) They are instructed to be "ready always", at any time, on any occasion that demands an answer, to give an impromptu talk or presentation that will answer these questions and be a testimony in the interests of the Kingdom. God's servants should be able to put in a seasonable word. —Isa. 50:4.

Jehovah's witnesses are equipped to do this. How? Not by a miraculous provision of words, as some believe by misinterpreting Matthew 10:19, which reads: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." The explanation is found in John 14:26: "The [holy spirit] . . . shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

One cannot formulate in advance all his answers before boards or courts, for example, because he does not know the questions which will be shot at him. But he can prepare the needed knowledge in advance. The Lord has provided helpful information through his organization in the booklet *Freedom of Worship*. But this is not an answer prepared in advance: it is knowledge prepared in advance. If one has studied the Scriptures diligently and the Bible helps provided through the Society, if he has zealously continued to testify to the truth and to teach the people, if he has regularly attended the *Watchtower* studies and service meetings and has there taken an active part in the discussions, he will have the answers for all occasions ready for impromptu delivery. The Lord's spirit will work to that end. So see to it that the "sword of the spirit" does not get rusty and get stuck in the sheath. If that happens through

one's negligence, he won't be able to draw it quickly and to use it when needed for the defense of the gospel.

This method calls upon the witness to think on his feet. When a subject arises calling for immediate discussion, quickly erect a mental outline. Necessarily it will be brief and scanty. Here is a condensed formula of how to make a brief mental outline for effective impromptu talks: (1) Mentally fix point; (2) think of argument(s); (3) interesting introduction; (4) state point; (5) prove it; (6) illustrate it; and (7) conclude. The following is a detailed explanation of the above logical seven progressive steps:

First: Mentally fix the main or focal point or central thought to. be driven home. Second: Call immediately to mind one or more arguments for answering the question of the inquirer, or for disproving the argument of an opponent. Third: Think of some introduction that will get immediate attention and will lead up to your point, that is, that will prepare the mind of the listener or listeners. Then, not before, open your mouth and say something of general or personal appeal that will arouse immediate interest of the listeners, and on which they will readily agree. Fourth: Then state your point, telling what you want your listeners to see, to feel, to believe, or to do. Fifth: Give the reasons, facts or proofs why it is so, or why you believe it. State first the minor points, then the major points for a climax, but rarely in the reverse order. The tendency is to do the latter, to state first the main argument, prominent in your mind, and then to finish with the leftovers, or to fade out; and so the force of the main point is lost. Sixth: Give a specific instance, a concrete example or illustration that effectively and impressively supports your argument. Seventh: Conclude by summarizing and then restating the question at issue or the main point as proved; then, when appropriate, appeal for action or end climactically by using the most striking statement as climax or topping finale.

This done, *stop!* Don't add another word! If you have forgotten a point, never mind; leave it out. The speech is over.

REVIEW: 1. (a) When is it advisable to read a lecture? (b) What are the disadvantages? 2. Why are memorized speeches inadvisable? 3. What is the mixed method of speech presentation? 4. (a) Explain the meaning of "impromptu speaking". (b) What is required? 5. When only should the impromptu method be used? 6. How are Jehovah's witnesses equipped for it? 7. What must an impromptu talk have to insure orderly, logical presentation? 8. (a) What practical suggestion is given to aid in effective impromptu speaking? (b) What are the seven progressive steps advised?

Lesson 10

HOW TO OVERCOME AUDIENCE FEAR

Moses apparently was gripped by audience fear when told to go and speak before the Egyptian rulers and the Israelites. Jeremiah became fearful when faced with a public-speaking career. Faith in Jehovah to help and faith-proving works (experience) enabled both Moses and Jeremiah to overcome this speaking hazard. A public preaching of the gospel is, if anything, more imperative today. Jehovah will surely help and train his ministers. He did in centuries past; he will today. Show faith by experience-giving works, by public speaking.

Knowledge of the causes and remedies of audience fear will be a long step toward removing that obstacle.

Some causes are physical. Moses' trouble seemed to be of this nature, he having an impediment of speech. (Ex. 4:10-12) Many speech defects, such as stuttering, stammering, lisping, etc., can be overcome by conscious and studied effort. One so afflicted should force himself to speak very deliberately, with exaggerated slowness. Much practice reading aloud, where the mind is freed of the task of remembering material and can concentrate on operating the tongue, will prove helpful. Proper breathing is an impor-

tant factor, serving to relax and calm the speaker. More often than not these defects are mental and nervous disorders rather than physical deformity, but the physical fact that they exist is an added cause of audience fear. That is why they are classed as physical causes. Many stutterers and stammerers have no difficulty in reading aloud, proving that the source of trouble when they are speaking is nervousness and self-consciousness. Nevertheless, reading aloud will aid in developing confidence. Stutterers should prolong the vowel sounds. Conscious effort will bring rewards to those having speech defects.

Far more common are mental causes of audience fear. Such was the source of Jeremiah's difficulty. (Jer. 1:4-10) Among mental causes is initial nervousness. Such nervousness before and at the beginning of a speech is quite normal. It is no ill omen; it should not discourage nor frighten. It is a good sign that one is alert to the occasion, not indifferent; that he is ready to go with all faculties keyed up for a full effort. It is somewhat like the prancing race horse as it awaits the starting signal. After that all nerve energy is consumed in the work at hand, and none left for nervousness. Experience will make this concentration possible, but never will it erase initial nervousness. It is natural; do not mind it. Deliver the introduction in a slow, measured tempo, and before the introductory words are past initial nervousness will have passed.

Lack of confidence in one's ability or talent as a speaker is one reason for audience fear. The remedy for the Theocratic minister is to be constantly mindful of the promises and unlimited power of the Almighty to help and to strengthen him to carry out the preaching commission. Believe in His assurance, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9) Fully trusting in this divine promise, the minister can say with confidence heretofore lacking: "I can do all things [including public speaking] through Christ which strengtheneth me."—Phil. 4:13.

An audience is feared if one takes the erroneous view that it is composed of mental giants. Whoever one's listeners may be, as a group they are people of ordinary intelligence; their standard of good public speaking is not too high or unattainable for you. And if there are persons of great worldly learning in the audience, never mind. All their old-world wisdom is foolishness in the sight of God. Keep in mind that it is written, "Thou through thy commandments hast made me wiser than mine enemies." —Ps. 119:98.

One of the worst stumbling blocks for a speaker is insufficient preparation. Preparation of subject matter will make one confident that he has something of importance that the audience needs to know and in which they will be interested. Preparation for delivery will give confidence in one's ability to put the vital subject across. Be filled to overflowing with the subject, interested in it, absorbed in it, enthusiastic about it; then get up and pour it out from your heart into the ears of the audience. One will have no room for thoughts of self. Something important is to be said. Say it.

Self-consciousness is a speaker's enemy. It produces discomfort for both the speaker and his audience. The self-conscious speaker ceases to be himself. His undue concern about what his hearers are thinking of him paralyzes his mental faculties, and the result is distress and confusion. Relax, because one can do nothing well if tense. Just ask swimmers, skaters, dancers, musicians, actors, and other artists, and they will testify to this. Be completely absorbed in the subject matter; forget about self. Be entirely unconcerned about what the audience may be thinking; they will think of what the speaker is thinking. If he is thinking of self, they will know it. If he is thinking on the argument he is presenting, so will they.

Every beginner suffering from "stage fright" thinks that his is a "special and incurable case". He has company, plenty of it. He must fight and conquer this fear by the

boldness of his testimony, or else his fear will conquer him and cause him to stumble and fall over his own words and become entangled in his own thoughts. When audience fear gets one in its grip during a talk, release bodily nervous tension by action. Loosen its stiffening grip by taking a step or two, by a gesture of the hand, by a turning of the head, and by other bodily movement. Change of pace in delivery will help. The speaker should slow down, "change gears," lower pitch, breathe more deeply, pause some, until he has regained composure and is ready to "step on the gas" again. From this moment the scared novice will begin to act like a free man.

Keep in mind that Theocratic ministers are not judged by man. Jehovah is the judge of his servants, and he is no unfriendly critic. "He knoweth our frame; he remembereth that we are dust." Also, "the fear of man bringeth a snare," but "the fear of the LORD is the beginning of wisdom". (Pss. 103: 14; 111: 10; Prov. 29: 25) So be wise: fear Him, not an audience.

REVIEW: 1. Why may Jehovah's ministers have confidence that he will help them overcome audience fear? 2. What practices will aid those handicapped by certain speech defects? 3. Why is initial nervousness no cause for alarm? 4. What thought comforts those who lack confidence in their ability to speak? 5. What is true as to the mentality of most audiences? 6. Why should the presence of worldly-wise ones in the audience not cause nervousness or fear? 7. What is one of the worst stumbling blocks to speakers, especially those afflicted with audience fear? 8. What is another enemy of the fearful speaker? 9. What procedure should one try if he is gripped by audience fear during the course of the talk? 10. Whom will the wise minister fear, and whom will he not fear?

Lesson 11

ORAL EMPHASIS

Oral emphasis is the very life of speech. On the right management of emphasis depends the whole life, spirit and meaning of speech. If no emphasis is placed on any word, not only is the talk lifeless, but the meaning is rendered

ambiguous. If the emphasis is misplaced (that is, given to the wrong word or words) the meaning of the sentence is distorted; and if the right word is given too much or too little stress, a statement becomes either a bombastic exaggeration or a feeble understatement.

Emphasis is also properly termed sense stress. It means stress of utterance or greater force of voice given to one or more words of a phrase in order to impress the hearers with their significance, also in order to color ideas or emotions to be conveyed. Emphasis is the chief means to bring out the meaning of an expression. This is done either by primary stress only or by primary and secondary stress; that is, heavier or lighter stress on particular words of the sentence. How may one know where to place the emphasis and the right amount of it? The rule is very simple. Study the full meaning and weight of every statement to be made, then emphasize the word or group of words that carries the principal thought.

That is not difficult to do if one has made the material his own and put it into his own words. In everyday speech there is no uncertainty as to the meaning or weight of one's expression, and no uncertainty in one's mind regarding the right thought-containing words to be stressed, and with how much stress, whether heavy or light. The fact is he gives no thought whatsoever as to the words to be stressed. He does it automatically, subconsciously. That is why every normal person, even the small child, manages emphasis without any difficulty in his everyday speech. Entirely different is the situation when one has to quote what others have written. In such a case he must make himself so familiar with the text that it becomes as his own. Then he can read it or speak it as his own thoughts, and have no difficulty whatsoever as to what to emphasize and how much. Then, and then only, can one convey the correct meaning by proper emphasis and proper degree of stress.

Every sentence has in fact but a few really important words; the rest are merely connectives or modifiers and are entirely subordinate to the principal thought. The speaker's thoughts center around these important words and by proper stress he focuses the attention of the listeners on the important words to make them grasp the import of each statement. If he fails to use such selective emphasis he will be monotonous and sleep-inducing.

After one has ascertained the full meaning of a sentence in his reading or speaking material, he might underline the words that receive the primary emphasis. This will make the delivery much easier and safer and, above all, clearer. More than anything else does the placement of emphasis reveal whether a reader or speaker fully understands what he is saying. If he misplaces the emphasis it is a sure sign that he is either ill-prepared or understands little or nothing of the material he is presenting in reading or speaking.

Stress often governs meaning. A simple illustration will clearly show how the emphasis placement can alter the meaning. Jesus said: "Thy word is truth." If the word *thy* is stressed, it means Jehovah's word, and not another's, is truth. Stress *word,* and attention is focused on that as the expression of truth. If someone had claimed that God's Word is not truth, then emphasis might well be placed on *is:* "Thy word *is* truth." Again, "Thy word is *truth.*" Here the speaker strikes stress on *truth,* emphasizing that God's Word is not falsehood or lies. Or, the speaker might hit every word with voice stress, *"Thy word is truth."* There the entire thought expressed in the words is enforced by the voice. There is not a shadow of doubt regarding its truthfulness. So the stress placement depends upon the setting. What word did Jesus probably emphasize? In this prayer to Jehovah he said: "Sanctify them through thy truth: thy word is truth." (John 17:17) He had spoken of Jehovah's truth as a sanctifying force, then identified

the expression of that truth by adding: "Thy *word* is truth."

From this it is seen how one can convey in a short sentence many different meanings merely by placing the emphasis on different words. Just think how many shades of meaning could be thus given to a twenty-word sentence! It illustrates that there are no ironclad rules for emphasis. It all depends; it is a matter of meaning. How will one know which of the many words to emphasize if not by first ascertaining the meaning of the author? If they are one's own words he knows what words to emphasize, because he knows the meaning he has in mind; but if the words are not his own, then he has to ascertain the meaning from the context. Only thus will one be able to emphasize the right words.

Oral emphasis can be given by various means. By greater volume, by greater force or intensity, by changed pitch, by slow and deliberate expression, and sometimes by rapidity. The most forceful manner of making a word or phrase of unusual importance stand out is by a pause before its utterance, thus creating expectancy, or by pausing after its utterance, which permits the thought to sink in; and sometimes the speaker may pause before and after, which is doubly emphatic.

The importance of emphasis cannot be overemphasized, because it is the very backbone of meaningful speaking and reading. Therefore give heed to sense stresses. Only then will one talk sense.

REVIEW: 1. If little or no stress is used in speaking, what is the result? 2. What results from misplacement of emphasis? 3. How is a statement affected if the right word receives too much or too little stress? 4. (a) What is sense stress? (b) What two kinds are there? 5. How may one know where to place the sense stress, and the right amount of it? 6. Why is there no difficulty in this respect in everyday conversation? 7. How many words deserving stress has a sentence? 8. Why does the placement of emphasis reveal whether a speaker or reader really understands what he is saying? 9. By placing the emphasis on different words in a simple

sentence, show how different meanings may result. 10. **What are** some of the different means of gaining oral emphasis?

Lesson 12

MODULATION

Speak to interest, to inform, to glorify Jehovah and His King, to induce faith, and thus to stimulate to works. Speak so impressively that the audience will do more than merely hear: they will listen; and will do more than listen: they will understand; and will do even more than understand: they will act. That is the purpose of all speaking of Theocratic ministers. Speak in harmony with Jehovah's purposes, that listeners will act to God's glory.

Such a desired end will be defeated by monotonous delivery, regardless of how well-prepared the subject matter is. Such monotony is caused by unvarying sameness in several respects: By constant uniformity of tone, intonation, inflection, by singsong rise and fall of pitch, by sameness of pitch, tempo, volume, amount of emphasis, facial expression, and gestures. Such monotony is wearisome.

Nature itself teaches that monotony is unnatural, uninteresting. Why is God's handiwork an ever new and fresh delight? Not only because His works are so wonderful, but also because they are so manifold. No monotony there! As it is written in the Psalms, "O Jehovah, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches." If a talk is to interest, and it must if it instructs, then it must avoid the pitfall of monotony.

Variety is not only the spice of life, but certainly also the spice of life of a talk. The interest of the hearers must constantly be kept alive and their undivided attention held by various means. First, by a subject of absorbing interest. Then by logical sequence of thoughts in presenting that interesting subject. And, third, the delivery must be marked by sincerity of conviction, as manifested by warmth, by eloquence of utterance at times, occasionally

by enthusiasm, sometimes even fire of expression, and, last, by modulation.

What is modulation? It is melodious oral expression and, therefore, the appealing use of language by varying or inflecting the voice in a natural, somewhat musical and pleasing manner, but not so as to give effeminacy or womanishness to a man's mode of speech. Modulation when not referring to music but to speech means adapting the voice in tone, pitch, inflection or other qualities of sound to the thought or theme, so as to give the true color to what is uttered. Not only is lack of modulation to be avoided, but misapplied modulation, in which tone, pitch, inflection, tempo and emphasis are shifted with monotonous and irksome regularity and without any relation to the thoughts, is to be shunned. The result would be a meaningless and seemingly affected and insincere singsong. Monotony of expression dulls the meaning and effectiveness of speech. Misapplied modulation may convey a wrong impression and discolor the thoughts, whereas proper modulation expresses the thoughts impressively and with exactness.

A good and interesting speech follows the same rules as good music. Such music is played with much variety in tempo, quality, and volume according to the mood or emotion to be expressed in musical terms, and this is usually indicated by musical symbols indicating where to slow down, where to speed up, where to play louder, where to play softer, where to play with feeling, and where to play with force. Even pauses play their part. Good modulation of speech must be similarly varied, colorful, and rich in contrast.

Now, it is this melodious variety in part that keeps interest constantly keyed to the theme both in music and in Biblical speech, which is a spiritual song to the praise of Jehovah. In speaking on a subject of absorbing interest without the use of modulation a speaker may be able to hold the interest of a friendly and patient audience for a

short time, but if his talk is of any length he will soon realize that their interest is lagging, their minds wandering, that they are longing for the end. One can see it in their behavior. As soon as one senses this, even before he sees it, he should change pace and pitch and power of voice. One does it in everyday conversation. So change pitch, pace, volume, degree of stress, and inflection. Alternate slow deliberate pace, by which at times one stresses weighty statements, with appropriate periods of speeding up and speaking with fluency, and sometimes even rapidity. Relieve sound with silence, with a pause that refreshes the ear, with a pause that creates expectation, even suspense, and emphasizes most effectively. This keeps the attention of the audience alive, so that when one comes to the end of his talk it might be too soon for them. Then, in order to top off one's conclusion, his closing words must have the ring of finality. His hearers must sense the approach of the conclusion not by the words only; they must hear it in the slow, deliberate, emphatic delivery. His tone must also convincingly close the subject.

All this theory can be best illustrated and practiced by reading aloud from the Bible. There is no human emotion that would not find expression in the Bible. Some thoughts should be spoken lightly, casually; others with utter simplicity, or deep feeling, or even sarcasm. Keep in mind: The printed letter itself is dead. It is the human voice alone, made alive by modulation, that can make the dead letter live.

REVIEW: 1. What is the purpose of a Theocratic minister's speech? 2. What causes monotony in talk delivery? 3. What proves that monotony is unnatural? 4. By what means must the interest of listeners constantly be kept alive and their attention held? 5. What is speech modulation? 6. (a) What is misapplied modulation? (b) What results therefrom? 7. What has speech modulation in common with good music? 8. When a speaker senses or notes a lag in the attention of his hearers, what should he do? 9. What part does modulation play in the conclusion of a talk? 10. By what can one bring feeling and life to the dead letter?

Lesson 13

CONFIDENCE AND POISE

When Jehovah through his angel called Moses at the burning bush to go down to Egypt and serve him as a public speaker, Moses, mindful of his shortcomings, first self-consciously tried to make excuses. "And Moses said unto the LORD, O my Lord, I am not eloquent [a man of words, *margin*], neither heretofore, nor since thou hast spoken unto thy servant: for I am slow of speech, and of a slow tongue." Such was negative thinking. Jehovah reproved him: "Who hath made man's mouth? . . . have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." (Exod. 4:10-12) Such words inspire confidence, and remind Jehovah's witnesses of the promise of Christ Jesus: "I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay." (Luke 21:15, *Am. Stan. Ver.*) Further confidence is imparted to the gospel-preacher, and he feels able to speak forth. Such a way of thinking is positive thinking.

The negative way of thinking is one of the greatest drawbacks in public speaking. To think about one's own self, one's inability, one's weaknesses, is negative thinking. Therefore, stop thinking negatively. Think positively and become strong in the Lord and in the power of his might. Rely upon the backing of the Almighty, and trust in his everlasting arms to hold up and strengthen you. Self-confidence is not the goal; it is an abomination in the sight of the Lord. Instead of self-confidence acquire strong and ever stronger confidence in Jehovah. After that, do your part. If so, the Lord will do his.

The speaker's part is to prepare well. He will then be confident in his subject. He will have full confidence in the Lord and full confidence in his subject, knowing for a certainty it is the truth, that it will be helpful to the listeners, and means their very lives. Without this con-

fidence, preparation, knowledge and conviction one will never feel comfortable on the platform.

If one acts confidently his confidence will increase, and his attack of audience fear will give way to real courage and composure. Stand erect. This is a posture of confidence. Don't stand slumped and hunchbacked. One cannot instill any confidence in his audience by an apologetic carriage and browbeaten facial expression. Look the audience in the eye, fearlessly, friendly, intently, and begin to talk like a veteran of the platform though you may be a novice. Take to heart what the Almighty said to Jeremiah, who was but a youth and a beginner in public speaking: "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD."—Jer. 1:7, 8.

If one concentrates on his subject he will forget himself. This cannot be overemphasized, because it is so essential to good public speaking, especially for Jehovah's messengers, who should keep their own persons in the background. If the Theocratic minister cannot avoid thinking of himself, then he should think of himself merely as a telegraph boy who has been sent out to deliver an urgent "wire". He is not the thing; he knows it. That's why the people pay so little attention to the messenger boy. It is the telegram in which they are interested. The message, that is the thing. So keep the mind exclusively on the urgent message. Believe in its urgency, then talk full of sincere conviction, full of that warm feeling generated by a faith and conviction that the Lord's Word means life to the listeners; and it does, not only their present life, but their eternal life. If one does that he will forget himself and think only of the message he is commissioned to deliver.

Closely allied to confidence is poise. Poise is complete self-control on the part of a speaker. That means a well-balanced state of mind, a composure of emotions. Poise means literally balance. It is an emotional balance, a calm-

ness, an even serenity amidst disturbing circumstances. Poise means a firmness of spirit which is not easily ruffled or upset. A speaker who is poised is outwardly calm and at ease, but inwardly there is a strong potential force ready to be released at the proper time. Poise, therefore, means controlled thinking before speaking and acting.

Poise must not be confused with "easy going", much less with sleepiness, apathy, mental indifference, or lack of emotion. That is not poise. That is comparable to a rundown mainspring in a phonograph. There is no strength or tension left in that spring. Poise is like a wound-up mainspring. There is a potential power which is held under control ready to be released at the proper time for good use. This is poise. It, together with the Lord's assurance of grace to his servants in every time of need, will strengthen one with calm confidence and a certain sense of power and even reserve of power, because he knows God's spirit or energizing force is working in him to do Jehovah's will and good pleasure.

How does one acquire poise on the platform? Mainly, by much speaking experience. But there is a short cut to that desirable aim or end. It is conscious repose; that is, a repose or freedom from excitement, which is acquired by effort. Make this effort during platform speeches, of course, but not only then. By a conscious effort toward self-control of words and actions in daily conversation with fellow witnesses, with other people at their doors, in their homes, offices, shops, stores, on the street, etc., one can acquire that desired quality, poise. One can practice it daily, and not just when his turn comes to deliver a speech. Good conversation requires poise and animation, and by improving his conversation he will also improve his public speaking, which at its best is nothing but heightened, intensified, enlarged conversation. Seek to acquire poise in daily life, and it will not desert you on the platform.

REVIEW: 1. (a) What is one of the greatest drawbacks in one's public speaking? (b) What prophet of Jehovah was guilty of it?

2. Instead of self-confidence, what must a speaker of the Lord acquire? 3. What is part of the speaker's responsibility? 4. How should he act to gain confidence? 5. What other means aids one to feel confident and at ease on the platform? 6. What is the literal meaning of the word "poise"? 7. Define the term "poise" as applied to public speaking. 8. With what attitude must poise not be confused? 9. How can one acquire this desirable state of mind in public speaking? 10. Since poise can be gained by much speaking experience, to this end what form of speaking should constantly be put to good use?

Lesson 14

THE SPEAKING BODY

"Paul standing on the steps made a gesture to the people." Simon and others "beckoned unto their partners". The publican "would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner". (Acts 21:40; 19:33; *Goodspeed;* Luke 5:7; 18:13) They were making gestures, making their bodies speak. "But gestures are not natural for me," you say? Yes, they are; it is unnatural, in fact, for you not to make them when speaking. Everyone uses them in daily conversation. Now use them in more formal speaking.

One asks, "What shall I do with my hands?" And as he asks that question, he makes a natural gesture with them, displaying them for the listener to see, as though their uselessness were apparent. The advice is, forget them. Let them hang down naturally, relaxed. Then they are there, available, when wanted for gesturing, and not tucked in some out-of-the-way pocket or locked behind the back. For the opening of the speech one does particularly well just letting the arms hang naturally. In this position the hands will be unhampered and free to flow naturally into gestures as the talk gets under way. As it gains momentum and one's feelings are worked up he will want to use gestures. His hands are there at his side, ready and waiting. Then use them for communication, but never for exhibition.

Gestures should never attract attention to the gesture. They will if they are studied in advance, if one is not

using his own gestures, the gestures which are natural with him and which he is using frequently and unconsciously in his everyday conversations. Gestures will attract attention to the speaker if they are too many, exaggerated, grandiose, or if diminutive and petty. And not only the hands should be used, but the entire body. At a place of transition in the talk, a movement of the body backward or forward a step or two serves a purpose. A nod of the head, a facial gesture, a slight shifting of the body weight to the fore or back, all of these are embraced by the term "gestures", and carry a meaning they alone can give.

Many absurd antics are still being taught in the name of gesture. Any gesture that is gotten out of a book is very likely to look it. The place to get it is out of oneself, out of one's inner impulses. That means out of the pressure of one's thoughts and emotions, out of his heart, out of his mind, out of his own interest in the subject, out of his earnest desire to inspire faith. Genuine gestures must be made on the spur of the instinct. Sincere gestures are merely an outward expression of inward conditions, just as smiles, laughter, waving good-bye, expressions of welcome, and other signs of feeling. No sincere person ever studies how to do such things, how to smile, how to laugh, how to embrace. It comes naturally, out of inner impulses, and this is not the result of studied and obeyed rules of expression. The same must be true of gestures. And many gestures are no more than facial expression. They are the best, when the listeners are near enough to catch them.

No two persons should be drilled to gesture in precisely the same fashion. It is an unnatural and ridiculous practice. There is certainly no sincerity in such senseless performances. One should use his own natural bodily expressions. The infinite variety of God's creation indicates that one should dare to be himself and not try to copy another. The only correct method of teaching gestures consists of freeing speakers from their restraint caused by self-consciousness and audience fear. The correct method is to urge

the student to let go, to forget self, to concentrate on the thoughts and not on the words, to put all his heart into the message; in short, to urge him to come out of his shell. Then he will feel like gesturing. He will do it spontaneously, naturally. And they will be fitting and effective. For this reason no fixed set of rules for gesturing can be prescribed, for everything in this matter depends on the personality of the individual. It depends on the subject matter, the speaker's enthusiasm, and the occasion.

However, a few limited suggestions may be useful (suggestions, mark you, not rules). Here in America, or in other Anglo-Saxon countries, use gestures with moderation. Do not gesticulate. Do not become emotional. We are ambassadors of The Theocracy, and this calls for a certain dignity (natural dignity, not the solemn or artificial dignity of the ministers of religion, nor the wild gesticulations of its sawdust-trail revivalists). The spoken word is to carry the burden of thought; the gestures merely lend a helping hand.

Do not repeat one gesture (facial or otherwise) until it becomes monotonous mannerism. Do not make short, jerky movements, either from the wrist or from the elbow. Avoid such self-conscious petty gestures. They belittle one's thoughts. Do not end gestures abruptly. For instance, if one is using his index finger to drive home his thought, hold the index finger in position until the thought is finished. The beginner usually starts out to make a right gesture, then he becomes afraid of himself. He thinks, "My naturalness is too daring"; and quickly he retreats. Time gestures with words. Do not gesture before or after the words. Avoid ill-timing. The gesture should accompany the point it is to emphasize. And it will if it springs spontaneously from within, propelled by the inner force of one's feelings.

If necessary, force gestures, and soon they will be coming unsought, spontaneously and, above all, unconsciously. Never mind just now, during this practice period, wheth-

er the gestures are beautiful or graceful. Let them be awkward at first; it does not matter at all. The main thing is to overcome timidity of using gestures. With practice timidity gives way to confidence, and confidence will bring with it naturalness, and naturalness will rout awkwardness. Such gestures will even quicken one's own feelings on the subject matter and thus enliven the entire presentation. The voice will take on more emphasis, the whole bearing and attitude will become more earnest, more emphatic. New ideas will often flash into mind. In eagerness to get the message across self is forgotten. The talk lives. And the audience lives with it.

The more one talks, the greater will become the impulse to use not only the voice as an instrument of expression, but also the rest of the body. Follow that inner urge to do the same in public speaking as in everyday conversation, namely, to make free use of the body to aid in conveying thoughts and emotions. Make the body and voice collaborate. Then the body will become more than merely the sound box for the voice: it will be a speaking body to the praise of Jehovah.

REVIEW: 1. What good examples in gesturing do we have to follow? 2. What should a speaker do with his hands, particularly at the start of a talk? 3. When will gesturing attract attention to the gesture or to the speaker instead of to the message? 4. What is embraced by the term "gestures"? 5. (a) What is the wrong way of teaching gestures? (b) The right way? 6. How should gestures be used? 7. What other suggestions are offered? 8. Why is it helpful to force oneself, if necessary, to gesture?

Lesson 15

VOICE IMPROVEMENT

Without air, there is no life, no voice, no tone, no strength. This focuses consideration of voice improvement first on breathing. The volume control in a modern radio set is comparable to the breath-control used by a speaker and, of course, also by a singer. The result of a combination of

both air and breath-control (with a few other things, which will be mentioned later) is a full, deep, round and pleasing tone that carries. This cannot be attained without correct breathing.

What is correct breathing? It is diaphragm breathing; also called diaphragmatic breathing. Contrary to general conception, the largest part of the lungs is not at the top of the chest. What makes this part of the torso appear wide are the shoulders. The lung is narrowest there and widest just above the diaphragm. The narrowest part of the lungs is cased in by the ribs, but there is a wide open space above the diaphragm where the lungs can expand by pressing down the diaphragm. This is the part of the lungs that should first be filled by a speaker. By using first this part of the lungs, which is the largest part thereof, he presses the diaphragm down and out. By such breathing the speaker assures himself of an abundance of air supply. This will mean strength and volume for his voice.

The filling of the lungs is only the first step to voice improvement. The second is breath-control by preventing the air from escaping with a rush. If one lets the air escape with a rush after he has filled up the lungs to the full capacity, what is the result? A breathy, muffled tone without carrying power. He has squandered his wind. One will ask now, How can I control that great air pressure which I have created in my lungs by filling them from the diaphragm? Only by gentle muscle pressure on the expanded diaphragm. One must learn how to control muscle pressure on the diaphragm; it must be gentle, gradual. Only thus can a long passage be rendered with proper phrasing and without chopping the sentence unduly, without throwing it out in installments.

The first tendency of a beginner is to control the breath by tightening the throat while the lungs are full. This will cause a hoarseness, tiredness and fatigue before he is through half of his talk. The throat should not have a thing to do with breath-control. A speaker must be not

only mentally relaxed, but also physically relaxed, and this includes his throat muscles. More singing and speaking voices have been ruined by strain than through any other cause. A hoarse voice, a rasping voice, a thin voice, a shrill voice can be cured by teaching the speaker to relax his throat muscles entirely. The best way to relax the throat is by thinking that the throat is nothing but a chimney, through which the air current from the lungs ascends in a column of air, entirely unobstructed. Obstruct the column of smoke ascending from a chimney, and you know what the result is—coughing. The same is true of the speaker's "chimney", the throat. If he clogs up the "chimney" by narrowing the opening to his windpipe, the result will be a hoarse throat and coughing. The throat must be kept wide open, which is also essential for good tone quality.

How can the throat be kept wide open? Think of a yawn. Refrain from inhaling. The need for more breath usually causes a yawn. In the moment before the yawn breaks, the throat is wide open and relaxed. What is tense is not the throat, it is just the diaphragm. Even small voices, nasal voices, can be made to sound round and full by teaching them how to open their throats and let the tone come out unobstructed.

Another requisite for good tone production is a widely opened mouth. The result of a nearly closed mouth and of a rigid jaw, both of which are bad habits and must be overcome, is either a forced tone squeezed through the teeth and therefore hard and thin, or a muffled and indistinct tone. Besides, a stiff jaw causes a clumsy tongue. The only way to obtain command over a rigid jaw is, again, complete relaxation.

The last fundamental of good tone production to be mentioned is resonance. Resonance is produced by using the body as a sounding board for the voice, much in the same way that the body of a stringed instrument amplifies and beautifies the tones produced by a musician on the

strings of his instrument. The initial human voice, or tone, is produced by the vocal cords in the larynx, but the tone reverberates against the bony structure of the chest, the teeth, the roof of the mouth, the nasal cavities and the sinuses. This reverberation gives to the voice its most important quality. The problem is not to speak with resonance; one has spoken with resonance all his life. He could not be heard ten feet without it. The task is to speak with increased resonance. How shall we set about it?

The best way to increase resonance is by humming tunes. This will be of no benefit if one's jaw, lips, throat and facial muscles are held rigid. One must loosen up his entire body before starting such exercises. He has to keep his face in the same position as in a state of complete repose, or while sleeping. The lips should be only lightly united and not pressed hard together. Thus, the tone vibrations will not be deadened by obstructing muscles, nor forced through the nose by the strain. Instead, they will resonate. A relaxed body is so important for the production of good resonance. If the body is tense, then it cannot work with the tonal vibrations. The body must be relaxed in order to vibrate with the voice. If one places a weight on a violin as it is played the sound is deadened. It must be free to vibrate. Practice resonance by repeating words, dwelling with prolonged resonance on the *ng, m, n,* and *l* sounds. Let the words ring like a bell in the nasal cavity.

Resonance will enable one to reach a large audience with ease, without great effort, without strain of the voice. The following illustration will make that clear: A blacksmith, pounding a piece of iron with a hammer, makes a disagreeable and deafening noise near by. But this clanging sound, strange as it may seem, does not carry far, while music half as loud as this hammering can be heard at a distance, even through a racket of noises. Why? The instrument makes a harmonious and resonating sound. The hammer, striking the iron, makes a discordant clangor

without resonance. Resonance carries, and for this reason it is so important to speak with resonance by placing the tone well forward in the mouth.

Practice daily and apply in daily speaking these principles of good tone production.

REVIEW: 1. What is the natural and correct way of breathing? 2. What does such breathing assure for the speaker? 3. If a speaker lets the air escape with a rush after filling his lungs, what is the result? 4. How must the output of air from the lungs be controlled? 5. What results when one tries to control the inner air pressure by use of the throat? 6. How must the throat be for good tone production? 7. What is the result of an insufficiently opened mouth and rigid jaw? 8. What does resonance do to a voice? 9. How can one learn to speak with increased resonance of tone?

Lesson 16

EFFECTIVE PUBLIC READING (Part 1)

Oral reading is an art. Like the related art of music, it can lull hearers to sleep or stir and move them deeply. Bedtime story readers keep their voice soft and low, void of rousing emphasis: the listener drops off to sleep. Success! But Theocratic ministers read to instruct and convince and awake to action. They must follow a different style.

When one reads before an audience, such as a manuscript at a convention, he should examine himself if he fails to hold the audience's attention. If one does not think upon and feel the import of what he is reading, and hence fails to give it thought emphasis, he is responsible for any indifference, restlessness or sleepiness on the part of his hearers, and not the material. He isn't putting the material on the page across to the listeners. The failure to read well is not always caused by a lack of the needed qualities of a good reader. One may have a clear, vital and warm voice or a resonant, vibrant and vigorous voice, and yet fail to make good use thereof. If God has gifted one with pleasing

qualities of voice he should use them to God's glory. He should not use a "flat tire" mode of reading.

If one lacks inherited good qualities of voice, if his reading is thin or toneless because his vitality is low, or if the voice is strong but not so pleasing, remember this: Every untrained voice is capable of improvement through voice culture. A fine musician can by his artistry make even an ordinary musical instrument sound wonderful. On the other hand, a superb instrument in the hands of the unskilled player will squeak and wail. That is one of the reasons for training, namely, to teach one how to produce good spiritual music on his own vocal instrument. It may be an ordinary instrument or one of fine quality; in either event it is invaluable to its owner in the work of 'discipling the nations'. It is what he has, and the best should be gotten out of it to Jehovah's honor.

The first essential of good reading is feeling, which means to live the material as one reads it. The Lord's spirit enables one to so absorb himself in the subject matter and put his heart into it. Without this, reading will be spiritless and lifeless, lacking buoyancy and animation, vitality and vigor. The listener can hardly catch something not reflected to him by the reader's voice. Without enthusiasm his speech might have an intellectual appeal, but not an emotional one.

A second essential for effective oral reading is sufficient loudness of tone. Reading otherwise excellent is ineffective if not easily heard, a waste of one's breath and his listeners' time. The farthest listener should hear without strain. Each hall has different acoustics, and this as well as size will determine the volume of voice needed.

The third requirement is clear articulation, which means distinct, intelligible utterance of speech. Without such enunciation even a trumpetlike voice is difficult to understand though easy to hear. It is written, "Inanimate instruments, such as the flute or the harp, may give a sound, but if no intervals occur in their music, how can one make

out the air that is being played either on flute or on harp?
If the trumpet sounds indistinct, who will get ready for
the fray? Well, it is the same with yourselves. Unless your
tongue utters language that is readily understood, how can
people make out what you say? You will be pouring words
into the empty air!" (1 Cor. 14:7-9, *Moffatt*) Worse is the
mistake if an indistinct reader fails to even so much as
speak into the air but buries his face and words in the
manuscript. Hold the face up when reading: it helps to
propel the sound to the rear of the auditorium.

A fourth essential is to be oneself, one's natural, un-
affected and conversational self. In the endeavor to be
emphatic avoid becoming declamatory or using bombastic
oratory in reading. One may naturally be very soft-spoken.
This would not be good for public reading. His mellow tone
in conversation may be quite pleasing, and in his public
reading he should maintain that conversational tone but
must enlarge the volume. Ideal public reading is with
the conversational tone and inflection, but not with con-
versational volume or conversational pace. In conversation
one may naturally speak very rapidly. That would not be
good for public reading except where passages not weighty
are read in a lighter vein, which makes effective contrast.

The fifth essential of good public reading is pausing.
Reading without pausing is mechanical. Silence punctu-
ates; silence emphasizes. It commands attention, and, be-
sides, the pause refreshes the ear. One characteristic of
poor reading is the lack of pauses, hurrying over periods
and other logical places for pause. Pause before and after
a really weighty statement. Give the hearers time so that
the thought to be emphasized can sink in. Pause after a
period, a colon, an exclamation point, and a question
mark. Pauses of different length are the so-called "verbal
punctuation" or, better, "oral punctuation." Oral punctu-
ation does not always coincide with grammatical punctua-
tion, particularly as to the commas. A good reader who
does not read words, but thoughts, does not stop at each

comma, and often uses oral commas or slight stops where there is no grammatical comma. Thought content, and not grammatical rules, dictates the use of oral punctuation.

Part 2 of this subject will discuss further points and will offer some counsel as to microphone speaking.

REVIEW: 1. What is more often than not the reason for indifference or restlessness or drowsiness on the part of a reader's listeners? 2. (a) What encouragement is offered those lacking good qualities of voice? (b) Regardless of the voice quality, what will be the endeavor of Jehovah's servants in its use? 3. What is the first essential of good reading? 4. What is the second essential given? 5. (a) What is the third requirement? (b) How is failure in meeting this requirement oftentimes made even worse? 6. (a) What is essential to avoid becoming bombastic in reading? (b) What adjustment might be necessary in certain natural traits yet without changing from one's conversational self? 7. (a) Discuss the fifth essential given. (b) Give illustration showing its proper application.

Lesson 17

EFFECTIVE PUBLIC READING (Part 2)

The main essentials of effective public reading have been discussed in the previous lesson, with the exception of oral emphasis and modulation, which are taken up in detail in separate lessons. However, there remain a few minor points that will add polish and effectiveness to public reading. In addition to these points this lesson will offer counsel as to speaking over a public-address system, and a brief comment relative to radio speaking.

First, some miscellaneous points worthy of note. One may naturally avoid the eyes of his listeners in conversation, which is a bad habit and makes a poor impression. It is also bad in public speaking or reading. Even in reading from time to time maintain visual contact with the hearers by looking up from the script. It will be particularly easy to do toward the end of sentences. Text matter inserted in parentheses is uttered in a lowered voice and with slight stops at each mark and the text between the parentheses is read in a more casual tone and quite often

a little faster. A quotation can be read in such a manner as to make the quotation marks audible simply by pausing before the quotation and reading it with a different pitch. It can be allowed to stand like reading, not the same endeavor being made to make it seem conversational. Thus one will often find it unnecessary to open and close the quoted material with the expressions "quote" and "unquote".

MICROPHONE SPEAKING. On the platform one uses the enlarged conversational manner of speaking, and in speaking over a public-address system he follows the same style but with lessened volume. Never hover close to the microphone and shout into it. It will shatter one's speaking and it will be difficult to understand, in addition to being extremely nerve-racking. It is not necessary to shout to make oneself heard, because sufficient volume is given by electrical amplification. Such sudden and extreme changes of volume are difficult for the operator to control. The speaker needs only supply the enthusiastic expression; the operator will amplify the volume to the needed degree. One can greatly assist the operator by listening to his own voice as it comes from the loud-speakers. The speaker should follow the instructions of the operator as to the distance his mouth should be from the microphone. Then if the talk is somewhat low the operator can raise it, or if it is loud he can lower the volume. However, the operator cannot cut down beyond a certain point. Hence, if one crowds close to the microphone and shouts into it, the operator is powerless to cut the volume to what it should be.

Another point as to speaking into the microphone. One should speak directly toward the "mike". This means he should avoid turning his head from one side to the other. It directs the voice away from the microphone and causes great fluctuation in the volume of sound it picks up. Furthermore, the operator will not be able to correct it by electrical amplification, because he cannot anticipate your moves.

At times the beginner believes that he will have to clear his throat before he can say another word. More times than not the sensation is purely nervous, but if one feels that he simply must clear his throat he should never make the grave error of doing so into the microphone. A frightful noise will be the result. Rather he should step backward and turn his head aside and hold the script at the side of his mouth nearer the microphone.

Emphatic gestures must be largely sacrificed, because they might upset the microphone. Substitute for descriptive gestures greater expressiveness and modulation of the voice. The movement of the upper part of the body and head can be quite effective if properly used and if care is always taken to see that the voice is directed toward the microphone. Facial expression will play its part, but, of course, will not be so effective to large gatherings.

A brief comment as to speaking over the radio. It is essentially simple though not always easy to put into practice. At the microphone there is no large visible audience present. Gestures are of no use except as modified ones might aid the speaker to be expressive. Just read the script in an easy, conversational way. The vigorous, enlarged conversational tone of the platform is not needed. The main requirement for radio speaking is an animated conversational tone without much vocal enlargement. Why? Over the radio one speaks to one or two persons, rarely to a larger group, and they are usually in a living room, bedroom, or kitchen. For this reason one should be as informal and relaxed as if in the listener's living room, as if he were speaking face to face with the small family circle. Remember always that one is just conversing with the folks at home. Also remember the time element; it must be strictly observed in radio speaking.

Many points have been given as to technique in effective public reading, whether from the speaker's platform with or without a microphone, or over the radio. Yet one cannot think of these things as he reads. However, through con-

sciousness of these points and application of them in practice sessions and through experience one makes them his own. He will understand the mechanics of good reading but will not read mechanically, thinking about such things as he reads. Rather he will be speaking with his mind filled with the import of the message, and his hearers will not be impressed by him personally but by the message. His effective interpretative reading will not sound like dull print, but like vibrant life.

REVIEW: 1. What three miscellaneous points are noted relative to effective public reading? 2. What style of speaking or reading does one use over a public-address system? 3. What word of caution and counsel is given as to volume? 4. In what direction must one always speak before a microphone? 5. What about the matter of throat-clearing? 6. What about the use of gestures before a microphone? 7. What counsel is given relative to speaking over the radio? 8. What will be necessary for one to make these points on effective public reading his own?

Lesson 18

PLATFORM CONDUCT

A speaker is under the magnifying glass of his audience —at least he thinks so. He thinks they magnify everything he is saying and doing, especially when it is wrong. He is in the spotlight, and there is no way of getting away from it. This fact alone causes the beginning speaker to be self-conscious. This condition of self-consciousness can be mastered by faith, by self-control, and by knowledge of proper platform conduct. By self-control one learns to concentrate on the message which he has to deliver, and thus to forget himself. In this he is greatly aided by a knowledge of proper platform manners.

Even before a speaker opens his mouth, he is often either condemned or approved by a part of his audience. This is not because of one's features, for which he is not responsible. It is because of his facial expression, his dress, his physical bearing, etc., for which he is responsible. A sincere and warm smile on the face of the speaker is winning,

if the occasion is informal and the discussion of a light nature. However, if the occasion is more formal and the matter to be discussed is serious and weighty, the speaker should not get up and grin at his audience. They will think him silly; and rightly so. They will have no confidence in his ability to discuss a serious subject. On such occasions the wise speaker, whose mind will be filled with the weighty matter on which he is to speak, will face his audience with a kindly yet serious, earnest expression. The listeners will settle themselves in a like frame of mind and be ready for the "strong meat" that is to come. Assume at the outset the same state of mind that you want the audience to adopt to be receptive for what you expect to present. Your mental disposition is reflected to the audience; it sets the standard.

After taking the speaker's position on the platform, pause momentarily. Look at the audience. This must be brief, else it will appear melodramatic, affected. But it does serve a good purpose in letting the speaker get settled in his speaker's position and giving the audience time to catch his frame of mind and adapt themselves to it. Also, the speaker by his silence commands the silent attention of his hearers. Such an attitude of surveying your audience with earnestness, sincerity and consideration, or a welcoming smile if that is what the occasion requires, is not easily obtained when one is tired or ill-prepared, lacking in composure and confidence. For this reason go before the audience well prepared and rested as far as possible. A tired speaker is not magnetic, neither is a nervous speaker, and a tired speaker is usually a nervous speaker and lacks geniality.

Do not put off preparation to the last day and then work at a furious pace to make up for the loss of time. One becomes a bundle of nerves. The resulting undue nervousness and brain fatigue will make poise very difficult. Vital force is essential. Hence one should not eat a heavy meal before delivering a lecture. The blood that ought to be up in the brain will be down in the stomach. Sluggishness would re-

sult. Avoid everything also that might lessen vitality, because without it one cannot be an enthusiastic speaker. A shower before talking is very stimulating, when it is warm and followed by a brief cold shower. A clean shave will be felt as an uplift, as well as make a favorable impression.

Dress for the occasion. It has an effect on one which is rather difficult to explain. Being well groomed will give one more confidence and poise. It will remove some of one's self-consciousness, and the speaker's personal appearance also affects the audience. Baggy or unpressed trousers, unpolished shoes, unkempt hair, etc., indicate that one has little self-respect and not much more respect for his audience. How can such a speaker expect the audience to respect him? This does not mean, however, to attract attention by showy, gaudy dress. Just be clean, neat and tastefully attired for the occasion. Don't stand out by being over-dressed in comparison with the audience, and certainly don't be less presentable.

Physical bearing and carriage should be proper. Hold your chest normally high, shoulders back. Do not slump or slouch or stand bent and hunched over. Straighten up. Such a carriage shows confidence and poise. One must never look or sound browbeaten, neither should he ever have a hangdog expression on his face, nor should his posture ever make an apologetic impression.

There are extremes of conversational manner of delivery. These must be shunned. Especially when a speaker becomes well acquainted with the medium of public speaking on the platform, there might be a temptation to show off by his ease. Sometimes such a speaker will sit on the table with arms crossed and thus chat with the audience. On a platform it is bad taste. Be friendly, yes; familiar, no. If the group is smaller than expected, very small, and the auditorium large, then one might leave the platform and come down to them. One then talks to them man to man, on equal footing, so to speak. It is not advisable to talk to a small crowd from a platform, because such is out of

proportion. Come down to them. It is good, when one has a small crowd, to be chummy with them, that is, to use an intimate, conversational tone. But this can be overdone and become affected and smack of insincerity, even condescension. In any event a larger auditorium requires a certain dignity. This is one of the essential qualities of enlarged conversational delivery.

Mannerisms are to be avoided. These are certain words and phrases, gestures and movements, which in themselves may be all right but through overuse have become habits, indulged in unconsciously, for no reason, and which because of their repetitious use distract and irritate listeners. It may be that one overworks a certain word for no purpose, or at intervals runs his hands through his hair, rams them into his pockets, makes again and again the same gesture, etc. Occasionally these things would not be objectionable, but when they become mannerisms they distract. And this brings up one last point regarding platform conduct—water-drinking. There is no real need for a pitcher and glass of water. The speaker can do without it. It is a nervous habit. He talks much in everyday conversation and does not carry a pitcher of water around with him to keep his throat wet and working.

Proper platform conduct, therefore, consists of natural ease and friendly warmth, free from uneasy awkwardness as well as of all unnatural affectation and detracting showiness. Such platform manner will put your listeners at ease and secure friendliness and good-will to hear and to receive in a good heart the message of truth.

REVIEW: 1. How may one be aided by a knowledge of platform conduct? 2. By what things is an audience affected even before the speaker opens his mouth? 3. Why is facial expression important, and what should govern it? 4. (a) Why is a momentary pause and survey of the audience advisable? (b) What word of caution is given in this regard? 5. Also in this connection, why is it necessary to be well prepared and rested? 6. What counsel is next given as to maintaining calmness and aiding vitality? 7. (a) How about dress? (b) Physical bearing? 8. (a) What counsel is given as to a conversational manner? (b) Attaining

directness in speaking to a small group? 9. (a) What are manner-
isms? (b) Why avoid them?

Lesson 19

SPEAKING UNDER ADVERSE CONDITIONS

To speak well under ordinary conditions is an art. To
speak well under trying conditions is proof of mastery of
the art of public speaking. A few suggestions may be
helpful.

Above all, use tact, maintain poise, be good-natured.
There are times and occasions when showing righteous in-
dignation is not only justified but helpful, yet such occa-
sions when addressing the public are so rare that, as a
rule, one must be careful to keep his public speech free
from angry words. They may antagonize a part of the au-
dience, and they react on the speaker himself by lessening
his ability to master circumstances, to make correct judg-
ments, and to maintain composure.

Meet an unforeseen situation as though it were expected,
and master it by maintaining composure. Expect the un-
expected and meet any condition with serenity. When inter-
ferences or distractions are of a really harmless nature,
simply ignore them or meet them with a good-natured smile.
But if a distraction continues, one has to recognize it and
cope with it. A failure to do so ceases to be good-natured-
ness and becomes a sign of weakness and lack of apprecia-
tion on the part of the speaker himself for the dignity of
the divine message he is privileged to deliver. For instance,
a romping youngster may appear "cute" in its mother's
eyes, but will surely annoy other listeners. A respectful re-
quest for the parent to control the child, if the disturb-
ance continues, is not only in order but due to the remain-
der of the listeners.

Likewise a crying baby is a serious interference. Stop
the speech and kindly suggest that the parent might like to
take the baby out and calm it there. Most mothers would

take the baby out as soon as it starts to cry if they didn't feel that by so doing they would disturb others in the row. Now if the speaker recognizes the mother's problem and gives her the opportunity for which she had wished, he makes friends with her and those seated around her. At the same time he shows that he is human, friendly, and considerate. Such interferences, however, should be remedied by alert ushers. But if they fail, then the speaker must fill the breach.

If one finds the acoustics in a hall poor, that is, a bad echo, he can partly overcome it by speaking slower and by pausing. Sharpen enunciation. This is the only way to partly overcome the interference of echo. What to do with sleepy listeners? If one notices that a hearer is falling asleep, he should prod himself, not necessarily the drowsy one. Speak with more contrastful modulation and forceful emphasis, and use emphatic gestures. Avoid monotony of any kind. Another means to stir the interest is to spice up the talk with more specific instances and illustrative examples. Be careful, though, not to make the strategy obvious. Avoid any reference to sleepiness or inattention.

A very usual interference is the latecomer. Maintain a calm spirit. Several listeners will likely turn and gaze at the new arrivals. This is imperfect human nature, and one cannot change it. Many listeners will not resist the temptation to look around. They know that no monster is stalking into the hall, but they will turn around to make sure, except those who have good self-control. The best aid to lessen the disturbance is to reserve some rows toward the rear for latecomers.

Occasionally one may find listeners who disturb by whispering. If one fails to win their attention by such devices as talking directly and exclusively to them until one has their undivided attention, pause and kindly tell them it is obvious that they feel their private conversation more important than this message from God's Word, and that you will not be offended if they leave to continue their

discussion somewhere else where they will not be disturbed by the speaker. This procedure is advisable only when the whisperers manifestly show no interest in or respect for the talk. Sometimes persons whisper unwisely when they try to explain to their neighbor what the speaker says, because the neighbor is either newly interested or hard of hearing. A kind reminder that others are disturbed will certainly suffice, if the speaker's addressing a few sentences of his talk directly to them will not.

Serious or vicious heckling is an interference that calls for different measures. One may be sure to meet somewhere, sometime, ungentlemanly people who will rudely interrupt by flat contradictions or irritated remarks. The speaker should never retaliate with like ungentlemanly behavior. Do not lose self-control, because loss of it defeats effective delivery of the message. Keep calm, maintain poise, do not argue in return and thus allow the meeting to deteriorate into disorganized wrangling. This attitude of calm assurance will impress the audience. Simply say to the heckler, "If you are sincerely for the truth (and I have no reason to doubt it), if you are convinced that you are right (and I have no reason to doubt that either), it is very important, sir, that you inform the public about it. But not here, because you have not rented the hall. Permit me to remind you that you are here as a guest, and a gentleman should know how to deport himself as a guest. The public has been invited here to hear a lecture, not a debate, and this program and promise to the public must be carried out." Then continue.

If the heckler continues to interrupt, appeal to the audience. Appeal to the audience as order-loving, intelligent people who have been invited to hear a talk on a subject of vital importance. Appeal to them as people who love truth and righteousness, who are for freedom of expression and of worship, without un-American interference by disorderly elements. Then ask them after this emphatic appeal, "How many of the audience strongly disapprove the

conduct of these disturbers of public peace and good order? Raise your hands." Almost without exception all hands will be raised, except, of course, the hecklers' hands. This usually suffices to deter hecklers from further annoying speaker and audience. All this presupposes, of course, that an usher force able to remove the disturbers is not present.

There are rare cases where disturbing elements form an overwhelming majority of the audience, and the ushers and others are unable to eject the rowdies, and the police are unwilling to protect the constitutionally guaranteed freedom of peaceable assembly. If they are as brute beasts and an appeal to fairness strikes no responsive chord, then this injunction of our Lord applies: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." (Matt. 7:6) Addressing the people of good-will who came to hear and find out the truth, ask such to leave their names and addresses with the ushers so that they can be invited to a private gathering where they will be able to hear and to reason without lawless interference. Then dismiss the meeting. This, however, only as a last resort. —See *Religion*, pages 291-299.

Regardless of conditions under which a talk must be given, remember always that it is in the strength of the Lord that his witnesses are able to succeed. The greater the obstacles, the more evident will be the Lord's spirit working in behalf of the faithful servant. The servant must do his part by using Theocratic tact and maintaining poise; in other words, he must properly keep or control his spirit or mental disposition under adverse conditions. So doing, he will with confidence leave the result in the Lord's all-capable hands.

REVIEW: 1. Why is it important for one to maintain composure when confronted with unsettling circumstances? 2. Why must continued interference be recognized? 3. (a) What about romping youngsters? (b) A crying baby? 4. What should be done to partly overcome echo in a hall? 5. What can the speaker do about sleepy ones in the audience? 6. How may interference due to latecomers be reduced to a minimum? 7. How should the speaker

deal with whisperers? 8. What procedure should be followed in the event of heckling, where the usher force does not or cannot cope with the situation? 9. If disturbers are in the majority, then what? 10. To what comforting conclusion does all of this lead?

Lesson 20

HOW TO SPEAK WELL EVERY DAY

"Take with you words, and return unto Jehovah: . . . so will we render as bullocks the offering of our lips." (Hosea 14:2, *A.S.V.*) This matches the expression of the apostle Paul at Hebrews 13:15: "Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips." Such sacrifices are not to be offered only at intervals, but continually. The speaking to God's glory is to be performed daily. (Ps. 61:8; Luke 9:23; 19:47; Acts 5:42) Hence the question of how to speak well every day becomes vitally important to the Theocratic minister.

When speaking the Kingdom message to the people, look at them. As the minister speaks his facial expression should reflect the import of the message. He should portray enthusiasm, kindly interest, earnestness, and strong conviction. In other words, Jehovah's ministers should have speaking countenances. The facial expression should show that the speaker believes what he is saying. Important also is pleasantness. The message is one of good news, and its gladsome truths should be proclaimed to the people with radiant joy. Smile, and be congenial. Not only should one's face reflect emotions as he speaks, but as one listens his expression should change with his inner reactions. Poker faces have no place in everyday gospel-preaching.

Choice words become the Kingdom message. The best are none too good for framing in the minds of listeners the glorious Kingdom truths. This means watch grammar, apply in everyday conversation the rules learned in Theocratic ministry training. Glaring errors in grammar detract not only from the message but from the messenger.

Likewise the words chosen to present the truth should be in good taste, simple, understandable, refined. Coarse and vulgar expressions of the day avoid. Some slang after much usage becomes a reputable part of the English language, but until it is elevated to this position the Theocratic minister plays safe to shun it. It is very important that the above counsel as to grammar and choice of words be followed in daily conversation, for this reason: habits once formed are not easily broken. If slang-weakened language is used in the daily routine, when one gives a speech on the platform he will grope for acceptable words, and when he finds those words they will not be natural to him and he will seem to be "on parade".

In the everyday conversations of house-to-house preaching poise is essential. If unforeseen circumstances arise the minister should not allow it to throw him off the track. If interruptions occur, accept them as the expected thing. If differences arise, do not lose all sense of balance. Keep your wits about you; watch your spirit or mental disposition under any unsettling conditions that arise. Above all, if one does become vexed or angry he should not show it. One very important point for gospel-preachers to remember, and one in which they often fall short, is not to plunge in at the outset and tell the other person he is all wrong. Take one main point and discuss it and let other major differences await another day for settlement. Do not contradict on every trivial matter. Do not adopt the attitude with the people that you are right and everyone else is wrong.

The point just mentioned about confining oneself to one main issue leads into the next matter for discussion, namely, fixing the point. This means nothing more than to set the goal or aim of the conversation and then to order words accordingly. So doing one will always be "keeping his eye on the ball", so to speak. In door-to-door work and at back-calls it will be necessary to introduce this main point; in other words, to establish at the outset a point

of contact. Determine the interests of the person being addressed, and from this solid ground lead into the point at issue. This procedure is always followed by alert witnesses as they go from house to house. In making their presentation they watch the face of the householder to note reactions. If no response, change tactics. When a spark of interest is struck by some statement, follow that line of thought to lead into the fixed point. A Theocratic minister should not confine his witness to points that appeal to him alone. He should not get into a rut in his testimony and strike always with the same blow. A versatile attack becomes fighters for the New World. They should be alert to catch the responses of the different individuals they address and capitalize upon the varied individual interests shown. Talk on Kingdom truths that seem to strike a responsive chord in the bosom of the hearer. The above, however, does not argue against the regular use of the printed testimony card from door to door.

Above all, servants of God should speak to the point. The Scriptures abound in counsel about sparing words and letting words be few. They even go so far as to declare that a fool is known by a multitude of words and that 'in many words there wanteth not sin', especially if spoken in anger. (Prov. 17:27; 10:19; Eccl. 5:2, 3) Words that convey no thought are worthless words. And the thought expressed must be brief and to the point. From the hearer's standpoint there are two outstanding reasons for avoiding wordiness. In the first place, it is vexatious to the hearer and stamps the speaker as boring. In the second place, a message can be hidden by words, words, words. Even if the speaker makes his point, if it has been weighed down unmercifully with excess word-baggage the hearer will have become so wearied by the burdensome presentation that he will have no energy to react enthusiastically. Keep the message on the "sword of the spirit" sharp and pointed. And know when to quit. Don't close a listening ear by abusing it. Remember, conversation is not lecturing.

And this brings us to a brief discussion of conversation manners. Pause, and thus give the other a chance to express himself. If one does all the talking the other will not listen. Learn to listen attentively, intelligently, and with patience. In order to be helpful one must listen. Why? Only by patiently listening first to the other's errors can one find out wherein he can help. True, it will cost a little time, but it will be worth while. Here is a tip: Reduce your interjections and you will shorten the other's speech. Interjections induce the other to start anew. Wait, and your turn will come to verbally express your reactions. Polite and attentive silence will suggest to him, "Now, I should give the other person a chance." There are limits to listening, however. Remember that you are there to speak the truth, and you should not allow the other person to ramble on with irrelevant twaddle and idle rigmarole when you should be preaching the gospel.

Public speaking from the platform has been defined as heightened conversation; therefore, everyday conversation will follow the same principles, but without the intensification required for delivery to a large audience. It is merely a case of applying in everyday speaking with appropriate modification the same principles followed in platform speaking.

REVIEW: 1. Why is the question of speaking well every day of importance to the Theocratic minister? 2. Why is it well to look at those to whom one is speaking? 3. (a) What counsel is given as to language? (b) Why is it important to practice it daily? 4. How should poise be exercised in everyday speaking? 5. On what important point do many fail? 6. Why "fix a point"? 7. In establishing contact, why must the minister be alert and watch the hearer's facial expression? 8. From both the Scriptural and the hearer's standpoint, why should one be brief? 9. What is stated concerning conversation manners?

COMPOSITION

"Composition" is the art or practice of writing. It involves bringing together and arranging words into sentences. These composed sentences, in turn, are brought together to form paragraphs, and a series of paragraphs are finally connected to make up the finished whole of a literary work or discourse. To be able to construct not only correct sentences, but also sentences of vigor and power, there are certain principles that must be followed. To clarify these principles, and thus aid the Kingdom publishers, this section on composition and related subjects is provided.

Lesson 21

GOOD SPEECH

Jehovah is the Maker or Creator of speech. He was the first one who spoke. "Though there is no beginning of God, or Jehovah, there was a beginning of speech or word; and it was God who began or produced speech or word." —Page 45 of *"The Truth Shall Make You Free"*.

All that God does is good; therefore, his speech is good speech, correct speech. Speech, or language, is the means of communication between persons. Speech is a gift from God. The man Adam, when created by God, was given the ability to speak. Not only was he given the ability to express his thoughts in speech, but he was given the ability to understand speech, because God spoke to Adam and God gave Adam instructions as to what to do. This was communicated by speech which Adam heard and understood. The speech that God gave to Adam was good, because all God's works are good and perfect; but Adam failed, and his speech became imperfect.

At the tower of Babel God confused man's speech into many languages or dialects, and, as a result, today there

are myriads of speeches or languages of men, some of them spoken by merely a few and others by millions. Some two hundred million speak English. And all the speakers of English, as well as of any other language, are imperfect creatures. Therefore, what they say is not perfect.

Being spread out over all the earth, the English language is more prone to change. English is spoken in a different way by different peoples in one little town. If a person is better educated he speaks one way. If a person has no education at all, has no opportunity to read, or cannot read, does not have time for much conversation and works hard all day long, he has no opportunity to improve his speech. He has difficulty in expressing himself and cannot always say what he has in mind. Therefore his means of communication is very deficient. He cannot always communicate to his hearers just what he has in mind. Another person does much reading and remembers many words. He has the ability to hear a group of sounds and to reproduce them, but he does not know exactly what that group of sounds means. Torrents of words come out of his mouth, but they do not express accurate thought either; that torrent of words is not correct or good speech.

The minister of God does not want to be like either of these persons. He wants to use correct or good speech for the purpose of clearly expressing the good message that the Creator of speech has entrusted him to communicate to others. To do it properly he must use good or correct speech. But what is good or correct speech? How may the minister of God know what is correct and what is not correct, what does convey thought clearly? That is very important to the minister.

Certain men during the past four hundred years have investigated the English language and heard how people express themselves clearly, people who have had the opportunity of watching their speech and improving it, that they might express their thoughts clearly. These investigators have analyzed the different means or methods of ex-

pressing thoughts accurately, and they have explained this manner in which good speakers actually express themselves. They have discovered the principle which they use, and this explanation of what speech does is called grammar. This is all it is. Many have the wrong idea that several men get together and arbitrarily make rules to be followed by the rest. It is not the rules that govern speech. It is speech that governs the rules. It is the way good speakers speak that governs rules, because the rules are merely the expression of observed facts of good usage. This is all grammar is. The name "grammar" is drawn from the Greek word *gramma,* which means "that which is written".

For example: By analyzing what man says one sees that certain words express action or state or happening or occurrence, and because that class of words was considered by the Latins the most important of all, they just called it "the word", or *verbum,* from which comes the English word *verb.*

In the minister's vocabulary the most important of all words is *Jehovah.* And in the book *"The Kingdom Is at Hand",* page 96, this sentence appears: "The name *Jehovah* literally means 'He causes to be'." The word *Jehovah* in Hebrew is really a verb, but it is not used as a verb.

That brings one to a very interesting principle in English, that is, that words are classified according to their use in a sentence and not according to the very form of the words themselves. For example: If one says, "He causes to be," one can readily see that the words "causes to be" are verbs because of their meaning in that sentence. But if one should say, "Jehovah is God," one knows that the word *Jehovah* as used in that sentence is not a verb because it is not used in that sense. Thus one learns upon analyzing good speech that words may be classified in different groups according to their use. There are eight of these groupings, and they are called "parts of speech". All the words in the English language, in their varied uses, fall

within one or more of these eight classifications. But that will be taken up in subsequent lessons.

<hr/>

REVIEW: 1. Who is the Creator of speech? 2. What is speech? 3. On what earthly creature did God bestow the gift of speech? 4. Why are there so many languages? 5. Why is the English language prone to change? 6. What two types of speech should the minister avoid? 7. For how long has English been analyzed? 8. What is grammar? 9. What is the most important class of words? 10. What principle governs the classification of words?

Lesson 22

VALUE OF PARTS OF SPEECH

Some speak by "ear", thinking that if to them their speech sounds right it is correct. Not necessarily so. Their ear may not be properly trained. The speech their ear is accustomed to hearing habitually sounds right to them, though it may be actually incorrect. We must recognize error as such by our knowledge of parts of speech.

One often hears expressions similar to the following: He don't appreciate his service privileges. They arrested witness Smith and I for preaching the gospel. Who do you serve? Each one of the witnesses have gone to their assignments. I feel badly. All of these contain errors that might be easily avoided by having a knowledge of parts of speech.

Two of these sentences contain errors in number. One of the rules concerning verbs is that they must agree in number with their subjects. The use of *he don't* is very common, yet it is incorrect. *Don't* is a contraction of *do not. Do* is plural, and *he* is singular. One would not say *he do not,* but *he does not,* or he *doesn't* appreciate his service privileges. Another error in number is the statement, "Each one of the witnesses have gone to their assignments." *Each one* is singular, and takes the singular verb, *has,* not the plural, *have.* Also the possessive pronoun (here wrongly *their*) should agree in number with its antecedent, the singular *each one.* The singular possessive pronoun *his* should be substituted for the plural *their.* The sentence

would correctly read: "Each one of the witnesses has gone to his assignment." An error in number of pronoun was made by the translators of the Bible, at Philippians 2:3, by improperly rendering the Greek idiom: "Let each esteem other better than themselves." *Himself,* not *themselves,* should be used, since *each* is singular. The *American Standard Version* correctly uses *himself.*

Then there is the matter of case. Two of the examples erred in its use. Pronouns, depending upon their use in the sentence, are in one of three cases—nominative, possessive, or objective. The personal pronoun in the first person singular, for example: *I* is nominative, *my* is possessive, and *me* is in the objective case. The sentence given, "They arrested witness Smith and I for preaching the gospel," has an error in case commonly made. *Witness Smith* and *I* are both the object of the verb *arrested,* and the pronoun should therefore be in the objective case. One would not say, They arrested *I,* but *me.* So "They arrested witness Smith and me" is correct. In the example, "Who do you serve?" *whom* (the objective case form), not *who,* should be used. *Whom* is the object of the verb *serve.* You serve Him, meaning Jehovah. *Him* is the objective case of *he.* One would not say "you serve he". *He* is in the nominative case, the same as *who* is in the nominative case. So "Whom do you serve?" is correct. Matthew 16:15, by translating literally according to the Greek idiom, errs in case: "Whom say ye that I am?" It should be *who.* I am who? I am *he,* nominative case, not I am *him* or I am *whom,* which are in the objective case. The *American Standard Version* has it correct, using *who.*

Now for the last example mentioned. "I feel badly." If you intend to say you do not feel in good health, that you are indisposed, then to say "I feel badly" is wrong. *Badly* is an adverb. Adverbs modify verbs, not pronouns; so here the adverb *badly* would refer to the verb *feel* and not to the pronoun *I.* Adverbs show manner, not condition. Therefore to say "I feel badly" one actually is saying that his

manner of feeling, that is his sense of touch, is defective. Now, adjectives describe condition and modify pronouns; so if you want the 'bad' to refer to you, describing the condition of your health, use the adjective form, *bad,* not the adverb *badly.* Say "I feel bad". Many persons confuse adjectives and adverbs, adding *ly* when it is not needed and omitting it when it is required. A knowledge of parts of speech would easily settle the matter for them. Genesis 40:7 so errs: "He asked Pharaoh's officers that were with him in the ward of his lord's house, saying, Wherefore look ye so sadly to day?" It was not their manner of looking that was sad, as would be indicated by using the adverb *sadly* to modify the verb *look,* but they were sad. To Joseph the looks or appearance of these men was one of being sad. The men were sad. One wouldn't say, "they were sadly." The *American Standard Version* correctly says, "Wherefore look ye so sad to-day?" using the adjective form *sad* to modify and describe the pronoun *ye.*

So, from these few examples it may be seen how a knowledge of parts of speech will enable one to form correct speech habits; and, once they are formed, one will not have to stop and analyze his speech so frequently thereafter. If correctness of speech were all that this knowledge accomplished, that would be enough to justify its careful study. But note these additional advantages: It helps in understanding, in pronunciation, in using the dictionary and new words, in writing, and in Bible study.

In *understanding:* These eight parts of speech are words; these words are used by others in speaking and writing. The Watchtower publications use them occasionally when explaining the use of a word in a Scripture text. To appreciate and understand the point these publications are making in such instances, one must know the meaning of these words.

In *pronunciation:* We read in Genesis 27:33: "Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten

of all before thou camest, and have *blessed* him? yea, and he shall be *blessed*." Now, why are these two words, both spelled the same, pronounced differently? Because when it is a verb it is pronounced 'blest', and when an adjective it is preferably 'bless-ed'. In "have blessed him" it is a verb; in "he shall be blessed" it is an adjective, describing the condition of *he*. Other similar words are *pre-sent'* and *pres'ent*, *prec'e-dent* and *pre-ce'dent*.

In *using the dictionary and new words:* After the dictionary lists a word it gives the various parts of speech that word may be; and knowing how these parts of speech are correctly used, one is able to use the word correctly even though it be new to him.

In *writing:* To illustrate this, note the expression *hook up*. Should it be written as one word or as two words? It all depends on the part of speech as used in the sentence. If one says the Nazis and the Hierarchy hook up with each other to gain world domination, it is two words. Why? Because *hook* is here used as a verb, and *up* as an adverb; and hence they must be written as the two words they are. The dictionary shows *hook* to be a verb or a noun, but *hookup* (one word) is shown as only a noun, and not a verb. If one were to say that the hookup of the Nazi-Hierarchy gangsters is an unholy alliance, he would write *hookup* as one word, since it is there used as a noun.

Last, in *Bible study:* This is particularly noteworthy in the use of exhaustive concordances. The introductory matter in Young's mentions relative and personal pronouns, verbs, nouns, conjunctions, and adjectives. Let us examine Cruden's for a moment. In listing words, Cruden's often groups texts containing a word according to the part of speech that word is in the various texts. For example, scriptures under *fast* are divided into three sections, listing separately texts where *fast* is used as a noun, as a verb, and as an adverb. If one wishes to find the text "Is it such a fast that I have chosen?" where will one look? If one recognizes *fast* here used as a noun, or substantive, one

will immediately look under that grouping, and save time. If searching for "When ye fast, be not, as the hypocrites, of a sad countenance", look under the VERB grouping of the word *fast*. Or if one desires to locate the text "If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man", one will first look under the ADVERB group if one recognizes that *fast* as here used is that part of speech. In addition to concordances, different Bible translations (such as the *Diaglott* and the *American Standard Version*) discuss grammar and parts of speech in their prefaces.

Therefore learn parts of speech, to speak correctly, to save time in using concordances, and to derive fullest advantage from exhaustive concordances and Bible translations.

REVIEW: 1. Why is "speaking by ear" not necessarily reliable? 2. (a) Give illustrations of errors in number, both in verbs and in pronouns. (b) Errors in case. (c) Errors in use of adjectives and adverbs. 3. What will a knowledge of parts of speech enable one to do? 4. In addition to correct speaking, of what further value is a knowledge of parts of speech? 5. (a) Illustrate this value with respect to understanding. (b) Pronunciation. (c) The dictionary and new words. (d) Writing. (e) Bible study.

Lesson 23

NOUNS AND ADJECTIVES

"Jehovah God formed every beast of the field, and every bird of the heavens; and brought them unto the man to see what he would call them: and whatsoever the man called every living creature, that was the name thereof. And the man gave names to all cattle, and to the birds of the heavens, and to every beast of the field." (Gen. 2: 19, 20, *A.S.V.*) Each name that Adam gave the animals is in the classification of words called nouns; therefore a noun is a name.

Any name is a noun. *Lion* is a noun or name. *Adam, man, woman, child, book, Jerusalem, integrity,* and *blackness* are

all names or nouns. Nouns are of three classes: common, proper, and abstract. A common noun names a class, such as *man, woman, child,* and *book.* It does not distinguish, for example, one man from another, but the term is common to all. But the name *Jerusalem* or *Adam* is proper only to the particular places or individuals so named. Hence both of these names are proper nouns. The first letter of a proper noun is capitalized. An abstract noun is the name of an idea or quality, such as *integrity* and *blackness.*

All the nouns just mentioned refer to just one, and therefore are called singular nouns. If they refer to more than one, such as *books,* etc., they are called plural nouns. Most nouns form the plural by adding *s* if the singular does not end in *ch, s, sh, x,* or *z;* or *es* if the singular does end in *ch, s, sh, x,* or *z.* But as is true with most rules, there are exceptions. For example, *man* becomes *men; child* becomes *children;* and *cherub* becomes *cherubim.* Some nouns have the same form for singular or plural, such as *sheep, deer,* etc.

In addition to undergoing change to show number, nouns are modified in form to show gender and case. *Gender* has reference to sex. *Man* is in the masculine gender; *woman* is in the feminine gender. But what about the word *child?* A child is either male or female, but the noun *child* does not indicate which. Such nouns are said to be of the common gender, that is, they can be applied to either sex. A book does not have any sex, and nouns of this class are said to be in the neuter gender.

Nouns may be in the nominative, objective, or possessive case. *Case* merely shows the relation of the object named to other words in the sentence. If the object named is the subject of the verb, that is, if it is the person or thing performing the action expressed by the verb, then it is in the nominative case. If it receives the action of the verb, is the person or thing acted upon and hence is the object of the verb's action, then it is said to be in the objective case. In English the noun retains the same form for both nominative

and objective case. If possession of some quality or object by the noun is to be shown, then one uses the noun in the possessive case, which is indicated by adding *'s*. If the noun ends in *s* or another sound that the addition of the apostrophe-s sound makes awkward to utter, then only the apostrophe (*'*) is used. Thus, *Jesus'* example, the *witnesses'* commission, for *conscience'* sake. So much for the nouns.

There is a class of words that makes a tremendous difference in the written and spoken language. Without them speech would be colorless indeed. Note the following: 'In dream, behold, I stood upon brink of river: and, behold, there came up out of river kine; and they fed in reed-grass: and, behold, kine came up after them, such as I never saw in land of Egypt for badness: and kine did eat up kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still as at beginning.' The nouns are indefinite. The words lack life and color. Even sense is distorted. Adjectives are needed (indicated by italics): "In *my* dream, behold, I stood upon *the* brink of *the* river: and, behold, there came up out of *the* river *seven* kine, *fat-fleshed* and *well-favored;* and they fed in *the* reed-grass: and, behold, *seven other* kine came up after them, *poor* and very *ill-favored* and *lean-fleshed*, such as I never saw in *all the* land of Egypt for badness: and *the lean* and *ill-favored* kine did eat up *the first seven fat* kine: and when they had eaten them up, it could not be known that they had eaten them; but they were still *ill-favored,* as at *the* beginning."—Gen. 41:17-21, *Am. Stan. Ver.*

An adjective is a word that modifies a noun or pronoun. It defines or describes, and makes language more specific. Remove adjectives, and the power of description would vanish, and narration, exposition and argument would lack vigor and force. Adjectives not only describe, but also identify, and specify quantity or number. There are a variety of adjectives in the above quotation. Many people think of adjectives merely as describers and always stand-

ing before a noun; but the above shows the adjective may be before the noun, as *"ill-favored* kine"; immediately after the noun and set off by punctuation, as "kine, *fat-fleshed* and *well-favored"*; or after the verb and hence in the predicate, as "they were still *ill-favored"*. It might be well to mention at this point that adverbs do for verbs, adjectives and other adverbs what adjectives do for nouns and pronouns, namely, give life and power and more specific meaning to them by modifying them. It is important to remember the parts of speech modified by adjectives and the parts of speech modified by adverbs, because it is a common mistake to mix them in their usage. But this will be discussed further in the lesson dealing with adverbs.

An error sometimes noted is the use of a pronoun instead of an adjective. For example, one may hear the expression, "Why do *them* witnesses of Jehovah go from house to house preaching the gospel?" Such usage tends to force the pronoun *them* to modify the noun *witnesses,* whereas pronouns do not modify nouns, but replace them. Adjectives are the part of speech that modifies nouns; and, understanding these principles concerning pronouns and adjectives, the one who uses good English will replace the pronoun with an adjective, and say, "Why do *those* witnesses of Jehovah go from house to house preaching the gospel?" Other illustrations could be given to show how incorrect speech habits are corrected by a knowledge of parts of speech and their uses. Though mastery of knowledge of parts of speech may not be easy, it is very essential to every person wishing to speak well. It is of practical use.

Another feature concerning adjectives to be noted, and in which frequent error occurs in everyday usage, is the changes they undergo to show comparison. Isaiah 57:15 reads: "Thus saith the *high* and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the *high* and holy place." The adjective *high* is here used to indicate that Jehovah is high and that his place of dwelling is high. It is a positive statement of fact. Isaiah 55:9 adds *er* to this

adjective, saying, "As the heavens are *higher* than the earth, so are my ways *higher* than your ways." Here comparisons are made of two things; first, the height of the heavens is compared with the height of the earth; second, Jehovah's ways are compared in height with man's ways. There is a third form of the adjective *high,* which represents the greatest degree of this quality of height: "Beware of the scribes, which . . . love greetings in the markets, and the *highest* seats in the synagogues." (Luke 20:46) These three degrees of comparison of adjectives are known as positive (high), comparative (higher), and superlative (highest). The comparative involves two persons or things; superlative, more than two. Most adjectives express the two latter degrees by adding *er* and *est* respectively. Some, however, show them by the use of *more* and *most* (beautiful, more beautiful, and most beautiful), and others are irregular in form (good, better, and best).

These matters of parts of speech seem complex to many, but diligent study will clarify them in one's mind and practical application thereof will assure correct speech. It is only by knowing these classifications of words and the uses of the various classes that one will be able to speak grammatically. There are no short cuts.

REVIEW: 1. What is a noun? 2. What classes of nouns are there? 3. (a) Discuss the changes nouns undergo to show number. (b) Gender. (c) Case. 4. What are adjectives? 5. By illustration, show why they are so important to language. 6. What illustration is given to show the value of knowing about the correct use of adjectives? 7. (a) What are the three degrees of comparison shown by adjectives? (b) Give some illustrations.

Lesson 24

PRONOUNS

A *pronoun* is a word used instead of a noun. The word means "for name". By use of pronouns for nouns irksome repetition is avoided. The flow of words is facilitated and speech somewhat streamlined. Does not the following sound

awkward and cumbersome?—'Any man that findeth any man's life shall lose life: and any man that loseth any man's life for Jesus' sake shall find life. Any man that receiveth apostles receiveth Jesus, and any man that receiveth Jesus receiveth God that sent Jesus.' But with pronouns brought into play the stiff wording disappears: *"He* that findeth *his* life shall lose *it:* and *he* that loseth *his* life for *my* sake shall find *it. He* that receiveth *you* receiveth *me,* and *he* that receiveth *me* receiveth *him* that sent *me."* (Matt. 10: 39, 40) The simplicity of the wording brings beauty and power into the previously clumsy utterance. Jesus was speaking to his apostles. His use of pronouns not only eliminated stiffness and repetition, but also shortened the length of statement by almost a fourth without losing any of its thought content, and enabled the speaker to avoid having to use his own name when referring to himself. Pronouns are used to refer back to nouns (called the pronoun's antecedent). They also indicate relation.

Pronouns are applied to objects to make known their relation to the act of speaking. The pronoun *I* may be applied to all subjects that can be thought of as speaking. For example, in the sentence "I am running", the same one that is talking is doing the running. The pronoun *you* may be used for any person spoken to: "You run." In this sentence the person doing the running is the person spoken to. The pronoun *he* points to the person or thing spoken of: *"He* runs." In this sentence it is clear that *he* is not the person who says, "He runs," nor the person to whom these words are addressed. It is referring to a third person.

The pronoun used by a speaker to refer to himself is called the first person (*I*); the pronoun the speaker uses to refer to the person to whom he is talking is called the second person (*you*); and the pronoun that refers to the person or thing spoken of is called the third person (*he*). The plural of *I* is *we*, but *you* is either singular or plural (however, *you* always takes the plural verb form). The plural of *he* is *they*. If the third person one wishes to point

out is not a male, but a female, one says *she* (plural *they*);
or if one is not speaking of a person he usually says *it*
(plural *they*).

I, you, he, she, and the third person *it* (neuter gender),
with their plural forms and their different case forms, are
the class of pronouns called *personal pronouns.* There are
other classes of pronouns, which will be mentioned and de-
fined but not discussed in detail. *Relative pronouns* relate
to a noun or substantive that has previously appeared; and
that substantive is called the *antecedent.* The principal rel-
ative pronouns are *who, which, that* and *what,* and are used
to introduce clauses. The relative pronoun serves to relate
the introduced clause to the pronoun's antecedent in a
modifying sense; hence clauses introduced by relative pro-
nouns are called adjective clauses.

The student of this book will notice that the majority
of the questions in the reviews begin with *who, which,*
and *what.* These are words generally used to introduce
questions, and are known as *interrogative pronouns.*

There is a group of words employed in the place of nouns
and which have definitive meaning (that is, they define or
limit nouns). Now, adjectives are the words that generally
have this latter function, but these words which have ad-
jective force and meaning are used in the place of nouns.
Hence, in such usage these words are called *adjective pro-
nouns.* For illustration, in Jesus' parable of the sower he
said, in part: "A sower went forth to sow; and when he
sowed, *some seeds* fell by the way side . . . *Some* fell upon
stony places . . . *Some* fell among thorns . . . But *other*
fell into good ground, and brought forth fruit, *some* an
hundredfold, *some* sixtyfold, *some* thirtyfold." (Matt.
13:3-8) In the phrase "some seeds" *some* is a definitive ad-
jective limiting the noun *seeds* (not *all* the seeds sown by
the sower, but only *some* of them). But thereafter the noun
seeds is omitted, and the words *some* and *other* that follow
are understood to stand for the phrases "some seeds" and
"other seeds" respectively. Thus standing in the place of

the noun *seeds,* these words (*some* and *other*) are pronouns, and yet they also retain their adjective force or definitive meaning. Hence they are appropriately termed *adjective pronouns.* Subdivisions of this group are demonstrative and indefinite pronouns.

Many errors are commonly made in the use of pronouns. Primarily, these errors are in the matter of case and number. The pronoun should agree in number with its antecedent; that is, if the person or thing replaced or referred to by the pronoun is singular, then the pronoun should also be singular. The reverse is true: if the antecedent is plural, then the pronoun should agree by being in the plural form. To briefly illustrate: *Everybody* must take *his* stand for or against Jehovah God. Note that it is not *their* stand. *Their* is plural, whereas the indefinite pronoun *everybody* is singular. Therefore the sentence as it reads is correct, the singular possessive pronoun *his* being used to agree in number with its antecedent, *everybody.* Similarly, *Each* of Jehovah's witnesses must fulfill *his* commission. *Each* and *his* agree in number.

As to the matter of case, many persons confuse the nominative and the objective case (defined in a previous lesson). They say, "*Whom* do you think will rule?" or "*Who* do you favor for world domination?" Cases are mixed. In the first it should be *who,* because the opening word is the subject of the verb *will rule.* The nominative case form *who* is required. *Whom* is the objective case, and it is this form that is needed in the second example, because it is the object of the verb *favor.* A very common error is the use of the nominative form when the objective form is required, as follows: This book is prepared for you and *I* to study. *I* is the nominative case of this first person pronoun, but in the above sentence it is used as the object of the preposition *for;* hence it should be in the objective case, namely, *me.* Sometimes either case form may be correct, depending upon the meaning to be conveyed. To illustrate: He loves the Lord more than I; or, He loves the

Lord more than me. Both are grammatically correct, but mean two different things. The first is elliptical, and expanded fully would read, He loves the Lord more than I love the Lord. The second means, He loves the Lord more than he loves me.

Thus it is seen that pronouns are very useful in speaking and writing, but that their use involves pitfalls in grammatical structure. Learn to use them correctly to use them effectively.

REVIEW: 1. (a) What are "pronouns"? (b) What is their usefulness? 2. Define the personal pronouns of the first, second, and third person. 3. What are relative pronouns? 4. What are interrogative pronouns? 5. What are adjective pronouns? 6. (a) In what two features do many errors in the use of pronouns occur? (b) Give illustrations.

Lesson 25

VERBS AND ADVERBS

Verb comes from the Latin *verbum*, which means "word". Verbs are the one class of words that can be used alone and still express a complete thought; without them no thought could be presented. They are the indispensable words. Without verbs no action could be expressed, no condition or state of existence could be described in speech. Why not? Because the verb is that part of speech which sets forth an action, a condition, or a state. But if it is the most important, it is also the most involved and difficult of the eight parts of speech. Verbs may be either transitive or intransitive. They undergo change or are inflected to show mood, tense, voice, person, and number. Certainly no thorough discussion can be given here on all or even one of these features of verbs, but some information will be given that will aid in correcting some of the more common errors made in the use of verbs.

Many verbs may express an action that passes over to a person or thing, as the verb *paints* in *He paints portraits;* or verbs may express an action that does not pass over to

anything else but is limited to the doer, as in *He paints well*. When the action is expressed as passing over, the verb is transitive. In other words, such verbs have objects that receive the action expressed by the verb. When the action does not pass over, we say the verb is intransitive. Such verbs do not have objects. Most verbs in English may be either transitive or intransitive, depending on the way they are used in a sentence.

The verb indicates time, which is called tense. It shows the time of the action expressed by the verb, or the time of the condition indicated in the sentence. The verb *is* refers to the state of the person or thing spoken of at the present time, whereas *was* refers to its state in the past. Most verbs in English form the past merely by adding *d* or *ed*. Only one out of about every forty verbs does not form its past by adding *d* or *ed*. Other tenses shown by verbs are future, past perfect, present perfect, and future perfect.

There is one form of the verb that is very often used incorrectly, the past participle. Great care should be exercised not to use this form of the verb instead of the past tense. One should not say *I seen it,* but *I saw it;* not *I done it,* but *I did it.* Past participles (such as *seen* and *done*) are used with forms of the verb *to be*. When the past participle is used in relation to past time, *have* or *had* should precede it. In the above illustration, the past tense of *see* is *saw,* and not *seen;* the past tense of *do* is *did,* and not *done.*

The form of the verb that indicates more than one person is called plural. The plural of the singular verb *am* or *is* is *are*. But most verbs do not have that many forms in English. Most English verbs have the same form for the first and second person and the plural of all persons, such as *run*. We say, I run, you run, he runs, we run, you run, they run.

A common error is the use of the third person singular form of the verb, *is, has,* and so forth, with *you*. This should

never be done. Why? Because the rule is that the verb should agree in number (that is, singular or plural) with its subject. *You* always takes the plural form of the verb, whether the *you* addressed is one or many. That this is true of modern English is shown by Goodspeed's rendering of Jesus' words recorded at Matthew 14:31 and 17:20: "Jesus . . . said to him [the word *him* shows Jesus was talking to only one], 'Why did you waver? *You have* so little faith!'" Here the expression *you have* refers only to Peter; but later Jesus addressed the same words to a number of his disciples: "He said to them [the word *them* shows Jesus was talking to more than one person], 'Because *you have* so little faith.'" Notice that Jesus did not say "You has" even when he addressed Peter alone. With the word *you* the plural form of the verb should always be used.

Many of the errors made in the use of verbs are due to a failure to make subject and verb agree in number. A common error is, "He don't" (He do not). *Do* is plural, *he* is singular. Say, "He doesn't." Also watch such subjects as "each", "each one," "every one," etc. They are singular, and take the singular verb form.

A verb alone, such as *run,* may not express precisely what one has in mind. He may wish the running to be done with extra speed; so he would say, "Run fast." Or he may wish to state when he wants the running to be done and say, "Run now." Or he may wish to state where the running is to be done; then he would say, "Run here." These words which are added to the verb to limit, qualify, intensify or shade down the meaning of it are said to modify it and are called adverbs. Adverbs are used to modify not only verbs, but also adjectives and other adverbs.

Without adverbs much of the life, color and understanding of our sentences would fade; the details of our verbs, adjectives and other adverbs would be unknown. Usually an adverb answers how, when, where, how much, or why.

Some adverbs have two forms, such as *near* and *nearly, late* and *lately, quick* and *quickly, hard* and *hardly.* For

that reason such expressions as "Drive slow" and "Speak loud" are correct. Not all adverbs may end in *ly*. Some have only the *ly* form and others have no *ly* form. Like adjectives, adverbs have comparison. Thus one has: quickly, more quickly, most quickly; religiously, less religiously, least religiously. Almost all adverbs form the comparative degree by the use of *more* or *less,* and the superlative by the use of *most* or *least*. However, those without the *ly* ending show comparison in the same manner as adjectives, that is, by adding *er* or *est.*

REVIEW: 1. Why are verbs so important in speech? 2. What other distinction do they have? 3. What is the distinction between transitive and intransitive verbs? 4. How do verbs indicate time? 5. What error is sometimes made in the use of the past participle? 6. What is the rule concerning subjects and verbs relative to number (singular and plural)? 7. What are some common errors in violation of this rule? 8. Illustrate how adverbs add definiteness and more specific meaning to verbs. 9. (a) What other parts of speech do adverbs modify? (b) What questions do they answer? 10. What additional information is given on adverbs?

Lesson 26

PREPOSITIONS, CONJUNCTIONS, AND INTERJECTIONS

It has been learned that a word that limits a verb is an adverb, such as the word *after*. At Acts 21:36: "For the multitude of the people followed *after*." In this sentence the word *after* is an adverb, because it limits the verb *followed*. But the word *after* is not always used to limit verbs, adjectives or other adverbs. Sometimes it is used to limit a noun (name) as, *in after years*. Since words that limit nouns are called adjectives, here the word *after* is used as an adjective. One does not have to use the word *after* alone in order to limit verbs and nouns; he can use *after* together with other words and make that whole group of words, or phrase, limit a noun or a verb. At Deuteronomy 6:14 in the command, "Ye shall not go *after other gods*," the phrase *after other gods* limits the verb *go;* therefore

that phrase is used as an adverb. In the sentence, "The LORD hath sought him a man *after his own heart*" (1 Sam. 13:14), the phrase *after his own heart* is used to limit the noun *man;* therefore it is used as an adjective. In both of these phrases the word *after* is used not only to show the relation of the man David to God's heart and the relation between the Israelites' going and the demon gods, but also to connect the noun *heart* to the noun *man* and the noun *gods* to the verb *go.* In these two uses the *after* is a preposition. Therefore prepositions, in addition to denoting relation, also connect a noun (such as *gods* or *heart*) to a verb (such as *go*) or another noun (such as *man*). Prepositions may denote many different kinds of relations:

1. POSITION. "And God said, Let there be lights *in* the firmament of the heaven." (Gen. 1:14) Here *"in* the firmament"* shows the position of the lights. *In* is a preposition here.

2. DIRECTION. "And their border went up *toward* the sea." The phrase *"toward* the sea"* denotes the direction in which the border or boundary of the tribe of Zebulun went. (Josh. 19:10, 11) *Toward* is a preposition here.

3. TIME. "And Samson . . . arose *at* midnight." (Judg. 16:3) The phrase *"at* midnight"* denotes the time at which Samson arose. *At* is a preposition here.

4. ORIGIN. "I saw among the spoil a goodly mantle *of* Shinar." (Josh. 7:21, *A.S.V.,* margin) The phrase *"of* Shinar"* denotes the origin of the religious mantle which Achan coveted and took. *Of* is a preposition here.

5. DEPENDENCE. *"In* him [Jehovah] we live, and move, and exist."* The phrase *"in* him"* denotes that we are absolutely dependent upon Jehovah. (Acts 17:28, *Emph. Diag.*) *In* is a preposition and connects the pronoun *him* to the verbs *move, live,* and *exist.*

Thus it is seen that prepositions not only connect nouns or pronouns to some other word in the sentence (such as a verb, noun, or almost any other) but they also denote position, direction, time, origin, dependence, or some other

abstract relation (as shown in the first two examples quoted from Deuteronomy 6:14 and 1 Samuel 13:14). But the word a preposition may connect to some other word in the sentence is not limited to a noun or a pronoun. A preposition may connect any equivalent of a noun to some other word in the sentence. If instead of saying, "ask for a blessing," one uses an equivalent of the noun *blessing,* the word *for* will still be used as a preposition in such a sentence. The words of Jesus to his disciples (John 15:7, *Goodspeed*) illustrates this: "Ask *for* whatever you please and you shall have it." Here the preposition *for,* in addition to showing the relation of the noun equivalent, *whatever you please,* to the verb *ask,* also connects the two. A preposition, therefore, is a word which in addition to denoting some relation, also connects a noun, a pronoun or some other equivalent of a noun (sometimes called a substantive) to some other word in a sentence.

However, prepositions are not the only connecting words. Conjunctions are words used to join words, phrases, clauses, sentences, and paragraphs. "Conjunction" is derived from the Latin word *conjunctus,* basically meaning "joined with". Conjunctions are of two kinds, co-ordinating and subordinating. Such co-ordinating conjunctions as *and, but, or,* may be distinguished from prepositions because these conjunctions merely connect or join, while prepositions, in addition to that, also show relation. The word *after,* which we have seen can be used as an adjective, adverb, or preposition, may be used also as a conjunction: "The hair of his head began to grow again *after* he was shaven." (Judg. 16:22) Here the conjunction *after* connects the clause "he was shaven" to the clause "the hair of his head began to grow". At Ruth 2:3 the conjunction *and* joins the verbs *went, came,* and *gleaned:* "She went, *and* came, *and* gleaned." At Zechariah 4:6 the conjunctions *nor* and *but* connect phrases: "Not by might, *nor* by power, *but* by my spirit, saith the Lord of hosts." At Isaiah 27:4, 5 the conjunction *or* is used to connect two sen-

tences: "Fury is not in me: who would set the briers and thorns against me in battle? I would go through them, I would burn them together. *Or* let him take hold of my strength, that he may make peace with me; and he shall make peace with me." 2 Thessalonians 3:1-5 contains two paragraphs connected by the conjunction *but:*

"Now, brothers, pray for us, that the Lord's message may spread rapidly and gloriously as it did among you, and that we may be saved from unjust and wicked men; for not everybody has faith.

"*But* the Lord is to be relied on, and he will give you strength and protect you from the evil one. We have faith in you through the Lord that you are doing and will keep doing what we direct you to do. May the Lord guide your hearts into a sense of God's love and into a steadfastness like Christ's."—*Goodspeed.*

A subordinating conjunction joins clauses of unequal rank, that is, a principal clause with a subordinate clause. For example: "We shall live, if we keep integrity." "We shall live" is the principal or independent clause; "if we keep integrity" is the subordinate or dependent clause of condition, performing the function of an adverb, modifying "live". The conjunction "if" does not modify any word, but joins one clause with the other. The principal subordinating conjunctions are *if, unless, because, since, for,* and *as.* These introduce clauses of cause, condition and evidence and join them with other clauses.

When a baby says "Goo-goo" or "Da-da" it is uttering an interjection. Interjections do not even have to be real words at all. They can be nothing more than cries indicating some feeling, emotion, or passion, such as pleasure, joy, grief, astonishment, anger. In uttering such interjections one frequently uses sounds that cannot be shown correctly in writing. Some such interjections are: *Sh! Pooh! Ah! Ha! Whew! Oh! Bah! Pst! Ouch! Ugh!* Imitations of the cries of animals are also interjections: *Meow! Mew! Bow-*

wow! Interjections may be imitations of noises made by inanimate things: *Bang! Wham! Boom!* etc.

Interjections have yet another use, that of emphasizing what one says. But some persons use interjections so often in their speaking that the interjections mean practically nothing; they do not even give emphasis to what such persons say. Usually interjections have no grammatical connection with the rest of the sentence (if it is used in a sentence). Their name indicates this. Coming from the Latin word *interjectus,* meaning "throw between", interjections are literally thrown in anywhere, thrown between any thoughts. As the spirit or impulse moves one, interjections are "interjected", as it were, into the stream of conversation or discourse. Sometimes they are very necessary to the meaning. (See Psalm 81:13) Words that ordinarily are used as verbs, adjectives, etc., may be used as interjections: *Behold! Good!* An interjection may also be an abbreviation of a phrase or a sentence: *Good-bye!* (God be with you!) *Adieu!* (I commend you to God!) *Farewell!* (Fare you well!) *Amen!* (So be it!).

Hence interjections are words used to express feeling or emotion or for the sake of emphasis; or they may be mere cries or imitations of cries or noises, uttered emphatically.

REVIEW: 1. According to its use, in how many classifications may the word *after* be put? 2. What different kinds of relations may prepositions denote? 3. Besides showing relation, for what else are prepositions used? 4. What may prepositions connect? 5. In addition to prepositions, what other connecting words are there? 6. What may conjunctions connect or join? 7. Give examples of interjections, and state what they indicate.

Lesson 27

VOCABULARY BUILDING

As time marches on speech increases. Not only does man have the power of speech, but he also has the power to increase it. When God caused to file past Adam all the beasts in Eden, man named them. By use of the mental faculties

with which God had endowed him, Adam manufactured names, words. Men have been coining new words ever since, though imperfectly. Nevertheless, the Theocratic minister must keep pace to some extent with language growth, because it is in this modern, twentieth-century world that he is sent forth to preach the gospel. Words sufficient for the task of preaching must be his to command. He must possess a good vocabulary. This is no violation of what the apostle Paul says at 1 Corinthians 1:17 and 2:1, 4; for, in writing the inspired Greek Scriptures since Christ, Paul and his fellow writers used a vocabulary of 5,624 words.

A primary requisite to building a vocabulary is deleting slang from your present one. With this weakening force gone, proper words may replace them. Such purging of one's vocabulary at the outset will leave a firm foundation on which to build. As one builds he should guard against overworking certain words. Repeated too often, they grow threadbare and wearisome. Variety of expression is lacking; meanings are indefinite and limited. Show discrimination in choice of words. A word made to mean practically everything ends up meaning practically nothing. When everything that meets with approval is good, nothing is excellent. Some use a substitute for the overworked expression *good,* and then overwork the substitute, such as *grand, wonderful, cute, nice, gorgeous, slick, splendid, marvelous.* These words are all proper if they are used in the proper place, but are weakened and meaningless if abused by indiscriminate use.

Again, do not misuse words. Among these are such words as *proposition, fix, ugly, funny, guess, balance, couple, expect, dumb,* etc. An incident that is strange is not necessarily funny, nor is a person who is odd. One who is ignorant or stupid is not dumb, although another might wish that he were. Watch the use of such terms. Then the vocabulary being built will be accurate and exact.

What ways are there to add to the list of words one can use effectively? One way is through reading. Hasty reading

may give one the general thought, but it will not add to his vocabulary unless he takes note of unfamiliar terms. Use the dictionary, for all that the reading page gives one is the spelling. A pocket dictionary will give the general significance; but do not let the matter rest there. Make a note of the word and give special attention to it later. One should never slide over words he can't define. Look up all unfamiliar words, learn their exact meanings and all the ways in which each word may be used. The same procedure applies to hearing. When one hears an unfamiliar word, he should make a mental note of it and later look it up. Become conscious of words.

A further aid to fixing the word in mind is to take note of its synonyms and antonyms, that is, words of similar and opposite meanings. In this connection, books specializing on synonyms and antonyms and other types of word lists will be of great value. Such books are interesting and even fascinating; but a word of caution: fully understand the correct shade of meaning of the words acquired from them. The safe way is to check their meanings in a good dictionary. And be sure to note and learn their correct pronunciation and spelling; otherwise how can one correctly use them in his speaking or writing? In short, get a good mental grip on a word when it is first met.

There are many words known to one which he does not use. The reason he doesn't use them is that he may not be thoroughly familiar with their exact meaning, but only recognizes their general sense when he runs across them used in their setting; or, he may be satisfied to stick to the same old overworked words with which he has always gotten by, and be content to run in his same old vocabulary rut. Of course, he would not use a word that his audience would not quickly recognize. As an aid to transferring words from the inactive vocabulary to the active vocabulary, one should note as he reads *The Watchtower* or other literature words he never uses, and then impress upon his mind that they are to be *used* by *himself*. Then he should

use them in writing and speaking, but never where they do not fit. He should become aware of the large reserve of words in the back of his mind but which lie dormant. Draft them into active service. Put the sluggards to work.

Another way to build a vocabulary is to try to define words with which one feels he is familiar. He will be surprised at the difficulty he experiences. How, for example, would you define *disinterested?* Does it mean having no interest, or what? Or take that word so familiar to God's people and used so much, *integrity;* can you give a clear, sharp definition of it in three or four words? Trying to give synonyms for familiar words will help one to call into service words now in his inactive vocabulary.

Here are a few miscellaneous points. Guard against malapropisms, or use of the wrong word as the result of confusing it with one of similar sound, such as using *alligator* for *allegory*. A study of derivation of words is an aid to vocabulary building. Many English words are derived from other languages, such as Latin, Greek, and French, and it will prove helpful to group them together mentally or on paper. Noting the syllabication of a word often helps to make it one's own. Observe the prefixes or suffixes, and the main part of the word, and whether it is related to some other word. Take, for example, *mortal,* and note the relation to *mortuary, mortician, mortify.* Make distinctions between *pre* and *pro* and *per* as prefixes and distinguish between the suffixes *ible, able, ious (gracious),* *eous (beauteous),* and *ous (mischievous).*

Taking note of differences and similarities, both in meaning and in spelling, as well as in the pronunciation, will prove an aid in vocabulary building. All of these, together with any devices that one may invent, will prove worth while, and, if done as unto the Lord, will make his gospel-preaching more effective.

REVIEW: 1. Why should the Theocratic minister strive to increase his vocabulary? 2. What is a primary requisite to building a vocab-

ulary? 3. What is the result when words are overworked? 4. What must be avoided if an exact vocabulary is to be achieved? 5. What procedure should be followed in reading to increase vocabulary? 6. What word of caution is given in the use of books of synonyms and antonyms? 7. In addition to the definition, what else concerning a new word must be learned if one is to be able to use it correctly? 8. How can words be transferred from the inactive to the active vocabulary? 9. How will making one's own definitions help in vocabulary building, and especially in dipping into the reservoir of known but little-used words that are in one's mind? 10. What miscellaneous points are given?

Lesson 28

CONSULT YOUR DICTIONARY!

A word fitly spoken, how good it is! compared by Solomon to apples of gold in pictures of silver. Certainly a very high value to place upon language, but the qualifying phrase "fitly spoken" limits the application of the figure of speech to words spoken with the object in mind of glorifying God and edifying the listeners. Will the dictionary used in conjunction with God's Word, the Bible, aid us to so fulfill our ministry? Can we by diligent preparation of our language with the help of the dictionary be able to bring forth words fitly spoken, in season, good words, golden words to the honor of Jehovah? The answer is Yes.

The Scriptures clearly prove that the power of speech lies not in the use of many words, nor does it come from the exercise of long, high-sounding jawbreakers, or the fanciful, polished stock phraseology of the religious colleges and other so-called "seats of learning" of this world. Wherein then comes that force, that color and absolute undeniableness necessary to right speaking? and how will the dictionary assist in this direction? Actually, words are pictures, stable metaphors, and the more intimately we know the precise meaning and proper usage of each word we utter, to that degree our language will take on color, variety and effectiveness. To most people a dictionary is something to

be hurriedly glanced into when an unfamiliar word is encountered, just to learn what the word means. Having thus obtained a sketchy idea of its actual value, off they go and use the word on some unhappy occasion with disastrous results. There is much more to a word than a mere superficial knowledge of its meaning.

The word "dictionary" comes from the Latin root *dictio,* a word. Therefore it is actually a word book. It is a lexicon, from the Greek root word *lexikos* (of or pertaining to words). It is an alphabetically listed vocabulary with definitions; a work of reference, in which the words of a language are listed with their meaning, spelling, variation, etymology, and pronunciation. The most useful dictionaries, of course, are the unabridged, because therein is found the complete and exhaustive treatment of a word, so necessary to the careful student in gaining the whole meaning of language.

To write, or even read, one must know how to spell. So the dictionary deals with this feature, known as orthography. The complexities of English spelling are many, and distressing to users of the language. The dictionary will show the correct spelling. It goes even farther, giving many helpful rules on spelling in its introductory material.

Syllabication is the next step dealt with in the treatment of a word. This is the division of a word into its various sound parts. Each syllable is that part of a word that can be uttered by a single effort of the voice. Therefore words are thus divided to facilitate their utterance. A knowledge of syllabication is very essential in the proper enunciation and writing of the language; so full use of its treatment in the dictionary is advised.

Next, and very important, comes the explanation of pronunciation. There is hardly anything that will discredit a speaker in the eyes of his audience more than mispronunciation. A speaker may be moving along with a fine choice of words and with much enthusiasm and feeling; then he

brings forth some wrongly pronounced words and the entire effect of the speech is marred. His message will have lost authority. The dictionary is invaluable in setting the standard and accepted pronunciation of a word. By all means learn the correct pronunciation and use only words of which you are sure. One may feel that he knows the correct pronunciation, but in the use of even the common, ordinary words many pitfalls occur. For instance, is it im'pious or impi'ous, prefer'able, or pref'erable, for'midable or formid'able? By examining such words and learning their entire meaning one will be familiar enough with them to use them correctly. Often a word when used as one part of speech will be pronounced one way but when used as another it will have a different pronunciation. Thus with *perfume;* when it is a noun, the name of a pleasant scent or odor, it is per'fume. When it is used as a verb it is per-fume': the incense was used to per-fume' the room.

This brings forcefully to mind the need of knowing the various parts of speech and their right use. The dictionary gives the part (or parts) of speech to which each word belongs; and correct knowledge of this feature is extremely necessary to the Theocratic minister. He should learn this fundamental of grammar, and be able to classify any word as to part of speech to which it belongs. This makes him sure of its use, and dispels fear of incorrect utterance.

Inflectional changes next appear for consideration. This too is of much concern to the learner. A word often goes through much change in spelling to indicate distinctions of case, gender, number, tense, etc. There seems to be no definite rule governing these inflections. Hence there is great need for careful use of the dictionary in this connection, in following it as a guide for proper usage of words in their inflectional changes.

Now comes the subject of etymology. This is in itself a fascinating study. Nothing so much enriches the understanding of a word and its use as does a definite knowledge of its origin and development. The etymology of

the word "dictionary" as given in this lesson serves as an illustration of this. Through looking into the origin of words, one can also trace the effect and influence of other languages upon his own.

Of course, the definition of a word is of utmost value. To be effective, words must be "fitly spoken", used in their proper setting. The dictionaries of the world, in their definitions of some words, have been tampered with by God's enemies. So one has to be on the watch for these cases, and see that the definitions conform to the Scriptures. An example in point is the word "religion". However, the great majority of word definitions in dictionaries are reliable.

To further avoid monotony in speech and writing, a knowledge of synonyms and antonyms is needed. Thus a house becomes a home, a dwelling, a domicile, an abode, a residence, a habitation, etc. If one wants contrast he uses antonyms. So doing, not only does he avoid monotony, but his language takes on color and power.

Two other features contained in the larger dictionaries and which will prove helpful are word abbreviations and the giving of foreign words or expressions commonly used. Some dictionaries run these features in the main body of the work, whereas others list them in sections toward the back of the book.

Use the dictionary freely. The dictionary may be used, not necessarily to accumulate many words, but to make clear the meaning and use of words needed daily in gospel-preaching. Words are thought-carriers; gracious and fitly-spoken ones are required to convey adequately to others the glorious Kingdom message.

REVIEW: 1. What questions are raised in the opening paragraph? 2. What mistake do many make in their use of the dictionary? 3. What is a dictionary? 4. (a) Define and show the importance of the feature of orthography. (b) Syllabication. (c) Pronunciation. (d) Parts of speech. (e) Inflection. (f) Etymology. (g) Definition. (h) Synonyms. (i) Antonyms. 5. What additional features are found in the better dictionaries?

Lesson 29

SPELLING

Jehovah God has purposed that a great educational campaign be carried on among the people, a campaign of education in the most vital field of all, namely, the worship of Almighty God. The Bible is the basic textbook, but to assist the people in gaining an understanding of its contents Bible helps have been provided, foremost among these being the *Watchtower* magazine. That magazine has expressed the possibility that the Theocratic educators may have to teach some people to read and write, especially in clergy-dominated lands where priestcraft has kept the masses in ignorance. To write, one must know how to spell.

Modern English spelling is rather complex and oftentimes inconsistent, due to many causes. The Anglo-Saxon literary tradition was destroyed by the Norman Conquest, with the result that a written language was created that was fundamentally English but was spelled by French scribes. Many foreign words have been introduced, which retain the spelling and pronunciation of the language of origin. Writers and printers have been indifferent toward consistency in always spelling the same sound the same way. Pronunciation of words changes, and sometimes this produces a change in spelling, and sometimes not. Words are not always spelled as they sound. A fundamental difficulty is that no alphabet has been adopted that provides one character, and only one, for each of the separate sounds of the English language. There are forty or more sounds in English, but there are only 26 characters in the alphabet to represent them.

Are there any aids or guides for us as we try to overcome these difficulties? Some, yes. Most persons who habitually misspell never see words clearly in the first place. They do not note the letters in the word, but allow their eye to slide rapidly through the line, seeing only words and phrases. Hence they have no mental image of how the

correct arrangement of letters within the word should look. Others have this mental picture but it is vague. When they write the word, incorrectly spelled, they sense something is wrong; it doesn't "look right". But they aren't sure as to how to correct it. So note the spelling of words. Be "spelling-conscious".

Pronunciation can be a help, or a snare, depending upon whether the pronunciation is right or wrong. To illustrate: If one says pro-nun-ci-a-tion he will probably spell the second syllable correctly, n-u-n. On the other hand, if he incorrectly says pro-noun-ci-a-tion, he will likely err in spelling the second syllable, n-o-u-n. This is a common error. Some omit letters of a word when they speak, saying, for example, in-ter-pets, and as a result leave out the *r* in the last syllable. If, however, one correctly says in-ter-prets, he will not omit the *r*. Some omit entire syllables in pronouncing, with resultant errors in spelling.

There are a great number of rules that serve as guides to correct spelling; and some of them will be mentioned, not with the expectation that one will remember them, but that one may be aware of their existence and usefulness, and learn them as, and if, one has the opportunity. Rules are dry and uninteresting, and some have disconcerting exceptions; but they are of value nonetheless.

Webster's *New International Dictionary,* in the introductory matter, has two and a half pages on orthography, which is the art of spelling and writing words correctly. There are 36 rules listed, and the most noteworthy exceptions are given.

Here are some of the better-known rules:

The consonants *f, l* and *s,* at the end of one-syllable words, and standing immediately after a single vowel, are generally doubled, as in *staff, bell, grass, cliff.*

Here is an important rule that will enable one to avoid a common dilemma; namely, do words like *offered, preferred, inferred,* etc., have one or two *r's* before the *ed?*

Here is the rule as to monosyllables or to words accented on the last syllable: When these words end in a single consonant (except *h* and *x*) and are preceded by a single vowel, that consonant is doubled when an ending beginning with a vowel is added. Examples are: *planned, planning, abetted, beginner, beginning, inferred, inferring, preferred, preferring, occurred, occurring, occurrence.* If the accent shifts its position, due to the change in the word, then the consonant is not doubled. For example, *prefer* and *infer* acquire a double *r* when they become *preferred* and *inferred,* or *preferring* and *inferring.* The accent stays on the same syllable. But when *prefer* and *infer* become *preference* and *inference,* with the accent moved to the first syllable, only the single *r* is used. Incidentally, here again one notes the importance of knowing how to pronounce correctly; for if one does not know where the accent belongs, he cannot apply this very helpful rule.

Recall that the rule states that the ending added to a word must begin with a *vowel,* for the rule to apply. If a suffix beginning with a *consonant* is added to one of these words, the final consonant of the original word is not doubled. Accordingly, while *fit* when it becomes *fitted* acquires two *t*'s, *fitness* has only one.

Another perplexing situation that confronts the average person when he has to spell words is this: When adding the suffix *able* to words that end with a silent *e,* does one retain or drop the letter *e*? It depends on the consonant just before the silent *e.* If it is *c* or *g,* one retains the *e,* writing *peaceable, changeable,* etc. But if any other consonant than *c* or *g* precedes the final, silent *e,* the *e* is dropped. Thus we have *usable, unmistakable, likable,* etc. This same rule is expanded to cover the disposition of these silent final *e*'s in all cases where a syllable or syllables are added; not only for the ending *able* but also *ous, age, ful, ness, ment,* etc. Generally, the silent *e* is dropped when the termination added begins with a vowel, and it is retained when the termination begins with a consonant.

One last rule: The use of *ie* or *ei*. When these two letters have the sound of *e*, *i* is placed before *e*, except after *c*: *believe, receive*. When it is not sounded as *e*, the order is usually *ei: reign, neighbor, weight*. This, remember, like most of the other rules, has exceptions. But these rules are of tremendous assistance in avoiding errors in spelling.

If you improve your spelling, it will require time and study and a conscious effort to spell correctly, an awareness of spelling. Any who wish to follow up the subject will, as previously stated, find much helpful information in the introductory matter of Webster's *New International Dictionary;* and there are many other books, on grammar and composition, that offer many valuable suggestions and rules to aid one in coping with this problem of spelling.

REVIEW: 1. Why should Jehovah's ministers know how to spell correctly? 2. Why is English spelling so complex? 3. Why do many persons misspell? 4. What part does pronunciation play in spelling? 5. Where can rules on spelling be found? 6. Discuss the usefulness of some of these rules. 7. (a) How only may one overcome incorrect spelling? (b) What aids are available?

Lesson 30

PUNCTUATION MARKS

PREACHYENOTTHEYPREACHTHE
YSHALLNOTPREACHOFTHESETHI
NGSITDOTHNOTREMOVESHAME

Originally, writing did not show where one word ended and another began. Letter after letter was written without a break, as shown in the first three lines above. Then the first punctuation mark was used, a point after every word to separate one word from another (*Punctuation* comes from a Latin word, *punctum*, meaning *point*):

PREACH·YE·NOT·THEY·PREACH·THEY
SHALL·NOT·PREACH·OF·THESE·THING
S·IT·DOTH·NOT·REMOVE·SHAME

That helps, but still the sense is not clear.

Next, spaces were used instead of dots to separate words, but there was nothing to show the division of the writing into sentences and portions of sentences or to indicate to the oral reader where he was to pause or change his expression. The main features of our system of punctuating really began in the fifteenth century after Christ as a result of the introduction of printing. In England the first punctuation mark used was the point or period to indicate a break in the writing. The next punctuation mark to be used was a perpendicular line which was sometimes used for a comma (,). It was soon dropped in favor of the comma. The colon (:) first appeared in 1580. It was introduced 'to show that there is more to come'. The semicolon (;) first appeared in English writings in 1599. There is some evidence that Shakespeare used the semicolon.

In present-day writing the period (.) marks the end of every sentence that is not a question or exclamation. At the end of a sentence the period indicates a definite pause in reading. It is also used after an abbreviated word, as Gen. (Genesis), Roth. (Rotherham), J. Smith, etc. The period is often used after numbers or letters in enumerations, as in the *Watchtower* questions at the bottom of the page. Three periods (. . .), called ellipsis, are used to indicate an omission of letters or words.

The most frequent use of the colon now is after expressions introducing an explanation, example, definition, a summing up, a quotation, or a list; for example: "These six things doth the LORD hate ; yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." (Prov. 6:16-19) In this case the colon precedes the listing or enumeration of the seven things hated. A colon is sometimes used between clauses instead of a period. It marks a break less than the period but more than the semicolon. A colon is also usually placed after the saluta-

tion of a business letter (Dear Sir:). A colon is placed between the hour and the minutes in expressions of time (9:30 a.m.) and between the number of the chapter and the number of the verse in Scripture citations (Matt. 5:17).

The semicolon (;), generally, marks a break in a sentence flow or structure greater than that which would be marked by a comma. It is used to separate complete statements (or clauses) whose force is dependent upon their remaining in the same sentence. For example, "The Lord is my shepherd; I shall not want." Each of these two statements is a sentence in itself, but there is a definite relationship between them. The semicolon is also used to mark off the divisions of a sentence, which divisions are further subdivided by one or more commas. Thus, "Keep my commandments, and live; and my law as the apple of thine eye."

Though the comma indicates the smallest interruption or break in the continuity of thought in a sentence, it is by no means the least important. First, it marks minor breaks in the flow of sentences, as follows: "God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind." Words, phrases, and clauses should be separated by commas when they are used in a series. For an illustration note the listing of the seven things hated by the Lord, that these seven things are set off by commas (the text is quoted in the paragraph on the colon). Commas are used to mark off a non-restrictive clause. Example: "The books, which I have read, I pass on to you." (That means all the books.) If there are no commas, then the clause stands as restrictive, limiting the books passed on to those read and implying that the speaker was keeping others which he had not read. The comma is generally used to separate clauses joined by one of the co-ordinating conjunctions (*and, but, for, or, neither, nor*).

Brief mention is made concerning the following marks: The exclamation mark (!) is used after words that express

strong feeling, or that are to be uttered forcefully. The interrogation (question) mark (?) is used at the end of a question. An apostrophe (') indicates the omission of one or more letters (*don't* for *do not*), or with an *s* it shows possession (*Jehovah's* witnesses). Quotation marks (" ") enclose quoted matter. Incidentally, in this connection, when words are added to a quotation, the added words are put between brackets [ ], to indicate they are no part of the original. Single quotation marks (' ') indicate material quoted in substance, but not verbatim or word for word. The dash (—) is used to denote a sudden or abrupt change in statement, such as an interruption, or a pause for emphasis or suspense. It should not be used indiscriminately and as a general substitute for other punctuation marks.

Now returning to the first two lines of this lesson: When the religionists heatedly command Jehovah's witnesses, "Preach not!" what do Jehovah's witnesses do? They preach. But still the religionists' aim is, "They shall not preach of these things." Does their fight against the truth remove from them the shame which the declaration of God's message brings upon them in the minds of the people of good-will? No, it does not remove shame. This meaning (*Watchtower* of 1942, pages 57 and 58) would be difficult to get from the first line of this lesson, which has no punctuation marks. Now read it with the proper punctuation and see how much easier it is to understand: "Preach ye not!" They preach. "They shall not preach of these things!" It doth not remove shame. (See Micah 2:6, *Margolis* and *Young*.)

REVIEW: 1. What illustration shows the need for punctuation? 2. What history on the development of punctuation is given? 3. What are the uses of the following punctuation marks: (a) Period? (b) Colon? (c) Semicolon? (d) Comma? 4. (a) What other marks are mentioned? (b) What are their uses? 5. How does punctuation bring sense and meaning, for the modern mind, to the original unpunctuated illustration?

Lesson 31

GATHERING MATERIAL

Kingdom publishers must know how to gather material to support an argument or develop and explain a given subject. Questions arise at back-calls, and the publisher must be able to give answer. Sometimes he will need to make a search for material on the point raised. On other occasions he may be assigned to present a given subject before an audience, possibly before a public meeting. At the close of the discussion questions may be asked of the speaker. All this demands thorough preparation on the part of the Theocratic publisher. The first essential is gathering the material needed.

Think searchingly on the subject. Determine the purpose you have in speaking on the topic, and the theme you wish to develop. By quiet meditation gather from the recesses of your mind any and all bits of information on the subject. Let your mind dwell on the matter, and thus search out all possible avenues of approach and possibilities of development. As the ideas come jot them down. Make notes of aspects of the subject to be run down through research in other books. Stimulate mental activity on the topic by asking all possible questions on it, questions dealing with who, how, when, what, where, and why. Thus get to the whys and wherefores of the matter. Make copious notes during this initial stage. It is the formative period, and on the thoroughness of this probing process to ferret out all angles and possibilities depends to a large extent the final form of development the talk assumes as it is shaped up. Do this first stage well, because it will be the original part of the talk, so far as you are concerned. Its approach will be fresh, new, characteristic of you and hence natural to you. This means that it will be easy for you to deliver orally when the time comes.

Next, see what is the mind of others on the subject. Broaden your outlook. Someone may drop a comment that

will open up an entirely new channel of thought, one that escaped you in private meditation. Discussion stimulates. If another differs with you, it may stir up your mind to combat his objections. If he agrees, he still may give you a fresh outlook on a point. Two heads are better than one, it is commonly said. This is Scriptural. Note Ecclesiastes 4:9: "Two are better than one; because they have a good reward for their labour." Even more to the point, Proverbs 27:17 says: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

Next, read. And as you read, of course, you will continue making notes. A convenient method is to make these written notes on cards of handy size. Confine the notes on any one card to just one point. This will permit reshuffling and rearrangement when the time to make an outline arrives. The first source for reading is the Watchtower publications and the Bible. Use the indexes provided in the bound books; look up all the Bible texts referred to; from these texts run down all marginal references. If the yield of Scriptural material is still not sufficient, look up key words on the subject in a Bible concordance. Now, this will not be easy. It means the searcher has to dig; and digging is hard work. But it will bring satisfying results. Using the Bible and the Watchtower publications hand in hand, you will get the Lord's mind on the subject. The Bible yields the Scripture proof; the Society's publications, being used by the Lord to reveal present truth, will bring understanding in the light of modern events.

Having now fortified oneself with the proper understanding of the matter, the searcher can glean from Bible dictionaries and other non-Theocratic references what they have to offer. Suppose, for example, the subject on which material is to be gathered is "Image-Worship". Much information thereon could be found under the headings "Idol", "Idolatry," "Images," etc. The searcher would learn that among the earliest objects worshiped were meteoric stones, which the ancients considered images of gods and

sent from heaven. Later they worshiped stone columns or pillars of wood, in which the divinity worshiped was supposed to dwell. Different animals and heavenly bodies were worshiped, and still are in places.

Such books as Hislop's *The Two Babylons* would add much to the mounting pile of material, and relate ancient religious rites and image-worship with modern religious practices. Quote from recognized authorities of those disagreeing with you, such as Cardinal Newman's *Essay on the Development of Christian Doctrine,* wherein it is admitted that much of the ritual and many of the images used in the Catholic religion are of pagan origin. Stronger yet, quote from the *Catholic Encyclopedia:* "The Christian religion has allowed the use of statues and paintings to represent the incarnate Son of God, the saints, and angels, and these images are a legitimate aid to devotion since the honor that is given them is but relative, being directed through them to the beings they represent." Thus one can quote the recognized authorities of one's opponents, and cannot be accused of misrepresentation. Refutation from the Scriptures would then be offered. There is, of course, much historical material that could be gathered on images.

If the subject is one having to do with prophecies being fulfilled by current events, one should most certainly keep abreast with the news of the day, in its major developments. Particularly is this true relative to religion and its machinations with the politicians and financiers. Such events are often maneuvered by the Lord to the end that prophecy is fulfilled by them. Furthermore, the well-informed Kingdom publisher can thus acquaint himself with the mental viewpoint of the common people, to whom he must preach this gospel of the Kingdom. Reference to up-to-the-minute news dispatches that are significant makes excellent collateral material. The *Consolation* magazine is of special aid in supplying current events that are significant in the realm of the religious-political-commercial combine.

If, during this time of thinking, discussing, and reading, the searcher has been making his notes on cards, he will find that in the end he will have an imposing array of material. Doubtless not all of it will lend itself well to the talk as finally outlined. Do not be afraid to discard material. Keep only the cream of that gathered. Do not make the mistake of trying to pack all the gathered material into the talk just because you worked hard to assemble it. Develop well the main points, use what is necessary for this, and lay aside what is left. The effort cannot be counted as wasted, even though the material is not used. If questions are asked after the discourse it may be called to mind and used then. At any rate, the thorough search and the knowledge gained, though not all used, will give the speaker a background for his subject and confidence in his ability to discuss it. This confidence will be reflected to the audience at the time of the delivery of the speech, and they will believe you qualified to discuss the subject. And so you will be.

REVIEW: 1. Why must the Kingdom publisher know how to gather material? 2. What is the first step in the process? 3. Why is it a vital step? 4. What reasons are given for discussing the subject with others? 5. Wherein should reading first be done? and why? 6. How will the material be gathered from these sources? 7. To what other sources can one now go for material? 8. Why would it be advisable to check current events for collateral material? 9. Though all gathered information may not be used, why is time spent gathering it not wasted? 10. By brief illustration, show how you would gather information on "Freedom of Worship".

Lesson 32

NEED OF AN OUTLINE

The importance of an outline in making a clear and understandable presentation may be illustrated in a reverse sense by the Bible. Therein are recorded many prophecies, prophecies that were not to be understood until these "last days". One of the means of hiding their under-

standing is the fact that they often follow no chronological order. One verse may relate to Christ's first coming, the second to the gathering of the "other sheep" now taking place. After that a verse may deal with Christ's coming to the temple in 1918 or his enthronement in 1914. By following no strict chronological order the understanding of the prophecy is made more obscure, held in safekeeping until Jehovah's due time to reveal it through the King at the temple and by the operation of his holy spirit.

Again, the Bible does not generally discuss doctrines under a topically outlined arrangement, but merely touches upon them in running style as they come into the account. Texts bearing upon a particular subject are scattered throughout, not placed under one heading where a complete discussion is given. Such special treatment of fundamental doctrine was not needed back there at the time of writing, because all understood those things. Religion has brought in confusion. As a result, at this time this lack of outlining of doctrine presentations complicates the understanding of Jehovah's Word. His servants must "run to and fro" through its pages to draw together topically outlined discussions on doctrine, that such may be presented clearly and forcibly to those blinded by religion. When Jehovah bids his witnesses to say "Come" to others to partake of the Kingdom truths, he purposes that a clear and logical presentation be made. It is the day of Jehovah and time for the light to shine brightly. Whereas ordinary outlining principles were not followed in the recording of certain prophecies, for the very purpose of hiding their meaning, in these "last days" of gospel-preaching those principles of outlining must be diligently adhered to to assure clear understanding.

There are two types of outline: topical and sentence. A topical outline is composed of words or phrases, whereas the points in a sentence outline are expressed in complete predications or sentences. A topical outline is more practical. The listing of those points should contain sufficient

words to instantly convey the thought to the speaker's mind. How is an outline formed? A speaker knows the subject, else he could not gather material on it. He knows the theme. By careful reflection before and even during his gathering of material he can determine the main ideas that will be required to support that theme, and likewise under each of these main points he can list subheadings necessary to establish the main heading. In this way he forms a skeleton or outline for the talk to follow. This outline will serve as a topical index in filing into proper place the material gathered on the subject.

The outline not only acts as a classifier of the material one has gathered, but also serves as an eliminator. When the outline is complete, including all the points one wishes to use in the particular presentation, it will receive in some part of its framework all the material that one has gathered that is germane to the discussion. If other material is at hand that does not lend itself to classification in the outline, that is strong evidence that the material does not contribute to the development of the outlined theme. Throw it out. The outline separates the wheat from the chaff, so to speak.

The outline and the classification of material gathered under it shows one which points are amply supported and which ones require further proof. If a point of lesser importance has much supporting material, cut it drastically. Also, so much time for delivery can be assigned for each point in the outline and thus assure a proper allotment of time according to the importance of the material. Another service performed by the outline is that it assures coherence. Flaws of continuity are easily seen in the outline and can be corrected. Thus one can see to it that each main heading of the outline follows logically the one preceding and contributes and adds to the development of the theme; and with every point under those main headings rendering proper support, the talk developed therefrom cannot help but be coherent, presenting a logical flow of thought. Any

gaps or defects can be easily detected by studying the outline. If there is a flaw in the outline it will be magnified as the talk is built thereon. It is as in the construction of a building. If the foundation is slightly off, the error will be more and more noticeable as the structure is raised nearer to its completion. Coherence in the outline will mean coherence in the talk.

There are three parts to every outline and talk, namely: the introduction, which introduces or brings the audience to the subject; second, the body, which is the main argument or discussion of the subject: and, third, the conclusion. In the preparation of these the body comes first. Work should start on the body. When the body is completed the full picture or theme should be developed. Have all rays of thought focused on the main subject and completed at the ending of the body of the talk. Do not wait until the conclusion to flash additional thought-rays on the subject, because the conclusion is for binding together all the rays already presented in the body. Thus the body of a good outline should contain the complete picture.

Having completed the body and hence knowing what is to be introduced, prepare the introduction. The purpose of the introduction is to bring one's audience to the body of the subject. To illustrate this one may well use a bridge. The main part is the span, which is built first. The span being completed, the constructor must provide a means whereby the span can be reached. This is done by developing an approach to the bridge. That approach is not an actual part of the primary construction, but merely a means of getting to the main section, the span. So it is with a talk; an introduction is essential as an approach to the talk body. Have the approach or introduction so developed that it is of sufficient strength to bear the audience over to the body.

With introduction and body completed, draw the presented theme to a speedy end. This is accomplished in the conclusion of the talk. The conclusion is illustrated by the

other end of the bridge, the part that carries from the main span to the opposite side, the successful ending. The conclusion should summarize points already made in the body, showing they have been properly handled in developing the theme of the talk. The purpose for constructing a bridge is to successfully go over an obstacle. Hence a span was built, then a proper approach to and exit from the span. The builder accomplished his purpose. The same is true with a talk. The speaker has in mind to go over a certain subject thoroughly. The introduction approaches or leads into the body that spans the subject, and by a conclusion the thought-journey is ended. The speaker has carried the minds of his audience over the obstacle or subject. A gap in the bridge would halt passage over it and forestall a successful crossing. Do not leave gaps in your outline if you expect others to follow you.

REVIEW: 1. Why has Jehovah concealed certain prophecies? 2. (a) Why are many confused on doctrinal points? (b) What must Jehovah's witnesses do to aid them in seeing the light? 3. What does all of this emphasize as to outlining? 4. What are the two types of outline? 5. How is an outline formed? 6. What several services does the outline perform? 7. (a) What general instruction is given as to the body? (b) Introduction? (c) Conclusion?

Lesson 33

THE INTRODUCTION OF A TALK

Hold a magnifying glass in the sun. As the sun's rays beat down the glass catches them and refracts or bends them and brings these scattered rays to a focal point. The light is concentrated at one small point. So it is with the introduction of a talk. Many scattered thoughts are in the minds of the different ones in the audience. The introduction serves as a magnifying glass to catch these scattered thoughts and bring them to a common focus, that focus being the theme of the subject under discussion. By causing the mental processes to pass through the talk introduc-

tion all thoughts of the audience are turned toward and brought to bear upon the one point at issue.

Focus attention on the word "introduction". The word introduce is from the Latin *intro,* meaning "to the inside", and *ductus,* "to lead." The introduction of a talk leads the mind of the audience from a broad scope of general knowledge "to the inside", to the relatively confined area of a specific subject. It should be of a general rather than detailed nature and containing such material as will be readily accepted as true by the audience. They should be somewhat familiar with it. From such familiar and general observations lead them into the burden of the speech with its detailed arguments and proofs. Thus the introduction prepares the way. It must establish contact with the audience, and focus the attention of the audience on the subject, and, if necessary, clarify the subject.

Following are some of the ways of forming the introduction:

First, HISTORICAL; which is merely giving the historical background of the subject. For instance, if one is assigned to talk about Jehovah's witnesses of today he might refer to the faithful men of old as the first witnesses, then to Christ Jesus as the Chief Witness —all of which is historical — and then go into the discussion of Jehovah's witnesses of today. The historical method is used in the introduction to *Fighting for Liberty on the Home Front.*

Then there is the use of ILLUSTRATION, to relate some example or incident that has taken place and that shows the appropriateness, need or necessity of considering at this particular time the subject to be discussed. The events used to illustrate need not have actually occurred, but may be imaginative. Jesus' parables were such. A vivid illustration is drawn at the outset of the book *Salvation,* and from this is drawn a parallel which puts in a nutshell the situation confronting mankind. The opening paragraph of this lesson is developed by illustration.

In the development of historical and illustrative introductions narration and description oftentimes play an important part, and sometimes these two forms of construction in themselves constitute the introduction. In this connection note the historical narration that figures prominently in the openings of the books, *"The Truth Shall Make You Free"* and *"The Kingdom Is at Hand"*. Description with the addition of some narration makes up the introduction to the Bible character article on Boaz. (See *The Watchtower* 12/15/44.)

Another method is the use of some general principle or familiar quotation or proverb which the audience knows and will not dispute, and this, of course, must be the keynote of the discussion to follow. A quotation is used as the opening words of *"The Kingdom Is at Hand"*. A proverb is used to introduce the Bible character article on Caleb. (See *The Watchtower* 12/15/43.) If one were to speak concerning the legality of the work of Jehovah's witnesses, he might open with quoting such principles as freedom of speech, press, assembly and worship.

Also one may use PARTITIONING. State the subject up for consideration and then partition or divide the subject matter into its various aspects, each one of which will be dealt with in the body of the speech. One might combine some of these types of introduction; and often one would want to include this form of partitioning so that the audience will know what to expect and what to look for as the talk progresses. This lesson would have been introduced by partitioning if the various types of introductions to be considered had been stated at the outset.

In the introduction one might create curiosity on the part of the listeners by laying down a barrage of QUESTIONS, good, pointed ones that are pertinent to the subject material. Thus their interest will be aroused and they will be alert to catch the answers to those questions as the speech unfolds. Examples of this type of introduction are found in *The New World* and *Religion Reaps the Whirlwind*. A

similar means of stirring interest at the outset is by confronting the audience with a PROBLEM, one that is of personal interest and concern to them, and then in the body of the talk proceed with the solution.

It is sometimes advisable, in the introduction, to QUALIFY the discussion to follow, either by limiting the material to be considered within certain bounds or by limiting the application of the principles presented. As an example, the introduction might be an explanation of the position of Jehovah's witnesses regarding flag-saluting, limiting at the outset the application of such information to those in a covenant with Jehovah God.

One suggestion: When stating at the beginning the proposition to be proved in the body of the talk, it is not advisable to do so dogmatically. It should be stated with surety and conviction at the conclusion after it has been proved, but not at the start, as this might arouse antagonism. Note that the recorded speech "Snare and Racket" does not start out by saying dogmatically that religion is a snare and a racket, but rather, "It is often said that religion is a snare and a racket." It merely presents the proposition for discussion; and this introductory statement is not made dogmatically, as it would immediately close the minds of many people to what is to follow. In this connection it is noted that defining the terms in the introduction is sometimes of value. Thus in the above illustration the terms "religion" and "snare" and "racket" would be defined. This lesson uses this principle in defining *introduction*.

A word of caution: The introduction should be no longer than necessary to establish contact, to arouse interest and to disclose and clarify the subject. Its purpose is merely to "lead to the inside". It acts as a funnel to guide the scattered thoughts of the audience into the body of the subject. One would not use a very large funnel to fill a very small bottle. Likewise one would not consume 10 minutes of a 20-minute talk on the introduction. The introduction is merely to gain a mental toe hold, to establish a

beachhead on the mind of the audience; it is not to complete the conquest. From this vantage point the body of the talk takes over and marches on.

REVIEW: 1. What is the meaning of the word "introduction"? 2. What should the introduction accomplish? 3. (a) What is the historical type of introduction? (b) What are some examples? 4. (a) How is illustration sometimes used as an introduction? (b) What are some examples? 5. In the development of historical and illustrative introductions what forms of construction are oftentimes used? 6. Illustrate the use of some principle or familiar quotation or proverb in the introduction. 7. How would one introduce by partitioning? 8. (a) By what means can one arouse curiosity and interest in the introduction? (b) What are some examples? 9. In what sense could one qualify in the introduction? 10. (a) What suggestion is made to avoid antagonism at the outset? (b) What caution is given as to the length of the introduction, and why?

Lesson 34

THE BODY OF A TALK

The body of a talk is the main arguments presenting the central theme with supporting evidence. Assume that the speech material has been gathered, the main points determined, and the supporting points placed under the proper headings. The problem arises, How should these main points be arranged? Which one should come first? which second? etc. Correct decision of this question is important. Upon it depends the quickness of learning and the length of time the material will be remembered by the audience. If possible, show a definite relationship between the main points. By association things are remembered.

There are several methods of arrangement, and three factors determine the method to use, namely, the subject, the type of audience, and the purpose of the speech. More often than not all three of these factors influence the choice. Some of the methods are as follows:

(1) The CHRONOLOGICAL arrangement is according to time. It is present in all narration and history. Where the time element exists events should be presented chronolog-

ically, except in rare instances. When Stephen gave his stirring speech recorded in Acts 7 he followed this method; Paul also used it at Hebrews 11. After a brief introduction by defining the term *faith,* he referred to faith-proving acts by men of old. They entered the discussion according to chronological order.

(2) DIVISION INTO CLASSES or natural groups. In 1 Timothy 5 Paul in the opening verses mentions classes of persons, and he divides the discussion according to these classes. He counsels concerning elder women or widows, then younger widows, and finally elders.

(3) That of LOGIC. This is the hardest type to develop properly. It involves argumentation and reasoning, progressive proof of one point after another, step by step until the climax is reached. Each point must be clear to the audience. One step missed, and they fall out by the way. The speaker alone reaches the climax. An excellent illustration of logical development is 1 Corinthians 15, concerning resurrection. In verses 12 to 19 his argument mounts step by step in developing a point of argument. The gist of it is that if there is no resurrection, then Christ is not risen; and if Christ is not risen, then preaching and faith is vain and his servants are false witnesses; and if Christ is not raised, his followers are yet in their sins and those who have died in Christ are perished and those yet living are of all men most miserable. But his argument shows that Christ is risen. The whole chapter follows strong logic, establishes the fact of the resurrection, from there identifies the resurrection body, discusses the time of the resurrection, shows that it will result in victory over death, that the victory is gained through Christ, and then sums up that for these strong reasons Christians should abound in the work of the Lord.

(4) Arrangement ACCORDING TO IMPORTANCE. This is the theory of starting with the least important and building to a climax. If interest is to mount, this order of climax must

be followed. The unfolding argument gathers momentum, charges ahead with increasing speed, and breaks into the climax with great driving force. Never does it slow down for less important points. There are no letdowns. The exception might be where the speaker knows of a strong objection lodged in the audience's mind. With all the force he can muster he should strike down this objection at the outset, clear out the obstacle, that they may listen to the remainder of the talk without prejudice.

(5) Another arrangement is that of CAUSE AND EFFECT. Certain conditions or effects are produced by specific reasons or causes. A series of causes and effects are found in the ten plagues of Egypt. God's demand through Moses was that His people have freedom of worship. Pharaoh refused. This refusal and hardness of heart was the *cause* of the plagues. The plagues were the *effects* produced. As each plague was lifted Pharaoh's heart would harden, thus giving cause for another effective plague. The tenth plague itself acted as a strong cause inducing Pharaoh to let the Israelites go. This was the cause that effected their release from Egyptian bondage.

(6) One might also go from PROBLEM TO SOLUTION. In the early part of the talk body the problem confronting mankind might be developed and considered and analyzed from every aspect. Then from this point the speaker would proceed with the solution or remedy, The Theocracy. This means of development is often used in booklets published by the Watchtower Society. It is followed in a general way in the booklet *One World, One Government*. The crying need for unity is shown, the efforts on the part of men and organizations to effect it is discussed, but it is shown how they have failed dismally in solving the problem. Then at about the halfway point of the booklet the transition from problem to solution is made in this sentence: "How this [world unity] will be we now examine in the radiant light of the sacred Scriptures." Then the glorious solution to

all divisions, strife and disunity grandly unfolds before the reader's eyes.

(7) The body might take on a TOPICAL ARRANGEMENT. This is used where several topics bear upon the subject, yet they might have no relationship between themselves. They do not tie together. It is really an accumulation of points rather than a series of related points linked into a strong chain of thought or an argument developed one step on top of the other. Cohesion between the points is difficult and must depend on transitional words and phrases. The material it presents is difficult to remember, being individual points. It should be used only where no strong relationship exists between the main ideas. This lesson on body development follows this style.

It is seldom that a talk confines itself to one of these methods of development. Talks concerning Jehovah's Kingdom use many of these features. They would surely have logic, would be generally developed according to importance or climax, would discuss causes and effects and problems and solutions, and follow chronological order where it existed. The essential thing for the speaker to do is to determine the arrangement or arrangements that will best suit his purpose, bearing in mind as he makes his choice the three determining factors: the subject, the audience, the purpose of the speech.

REVIEW: 1. (a) What problem arises after the material has been gathered? (b) Why is its correct solution important? 2. What factors determine choice of arrangement? 3. Define and illustrate the chronological arrangement. 4. What would be an example of division into classes? 5. How would you define and illustrate an arrangement according to logic? 6. (a) What force is attained by an arrangement according to importance? (b) Under what circumstances would it be well to make an exception? 7. (a) What is the arrangement by cause and effect? (b) Give some examples. 8. (a) What is the sixth arrangement presented? (b) How would you illustrate the method? 9. What type of arrangement does this lesson follow? 10. As to these various body arrangements, what would you find to be the general case in constructing talks concerning Jehovah's kingdom?

Lesson 35

THE CONCLUSION OF A TALK

Two crucial parts of a speech are the introduction and conclusion. In the introduction one must gain the audience's attention; in the conclusion one reaps the desired harvest. After the speaker has built the body of his talk he must do something to round it out, give it a note of finality, to bring the matter to a rest. Otherwise the audience will be left mentally stranded off somewhere in the body of the talk. The proofs in the body may have been quite involved and the points numerous. Many minor ideas may have bedimmed the major ones. The audience may have lost perspective. Isolate the main points for them. Moreover, listeners may not know what they are expected or required to do. Even if they know what to do, they may feel no impulse to do it; they may have responded mentally but not emotionally. For all these reasons and others a conclusion is needed.

What different types of conclusion may be used to accomplish these purposes? Most conclusions fall into three classes: those that summarize the ideas; those that apply them; and those that move the audience to action. Often the conclusion is all three types in one.

The simplest type is the FORMAL SUMMARY. The main ideas are merely restated. It is suitable when the address is complex and difficult to follow and when the sole object is exposition. It is also used in argument; but argument generally requires more. A summary leaves the audience with a bird's-eye view; but this is seldom sufficient. To most people mere repetition is dull and lifeless and seems wooden. Usually one can frame a conclusion that not only summarizes but does much more.

A conclusion of APPLICATION shows the audience what they are expected to do as a result of the information given. Apply the subject theme to the audience by proposing definite procedures. Bring it home to them. Show the general

principle of the talk to be a practical, workable proposition, for them. The body of the talk may have convinced them of the truth of one's contentions and they may be willing to do something about it; by a conclusion of application one shows them how they can apply the ideas.

Conclusions of MOTIVATION are used to stir the audience to action. By application one may have shown what they should do, but they may feel no impulse to do it. To motivate to action, a summary conclusion is not sufficient, neither is one of application. Argument and logic may convince, but it does not motivate. One must do more. One must find the driving force in human wants and desires. One must make an appeal to emotion to supply the spark, to give impetus to action. Avoid making such conclusions too long. Frequent use of the words "let us do this" and "let us do that" is characteristic of such endings, and should be avoided for the very reason that it is overused. The closing paragraph of the book *"The Truth Shall Make You Free"* uses application by showing the reader that he must do as Christ Jesus did to have freedom, and then follow a few forceful sentences designed to move the reader to action.

Another style of conclusion that motivates action is called climactic. It requires skillful execution, and the subject material must be adaptable to it. The success of the entire talk hinges upon it. If it doesn't "click" the whole speech suffers. It is one where one saves his best and most striking point for the finale. Rise to the highest peak of persuasive force and thus conclude. No summary, no application, no further appeal. This final point should have enough weight and power in itself to sweep aside any hesitancy to act. Make it forcefully, and then quit. It is an abrupt ending, and is used generally when immediate action is desired.

Though conclusions will generally fall within one of the three above broad classifications given, there are other varieties. Three will be mentioned that might be useful for our purposes.

One is by the use of an ILLUSTRATION, incident or experience, quotation, or perhaps by brief reference to a familiar prophetic picture or drama that sweeps up the burden of the speech and presents it in a nutshell. By this means the central theme may be dramatized or aptly illustrated. The illustration should hit the nail of the speech on the head and clinch it without the necessity of summarizing, although this might be done also. Jesus used the conclusion of illustration to good effect in his famous sermon on the mount. In the body of the discourse he had presented many truths to guide one's feet in the right path. Then in a brief conclusion he likens those who hear and do these sayings unto a wise man who built his house upon a rock. Rain and flood and storm winds could not shake it from its firm foundation. Those who heard but did not do his sayings he likened unto a foolish man building on sand, and with the coming rains and floods and winds the house fell in a great destruction.

QUOTATION. The WATCHTOWER publications often conclude by quoting a Scripture text. In the closing paragraph of *"The Kingdom Is at Hand"* a divine command is quoted which admonishes all to praise Jehovah. Thus the conclusion motivates to action by using a Scripture quotation.

The last type of conclusion to be mentioned is that of CONDITION—the *necessity* of making a decision by virtue of the information presented. It shows what courses are open and which one should be chosen. To illustrate: Joshua in his old age assembled all Israel and exhorted them in the right way. The conclusion of his speech reads: "Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye

dwell: but as for me and my house, we will serve the LORD."
—Josh. 24:14, 15.

The conclusion should be short, stated with conviction
and in pithy phrase. As one writer on the subject quaintly
put it, "Don't let the tail wag the dog." It should be well
prepared. It is the crisis, the supreme moment for driving
home the vitals of the talk. An audience senses when the
body ends and the conclusion begins. The climax has been
passed, so end quickly but not abruptly. Do not circle round
and round for a place to light. Do not end a half a dozen
times; one talk should have but one ending. Conclude with
a paragraph that vitally restates the central idea. Draw
all the threads of the thought together, and for a brief
moment focus all attention on the speech as a whole, and
then sit down.

REVIEW: 1. For what reasons must a talk have a conclusion?
2. Into what classes do most conclusions fall? 3. (a) What is the
simplest type? (b) When should it be used? 4. (a) What kind of
conclusion is necessary to 'bring the talk home' to the listeners?
(b) Give an illustration. 5. (a) What type of conclusion is neces-
sary to induce action? (b) What are some examples? 6. Define
and illustrate another type of conclusion that motivates to action.
7. (a) Explain three other kinds of conclusions discussed. (b) What
are some examples of each? 8. What general counsel is given as
to conclusions?

Lesson 36

CONSTRUCTION OF A TALK

The student, having gathered his material and arranged
this in logical sequence, is now ready to construct his talk.
The construction of a talk may well be likened or com-
pared to the construction of a building. As buildings are
not of the same structure but assume various forms of
architecture, so it is with talks; they may be constructed
in various ways. When a contractor intends to build some-
thing, he knows first of all the size of his structure. He
gathers the materials needed for the construction and fol-
lows a well-thought-out plan or blueprint while setting

up the building. So with one's talk. He is given an assignment, he knows how long he is going to speak, he gathers the materials needed for the construction, and then he follows a well-thought-out plan or outline in the construction of the talk.

As one writes or speaks he will follow one or more methods of construction. There are four basic forms. They are narration, description, exposition and argumentation.

NARRATION. This is the method so frequently used in the Bible itself. In narration the speaker merely relates what has happened, generally in the order in which it occurred. Much of the material contained in the books *"The Truth Shall Make You Free"* and *"The Kingdom Is at Hand"* follows the narrative style. Through this narration runs a particular thread or theme binding the narrated incidents into a related whole. In the case of the first book the theme of freedom predominates, whereas in the second the Kingdom theme is ever present. These publications, however, do not limit themselves to mere narration. They employ all three of the other forms of construction. Talks composed of narration alone may be interesting, but without description they would lack color and vividness. Without exposition they might lack intellectual appeal. Without argument they would be void of convincingness and persuasive power. Narration alone is not sufficient for the Theocratic minister.

DESCRIPTION. This form of construction paints for the mind's eye of the reader or hearer a word picture of a scene that enables him to visualize clearly a place, object or action. Note the word picture given of the awakening of the little town of Bethlehem ("Boaz," Dec. 15, 1944, *Watchtower*):

"Dawn was breaking over Bethlehem. The little town began to stir. In the dim light of the new day a few townsmen could be faintly distinguished as they hurried about some early morning chore. Here, for instance, comes a beautiful

Moabitess. With joy in her eyes and a spring in her step she glides quickly by with the easy grace of one accustomed to a life of outdoor activity. There she turns and quickly enters the dwelling of Naomi, a respected Jewess. The first rays of the rising sun light upon the little city perched on the hilly eminence. More people are now moving through the streets. The sun mounts higher. Already it has driven back the refreshing morning coolness coming from the heavy dews of Mount Hermon many miles to the north. Though it is hardly yet summer according to the calendar, the six-month dry spell is well advanced and the sun makes its heat felt at an early hour. By this time people are seen everywhere. Tradespeople are displaying their wares; farmers are preparing to leave for the fields surrounding the town; and in the open space before the city gates little groups are gathered discussing the news of the day. The little agricultural settlement of Bethlehem is fully awake."

Description is the means used to portray the awakening of the little town. Before the reader's eyes the town seems to stir and stretch itself and, gradually at first, but thereafter with increased tempo, comes to bustling life for the day's activities. If dramatic action is to be described, forceful adjectives must be brought into play. A description is no stronger than the language used; the picture no brighter or clearer. However, do not overstuff with adjectives. For an additional excellent example of description see the first two paragraphs of the book *"The Kingdom Is at Hand"*.

EXPOSITION. The next two paragraphs in *"The Kingdom Is at Hand"* employ exposition. They explain why John the Baptist was so called, why he lowered the bodies of those who came to him beneath Jordan's waters, and what was symbolized by this submerging. Exposition is the form of composition that informs, explains, defines, analyzes, etc. It means to make clear something that does not appear on the surface. It is often used at service meetings in explaining the proper way to make a doorstep setup or to

conduct a book study or to fill out reports. It is used in the field when explaining to the people the causes for suffering and death and world distress. More often than not exposition must be accompanied by satisfactory proofs, and this involves the fourth form of construction.

ARGUMENTATION. Argumentation is necessary to show the right or the wrong side of a proposition. Many misrepresentations have been foisted upon the credulous people concerning the Almighty and his people. Because sincere persons cling to the wrong way to their own hurt, it is necessary to use persuasion and argument to dislodge the obstacles in the pathway of those of good-will. In argument do not ridicule another for holding to certain ideas, but by logical reasoning based on the Scriptures endeavor to help him to solid, firm ground. Try to make the truth as convincing to listeners as it is to you. One's contentions must be backed up by acceptable proofs. For the Theocratic minister the Bible is primarily the source of proofs. Other works by recognized authorities, however, may be used to advantage, such as publications that present the viewpoint of one's opponent. In this way the charge of misrepresentation is spiked at the very beginning. From there on proceed to refute the opponent's arguments with acceptable proofs. Argument is one of the most valuable methods of presenting the Kingdom message. There is hardly a publication of the Society that does not use argumentation on the majority of its pages.

The determining factor in choosing which mode of construction to follow will be the speaker or writer's purpose. If the primary aim is to relate in chronological order a sequence of events, use narration; if the purpose is to describe, description; to explain, exposition; to convince and persuade, argumentation is the answer. From this one should not conclude that a talk will confine itself to one form of construction. Narration invariably has description, and to this most presentations of Kingdom truth add exposition and argumentation; indeed, the two latter forms

predominate, with argumentation playing a major role at all times.

REVIEW: 1. In what ways is the construction of a talk comparable to the erection of a building? 2. (a) Define and give examples of narration. (b) Why does narration alone, as a general rule, fail to meet the needs of a Theocratic minister? 3. (a) What is accomplished by the use of description? (b) Give an example of effective use of description. 4. (a) When is exposition of use? (b) Illustrate. 5. (a) Why is argumentation so often called into play by the Theocratic publisher? (b) Illustrate tactful use of argumentation by a Kingdom publisher in field service. 6. What determines the form of construction to be used? 7. Though a combination of constructions may be used, which one will generally play a major role in Kingdom publishing?

Lesson 37

CHOICE OF WORDS IN COMPOSITION

Try to frame in your mind a thought or an idea without thinking of words. Even in visualizing an object or situation the mind translates the vision into a word picture. Words are more than tools or channels for expressing thought to others: they are indispensable in the innermost reasonings and thought processes of the mind itself. Hence as this discussion unfolds, bear in mind that what is said about words relative to the expressing of thoughts strikes even deeper than oral or written communication, that to enlarge one's knowledge of words is to heighten and intensify one's scope of thinking power.

Words are plentiful. There are some half a million words in the English language alone. Yet a few thousand constitute the stock of words possessed by any one individual. The reservoir is virtually untapped by any one person. But even if his imperfect mind could carry them, the Theocratic minister does not require all these thought-carriers for performance of his preaching work. Hundreds of thousands of words would be just so much excess baggage for his brain cells to carry. Nevertheless, he does need words, and not just some few hundred basic words. He should have

a large stock in mind so that he can choose the right word for the right occasion, for the need of the moment. God's Word says: "How forcible are right words!" (Job 6:25) The converse would be true, "How feeble are wrong words!"

The first requisite is for the speaker to choose words that his listeners will understand. Kingdom publishers should not clothe their speech in the pretentious, many-syllabled words of foreign derivation that mark the "vain babblings" of clergy and politicians. Such men do not speak for the purpose of imparting knowledge, but for effect, and oftentimes with intent to deceive. They 'darken counsel by words' not known by many, and traffic in "smooth words" and "fair speech" to deceive the simple, ordinary, uneducated man. (Job 38:2; Isa. 30:10; Rom. 16:18) They dress their speech in gaudy, showy, flowery words, words that are often as artificial as mascara and rouge, or the toupee on a bald head. Excessive use of such words makes sentences overstuffed. The clergy and politicians need to use this pompous wordage to cover over the poverty of thought and logic and substance in their utterances. Leave such excesses to the pulpit and political platform. Kingdom publishers do not need them.

They will follow the pattern of Jesus, who spoke very differently from the scribes and Pharisees of his day. (Matt. 7:28, 29) Paul expressed himself well on this point. Under inspiration he wrote: "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4, 5) Again, he said: "We use great plainness of speech"; "our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward." (2 Cor. 1:12; 3:12) Follow the sterling examples of Jesus and Paul and other Bible characters. Do not attempt to "speak up" to worldlings wise in their

own conceit by using their high-sounding expressions, or by entering into vain philosophies and theories. Remain simple-hearted, and use language to match.

The effort on the part of the Kingdom publisher should be to use words that everyone in the audience will understand. There is a rich store of common words in the English language; short, powerful words that lend themselves to vigorous expression and an infinite variety of arrangements and constructions to give color and warmth. The considerate speaker will choose words understandable to the least-educated listener in his audience. If he does find it necessary to use an unfamiliar word, then he should surround it with simple expressions and phrases that will give it sense and meaning to his audience.

There are many classes of words. Like clothes, they are fitted for various occasions and uses. A class to be generally avoided is here mentioned, and that is slang. It is the lazy man's language, develops shallow thinking, and impoverishes one's power of expression quicker than any other factor. True, on occasion it is used by good speakers and writers to give to their utterances a freshness and vigor that could not be otherwise attained; but this should not be taken as license for the average speaker or writer to indulge therein. For the one time that it is effective there are a hundred times that it is unbecoming. More often than not its use will degrade and detract rather than add to. Many one-time slang words have been accepted into the field of good English. Due to their general use, their fullness of meaning, and the absence of any synonyms that so aptly express the situation, they have been elevated to the plane of reputable English. The wiser course for the Kingdom publisher is to wait until the slang expression becomes reputable, before using it. The great bulk of the slang that corrupts the speech of so many persons either continues to be speech-weakening slang or dies a death from which there is no resurrection.

With the foregoing in mind, let the Kingdom publisher choose words carefully. A few general principles are: Choose the Anglo-Saxon word instead of the many-syllabled word of foreign derivation, a familiar word instead of an unfamiliar word, a short word instead of a long word, a specific word instead of a general word. All but the last mentioned has been discussed, and an illustration will clarify it. What if Peter had said: 'The devil, as *an animal,* walketh about, seeking whom he may devour'? *Animal* is general; it might be any kind. Peter was more specific, saying, "The devil, as *a roaring lion,* walketh about, seeking whom he may devour." Force is added. To be able to choose good words the composer needs a stock from which to choose. He should increase his vocabulary. When he reads unfamiliar words (the occurrence of unfamiliar words in written material is not so objectionable as it is in speaking, because the reader can take time to look up the meaning and add the term to his vocabulary. The listener cannot take time to do this; the speaker continues on) he should determine their meaning. He should be alert to add to his mental storehouse new words from which to choose for the right occasion.

REVIEW: 1. How is the importance of words emphasized? 2. Why is a considerable stock of words needed? 3. How and why will the Kingdom publisher's selection of words differ from that of the clergy and politicians? 4. What good patterns do Kingdom publishers have to follow? 5. In speaking, what should be the aim in choice of words? 6. Why should slang expressions be generally avoided? 7. What general principles are last enumerated? 8. Illustrate the greater effectiveness of the specific word than of the general word.

Lesson 38

SENTENCE STRUCTURE

Knowing words is one thing; skillful use of them in constructing sentences is another. Few words by themselves express a complete thought. They are the material from

which complete thoughts are expressed. And there is no shortage nor rationing of sentence-building material. There is a plenty of words. Hence the material is not the problem, but the skillful putting-together of it to convey in pleasing phrase the thought one wishes to present is the problem.

When one expresses a complete thought he has made a sentence, because a sentence is the expression of a complete thought. It is composed of a group of words, and is, therefore, a composition. Generally, a sentence contains a subject and a predicate. It should end with a period or an interrogation mark or an exclamation mark, depending upon its structure. If the sentence makes an assertion or declaration, it is called a declarative sentence. Imperative sentences are those which command, entreat, or give directions. The exclamatory is employed to express strong emotion, and the interrogative asks a question. The first two (declarative and imperative) are ended with a period, the third (exclamatory) takes the exclamation mark, and the last type mentioned calls for the interrogation or question mark. Sentences extend from one full pause to another.

Sentences (except in the case of sentence-words, such as *Help! Halt! Amen,* which, because of their context or the circumstances under which they are uttered, express a complete thought in themselves) are divided in two parts, subject and predicate. The subject is the person or thing spoken about; the predicate is that which is stated concerning the subject. Grammatically speaking, sentences may be divided into four classes: simple, complex, compound, and compound-complex. The classification is determined by the number and nature of the clauses that make up the sentences. A clause is simply a part of a sentence, a group of related words containing a subject and a predicate. If the clause can stand alone, and expresses a complete thought, it is termed a principal or independent clause. If the clause does not express a complete thought, but is dependent upon further material for its full meaning, it is spoken of as a subordinate or dependent clause.

The simple sentence consists of one independent clause.

The complex sentence consists of one independent clause and one or more dependent clauses. The dependent clause displays its subordinate position in the sentence in being attached to the main clause by a subordinating conjunction, such as *when, if, after,* etc.

The compound sentence is composed of two or more independent clauses, generally joined together by a co-ordinating conjunction, such as *and, but, or,* etc. Often, however, the co-ordinating conjunction may be omitted and the two clauses separated by a semicolon.

The compound-complex sentence is composed of two or more independent clauses and at least one dependent clause.

An illustration will make these sentence structures clear. Jehovah's witnesses have often said, "Religion will be destroyed." This emphatic statement is complete. It contains a subject (religion) and a predicate (will be destroyed). It is one independent clause. Hence it is a simple sentence. If, however, one states, "When Christ Jesus executes judgment religion will be destroyed," the sentence ceases to be simple. The clause "when Christ Jesus executes judgment" does not express a complete thought, and is therefore a dependent clause. Its presence turns the once simple sentence into a complex sentence.

Back to the original illustration, "Religion will be destroyed." Information with respect to what will occur after religion's destruction might be added as an independent clause: "Religion will be destroyed, and the pure worship of Jehovah will prevail throughout the earth." By means of the co-ordinating conjunction *and* two principal clauses are united and the result is a compound sentence. What about the compound-complex? Combine all the elements used in the foregoing and that is the type composed, thus: "When Christ Jesus executes judgment religion will be destroyed, and the pure worship of Jehovah will prevail throughout the earth."

It has been shown how sentences fall within one of the categories of declarative, imperative, interrogative, or exclamatory; also one of the groupings simple, complex, compound, or compound-complex. But there is still another classification: sentences are either loose or periodic. The loose sentence is one so constructed that it can be brought to a grammatical end before the actual conclusion has been reached and still make sense and be complete. The ninth one of the Ten Commandments reads: "Thou shalt not bear false witness against thy neighbour." That sentence could be ended after the word "witness" and still be grammatically correct. It is, therefore, a loose sentence. The periodic sentence is in contrast thereto. It cannot be ended before the last word is reached. The eighth commandment is of this type: "Thou shalt not steal."

One thing to be closely watched in sentence structure is the correct placement of modifiers. Modifiers limit or restrict the meaning. They may be only one word, or a phrase, or a clause. In any event, they should be placed next to the word or words that they modify. This assures clarity of expression and meaning. One might say, "I do not like grapes." That means any kind of grapes. Another might say, "I do not like sour grapes." Here the grapes disliked are limited to sour ones. *Sour* modifies or restricts the meaning, and it is placed next to the word it modifies. It would be obviously out of place anywhere else. But not all placement of modifiers is so obvious; so this must be watched to insure clarity of expression and avoid statements that can be taken two ways (such statements are called *ambiguous*).

REVIEW: 1. What is a "sentence"? 2. (a) What four types of sentences are first discussed? (b) Illustrate. 3. What are the subject and the predicate? 4. (a) Define and illustrate a simple sentence. (b) A complex sentence. (c) A compound sentence. (d) A compound-complex sentence. 5. (a) What is a loose sentence? (b) Give illustrations. 6. (a) What is a periodic sentence? (b) Give some illustrations. 7. What is a modifier? 8. (a) Where should modifiers be placed? (b) Why is it important that they be correctly placed in the sentence?

Lesson 39

EMPHATIC SENTENCES (Part 1)

A sentence may be grammatically correct in every detail, it may have all its modifiers in their rightful place, the words chosen may carry just the right shade of meaning to express the desired thought, but, with all this, the sentence might lack force and power. It might still be weak and unimpressive, unable to persuade and convince and drive home with irresistible power the vitals of the message to be heralded earth-wide. In short, such a sentence would lack emphasis. How may emphasis be gained?

There are many ways of constructing sentences to make them emphatic, but this one rule applies regardless of the method used: Avoid wordiness. It has been said that words are plentiful. That does not mean to squander them. As Jehovah God told Job, words without knowledge becloud a point. (Job 38:2) Excess wordage covers up and hides vital information. Strip off such excess baggage and the key thought will be revealed clear and strong. A speech or composition gains virility and strength by cutting out all words that do not add to the meaning. Words that contribute nothing but wordage are like barnacles on the sides of a ship: they slow the progress of exposition or argument. As wise King Solomon said, "Let thy words be few"; that is, as few as possible to express the thoughts one has for presentation. (Eccl. 5:2) This principle of word economy applies at all times, but there are different degrees to which it may be carried out. A conversational style naturally has more words than carefully planned sentences, and particularly those wherein pithiness or brevity is made the chief aim. One would not want to reduce wordage so drastically in all sentences, but where emphasis is the aim then this is one means of gaining it. Brief sentences have hard-hitting power. For emphasis' sake, make some sentences "men of few words".

Special emphasis and clearness of thought may be gained by skillful repetition of *important* words or phrases in a sentence, or by repetition of the same form of sentence. This is aptly illustrated in Revelation 22:17, where the word "come" is repeated three times; also in Matthew 5:3-11, where the key word "blessed" is emphasized by its appearing as the first word of each sentence in nine consecutive verses.

In the belief that repetition of an important word may result in monotony (if the deliberately repeated word is a key one and merits the special attention thus focused on it, emphasis rather than monotony is the result), some substitute synonyms in its place. By this practice a word or sentence that should be outstanding becomes commonplace, and means no more to the listener than any other word or sentence in the composition. It sinks to the ordinary level of the rest of the material; it no longer stands in bold relief, commanding special notice. If Paul had thus weakened his words at 1 Corinthians 13:11, they might read: "When I was a child, I spake as an infant, I understood as a youngster, I thought as one not mature: but when I became a man, I put away simple things." The statement would be correct, but not particularly emphatic. Paul made it emphatic, saying: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Repetition of the principal word "child" is not monotonous, but proves very effective. For further illustrations, see Ecclesiastes 3:1-8; 2 Corinthians 11:26; and 1 Corinthians 9:20-22.

Emphasis may be further attained by placing the most striking words at the beginning or the end of a sentence. These are the most prominent positions; hence words appearing at the beginning and the end are certain to be more firmly imbedded in the hearer's mind. This explains why periodic sentences are more emphatic and striking than loose sentences: the essential key-word of the sen-

tence is held till the very last, then with its occurrence full meaning is suddenly released for the entire sentence. Periodic sentences create suspense, and with the ending of suspense comes emphasis.

Emphasis may be struck on a word or phrase by taking it out of its natural setting or order in a sentence and putting it elsewhere; usually at the other prominent position, the beginning. This is known as transposition, or inversion. In English sentences the subject generally precedes the predicate, an adjective precedes the noun it modifies, while phrases and clauses are placed immediately after the word or words to which they relate. In these natural positions none of the words or phrases attract special attention. But transpose, change the setting of the words by moving them out of their natural position, and attention is instantly directed thereto.

In a previous paragraph Matthew 5:3-11 was referred to to show how the word "blessed" was emphasized by repetition; but it may now be noted that it is made doubly emphatic by adding to repetition the device of transposition. In its first occurrence, for instance, it would ordinarily come in the predicate: "The poor in spirit are blessed." But transposition makes it read, "Blessed are the poor in spirit." This literary maneuver is used throughout these verses, and emphasis is manifest. Jesus used transposition several times in this discourse. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Normally the sentence would read, "The gate is strait, and the way which leadeth unto life is narrow, and there be few that find it." Isn't that weak in comparison? *Strait, narrow,* and *few* are the important words, but their significance is lost in the natural order. Transposition practically throws them at the reader. (Matt. 7:14; see also verse 20) Examples of forcefulness gained by transposition of phrases and clauses may be found in Romans 10:10 and Proverbs 29:2, respectively.

In creating emphasis there are other structural devices that can be used to good effect. These will be offered in the succeeding lesson.

REVIEW: 1. What is vital to give convincing power to a presentation? 2. (a) How does brevity lend emphasis to speech? (b) Illustrate. 3. (a) How must repetition intended to emphasize be used if monotony is to be avoided? (b) Give illustrations from the Bible of effective repetition. 4. (a) Why are periodic sentences emphatic? (b) Illustrate. 5. (a) What is transposition? (b) Why is it valuable for emphasis? (c) Give Bible illustrations of its use.

Lesson 40

EMPHATIC SENTENCES (Part 2)

Attention in this lesson is directed to three additional sentence constructions that lift ideas out of the commonplace and make them worthy of special notice. These emphatic structures are balanced sentences, three-part sentences, and sentences developing climax.

Generally, the balanced sentence is a compound sentence, containing two or more clauses adapted to comparison or contrast. If comparison is used, the balanced sentence is said to use *parallelism;* if contrast, it uses *antithesis.* The material must lend itself to balance to be effective. Balance of ideas is shown by a balance of sentence structure. That is, one clause is balanced against another by both following the same structural arrangement. Balance is not limited to clauses, but may be carried into phrases and words.

First consider sentences that are balanced by use of comparison or parallelism. The Bible abounds in parallel structure. Psalm 19:1 reads: "The heavens declare the glory of God; and the firmament sheweth his handywork." Note that these two single sentences combined to make one compound sentence are similar not only in structure but also in thought content. Both idea and structure are parallel. Following are two compound sentences using very obvious parallelism, but with telling force: "The law of the LORD is perfect, converting the soul: the testimony of the

LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes." (Ps. 19:7, 8) In the previous lesson Jesus' words recorded at Matthew 7:14 were quoted to illustrate the emphasis gained by transposition, but, considering verse 13 with verse 14, it is seen that his words were made twice as emphatic by the added use of parallelism: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." On another occasion Jesus used very simple parallelism, saying, "My yoke is easy, and my burden is light."—Matt. 11:30.

Jesus' language is simple. It does not draw upon long and unusual words. Yet, it has power and vigor. Like all the Bible language, its emphasis is outstanding. But, in addition to emphasis, it has a simple beauty and harmony unmatched. No finer example of composition exists than the Bible. Let the Kingdom publisher note that this strong appeal and force does not come through use of flowery phrase, but does come through careful arrangement of simple words understood by all. Balanced sentences contribute their share to not only the emphasis but also the beauty of Bible writing. The other type of balanced sentence, the one using contrast or antithesis, will add weight to this claim.

Jesus frequently used antithesis in his conversations with his disciples and others. For example, at John 8:23: "He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world." Here the contrast is clear. Note that in antithesis there are two thought units of a related but contrasted meaning balanced against each other. Again, at Matthew 25:2: "And five of them were wise, and five were foolish." Thus antithesis sets one word or idea in opposition or contrast to another word or idea for purposes of emphasis. Note how much hungrier,

thirstier, more ashamed, sorrowful, and vexed Satan's servants seem to become when their condition is thrown into contrast with that of Jehovah's servants by balanced structure using antithesis: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit." (Isa. 65:13, 14) The Bible book called Proverbs is filled with antithesis, and this, along with the terseness and economy of words, makes for emphasis.

Now for some consideration of three-part sentences. This is the use of sentences having three parts, each part being a separate and distinct idea but related to the other two parts. As a rule, the parts should be short and rather simple, that their meaning can be readily grasped and the association easily made. More than three parts might cause the sentence to become involved, but the three are sometimes more effective than two because a cumulative force is gained. Also, there seems to be a certain rhythm and beauty gained that has a pleasing effect upon the reader or hearer. All this contributes to the cause of emphasis, as demonstrated by the following examples: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7) "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6) "I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7) Almost invariably three-part sentences follow parallel structure.

The final means of gaining emphasis to be considered is *climax*. *Climax* is taken from the Greek language, and literally means a *ladder* or *staircase*. In writing, it is a series of words or phrases or ideas so arranged that each succeeding one rises above its predecessor in force and impressiveness. They are arranged according to their relative importance, the last position being the one of greatest

emphasis. At Luke 6:38 these expressions are so arranged: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over." "Running over" is here seen to climax the "good measure" that is "pressed down" and "shaken together". Climax is applied to numerical increase, at Mark 4:8: "Brought forth, some thirty, and some sixty, and some an hundred." Two more examples: "Tribulation worketh patience; and patience, experience; and experience, hope." (Rom. 5:3, 4) "But now abideth faith, hope, love, these three; and the greatest of these is love."—1 Cor. 13:13, *Am. Stan. Ver.*

REVIEW: 1. What two types of balanced sentences are there? 2. (a) Define and illustrate the use of parallelism. (b) Antithesis. 3. What are three-part sentences? 4. Why are they effective? 5. Give some illustrations of them. 6. What is meant by *climax?* 7. Illustrate its use.

Lesson 41

VARY YOUR SENTENCE STRUCTURE!

Of all human creatures that have lived on the earth no two look exactly alike. Their facial expressions and characteristics are different. They do not dress the same. What if all persons were of the same size, had features that appeared the same, manifested the same traits, and wore identical clothing? Carry it farther, and consider what it would be like if there were only one kind of lower animal, and one type and color of flower. What would be the result? Dull, drab monotony. But look at the creation of Jehovah God, and what do you see? Variety! God has chosen to use many kinds of animals, trees, and flowers, of various sizes and colorings for each kind, to give beauty and interest to his creation. No two things in the visible creation are *exactly* alike. And the servants of the Creator cannot violate the law of variety and at the same time avoid monotony. The principle extends to the power of speech.

Attaining variety in sentence structure is an essential to good writing or speaking. Previous lessons have dis-

cussed different types of sentences, and shown the advantages and uses of those discussed. Each has its use. None should be neglected; none should be overworked. Simple, complex, compound, compound-complex, all should be drafted into service for sake of variety. Not only the structure, however, but also the length of sentences must vary. Some persons have acquired the habit of using all short, simple sentences. Others are inclined to convey their thought, or try to, in a series of long, drawn-out sentences, expressing in seventy or eighty words what might be stated with greater clarity and force with half as many. Such speakers and writers invariably tack onto the end of these rambling, marathon sentences a dependent clause or two. Thus they deny this strong end position to important material deserving emphasis and waste it on lesser matters.

One should be moderate in all things. Too much of anything is too much. The wise speaker avoids overuse of long or short sentences by including a variety of both in his talk. Short, well-constructed sentences are especially effective for injecting vigor and sparkle into a talk, or for flashing out suddenly an important thought that the speaker desires to impress on the listener's mind. They are particularly advantageous at the beginning of a talk or at the conclusion, where, in a crisp, persuasive style, the speaker summarizes the material presented in the body by a few swift sentences and attempts to move his listeners to action. In the lecture "Fighting for Liberty on the Home Front" the speaker, by use of concise statements, brought forcefully to the attention of the audience the consequence to Christians of Hitler's deal with the Vatican in 1933:

"Immediately thereafter [Hitler] proceeded to wipe out Jehovah's witnesses in Germany. He dissolved their meetings and offices. They were even arrested for celebrating the Lord's supper together. Off with them to the prisons and concentration camps! To the beheading block! Up against a wall before a firing squad! Said the Nazi concordat

signer: 'I will not tolerate that Jehovah's witnesses should besmirch the Roman Catholic Church.' "

Each of the sentences in this quoted statement is considered short, for, according to many grammarians, short sentences are composed of twenty words or less. The average English sentence is made up of approximately thirty words, while long sentences consist of fifty or more words. But short sentences, as in the foregoing quotation, would soon lose force and power and become irksome if persisted in. Hence mix in long sentences. They have certain values of their own. Long sentences lend weight and momentum to the flow of thought, and are valuable where detail or pleasing rhythm is desired. For effective speech mix long and short sentences. This will aid measurably in overcoming monotony, and in making the composition easy to listen to and smooth-flowing.

Previous lessons mentioned loose sentences and periodic sentences. Both are good, but too many of either is undesirable. Why? The loose sentence is the type generally used in everyday conversation. It is informal. But it is also unemphatic. Also, there is danger that this type of sentence may become careless and slovenly in construction, if clauses and phrases are not well placed, because the main thought is placed first and qualifications of detail are secondary. It is a snare for careless modifiers, misplaced modifiers. The periodic sentence, on the other hand, is emphatic; it is formal. It is needed for putting across vital points, but it is unbecoming to commonplace utterances or detail. So use loose sentences to give naturalness and conversational style to speech, and inject periodic sentences for force when it is needed. Mixing the two adds variety.

The two previous lessons showed means of gaining emphasis in sentence structure. Repetition, transposition, balance, climax, and other aids were presented. But one would not want these emphatic structures all the time. They would weigh the talk down and make it seem studied and unnatural. Furthermore, repeated use of them would cause

emphasis to give way to monotony. The reason they are emphatic is that they are out of the ordinary. Overuse would rob them of their good qualities. Hence, to avoid weariness and fatigue in the mind of the hearer or reader there must be a skillful interweaving of periodic, loose, short, and long, as well as other emphatic, sentences. The wise Kingdom publisher will use sparingly the more emphatic structures, holding them till their full strength and power is needed. So doing, the more common sentence structures will predominate in his talk and he will thereby have an appealing and conversational style of presenting the gospel to the common people in their homes.

REVIEW: 1. What results from sameness? 2. How does Jehovah's creation avoid this? 3. To what may the principle be extended? 4. What counsel is given as to the use of short and long sentences? 5. Illustrate the effective use of each. 6. (a) Why are loose sentences desirable? (b) What caution should be exercised in their use? 7. When is the periodic sentence appropriate? 8. (a) How will the wise speaker or writer use emphatic constructions? (b) Why? 9. Why will the Kingdom publisher, above all other persons, limit his use of the more emphatic structures?

Lesson 42

PARAGRAPH CONSTRUCTION

Good paragraphing is based on the principles of unity. Paragraphing is the division of thoughts into handy, sensible units to show the introduction of a new idea, a new group of ideas, or a direct quotation. The only hard and fast rule to remember is to place in the same paragraph all sentences related to the same thought or same phase of a thought.

By use of paragraphs in a theme or composition both the reader and the writer are greatly aided. They aid the reader to discern when one group of thoughts on one idea is completed and a new idea begins. The ordinary mind is not capable of taking in a large number of details unless they are broken up into units. If paragraphing were not

employed in the writing of a composition all the points or ideas would be run together and they would be hard to find, and, if found, hard to grasp by the reader.

Length of a paragraph cannot be arbitrarily set at any specific measure or limit. Short and long paragraphs have both advantages and disadvantages. Ordinarily short paragraphs are used at the introduction and conclusion of a talk, or for emphasis. One should avoid too many short, choppy paragraphs of two or three sentences in a composition, because usually when this is practiced the reader has a hard time in grasping the main idea amid so many small units. One should not become breathless at the sight of a long paragraph, because if it has solid unity of argument it is justified. If it were divided into shorter paragraphs the thought content or unity might be broken or disunited. For example, in the *Watchtower* magazine one will frequently notice long paragraphs, but this is to be expected because more thoughtful and serious work demands a larger size to make room for the fine analysis and nice distinctions of skilled thinking. On the other hand, some paragraphs may be long without justification. In such cases they can be cut down or divided into smaller units and still be unified. When paragraphs are too long the reader cannot readily find or locate the key ideas. Note the variation of paragraph lengths in the *American Standard Version* Bible.

Each paragraph, as a rule, has a topic sentence, generally the first sentence. In it the writer states the main thought of the paragraph. In effect he says, "This is what I'm going to talk about." It is the signpost for what comes next. The last sentence is often referred to as the clincher sentence. These two substantial statements, the topic and clincher sentences, hold the paragraph firmly together. They fulfill the same purpose in the paragraph as do the introduction and conclusion in the talk as a whole.

There are several methods of developing the material presented within the paragraph itself; eight will here be discussed.

First is the development by COMPARISON. This is a paragraph which brings out the meaning of the topic sentence by likening it to another idea supposedly better known to the reader. An excellent example of this is found at 1 Corinthians 12:12-31, *American Standard Version.* The topic sentence is: "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ." Following this, the paragraph goes on to compare the body of Christ with the human body, showing the likeness of parts composing them. In this way it brings out the main idea of the topic sentence.

The second is development by CONTRAST. Just opposite to the above method, this one amplifies the main idea by contrasting differences instead of showing similarities. Just as a light background sets off a dark object, so does one idea set off an unlike idea. For example see the paragraphs in the *American Standard Version* at Isaiah 65:13-16 and Galatians 5:16-24.

The method next to be given is development by ELIMINATION. It consists in eliminating from the reader's consideration what is not true in order that what is true will stand out more clearly. A paragraph on page 16 of the booklet *Government and Peace* uses this method; which reads, in part: "Note this further and indisputable fact: that the fight is not Catholic against Protestant; the issue is not Fascism or Communism against democracies; but the issue is, man rule under Satan against Theocracy by Jesus Christ." This paragraph eliminates what the issue is not and then sets forth what the issue really is.

Development by CAUSE AND EFFECT is also commonly used. Causes or factors are discussed, which causes produce certain effects. Or effects could be discussed first, followed by a mention of the causes. See the paragraphs in the *American Standard Version* at Isaiah 24:1-13 and Revelation 12:7-12 for examples.

Development by EXAMPLE is citing examples in support of the key thought. If one's topic sentence were, "No one

who advocates The Theocracy can escape persecution by the opposition government of Satan," and then he gave examples of Abel, Christ Jesus and the apostles as evidence, that would be development by example. See also the paragraph in the *American Standard Version* at Hebrews 11:1-12.

Development by DEFINITION is accomplished by defining a key word or words in the topic sentence. Such a development is found in the booklet *Jehovah's Servants Defended,* page 1, paragraph 4. The topic sentence is, "Jehovah's witnesses are not a sect, a cult or a religion." The paragraph is then developed by telling who Jehovah's witnesses are and defining the words *sect, cult,* and *religion.*

Development by REPETITION is one in which a key word of the topic sentence is repeated often throughout the paragraph. An excellent example of this development is found in the booklet *Fighting for Liberty on the Home Front.* On page 6, paragraph 2, the topic sentence states, "The knowledge of this truth makes one free to worship Jehovah God Almighty in spirit and in truth." Then each sentence thereafter except one contains the word "truth". Repetition of a key word is what gives the emphasis in this type. See also in the *American Standard Version* the paragraph at Ecclesiastes 3:1-15.

Another type of paragraph is developed by QUESTIONS. In this method, the thought of the paragraph is carried forward by a series of aptly proposed questions. The opening paragraph of the booklet *Religion Reaps the Whirlwind* uses questions to good effect. If used sparingly, this method of development will promote a pleasing variation in paragraph construction.

Sometimes the paragraphs seem to lack coherence one to the other. To overcome such condition use connecting or transitional words or phrases. They act as a bridge from one thought to another. It may be a single word, called a transitional conjunction, or a group of words, called a transitional expression. Every writer or speaker should have many at his command. If the thought continuity from

one paragraph to the other is not sufficient, by the use of such connectives give the finished whole coherence where necessary.

———

REVIEW: 1. What hard and fast rule governs paragraph construction? 2. How is the reader aided by good paragraphing? 3. (a) What are the advantages and disadvantages of short paragraphs? (b) Of long paragraphs? 4. What are the topic sentences and clincher sentences generally used in paragraphs, and what are their functions? 5. Define and illustrate (from the *American Standard Version* Bible or other Watchtower publications) the following methods of paragraph development: (a) comparison; (b) contrast; (c) elimination; (d) cause and effect; (e) example; (f) definition; (g) repetition; (h) questions. 6. When thought continuity is not sufficient to tie the paragraphs together in logical sequence, what should be used to make the paragraphs cohere?

Lesson 43

COHERENCE

Words are combined into sentences. Some are more important than others so far as carrying the burden of thought is concerned, but if the smaller word units of the sentence were not used to bind together these more important words, no complete and clear thought could be developed. But one sentence is not a talk. Many are required to develop a main theme. Each sentence develops an idea, differing in content from the ideas presented in the scores or hundreds of other sentences of the composition. If this array of sentences is to contribute to the one theme they must be fitted together logically, just as the word units are combined in each sentence. The sentences make up paragraphs; these larger composition units must hold together. Similarly, the introduction, body, and conclusion must unite to prove the same main point or theme. All this involves the matter of coherence.

COHERENCE means a sticking together within. There are many means of securing coherence. Best known, perhaps, are those words or phrases called transitionals. They are used to bridge gaps that would otherwise appear, due to

change in time, change in view, etc. Change in time might be indicated by *thereafter;* change in view, by *on the other hand.* Other transitionals are as follows: *therefore, in view of the foregoing, for these reasons, hence, thus, furthermore, moreover, in addition, however, on the contrary, similarly, likewise, formerly, heretofore,* etc. These words and phrases are valuable on occasion, but if they were all that one had to secure coherence little success could be had.

Coherence must find its starting point before a word of the composition is written, namely, in the outlining of material gathered. Logical arrangement of material in accord with the main theme is the primary requirement. If transitionals alone were used it would be little better than pouring cement over a jumbled pile of bricks. Some sticking together would result, but there would be no real fitting and cohering as would be necessary to erect a building according to blueprint. The many sentences of a composition, like the bricks of a building, must be fitted together one on top of the other, and find their sticking-together power in thought content more than artificial transitionals.

An analysis of an example to see wherein it gains coherence will serve best to instruct. The opening paragraph of this book states: "The attention of Jehovah's Kingdom publishers was arrested nineteen centuries ago by the rousing command: 'Go, disciple all the nations, . . . teaching them to observe all things which I have enjoined upon you.' (Matt. 28:19, 20, *Diaglott*) The words were uttered by the Leader and Commander of all Christians, Christ Jesus. What were the 'things which he had enjoined' upon those early Christians? Relative to the twelve apostles, Jesus commanded: 'Go, preach, saying, The kingdom of heaven is at hand.' To seventy others he later gave similar command and sent them forth to preach 'The kingdom of God is come'. (Matt. 10:5-7; Luke 10:1, 9) The army of Kingdom publishers grew, and they all preached. That was what was enjoined upon them. Hence that is what new disciples as well as older ones were to be taught to observe and do.

Thereafter they did go into all the nations round about and did teach others to observe the same command of Kingdom announcement enjoined upon them. All were attentive and responsive to the commission to make disciples."

The first sentence uses the word "attention" in relation to publishers, which connects with the chapter heading and the name of the book, and quotes the text that is to serve as the basis of the paragraph discussion. The second sentence identifies the speaker of the words, and by opening with "the words" throws the mind back to the quotation. By a question concerning a phrase used in the quotation, "I have enjoined upon you," the third sentence opens up a new line of thought, and the fourth sentence answers relative to a limited few, the apostles. The fact that this answer was introduced by the words "Jesus commanded" connects again with the opening sentence wherein Jesus' "rousing command" is quoted. The fifth sentence goes further and shows a "similar command" was given to seventy others, the command being to go and preach, as it was to the twelve and in the one quoted in the opening sentence. These sentences show an increase from twelve to seventy, and the next sentence catches up this idea of increase by stating that the army of "Kingdom publishers", an expression used in the opening sentence and the chapter and book titles, "grew, and they all preached." Here a new thought is brought in, namely, the command was obeyed. The pronoun "they" connects back with publishers. The seventh sentence opens with the word "that", referring back to obedient preaching, and then answers the question raised in the third sentence and ties in with it by repeating the key word "enjoined".

The eighth sentence brings in the final conclusion based on this reasoning. Yet note the many devices used to make it cohere: "Hence" prepares the mind for a conclusion of some sort; "that," referring back to the same thing as the "that" in the previous sentence, carries the mind to the preaching enjoined upon publishers; it speaks of new and

old disciples, which reminds one of the original twelve, then the seventy, and last the new ones added as "the army of Kingdom publishers grew". With all this to give coherence, the conclusion follows that the preaching work is what all are to be taught to do; and "taught", of course, is quickly linked to the "teaching" of the opening sentence. The last sentence sums up and coheres by throwing the mind back to the word "attention" as used in the chapter title and the opening sentence, to the commission to make disciples expounded in the text, and to the response to the command that the paragraph had developed. Also note the transitional question used at the beginning of the next paragraph: "But what of this day?" This simple device satisfactorily switches the scenes across nineteen centuries. A gap of centuries is bridged without mishap to coherence.

If one is to be effective and not "beat the air" in his speaking he must have coherence. First, see to it that thought is logically arranged. That done, the main battle for coherence is won.

REVIEW: 1. What problem as to coherence confronts the writer or speaker? 2. What is *coherence?* 3. What is one of the best known means of securing coherence? 4. What is the primary requirement for coherence? 5. What analysis is given to illustrate means of coherence? 6. How does the next to the last sentence of the illustration (omitted in the above analysis) maintain coherence? 7. In a similar manner, analyze portions from the Watchtower publications to show how coherence is secured.

Lesson 44

LETTERS

The Bible contains many letters. The first occurrence of the term "letter" is the time David sent a letter to Joab by the "mail carrier" Uriah. (2 Sam. 11:14) The fourth chapter of Ezra narrates an exchange of letters between religious trouble-makers and King Artaxerxes. At the time of a religious purge in Israel, King Hezekiah wrote letters and dispatched them by posts throughout the land to call the people to Jerusalem for the delayed passover celebra-

tion. (2 Chron. 30:1, 6) Some of the entire books of the Bible are letters. The apostle Paul wrote fourteen such epistles (letters), and others of the apostles likewise wrote epistles. Jehovah's servants today write letters. The 1945 *Yearbook of Jehovah's witnesses* reports that the Brooklyn office of the Watchtower Society received 325,600 letters during the service year 1944. The vast majority of these were from Jehovah's witnesses. In turn, the Society sent out 405,725 letters. Having given this report of the tremendous volume of mail, the *Yearbook* mentioned the value of properly composed letters. (Pages 49 and 50) Hence letter-writing is a subject that concerns the Kingdom publisher.

Letters may be generally divided into two classes, business and personal. They may partake of both, and be either formal or informal. The following discussion, for the most part, excludes the cold, efficient business letter, and treats more the warm, personal communication generally engaged in by Kingdom publishers, even though business may also be dispatched therein. Letters should be easy and natural, and they should express the sentiments and ideas of the sender just as well as if the sender were speaking personally to the receiver. There are certain principles of composition that the body of the letter should follow; but first consider the various parts and form of the letter.

At the top of the letter and on the right-hand side of the page appears the heading. This consists of the sender's address and the date. (In letters to the Watchtower Society, however, this heading should have the sender's name, in addition to his address and the date.) Below this, and to the extreme left of the page, comes the salutation or opening greeting. In personal letters the salutation is followed by a comma, but in business letters the colon is used. Also in business letters there is what is known as the "inside address". This is the address of the receiver of the letter, and appears just above the salutation, which in such cases is generally "Dear Sir" (or, Sirs) or "Gentlemen". One of the first indications in the Bible of a heading and salutation is found

at Ezra 4:11, 12: "Thy servants the men on this side the river, and at such a time. Be it known unto the king, . . . " Here the senders give their location or "address", and at least mention the element of time. The next phrase addresses the king. Salutations, however, are more clearly evidenced in the epistles of the Greek Scriptures.

The body of the letter follows the salutation, and it in turn is succeeded by the closing or concluding phrase, such as "Yours truly", "Sincerely yours," "Your brethren in Theocratic service," etc. Only the first word of the close is capitalized, except when it includes a word that is normally capitalized, as in the last illustration. This final phrase has a comma after it, and then comes the writer's signature. Jezebel, on one occasion, "wrote letters in Ahab's name, and sealed them with his seal." (1 Ki. 21:8) This seal (sometimes an insignia and sometimes the actual name, and oftentimes both) appeared on a ring worn either on the finger or hung around the neck on a cord of some kind. When a letter was sealed, with some soft material such as a bit of clay that would receive an impression, this ring was pressed against it. This constituted the "signature". Business letters often have modifying data under the signature to identify the position held by the writer, and also below the signature and to the left appears reference data indicating such things as the secretary who typed the letter, persons to whom carbon copies should be sent, etc. In personal letters the heading (sender's address and the date) may appear in this position instead of at the top of the letter.

Now to give some attention to the body. This part of the letter should be carefully composed, because once it is written and mailed it cannot be changed. The body should follow logic and all the rules for good composition. However, its style is informal and conversational; but this does not mean slovenly, disconnected, incoherent, rambling. Principles of good paragraphing should be followed. All paragraphs should receive the same indention. Finish one sub-

ject before taking up another; do not go back. Follow the principles of outlining.

If the letter is part business and part informal and personal (as, for example, are most letters of Kingdom publishers to the Society), it is best to tend to business matters first. If previously requested information is to be given, give it first; otherwise, the reader may be wondering if it is going to be given, rather than getting what the writer is saying. Clear the reader's mind of concern at the outset by giving the expected information, then go to new business. Let the opening sentence of each paragraph serve as a topic sentence or signpost of what that paragraph is to deal with. All matter pertaining to that subject should come within that paragraph; or, if the subject is somewhat involved and different phases of it are to be developed, each phase may take a paragraph, but at least the paragraphs on one matter should follow consecutively and logically.

With the business thus cared for, one may wish to relate an experience, or express appreciation for some service or provision, or some other such informal matter upon which one might wish to converse with the receiver of the letter. In this portion of the letter, it is also essential to follow the rules of paragraphing, particularly opening the paragraph with a topic sentence that sets the mind of the reader for what is to follow. For example, a paragraph might open, "I would like to relate an interesting experience I had the other day." Or, "I wish to express my appreciation for the new publication I received." Then the writer could continue with the experience, or the reasons for his appreciating the new publication. In either event, the mind of the reader has been prepared for what is to follow, and from the very outset he knows what is up for discussion. He is able to appreciate fully the material that follows. Without this topic sentence the reader may wade through a half or three-fourths of the paragraph before he realizes what it is all about. Hence it is in the interests of the letter-writer to put a "signpost" at the beginning of each paragraph.

Below is an illustration of a letter that a Kingdom publisher might send to the Watchtower Society. Note in it the various parts of a letter, as discussed in this lesson, and also the application of paragraphing principles.

                                            John Witness
                                            1346 N. E. 35th Avenue
                                            Portland 13, Oregon
                                            May 1, 1945

Watchtower Society
117 Adams Street
Brooklyn 1, New York

Dear Brethren:

    Will you please send me an application for pioneer service? Since I first learned about the truth and began to realize the importance of publishing to others the good news of the Kingdom I have longed to be a full-time minister. The recent letters relative to the pioneer service caused me to consider the matter anew. I believe that now I will be able to meet the requirements.

    With the application blank I would appreciate any information as to counties in Oregon that might be open for assignment.

    I had many blessed experiences during the past four-month Watchtower Campaign, and one of these I wish to relate. For the past several weeks I have worked from store to store with the magazines, and a number of businessmen are now regular obtainers. A clerk in a hardware store had taken two previous issues. The third time I presented The Watchtower he took it, and smilingly commented on the hope-giving message it contained. I explained the current offer of the subscription with the two gift publications, "The Kingdom Is at Hand" and One World, One Government. He immediately subscribed. On the second back-call at his home I started a study in the bound book. Since then he has attended two meetings at our local Kingdom Hall.

    Finally, I wish to express appreciation for the latest release, Theocratic Aid to Kingdom Publishers. A hurried examination only whets my appetite for a thorough study of its contents. Jehovah is certainly making full provision for the training of his ministers, that they might fulfill the divine commission. I pray that I may make good use of this latest provision.

                                    Yours in Theocratic service,

                                        John Witness

Two additional points before closing this discussion: length and appearance. There can be no arbitrary rules for length. Some of the epistles in the Greek Scriptures are pages upon pages; others are very brief. But none of them are wordy, and that is the test for length. Regardless of how many pages one writes, if his letter is not wordy it is not too long; no matter how few sentences one writes, if his letter is wordy it is too long. As in all composition, be to the point. Finally, be neat in letter-writing. Some impose on the good nature of their friends by sending slovenly, untidy letters, letters they would not consider sending to a business firm. Watch spelling and punctuation and grammar, else one gives the impression of being ignorant. Strive to write neat letters that are pleasing to the eye. An untidy letter is a discourteous letter.

REVIEW: 1. In what ways are Kingdom publishers concerned with letters? 2. What two broad classes of letters are there? 3. (a) What are the heading and salutation? (b) Where should they be placed? 4. What are the other parts of a letter? 5. What principles should be followed in the composition of the body of the letter? 6. What procedure is suggested for composing letters part business and part informal and personal? 7. (a) For both business and personal matters, what is emphasized concerning paragraphing? (b) Why is this important and in the interests of both reader and writer? 8. Discuss the letter given by way of illustration, identifying its various parts and showing how it follows the principles suggested in the lesson. 9. When is a letter too long? 10. What final point is stressed?

THEOCRATIC ACTIVITIES

Under this division heading are some lessons that pertain more to actual service in the field. The one on "Studying *The Watchtower*", of course, concerns itself with study; but because that magazine devotes itself to the Christian's commission and Kingdom truths that are to be proclaimed in the field, its consideration is grouped in this section. The remaining five lessons deal exclusively with service activities and the use of Theocratic tact therein.

Lesson 45

STUDYING "THE WATCHTOWER"

In his loving-kindness Jehovah has spread a "feast of fat things" for both his anointed servants and all people of good-will, a table prepared for them in the midst of their enemies. The food served is spiritual knowledge and understanding of God's purposes as well as service privileges, doctrine as well as work; for their meat is to do the will of their Father. And it is seasonably supplied them. To the Theocratic minister the matter of his spiritual feeding is of utmost importance. He 'forsakes not the regular assembling of himself with others' of like precious faith to feed at the Lord's table through the channel of *The Watchtower*. He studies privately also. Both are vital to the sustaining of spiritual life. "In his law does he study day and night."—Ps. 1:2, *Smith-Goodspeed*.

Weekly *Watchtower* studies open to all lovers of righteousness are conducted by thousands of congregations of Jehovah's witnesses at their Kingdom Halls. The procedure for all these congregational Bible studies is the same as established in the October 1, 1942, *Watchtower*, which procedure is, briefly: One previously assigned reads the

question on the paragraph. Those desiring to comment raise their hands, and the chairman calls on one. The answer should be given in the answerer's own words, and several responses should be made to each question. If time permits, cited scriptures in the paragraph may be read. Then the reading of the paragraph by one assigned to do it sums up, and the study moves on to the succeeding paragraph.

Everyone, man, woman or child, attending a *Watchtower* study should participate by answering. It is not only a joy for each one to thus speak out the Lord's purposes, but also a help in making these precious truths his own. He will be better able to express himself to others. But to participate he must make a private study of *The Watchtower* prior to the assembly. The following suggestions will aid in private study of *The Watchtower*.

Through *The Watchtower* the Lord provides "meat in due season" to his household. It must be digested by study. The first essential for this is the right condition of mind and heart, appreciating that Jehovah grants understanding only to the meek and not to the stiffnecked. Jehovah and Christ are the Teachers.—Ps. 25:9; Isa. 30:20; 54:13; Matt. 23:8, *Diaglott*.

The Watchtower gives much consideration to prophetic dramas recorded in the Hebrew Scriptures. In the study of such an article acquaintance should first be made with the original setting: the individuals involved, the meaning of their names, the dramatic events to be studied, and geographical points involved. The importance of the last feature was illustrated in the serial article "Fighter for the New World", where the geographical location of the territory claimed by both Israel and Ammon was of key importance.

How should one proceed in privately studying *The Watchtower*? First read the caption text. This announces the subject or theme to be treated. It immediately brings to mind thoughts already known on the subject, and creates

expectancy as to the new truths to be revealed thereon. As one now proceeds he will be alert to catch every point bearing on the theme suggested by the caption text, how that theme is first introduced in the opening paragraphs, developed in the body, and brought to a conclusion in the final paragraphs.

Much valuable information is contained in the scriptures that are merely cited (not quoted); therefore look them up. For example, in *The Watchtower* for August 15, 1944, on "Spirit in the Time of the End", the caption text is: "If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences." (Eccl. 10:4) In paragraph 5 the point is made that the remnant did not leave their place of service, as did those who became of the "evil servant", but, yielding to the reproofs of instruction, continued in the way of life. Psalm 125:3-5 is cited, which adds support to the point. Furthermore, by making a practice of reading all the supporting texts one receives much valuable information that may not be directly brought out in the paragraph. A rounded-out picture is gained. Do not take for granted that the text applies, but see how it applies. Prove all things for yourself; then they are yours.

After one reads each paragraph, he should read the question on that paragraph, and answer it in his own words. If unable to do so, he should read the paragraph again. Do not repeat the answer parrotlike in the exact words of the paragraph. One may, however, wish to underscore the main point of each paragraph. Thus it will be impressed on one's mind and also made available for quick future reference. So proceed from one paragraph to another until the article is covered.

But is such personal study and meditation sufficient to digest all this instruction? No; there are additional means to advance one's studies. One is to discuss the points with other brethren in daily conversation. The principle of learning and 'edifying one another' through Bible discus-

sion with a fellow Christian neighbor is emphasized at Ephesians 4:25: "Speak every man truth with his neighbour." (See Gal. 6:6; 1 Thess. 5:11.) In the course of the discussion each will be thinking on profitable things and presenting additional thoughts and further possible angles. (Phil. 4:8) New truths will be matched with previous flashes of light from the temple, and all pieced together into a larger pattern. Other scriptures will be brought to mind, filling out the picture more completely. These side discussions will be "comparing spiritual things with spiritual".—1 Cor. 2:13.

Some foolishly claim that they can study *The Watchtower* at home privately, without need for the weekly congregational study. Such are making a grave error. They fail to appreciate Jehovah's guiding spirit at group studies. (Matt. 18:20) Almost all brethren testify that no matter how thorough their private study, at the congregational study fresh points are forcefully brought out and clarified; for there the Lord's spirit guides. Jehovah knows that imperfect human creatures are leaky vessels and that review and more review of the vital truths is absolutely necessary. None can afford to miss his weekly spiritual meal at the *Watchtower* study. A contrary course would be that of leaning to one's own self-sufficiency and understanding.

By following the above suggestions in studying *The Watchtower*, one will digest the "meat in due season". Only then can he draw on its strength-giving qualities in performing covenant obligations. Then, "those things, which ye have both learned, and received, and heard, . . . do: and the God of peace shall be with you."—Phil. 4:9.

REVIEW: 1. How does Jehovah manifest his loving-kindness and care for his worshipers? 2. (a) What matter is of vital concern to a Theocratic minister? (b) How does the minister show his belief of this fact? 3. What is the established procedure for congregational study of *The Watchtower?* 4. (a) Who may participate at the *Watchtower* studies? (b) With what benefit? 5. With what understanding should a study of *The Watchtower* be approached? 6. In the case of prophetic dramas, what general view

should first be had? 7. Of what importance is the caption text?
8. Why should texts cited but not quoted be looked up? 9. (a) How
may one profit by privately discussing leading *Watchtower* points
with companions in the truth? (b) What scriptures corroborate
this principle? 10. Why is a company study of *The Watchtower*,
in addition to private study, needed?

Lesson 46

HOME BIBLE STUDIES

Jehovah is the Sender of good news to the homes of the
people. His Word contains that good news; his ambassadors
must carry it to men of good-will. Those ambassadors are
dispatched directly to the people in their homes. To those
people hungering for the bread of life the chief ambassador,
Christ Jesus, says: "Behold, I stand at the door, and knock:
if any man hear my voice, and open the door, I will come
in to him, and will sup [dine, *Goodspeed*] with him, and
he with me." (Rev. 3:20) Let the "stranger" be so blessed
by having a Bible study.

Jesus emphasized the duty of His followers in this re-
spect when he said three times to Peter, 'Feed my sheep.'
(John 21:15-17) That commission falling upon Jehovah's
ministers today is not fulfilled by merely placing the litera-
ture. In order that the "strangers" may assimilate that food
and take their place in the "cities of refuge", studies in
their homes must be arranged for their benefit. It is their
right. Theocratic ministers must maintain that right of
the "stranger".

In daily ministry in the house-to-house witness work
take time to give a thorough, kindly witness. Do not be a
blitz publisher, rushing through the territory to see how
many books or booklets can be placed. Rather each house
should be approached as a prospective sheep-location where
probable back-calls can be made and eventually a home
book-study started. In one's witness it should be made clear
that as an ordained minister he is participating in a Bible
educational campaign to aid honest persons to come to a

fuller knowledge of God's Word. Explain that this service is being rendered without charge or any obligation. If the response is that of friendliness a little more time should be taken to discuss Scriptural points in the literature just placed or in questions of a Biblical nature which may arise in the course of conversation. Ask them if they have any questions on the Bible. Many quickly respond by advancing some queries, and one of these can be chosen for impromptu answering with the Bible.

By this time much friendliness and interest will have been developed. The gospel-preacher should inform the householder that he will be pleased to call again next week when he expects to be in the neighborhood. Also encourage the person to read the literature just received, and to note further questions it might bring to mind. Every opening for a back-call must be explored and opportunity created for an additional meeting with these "other sheep". Where indifference or caution is manifested by the householder, see to it that a friendly impression is left with that person. It may be that, when you cover the territory again, as that territory is served four times in six months, the indifference and caution will have developed into the friendly stage where a back-call can be informally arranged.

Many have found it wise not to mention the holding of regular Bible studies in their homes upon the first call. Some persons feel that they do not have sufficient education to warrant holding a study and thus, through an inferiority complex, reject the offer. Others feel it requires youth and mental alertness to qualify for a study. Still others feel that they would later find themselves under some obligation.

In making the first back-call the person who made the original visit should (as far as possible) make the return call. After a few general chatty remarks furthering warmth and friendliness suggest that they get out their Bible as you would like to answer more of their questions and show them actually in their own Bible where to find the answers.

As the interest grows and the Bible discussion continues introduce the question booklet, which explains the holding of Bible studies in private homes. It might be found possible to actually start considering the first paragraph of the book left with them under the book-study arrangement, thus starting a study without the formal proposal for one, which latter act often causes the individual to shy away from the offer. All this will create appetite for further back-calls and perhaps for a regular book study from then forward. However, it may require two or three back-calls of a general character before the book-study arrangement can be introduced and put into operation.

In all these preliminaries one will find the Devil and the demons causing all manner of opposition and interruptions. (Matt. 13:4, 19) But here is where the gospel-preacher must demonstrate his patience. At times, between one's second and third calls it will be found that pressure has been applied to these humble souls to the extent that they will endeavor to discontinue the visits. But here is where the tact and display of the genuine interest of the publisher in the eternal welfare of the "sheep" comes into play. Many a back-call hits the rocks at this stage because of lack of tact and loving consideration. The zealous publisher will tactfully wield the "sword of the spirit" to slash away obstacles put forward by the adversary, and not quickly abandon the battlefield to the enemy.

Good-will persons have a right to learn the truth, and your diligent effort to feed these "sheep" through home Bible studies will bring much joy and will bear fruit to the honor of Jehovah's name. Be a good publisher, conducting one or more book studies each week.

REVIEW: 1. How is Jehovah the Sender of good news to the homes of the people? 2. What is a duty of one of God's ministers? 3. What is a right of the "stranger"? 4. How should one approach the homes of the people in the house-to-house work? 5. How does one deal with a friendly householder? 6. (a) How does one deal with the indifferent responses? (b) Why? 7. Why do some persons refuse offers of a book study at the first call? 8. (a) What

suggestions were given for the first back-call? (b) How may a home Bible study be informally started? 9. (a) Why do some calls pass through a critical stage? (b) How should they be dealt with?

Lesson 47

HOW TO CONDUCT BOOK STUDIES

The method of instruction in conducting book studies is laid down in the Scriptural rule found at Galatians 6:6: "Let him that is taught in the word communicate unto him that teacheth in all good things." Instead of referring to the learner's obligation to contribute financially to the support of the instructor, this text refers to the method of instruction. According to a more emphatic translation: "Howbeit let him who is being orally instructed in the word have fellowship with him that is so instructing him, in all good things." (*Rotherham*) "Teach" or "instruct orally" is *katechéo* in Greek, from which the English word "catechize" is drawn. It literally means to "sound down" into the ears by oral instruction. The one thus instructed should communicate or resound orally, contributing something to the progress and profitableness of the study meeting. This is the method which Jehovah's witnesses use and encourage in their home Bible studies. The study procedure is as follows:

At a fixed hour and on a set day, meet regularly, weekly if possible. Conduct the study for one hour. Someone competent should open the meeting with prayer to Jehovah God and in the name of Christ Jesus, the Teachers of Kingdom truth. During the hour make as much progress in the book as is possible by sticking to the study material for the occasion. Try to cover eight to ten pages. To that end let each student come prepared.

The study conductor should submit the questions on the lesson as set out in the question booklet. Discuss one paragraph at a time. The conductor will ask the question on the paragraph. Any desiring to answer should raise the

hand and, when called, answer to the point in their own words. The paragraph may include one or more Scripture texts cited, but not quoted therein. To get the full understanding and breadth of the paragraph the conductor should assign such texts to be read aloud, with what brief comment the readers may feel able to give, to show the bearing the texts have on the subject discussed. Then the study conductor will call for the Scripture text to be read which is listed after the printed questions on the paragraph. If, as in some of the earlier question booklets, more than one text is given, use only the first one. The answer to the questions should be summed up by the reading of the paragraph in the book. At each meeting a capable reader should be appointed to do the reading of all paragraphs.

Having done with one paragraph, then follow the above procedure with each succeeding paragraph in turn through to the close of the hour. All comments or answers to questions should be as brief as proper coverage of the information asked may allow. Proper advance-preparation by each student will work to the liveliness, interest and helpfulness of the study meeting, and will obviate time-wasting hesitation about answering questions, and will thus make for the greatest advance in the study course.

Who may properly conduct these book studies in the homes of the people? Any consecrated servant of the Lord is qualified to conduct these studies, whether male or female, remnant or Jonadab. Even youths and children conduct effective studies. No special training is required to conduct these studies, as the method is easy to follow and all the questions and scriptures are supplied for the study.

Opening the meeting with prayer will show to all present the seriousness of the meeting, and they will keep their minds focused on the study rather than introducing gossip and other matters, as is the case of loose, unorganized studies. Opening prayer commands their attention and

respect and impresses upon them the conductor's sincerity. Most important, without Jehovah's blessing no lasting good can follow.

If the new persons are unfamiliar with the Bible the first few studies will be slow, as time will have to be taken to show them how to locate scriptures. Be patient. Most people take great personal satisfaction in reading the scripture themselves, and it aids them in growing in understanding. Give all an even chance in answering questions and looking up scriptures. When beginning a study, after the prayer has been offered mention the one or two main points learned in last week's study, that the thread of the present study may be taken up properly.

In making comments on questions be helpful and complete in the answers. Use Scripture proof, and address your remarks direct to the people. Speak with confidence in the Lord and radiate Theocratic zeal and respect for God's organization. Do not go far afield from the subject of the lesson. If they raise questions that are off the subject kindly suggest that such be considered later, and continue with the assigned material. One should, however, be sure that he does answer their questions later. When reading a scripture apply it to the point under discussion. By the conductor's procedure at these studies he will be an example for them to follow.

Be courteous and friendly to all at the meeting. Realize you are a guest. Be grateful for any courtesies they extend. Be informal yet have proper reserve. Do not try to become the best friend of the household and try to give them advice on their personal affairs. One should confine the call to the educational mission as to Bible truths, and not meddle in household affairs. Let the truth as presented in the book and the Bible render the necessary counsel. At the close of the hour bring your study to an end with a short conclusion emphasizing the importance of preparing their study for the next week. In some instances where they have diffi-

culty in locating scriptures assign them a few for next week, to look up in advance. Also direct their attention to the local company organization and week after week give them more information as to Kingdom service. Do not continue the study beyond the hour or visit indefinitely afterwards, as they tire and you overstay your welcome. Never impose on the generosity of persons of good-will.

Properly conducted book studies are a joy and a source of great strength to all who attend. These little home Bible studies have the Lord's blessing and his spirit or active force is present. "For where two or three are gathered together in my name, there am I in the midst of them." —Matt. 18:20.

REVIEW: 1. What Scriptural method is used in conducting book studies? 2. Explain proper procedure for a book study as given in paragraphs 2 to 4 inclusive. 3. Who may properly conduct book studies? 4. Why should a book study be opened with prayer? 5. How and why should patience be exercised while conducting a study? 6. In what respect should the conductor be an example for the students to follow? 7. How should one conduct himself at a book study, and why? 8. What information should he give week after week? 9. What assurance do we have that the Lord will be with such home Bible studies?

Lesson 48

THEOCRATIC TACTFULNESS

Wise counsel on tactfulness was rendered by Jesus before sending out his twelve apostles. He said: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." (Matt. 10:16) Theocratic tactfulness does not mean that the witness is going to deceive the listener or compromise the Lord's cause, but rather that he will be wise in his approach to avoid unnecessary opposition or prejudice. Tact is knowing what to say, how to say it, and when to say it. It is a sensitive mental perception; or an acute, keen discernment of the best course of action to take under given conditions; or the peculiar ability to deal with others without

giving offense. Note the following illustrations that show the tact used by God's witnesses centuries ago.

First, an instance of sensitive mental perception. The clergy of Jesus' day sought to entrap him. They sent spies to ask catch questions: "Is it lawful for us to give tribute unto Cæsar, or no?" Jesus perceived their craftiness, asked to see a penny, noted Caesar's image and superscription thereon, and said: 'Render unto Caesar the things that are Cæsar's, and unto God the things that are God's.' Because of Jesus' keen mental perception the evil designs of the enemy were foiled. (Luke 20: 19-26) Note that Jesus did not say much to these men. To be tactful before the wicked, then, is to spare words.—Ps. 39: 1.

Second, an instance of tact in discerning the best course to pursue under given circumstances. Read 2 Samuel 11 and 12. David had taken another man's wife for his own pleasure. Then, to cover his misdeed, he caused the man's death. Nat'an, the Lord's prophet, must show David his sin. How? He could not bluntly state the facts without bringing forth the king's wrath. Yet he must show the king his wrong. He did this by the tactful use of an illustration.

Third, an instance of showing tact in dealing with others without giving offense, and to win good-will in difficult situations. Read 1 Corinthians 9: 18-23 and note the tact of the apostle Paul in this respect.

Now to examine various occasions wherein modern ministers of The Theocracy should exercise Theocratic tactfulness. In house-to-house preaching some publishers start off on the wrong foot, so to speak. They abruptly tell the people that they are heading for destruction, that their church is run by the Devil, and that they are fighting against God. Naturally such an approach fails to bring a kindly response or a hearing ear. A tactful publisher introduces himself as a minister of the gospel sharing in a nationwide Bible educational service to aid lovers of righteousness. Such a publisher has a sensitive mental perception to

realize that most persons are primarily interested in their own welfare, in their own security, and in their own family. In his further witness the publisher then proceeds to show what God's new world will mean to them. In this manner a listening ear is obtained.

Avoid controversial issues such as the flag-salute issue, etc. If a party being witnessed to raises the questions, then kindly explain; otherwise leave them unmentioned. Do not arouse unnecessary animosity or stumbling blocks. Stick to the business of preaching the good news of the Kingdom; confine the witness at the doors to that one objective.

As a further example, when first speaking to natural Jews avoid the tactless subject of the Messiah or Christ. A premature raising of this subject closes their minds immediately and hinders their receiving an appealing witness to the Kingdom. Refer to the precious Scriptural promises contained in the Hebrew Scriptures, such as the wonderful prophecy of Isaiah 65 concerning the establishment of the new heavens and the new earth.

The tactful approach to those of the Catholic faith is to avoid differences at the outset. Do not even intimate that many Catholics are ignorant of the Bible, but tactfully assume that they do possess some knowledge of God's purposes, and that they, like all Christians, pray "Thy kingdom come". Here at once is common ground to present what the Kingdom will mean to them and that now is the time to learn more about it. Also show them how the Society's publications freely quote from the Catholic *Douay Version* and in some instances its renderings are preferable to Protestant versions, as, for instance, Luke 2:14. If they raise the matter of "purgatory" then kindly reply that, no doubt, in their reading of their Catholic Bible they have often wondered why the word "purgatory" is not found once therein. Inform them that their book *The Faith of Our Fathers,* by Cardinal Gibbons, clearly shows that this teaching was introduced by the church fathers and not by Jesus or his disciples. Further, that the *Catholic Encyclo-*

pedia itself states that the doctrine of "purgatory" is based on tradition rather than on God's Word.

Likewise tactful approaches can also be worked out for the many different Protestant religious adherents as well as for that great body of non-churchgoers whose listening ears can easily be obtained by remarks as to the obvious failure of religion and churches in general.

Jehovah's Theocratic ministers are always courteous and polite in their dealing with all persons, whether of the public or government officials and officers of the law. As on other occasions, they must weigh their words, not to leave the impression that they are trying to hide something, but that they are certain of the facts and have the clear evidence. At all times be honest, frank, clear and helpful. Never be abashed in the presence of mere man, yet always be kind. To consecrated servants of the Lord the use of Theocratic tactfulness bears much fruit, whether they are dealing with their own brethren or with the public to whom they are preaching. Never do they blurt out all they know; they tell what is necessary and save the rest for another occasion. Jesus said, even to his disciples: "I have yet many things to say unto you, but ye cannot bear them now."—John 16:12.

REVIEW: 1. What did Jesus counsel as to Theocratic tactfulness? 2. Illustrate a Scriptural instance of sensitive mental perception. 3. Give a Bible illustration of tact in discerning the best course to pursue under given circumstances. 4. Give an example of an instance in the Bible showing tact in dealing with others without giving offense. 5. How are tactless approaches sometimes made by publishers? 6. Give an example of a general tactful witness at the doors. 7. (a) Illustrate a tactful witness to a Jewish religionist. (b) To a Catholic adherent. (c) To a non-churchgoer. 8. How does a tactful witness deal with the public in general and with government officials?

Lesson 49

STREET GOSPEL-PREACHING

The streets of cities, towns and villages are proper places for preaching the gospel of God's kingdom. The Supreme

Court of the United States honors and recognizes this age-old avenue of free expression. "The streets are natural and proper places for the dissemination of information and opinion; and one is not to have the exercise of his liberty of expression in appropriate places abridged on the plea that it may be exercised in some other place." *Schneider* v. *State,* 308 U. S. 147 (1939). "Wherever the title of streets and parks may rest, they have immemorially been held in trust for the use of the public and, time out of mind, have been used for purposes of assembly, communicating thoughts between citizens, and discussing public questions. Such use of the streets and public places has, from ancient times, been a part of the privileges, immunities, rights, and liberties of citizens." *Hague* v. *C.I.O.,* 307 U. S. 496, 515 (1939).

Scriptural precedent and divine injunction for street gospel-preaching is abundant. Jesus Christ the great Gospel-preacher tramped from place to place preaching and teaching in places of public concourse. His disciples did likewise. Of Paul it is recorded, "So he reasoned in the synagogue with the Jews and the devout persons, and in the marketplace [public square, *Goodspeed*] every day with them that met him." (Acts 17:17, *A.S.V.*) The King's instruction in the parable of the marriage feast was, "Go, therefore into the public roads . . . And those servants went out into the roads, and brought together all that they met, good and bad."—Matt. 22:9, 10, *Diag.*

Centuries before the public preaching by Jesus, Jehovah's faithful prophets cried aloud in their witnessing in market places, noisy streets and public squares. "Wisdom crieth aloud in the street; she uttereth her voice in the broad places [squares]; she crieth in the chief place of concourse [at the head of the noisy streets, *margin*]; at the entrance of the gates." (Prov. 1:20, 21, *A.S.V.*) Even so the truth of God's majestic purposes was publicly proclaimed as true wisdom for those who would heed. To the prophet Jeremiah Jehovah said: "Run ye to and fro

through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof." "Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them."—Jer. 5:1; 11:6, *A.S.V.*

As the faithful prophets and apostles of old, Jehovah's witnesses today "are made a spectacle unto the world, and to angels, and to men". (1 Cor. 4:9) Today the whole world is one vast stage and not just Palestine, as in ancient times. All mankind are the audience and spectators. Jehovah's witnesses now, as in times past, are the actors or spectacles publicly demonstrating in plain sight of all men their hope in Jehovah's new world and their condemnation of the Devil's dying old world. As a result of worldwide public display in the theater of the nations many who hear and see Jehovah's witnesses join them by also letting their light shine as street publishers.

In February, 1940, the street-corner witnessing with the *Watchtower* and *Consolation* magazines was inaugurated as a regular service assignment. Thereafter street gospel-preaching was undertaken regularly by all companies of Jehovah's witnesses and has borne rich fruits. How does the street gospel-preacher equip himself? First and foremost he ever carries a Bible with him. He is always 'ready to give an answer to every man that asketh him for a reason of the hope that is in him with meekness and fear'. (1 Pet. 3:15) He carries with him also a copy of *Jehovah's Servants Defended,* in case any officer of the law challenges his right as a gospel-preacher. He will have, in addition to the current magazines, a testimony card, the latest bound book and booklet, and subscription blanks. The street publisher will be clean and neatly attired, wearing a clean magazine bag.

Our demeanor on the streets will ever be that of law-abiding citizens, friendly, polite, kind, and considerate of all whom we meet. None will be cringing or apologetic in attitude. Each one will wear a bright Kingdom smile

radiating his enthusiasm and joy as to the great hope of The Theocracy. Each publisher works alone, eagerly serving the people that pass. Regularity in serving an assigned corner is most effective. If one is there week in and week out at the same time a real impression is made upon persons accustomed to pass at those stated times. Curiosity is aroused and eventually persons take courage to obtain a magazine or stop to have a brief chat. They feel they know the publisher, having seen him there weekly.

In calling out to the people that pass, do not be unreasonably loud, but with sufficient volume call out proper slogans which will arrest attention. Take the initiative and kindly approach persons standing on the street or sitting in parked cars near by. Do not stand mum or idle, but be busy in preaching. Subjects of articles in *The Watchtower* or *Consolation* may be used around which to build up slogans. General slogans have been given in the *Informant*.

The street gospel-preacher will have need for argumentation and the giving of impromptu comments on problems of a wide range which may be put to him by passers-by who sincerely desire to be informed. It is well for each publisher to have read over the particular *Watchtower* or *Consolation* he displays. Seize hold of two or three good talking points in each issue of the magazine and be prepared to interest persons in taking copies. Be prepared to read from the magazine a few extracts supporting interesting points. However, extended discussions on the street should be avoided and all controversy shunned. If troublemakers seek to disturb, move a few steps away and resume calling out the slogans to passers-by. Avoid gathering crowds. Theocratic tactfulness is very important in the street work.

By fearlessness and diligence in street-publishing one will be a living spectacle in condemnation of this wicked, dying and perverse generation.

REVIEW: 1. What has the U. S. Supreme Court ruled as to the use of streets in preaching? 2. What precedent do we have for

preaching in public places? 3. What do Acts 17:17 and Matthew 22:9, 10 show? 4. How did the prophets do street-witnessing? 5. How are Jehovah's witnesses today a spectacle to the world, and with what result? 6. What equipment should a street gospel-preacher have? 7. How should street publishers conduct themselves? 8. What good effect will regularity on a given corner have? 9. (a) How does a street gospel-preacher actually preach? (b) What slogans might he use? 10. (a) How should street publishers meet the many questions from inquirers, and how is interest aroused? (b) What should they avoid, and how?

Lesson 50

PRESENTING THE GOSPEL AT THE DOORS

When Jehovah's witnesses go from door to door in their gospel-preaching work it is not for the purpose of just calling at so many homes, or covering a certain section of territory, or putting in so much time. The primary purpose is to present the gospel. To ring the bell and greet the householder and then to permit oneself to be turned away by a trite excuse before the message is presented is not 'pushing the battle to the gate'. Many times the householder classes the witness as just another peddler, and dismisses the minister before understanding the nature of the visit. It may be the householder's routine method of meeting and 'getting rid of' door-to-door canvassers. In other cases, where the party visited does know of the work, a quick dismissal may be given because the preaching work has been misrepresented. In either event, the gospel-preacher should make an effort to break through this outer shell so that the Kingdom message can be presented. It is not a case of refusing to take "No" for an answer, but of being sure that the householder is not answering before he knows what the visit is about. The added effort of the Kingdom publisher, which must always be made kindly, considerately and courteously, is in the interest of persons of good-will seeking the truth. Endeavor always to actually *present* the gospel at the door.

The question then arises, How may the various barriers raised be overcome and the gospel message presented? Let

this question be answered by taking a few of the many "excuses" with which the door-to-door preacher of the gospel is met. These typical cases will tend to set the general pattern for refutation at the door. Notice in each case that the tactful reply of the publisher either assumes the truthfulness of the householder's statement or tries to put the householder in a position resembling or paralleling that of the publisher.

(1)   Householder: I'm busy.

Publisher: I understand; there is so much to be done these days. And that is why we print this literature explaining God's Word. It would take too long to explain and go into detail at the door; so to save your time we print this literature to leave with you. You do take time to eat every day. But Jesus said, "Man shall not live by bread alone." (Matt. 4:4) Then why not take some time for spiritual food? Nothing is more important, and the message is prepared in a form to meet the needs and personal program of busy people.

(2)   Householder: I'm not interested.

Publisher: Surely you are interested in the security of your home and family. And you must be interested in good government, and in what God's Word has to say about government. That is the chief concern of men and nations today. Perhaps you say you are not interested because you do not know just what this is all about. Please permit me to explain very briefly.

(3)   Householder: I am a Catholic.

Publisher: Oh, then you doubtless have the Catholic *Douay* Bible and have noticed in its opening pages the encouragement given by different popes to Catholics to read and study their Bibles. Our message is strictly according to the Catholic Bible, and we are encouraging Bible study.

(4)   Householder: I am a Jew.

Publisher: Are you? Well, we have a lot in common. Your forefathers were God's first witnesses. Also, we both have hope in the Jewish prophet Isaiah's words con-

cerning the coming "new heavens" and "new earth" of righteousness. (Isa. 65:17)

(5) Householder: I have my church.

Publisher: Oh, then you are striving to live a Christian life, and are interested in Bible study and sermons on the Bible. Quite likely, in these busy times you don't get to church as often as you would like. (The householder will generally agree to this.) When Jehovah's witnesses come to your door they bring you printed Bible helps and printed Bible sermons, so that whenever you have a few spare minutes to relax you can pick up this book and right here, in the quiet of your own home, can study it along with your Bible.

(6) Householder: I have my Bible.

Publisher: Splendid, because without it you could not understand this message. Practically every page of these publications refers to Bible texts, hundreds of citations appearing in each book. Points of information on a certain question or doctrine may be scattered throughout the Bible; these publications serve as time-saving study aids by bringing together within a few pages all the important scriptures on that particular point in question. Bible readers, above all other persons, appreciate these publications.

(7) Householder: I know all about that work.

Publisher: Do you? What do you think of it? I would be very much interested in your opinion. (Thus the party is drawn into conversation. In many instances the householder's opinion has been colored or prejudiced by misinformation. In any event, opportunity has been made to give true information and present the gospel message.)

(8) Householder: You people are against all religions.

Publisher: We are against all pagan religions, which are of the Devil; aren't you? But we aren't against Christianity, which is the doing of God's will and following in Jesus' footsteps. Neither are we against the people who practice religion. The Lord Jesus sent his apostles into all the nations round about that were practicing pagan reli-

gion. There they made disciples by exposing religion as being of the Devil, in order that honest persons might see the truth and turn to Christianity. Jehovah's witnesses today, in the interests of honest religionists, do the same thing.

(9) Householder: You don't salute the flag; I think that's terrible.

Publisher: We have the greatest respect for the principles for which the American flag stands. Tell me, What form of government do you advocate? Democracy? Very well; then you wouldn't salute the flag of another government, because it doesn't represent what you advocate. Isn't that so? Now try to understand the position of Jehovah's witnesses. To us democracy is the best form of man-made government. But we advocate the Kingdom for which Christ taught his followers to pray and work. That Theocracy also has a banner, which is the standard of truth. (Ps. 20:5; Isa. 11:10; 62:10) Nevertheless, Jehovah never commanded his people to make a flag as an image or symbol of The Theocracy and to salute it, because such would be inconsistent with the second of Jehovah's Ten Commandments, which forbids paying homage to images of any kind.

(10) Householder: You people are against the government; you are seditious.

Publisher: Do you believe in Christ and the apostles and the work they did? (The householder usually answers, "Yes, of course, I am a Christian person.") I'm glad to hear that; but do you know that Jesus was accused of being seditious because of the work he did? (Luke 23:2) Do you know that the apostles were similarly accused? (Acts 16:20, 21; 17:6; 24:5) No doubt the priest or minister of your church has told you about the life and preaching activities of Christ and the apostles, how wonderful that work was. Though accused of being seditious, there was nothing seditious about that work, was there? We are doing the same work, and suffer the same misrepresenta-

tion, as Jesus said his followers would. I'm going to leave some of our literature with you, so that you can read it for yourself and see that there is no statement in it that is seditious.

Thus the alert Kingdom publisher will seek to open the way for a full presentation of the gospel. If, after offering the testimony card or attempting a doorstep setup with the phonograph, the householder replies in vein similar to the above responses, still make a courteous effort to present the gospel. Above all, be brief. If the theme you start out on doesn't strike a spark of interest, quickly switch to another line of thought. If one particular thrust with the "sword of the spirit" does not break through and prove effective, try a different attack. Try to find common ground at the start, and from there lead into the Kingdom witness. Do not become "cut and dried" in your presentation. The above replies are not necessarily to be followed in all cases, but are merely given as illustrations of what might be used to advantage. If the answers to a given situation become stereotyped, then the publisher sounds as though he were reciting and sincerity is not evidenced in the presentation. Let it be stressed again, however: in seeking to make an opening for presenting the gospel after an initial refusal has been given, always be kind and courteous. Never be "smart" or cutting in your remarks. Remember that if you do place literature you will be making a back-call on that party, and even if you do not you or another publisher will have to visit that home again. Leave a good impression behind you.

REVIEW: 1. What is the purpose of the Kingdom publisher in calling at the people's doors? 2. What added effort is often necessary if that purpose is to be fulfilled? 3. (a) What tactful responses are offered in meeting ten typical "excuses"? (b) What other responses that are tactful might be used? 4. What general counsel is given in the concluding paragraph, and what is particularly stressed?

ARGUMENTATION

"Argumentation" is the act of bringing together evidence on a given proposition, and from the array of factual evidence and principles certain logical conclusions are drawn. It is a process of reasoning, of making inductions and deductions, and applying them to the case under discussion. Hence it is seen that argumentation is far different from the bickerings and contentious word battles that Kingdom publishers are admonished to shun. Indeed, the gospel-preacher trained in argumentation will not stoop to strifes of words, but will abide by the high principle set forth by Jehovah: "Come now, and let us reason together."

Lesson 51

PRELIMINARIES IN ARGUMENTATION

The apostle Paul wrote the following counsel to Timothy: "Foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive." (2 Timothy 2:23, 24) Was Paul here advising Timothy not to argue the things concerning the Kingdom, that most controversial subject? No; for it is written of Paul himself that while he was in Athens "his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market [places] daily with them that met with him". (Acts 17:16, 17) Paul was an imitator of Christ Jesus, and Christ was the greatest exponent of argumentation ever on this earth. So effective were His arguments and refutations that His enemies, the scribes and Pharisees, feared to dispute with Him on the Scriptures. Throughout the Bible are found the finest examples of argumentation, voiced by the servants of Almighty God. They were God's mouth-

pieces, moved to speak by the spirit of Jehovah. Hence it may be said that Jehovah God was the Author of such flawless argument.

Certainly, then, Paul was not advising the young minister, Timothy, to evade controversial issues arising between Christianity and religion and permit blasphemous lies to stand unchallenged in order to preserve the peace and good-neighborliness of a religious community. What Paul did mean in his counsel to Timothy was that quarrelings and contentions and profane and vain babblings, by which nothing is ever settled but rather increases unto more ungodliness, should be shunned. When faced by those of goatlike disposition, give heed to Jesus' counsel: "Let them alone." (Matt. 15:14) This does not argue that the minister presenting the gospel will "let alone" all those whom he meets who hold opinions differing from his own; nor does it follow that strife will result between the contending ones.

To keep the discussion on the high plane of reason and logical argument it is valuable to know the causes for clashes in opinion. There are three reasons: The contending persons have had different experiences; they have had the same experiences but have drawn different inferences from them; they look to a different authority or source for the information forming their opinions. It may be that all three of these causes of disagreement are involved in a single difference of opinion.

Take, by way of illustration, the controversy that raged over Jesus when he was on the earth as to whether he was the Messiah. The common people heard him gladly; the scribes and Pharisees bitterly opposed him. Why was this so?

First, the two classes had had different experiences with Jesus. Read Matthew 9:35-38; 23:13-15, 25, 33; John 8:41-45. Therein Jesus was not being a respecter of classes of society, but gauged his words according to the merits of the case. The multitudes heard him willingly, meekly; and he pitied them because they were as scattered sheep

without a shepherd. He healed their sick, cured their diseases, and had compassion on them. He preached the good news of the Kingdom to them, and sent others to likewise minister unto them. Their experiences with him were pleasant, and they recognized him as Jehovah's Good Shepherd. The Pharisees, on the other hand, were not so dealt with, because they were evildoers, meriting condemnation according to God's Word. They wished to be praised and glorified, and to see their nation, with them in prominent positions, exalted. Instead they experienced scathing denunciations from the tongue of Jesus. Moved by selfishness and stung by Jesus' plain-spokenness, they allowed such trying experiences to turn them against the Messiah rather than being edified unto repentance.

Second, the two classes drew different inferences from the same experiences. For an instance of this consider the account at Matthew 9:32-34: "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils." This miraculous demonstration of God's power manifested through his Son was witnessed by both Pharisees and people. But what different inferences they drew! The "multitudes marvelled" and praised God, whereas the envious, religious Pharisees exclaimed, "He casteth out devils through the prince of the devils."

The third cause of disagreement, the looking to a different authority or source for the forming of opinion, is also involved in this question of Jesus' being the Messiah. Matthew 7:28, 29 reads: "It came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Jesus' doctrine was not his own, but was from God. He quoted God's Word. (John 7:16; Luke 4:17-21) For this reason the common people, who accepted God's Word as the expression of truth, believed Jesus and

looked upon him as "one having authority, and not as the scribes". Why "not as the scribes"? Because they vainly babbled over the sophistries of men and relied upon the traditions of men as their "authority". They were willing to make void God's Word that their tradition might stand as true. Jesus told them as much, and showed the difference of authorities adhered to by his disciples and the scribes and Pharisees. (Matt. 15:1-3) The two authorities are incompatible.

To argue reasonably and profitably, therefore, it would be advisable to ascertain the basic causes for the entertaining of different opinions. So doing at the outset, the minister of the gospel can strike at the very root of the controversy.

Three things should next be done, before the forming of the argument proper, with its details of proof. First, see that the proposition is correctly phrased. It should present a definite issue, to which affirmative and negative sides can be taken. Second, define the terms in the proposition, if need be. Thus remove vagueness, and make sure that everyone clearly understands the matter up for discussion. Third, locate the special issues involved. This can be done only by a careful analysis. If one does this he can concentrate on these vital issues and always be hitting on the main kernel of the proposition. He will waste no time on irrelevancies.

Having dispatched with all the preliminaries as outlined in this lesson, the one building an argument is ready to tackle the big job of producing his evidence.

REVIEW: 1. How can one harmonize the study of argumentation with the Scriptural injunctions against strife of words? 2. What are the causes of arguments? 3. (a) How is the first cause illustrated in this lesson? (b) Give an illustration of your own. 4. (a) How is the second cause illustrated? (b) How would you illustrate it? 5. (a) How does the lesson illustrate the third cause? (b) Give an example of your own. 6. (a) What three additional preliminary steps should be taken before launching into the argument proper? (b) Illustrate by giving examples.

Lesson 52

EVIDENCE IN ARGUMENTATION

The most common fault in argument by those not under-standing its principles is assertions, that is, statements made without proof. Every statement must be proved if the audience requires it. If one were speaking before an assembly of the Lord's people and said that the Kingdom was established in 1914, that would be an assertion, but the speaker would not need to take time to prove it, because his audience knows it is true. However, if there were strangers or persons of good-will in the audience they might require some proof before accepting the statement. Evidence generates the proofs for the assertions one might make.

There are two kinds of evidence: direct evidence and in-direct evidence, or, in other terms, testimonial and circumstantial evidence. Testimonial evidence is that based upon actual facts that bear directly upon the question, or testimony from a witness or source which is recognized as an authority by both parties to the argument. Religionists generally claim to believe the Bible, and will recognize the Scriptures as an authority. Hence, if one of Jehovah's witnesses were discussing with a religionist the proposition "Religion is a snare" Bible texts could be used as direct or testimonial evidence. For example, Matthew 15 shows that the religious traditions of men make void the word of God; Deuteronomy 7:16 calls religion a snare; and at Acts 17 Paul refers to religion as superstition and demon-worship. (See Acts 17:22 in the *King James Version, The Emphatic Diaglott,* and the *American Standard Version* margin.) All this would be testimonial evidence.

Circumstantial evidence is certain facts, from which facts inferences are drawn which bear upon the main issue. Circumstantial evidence is of two kinds, inductive and deductive. Inductive argument goes from particulars to generalizations. One might point out such particulars as the churches' charging money for seats, taking up collections,

begging for money, collecting money for masses to redeem the dead from an imaginary "purgatory", gambling via bingo games, denying 'last rites' to persons too poor to pay; and from this array of specific instances draw the general conclusion that religion is a racket. That would be inductive argument under the heading of circumstantial evidence. One might show that the doctrines of the "trinity", "hell-fire," "immortality of the soul," etc., are the Devil's lies; that these doctrines are a snare of the Devil, and, since religion teaches them, it is a snare. Thus by inductive reasoning it is proved that "religion is a snare".

In addition to going from particulars to generalities, inductive argument might be by causal relationships and resemblance. An example of the use of causal relationships would be as follows: Israel was cast off. Why? Because she became religious. That reasoning would be from effect to cause. One might go from cause to effect, saying that Israel fell away to religion and for that reason was cast off by Jehovah God. That would be strong circumstantial evidence that God and religion are diametrically opposed.

An example of inductive argument by resemblance is found in the twenty-third chapter of Matthew. There Jesus spoke to the religious clergy of his day and showed how their religion was a snare, saying, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." He pointed out the resemblance between them and the religious leaders of old who slew the prophets, and that hence all the righteous blood shed would justly come upon them. Jehovah's witnesses now on earth show how the clergy of today occupy a position similar to that of the scribes and Pharisees of Jesus' day, pointing out by resemblance that modern religious leaders are conducting a racket and leading the people into grievous snares. Resemblance is also used many times by the Lord's ministers when they compare faithless Israel and modern-day "Christendom", showing the failure of each one is chargeable to religion, all of

which constitutes circumstantial evidence against religion.

Another form of circumstantial evidence is deductive argument, as opposed to inductive. Whereas inductive is from specific instances to the general principle, deductive reasoning is where the general principle is recognized but a certain particular coming under that principle is not accepted as true. For example, freedom of worship is generally accepted. From this one might deduce or draw the inference that Jehovah's witnesses should enjoy freedom of worship. If this general principle is actually true in democratic lands, then it should hold true in the particular case of Jehovah's witnesses. Inductive argument would be to say that since Jehovah's witnesses do not actually enjoy freedom to worship in all localities ostensibly democratic, the general principle of freedom of worship does not hold true in a practical sense in all the places where it is claimed to exist. So use inductive argument, or from particular to general, where you desire to establish a generalization, and use deductive argument where the general principle involved is recognized but its application to a particular is faulty or denied.

After establishing by inductive reasoning the truth of the proposition or generalization herein used as an illustration, that "religion is a snare", make logical deductions from it, as follows: Since religion is a snare it is contrary to Christianity, to Christ Jesus, and to Jehovah God; therefore the people should flee from religion and to Jehovah and Christ and practice Christianity. Thus one brings his entire argument down to a practical application and accompanies it with a plea for action in harmony with the conclusions reached by the argument proper.

In proper argumentation, therefore, phrase the proposition, define its terms to remove vagueness and misunderstandings, determine the issues involved, eliminate irrelevancies, and then assemble the evidence, both testimonial and circumstantial, that proves your contention, including in your presentation any refutation of outstanding argu-

ments your opponents may advance that seems advisable. As one makes his argument, he should tie minor points of proof onto an admitted or irrefutable fact, if possible, so as to start an agreement of minds. The argument should start with a citing of as many points of agreement, rather than plunging into the differences. In other words, stalk the prey. Avoid wordiness. Do not overburden the talk with a multitude of minor proofs or with an endless stream of scripture texts. A few points powerfully made should be the aim. And when the point is driven home, quit. Do not mangle it with a lot of rambling repetition and after-thoughts. Finally, if at all possible determine in advance the nature of the audience, whether friendly, hostile, or neutral, and plan the argument accordingly.

REVIEW: 1. What is the most common fault in argumentation? 2. What are the two kinds of evidence? 3. Define and illustrate the use of testimonial evidence. 4. What is circumstantial evidence? 5. (a) How would you illustrate inductive argument by generalization? (b) By causal relationships? (c) By resemblance? 6. What is the difference between inductive argument and deductive argument? 7. Give an example of deductive argument. 8. Show how inductive and deductive argument oftentimes work together in practical application. 9. What closing summary and counsel is given on argumentation?

Lesson 53

REFUTATION IN GOSPEL-PREACHING

Religious doctrines cause the people to stumble in accepting Kingdom truths. These stumbling stones must be cleared out of the way. One must 'prepare the way' for argument advocating The Theocracy by 'gathering out the stones of stumbling' placed in the people's minds by religion. By refutation "gather out the stones". It must be done tactfully; otherwise the gospel-preacher closes the mind of his listener and creates prejudice and thereafter the most persuasive of arguments will fall on deaf ears. All refutation should be presented in kindness. Comfort the mourning people, and not antagonize them.

Refutation is divided into two classes: general and special. General refutation attacks the opponent's proposition as a whole or in its entirety; special refutation attacks his details of proof or argument. The requisite for refutation is thorough knowledge not only of one's own side of the case but also of his opponent's. Know what to expect, and be prepared to refute. In the course of one's argument he might even anticipate some of his opponent's objections to his case and refute them; in other words, beat him to the punch. In answering arguments raised against one's own contention concentrate upon the main issues. Do not become involved in minor points and insignificant detail, but isolate the key points raised. Show that those key points are the vitals of your opponent's case, that his contention stands or falls with them, and then shatter them, thus toppling the entire case of the opponent.

How can one find openings for refutation? By knowing the principles of good argumentation and seeing that his opponent sticks to them. If the opponent violates them he is open to attack. Watch for such departures from sound argument and aim refutation at these vulnerable spots. Test his case as to general arguments and details of proofs by the following questions:

Has he used undefined or misleading or ambiguous terms? Or, if defined, are his definitions correct? A religionist might improperly define "hell" as a place of eternal torment. Has he made assertions without giving proof therefor? Has he made broad, general, sweeping charges without citing any specific evidence in support thereof? (Acts 24: 5, 6, 10, 12, 13) This is what the majority of statements against Jehovah's witnesses are. Has he in any way ignored the question at issue? Jehovah's witnesses present the truth of God's Word, which exposes religionists. Stung, the clergy indulge in personalities and inject irrelevant and prejudicial issues, such as flag saluting and other discussion, but studiously avoid the issues at stake. Does the conclusion one's opponent makes from his prem-

ises necessarily follow? To illustrate: He may have stated three premises: God is the Source of life; the Bible is his Word of truth pointing the way to life; man must study it to gain life. From these three premises a religionist might draw the conclusion: "Therefore to live man must attend church." He falsely assumes that the "church" teaches Bible truth. Or the religionist might include in his premises the false one that the church teaches the Bible and then make the conclusion as stated. In that event attack the untrue premise, and the conclusion falls with it.

Test testimonial evidence. Was the testimony of witnesses unprejudiced? was it consistent with human experience? with the known facts? with itself? Is there anything in the conditions under which a witness testified that renders his testimony suspicious? Enemies of The Theocracy often use prejudiced witnesses against Jehovah's people. Were the authorities used reliable? Religionists use as authority the traditions of men. Show such to be Scripturally unreliable. The Bible is direct, or testimonial, evidence. The witnesses whose testimony is recorded therein were not prejudiced, neither were they inconsistent. Their tongues spoke as moved by God's spirit. Hence, in refutation as in constructive argument the Bible is the most conclusive source of testimonial evidence.

As to the circumstantial evidence an opponent may use. Watch for the following openings for refutation: Has he argued from a resemblance that does not hold in some points? Religionists often draw a resemblance between the wars of Israel when they were God's chosen people and modern conflicts between the warring nations. The resemblance does not hold, in that Israel's wars were fought at God's commands and God was with them and fought their battles for them. "And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's."—2 Chron. 20: 15.

An opponent may argue from cause to effect. Are the causes he cites sufficient to produce the effect he claims, or has he overlooked other causes? The clergy argue that God brings woes upon the earth because the people do not support the churches. That is not the true cause of earth's woes; they overlook the source of the cause of such woes as shown in the Bible and substitute a false cause for selfish reasons. (Rev. 12:12) Also an opponent may single out one cause and place on it full blame for an undesirable condition, whereas several causes may be equally responsible. If so, point out these other facts and show that the alleged cause by itself did not bring about the condition but that other causes were also at work.

In gospel-preaching from door to door and at back-calls refutation is given when called for by the householder's expressions. But in the course of a speech, when should the refutation be given? At the beginning? the end? the middle? or throughout? It depends upon the audience's familiarity with the proposition, and their attitude toward it. If it is different from what they have always believed and the speaker knows it will be met with strong objections or with prejudice, he should anticipate their reaction and at the outset strike down these barriers that obstruct unbiased reasoning. If they have no preconceived ideas on the subject present the constructive proofs. At the end, if it seems advisable, one might mention objections that might arise and refute these. However, predominating in the conclusion should be the forceful summary of the arguments advanced in favor of the cause. If the audience's attitude toward the subject does not dictate the placement of refutation it is best to place it through the middle of the talk. Why? Because refutation merely weakens the opponent's case. It does not prove one's own. It is not the powerful portions of a talk. It is one's defense, not his offense. Since the crucial parts of a talk are at the introduction and conclusion, strong arguments should mark these strategic places, not merely defensive statements. Sometimes if the

talk is on an extremely controversial subject strong refutation must be used throughout the discourse. Analyze the subject and the audience, to assure the proper placement of refutation.

REVIEW: 1. (a) Why does the gospel-preacher need refutation? (b) How should he use it? 2. Name and define the two classes of refutation. 3. What is the requisite for refutation? 4. (a) How can one find openings for refutation? (b) What questions might one ask? 5. (a) How would one test testimonial evidence? (b) At what point in the discourse should refutation be used?

Lesson 54

SPECIAL DEVICES OF REFUTATION

There are five special devices or forms of refutation which have very telling effect when wisely used. These are known as turning the tables, reducing an argument to absurdity, dilemma, residues, and enforcing the consequences. These devices may be used on small bits of proof advanced by the opponent, but more often they fall into the class of general refutation, striking down in one fell swoop the entire argument or position the opponent advances. These devices have been used by Jehovah's witnesses for many centuries, and the Bible abounds with examples thereof. They are still used effectively in these "last days" of gospel-preaching.

TURNING THE TABLES. In this method one adopts the argument advanced by the opponent and turns it against him, showing that rather than supporting his position it actually bolsters the position of the one refuting. This is one of the most devastating maneuvers in refutation that can be used. Many times it is possible to apply it effectively to the positions taken by the Roman Catholic Hierarchy because of her inconsistency and intolerance. Good examples of this can be found in the article "Is Seattle Losing Her Freedoms?" which appeared in the July 19, 1944, *Consolation*. One of the many instances of turning the tables in that article is found in the last paragraph of page 7.

Jesus used this method as recorded in Luke 19:21-23: "For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow: wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" There the nobleman turned the words of a slothful one against him, resulting in his condemnation.

REDUCING TO ABSURDITY. Here one adopts the argument of an opponent as if it were true and then shows that it actually leads to an absurdity. Like turning the tables, this method can also be frequently used against the absurd religionists. The booklet *Cause of Death* uses it in connection with the "trinity" doctrine, saying: "The clergy say that God is one, Jesus is one, and the 'Holy Ghost' is one, and the three added together make one. That is the kind of mathematics that can never be explained satisfactorily by anyone." Again, the booklet *Hereafter* makes absurd the literal application of the clergymen of the parable of the rich man and Lazarus. It shows how absurd it is to argue that a man is eternally tormented merely because he is rich, that another is carried away to heaven merely because he is poor and a beggar. It also ridicules the idea of a dead man's lifting up his eyes. Then, after showing the impossibility of anyone's getting a bucket of water, much less a drop, to one in a place as hot as the clergymen claim hell is, the statement appears: "The literal interpretation of this scripture text is shocking to reason and justice and is worse than absurd." (Pages 30, 31)

DILEMMA. One reduces an opponent's case to an alternative and then disproves each one of the two positions of the alternative. In other words, if the argument of the opposition is true, then either this follows as a result thereof or that follows, one or the other. Or in using dilemma it

might be that the refuter parries the thrust of an opponent by placing him on the horns of the dilemma by confronting him with two propositions, neither of which he can answer. He is in a quandary. Jesus did this when dishonest religionists came to him with a catch question. He said he would answer their question if they would first tell him something, to wit, "The baptism of John, whence was it? from heaven, or of men?" They were unable to answer. If they said, From heaven, they would condemn themselves for not believing John. If they said, Of men, they would be stoned by the common people, who held John to be a prophet. (Matt. 21:23-27; Luke 20:1-8) On another occasion Jesus used both absurdity and dilemma with telling force. (See *The Watchtower,* January 1, 1945, paragraph 17 of the first article.)

RESIDUES. In the case of a dilemma only two things, as alternatives, are involved, but in the method of residues more possibilities or theories may be given. It consists of dividing an argument into all its possibilities, among which is the true one, and then proceeding to eliminate the false ones and letting the true one remain standing. This might be used in discussion of the question, "Where are the dead?" listing the various places or theories advanced as to their abode. So doing, one would have heaven, eternal torment, purgatory, limbo, and the grave. Then considering the issue from the general viewpoint without going into the matter of the first resurrection's having taken place, one would proceed to show from the Scriptures the falsity of all the theories of religionists and thus leave only the true answer, the grave. Further evidence might then be submitted as clinching proof that the dead are in the grave, unconscious.

ENFORCING THE CONSEQUENCES. This procedure is similar to reducing an argument to an absurdity. It consists of showing that if the contention or position of an opponent is carried out to its ultimate end it leads to undesirable or illogical results. Here again religion leaves herself wide

open, many of her doctrines being illogical and certainly undesirable. Christ Jesus enforced the consequences in one of his tilts with the religionists:. "And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?" (Luke 13:14, 15) There he condemned their narrow, sectarian view of the Sabbath by enforcing the consequence of its strict application at all times. Some people think it is all right to curb the free speech of Jehovah's witnesses. The consequences would ultimately be the destruction of their own freedom, which is undesirable to them. Many times politicians and others go contrary to their principles and promises of freedoms because of the embarrassment of following them out in the full. In the name of expediency they wriggle out of an enforcement of the consequences.

REVIEW: 1. What are the five special devices of refutation discussed? 2. (a) Define and illustrate turning the tables. (b) Reducing to an absurdity. (c) Dilemma. (d) Residues. (e) Enforcing the consequences.

Lesson 55

RELEVANCY

King Solomon, blessed by Jehovah with an abundance of wisdom, said: "Surely the serpent will bite without enchantment; and a babbler is no better. The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. A fool also is full of words [multiplieth words, *margin*]."—Eccl. 10:11-14.

The noun "babbler" as there used is indeed descriptive of a familiar character. A babbler is one who literally allows

the words to run out of his mouth without purpose, meaning or objective. Such a one darkens information by words without knowledge. Rather than thinking that one will be 'heard for his much speaking', the wise speaker will confine himself to utterances that are pertinent and timely to the subject matter under discussion: he will speak words that are "in season". (Isa. 50:4) Babblers speak words, whether appropriate or not, and are offensive to God and intelligent men. If one is to be an approved Theocratic minister, if he hopes to properly present the Kingdom message to the people at their doors, if he is to conduct helpful back-calls and instructive book studies, he must give heed to the wise words spoken by King Solomon and avoid the blunder of babbling. To do this he must become a master of the art of relevancy.

Observing relevancy literally means the practice of speaking or writing words directly bearing upon or pertaining to a specific and definite proposition. It may be likened to the straight highway over which all coherent speech must pass, not only in formal discourses before audiences, but in private conversation as well. The only purpose of speech is to convey thought to others, and each word or phrase or sentence must contribute toward that thought objective. The practice of so ordering one's words that they form a straight highway to the thought or climax of a proposition is the art of relevancy. To be profitable the words and thoughts uttered must be relevant to the matter under consideration.

The first thing that one must do without fail is to set the objective; that is, have the thought to be conveyed clear in mind before he opens his mouth to speak. Technically speaking, the thought or objective is called the *proposition*. Failing to set this desired destination before one starts down the "speech highway", he will become hopelessly lost and sidetracked and he, much less his audience, will never arrive at the goal.

Even though one has carefully determined the exact point he wishes to make, the task is not always easy. Many times a listener will inject a counter proposition into the middle of one's argument, or raise a contentious question to stir up strife or sidetrack the persuader from the straight course he has set for his argument. It might even be a query that would ordinarily be proper, but perhaps irrelevant to the particular discussion. In either event, never stop to go into a consideration of side issues or irrelevancies, but tactfully brush them aside or postpone their discussion, and continue according to plan, maintaining relevancy. If one stops to answer and discuss matters raised by his listeners he will have yielded the floor and lost the mastery of the situation and in all probability will never reach his original destination; all because he did not insist upon keeping the discussion relevant. Remember, keep your own mind as well as the mind of your listener square in the middle of *your* highway leading to *your* objective.

Once the speaker has the general proposition or central thought in mind he is in position to pick out the route he desires to follow. The first step in this connection is probably the most important, because at this point irrelevancy is most likely to creep in to later disrupt the argument. That first step is a thorough analysis of the subject. Lay the whole subject bare. Go to the very heart of the matter and determine the fundamental principles upon which it is based. View it from every aspect, pro and con. Determine those things that are relevant and those that are irrelevant. This can be accomplished only by studying and thinking clearly and searchingly on the proposition for yourself. To rely on the reasoning of another man, whose arguments you may have read, without proving it for yourself, is a mistake that will probably defeat your purpose in the end. As soon as a speaker who has thus failed to prepare begins to speak his mental lethargy is evident to his hearers, and all hopes of convincing them vanish.

If one has diligently analyzed his proposition, thinking it out, he will have gleaned many ideas, some more important than others. The selection of the ideas to be used must proceed with care. This, of course, will be influenced by the time element. Select the number of points that can be developed properly in the time allotted. A very common mistake with inexperienced, and sometimes experienced, speakers is to try to give a twenty-minute talk in five or ten minutes. Do not "cram" the talk, but recognize the time limitation and plan accordingly. Select the most important ideas, and only those ideas that will definitely put you nearer to the final objective. As each idea unfolds it should advance the listeners, in a straight march, step by step, nearer to the ultimate goal. Do not charge headlong with a rush of ideas in rapid succession, or the audience will be left stranded; but there is an art in steadily pushing ahead in a straight line of relevant argument until, at the end of the speech, the destination will have been reached by both speaker and listener.

As an aid to maintaining relevancy the speaker should keep the issue before the mind of the audience throughout the talk. He should make a conscious effort toward this end by the repetition of key words or phrases that throw attention to the central idea, constantly emphasizing and calling attention to it. This will help the speaker to hold contact with his audience and keep the main objective clearly before them and their attention focused upon it, and, hence, not permit their minds to wander into irrelevant bypaths.

After the climax of the argument has been reached, the speaker should be able to stand at his final destination with his audience and, in effect (by recapitulation or summary type conclusion), say to his listeners: "Look down that straight road to where we started. I have built a straight highway every inch of the way from there to where we now stand. You have followed because what has been said is true and right, and it was proved to you as we traveled along. The route is plain and easily followed.

I have thus established the thought I set out to convey to you." Thus by the shunning of crossroads, side roads and detours, and sticking to the main highway previously decided upon, the speaker has advanced to his destination or completed a successful argument because he insisted upon relevancy from both himself and his audience.

Jehovah's witnesses will observe God's command to preach, and, while so engaged, will not babble or "turn aside to the right hand or to the left" for irrelevancies. (Deut. 5:32) They will avoid the ungodliness of vain babbling.—2 Tim. 2:16.

REVIEW: 1. What do the Scriptures have to say concerning babbling? 2. How may Theocratic ministers avoid that snare? 3. What is relevancy? 4. What is the first essential in maintaining relevancy? 5. How will some listeners make relevancy more difficult? 6. How must such interjections be met, and why? 7. Having determined the proposition, what next to maintain relevancy? 8. What counsel is given as to material? 9. What simple means is next suggested as an aid in relevancy? 10. After the climax, what should the relevant speaker be able to do, and why?

BIBLE HELPS

That help is needed in understanding the Bible is evident as one looks around at the hundreds of sects that claim to be following its teachings and yet disagree sharply one with the other. Bible helps are of value. The Bible's material is not arranged topically; hence concordances aid in bringing together related texts. as well as serving as memory aids. Names and places, dress and customs, plants and animals, these things are frequently mentioned in the Bible and puzzle some. Bible dictionaries will often clarify such points. Still. differences in understanding the Bible abound. The Lord's directing spirit from the temple is the all-essential help needed to bring "eye to eye" understanding. That is the force that makes invaluable the Watchtower Bible helps. Jehovah's spirit or active force directs in their preparation. This section considers all these aids.

Lesson 56

NON-THEOCRATIC REFERENCES

"Non-Theocratic references" does not necessarily mean references that are against The Theocracy. The term as it is here used merely means those reference works that are not from the Lord through his Theocratic organization or channel. It means that they are not to be given the weight or consideration or confidence as are the Theocratic Bible helps published by the Society. Nevertheless, they do contain a wealth of information that may be used in support of the Theocratic message. Therefore reference works, such as concordances, Bible dictionaries, Bible cyclopedias, etc., may be used to good advantage in locating texts, in giving technical definitions and the etymology of words, in describing historical events or giving historical background, etc.

Reference works are those publications prepared for consultation rather than for consecutive reading. However, works prepared for consecutive reading may also be used for reference, as in the case of the Watchtower publications. Generally speaking, reference books are for professional people, or, more correctly, for specialization. Jehovah's witnesses specialize in doing the one thing of preaching this gospel of the Kingdom. They are interested in knowing how non-Theocratic references will better equip them for the fulfillment of their profession.

Truth should be welcome for its own sake regardless of the channel. Many times the truth gleaned from non-Theocratic references supports the Theocratic truths already learned. Bible dictionaries may define and clarify certain words, phrases, and other statements, assisting the student to grasp what is portrayed in the Bible. By objectively discussing local conditions or historical facts relative to the event, depth and richness may be given to a prophetic drama. Any information that can be acquired that is in harmony with the Theocratic message should be welcomed; it will aid us to effectively wield the "sword of the spirit". The Watchtower publications oftentimes glean factual information from non-Theocratic references to round out the presentation of Theocratic truth.

In the use of such non-Theocratic references as Bible concordances there can be nothing but constructive help for the Theocratic minister. However, other reference works, such as Bible dictionaries or Bible cyclopedias, which give much extended comment upon Bible characters and events and related matters, must be used with extreme caution. This is particularly true in the case of the more recent Bible-study aids. An example of helpful information taken from a Bible cyclopedia (not of modern publication) is here given, and it will be followed by an example of higher criticism, as found in a more recent publication.

Some good information on ordination is found in McClintock and Strong's *Cyclopædia,* Volume VII, under "Ordination". "A scriptural investigation of this subject can hardly fail to impress any ingenuous mind with the great significance of the fact that neither the Lord Jesus Christ nor any of his disciples gave specific commands or declarations in reference to ordination. The facts of the institution of the ministerial office in the Church and of the ordination, in the sense of the appointment, of faithful or believing men to serve in that office, stand forth prominently throughout the New Testament. But the manner in which those facts are stated suggest the inference that ministerial ordination, like the more comprehensive subject of Church organization itself, was not designed to be a matter of minute prescription or of constrained uniformity, but rather was to be left open, within the range of certain great principles, to minor variations of detail that might be appropriate to the circumstances of the future. Had any particular form of ordination been essential to the perpetuity of the Church, the validity of the sacraments, or the salvation of men, it seems but reasonable to infer that the Head of the Church himself would have appointed that special form, and have given precepts for its continuance. . . . The appointment of the Jewish prophets was by direct command or inspiration from God, without any ceremonial induction to their sacred office. In this feature the appointment of the holy prophets prefigured the Messianic period, and Christ's own mode of appointing his disciples to their ministry." Here is seen how a non-Theocratic reference can be used to show that a lavish ceremony is not a part of ordination, as religionists would have it, but is received from Jehovah God through a knowledge and understanding of his Word and purposes, as the Scriptures prove.

An instance of higher criticism is found in Davis' dictionary of the Bible (fourth edition, 1924, page 676). Under the heading "Analysis of the Book of Samuel" it says,

"Samuel as a youth. He is in training for the priesthood, and he foretells the collapse of the government which existed before the kingdom was established (1 Sam. 1-3)." This was the destruction of Eli and his household that was revealed to Samuel by the Lord. Davis' dictionary then continues, "The story was invented after Samuel's career had made him noted." Bible dictionaries are quite good when they treat their subjects objectively, but when they enter the field of doctrine and speculation and interpretation they are likely to lead one astray and into a maze of "higher criticism".

There is no reason, however, for the Theocratic-minded servant of the Lord to fall into any such pitfalls in non-Theocratic references. Why so? Because Jehovah through his Theocratic organization has instructed his people. They know the sound of Kingdom truth and can readily recognize words that are not framed in harmony therewith. (Judg. 12:6) They are able to apply the Theocratic rule to all such material, which rule is recorded at Isaiah 8:20: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Thus they are able to sidestep and shun erroneous information. This means that the first reference works that the Theocratic minister will consult will be Theocratic ones, the Watchtower publications. He will go to the subject indexes and Scripture indexes and determine the mind of the Lord on the matter. So armed, he is then ready to go to non-Theocratic references for further information, rejecting that which is false and holding fast to that which is good. This careful approach in the use of non-Theocratic references is in harmony with Proverbs 14:15, which reads: "The simple believeth every word: but the prudent man looketh well to his going." A prudent man looks well to examine the claims of non-Theocratic authors by applying to them the Theocratic law and testimony. If they pass this test the student may use with con-

fidence the material he finds in non-Theocratic references available to him.

Lesson 57

THE USE OF BIBLE HELPS

The Bible is a grand history spanning 7,000 years of human life, in addition to an account of creation reaching back into time many thousands of years prior to man's existence. Many different witnesses of Jehovah were used in recording the Bible, and these men wrote at widely separated periods of time. The writing of the Bible was spread over sixteen centuries. Much of it was written in symbolic language foretelling things of a time far removed from the setting in which the record was written. For the most part, events are presented in chronological order, and particular subjects and doctrinal points are discussed only as they enter into the account. This means that to fully develop a given subject one must gather texts scattered throughout the Bible bearing upon the point. The desired Scripture texts may be in Genesis or Revelation, or any one or several of the 64 books in between. Not every time one desires information on a subject can he read the Bible from cover to cover. Time-saving Bible helps are needed.

One Bible help is the marginal reference. In the Watchtower edition of the *King James Version* it has two general divisions: references marked with small superior letters and those marked with superior numerals. Alphabetically marked references are a help in collecting associated texts. For example, suppose one desires to consider the sub-

ject of "vows". He knows the discussion of vows as given in the 30th chapter of Numbers; but he desires further texts upon the matter, texts which he does not recall at the moment, or perhaps texts with which he is not even acquainted. He looks up Numbers 30:2. In that verse there are three small superior letters, two of which have to do with vows, namely "b" and "d". These two references yield eleven additional texts on vows. The searcher looks them up, and in the new texts he also notes additional marginal references to still other texts discussing vows. The new scriptures they yield are likewise checked for further cross references; and so the search continues until all marginal references on vows are exhausted. A checkup in an exhaustive concordance shows that through the use of these references alone all of the important scriptures on vows have been run down.

The numerically marked references give different translations for the original words and phrases; which oftentimes helps to an understanding of the text. James 2:26 illustrates this. It reads: "For as the body without the spirit is dead, so faith without works is dead also." The marginal rendering, however, clears up the meaning of the word "spirit" when it substitutes therefor the word "breath"; hence reading, "For as the body without the breath is dead, so faith without works is dead also." Many other scriptures have useful marginal translations. (Gen. 1:20, 30; 4:26; Lev. 16:8, 16, 21; Judg. 11:39; Job 9:33; 12:10; 36:6, 15; Pss. 49:15; 55:15; 86:13; Isa. 14:9; Jer. 10:10; Jonah 2:2; Matt. 6:34; 1 Cor. 10:6, 11; Rev. 20:13) Also numerical marginal references sometimes give the meaning of proper names and places. These definitions are helpful, but are not always reliable. Check them with definitions given in the Society's publications.

Another Bible help that is essential to the Theocratic minister is a concordance. Exhaustive concordances, such as Strong's or Young's, are often needed for thorough study of a given subject; however, of great use to Theo-

cratic ministers as they preach this gospel of the Kingdom are the small concordances in the Watchtower Bible editions. A concordance may be used to locate a familiar text, or to gather information on a given subject, to assemble texts not known by the gospel-preacher. For example, a question concerning "Zion" might be raised. Checking under this word in a concordance would give the principal texts relating thereto. It may even be that one wishes to develop a subject, such as "free education". The word "education" does not appear in the Bible, yet if one looks under synonyms for "education" a wealth of material can be gathered. Look up "instruct", "instruction," "taught," "teach," "teacher," "teaching," "study," and similar words. Thus much information can be gathered on "education" even though that word itself does not appear in the Bible; and if one will then look up the words "free" and "freely", he will find texts to develop the thought of "free education".

Another Bible study help from which much information may be obtained is the Bible dictionary. When it deals objectively with such matters as history, nationalities, religious formalisms, animals, vegetation, dress, and such matters, they are reliable and can give much assistance. Bible dictionaries brought forth in former years, such as Brown's and Smith's, stick faithfully to the Bible. However, more recent dictionaries, though based largely on Smith's, lean more to higher criticism, modernism, and evolution, and in collecting material from such Bible helps this material must be eliminated. To illustrate the point, note what three Bible dictionaries say about Genesis, the first book of the Bible.

John Brown's Bible dictionary (12th edition, published in 1844), speaking of the authenticity of Genesis, says: "No history but this affords any probable account of ancient things, and this has concurrent testimony of almost every authentic historian we have." William Smith's unabridged Bible dictionary (1863) says of the book of Genesis: "The great subject of this history is the establishment

of the Theocracy. The book of Genesis then . . . describes the steps which led to the establishment of the Theocracy." But the higher critics of the twentieth century have this to say in ridicule of the Genesis account: "The ultimate sources of Genesis were separate traditions, legends, or even myths, mainly oral rather than written, each having its specific occasion and independent history before being taken in hand, altered and adjusted to a place in a group of more or less closely connected traditions." (Quoted from Funk & Wagnall's *New Standard Bible Dictionary,* 1925 edition) The two older dictionaries show proper respect for the Bible as God's inspired Word, whereas the recently published Bible dictionary treats the divine Record very lightly, even as mythical.

There is one other group of Bible helps to be mentioned, namely, the Watchtower publications. The physical facts prove that Jehovah has used this Society as the publishing organization for his "faithful and wise servant" class. Through this channel he has brought forth "meat in due season" for his earthly servants. Through these Bible helps he has caused his Word to unfold in a clear revelation and enabled his followers to see the physical facts in fulfillment of divine prophecy written thousands of years ago. In the preparation of the Bible study helps issued by the Watchtower, all available other aids to Bible study have been consulted. The Society's publications have gleaned from these other sources the best they have to offer, and in this compiling work Jehovah's spirit has directed those of his "faithful and wise servant" body. Hence, the Watchtower Bible helps are the best available today.

REVIEW: 1. Why are Bible helps needed? 2. How are marginal references of use? 3. Give illustrations showing how texts on a particular subject can be gathered. 4. Explain and illustrate the usefulness of the numerical marginal references. 5. (a) Of what use are Bible concordances? (b) Illustrate. 6. What aid to study do Bible dictionaries offer? 7. (a) Against what must one be on guard as one uses Bible dictionaries, especially the later ones? (b) What illustration of this is given? 8. What are the best Bible helps available today, and why?

Lesson 58

BIBLE DICTIONARIES AS STUDY AIDS

Sometime prior to A.D. 340 Eusebius Pamphili produced his *Onomasticon,* meaning the correct use of names, the name places of the Scriptures. It was about the first systematic effort toward a Bible dictionary. However, it was not until 1722 that a dictionary of the Bible was produced similar to those in use today. It was compiled by Augustin Calmet, a French monk. In 1769 John Brown published his dictionary of the Bible. In 1863 William Smith released his three-volume Bible dictionary. Many others followed after that, but, in the main, Smith's three-volume set provided the basis for them. Few, if any, have surpassed it. The following discussion shows some of the aids they offer to the Theocratic minister.

Many animals and plants are referred to in the Scriptures, yet information as to their habits or growth, destructiveness or usefulness, etc., is seldom presented in the Bible record. One's understanding of the parable of the trees (Judges chapter 9) is increased if he looks up in a Bible dictionary "cedars" or "Lebanon" or "bramble", and the other plants mentioned. The Song of Solomon speaks of the little foxes in the vineyards. All Bible dictionaries agree that the damage they do is extensive, and appreciation of this fact helps in understanding that their destruction is not a violation of the everlasting covenant concerning the sanctity of life.

Oftentimes in Bible usage clothing identifies in some specific sense the wearer. Take, for example, the case of Elijah and Elisha. Though their work was different they had one thing in common: a mantle. The mantle was a sleeveless robe or garment usually made of sheepskin, and tied around the loins so as to give freedom for movement of the arms. Smith's three-volume dictionary adds: "Since the time of Elijah this garb has become the recognized sign of a prophet of Jehovah."

The geographical setting of events is always interesting to know, and often necessary to a full appreciation of a prophetic drama. Mark 3:7, 8 reads: "Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him." The mere naming of these cities and towns means little, but if the names of these various places are looked up in a good Bible dictionary and the maps in its back pages consulted, and it is seen that in those days of slow travel the people came from an area of several thousand square miles, some traveling days to get to Jesus, one really appreciates that many of the common people were anxious to hear the Master.

Referring to the name "Rome" in the various dictionaries, it is interesting to note that certain dictionaries immediately connect the Papacy with that city of persecution of Christians, while others do not. For example, Smith's three-volume dictionary says: "The gardens of Nero in the Vatican, not far from the spot where St. Peter's now stands. Here Christians wrapped in the skins of beasts were torn to pieces by dogs, or, clothed in inflammable robes, were burnt to serve as torches during the midnight games. Others were crucified." From centuries back to the present time the site of the Vatican has been associated with persecutions and inquisitions. Under the heading "Rome" Brown's Bible dictionary reads: "There have been about two hundred and thirty bishops and popes at Rome. Among the first 65 I find nothing remarkably good. Of the last 165 I find not one giving any tolerable evidence of the grace of God in him; but all of them pretenders to the headship of the Christian church, and many of them noted for falsehood, perjury, murder, whoredom, magic, and almost everything horrid." Dictionaries of later date do not speak so plainly concerning Rome.

Sometimes words not appearing in the Bible itself but which are prominent in religion may be listed. "Apocrypha" is in point. Brown's Bible dictionary says: "Few of them [the Apocryphal books] were allowed to be canonical till in the ninth and tenth centuries when the ignorance of the people and the craft of the clergy were so great as to allow anything to pass for divine." Smith's write-up reads at one point: "It was reserved for the age of the Reformation to stamp the word Apocrypha with its present signification."

In using dictionaries one must know wherein they are reliable, and those portions that should be rejected. When they deal objectively with history, races, religious practices, animals, and dress, they are of use. Their geographical locations are not always accurate, neither are the meanings they assign to proper names, and all of them commit gross errors in chronology. The principal thing to guard against, however, is private interpretation and higher criticism. The preface of a dictionary will usually tell one what to expect in its pages. To illustrate, compare the following statements from the prefaces of two works, one much older than the other.

From Davis' Bible dictionary (1924): "The interpretation of Scripture which is frequently involved in the statement of facts will, it is believed, be found to be sober, fair, and just."

From Smith's three-volume set (1863): "It is a dictionary of the Bible, and not of theology. It is intended to elucidate the antiquities, biography, geography, and natural history of the Old Testament, New Testament, and Apocrypha; but not to explain systems of theology, or discuss points of controversial divinity." In the preface of Smith's one-volume work he says: "The simple explanation of this work, unlike the exposition of a commentary, admits no denominational or sectarian coloring, and it is therefore equally valuable to Bible readers of every diversity of belief."

Thus it is seen that the earlier works are usually of more value. Those of later date go astray in a maze of higher criticism, modernism, evolution, religious interpretation, and other like fields of worldly "wisdom" which is foolishness with Jehovah God and those having full faith in his inspired Word, the Bible. Drawing the good from the Bible dictionaries, however, and leaving the chaff behind, one does derive from them considerable knowledge of value.

REVIEW: 1. What facts are given relative to the production of Bible dictionaries? 2. (a) Give some illustrations of your own showing the use of Bible dictionaries with respect to animals. (b) Plants. (c) Clothing. (d) Geography. 3. In what respects are they inaccurate and unreliable? 4. What part of the dictionary gives the key as to what to expect in its pages? 5. By illustration, show how the older ones are more reliable, and more plain-spoken concerning the Roman Catholic Hierarchy.

Lesson 59

BIBLE CONCORDANCES

What is a "concordance"? As applied to the Bible it is "an alphabetical index of words, showing the places in the text of the Bible where each *principal* word may be found, with its immediate context or surrounding words in each place".

The first Bible concordance of a fashion was produced by Anthony of Padua (1195-1231). However, Cardinal Hugo (de Santo Caro), to aid him and his clergy (not the laity) in their Scripture studies, produced the first fairly comprehensive concordance in 1244. He called no fewer than 500 fellow Dominican monks to aid him in compiling this work. His work in Latin was an alphabetical index of all the declinable words in the Latin Vulgate Bible, and has formed the model of all concordances to the Bible since. Inasmuch as at his time there were no divisions of the Bible into verses, it was necessary for him to design a sys-

tem of divisions for reference purposes. These early divisions as a basis were later developed into a final form in 1545 by Robert Stephens, thus completing the establishment of our present system of Bible divisions of chapters and verses.

The first English concordance to the entire Bible was produced in 1550, by John Marbeck. He referred only to chapter divisions, not using verse divisions. Robert Stephens published one in 1555 and made use of chapter and verse division for the first time (the ones he made ten years before). Finally, in the year 1737, Alexander Cruden in London produced quite a comprehensive and accurate concordance to the English *King James Version* of the Bible. Cruden's concordance still is in common use today and employs features which greatly aid in Bible study. Some editions of Cruden's contain a separate concordance on the Apocryphal books. In the latter part of the nineteenth century two excellent exhaustive concordances made their appearance, namely, the *Analytical Concordance to the Bible* by Robert Young of Scotland and in 1890 the *Exhaustive Concordance of the Bible* by James Strong of the United States. These masterful works will each be studied separately in later lessons.

Many other concordances, especially to the *King James Version*, have made their appearance in this country and abroad. However, in 1922 the first concordance to the *American Standard Version* of the Bible was produced by M. C. Hazard. For many centuries the Roman Catholic Hierarchy has discouraged Bible study, but finally, in 1942, had to succumb to the pressure of modern Bible study by authorizing for the first time the publication of a concordance to the *Douay Version*.

There are three primary uses of a Bible concordance. First, a concordance is used as a memory aid to locate a particular known text. This is accomplished through a system of PRINCIPAL WORDS which are listed alphabetically in the concordance. A portion of the context containing the

principal word together with the scripture reference is quoted to aid in determining whether that particular reference is the one desired. To illustrate, in the following scripture the words in italics are principal words, and the text can be located by looking up any of those principal words in the concordance. "This *gospel* of the *kingdom* shall be *preached* in all the *world* for a *witness* unto all *nations;* and then shall the *end come.*"—Matt. 24:14.

The second use of a concordance is the determining of the Scriptural presentation on a subject, with which presentation one has not heretofore been acquainted. For example, the truth-seeker seeing the earth torn by wars longs for peace. He knows men promise it, but they have promised it before. He wants to see what his Bible says concerning peace but does not know where to look. He goes to a concordance and looks up the word "peace". There he finds scriptures which show men cry "Peace, peace; when there is no peace"; that men's ambassadors of peace weep bitterly; that even as they say "Peace and safety" destruction comes. Then he learns that Jehovah is the God of peace, Christ Jesus the Prince of peace, that his followers are kept in perfect peace, that those who love Jehovah's law have great peace, that his followers are commanded to publish peace among men of good-will. By further searching he becomes convinced of man's inability to establish peace, and is comforted by God's purposes to bring it in abundance.

The third use of a concordance is to make a comparative Bible study on some points, especially of doctrinal controversy. As an aid to comparative study of Bible texts to get at the harmony of the teaching of the Scriptures on any one subject, the concordance is invaluable. By its use one may determine for himself which side of a controversy is the Scriptural one. Take as an example the controversial subject of the "soul". What is it? Is it separate from the body? Is it immortal? To learn the Bible's answer the truth-seeker looks up the word "soul" in a concordance.

He learns that man was not *given* a soul at the time of his creation but *became* one, that other creatures are spoken of as souls, and that souls die. He even learns that Christ Jesus 'poured out his soul unto death'. He further learns that no man can deliver his soul from the grave but that Christ Jesus has become a ransom for those that obey. If some of the texts seem to be in contradiction with one another, he can read the context and study all the references in relation with one another and thereby come to the inner agreement existing among all these scriptures. Thus he gets the full, rounded-out and complete teaching of the Bible on the soul, and not the narrow, sectarian view of any denomination on the subject.

REVIEW: 1. What is a Bible concordance? 2. (a) When did the first fairly comprehensive concordance appear? (b) For what did this work provide the basis? 3. (a) What are some of the concordances that appeared in English, and when? (b) What three are of particular value? 4. (a) When was a concordance produced for the *American Standard Version?* (b) For the Catholic *Douay?* 5. What is one primary use of a concordance? Illustrate. 6. What is a second use of a concordance? Illustrate. 7. What is a third use of a concordance? Give an illustration.

Lesson 60

EXHAUSTIVE CONCORDANCES (Part 1)

In the year 1879 Robert Young published his *Analytical Concordance to the Bible*. It was the first exhaustive concordance, being a great advance over the hitherto popular Cruden's concordance. Young's as a truly exhaustive concordance contains 311,000 lines of quotations, listed in a single alphabetical order covering every verse in the *King James Version* Bible. It exceeds Cruden's comprehensive unabridged concordance by 118,000 references. (Young's literal translation of the Bible is also by this same Bible scholar.)

Robert Young gives the purpose of his work as follows: "The present work is . . . designed to lead the simplest reader to a more correct understanding of the common English Bible, *by a reference to the original words* in Hebrew and Greek, *with their varied shades of meaning* . . . The predominating feature of this work is the *Analytical arrangement* of each English word under its own proper original in Hebrew or Greek, with the literal meaning of the same. By this means the reader is enabled to *distinguish things that differ,* which are frequently confounded in the English Bible."

How does Young's concordance supply a lightning reference to all the original Hebrew and Greek words of which a given English word is a translation? In its general alphabetical index, by giving first the English word, and then the Hebrew, Chaldee and Greek words thus translated in English. Under each such original word Young's then lists all texts in which the key English word is translated from that original word. Before each such original word Young's shows its meaning in the original language, often different from the common English translation.

The value of this can easily be illustrated. Suppose one wanted to fix the force of the word "master" in a certain scripture according to its meaning in the original tongue, say, the text at Matthew 23:10, "Be not ye called masters." There are upward of two hundred passages in which the word is found; but one's comparison of these passages would confuse rather than help to analyze and harmonize. Why? Because the *King James Version* translators used this one word "master" to represent five different Hebrew words, six pure Greek words, and one Hebraic-Greek word (*Rabbî*).

Young's, therefore, helps one to analyze the meaning, because the several passages in which the word "master" occurs are grouped respectively under *Adón* meaning "Lord", *Baal* meaning "owner", *despótes* meaning "despot", *didáskalos* meaning "teacher", and so on, down to that par-

ticular word *kathegetés,* meaning "leader", in Matthew 23:10, where it occurs twice. Thus the Bible student is able to avoid the mistake of connecting certain texts just because they contain the same English word. On the other hand, he is now able to relate certain texts because they contain the same word in the original, even though such original word may be translated by different English words in the *King James Version* Bible.

Reversing the process, one can find how many different ways a given original Hebrew or Greek word is translated in the English Bible. Young's concordance furnishes a special Index-Lexicon in the back of the volume both for the Hebrew and for the Greek. The Index-Lexicon contains an alphabetic list of all original words in the Hebrew and Greek Scriptures spelled out in English characters. For an example take the Hebrew word *ruach,* commonly translated "spirit". By what English words other than "spirit" is *ruach* translated? In the Hebrew Index-Lexicon look up the word *ruach,* and note that thereunder it lists different English words, such as "air", "anger," "breath," "mind," "wind," etc. Following each of these words is a small number. All the words listed are used to translate *ruach,* and the number following each shows the number of times each is so used. It is noted that following "spirit" the number 232 appears, and a comparison with the other numbers shows this one to be the largest and hence "spirit" to be the most frequent translation of *ruach.* To find the Scripture texts where *ruach* is translated "spirit", look up the regular alphabetic index under "Spirit". The word *ruach* is also listed in italics, which indicates those words listed thereunder as of the Chaldee (Aramaic) text.

Another feature offered by Young's Analytical Concordance is that it lists the proper name of every person and of every place in the Bible. These words are listed alphabetically in the ordinary concordance along with the other words of the Bible. In this feature Young's partially serves as a Bible dictionary as it gives first the literal meaning

of the name itself, something as to the person and place, and distinguishes persons and places if there be several by the same name. Being a non-Theocratic work, however, the concordance is not always right in its comments. For example, it makes the common error of identifying Jethro as Moses' father-in-law instead of his brother-in-law. (*The Watchtower*, November 15, 1944) Where there are several Bible characters having the same name, Young's groups together all the texts relating to each one individually. As an example, see "Mary".

Young's also gives a separate list of all proper names and a guide to their recognized pronunciation in the English. This pronunciation differs from that given in the body of the concordance, where the pronunciation is given according to the original tongue. For instance, in the body of the concordance the names of two familiar men are hyphenated according to the Hebrew to read "Jō-nadab" and "Jō-nathan". But in the separate list of proper names at the end of the book the names read "Jon'adab" and "Jon'-athan", which latter pronunciations are the ones commonly used.

Two features remain: "Hints and Helps to Bible Interpretation" precedes the general alphabetical concordance and may occasionally give incidental help to the student, but not to make him an "interpreter"; a sketch on "Recent Discoveries in Bible Lands", by Wm. F. Albright, closes the studious work.

REVIEW: 1. (a) In what year did Young's concordance first appear? (b) In general, contrast it with Cruden's. 2. What does Young claim for his concordance? 3. (a) When looking up an English word, how does Young's supply quick reference to all the original words with their literal meanings? (b) Give an illustration in an analytical study of a particular word. 4. (a) What feature does Young's offer for the reverse process where a given Hebrew or Greek word is studied? (b) Give illustrations as to this reverse process. 5. How does Young's serve as a Bible dictionary? 6. Illustrate the provision made in Young's for modern pronunciation of Bible names. 7. What two additional features does Young's offer?

EXHAUSTIVE CONCORDANCES (Part 2)

James Strong was an American Biblical scholar. He edited, in collaboration with McClintock, the well known *Cyclopædia of Biblical, Theological and Ecclesiastical Literature,* continuing the work alone after the death of his co-worker. He climaxed his career with the production of his *Exhaustive Concordance of the Bible.* It was copyrighted in 1890, and the first edition was printed in April of 1894. Four months later he died. His concordance still enjoys much popularity, having undergone its twelfth printing March, 1942. A brief consideration of what Strong's concordance offers in the way of help for the Bible student will make clear the reasons for its popularity.

A reading of the general preface impresses one with the fact that here is a really complete concordance of the *King James Version* of the Bible. It does not stop with the listing of principal words, but the main body of the work runs in such relatively unimportant words as *one, have, no, on,* etc., with their surrounding words. Even that is not exhaustive enough for this work; so it is that on opening the concordance the first listing is noted to be the indefinite article *a.* One is referred to the Appendix, and there is listed, but not partially quoted, every text where the indefinite article *a* appears. Other insignificant words, such as *an, and, it, of,* etc., are likewise treated. Whether one questions the practical usefulness of such completeness or not, it does give assurance that the compilers of this concordance did not rest till every word in the English Bible was listed and exhaustively treated. Later editions carry an Addenda, wherein original oversights are given.

Its completeness is of value in locating a text partially recalled but whose location is not remembered. If just one word of the verse is known, the text can be found under the listing of that word. For example, one may have some

recollection of hearing a clergyman speak of the good being resurrected unto life and the bad having a resurrection of damnation. Why should one be raised to life only to be damned? the person wonders. He wants to examine the text more closely; so, to locate it, he looks up the word "damnation" in Strong's concordance. He finds that the text he has in mind is John 5 : 29, and reads the context.

But his question is not answered. At the end of the partial quotation of the text in the body of the concordance he notices a number in italics, with an asterisk by it. He remembers reading in introductory matter that the asterisk indicates a different rendering of the word by both the British and the American revisers, so he turns to the comparative concordance in Strong's large volume and looks up "damnation". He finds that these revisers (and hence the *American Standard Version* Bible) render it "judgment". That is much clearer, if correct. To check on the original Greek word (italicized numerals indicate a Greek original, whereas the upright or Roman-type numerals refer to the Hebrew and Chaldee Dictionary appearing in the back of Strong's volume) he turns to the Greek Dictionary of the New Testament, toward the back of the book. There he locates the italicized number (*2920*), and finds that the original Greek word translated "damnation" is *krisis,* and is defined as *"decision* (subjective or objective, for or against) ; by extension a *tribunal;* by implication *justice* (specifically divine *law)"*.

The inquiring one is thus assured that the original meaning was not that unjustified ones were to be brought back merely to be damned, but that they would have a judgment-trial, and decide their future status by the course of action they follow in that time of trial. The decision might be for or against (not already fixed as one of damnation), and would be justly arrived at. Furthermore, the searcher notices after this definition of the original Greek word *krisis* a colon and a dash (:-), and following that four words,

namely, accusation, condemnation, damnation, judgment. All four of these words are used at one place or another in the *King James Version* Bible to translate this one Greek word; for that is the indication in Strong's relative to words following the colon and dash in the dictionaries. Thus he sees that at times even the *King James Version* translates it judgment, and he is convinced that the *American Standard Version* has adopted the accurate meaning. If he so desires, he can look up these other three English words (accusation, condemnation, judgment) in the concordance, and by looking up those texts containing them and behind which the same italicized number appears (*2920*) he can note those settings where this same Greek word appears in the original. A thorough analysis can be made.

In the same way any other word in the Bible, whether in the Hebrew or the Greek Scriptures, can be traced right back to its original by use of these numbers and the Hebrew and Greek dictionaries in the back of Strong's concordance. In the foregoing it was shown how the various renderings of the one original-language word could be checked. But it is quite often the case that one English word will be used to translate several different Hebrew or Greek originals. This also can be traced in Strong's work. Look again under "damnation" in the main body of the concordance. There are three different numbers following the quoted text-portions: *2917, 2920, 684*. Both *2917* and *2920* are from the verb *krino,* meaning "to distinguish or to decide mentally or judicially". But the number *684* appears after the phrase from 2 Peter 2:3, "and their damnation slumbereth not." The context shows that the ones here discussed are religious false prophets who deny the Lord and "bring upon themselves swift destruction". Hence "damnation" as here used means something entirely different from a judgment-trial. Why?

Referring to the Greek dictionary, and the italicized number *684,* the "damnation" of 2 Peter 2:3 is found to come from the Greek original *apóleia,* which in turn is de-

rived from the Greek verb *apóllumi*. This verb means "to destroy fully; to perish". What a difference in meaning, then, is the "damnation" appearing at 2 Peter 2:3 and that at John 5:29! Also by this number *684* the student notices an asterisk, indicating a different rendering by both British and American revisers. Checking in the comparative concordance again, he finds that these revisers used the word "destruction" to translate the Greek original *apóleia*. Hence the *American Standard Version* correctly reads: "Their destruction slumbereth not."

There are other aids offered by Strong's concordance, which will become apparent by a study of the prefaces and introductory matter on each separate feature. A few might here be mentioned: As stated, the asterisk indicates a different rendering by both British and American revisers; but if an obelisk (†) appears it means that only the British revisers changed from the King James' rendering; if a double obelisk (‡), only the American revisers made a change. Sometimes no number appears after a citation. If so, it means that the key word of that reference is supplied, not being in the original (in which case it appears in italics in most copies of the *King James Version*); or is merely representative of some inflectional form or peculiar idiom of a Hebrew or Greek term. At the beginning of each of the two dictionaries (Hebrew and Greek) the student will find helpful information as to the use of these features, and also some points on the Hebrew and Greek alphabets that will facilitate use of the dictionaries.

REVIEW: 1. What facts are given as to the production of Strong's concordance? 2. How exhaustive or complete is it? 3. How is its completeness an advantage? 4. Illustrate the use of its comparative concordance. 5. How may one trace a word back to the original language and obtain a definition of that original word? 6. How can one tell whether that original word is translated by other English words? 7. How can one tell whether different original-language words are translated by the same English word? 8. By illustration, show the value of these analytical features. 9. What further information as to Strong's concordance is given?

Lesson 62

WATCHTOWER BIBLE (A.V.) APPENDIX

A reliable Bible appendix is a valuable part of the equipment of a fighting soldier of Jesus Christ. Jehovah has so equipped his servants in the Watchtower edition of the *Authorized Version* (*A.V.*) Bible, otherwise known as the *King James Version*. Its appendix consists of four sections.

The first section, the "Index of Proper Names, Expressions, and Their Meanings", contains a list of 824 of the most important names and expressions in the Bible. The meanings of the names of Bible characters and the places are vital to the understanding of Scriptural prophecies. The marginal references or Bible dictionaries do not always give the correct meanings of Bible names. For example see the marginal reference at 1 Samuel 1:20 and check it with the meaning given to "Samuel" in the appendix. Also compare Bible dictionaries and the appendix as to the meaning of "Zerubbabel".

The second section, a "Concordance of Bible Words and Expressions", is a 59-page concordance of more than 1,800 principal words, and is arranged for the hand-to-hand fighting in the field ready for use at a moment's notice. If this concordance is properly understood and used it will help to meet all emergencies with the point of the "sword", either in offensive or defensive battle, by enabling one to locate the texts pertaining to the issue involved. Only principal words are listed. Some texts are given containing the word and its immediate context, others containing the word are shown by the Bible book, chapter and verse without any context. There is no inflexible rule for determining what words are considered as principal words, but a suggestion is here offered: Keep in mind always that this is a "new world" Theocratic concordance. The principal words are determined by their relationship to the Theocratic New World; words that have to do with Jehovah,

the things he will accomplish, his purposes, his judgments against the enemy or his blessings for his people.

In selecting the scriptures to be listed in this concordance the endeavor was made to show the comparative usages of the various principal words, where such exist. To illustrate, take the word "earth". Under that word Ecclesiastes 1:4, "the earth abideth for ever," is cited. That refers to the literal mundane sphere. Isaiah 65:17, "I create new heavens and a new earth," shows its usage as the rule by the princes under The Theocracy. Isaiah 60:2 is listed: "darkness shall cover the earth." Here the reference to "earth" is to the present rule of imperfect men under demon influence. At back-calls it is often necessary to show the literal and symbolic uses of the same word.

Listed also in the concordance are some Biblical phrases often used by Theocratic ministers. Many scriptures might contain one of the several words of the phrase, but few would use the entire phrase. This greatly narrows the field of texts to be checked and facilitates finding these often-used expressions. Some of them are: "appeal unto Cæsar," "body of Christ," "king of the north," "kingdom of God," "principal of the flock," "second death," and "thousand years".

Then, too, there is a special Theocratic feature of showing such words as "Theocracy", "Vindicator," and "vindication". While these words do not occur in the text of the *King James Version* Bible, this concordance cites other translations that do use them, or shows texts where the original root words are used and from which the word listed in the concordance is drawn. Thus the concordance may properly be called a "new world" Theocratic concordance.

In addition to the above uses, this concordance can serve as source material for many sermons. A glance at the texts partially quoted under a certain word will immediately bring to mind much material that can be presented at once, without spending time in advance preparation. For

instance, a glance at texts quoted under such words as "war", "peace," "sacrifice," "resurrection," "immortality," etc., will be sufficient to give a logical discussion on any one of these subjects without previous preparation. A thorough and comprehensive discourse could be given on "hell". The reference "hell" also shows how the concordance is exhaustive as to certain controversial words and how it even gives the Greek and Hebrew originals.

The third section of the appendix, namely, "God's Word on Vital Subjects," can be very helpful to the minister in his educational work. The first heading is "Ministers of the Gospel", and many potential sermons are here set out for ready use by the minister; in this one division of the "Vital Subjects" there is material for many back-calls. Many questions that arise in gospel-preaching can be answered by use of the texts listed in this section.

The last appended section contains four maps that are of invaluable aid to the Bible student and the Theocratic minister. The first map gives the Biblical record of the division of Palestine among the tribes of Israel after they conquered Canaan. It will be noted that this map differs somewhat from the conventional maps of this period as found in non-Theocratic publications, as, for example, that Simeon's tribal inheritance lies within the territory of Judah. The second map showing the ancient habitable earth enables one to follow the Genesis record of the origin and general location of the early nations. The Eastern Mediterranean area is shown on the third map, which gives the scene of Biblical events during the first century A.D. Here one is able to follow the missionary journeys of the apostles, especially those of Paul. The last map, that of Palestine in the time of Christ, is of real aid in following the events of his great ministry. Here will be noted the four Roman divisions of Palestine at the time of Christ, and their rulers designated.

The Society has made an effort to give the latest, authoritative and most reliable aid to the Theocratic minister

through the Bible appendix. Use it in 'discipling the nations'.

Lesson 63

WATCHTOWER BIBLE (A.S.V.) APPENDIX

Handling aright the word of truth is daily the delight of a faithful minister of God; for by so doing he not only lays up treasures for the new world but also continually refreshes his mind by proving what is the good, acceptable and perfect will of God. Likewise, by gaining such ready knowledge he increases his ability to receive God's spirit or active force. He is thereby strengthened for daily combat in the warfare against the demons. To these ends the appendix to the Watchtower Bible (*A.S.V.*), as an added instrument, affords valuable assistance.—2 Tim. 2:15; Matt. 6:20; Rom. 12:2.

The appendix consists chiefly of a concordance of more than 3,000 entries. In the one alphabetical listing is found a concordance of "Bible Words, Names, and Expressions" as found in the *American Standard Version* of the Scriptures. On the concluding page of this concordance, page 95, is found a chart of the abbreviations of the names of the books of the Bible from which references are made in this concordance. The final feature of the appendix is a series of four maps that are worthy of frequent consultation in associating Bible places and locations.

The concordance itself offers so many items of vital import to the minister that only a few can be referred to herein. Be trained now in the use of these offered features, that God's Word will be quick, powerful and sharp in your wielding. Several hundred Bible names of persons and places have been incorporated, giving the meaning of the proper name itself with a number of outstanding references listed, others partially cited. For example, "Jonadab." The concordance gives the meaning as "Jah is liberal", together with four references as to where "Jonadab" is found in the *American Standard Version*. Further example, an excellent study is offered in the names of the months of the Jewish calendar. All this is found under the principal word "Months", on page 50 of the concordance, giving there the names of the twelve official Jewish months. One is then referred for further information to the listings under each of the twelve names, whether the particular name of the month appears in the Bible or not. As, for example, the month "Ab", under which word the concordance offers the following: "The season of fruit. Fifth month of the Jewish sacred year, corresponding with July-August. The name of this month does not appear in the Bible, it being designated merely by the expression 'fifth month'. See 2 Ki. 25 : 8; Ezr. 7 : 9;" etc.

The crowning study in proper names is that offered with reference to the glorious name "Jehovah". As to the meaning of the word "Jehovah" this Watchtower concordance says: "He will become whatsoever he may, will or can become; the Becoming One; meaning his purpose toward his creatures." Then follows a choice selection of 74 references and citations (out of a possible 6,600 in the *American Standard Version*) covering every manner of use of this majestic name.

Under the word "money" the concordance gives a complete chart of the many monetary units mentioned in the Scriptures, together with the approximate modern equivalents in British and American money. The concordance also

renders a service as to various weights and measures, giving their modern equivalents. See "bushel", "gerah," "cubit," "furlong," etc.

In the field of Bible expressions the concordance endeavors to give ready aid to the Theocratic minister. Common Bible expressions similar to the following are listed, together with their partial scriptural citations and references: "Beggarly Rudiments," "City of Refuge," End of the World," "Familiar Spirits," "Know that I am Jehovah," "Kingdom of God," etc. Also, such Theocratically important terms as "vindicator", "vindication," and "Theocracy" are listed and information given thereon.

As for the general listing of principal words other than proper names and expressions, the Theocratic minister will find a wide range of key words most frequently used in the gospel-preaching work. Words included in the usable vocabulary of the gospel-preacher with reference to Jehovah's purposes and His righteous new world are the ones that are considered as "principal", worthy of treatment in this condensed concordance. Examples of such principal words are "peace", "prayer," "salvation," "spirit," "truth," "wisdom," "work," and a host of others.

Great care was taken in selecting the partial citations and the additional references of scriptures that give comparative uses of the key word under consideration. Only those scriptures that are most pointed in their use of the principal word are listed, that proper aid will be rendered in the educational program now in progress. Furthermore, the comparative feature of the citations enables one to give an authoritative impromptu talk on almost any given Biblical subject or doctrine. Very often in the house-to-house ministry as well as on back-call book studies questions are propounded by those seeking knowledge of God's purposes. By means of this concordance the light of truth can be quickly focused on the question for a satisfying Biblical reply.

Take, for illustration, the subject of "spirit", which frequently arises. The concordance offers a complete Scrip-

tural study of the subject, giving the comparative uses of the word "spirit". In the forty-two citations and references given one will find scriptures which refer to the following six comparative uses of this word: in the sense referring to Jehovah himself, to Christ Jesus, to angels, to life force or breath of life, to God's active force, and to mental disposition or attitude. Likewise timely impromptu expositions can be given at short notice on subjects such as "kingdom", "peace," and "prayer" by simply using the various scriptures as cited in the concordance. The alert minister becomes skillful in the daily use of the comparative-study feature of this unique concordance.

In the regular feeding on the daily text and comment, as offered in the Society's annual *Yearbook*, the minister of Jehovah will find it profitable to probe deeper on the text for the day. It may very well be that one does not have the time to look up previous issues of *The Watchtower* for the fuller discussion of the text under consideration. However, by the use of the *American Standard Version* concordance in connection with the daily text much corroborative information can be found to the general enlightenment of the individual.

Take, for example, the text for April 14, 1945: "Not by might, nor by power, but by my spirit, saith Jehovah of hosts." (Zech. 4:6, *Am. Stan. Ver.*) By resorting to the concordance in the back of this Bible look up additional scriptural counsel under the principal words *might, power,* and *spirit*. One will be delighted with the rich collateral information he will quickly glean in this manner. He will learn therefrom that Jehovah will grant His spirit of counsel and *might* upon his chosen servant Christ Jesus; and that all his servants go forth in the strength of God's *might*. Also, that God will demonstrate to Satan His great *power;* that the Almighty is excellent in *power;* and that God giveth *power* to the faint. Under the word *spirit* it will be learned that in the sense of His active force the *spirit* of Jehovah spoke by David; that the *spirit* of Jehovah is

upon His anointed; and that in the last days he pours forth of his *spirit* upon all faithful flesh. Thus is collected further information as to the fact that not by might nor by power but by God's spirit or active force will Jehovah's witnesses perform exploits in the last days.—Dan. 11:32.

The wise and faithful servant of the Lord daily delights to study Jehovah's law and His purposes, that he may safeguard his glorious treasure of service.—2 Cor. 4:7.

REVIEW: 1. Toward what general ends does the *American Standard Version* appendix assist? 2. What is contained in the appendix? 3. (a) Illustrate the use of the concordance as to proper names. (b) Jewish months. (c) Monies. (d) Weights. (e) Measures. 4. What are considered "principal words"? 5. Illustrate how comparative study of a word can be made through this concordance. 6. Illustrate how a "daily text" can be enlarged upon.

Lesson 64

THE USE OF WATCHTOWER BIBLE HELPS

"The path of the righteous is as the dawning light, that shineth more and more unto the perfect day." (Prov. 4:18, *Am. Stan. Ver.*) Psalm 119:105 identifies the path-lighting rays: "Thy word is a lamp unto my feet, and a light unto my path." How is it that God's Word, the writing of which was completed at the end of the first century A.D., shines "more and more"? Certainly not by additions being made to it. (Rev. 22:18) The increased shining, then, must be due to clearer understanding of Holy Writ. It is even so. With the dawning of the "day of Jehovah" and the appearing of the Morning Star, Christ Jesus, at the temple, the Bible prophecies began to unfold, and now the truth-light is as a glorious flood.—2 Pet. 1:19.

What is the channel used to beam forth the ever-increasing light? When on earth Christ Jesus foretold the raising up of a "faithful and wise servant" in the "last days". Through this servant class "meat in due season" was to be dispensed. The physical facts have come to pass in fulfillment of this prophecy, and they reveal the light-channel

to be the Watchtower Society. This Society is the only organization heralding earth-wide the enlightening announcement that the Kingdom is at hand, is here. To spread the gospel tidings millions of books and booklets and magazines have been published and distributed, with the stream of literature still flowing strong.

The Watchtower Bible helps are the best of all Bible study aids. The reason is that they are divorced from all religion and stick scrupulously to the Bible and let it interpret itself. As one placed on a watchtower, the "faithful and wise servant" watches for the flashes of light from Jehovah's King at the temple and is quick to reflect the light as spiritual "meat in due season" to others. This servant class notes how Jehovah interprets His own prophecies by bringing to pass events in fulfillment of them. Those comprising this class are not bound by religious creeds or preconceived ideas that shut out from their minds the new and seasonable light or that cause their minds to balk at the spirit's leading. Hence the Bible helps prepared by the Watchtower Society are not creed-bound or religious, but are Scriptural. They are dedicated to Jehovah God and his kingdom under Christ, and hence are to God's glory and the advancement of his Kingdom interests. They are Theocratic. All this places them in the category of the most urgent and timely helps for the education and enlightenment of the people in the essentials for life everlasting.

The Watchtower publications that may be classed exclusively as Bible helps are in the form of books and booklets and the *Watchtower* magazine. At times these works concern themselves with particular subjects, bringing together within a few pages scattered scriptures that bear upon the topic; then some of the publications run in commentary fashion through a certain portion of the Bible, taking the verses consecutively. Thus it is that the entire prophecy of Revelation is discussed verse by verse in two bound volumes, entitled *Light;* three volumes of *Vindication* similarly treat all forty-eight chapters of

Ezekiel's prophecy; *Preparation* is a bound book embracing a chapter-by-chapter, verse-by-verse explanation of the prophecy of Zechariah; *Preservation* unravels the complete Bible books of Ruth and Esther. *The New World* borders on this style of treatment relative to the book of Job, though not to the same exhaustive extent as is followed in the foregoing volumes on those other Bible books.

In contrasting arrangement, some of the bound volumes draw together scattered scriptures and weave them into a whole that thoroughly covers a given subject. *"The Kingdom Is at Hand"* is a bound book following this style, bringing together within its covers an absorbing and complete treatment of that vital theme. Others, like *Children,* discuss a variety of subjects, developing one in each chapter. The booklets invariably develop a topic or theme rather than a verse-by-verse consideration of large portions of the Bible. To a limited extent, however, the latter arrangement may be employed, as in the consideration of some parable. Many of the booklets treat doctrinal questions; others are more general in their scope, discussing trends of events in the world as they relate to Bible prophecy. But regardless of the style of treatment, all of the Watchtower Bible helps are designed for consecutive reading and the giving of a rounded-out picture of the matter under consideration. Notwithstanding, they are also invaluable as reference works.

The latter being true, the problem arises as to how to tap these sources of help for specific information on a point in question. Suppose the broad subject of religion is to be discussed. The searcher can go to the subject index that appears in the back of most of the bound books and look up "religion". Several listings may appear under this heading, and a brief phrase gives the key to the aspect treated. His reading these references will doubtless bring to mind synonyms or related words, which can also be looked up in the index. The December 15 *Watchtower* contains a list of titles of all articles that appear during the year.

The term "religion" may have occurred in some of those titles (or synonyms for it, such as "demonism" or "witchcraft"). The booklets carry a brief table of contents, and the later bound books also include this feature. Check here too.

To make the illustration more concrete, note the term "religion" in the subject index of *"The Kingdom Is at Hand"*. The itemized listing under that heading shows references on religion's adulterousness, opposition to God's kingdom, ensnarement of Israelites, organization, failure to be true worship, destruction by political and commercial allies, and her postwar elevation. Also references point to the remnant's cleansing from it, the Elijah work against it, and Moses' warning against it. The December 15, 1944, *Watchtower* subject index for that year shows two articles with the word "religion" in the title, and another uses the related term "witchcraft". A booklet issued in 1944 is entitled "Religion Reaps the Whirlwind", and there is even a bound book called "Religion".

But it may be that the searcher is not so interested in running down every bit of information on a subject; rather he has in mind a scripture on which he desires further light. For instance, the one at James 1:27 concerning "pure religion". In view of what the searcher knows of religion's history and modern record, and Bible testimony upon the subject, he doesn't see how religion of any kind can be pure. If all *subject*-index leads were run down he would doubtless arrive at the right explanation; but there is a better way. The later bound books and *Watchtower* magazines (December 15 issues) contain, in addition to a subject index, a *scripture* index, which lists all the texts cited or quoted in that particular publication and gives the page number. Hence, if the one puzzled over James 1:27 opens to the scripture index of *"The Truth Shall Make You Free"* he will be referred to pages 87 and 88, and there find that text properly rendered by a different Bible version. He will also read a scholarly discussion of the Greek

original that the *King James Version* erroneously tranlates "religion". Even a discussion of the origin of the word "religion" itself is presented. These scripture indexes, then, are an invaluable aid in searching out information.

All this, then, adds to the usefulness of the Watchtower Bible helps. For the Kingdom publisher they are indispensable, both as consecutive reading immediately after their release and as reference works. They give one the 'mind of the Lord' on matters, and thus arm the student against higher criticism or other religious follies often found in non-Theocratic Bible helps.

REVIEW: 1. How is it that the path of Christians becomes brighter and brighter? 2. What is the channel used to beam forth the ever-increasing light? 3. Why are the Watchtower Bible helps the best, and the most urgent and timely for study? 4. What two general styles of arrangement are used by the Watchtower publications? 5. What twofold purpose do they serve? 6. (a) How can one glean information from their pages on a given subject? (b) Illustrate. 7. (a) If it is a specific scripture text that is in question, how can one seek out information on it from the later publications? (b) Illustrate.

BIBLE TRANSLATIONS

To most English-speaking people The Bible is the *King James* or *Authorized Version*. Many are not aware of the existence of scores of other translations, and some do not seem to realize that the *King James Version* itself is but a translation. The Bible was first written principally in Hebrew and Greek, and the Hebrew and Greek of the Bible are not languages now used in everyday life in any part of the world. Hence all Bibles in general use are translations. But even those of English-speaking nations that realize this still religiously cling to the *King James Version* and view with distrust any other version. There are many reasons, good reasons, for different Bible translations. Careful study of this section will make clear some of these reasons. Also, information is presented as to many of the translations in current use, and brief mention made of their merits and demerits.

Lesson 65

REASONS FOR DIFFERENT BIBLE TRANSLATIONS

Let! Restrain! Today these words have opposite meanings. We usually understand *let* to mean permit or allow, but centuries ago it also meant to restrain. That is why the *King James* or *Authorized Version* at 2 Thessalonians 2:7 says, "He who now letteth," and the *American Standard Version* says, "one that restraineth now," and *The Emphatic Diaglott*, "the one restraining for the present." When the *King James Version* was made, *let* meant restrain; therefore it was a good and accurate translation. But now *let* means just the opposite; so a change is necessary to bring out the correct meaning today.

Another instance is the last part of Isaiah 35:8. The *King James Version* says, "Fools shall not err therein." Today that conveys a meaning entirely different from what

it conveyed to readers of this version when it was first published, over three hundred years ago. A reference to a dictionary will show that the archaic meaning of the word *err* was wander, and that the word *therein* used to mean "into that place"; hence, in modern English one gets, "Fools shall not wander into that place"; and that is just what this scripture means and just what the words "Fools shall not err therein" meant to the readers of the English Bible centuries ago. This constant change of language with the passing of time is only one of the reasons for different Bible translations.

Another reason for different Bible translations is the difference in the texts from which the translations are made or a difference in the reading of the texts. The ancient manuscripts ran the words together without any spaces between them. Sometimes the spaces may be put in a different place, and thereby the text may have a somewhat different meaning, as in Psalm 73:10. The usual word division of this text gives its last part the meaning of "And waters of fulness are drawn off for them." By dividing the letters differently it may be given the meaning of "And find no fault in them".—*Smith-Goodspeed* translation.

A different vowel: The old Hebrew manuscripts were written without vowels. By supplying different vowels for the same consonants different words could be formed. For example, Genesis 47:31. The Hebrew with the vowels usually considered to belong to the consonants of that verse says, "And Israel bowed himself upon the bed's head." (*A.V.*) The word for *bed* here is MiTTaH. The same consonants with different vowels mean "staff", MaTTeH. Paul read it this way, as shown by his quotation of it, "Upon the top of his staff."—Heb. 11:21.

A different consonant: ת (th) instead of ה (h) at Psalm 49:13 changes "their followers" (*Roth.* Bible) to "their future" (*Roth. Psalms*). Substituting ר (R) for ד (K) in Psalm 76:10, "shalt thou restrain" (*A.V.*) becomes "will keep festival to thee".—*Roth. Psalms.*

One letter less: With one letter less "a thousand hills" of Psalm 50:10 becomes 'God's hills'.—*A.V.; Roth. Pss.,* footnote.

Different punctuation: By using a period instead of a comma, Judges 11:39, 40, "And it was a custom in Israel, *that* the daughters of Israel went," becomes "And it was a statute in Israel. The daughters of Israel went".—*The Watchtower* of 1942, p. 380.

Different words altogether: At Job 32:3 the word God occurs in the older Hebrew MSS., but was changed later to *Job,* and so appears in later Hebrew MSS.—See *The New World,* p. 274, and footnote in Rotherham's translation.

In the Greek text also a difference of one letter may make quite a difference in the meaning. This is shown at Luke 2:14. *The Emphatic Diaglott* has

ἐν	ἀνθρώποις	εὐδοκία
among	men	good will

Manuscripts of the fourth (Vatican and Sinaitic), fifth (Alexandrine) and sixth (Bezae Cantabrigienses) centuries read,

ἐν	ἀνθρώποις	εὐδοκίας
among	men	of good will

Just the addition of the ς at the end makes it *of* good-will, which the Lord, through His channel *The Watchtower,* has shown to be the correct reading.

Sometimes a completely different word appears in different manuscripts, as at James 2:20 in the expression "faith without works is dead". The word *dead* (Greek: νεκρά) is found in the Sinaitic MS. (manuscript), the Alexandrine MS., most of the MSS. which contain the Byzantine recension, the standard Roman Catholic edition of the *Vulgate,* and in most of the Syriac Versions. Instead of the word *dead,* the word *unproductive* (Greek: ἀργή) is found in the Vatican MS., the Ephraemi MS., and a few others, and the older copies of the Latin *Vulgate.*

Different punctuation of the Greek text may change the meaning of a text. For example, Luke 23:43, "Verily I say unto thee, To day shalt thou be with me in paradise." (*A.V.*) "Verily I say unto thee this day: With me shalt thou be in Paradise."—*Rotherham; Lamsa.*

Sometimes a word in the Hebrew or Greek text may have more than one meaning, just as one word in English may have several meanings; for example, the word *bow* in the sentence "He made a bow" may mean a bending of the head or body, a weapon for driving arrows, or a knot with a loop or loops.

The one Hebrew word at Psalm 102:23, 'iNNaH, may mean either "he weakened" or "he answered". (*A.V.; Roth. Pss.,* footnote) In Greek also there are words which may have more than one meaning, as the conjunction *kai* (και), which may mean *and* as in Matthew 1:2, "Judas *and* his brethren"; *yet,* as in John 16:32, "*yet* I am not alone"; *but,* as at Luke 2:51, "*but* his mother kept all these sayings in her heart"; *indeed,* as at 2 Corinthians 11:1, "and *indeed* bear with me"; *very,* as at Matthew 10:30, "the *very* hairs of your head are all numbered." At times *kai* may also mean *verily, really, in fact, yea, certainly.*

But translating is not merely the translation of *words;* it is the transferring of *thought* from one language into another. It is necessary that a translator understand what the original says. This knowledge has not always been had. The kind of Greek in which the Greek Scriptures were written began to be studied about three hundred years ago. Little progress was made in this regard until a little over a hundred years ago. The discovery and study of Greek papyri of the first few centuries before and after Christ have cleared up many points of grammar and vocabulary in the language of the Greek Scriptures. These discoveries were made in the early part of the twentieth century. This fresh knowledge made necessary new translations.

Even with all this additional information on the original languages of the Scriptures, different translators have dif-

ferent styles of translating and different motives in translating. Styles of translating range all the way from literal word-for-word translations, as the interlinear in *The Emphatic Diaglott*, to free translations, such as the *Goodspeed* translation. The belief of the translator may give a certain bias to his translation.

With such a variety of actual and possible translations, how is the Theocratic minister to know which gives the correct meaning as God purposes His people shall understand it? Only by giving heed to the channel the Lord is pleased to use in communicating the unfolding of His purposes and the fulfillment of His prophecies, the publications of the Watchtower Society.

REVIEW: 1. How does the passing of time make new Bible translations necessary? 2. In translating from different Hebrew manuscripts, how is the translation affected (illustrate in each of the following) (a) by different word division? (b) By different vowels? (c) By different consonants? (d) By one letter? (e) By different punctuation? (f) By a wholly different word? 3. In a similar sense, how do differences in Greek manuscripts affect translations? 4. How does the fact that the same word in the original may have more than one meaning affect the translation? 5. What other reasons are there for different translations? 6. How can the Kingdom publisher know which translation of a particular text is right?

Lesson 66

OLDER BIBLE TRANSLATIONS IN CURRENT USE

This lesson concerns itself with translations made prior to the twentieth century and now in use. The popular *King James Version* (1611) is still the most widely used Bible version. It has many virtues: It is a revision of the former translations; it was executed by a committee representing more than one sect; it was compared with the original languages; it has beauty of language; and it is accepted by the majority of English-speaking people.

At the present time it has a drawback which it did not have originally, in that some of the words used in it are

now unintelligible, as *wot* for *know;* or different in meaning today, as *prevent* for *precede.* Its style of translating is rather literal than free, which is an advantage for analytical study but a drawback for straight reading. No doubt the translators were hindered in their translating by the king's instruction to keep ecclesiastical words such as *bishop, deacon,* etc. The text from which the *King James Version* was made was the Masoretic Hebrew, and the Greek text represented largely the Ecclesiastical or Byzantine Recension. Another fault of the *Authorized Version* is the unnecessary number of words used to translate the same original word in different places.

Douay Version. This version, translated by Gregory Martin (a Roman Catholic priest who later became a Jesuit) and four other Roman Catholic scholars from the English College at Douay, Belgium, was not made from the original languages, but from the Roman Catholic Version known as the *Vulgate.* The translation is rather literal and originally contained so many unintelligible Latin words that the ordinary English reader would have to go to the priest for an explanation. Though it was all complete in 1582, it was not published until 1609. This version was revised in 1750 by Bishop Richard Challoner and Francis Blyth. This *Challoner-Douay Version* was made the approved English version for Catholics in America in 1810. It is accepted by English-speaking Catholics. A recent revision has been made of the Greek Scriptures portion of the *Challoner-Douay Version.* (See the next lesson.)

Charles Thomson (1729-1824), secretary of the Continental Congress and the first secretary of the Congress of the United States, translated the entire Bible from the Greek, which was published in Philadelphia in 1808. A new edition of it was published in England by S. F. Pells in 1907.

The Greek *Septuagint,* from which Thomson put in English the pre-Christian Scriptures, was translated from the Hebrew during the second and third centuries before Christ. Some parts of it are translated literally from He-

brew into Greek and some parts are rather freely translated. Certain parts of the Hebrew text are entirely omitted: the *Septuagint* omitted one-sixth of the book of Job. This missing portion was translated into Greek rather freely by Theodotion (A.D. 180-182) and is usually included in the later copies of the *Septuagint*. The *Septuagint* translation of Daniel is so poor that it is usually replaced by Theodotion's revision of it according to the Hebrew. Throughout the *Septuagint* the word *Lord* is used instead of *Jehovah*.

George R. Noyes (1798-1868), a Unitarian preacher, was regarded as one of the best Hebrew and Greek scholars in the United States in his time. Between 1827 and his death he translated Job, Psalms, the Prophets, Proverbs, Ecclesiastes and Canticles from the Hebrew, and the Greek Scriptures from the Greek text of Tischendorf. In 1838 he revised his translation of Job, which is quoted in *The New World*. For *Jehovah*, he sometimes uses *Jehovah*, but often he uses Lord and God.

In 1844, S. Bagster and Sons published Sir Lancelot Charles Lee Brenton's translation of the *Septuagint* into English.

James Murdock translated into English the Syriac Version of the Greek Scriptures, which was published in New York in 1851. For all except John 7:53 to 8:11; Luke 22:17, 18; 2 Peter; 1 John 5:7; 2 John; 3 John; Jude; and Revelation, Murdock used the *Peshitta* Syriac Version, which in turn is a revision made A.D. 411 of the Old Syriac Version. The Greek text used for this revision was apparently an early form of the Byzantine family. In some places the *Peshitta* is somewhat free, at times being almost a paraphrase. The original Syriac translation, of which the *Peshitta* is a revision, was made sometime before A.D. 170. Murdock translated Revelation from the *Harclean* Syriac Version, which is a very literal revision made in 616 of the *Philoxenian* Syriac Version made in 508. For 2 Peter, 2 John, 3 John, and Jude, Murdock used either the *Harclean* or the *Philoxenian* Version. Luke 22:17, 18;

John 7 : 53 to 8 : 11 ; and 1 John 5 : 7 first appear in Syriac in a manuscript written in Mount Lebanon in 1626.

Isaac Leeser (1806-1868), a Jewish rabbi of Philadelphia, revised the *King James Version* of the Hebrew Scriptures according to the Masoretic Hebrew text and published his revision in 1853. It was the accepted English version of the Scriptures in the synagogues and homes of the Jews in the United States for more than fifty years. It is more literal than free.

Robert Young (1822-1888), compiler of the *Analytical Concordance to the Bible,* translated the whole Bible from the Masoretic Hebrew text and the same Greek text used for the *Authorized Version* of 1611, and published his translation in 1862. He later revised and republished it. He always uses the name *Jehovah* wherever it appears in the original. Though his translation is not as literal as an interlineary one would be, it is perhaps the most literal translation of the whole Bible into English. It is the only translation of the Bible in English that translates the Hebrew verb forms uniformly according to the Hebrew idiom. It is a valuable aid to analytical study of the Bible.

Benjamin Wilson, a Christadelphian, published a translation of the Greek Scriptures in 1864, in New York, and designated his work *The Emphatic Diaglott.* It has so many features of great value, such as a Greek text with an interlinear word-for-word translation in one column and an emphatic English translation in another, that a detailed consideration of its uses in analytical study is undertaken in Lessons 68 and 69.

In 1870 a British revision committee began to revise the *King James Version.* An American revision committee began co-operating two years later. The revision of the Greek Scriptures was completed and published in 1881 ; the Hebrew Scriptures were completed four years later ; and the complete Bible was published in 1885. In addition to changes in typographical style, the *Revised Version* replaced old-fashioned words that could not be easily understood and

words that had changed their meaning. For the Hebrew Scriptures the usual Hebrew text was used slightly revised by means of the *Septuagint,* the Syriac and the Latin *Vulgate.* For the Greek Scriptures an entirely new text was used, differing greatly from the text used in the *King James Version.* Two or three changes were made per verse of the Greek Scriptures. The *Revised Version* uses the name *Jehovah* very little more than the *King James Version* does. The *Revised Version* uses *sheol* twenty-nine times. Like the *King James Version,* it is a literal translation and retains the same style of English.

REVIEW: 1. What are the merits and demerits of the *King James* or *Authorized Version?* 2. Relate the history of the *Douay Version.* 3. Who was Thomson, and what did he have to do with Bible translation? 4. What did Noyes translate? 5. What work of translating did Brenton do? 6. (a) What Syriac Version did Murdock translate? (b) What sort of translation is it? 7. What did Leeser accomplish in the field of Bible translation? 8. What are the outstanding features of Young's translation? 9. What brief mention is made of *The Emphatic Diaglott?* 10. What is the history and merit of the *English Revised Version?*

Lesson 67

BIBLE TRANSLATIONS OF THE TWENTIETH CENTURY

The original text of the Bible is inspired. The translations of it are not. For that reason no translation can be entirely satisfactory. Translations of the Bible or portions thereof continue to be made and published.

When the *English Revised Version* was published, in 1885, the American Revision Committee continued its work of revision, and also further improved the Hebrew and Greek text used. The American committee, which began its work in 1872, was made up of scholars representing many denominations. The American committee had agreed not to publish a separate edition until after 1899; so the *American Standard Version* was not published until 1901. Its features and uses are worthy of more detailed consideration, and this will be taken up in Lessons 70 and 71.

In 1902 Joseph Bryant Rotherham published *The Emphasized Bible,* a rather literal translation of the revised Masoretic text edited by Dr. Ginsburg and the Greek text edited by Westcott and Hort. Instead of *Jehovah,* it uses the spelling *Yahweh,* which more nearly represents the Hebrew pronunciation of it. But, whatever be the technically correct Hebrew pronunciation, the popular Anglicized pronunciation is *Jehovah.* Later, Rotherham revised his translation of the Psalms and wrote comments thereon, but died before he could publish them. They were published by his son in 1911 under the title of *Studies in the Psalms.* This is a very careful, idiomatic literal translation. His son always uses the word *Jehovah* in this translation.

The Twentieth Century New Testament was first published in a "Tentative Edition" in three parts (1898, 1900, 1901). Then it was revised and published in one volume (1904). This translation of Westcott and Hort's Greek text into dignified, modern English was made by a group of about twenty scholars (at least one of whom was a woman) from different denominations. As is true of all free translations, the passages correctly translated are excellent, whereas the others are unfortunate.

In 1917 the Jewish Publication Society of America published in Philadelphia *The Holy Scriptures According to the Masoretic Text, A New Translation.* This translation was produced by seven Jewish scholars, and it is sometimes called the *Margolis Version* because Max L. Margolis was the editor-in-chief of the work. The seven scholars worked on it from 1908 to 1915. It is based on Baer's edition of the Masoretic Hebrew text, with slight variations. Ancient and modern Jewish and non-Jewish versions were consulted (from the *Septuagint* to the *American Standard Version*), also Jewish and non-Jewish commentaries (from the Talmud on). It is literal and, as it says in its preface, it "presents many passages from the Jewish traditional point of view".

Richard Francis Weymouth, a Baptist, finished a translation of the Greek Scriptures in 1900. The text he used was his own *Resultant Greek Testament,* which gives the readings accepted by the majority of the following editors: Stephens, Lachmann, Tregelles, Lightfoot, Alford, B. Weiss, Westcott and Hort, and the text of the Revision Committee published in 1881. Having finished his translation so early he could not have had the full benefit of the advances in the understanding of the Greek spoken in the days of the apostles. Weymouth's translation was revised by Ernest Hampden-Cook and by one of Weymouth's sons and published in London in 1902. A second revised edition and a third revised edition were published. Then it was revised again: this time by the previous two revisers and A. J. D. Farrer, H. T. Andrews and S. W. Green. This fourth edition was published in 1924. Once more it was revised by the original two revisers and James Alexander Robertson. This fifth edition, published in 1929, is the one generally quoted in the Society's publications.

This translation attempts to present the Greek Scriptures in an English that sounds as natural to our ears today as the original Greek Scriptures sounded to the Greek-speaking people of the apostles' day. While the language is modern, it is not colloquial. It is therefore more conservative than the language of *The Twentieth Century New Testament.* Both are free translations.

James Moffatt, a Scotsman, in 1913 published his translation of von Soden's text of the Greek Scriptures. He published his translation of the Hebrew Scriptures in 1924. In 1935 he published his revised translation of the whole Bible under the title of *A New Translation of the Bible.* Concerning his use of the Masoretic text Moffatt says in his introduction: "Since nearly every page contains some emendation of the traditional text in the interests of accuracy and point, it has been impossible to annotate them." Moffatt's translation is a free translation in beautiful modern colloquial English. In the Greek Scriptures he makes

use of the advances in the knowledge of the Greek of the apostles' day.

The above-mentioned modern English translations have all been in British English. In 1923, in Chicago, the Greek Scriptures were published in everyday modern American English under the title of *The New Testament, An American Translation.* It was translated from the Westcott and Hort Greek text by Edgar Johnson Goodspeed. The translation is free. Even in prayer he uses "you" instead of "thou". Unfortunately he sometimes uses the word *religious* and thus gives the passage an improper twist. In 1927 the American translation of the Hebrew Scriptures was published under the title of *The Old Testament, An American Translation.* The translation was divided among Alexander R. Gordon, Theophile J. Meek, Leroy Waterman, and J. M. Powis Smith, the last-mentioned being also the editor of the whole work. In 1931 the Hebrew and Greek Scriptures were published in a single volume. The translation of the Hebrew Scriptures was revised, and in 1935 the whole Bible was published under the title of *The Complete Bible, An American Translation,* and it is this work that is referred to when the Society's publications cite *Smith-Goodspeed* after a Scripture citation. It is a free translation in modern American English. The word *Jehovah* is not used, but, instead, the words Yahweh, Lord, and God.

The Holy Scriptures, Revised in Accordance with Jewish Tradition and Modern Biblical Scholarship, is a Jewish revision of the *Authorized Version* of the Hebrew Scriptures by Alexander Harkavy, published in 1936 in New York by the Hebrew Publishing Company. It is a literal translation. *Jehovah* is rendered "Lord", "Jehovah," and "God".

The Greek Scriptures of the *Challoner-Douay Version* have recently been revised by some Roman Catholic scholars, at least four of whom were Jesuits. The reason they give for this revision is that the former edition had become obsolete in many respects. This latest revision was

published in 1941. In it John 2:4 is translated, "and Jesus said to her, 'What wouldst thou have me do, woman?'"; the *Challoner-Douay* says, "And Jesus saith to her: 'Woman, what is that to me and to thee?'" Thus the recent revision makes Jesus appear subject to Mary. (*Goodspeed* gives Jesus' response as "Do not try to direct me".)

The majority of those the Lord commissions us to disciple are not acquainted with the Scriptures, and religion has made them suspicious of any Bible translation that differs from their own. If they are Protestant they rely on the *Authorized Version;* if Catholic, the *Douay Version;* if Jews, the *Leeser, Margolis,* or *Harkavy.* The majority of English-speaking people who have Bibles, however, have the *Authorized Version;* so that is the one used in the Society's publications, unless otherwise indicated.

REVIEW: 1. What led up to the production of the *American Standard Version?* and when was it published? 2. Discuss Rotherham's activities in Bible translating. 3. When and by whom was *The Twentieth Century New Testament* translated? 4. What is the *Margolis Version?* 5. What are the advantages and disadvantages of Weymouth's translation? 6. What information is given concerning Moffatt's translation? 7. What translations in American English are discussed? 8. What is the *Harkavy Version?* 9. (a) What recent work has been produced by Catholic scholars? (b) What illustration shows it is not reliable?

Lesson 68

FEATURES OF "THE EMPHATIC DIAGLOTT"

One of the three Scripture editions published by the Watchtower Society is *The Emphatic Diaglott.* The arrangement of this work and the avenues for critical study which it opens to the Bible student make it a most valuable translation of the Greek Scriptures available for analytical study. *The Emphatic Diaglott* was prepared by Benjamin Wilson, and published by Fowler & Wells Co., New York city, in 1864. His work was used more extensively by Jehovah's witnesses than by any other group, and in

course of time the copyright and plates and publication rights were bought from Fowler & Wells Co. and presented to the Society, and today *The Emphatic Diaglott* is published exclusively by its owners, the Watch Tower Society.

The author's preface briefly lists the provisions of the *Diaglott,* saying, "These features are: An approved Greek text, with the various readings of the Vatican Manuscript No. 1209; an interlineary literal word-for-word English translation; a new version, with the signs of emphasis; a copious selection of references; many appropriate, illustrative, and exegetical footnotes; and a valuable Alphabetical Appendix." In addition to the preface, the introductory material of the *Diaglott* contains a concise history of the Greek text, a history of English versions, a statement to the reader (in which it is shown that due to the availability of older manuscripts the *Diaglott* translation is able to correct many errors that appear in the *King James Version*), an outline of the plan of the work, an explanation of the signs of emphasis used in the emphatic English translation, and the letters and pronunciation of the Greek alphabet, along with a few elementary rules of Greek grammar.

In the main body of the *Diaglott* the work is arranged in parallel columns on the page. The left-hand column contains the Greek text, being Dr. Griesbach's recension of the eighteenth century. It is based on a comparison of many Greek texts, the older ones being preferred, and particularly does it tend to conform to the Alexandrine Manuscript, of the fifth century. An interlinear word-for-word English translation appears with this Greek text, and enables the student who is not a Greek scholar to get at the original sense of the Greek Scriptures. This is one of the *Diaglott's* finest features.

In the right-hand column is Mr. Wilson's own emphatic or emphasized English translation, the emphasis being shown by typographical style, as explained in the introductory matter on "Signs of Emphasis". His translation is based on the interlinear translation, on the renderings of

eminent critics, and on the various readings of the Vatican MS. No. 1209, a fourth-century manuscript. For the most part it is very good. (He frequently uses the name *Jehovah*.) However, if the Theocratic minister, reading along in Mr. Wilson's emphatic translation, finds something that does not agree with what the Bible teaches elsewhere, he can check up on Mr. Wilson by shifting the eye to the left-hand column and noting the word-for-word translation, and even in some cases going to the untranslated Greek text to settle the matter.

That controversial text of John 1:1 well illustrates the value of the features the interlinear and signs of emphasis. In the *Diaglott* John 1:1 reads: "In the beginning was the Logos, and the Logos was with GOD, and the Logos was God." This seems to support the view of trinitarians. But the interlinear translation says: "In a beginning was the Word, and the Word was with the God, and a god was the Word." This clears up the difficulty. The introductory matter explaining the signs of emphasis says: "The Greek article often finds its equivalent in the English definite article *the,* but in the majority of cases it is evidently only a mark of emphasis. . . . Those words rendered positively emphatic by the presence of the Greek article are printed in small capitals." The emphatic translation of John 1:1 prints the first occurrence of the word "GOD" in capital and small capital letters, thereby showing the reader that it is "the God" being referred to; whereas in the second occurrence, "the Logos was God," the word "God" is written with a capital and lower-case letters, thereby showing that the Logos was not "the GOD" but "a God", or mighty one.

How will the Greek text aid in a critical study of the *Diaglott?* The Catholic Hierarchy claims that the church is built on Peter. They cite Matthew 16:18. Mr. Wilson's emphatic translation in the right-hand column reads (Jesus speaking to Peter): "Thou art a Rock, and on this ROCK I will build my church." The interlinear does not clear up the matter, the term "rock" being used both times.

But note the Greek text. The first occurrence of the word "rock" is seen to be *Petros,* a noun of masculine gender applied to Peter. The second occurrence of "rock", the rock upon which the church is built, is translated from an entirely different Greek word, *petra,* of the feminine gender. First Corinthians 10:4 speaks of a spiritual rock and identifies that rock as Christ, and this same Greek word, *petra,* occurs there. Hence, the "rock" of Matthew 16:18 on which the church is built is not *Petros,* or Peter, but is Christ, the chief cornerstone.

As the eye runs up and down the columns on both the left and the right-hand side of the pages it will spot here and there a star or asterisk (*) and brackets enclosing certain Greek and English words. These signs cause one to look at the footnotes running across the bottom of the pages, and there one will find under the number corresponding to the verse number in the text a reference as to how other manuscripts render the verse or words involved. The reference is usually to the Vatican MS. No. 1209, and the enclosing of words in brackets always means that though they are authorized by Griesbach they do not appear in this ancient Vatican MS. (For illustration, see asterisk footnotes on Mark 16:9-20 and Luke 23:34.)

Another mark, other than the asterisk, will meet the eye as it reads along in the right-hand column. It is the obelisk, or dagger (†). It likewise is referring one to a footnote, but the material to which it calls attention is more in the nature of a commentary. Such a mark appears at Luke 17:21, and a very enlightening discussion is offered as to why the verse should read "God's Royal Majesty is among you", rather than saying, "The kingdom of God is within you." Many points of historical and exegetical value are to be found under these obelisk references. The footnotes drawn to the reader's attention by double obelisks, or double daggers (‡), show cross-references to related texts.

There is just one feature of the *Diaglott* left for mention: the Alphabetical Appendix. It has a wealth of information. It may help in clarifying a doctrinal point, a Bible character, a seeming contradiction, or matters of historical background. So one should add to the criticalness of his study by familiarizing himself with this appendix.

Truly, then, *The Emphatic Diaglott* opens up a wide field for intense study of the Greek Scriptures. No other translation begins to match its features in this respect. Use them in private study and in gospel-preaching.

REVIEW: 1. (a) How did *The Emphatic Diaglott* come into existence? (b) Who now are its exclusive publishers? 2. Briefly, what are the *Diaglott's* features? 3. What is contained in its introductory material? 4. In its main body, how are the Greek, literal word-for-word and emphatic texts arranged on the page? 5. What Greek text is used? 6. What information is given on the emphatic translation? 7. By illustration, show the value of the interlinear reading and the signs of emphasis. 8. Illustrate the value of having the Greek text, even though one does not understand that language. 9. (a) What three footnote-indicators appear in the text matter? (b) Illustrate the value of each. 10. Of what value is the Alphabetical Appendix?

Lesson 69

USES OF "THE EMPHATIC DIAGLOTT"

The excellent features of *The Emphatic Diaglott* are too good to let lie idle. Not only that, they are also too good to keep to oneself. Six of its features are particularly useful in private study and also in presenting the gospel to "men of good will". These features were discussed and illustrated to some extent in the preceding lesson; this lesson aims to take up these six features and go farther by giving detailed illustrations of their practical usefulness.

First, the pivotal doctrine of the Bible, the Kingdom. It is God's government by Christ Jesus, and is otherwise termed The Theocracy. The latter term is formed by combining the two Greek words *Theos* (God) and *kratos* (strength, might, power), both of which appear in each of

the following verses: 1 Peter 4:11; Jude 25; Revelation 1:6. They associate themselves in these texts in the sense of God's governing power or dominion. In the Greek text of the *Diaglott* these words can be pointed out and thus the origin and fittingness of the term *Theocracy* shown. This process also gives a true definition of the heavenly Kingdom, and the texts used show Christ's association in that Government. Such a glorious thing could hardly be *within* the multitudes of men of dust, as religionists argue, from Luke 17:21 in the *King James Version*. The *Diaglott* says, "God's royal majesty is among you"; in other words, the King Christ Jesus was in their midst. The correctness of this rendering is shown by an accompanying footnote. In this sense it was that John the Baptist and Jesus could announce the Kingdom (its King) at hand nineteen centuries before its establishment. (Matt. 3:2, commentary footnote; 4:17) Also note the Appendix on "Kingdom" and "Mountains"; and to aid in refuting the Hierarchy's selfish wresting of Matthew 16:19 point to the commentary footnote thereon and the Appendix reference on "Keys".

The *Diaglott* features can be used to show the Theocratic structure, and, in so doing, de-glamourizes betitled clerics. By checking in the *Diaglott's* emphatic translation, its interlinear rendering, and its Greek text, one can show that "deacon" is not a title for any church officeholder, but that the Greek word *diakonos* means "servant" or "assistant" (1 Tim. 3:8, 12; 4:6; Gal. 2:17; Eph. 3:7; Col. 1:7, 23, 25); that the basic meaning of the Greek word from which "elder" is translated is such that one could not possibly become an "elder" by election or appointment (1 Tim. 5:1, 2; Titus 2:2, 3; Philem. 1:9; Heb. 11:2); and that "bishop" is not a title nor "bishopric" an office held by only one within a given area, but that the Greek word from which "bishop" is drawn, *episkopos*, means "overseer", and the word translated "bishopric" or "office of a bishop", *episkopé*, means "oversight; office, duty, or charge of overseer", and that many overseers were some-

times serving in the same congregation (Acts 1:20; Phil. 1:1; 1 Tim. 3:1, 2). Analysis of the foregoing texts shows that the Theocratic structure gives no place to honorary titles, but that certain places of special service are to be filled by servants that are elders in fact, by Christian growth and maturity.

The text at Acts 17:22, with its commentary footnote, can be used to associate religion and demonism. The *Diaglott's* emphatic translation quotes Paul as saying, "Athenians, I perceive that in all things you are extremely devoted to the worship of demons." And the footnote thereon comments pointedly: "Or, more religiously inclined than others." Also note this: Organizations are typified by women. Chaste women picture godly organizations; adulterous women, ungodly groups. The *King James Version* condemns friends of "this present evil world" of Satan as adulterers and adulteresses, but the *Diaglott* rendering lends itself to a stronger condemnation of religious organizations by giving only the feminine form of the term, saying, "Adulteresses! do you not know that the friendship of the world is enmity against God?" (Jas. 4:4) A footnote justifies the omission of the masculine form by showing it is omitted by the very authoritative Vatican Manuscript No. 1209.

But the one using the two above points in exposing religion may find himself confronted with the text at James 1:26, 27. Then what? Recourse can be made to the Greek text. Point out that the Greek word translated "religion" at James 1:27 is *threskeía,* and then turn to Colossians 2:18 and show that the same Greek word occurs in the Greek text, and draw attention to the fact that in this instance Mr. Wilson correctly translates it "worship" in his emphatic English translation. (See *"The Truth Shall Make You Free",* pages 87, 88.)

Suppose the kingdom publisher is asked about baptism, whether one must be completely submerged in water or whether pouring some upon the head, or even sprinkling

on a few drops, is sufficient. Can the *Diaglott* be of any particular use in answering? Emphatically, Yes. The *King James Version* does not translate the Greek words *bápto, baptizo, báptisma,* and *baptismós*. It contents itself with transferring them over bodily into the English text, as "baptize" and "baptism". But if they were translated and given their basic true meaning there could be no confusion. The emphatic translation does this in using the terms "immerse" and "immersion"; also it calls John the Baptist "John the Immerser". The interlinear uses the terms "dip", "dipping," and "dipper". (Matt. 3: 1, 7, 11) Matthew 3: 11 has a very informative commentary footnote on this matter, and Appendix references on "Baptize" and "Baptism" are excellent.

Then there is always the question of "the state of the dead" that confronts Jehovah's witnesses. The *Diaglott* can assist here too. One can find much material of an analytical nature in the Appendix references on "Gehenna", "Hades," "Spirit," "Fire," and "Soul". As texts on the matter are then looked up, reference can be made to the Greek text to see the original of the key word involved and apply the information gleaned from the Appendix. Checking under "Death", "Dead persons," "Immortal," and "Immortality" will yield further information.

Religionists that argue for an "immortal soul" separate from the body refer to Matthew 10: 28; but the *Diaglott's* emphatic translation shows it is future life, and not an immortal soul, that is involved. At Philippians 1: 23 the *King James Version* seems to indicate that at death Paul expected "to depart, and to be with Christ"; and so "immortal-soulers" argue, but the emphatic translation and its commentary footnote show that Paul was earnestly desiring the promised return of Christ Jesus. Religionists also contend that when Jesus died on the tree he commended to God an immortal spirit and "gave up the ghost". The *Diaglott* rendering of Luke 23: 46, with its interlinear and commentary footnote, shows that Jesus merely "breathed

out" or expired, and before doing so committed his active force of life unto God in hope of a resurrection.

One last false doctrine, the "trinity". The previous lesson referred to the *Diaglott's* treatment of a favorite trinitarian text, John 1:1, and showed how it is refuted by the interlinear and even the emphatic translation by use of the signs of emphasis. Even more disastrous to the "triune god" advocates is the handling of 1 John 5:7. The commentary footnote torpedoes that pet text of trinitarians and blows it clear out of the Bible! As the text appears in the *King James Version* it is not found in any Greek manuscript earlier than the fifteenth century. It is spurious. Still clinging to their God-dishonoring error, trinitarians cite 1 Timothy 3:16 to show that when Jesus was on earth he was God "manifest in the flesh". The *Diaglott's* renderings, with footnotes, show Christ Jesus was the one being discussed. Pointing to Acts 20:28, the stubborn trinitarians claim it was God (associated with Jesus in a "trinity") that bought the church with His blood. The *Diaglott*, with its footnote, shows the purchase was "by the blood of his own [Son]".

The foregoing are just a few of the many uses of *The Emphatic Diaglott*. The more one uses it, the more will possibilities for its use open up. The emphatic translation, the Greek text with its interlinear, the asterisk footnotes on manuscripts, and the obelisk footnotes of a commentary nature, and the Appendix, all these features may be used to God's glory by the Kingdom publisher. He should, however, always remember to exercise caution in the use of the information, especially that in the commentary footnotes and in the Appendix. There are some erroneous conclusions. Let the Lord's teaching through the WATCHTOWER publications be the touchstone.

REVIEW: 1. What is the purpose of this lesson? 2. How does the *Diaglott* show that "Theocracy" is a Scriptural term? 3. What further information is given on the Kingdom? 4. How does the *Diaglott* show Theocratic structure? 5. What can be developed

on the subject of religion? 6. What is meant by "baptism"? 7. (a) What features can be used to show the state of the dead? (b) How can misinterpretations of texts on this matter be refuted? 8. How does the *Diaglott* effectively refute the "trinity" doctrine? 9. What word of caution is given on the use of the features of *The Emphatic Diaglott?*

Lesson 70

FEATURES OF THE "AMERICAN STANDARD VERSION"

Approaching the day of final vindication, Jehovah God provides improved equipment for his true worshipers. In 1901 the *American Standard Version* was completed and released to the public. Forty-three years later, in 1944, printing rights of this greatly improved version of the Bible were obtained by the Watchtower Society. This revision of the old *King James Version* has features that mark it as a definite advance over that *Authorized Version,* of 1611. It will be profitable for the Theocratic minister to make a brief study of the features of the *American Standard Version.*

The *American Standard Version* is a reliable, literal translation, even as was the *Authorized Version.* It is not a free translation, as are the modern versions of *Moffatt, Weymouth,* and *Smith-Goodspeed.* Its literalness is based on the improved Hebrew and Greek texts available at the close of the nineteenth century. The *King James Version,* for the lack of better manuscripts and recensions of the original texts of the Bible during its preparation, in 1611, contains upward of 120 spurious passages and words. Most of these have been righted in the *American Standard Version.* Outstanding examples are found at Mark 16: 9-20; Luke 22: 43, 44; 23: 34; John 5: 4; 7: 53 to 8: 11, and 1 John 5: 7, 8.

Living languages such as English are continually undergoing changes and vocabulary expansion. Words and expressions of the King James era do not have identically the same meaning today. Hence one of the principal tasks

of the American revisers was to translate the ancient texts into modern, modest, yet forceful language that would properly convey the meaning of the originals. Nearly a thousand of the obsolete and ambiguous words have been replaced by modern clear-cut words conveying more accurate understanding. For example, "outlandish" has been rendered "strange", "peeled" as "smooth", "purtenance" as "inwards", "reins" as "heart", "damnation" as "condemnation", "leasing" as "falsehood", "spoil" as "plunder" or "ravage", "conversation" as "manner of life", etc. Thus the *American Standard Version* has greatly modernized the language of the Scriptures. Language changes have also been made in some cases where the revisers considered the expressions offensive to present-day readers. Oftentimes, however, the change brings a loss of forcefulness and even of meaning.

A greater uniformity in the translation of words has been maintained throughout the work. As, for example, the highly controversial word *sheol* is retained uniformly throughout the Hebrew Scriptures without variously translating it "grave", "pit," or "hell". Likewise throughout the Greek Scriptures *hades* is retained instead of being translated "hell" or "the grave", as was inconsistently done by the King James translators. The words "stranger", "foreigner," and "sojourner" correspond very well to three distinct Hebrew words. Why not allow these words to retain a consistent translation? The American revisers have done this.

In their objective in rendering a fairly literal translation, the American revisers have exercised care in translating Hebraisms and Hebrew idioms. To illustrate, in Ezekiel 20:17 we read, "mine eye spared them from destroying them," which is rendered in better English as, "mine eye spared them, and I destroyed them not."

Another feature of aid to the student of the Scriptures is the great improvement in the style of typography. Improved and uniform punctuation has been adopted, and assists in making the Scriptures lucid. Adjustments to

suit present-day grammatical standards have been made (as in the distinctions made in the use of "who", "whom," "that," and "which"). The old, arbitrary individual verse arrangement has been abandoned for the modern paragraphing style, retaining, however, the old verse numberings. The narrations and arguments of the Scriptures now stand out clearly, making the whole matter more comprehensible. The text is broken up into paragraphs that correspond to the divisions and subdivisions of the thought content. Thus the *American Standard Version* reads continuously, like any other present-day book. However, those portions of the Bible written as lyrics or in poetic style, such as Psalms and Proverbs, are still rendered in individual verse. Also quotations from the Hebrew Scriptures made in the Greek Scriptures are ofttimes appropriately set off.

A helpful feature of the *American Standard Version* is the footnotes. They cover a variety of subjects. Some serve as cross references. At Romans 14:11 the apostle Paul quoted from the Hebrew Scriptures concerning every knee bowing to the Lord and every tongue confessing to God, and the footnote indicates the source of the quotation as Isaiah 45:23. In that text in Romans reference is made to another type of footnote. "Confess to God" is given in the footnote as "Give praise to God". At times the footnotes shed light on the meaning of the original-language term. The footnote on "Comforter" is very enlightening. (John 14:26) Note "Gentiles" is given as "nations". (Matt. 4:15; 12:21) Some footnotes define proper names, such as "Eve". (Gen. 3:20) Others give historical information that serves as background, as at Matthew 5:46, where it refers to "publicans", and the footnote says, "Collectors or renters of Roman taxes." Then there are footnotes that call attention to the variant readings of other manuscripts, references being made to the *Vulgate, Syriac, Septuagint*, etc. (Lev. 10:6) Information is offered as to the original Hebrew manuscripts, in many cases. (Ex. 8:1 and 8:5) The fore-

going hardly scratches the surface of the footnotes, but it will show they are a feature not to be overlooked.

Another fine feature of the *American Standard Version* is its scrapping of the spooky "holy ghost" idea that has misled millions and caused them to miss entirely the import of the original expression. This version never uses the term "holy ghost", but uniformly substitutes therefor "holy spirit"; and, with a proper understanding of Jehovah's spirit or active force, the texts in which the above expression occurs take on their full meaning.

The outstanding feature of merit of the *American Standard Version* is its consistent use of the memorial name JEHOVAH. This great name appears some 6,600 times in the Hebrew Scriptures, it being uniformly substituted for "LORD" and "GOD" (printed in capital and small capitals) as found in the *Authorized Version*. Note the following wise decision made by the American revisers: "The American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. . . . This personal name, with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim." (Taken from the preface to the *American Standard Version*.) In recent years there has been a Satanic effort afoot to expunge the name "Jehovah" from all English translations to be published in the future. By the grace of the God whose name is JEHOVAH, the Watchtower Society's edition of the *American Standard Version* will be widely distributed and play its part in keeping alive in the minds of men of good-will this name of the Almighty God.

REVIEW: 1. What style of translation does the *American Standard Version* follow? 2. What are some examples of the notation or elimination of spurious texts? 3. What language-changes, in

recognition of passing time, have been made in this version? 4. In what way is this translation more consistent? 5. (a) What different typographical style does this version follow? (b) Of what advantage is this? 6. (a) What variety of footnotes are supplied? (b) By illustration show their usefulness. 7. How has this version brought accurate meaning to texts on Jehovah's spirit, in certain instances? 8. What is its outstanding feature of merit?

Lesson 71

USES OF THE "AMERICAN STANDARD VERSION"

Now is the time to expertly handle the Word of God. This glorious day of Jehovah sees the waging of war on all religion with unrelenting zeal by those who have become champions of true worship. Already having learned something as to the features offered by the *American Standard Version,* a study of some of its many uses is next in order.

In addition to the more than 6,600 scriptures using the name "Jehovah" properly in describing his majesty and excellent personality, the *American Standard Version* furnishes an authoritative study as to the form of the word "Jehovah" and the meaning of the name. This analysis is furnished at Exodus 3:13, 14 together with the footnotes thereon. It is written, "God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The footnotes also render the first part, "I AM, BECAUSE I AM," or, "I AM WHO AM," or, "I WILL BE THAT I WILL BE." The footnote further indicates that "I AM" in the Hebrew is *Ehyeh,* which is related to the root of the name "Jehovah". Thus the name Jehovah is a form of the verb *to be* (*haváh*), actually the causative form of this verb. Also, this indicates that Jehovah as the great I AM is the great purposer, thus revealing the meaning of his matchless name.

In the battle against false doctrines, the superior rendering of John 5:29 in the *American Standard Version* as to the resurrection is an oft-used weapon. It there reads, "And shall come forth; they that have done good, unto the resur-

rection of life; and they that have done evil, unto the resurrection of judgment." This debunks this scripture of the religious twist given it that those who have done evil will receive a resurrection of damnation and be consigned to a place of eternal torment. Job, the man of integrity, had hope in the resurrection, and that his redeemer lived. Note Job 19: 25, 26: "But as for me I know that my Redeemer [Vindicator] liveth, and at last he will stand up upon the earth: and after my skin, even this body, is destroyed, then without my flesh [yet from my flesh] shall I see God." This one scripture can be quoted in support of the subject of vindication; also as a supporting text on the ransom, as well as for the doctrine of the resurrection. Note the superior rendering of the two footnotes for this scripture, as shown in brackets.

In combating misconceptions as to the rulership of this old world, the *American Standard Version* has an important superior rendering of 1 John 5: 19, which is a sword thrust often used in attacking religion. The *King James Version* weakly and vaguely says: "And we know that we are of God, and the whole world lieth in wickedness." Note the power and accurateness of the *American Standard Version* rendering, where it sharply says: "We know that we are of God, and the whole world lieth in the evil one." Luke 2: 14 is likewise superior to that of the *Authorized Version*. The *American Standard Version* says: "Glory to God in the highest, and on earth peace among men in whom he is well pleased."

To refute the religious error ridiculously put forth that the kingdom of God is in one's heart, the *American Standard Version* rendering of Luke 17: 21 can be wielded effectively by using its marginal reading. It says, "For lo, the kingdom of God is within you." The footnote reads, "in the midst of you," which is the correct thought, the kingdom then being in their midst in the person of the King, Christ Jesus. A host of other superior readings and renderings could be cited.

The *Authorized Version* at Acts 13: 20 reads: "And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." But the oldest Bible manuscripts read differently at Acts 13: 19, 20, as shown in the *American Standard Version*, which reads: "He gave them their land for an inheritance, for about four hundred and fifty years: and after these things he gave them judges until Samuel the prophet." This correct rendering is essential in setting events properly in the stream of time.

The condemnation of death rests upon all mankind. Death, as a state or condition, and its consequences, are questions of vital interest to every human creature. This subject cannot be better expounded than by the use of the *American Standard Version*. In view of the fact that the Hebrew word *sheol* is left untranslated and retained uniformly in the 65 places where it appears in the Hebrew Scriptures, and likewise the Greek word *hades* is left untranslated in the Christian Scriptures, the original meaning of the scriptures can be advanced. If the words *sheol* and *hades* are looked up in the Watchtower Bible (*A.S.V.*) concordance an excellent selection of references can be obtained to give the Bible meaning of these words. *Sheol* is the condition of death in the grave with a hope of a resurrection. *Hades* also refers to the grave.

"Then will ye bring down my gray hairs with sorrow to Sheol." (Gen. 42: 38) "He that goeth down to Sheol shall come up no more." (Job 7: 9) "For thou wilt not leave my soul to Sheol." (Ps. 16: 10) "For Sheol cannot praise thee, death cannot celebrate thee." (Isa. 38: 18) "I will ransom them from the power of Sheol; . . . O death, where are thy plagues? O Sheol, where is thy destruction?" (Hos. 13: 14) "That neither was he [Christ] left unto Hades." (Acts 2: 31) "I have the keys of death and of Hades." (Rev. 1: 18) "And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire." (Rev. 20: 14) Thus the *American Standard Ver-*

sion is unsurpassed for a study of the subject of the death condition.

The subject of the "trinity" frequently arises. This involves the name of the living God Jehovah, and a fine study is supplied on this subject in the *American Standard Version*. Religionists often quote Deuteronomy 6:4 in the *Authorized Version* and argue that the word God (Elohim) being in the plural denotes plurality of person. But a study of this text in the *American Standard Version* gives an excellent refutation. It says: "Hear, O Israel: Jehovah our God is one Jehovah." The footnote supplies this reading: "Jehovah our God, Jehovah is one." Or another alternate rendering is given in the footnote, "Jehovah is our God, Jehovah is one." Elohim (for God) though plural denotes plurality of Jehovah's excellence; and every rendering of the text at Deuteronomy 6:4 in the *American Standard Version* emphasizes that Jehovah is one, and not a "trinity".

Another famous "trinity" exposer is the *American Standard Version* study of 1 John 5:7, 8. For centuries religionists have supported their false doctrine of the "trinity" with the *Authorized Version* rendering, which reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." As has been explained elsewhere, this spurious passage was added in the sixteenth century, by Erasmus. The *American Standard Version* gives the uncorrupted rendering as follows: "And it is the spirit that beareth witness, because the spirit is the truth. For there are three who bear witness, the spirit, and the water, and the blood: and the three agree in one."

Many are the powerful sword thrusts that can be prepared from the *American Standard Version*. It will be only by use and comparison in private study that the Bible user will discover all its advantages. Each minister of Jehovah will make full use of the great number of

superior, reliable and effective renderings of this version of the Scriptures.

REVIEW: 1. How may the *American Standard Version* be used to shed light upon the name *Jehovah?* 2. What superior rendering aids in an understanding of the resurrection? 3. What text, with its footnote, gives information useful in a discussion concerning "Vindication"? 4. What superior rendering of this version establishes the rulership of "this present evil world"? 5. What could be used to refute the religionists' claim that the Kingdom is inside one? 6. How does it straighten out a chronological tangle? 7. (a) How may it be used to argue against the hell-fire theory? (b) The "trinity" fable? 8. By illustration, show other uses of the *American Standard Version.*

RELIGION

"Religion" is the doing of anything that is contrary to Jehovah's will. Doubtless that definition will sound very strange to ears attuned to religious "Christendom's" ways. Notwithstanding, the lessons in this section pile up powerful evidence against religion by reviewing its history. Its history is one of bloodshed and oppression, of divisions and strifes within itself, and of venomous hatred and persecution of Jehovah's true servants. Moreover, its departure from and opposition toward God's Word the Bible is clearly revealed in the indisputable facts unveiled. But in the end Jehovah God will be fully vindicated over religion, and in that glorious work of righteousness zealous and trained Kingdom publishers on earth will share. And it is on this gladsome note that *Theocratic Aid to Kingdom Publishers* closes.

Lesson 72

HISTORY OF RELIGION

Immunity from death! Wisdom and dominion as extensive as God's! With such a lying claim religion was introduced to humankind. Eve really believed that slanderous offer of the Devil. The immediate price she paid for what she expected to get was disobedience to God; the ultimate price, extinction in death. In the meantime she was in bondage to the worship of demons, which is religion. The basis of Eve's religion was the adversary Satan's slander against Jehovah the Almighty God, the Creator, the Source of life and all blessings. She soon discovered she was cheated, because she got nothing that the lying serpent had offered her; instead, she got misery, woe, and death. All the counsel given by Satan and all the deeds of religionized Adam and Eve were contrary to God's expressed will. Therefore *religion* means everything that is against

284

doing the will of God. It is the worship given to a creature and is based upon the sayings of creatures in contradiction of God's Word and hence disannuls the Word of God and makes such of none effect. It is the fear of creatures rather than the fear of Almighty God, the Creator.

With very few exceptions the descendants of religious Adam and Eve continued in the snare of religion until Almighty God's power drowned them in the Flood. By the third generation it was organized to such an extent that it gained Bible comment, men being noted as 'calling themselves or other creations by the name of Jehovah'. They had no faith in Jehovah, but their use of the name was a religious practice and a religious screen for creature-worship. (Gen. 4:26, *margin*) But during this interval the exercise of religion was not limited to earthly creatures. The opponent Satan succeeded in setting some superhuman invisible creatures against Jehovah God, thus ensnaring them into religion. His slanderous, lying offer to them was some share in universal domination.

For a time after the Flood religion was not exercised by human creatures, but all men obeyed God's law and worshiped Him. When God, through his worshiper Noah, called attention to the fact that the religion-destroying Seed He had promised in Eden (Gen. 3:15) would come through Shem, Noah's son and fellow survivor of the flood, Satan set about to reorganize religion upon the earth to ensnare man, destroy the promised Seed, and acquire world domination.

To get religion started anew among the human race Satan chose Nimrod. Nimrod gained the public eye as a "mighty hunter superior to and in opposition to Jehovah". By turning men from the worship and fear of Jehovah, and having them hail, exalt and worship Nimrod and the state, Satan re-established religion on the earth. Satan had Nimrod build a mighty organization made up of politics and commerce, with religion as its most important part. There began the union of church and state. He also had

Nimrod build a towering religious temple in defiance of Jehovah. The Devil held out the offer of world domination to Nimrod and his papal successors, as is corroborated by the title claimed by them: "King of the four quarters of the world."

God interrupted the self-styled world ruler by confusing the language of his henchmen and other subjects. No world-domination goals realized! Nimrod saw his temple-building cease and his subjects scatter. Though they left Nimrod's immediate control they remained under the control of Satan and his invisible subjects, whom men came to worship as demons. Wherever religionized men went they carried Nimrod-worship with them, which was Devil-worship.

The successors of Nimrod who remained in Babylon continued the basic religious doctrine of human immortality and its correlative doctrine, the transmigration of the soul (also called metempsychosis), and the claims of divine wisdom and world domination. The king of Babylon, who was also high priest of the Babylonian religion, claimed to be the chief interpreter and possessor of all wisdom.

These same religious doctrines were carried by Nimrod's erstwhile subjects to the Nile valley, where the kingdom of Egypt was set up. Its Pharaohs were regarded by religion-burdened subjects as gods. They and every beast and all the country were considered the personal property of Pharaoh. Those who approached him crawled to him on their bellies and addressed him as god, and then only in the third person. They believed his word could kill magically, could save and protect magically. So superior to other men was Pharaoh considered to be by the Egyptians that only his sons born him by his own sister were considered legal heirs to the throne.

Both the Nile valley and the Tigris-Euphrates valley are noted for their large temples and the fanatical worship the inhabitants gave to the demons under the symbol of stars. A large priesthood and an intricate ritual were developed by the demons. The introduction by the demons of

images of worship was a further violation of God's law. Some of the religious images worshiped in these valleys were enormous, such as the one on the plains of Dura which Nebuchadnezzar erected. (Dan. 3:1) Farther to the east were other rich river valleys where the demons established their worship and commerce and political rule among men, the great valleys of India and China.

But not all the human families settled down in fertile valleys. Some lived in wide prairie lands good for cattle-raising, such as the grasslands of Europe and Asia. Such cattle raisers moved with their flocks according to the seasons and did not settle down in large cities; but they worshiped the demons just the same. They had no large temples, had no large images, but they did have portable images, and instead of a large priesthood they had what would correspond to the medicine man of the American Indians. All who abandoned the worship of Jehovah, whether city dwellers or farmers or nomads, were ensnared by religion. And they all failed to acquire immortality, divine wisdom and world domination.

Rome, the sixth world power, did what no world empire before it had attempted. It tried not only to bring within its borders all the civilized world at that time but to include in its religion all the religions of that time. This attempt continued for a long time and all the religions within the empire were amalgamated at Rome, but the amalgamation was a loose one. Then came the most audacious religious scheme until then—fusion religion. Its descendants, in myriads of sects throughout "Christendom", still reproach Jehovah and Christ Jesus in the name of Christ. In this fusion religion every known ramification or diversification of demon-worship has been fused in the one system called Roman Catholic. The Roman Catholic organization continues the work of amalgamating and absorbing various forms of demon-worship.

So, whereas after Nimrod religion began to spread out, the Roman Catholic organization is gathering all together

again. It has brought within itself practically every type of demon-worship imaginable. Now it has even the corpse of Protestantism in tow. World domination and unification of religion seem nearer the grasp of religion than ever before. But instead of attaining to world domination, wisdom and immortality, religion will reap at Armageddon only defeat and eternal destruction.

REVIEW: 1. What lying offer introduced religion to mankind? 2. What is religion? 3. To what extent did it develop prior to the Flood? 4. How did Satan re-establish religion on earth after the Flood? 5. What basic religious doctrines did Nimrod's successors carry on at Babylon? 6. How did religionists of Egypt regard their ruler, Pharaoh? 7. How did the religion of the valley dwellers differ from that of the prairie dwellers? 8. What did the Roman Empire attempt in regard to religion? 9. What has the Roman Catholic Hierarchy done for demon-worship, or religion? 10. What is the ultimate end of religion?

Lesson 73

ANCIENT PRACTICE OF RELIGION

The practice of religion or demon-worship (Acts 17:22, *Emph. Diag.*; see also footnote) has for its purpose the turning of mankind away from the worship of the true God, Jehovah. It is the worship of anything other than Jehovah the Almighty God.

Satan has obtained that worship for himself and his associate demons by causing mankind to worship the state, the state leaders, symbols, images, stars, and other heavenly bodies, and by means of various and sundry religious lies. The degrading state-leader–worship begun by Nimrod on the plains of Shinar was carried to other parts of the earth, as is shown by the worship given to the Egyptian Pharaohs and the worship of Malcham by the Ammonites. —Zeph. 1:5.

In Babylon Nimrod was canonized and worshiped after his death, but, since Nimrod was dead, Satan was the one who was actually worshiped. Satan was there worshiped

as Bel (the confounder; Isa. 46:1; Jer. 50:2; 51:44). In Palestine and elsewhere Satan was worshiped as Baal (master, owner). Other names under which the demons were worshiped as gods and which are mentioned in the Bible are Chemosh (worshiped in Moab), Molech or Milcom (by the Ammonites; 1 Ki. 11:5, 7), Succoth-benoth (in Babylon and Samaria), Nergal (Cuth and Samaria), Ashima (Hamath and Samaria), Nibhaz and Tartak (Ava and Samaria), Adrammelech and Anammelech (Sepharvaim and Samaria; 2 Ki. 17:26-31), Dagon (Philistines; 1 Sam. 5:7), Rimmon (Damascus; 2 Ki. 5:18), Nisroch (Assyria; Isa. 37:38), Zeus (called Jupiter by the Romans and worshiped by the Greeks and other nations; Acts 14:12, A.S.V., margin), Hermes (called Mercury by the Romans and worshiped by the Greeks and other nations; Acts 14:12, A.S.V., margin), Castor and Pollux or Dioscuri (worshiped by several Japhetic peoples including the Romans and Greeks; Acts 28:11, A.S.V., margin, and A.V.), and Remphan (Acts 7:43). Aside from these demon gods the ancients worshiped many others not mentioned in Scripture.

Nimrod became the husband of his own mother, who was later worshiped in Babylon as Ishtar, and in Tyre and Zidon and in the rest of Canaan as Ashtoreth. The unfaithful Solomon went after her and built her a high place before Jerusalem. (1 Ki. 11:5; 2 Ki. 23:13) In Babylon she was also called "Lady of Heaven". The "queen of heaven" was worshiped by unfaithful Israelites in Jeremiah's day. (Jer. 7:18; 44:17-25) She was later worshiped at Ephesus and elsewhere as Artemis (Diana).—Acts 19:25-28.

The use of symbols in Devil-worship is widespread. Faithful Job declared he had refrained from giving worship to symbols such as the sun and moon. (Job 31:24-28) Also the stars were worshiped. (Deut. 4:19) Another symbol through which the demons received the worship of religionists was the cross. First introduced in Babylon, from there it spread throughout the earth. Even animals were used as

symbols through which men might worship the demons. Today state-exalting nations liken their governments to the lion, the bear, the eagle, etc., and place their images upon insignia and standards. Flags were a characteristic feature of Egyptian temples. In Egyptian inscriptions the presence of flags in front of representations of buildings identified the building as a temple. The very hieroglyphic meaning "god" (*neter*) is variously identified as a flag or as an ax. In Robert Ripley's copyrighted feature "Believe It or Not" the statement appeared: "The first flags were little statues of gods placed on sticks and carried on the battlefield. They were later replaced by flags with painted emblems."—The Detroit *Times*, Dec. 6, 1944.

From the worship of symbols to the worship of images was a short step. The idolizing of the image consisted of waving the hand and saluting it, throwing a kiss to it or actually kissing the image. Many of the rites of image-worship were even more degrading than these. In connection with the worship of Baal and Ashtoreth images the Devil instituted Phallicism (sex worship). The "groves" or "asherahs" were images or visible symbols used in connection with the Phallic worship of Baal and Ashtoreth. —Lev. 18:20-25; Isa. 57:5-8; Num. 31:16; Ps. 106:28.

The demons, in mockery of God and to bring reproach upon his name, had men offer up sacrifices to them, even human sacrifices such as were offered up to Baal. (Ps. 106:37, 38; Deut. 12:30, 31; Acts 15:29) In the worship of the Devil under the symbol of Baal, altars were reared to him, temples were built for him, and prophets offered sacrifices to him; in entreating him they leaped and twisted and contorted their bodies and gashed themselves with knives and lances until they were bathed in blood. (1 Ki. 16:31-33; 18:26-28) Drink offerings and incense were offered to the demons on the roofs and in the streets, and religionists in Palestine worshiped the demons upon the high mountains, the hills, and under trees. (Deut. 12:2, 3; Jer. 32:29; 11:13) The religionists had a demon god

for every city. (Jer. 2:28; 11:13) And Baal's priests were identified by the black robes which they wore!—Zeph. 1:4.

The practitioners of religion were known by different names, which denoted the particular feature of demon-worship that they emphasized or the claims that they made for themselves, such as diviners, enchanters, witches, augur-ers, mediums, wizards, magicians (or Magi), necromancers, sorcerers, soothsayers, weavers of spells, astrologers, etc. (Matt. 2:1, *A.S.V.*, margin; Deut. 18:10, 11, *A.V.; A.S.V., Moffatt*) All such magicians or sorcerers were agents of the Devil, whom they served and worshiped.

In support of religion's claim that it is the sole reposi-tory of knowledge and wisdom it sought to control all edu-cation. It kept the masses of humankind in ignorance and educated only the very few who made up the clergy. But in all their accumulation of supposed wisdom they omitted the highest learning, the knowledge of Jehovah and his Word. The attitude of the ancient Babylonian clergy to-ward educating the common people is shown by the words of a Babylonian scribe: "Let the learned man instruct the learned, but let the unlearned not hear about it, for that is taboo." What they did teach all was their religious lies, which are the main stock in trade of all religions, espe-cially the fundamental lie of the immortality of the human soul. Because of this doctrine religion has always been much concerned with the dead and preparing for the dead and paying the priest for the dead. In ancient times reli-gionists even cut their own bodies for the dead. (Lev. 19:28) Other religious lies taught by religion were a place of purging or torturing the dead, and the God-dishonoring religious lie of the "trinity".

Whereas religion has succeeded in ensnaring and turning away from the true God many men and angels, religion has never succeeded in turning all men and angels against God.

REVIEW: 1. What is the purpose of religion? 2. How has Satan obtained worship for himself? 3. What sort of worship did Nim-rod begin in Shinar, and what became of it? 4. Under what vari-

ous names were Satan and his associate demons worshiped in times of old? 5. What use of symbols did the Devil make in his worship? 6. How were images used in the practice of religion? 7. What rites were used in the worship of the demons? 8. Under what names were the practitioners of religion known? 9. What has been the attitude of religion toward education? 10. What success has religion had?

Lesson 74

THE BIRTH OF FUSION RELIGION

Satan in his designing of many religious organizations finally brought forth his masterpiece, that of fusion religion. During the fourth century after Christ he successfully grafted together two religious organizations: the heathen state religion of Pagan Rome and the young body of deflected, apostate "Christians". The resultant fusion became known as the "Catholic" religion, the universal church, the imperial state church of the Roman Empire, and from the fourth century forward has become known as "organized Christianity" or "Christendom". Despite its assumption of Christ's name, this colossal outgrowth of demon planting is doomed by Jesus' own words: "Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

From the days of the founding of Rome, in 753 B.C., its form of religion and priesthood has been that of Babylonish origin. As the Roman Empire grew with the centuries more peoples and nations were subjugated, together with their several sets of gods, rites, mysteries and priesthoods. For a time the Romans pursued a policy of religious tolerance, exacting from conquered peoples only submission to political control. Then they sought to strengthen their domination by advocating a world religion merged under the leadership of the Roman pagan pontiffs. At first persuasion was used, and then force, to bring about the incorporation of the many gods, doctrines and rites of Babylon, Greece, Egypt and elsewhere with that of Rome in the

century before Christ. The Jews stood apart from this enforced incorporation. Time and again Roman governors of Palestine tried to make inroads and force compromises, but to no avail.

Then came Christianity. It flourished and spread despite persecution. Never up to that time had such a threat persisted to the universal religious dominance of Satan and his demons. A policy of suppression and destruction of original Christianity was embarked upon. The pressure for the persecution of the early Christians came from the pagan religious hierarchy because Christian worship was unyielding to pagan compromise overtures and had nothing in common with devil religion. The true Christians had no sacrifices, no temples, no statues, no order of priests. The heathen peoples deemed those who were without these to be destitute of all religion; and, by the Roman laws, those who denied the national gods were regarded as unpatriotic pests. Furthermore, Christians refused to offer incense to the emperor, to do military service, or pay other obeisance to rulers and priests. Besides, the Roman worship afforded support to a countless hierarchy of priests, soothsayers, merchants, etc., all of whom were in danger of coming to want if Christianity should prevail; therefore with united strength they rose up against it.

After the apostles and their close colaborers, such as Timothy and Titus, died, the Theocratic organization of pure worship was lost sight of and a great majority of professing Christians gradually fell away to the subtleties of devil religion. The very apostasy Jesus and his apostles foretold rapidly came to the fore. Hierarchic rule began to set in. Pagan doctrines and fables began to be mixed with the pure doctrine of the truth. By A.D. 325 the 1,800 so-called "Christian" communities, 1,000 in the Greek provinces and 800 in the Latin provinces of the Roman Empire, were organized under the control of a loose government of bishops, presbyters and deacons. Further, by this time organized apostasy became sufficiently strong to warrant

the Roman government to consider its fusion with the existing Roman state cult.

By the beginning of the fourth century the Roman pagan state religion was becoming effete, dying, more licentious and immoral than ever. The pontiffs and priests were wholly debased and cruel. The state ceremonies and rites became revoltingly obscene, more so than in times past. The peoples began to turn away from religion, and year after year the Roman Empire was sinking deeper into immorality and decay. A cry arose for "more religion", a cry having a familiar ring to modern ears. From A.D. 302 to 305 the pagan Roman emperor, Diocletian, sought to arrest religion's decay by forcing the fairly large numbers of Christians at this time to merge with the state religion and conform to national religious orders. The greatest campaign of persecution to date was commenced to force this fusion. It failed. In 313 his successor and finally the sole ruler, Emperor Constantine, ordered the persecution to cease.

What Diocletian failed to accomplish by force, Constantine was now to bring about by compromise. The apparent strength of the young apostate "Christian" organization was sought to bolster up the dying structure of the pagan state cult. By agreement in 321 Constantine managed to get many "Christian" bishops to accept Sunday, *Dies Solis* in Latin, the official pagan day of worship, as the day to be set aside for "Christian" worship. Next, in A.D. 325 Emperor Constantine, as pontifex maximus of the Roman Empire or high priest of the Roman state religion, called the first ecumenical council, at Nicaea (Nice) in Asia Minor. Constantine presided over this council, and after stormy weeks a statement of doctrine ("Nicene Creed") was adopted which, among other things, officially incorporated into so-called "Christian religion" the heathen doctrine of the "trinity", traceable clear back to Babylon and Nimrod.

Emperor Constantine was recognized as the head of the church. As pontifex maximus he (and certainly not

the apostle Peter) became, actually, the first pope. Constantine decreed that the "trinity" doctrine should thenceforth be the faith of the religious community. He backed it up by the sword of the state. Constantine later submitted to baptism. The bars now having been let down, in the course of the next several decades other pagan doctrines were incorporated into the newly organized Catholic church. Mother-and-child worship, Christmas, Easter, use of the cross, the sacrifice of the mass, prayers for the dead, and finally "purgatory", which teachings had previously existed in a form under the former Roman pagan cult, all became merged into the new fusion religion.

Constantine did a thorough job in organizing fusion religion. By the end of the fourth century not a shadow of the original apostolic church organization existed, control of the congregations within the empire having passed into the hands of the emperors and their provincial governors. Multitudes of the people now became so-called "Christians" because it was the fashion and favor of the day. Of this great multitude of new fusion converts it is recorded:

"None objected to these Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples and the like, and their transferring them into their devotions; as no one proposed utterly to abolish the ancient pagan institutions but only to alter them somewhat and purify them, it was unavoidable that the religion and the worship of Christians should in this way become corrupted. This also I will add, that the doctrine of the purification of souls after death by means of some sort of fire, which afterwards became so great a source of wealth to the clergy, acquired in this age a fuller development and greater influence."—Mosheim's *Ecclesiastical History*, page 191.

REVIEW: 1. What is described as "fusion religion"? 2. In what words of Jesus is it doomed? 3. What was the origin of Roman religion? 4. (a) As the Roman Empire grew, how did it strengthen its domination? (b) Who alone resisted successfully?

5. (a) With what policy did the empire meet Christianity? (b) Why? 6. What conditions developed by the fourth century relative to "Christianity" which opened the way to forming a fusion religion? 7. Why was it to Rome's advantage to do so at this time? 8. Who first attempted such a fusion, and with what success? 9. How did Emperor Constantine finally accomplish it? 10. What were some of the many Babylonish pagan doctrines brought into the new universal Catholic fusion church? 11. How did the multitudes accept this new fusion?

Lesson 75

FUSION RELIGION TODAY

To further illustrate the fusion of paganism and "Christianity", and that this fusion religion exists to this day, note the following quotations from Hislop's *The Two Babylons*. Scores of comparisons could be made to show the corruption of modern "Christianity", but one on a religious ritual, one on a religious festival, and one on a religious doctrine will suffice.

On the ROSARY: "The rosary . . . is no invention of the Papacy. It is commonly employed among the Brahmins of Hindustan; and in the Hindoo sacred books reference is made to it again and again. Thus, in an account of the death of Sati, the wife of Shiva, we find the rosary introduced: 'On hearing of this event, Shiva fainted from grief; then, having recovered, he hastened to the banks of the river of heaven, where he beheld lying the body of his beloved Sati, arrayed in white garments, *holding a rosary in her hand.*' . . . In Thibet it has been used from time immemorial, and among all the millions in the East that adhere to the Buddhist faith. The following, from Sir John F. Davis, will show how it is employed in China: 'From the Tartar religion of the Lamas, the rosary of 108 beads has become a part of the ceremonial dress attached to the nine grades of official rank. It consists of a necklace of stones and coral, nearly as large as a pigeon's egg, descending to the waist, and distinguished by various beads, according

to the quality of the wearer. There is a small rosary of eighteen beads, of inferior size, *with which the bonzes count their prayers and ejaculations exactly as in the Romish ritual.'* . . . In Asiatic Greece the rosary was commonly used, as may be seen from the image of the Ephesian Diana."

On CHRISTMAS: *"Within the Christian Church* no such festival as Christmas was ever heard of *till the third* century, and . . . not till the *fourth* century was far advanced did it gain much observance. How, then, did the Romish Church fix on December the 25th as Christmas-day? Why, thus: Long before the fourth century, and long before the Christian era itself, a festival was celebrated among the *heathen,* at that precise time of the year, in honour of the birth of the son of the Babylonian queen of heaven [the Catholic Church's Madonna]; and it may fairly be presumed that, in order to conciliate the heathen, and to swell the number of the nominal adherents of Christianity, the same festival was adopted by the Roman Church, giving it only the name of Christ."

On "PURGATORY": "In Egypt, substantially the same doctrine of purgatory was inculcated. But when once this doctrine of purgatory was admitted into the popular mind, then the door was opened for all manner of priestly extortions. Prayers for the dead ever go hand in hand with purgatory; but no prayers can be completely efficacious without the interposition of the priests; and no priestly functions can be rendered unless there be *special pay* for them. . . . In Egypt the exactions of the priests for funeral dues and masses for the dead were far from being trifling. 'The priests,' says Wilkinson, 'induced the people to expend large sums on the celebration of funeral rites; and *many who had barely sufficient to obtain the necessaries of life* were anxious to save something for the expenses of their death. . . . numerous demands were made upon the estate of the deceased, for the celebration of prayer and other services for the soul.' "

The Roman Catholic Hierarchy admits their paganism. The famous British cardinal Newman, in his *Essay on Development,* frankly states that his religious organization undertook to "transmute the very instruments and appendages of DEMON-worship to an evangelical use" and that religion's many formalisms and knickknacks not mentioned in the Bible "are all of pagan origin, and sanctified by their adoption into the [Roman Catholic] Church".

That it will continue as long as that fusion religion organization exists is shown by Professor Karl Adam's *The Spirit of Catholicism* (he is an authoritative exponent of Roman Catholic orthodoxy): "We Catholics acknowledge readily, without any shame, nay with pride, that Catholicism cannot be identified simply and wholly with primitive Christianity, nor even with the Gospel of Christ, in the same way that the great oak cannot be identified with the tiny acorn. There is no mechanical identity, but an organic identity. And we go further and say that thousands of years hence Catholicism will probably be even richer, more luxuriant, more manifold in dogma, morals, law and worship, than the Catholicism of the present day. A religious historian of the fifth millennium A.D. will without difficulty discover in Catholicism conceptions and forms and practices which will derive from India, China and Japan, and he will have to recognise a far more obvious 'complex of opposites'. It is quite true, Catholicism *is* a union of contraries."

Thus by the master moves in the fourth century Satan succeeded in corrupting what was originally Christianity, perverted its organization and doctrine, and then upon the resultant apostasy forced a union and fusion with the Roman pagan organization, which in the end furnished the major pattern for the new state Catholic church. Upon these filthy, fourth-century fusion foundations Satan has erected his gigantic anti-Christ organization, a masterpiece of deception, iniquity and oppression, all guided under a hierarchic priesthood after the order of Nimrod. Papal

Rome has its roots deeply buried in antiquity, into ancient Babylon, the fountain-head of devil religion in "this present evil world". (Rev. 17:1-5) It is the result of the violation of 2 Corinthians 6:14-16. But it will never survive to the fifth millennium A.D. to continue its iniquity, as Professor Adam boasted. It will never live out this generation. —Luke 21:32.

REVIEW: 1. What is done to illustrate the existence of fusion religion to this day? 2. What proves the Romish ritual involving the rosary is pagan and not Christian? 3. (a) Similarly, how is the festival of Christmas proved pagan? (b) The doctrine of "purgatory"? 4. In what words does a Catholic Church dignitary admit demon-worship? 5. What authoritative statement shows their future course with respect to paganism? 6. How is it thus seen that Revelation 17:1-5 very accurately refers to "organized religion"? 7. When will fusion religion end?

Lesson 76

THE RISE OF THE ROMAN CATHOLIC HIERARCHY

The organization and development of the Roman Catholic Hierarchy dates from the time of the launching of fusion religion by the Roman emperor Constantine in A.D. 325. It does not date from nor have its source in the original governing body of the apostles. All such claims to apostolic succession and origin are false, and the Hierarchy's structure is grossly contrary to the original Theocratic organization as established by Christ Jesus.

Under the fusion-religion setup the pagan Roman emperor Constantine became the head of the new Catholic church. The word "Catholic" means "universal", and for this reason the newly organized, fused "Christian" religion was properly so named, as it became the official religion universally throughout the Roman Empire, the dominating world power at that time. Constantine continued to be recognized as Pontifex Maximus, or "Supreme Pontiff", which was the title he bore as the high priest of the ancient Roman pagan cult. In actuality, he was the first pope,

though not so recognized. He assumed the supreme power over the Catholic church and took steps to remodel the entire government of the "Christian" congregations along Roman pagan lines. A hierarchic form of priest rule was the order. The word "hierarchy" meaning a body of ecclesiastical rulers, we here have during the fourth century the beginning of the *Catholic Hierarchy*. The following quotation is noteworthy:

"Before the time of Constantine the clergy were not recognized as holding any distinct rank in the state; but when Christianity was adopted as the religion of the Roman empire, its ministers were considered as occupying the place of those heathen priests whose superstitions had fallen into disrepute."—*McClintock and Strong,* Volume VIII, page 396.

The political divisions of the Roman Empire in Constantine's reign comprised thirteen dioceses, which were further divided into 120 provinces. The term *diocese* means "administration", and under the Roman government it meant a territory over which a Roman governor had jurisdiction. With the advent of fusion religion Constantine arranged for the 1,800 "Christian" congregations, each with their local elders as servants and overseers (falsely termed "bishops", "deacons," and "presbyters"), to be reorganized according to the political divisions of the empire. All the congregations and their overseers in each of the 120 Roman provinces would be placed under the ecclesiastical rulership of a "metropolitan". Likewise all the "metropolitans" in each of the 13 great dioceses would be placed under the rulership of a "patriarch". To complete the pyramid hierarchic organization the 13 "patriarchs" were then responsible to the emperor as the head of the church. With the passing of the centuries the smaller divisions of the church became known as *dioceses* over which "see" a bishop had jurisdiction, and the larger sections were ruled over by archbishops, patriarchs and cardinals.

By the end of the fourth century the universal Catholic church was divided into four major "holy sees", each with its own hierarchy or bishops and priests and with a "patriarch" at its head, subject directly to the emperor as head of the church. The Roman see comprised almost all the 800 Latin congregations in the western provinces of the Roman Empire, with the city of Rome as the episcopal city from which the patriarch or bishop of Rome had jurisdiction. The Byzantian or Constantinopolitan see comprised the eastern Roman provinces in Greece and the east, with the patriarch residing at Constantinople. The Antiochian see served all the congregations in the Roman provinces in Asia, whereas the Alexandrian see supervised all the churches in Egypt and eastern Africa. Later a fifth major see was organized with Jerusalem as a center.

With the growth in power of the new fusion religion Catholic church rivalry arose as to which of the five patriarchs should enjoy primateship as leader of the entire church second to the emperor. In the course of the contest the bishop of Rome became the most prominent, having the largest number of churches under his supervision and with the expansion of so-called "Christianity" in western Europe increasing his power and influence with the Roman emperors. In 378 the Roman emperor Gratian conferred upon Damasus, the then bishop of Rome, supreme spiritual authority in the Western Empire, permitting the bishop to use the title Pontifex Maximus, which hitherto only the emperors had used. However, it was not until after the year 440 that the then newly made bishop of Rome exerted himself and endeavored to establish spiritual supremacy over the eastern sees and thus gain supremacy over the entire Catholic world. Note the following historical account of Leo I's being inducted as the first pope of Rome:

"Until this epoch no man who combined lofty ambition with commanding intellect and political dexterity had presided over the Roman see; and although its influence had gradually increased, and many of its bishops had

sought to extend and confirm that influence, yet they had merely availed themselves of accidental circumstances to augment their own personal authority, without acting upon any distinct and well-devised scheme. But Leo, while he zealously watched over his own peculiar flock, concentrated all the powers of his energetic mind upon one great design, which he seems to have formed at a very early period, and which he kept steadfastly in view during a long and eventful life, following it out with consummate boldness, perseverance, and talent. This was nothing less than the establishment of the 'apostolic chair' as a spiritual supremacy over every branch of the Catholic Church, and the exclusive appropriation for its occupant of the title of *Papa,* or father of the whole Christian world."—*McClintock and Strong,* Volume V, page 356.

Presumptuously this first pope of the Roman Catholic Hierarchy declared for himself universal sovereignty, a title which belongs to Jehovah God alone. Thus Leo I betrays himself openly as an agent of Satan in the Devil's bid for universal domination. Upon his ascension to the papal chair he made the following bold declaration:

"I will revive government once more upon this earth; not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning; appealing to love, but ruling by fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, a symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more."—*Beacon Lights of History,* Volume III, pages 244, 245.

REVIEW: 1. (a) What is the Hierarchy's claim as to its origin? (b) Actually, when did its development begin? 2. Why was the word "Catholic" an appropriate designation for fusion religion set up in A.D. 325? 3. Actually, how was Constantine the first

pope? 4. How was a hierarchy of priests set up? 5. What organi-
zation pattern was followed in organizing the government of the
new Catholic church? 6. What major divisions existed in the
Catholic or universal state church? 7. What rivalry arose? 8. How
did this affect the bishop or patriarch of Rome? 9. (a) Who be-
came recognized as the first pope? (b) When? (c) Under what
circumstances? 10. What presumptuous position did he take?

Lesson 77

THE CATHOLIC HIERARCHY DURING THE DARK AGES

With the organization of the Papacy after the year 440,
the great schism between the Latin and the Greek parts
of the Roman world began to develop. The Greek part of
the original Catholic realm refused to recognize the pope
of Rome as the "holy papa" or universal sovereign of the
church. The Greek Catholic and Greek Orthodox religious
organizations are continuations of the original Constanti-
nopolitan, Antiochian and Alexandrian sees. The Russo-
Greek Church, as originally organized in the eleventh cen-
tury, branched from the patriarchate of Constantinople
partially in the sixteenth, and fully in the eighteenth
century. The Bolshevik Revolution of 1917 resulted in the
disestablishment of the Orthodox Church in Russia. How-
ever, on September 4, 1943, a formal reconciliation was
effected by Stalin, and the patriarch of Moscow again en-
joys state favor.

From the inception of the Papacy the Roman Catholic
organization has striven to exert her supremacy over the
entire "Christian" realm. Her insatiable desire for domina-
tion as the universal church has been responsible through
intrigue for most of the wars among the nations for the
past 1,500 years. The Greek Catholic realm has stubbornly
resisted encroachments and direct assaults to bring about
its subjugation. Likewise the original "Christian" churches
in Asia and Africa have resisted and refused to recognize
Roman Catholic domination.

Following 440, the Church of Rome set upon a program
of expansion and domination over all of central and west-

ern Europe. Thence forward the "golden" era of the Roman Hierarchy set in, and it continued dominant until the Reformation in the early sixteenth century. This period is termed the Middle Ages (cir. 475-1550), and the first 700 years of that time was more specifically designated the Dark Ages, but the entire period was one of great superstition, tyranny, corruption, oppression, ignorance, violence and crime of every nature under priest rule. Indeed Babylonish Devil religion reached new heights of blasphemy, binding the people in great ignorance and fear. Surely Satan appeared to be succeeding in gaining the issue of universal domination by using the very name of the Son of God as the means of strengthening his masterpiece of demon religion, the "Christian religion".

In the course of time the pope became a powerful factor with which to contend. Not only was he not satisfied to be a "spiritual" ruler, but now he desired secular power as well. With the old Roman empire now having disintegrated in the West in the eighth century, the popes desired to organize and set up a new Roman empire, to be called the "Holy Roman Empire". Their opportunity came in the year 800, when Pope Leo III enticed Charlemagne, the king of the Franks, then ruler over what is now France, Germany and northern Italy, to Rome, where he crowned him, much to his indignation, Charles I, emperor of the "Holy Roman Empire". Charlemagne journeyed to Rome to make donations to the church rather than to receive a crown from the pope which would bind him to recognize the "Holy Father" as a superior secular ruler. Note the following historical record of this papal intrigue for secular power:

"In proportion as the Byzantine emperors lost their hold of Italy, and especially the city of Rome, the actual power in the latter passed over into the hands of the pope as the head of an aristocratic municipal government. . . . Charlemagne confirmed and enlarged the donation which his father had made, and on Dec. 25, 800, laid the deed of the

enlarged donation on the tomb of St. Peter. Thus the popes became secular princes, though at first vassals of the Carlovingian emperors; and they were led to conceive the plan of restoring the old world-empire of the Romans by the rule of the pope over the entire world . . . In order to efface the recollection that the secular power of the popes was the gift of the German princes, the story was started that Constantine the Great had given Rome and Italy to pope Sylvester, and that this was the reason why the imperial capital had been removed to Constantinople."—*McClintock and Strong,* Volume VII, page 630.

In the march of the centuries during the millennial reign of the Roman Hierarchy human philosophies and heathenish rites further replaced the many simple doctrines. In the sixth century clergy-worship was taught as the order of the day. The eighth century became noted for its gross image-worship. This wave of idolatry fixed itself securely in the traditions of the church for the future generations, even as did the false doctrine of "purgatory" fasten itself to church dogma in the seventh century. In the ninth century a flood of fresh superstitious follies and degrading teachings rushed in from the barbarians of the north lands.

The tenth century was specially noted for the honoring and creation of "saints" which were practically worshiped. There was a great searching for and preserving of "sacred relics", and the heaping of great riches and political control upon priests and monks. During the next century the priesthood became very corrupt and base. The clergy were destitute of Scriptural knowledge and void of virtue. People at large were mired deep in superstition. In the twelfth century the Roman pontiffs would have nothing taught that militated against their arrogated supremacy; therefore they required apostate Christianity to be so explained and modified to support the authority of the Papacy. Those refusing to submit were destroyed with fire and sword.

REVIEW: 1. What provoked the schism or division between the East and the West? 2. What have been Russia's connections with

the Eastern Church? 3. What was the attitude of "Christian" organizations in Asia and Africa? 4. What conditions obtained during the Dark Ages? 5. (a) What were the popes' desires for secular power? (b) How were they finally realized? 6. (a) What were the religious developments in Europe from the sixth to the ninth century? (b) The tenth to the twelfth century?

Lesson 78

PRELIMINARIES TO THE REFORMATION

The thirteenth century saw the creation of the dreaded Inquisition. By this time the rule of the Hierarchy had become so oppressive and corrupt that many were rebelling or speaking out against this iniquitous system. The Papacy denounced all criticism as "heresy" and set about to stamp out all opposition.

Torture was introduced in the court procedure of the Inquisition for the express purpose of extracting confession, being so authorized by Pope Innocent IV in the bull *Ad extirpanda,* issued in 1252. Any lawyer defending the accused would be held guilty of heresy. Thus the accused was left at the mercy of a prejudiced court without any assistance from friend or family. The inquiry might last days or even months of grueling, depending upon the discretion of the judges, who determined matters so as to obtain as many confessions as possible. No one was ever acquitted. The sentences were either that of being burned at the stake or otherwise executed or totally dispossessed of property. The judges of the Inquisition were priests appointed by the "holy office" at the Vatican. These priest-judges were very corrupt, many of them being sadists and wholly demonized. Any person, regardless of rank, who might in the slightest be suspected of holding in contempt the wicked oppression of the clergy were objects of prompt inquisitional prosecution and elimination.

The thirteenth century also became famous as the age of monasteries, with the result that scores of these devilish institutions were built up all over western Europe. It was

in this century that the "holy" crusades were organized to drive out the Mohammedans from the Holy Land. Scores of thousands lost their lives in this crusading racket of the Hierarchy.

Priestcraft becomes unbearable. Unrest and protest against oppressive hierarchical rule rises in France, Italy, and England. The Waldenses rise in opposition, and are sorely persecuted. The Hierarchy knows only one answer, and that is to make the Inquisition more hideous. But it was not able to stamp out the opposition of the Waldenses, and even in the fifteenth century stray supporters of the Waldensian teaching were to be found in Italy, France, and Germany, everywhere keeping alive mistrust of the temporal power of the "Church", or her priesthood and her Hierarchy. In the sixteenth century the French Waldenses became Calvinists, an early name for the Presbyterian sects, the Church of Scotland, and the Dutch Reformed sects of today.

The Waldenses were a group of sincere Christians under the leadership of Petrus Waldus, a merchant of Lyons, France, who in 1179 began to protest against the growing apostasy of the Roman Catholic Hierarchy. These honest people were devoted to Bible reading and public preaching, and sought to revive true worship of Christianity. From the beginning of the thirteenth century they were subjected to fierce persecution and scattered throughout Europe. The Waldenses were the early forerunners of the protestant Reformation. It is quite evident that the early Waldenses were faithful witnesses of Jehovah; and following are some of their leading teachings:

"1. Only the Holy Scripture is to be believed in matters pertaining to salvation. 2. Nothing is to be admitted in religion but only what is commanded in the Word of God. 3. There is one only Mediator; other saints are not necessary. 4. There is no 'purgatory'. 5. That all masses are wicked and ought to be abolished. 6. All men's traditions are to be rejected. 7. The supremacy of the pope is to be

denied. 8. Communion according to the institution of Christ is necessary. 9. The Church of Rome is the very Babylon spoken of in the Apocalypse (Revelation). 10. The pope's pardons and indulgences are to be rejected. 11. The marriage of priests is godly. 12. Such as hear the word of God and have a right faith are the right church of Christ." —Foxe's *Book of Martyrs,* edition of 1850, page 146.

The pre-Reformation movement in England centered around John Wycliffe. He was a teacher at Oxford University, as well as being the rector (a Roman Catholic priest) of Lutterworth. Wycliffe's first work was a treatise justifying the refusal of Parliament to pay the tribute claimed by the pope in 1366; and from 1371 he was in the forefront of the religious and social disturbance which now began to rage in England. His followers were known as Lollards, and they went throughout England with pamphlets published by Wycliffe. They went from house to house and village to village, reading to the people Wycliffe's treatises. Seeing the great thirst on the part of the common people for knowledge of the truth, Wycliffe set about to translate the first English Bible. Many copies of this Bible were copied by hand and circulated throughout England.

Wycliffe's ideas, conveyed to the continent of Europe, precipitated the outbreak of the Hussite storm in Bohemia (Czechoslovakia). The Council of Constance thought to quell it by condemnation of Wycliffe's teaching and by the execution of John Huss in 1415. But in vain. The flame burst forth, not in Bohemia alone, where Huss' death gave the signal for a rising, but also in England among the Lollards, and in Germany among those of Huss' persuasion, who had many points of agreement with the remnant of the Waldenses and the followers of Wycliffe in England. Events were rapidly mounting to a climax. Wycliffe fanned the fire of opposition to the Church of Rome that finally culminated in the great Reformation a century and a half later.

In the year 1453 Constantinople, the great capital of the eastern part of the old Roman Empire, fell to the Turks, who were not "Christians", but Mohammedans. The power and influence of the Orthodox or Greek Catholic Church as centered at Constantinople was largely overcome by the invasion of the Turks and their non-Christian religion. This removed a great rival of the Roman Catholic Hierarchy but also made real the Turkish threat of their ultimately conquering the West. The Roman Church raised the cry against Mohammedanism throughout Europe, similar to the twentieth-century cry against Communism, by which tactics she further consolidated her secular control over the rulers of the West. In spite of the inroads made by the Mohammedans both through Spain and through the Balkans, the Hierarchy was able to check their advances and emerged more firmly planted in the saddle of the Western nations than ever before.

During the fifteenth century the Roman Catholic Church was at her prime as to unchallenged secular and "spiritual" power in Europe. This entrenched position would now be favorable toward her final grasp of her age-old goal in becoming the universal church in "Christendom", and thus a tool in the Devil's scheme of universal domination. Then something happened. Though externally strong, internally explosive forces were fomenting. As preliminary to the great explosion of the Protestant Reformation, printing from movable type was invented in the middle of the fifteenth century, and various versions and translations of the Bible began to appear in Europe. Thus in the midst of growing unrest and dissatisfaction with the degrading course of the Roman Church and her reign of terror through the Inquisition, printing and Bible distribution were to play an important part in the great jolt the Hierarchy was to receive by the Reformation.

REVIEW: 1. What developments took place during the thirteenth century? 2. Who rose in strong opposition? 3. What was the origin of the Waldenses? 4. Of what were they the forerunners?

5. What were some of their beliefs? 6. Discuss the pre-Reformation movement in England. 7. What far-reaching effects sprang from Wycliffe's activities? 8. How was the power of a Hierarchy rival largely overcome? 9. What was a final preliminary to the Reformation, and why?

Lesson 79

THE REFORMATION (Part 1)

The history of religion in general and of the Roman Catholic Hierarchy in particular in the sixteenth century can be summed up in the one expression "The Reformation"; but called by Roman Catholics "the Rebellion". The Reformation is the name commonly given to the religious movement of the sixteenth century which resulted in the overthrow of the then all-powerful authority of the Roman popes in a large portion of "Christendom", so called.

Fusion religion at this time began to split into countless sects, though all still adhered to many of the fundamental Babylonish pagan doctrines as introduced down through the era of the Hierarchy. The Reformation brought about a change in church government from hierarchic to that of episcopal and congregational. The original Theocratic form of the early church was not restored. Contrary to that which is generally held, the Reformation did not bring in many reforms as to fundamental church doctrines, which continued to be heavily tainted with paganism. Devilish doctrines, such as the "trinity", "immortality of the soul," "hell fire," traditions of men, and creature-worship, continued unchanged, these being left for destruction by the true light in the latter part of the nineteenth and early part of the twentieth century, when the Elijah and the Elisha work were divinely purposed to be performed.

The Reformation, as it broke in the year 1517, brought to the fore several leading reformers, such as Martin Luther in Germany, John Calvin in Geneva among the French, giving rise to the Huguenot movement, Ulrich Zwingle, founder of Protestantism in Switzerland, John

Knox in Scotland, and the Protestant martyrs Thomas Cranmer, Nicholas Ridley and Hugh Latimer in England. Foremost among these reformers was Martin Luther.

Martin Luther was born in a village of Saxony in 1483, of stern, conscientious parents. He was well schooled, trained for the profession of the law. In 1505 he decided to enter the priesthood, presenting himself for admission at the convent in that year. In 1507 he was consecrated to the Roman Catholic priesthood. In 1508 he was appointed to a chair in the University of Wittenberg. Later Luther traveled to Rome on a pilgrimage where he saw at first hand the pomp and corruptions of the Roman Hierarchy and its system. His career at the university enabled him to make a thorough study of the teachings of the church and of the Bible. He wrote several treatises on Psalms, Romans, and the Lord's Prayer.

In the year 1517 the traffic in indulgences was brought to the neighborhood of Wittenberg by Tetzel, a Dominican monk. The sale of indulgences was a form of bribery wherein it was claimed that the remission of temporal punishment due to divine judgment was granted upon a money consideration. This blasphemous doctrine enraged Luther. At midday, October 31, 1517, he nailed his 95 theses or points of protest to the door of the Wittenberg church. He proposed to defend at the university his 95 denials on the merits of indulgences. Little did Luther realize this would set ablaze the whole Roman Catholic realm. An authority says: "The theses ran clear through all Germany in fourteen days, for all the world was complaining about the indulgences; and because all the bishops and doctors were silent, and nobody was willing to bell the cat, Luther became a renowned doctor, because at last somebody had come who took hold of the thing."

Shortly thereafter many influential men, students, professors, and princes of the German states began to rally around Luther as their champion. In December, 1520, the pope issued a bull of excommunication after Luther re-

fused to recant. Luther dramatically burned this bull of excommunication in public. The pope pressed the "Holy" Roman emperor Charles V to put Luther under the ban of the empire to thus prevent his spreading this "pernicious heresy". Luther appealed to the "Holy" Roman emperor, who agreed to hear his case at the Diet sitting at Worms, April 17, 18, 1521. Luther stood alone before this Diet, which comprised the emperor, the archduke, six princes, twenty-four dukes, eight margraves, and thirty bishops. Following are Luther's closing words of defense:

"Unless I shall be convinced by the testimonies of the Scriptures or by evident reason (for I believe neither pope nor councils alone, since it is manifest they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted, and my conscience is held captive by the word of God; and as it is neither safe nor right to act against conscience, I cannot and will not retract anything. Here I stand; I cannot otherwise; God help me. Amen."

An obedient tool of the pope, the "Holy" Roman emperor judged that the ban of the empire be placed on Luther, thus making him an outlaw. While on his way home from Worms under the custody of the emperor's guard, a band of masked horsemen overpowered them, taking Luther captive. His rescuers proved to be henchmen of his friend the elector of Saxony, who took him to his castle, the Wartburg. Luther lived in exile there for some time, enabling him to carry on his writings and studies. While at the Wartburg, Luther began his translation of the Bible into the German language of that day.

Luther's excommunication and banishment heaped fuel on the fire of controversy throughout central Europe. Luther still thought it would be possible for a reconciliation with Rome, the pope agreeing to make adjustments. But such was not the case. Many of the German princes and large numbers of the people clamored for tolerance from the Hierarchy. Finally, Emperor Charles V called

a German Diet to meet at Augsburg in April, 1530, to discuss the religious questions and other political matters. Luther and other theologians participated in these heated discussions and debates. The outcome was a formal and complete separation from the Roman Catholic Church by nine of the German princes, their provinces, and all of Luther's followers therein. The Augsburg Confession was formulated, containing 16 articles as the basis for the establishment of the Lutheran State Church of Germany.

From that time forward Protestantism began to sweep Europe and the power of Rome was on the wane. Other northern European states began to withdraw from the control of the Hierarchy, and the "Holy" Roman Empire commenced to disintegrate. The Roman Hierarchy was placed on the defensive, having to combat open religious revolution throughout her dominion. The pope and leaders of the Hierarchy realized they were in for a bitter and long war. They set themselves to organize a counter revolution with a view to undertaking open warfare on Protestantism and "heresy" on every front. The Inquisition had failed to prevent this open revolt. Rather it had provoked greater "heresy" and opposition to the Hierarchy. So some other instrument had to be devised. The answer was the organizing of the Jesuits.

REVIEW: 1. What is meant by "The Reformation"? 2. What changes resulted? 3. Was there any great reformation in doctrine? and why do you so answer? 4. (a) In what year did the Reformation break? (b) Who were some of the leading reformers? 5. (a) Discuss Martin Luther and his stand against the Hierarchy. (b) Who were some of his followers? 6. (a) How was Luther banned? (b) What did this enable him to do? 7. Describe what followed Luther's excommunication and banishment in Germany. 8. How did the Hierarchy react to all this?

Lesson 80

THE REFORMATION (Part 2)

The truthless Hierarchy could not use Bible truth to fight against the reformationists. She resorted to the crea-

tion of a "sword of the Church" to spearhead a counter revolution. In 1539 the pope specially commissioned the soldier-minded Spaniard, Ignatius Loyola, to set up a new religious order of ruthless fighters to undertake the stamping out of Lutheranism and all Protestants. Here was the foundation of the devilish "Society of Jesus", commonly known as the Jesuits. This was a secret society organized according to the "mysteries" of Babylon to serve as a military organization in the hands of the pope. The initiates in this new religious order were highly trained in every art of war, cunning, deception, intrigue, and cruelty. Thus was launched a most wicked method of underground warfare, which has been waged tenaciously for over four hundred years against every form of opposition to the Hierarchy.

A further step in the counter revolution was the calling of the Council of Trent by the Roman emperor and the pope. This council met at the city of Trent, in Austria, in 1545. At this council the Roman Hierarchy sought to strengthen her doctrinal teachings to make them impervious to further Protestant attacks. The Nicene Creed was reconfirmed, the Jesuit organization was duly recognized and set into operation, thirty-three new canons were formulated against heretics (thus becoming part of the canon law of the Church), and many doctrines of the Church were rewritten as articles of Catholic faith.

But all this to no avail! Hard on the heels of Germany's break with Rome, England shook from her neck the Papal yoke! From the days of Wycliffe 150 years prior to the Reformation many in England were dissatisfied. The common people had heard the Bible read to them, and there was a growing thirst for the truths of Christianity. When the explosion of the Reformation occurred in Germany, England was ready to join in. The leaders of the English reformation were Latimer, Cranmer, and Ridley. The year following the German bolt a general convocation was called of all the religious leaders in England (1531). During the next six years other convocations met and made various

declarations, which gradually led up to the open break with Rome. These ecclesiastical declarations were sent to Parliament for final approval. The Convocation at Canterbury made this historic declaration: "The bishop of Rome hath no greater jurisdiction conferred on him by God over this country than any other foreign bishop." In 1537 Parliament terminated for ever the pope's jurisdiction in England.

From that time forward the Church of England has been a separate religious organization and the state church of England. As the days progressed more liberal doctrines were adopted at the various convocations, thus making the Church of England a Protestant organization. Finally, in 1648, the Church of England and the Church of Scotland (which had previously withdrawn from Rome) were united under the Westminster Confession. The Westminster Confession readopted the Nicene Creed and set forth uniform articles of faith. It is interesting to note that the Lutheran State Church also adopted the Nicene Creed, thus showing that all these Protestant organizations continued the fundamental fusion doctrines originally inculcated A.D. 325. Though Germany and England slipped the Papal yoke from their necks, they did not break the bonds of fusion religion that enmeshed them, and flow forth into the glorious freedom of true worship that only Bible truth can bring.

One of the most eminent reformers was John Calvin, born in France in the year 1509. He became a great expositor of the Scriptures and has few rivals in his many writings exposing the errors of the Roman Church. Those Protestant organizations which follow Calvin's teachings are said to have adopted "Calvinism". Many Protestant organizations in France and Switzerland, and the Church of Scotland, are based on his teachings, even as are the Presbyterian and Dutch Reformed sects of today.

In the seventeenth century the struggle between the growing Protestant organizations and the Church of Rome continued unabated. Many of the northern European states

had by this time become Protestant states wholly separate from all control and supervision of the Church of Rome and of the "Holy" Roman Empire. By 1618 the Protestant states had become so powerful as to challenge the supremacy of the "Holy" Roman Empire. In 1618 a religious war that was to rage thirty years broke out in Europe, with the Protestant states of Europe fighting against France and the remnants of the Roman Empire. In 1648 the Thirty Years' War was brought to a close with the peace treaty of Westphalia. The Protestant powers gained the ascendancy over the Catholic states. From that time forward the history of Europe greatly changed in favor of the northern states and ushered in an era of three hundred years of enlightened and liberal development. The Roman Hierarchy has ever chafed under this Treaty of Westphalia and has sought time and again to overthrow this blow to its European supremacy. One of the ambitions of Hitler as the Hierarchy's tool was to wipe out for ever the Treaty of Westphalia.

In the Catholic countries oppression of the common people by the political and religious rulers continued, and came to a climax in the eighteenth century. The great French Revolution broke out in 1789, which spread throughout Europe. A reaction against church rule set in. An anti-religious wave swept France. Atheism began to get a foothold and grow. Napoleon became emperor of France and set out to gain domination of Europe. In 1799 he conquered Rome and took the pope prisoner. This ended the thousand-year political rule of the pope as a temporal ruler; and in 1806, due to Napoleon's formation of the Confederation of the Rhine, the emperor of Austria abdicated the throne of the "Holy Roman Empire" and declared the Empire dissolved.

The nineteenth century, and numerous religious sects and divisions rise throughout "Christendom". The major Protestant systems had by now become thoroughly organized and set, resisting any further changes and develop-

ment. They, too, set about to hinder further enlightenment and growth in knowledge of the truth of the Holy Scriptures. In 1878 God began to restore the original truths, using a small group of Jehovah's witnesses in America. Charles T. Russell and others formed the Watch Tower Bible & Tract Society to begin a world-wide educational campaign which was to result in the full restoration of original Christianity and to free multitudes from the bondage of religion or demonism. The good work continues, despite virulent opposition by the fusion religionists of Papal Rome and of her now non-protesting offspring called "Protestantism".

REVIEW: 1. Describe the purpose and operation of the Jesuit organization. 2. What additional step did the Hierarchy take as a countermeasure? 3. How and when did England break from the Roman Hierarchy? 4. What common doctrine still made the churches of Scotland, England and Germany basically fusion religion? 5. (a) Who was John Calvin? (b) What resulted from his preaching? 6. When and for what purpose was the Thirty Years' War fought? 7. (a) In what result did this war culminate? (b) How has the Hierarchy accepted the Treaty of Westphalia? 8. What effect did the French Revolution, of 1789, have on the Hierarchy, and on religion in general? 9. What was the trend of religion in the nineteenth century? 10. (a) When and how did true Christianity begin to be restored in its original purity? (b) Who oppose?

Lesson 81

HIERARCHY'S FIGHT AGAINST YOUNG DEMOCRACY

The Reformation in Germany was above all things a popular movement, that sprang directly from the heart of the nation. Here we have the beginnings of modern democracy, not only with respect to freedom of worship, but also as to political thought and institutions. The attempt to stem the surging Protestant movement and reseat the totalitarian Hierarchy was by force and by the sword, thus precipitating an era covering four centuries of papal striving against growing democracy.

This warfare of the Hierarchy was made possible mainly by the persistent zeal of its newly designed "sword of the church", the Jesuits. Protestantism, however firm its hold on the peoples, had dissipated itself in doctrinal wrangles, while the Jesuits had disciplined the forces of Catholicism into a virile, militant bloc. In 1540 the "Society of Jesus", more commonly known as the Jesuits, was organized by one Ignatius Loyola, a Spanish ordained Catholic priest. The Jesuit order is a militant organization of priests highly trained in craftiness, deceit, intrigue, assassinations, and underground and "fifth column" warfare.

The activities of the Jesuits soon became inimical to the interests and safety of the European states, and many countries expelled the order. Even the Hierarchy herself became a victim of Jesuit thirst for power, necessitating a papal suppression of the order from 1750 to 1814. However, a gradual restoration of this secret order was authorized by the Hierarchy in 1814. By 1935 it had been expanded to the amazing strength of 24,732 highly-trained agents. The head of the Jesuit order is designated the "vicar-general" but more commonly referred to as the "black pope", because of the great power he wields, next to the pope himself. These secret agents were expelled from France in 1870 and from Germany in 1872, but returned after the war (in 1919). From that time they have been busy executing plans for the spreading of Fascism and Nazism throughout Europe and the world. The Jesuits are the spearhead of Catholic Action.

But back to the period immediately following the Reformation. Germany in the sixteenth century was divided by this popular movement, the Protestant parts of the country wishing the democratic right to worship God according to the dictates of their own conscience, and the Catholic parts desiring to continue under the totalitarian rule of the Hierarchy and its "Holy Roman" Empire. In 1617 Ferdinand II became the Catholic emperor of the Holy Roman Empire. Educated by the Jesuits and under oath to exter-

minate Protestants from his kingdom, he reopened a campaign of Protestant persecutions. The following year, 1618, saw the beginning of a religious war which was to surge back and forth in destructive fury for thirty years, fomented by the Catholic Church in a vain effort to forestall the birth of what was now developed into democracy, with its belief in freedom of worship. The blood guilt of the Thirty Years' War rests upon the Hierarchy's head.

The fearful tyranny of Ferdinand over those of his dominion, like those of his political school of thought today, the Catholic dictators, drove the people to despair and prolonged the war. The German Protestant forces resisting the Catholic *putsch* had many allies—Hollanders, French, Swedes, and Danes—and were aided by a British subsidy. Finally for them a victory, and the Peace of Westphalia, was concluded, at Münster, on October 24, 1648. The Roman Catholic Hierarchy never recognized it as a peace, but has warred against it and tried to wipe it out ever since. It is recognized by many as the birth, after thirty years' travail, of present-day democracy. It solidified and added to the gains of the Reformation movement during the sixteenth century. McClintock and Strong's *Cyclopædia* says that "an age of great toleration was introduced into Germany. In all religious questions the Protestants secured an equality with the Catholics, and gained equal weight in the diet and high courts of the empire".

On January 3, 1651, Pope Innocent X vigorously protested against the Peace of Westphalia in the papal bull *Zelo Domus Dei,* wherein he states: "We, on our own initiative, and on our own knowledge and ripe deliberation, and in the fulness of our ecclesiastical power say and declare by this act, that the said articles of either or both of the said Treaties [the one at Osnabrück on August 6, 1648, and the other at Münster in Westphalia, October 24, 1648] . . . shall be perpetually null, vain, invalid, iniquitous, unjust, condemned, reproved, futile, without force and effect;

and that no one is held to observe any detail of them, even though he be bound by an oath."

In the furtherance of the Hierarchy's fight against growing democracy many have been the official utterances condemning freedom and liberty of conscience. As, for example, Pope Pius IX in his *Encyclical Letters* of August 15, 1854, says: "The absurd and erroneous doctrines, or ravings, in defense of liberty of conscience, are a most pestilential error, a pest of all others, to be dreaded in the state." But the vengeful Hierarchy has done more than talk. Many have been the overt acts against democratic Britain and America. One outstanding example is the Gunpowder plot of November 5, 1603. Here Guy Fawkes, the Jesuit Fathers Garnet and Greenway, and other Catholic conspirators, conspired to destroy King James I (the king who authorized the *King James Version* of the Bible) and all members of Parliament by blowing up Parliament while in session with the king. Another flagrant example is the Hierarchy's master move to destroy American democracy by the Civil War. Note the following words of Abraham Lincoln shortly before his assassination by a Jesuit agent (Booth and all eight of the convicted conspirators were Roman Catholics):

"This war would never have been possible without the sinister influence of the Jesuits. We owe it to Popery that we now see our land reddened with the blood of her noblest sons . . . I pity the priests, the bishops and the monks of Rome in the United States, when the people realize that they are, in great part, responsible for the tears and the blood shed in this war . . . The Protestants of both the North and the South would surely unite to exterminate the priests and the Jesuits, if they could hear what Professor Morse has said to me of the plots made in the very city of Rome to destroy this republic, and if they could learn how the priests, the nuns, and the monks, who daily land on these shores, under the pretext of preaching their religion, instructing the people in their schools, taking care of the sick in the hospitals, are nothing else but the emissaries of

the Pope, of Napoleon [III], and the other despots of Europe, to undermine our institutions, alienate the hearts of our people from our constitution, and our laws, destroy our schools, and prepare a reign of anarchy here as they have done in Ireland, in Mexico, in Spain, and wherever there are any people who want to be free." (Chiniquy, pp. 699-700)

Lincoln was aware of the presence of a Hierarchy "fifth column". Many well-informed people are aware of her like tactics today in opposition to democracy, and a few honest and courageous ones reveal these facts. Full exposure of this democracy-hating sect is only a matter of time.—Matt. 10:26; Eph. 5:13.

REVIEW : 1. What was the Reformation in Germany? 2. What agency did the Hierarchy use to fight that popular movement? 3. What historical facts prove the Jesuits are inimical to the nations? 4. How was the Hierarchy responsible for the Thirty Years' War? 5. What was gained by the Treaty of Westphalia? 6. What was the reaction of Pope Innocent X thereto? 7. What is the Hierarchy's view of democratic liberties? 8. How did she plot against constitutional government in England? 9. What words of Lincoln show he recognized the Hierarchy's enmity toward democracy?

Lesson 82

THE HIERARCHY AND MODERN DICTATORS

"My kingdom is not of this world." That is Christ Jesus speaking, and certainly not the voice of any of the presumptuous Hierarchy popes who claim to be His "vicar". Jesus spurned Satan's offer of world kingdoms, but the power-mad Hierarchy reaches out greedy hands for world domination. Instead of saying, "Get thee hence, Satan," that religio-political organization readily makes leagues and concordats and secret agreements with the devilish dictators of today.—Matt. 4:8-10; John 18:36.

ITALY. First to be briefly investigated in the parade of paramour states is that of the Hierarchy's homeland, Italy. Here the Vatican has been re-wedded in a union of church

and state, the latest marriage contract or concordat being signed with Mussolini in 1929, and still operating. Let the following extracts speak for themselves.

Cardinal Gasparri, as Pius' personal representative to the Eucharistic Congress in Sulmona, Italy, said: "The Fascist Government of Italy is the only exception to the political anarchy of governments, parliaments and schools the world over [this was prior to Catholic Hitler's Nazi Germany]." (London *Daily Herald* 9/15/32)

The *Osservatore Romano* of August 22, 1935, on the very day the League of Nations met to consider the Fascist attack on helpless Ethiopia, reported that 57 bishops and 19 archbishops of Italy sent to Mussolini a joint telegram which read as follows: "Catholic Italy thanked Jesus Christ for the renewed greatness of the country made stronger by Mussolini's policy."

Cardinal Schuster of Milan, friend of Pope Pius XI, on October 28, 1935, is reported to have said: "The Italian flag is at this moment bringing in triumph the cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary propaganda."

SPAIN. In Spain the hand of the Hierarchy has been firm, gory, and oppressive. A legally constituted republic was formed in 1931, with a new constitution authorizing the separation of church and state, the confiscation of church property to become publicly owned, and the wresting of education from the hands of the clergy. Quickly the Hierarchy retaliated by organizing a counter revolution under her loyal son, General Franco, whom she blessed and designated "a Christian gentleman". The Hierarchy-inspired civil war concluded March 28, 1939, with the surrender of Madrid to General "Butcher" Franco, who thus successfully overthrew the democratic Spanish Republic with the aid of the Church and her loyal sons, Hitler and Mussolini. Franco at once proceeded to set up a totalitarian government, reinstated the Church to her former position, re-

turned confiscated church property, and restored education to its former parochial status. The following quotation is informative and, incidentally, punctures the Hierarchy claim that Franco saved Spain from Communism.

Alexander H. Uhl, foreign editor of *PM,* testifies: "I was a correspondent in Madrid for the Associated Press for a year before the Civil War broke out. What I write now is about things that I have seen with my own eyes. The Franco revolution was the revolution of Spain's landed proprietors, of Spain's reactionary clergy, of Spain's monarchial aristocracy and industrialists against the rising tide of democracy that had been rolling up each day stronger and stronger since World War I. The government against which Franco and his generals revolted was a Popular Front government. It was a government made up of republicans, liberals, labor union parties, socialists. There was not a Communist in it. It was a government that was determined to separate state and church, as we have in the U.S.A., and establish lay education as we have it, too."

GERMANY. The caldron of religion in Germany has ever been kept boiling by the Hierarchy. She has always favored Germany as her "church sword". It should be remembered that it was the London treaty of 1915, made with the kingdom of Italy, that barred the pope from having any part in the negotiations of the peace treaty of World War I, the pope's connections with the Teutonic allies having been so notorious. With Catholic Hitler's rise to power in 1933, the Hierarchy quickly signed a concordat with the Nazi regime, which still stands. Further evidence follows.

Franz von Papen, papal knight and one of Hitler's foreign emissaries, declared in *Der Völkischer Beobachter,* January 14, 1934: "The Third Reich is the first power which not only recognizes, but which puts into practice the high principles of the Papacy."

"The German war aims were outlined tonight as a re-establishment of the Holy Roman Empire by Dr. Edmund

A. Walsh, regent of the Foreign Service School of Georgetown University [a Jesuit university near Washington, D.C.] . . . Dr. Walsh said that he had heard Adolf Hitler say that the Holy Roman Empire, which was a Germanic empire, must be re-established." (New York *Times,* February 17, 1940)

"BERLIN, August 27 (AP)—A pledge of loyalty to Adolf Hitler by the German Catholic Bishops Conference at Fulda is to be read to the faithful from pulpits at the end of the war, D.N.B., official news agency, said today. The pledge to Hitler is contained in expressions of gratitude to German troops adopted by the conference which ended August 22. The agency said the view predominated at the conference that 'the Catholic church in Germany is indebted to German troops for the victorious advance and defense of the German homeland. Without the successful warding off of enemy invasion by German armed forces, German Catholics could not have pursued so undisturbed and quietly their church work and ministerial offices'." (Published by the Philadelphia *Record,* August 28, 1940)

JAPAN. Diplomatic relations were established between Japan and the Vatican in June, 1942, which was after the Pearl Harbor sneak attack! Note the following:

The Japan *Times,* Tokyo, makes the following report: "The voice of justice has come from the Vatican. Never before has such wholehearted support of Japan's present action in China been given outside the nation. Furthermore, the significance of the Holy See's instructions lies in the fact that there are almost four hundred million Roman Catholics to whom the Vatican's word is law. Thus it may be said that one-fourth of the population of the world is supporting Japan in the China incident. The Catholic Church has supported us, has urged us to fight for the prevention of Communist penetration in Asia."

An official Japanese broadcast, January 9, 1942, and recorded by the United Press, stated: "M. O. Daugherty,

Irish archbishop for Great Manila, and Bishop Madrigra, papal representative in the Philippines, Thursday pledged full-hearted co-operation with the Japanese forces for the creation of a new order in East Asia." (Published in the *Courier-Journal*, Louisville, Ky.)

"A Berlin domestic broadcast recorded tonight by CBS quoted a Manila dispatch as saying the Japanese-sponsored government of the Philippines 'has now been recognized by the Vatican'." (Florida *Times Union*, January 11, 1944)

Thus the Hierarchy has recognized and supported the conquests of modern dictators, and handed the democracies a slap in the face. Further documentary evidence could be adduced, but the facts are well known without it. Informed persons will recall how Cardinal Innitzer flew the Nazi swastika from his cathedral in Austria to celebrate Hitler's taking over; how Hitler installed a Catholic priest, "Father" Tiso, as head of conquered Slovakia; how Catholic priests followed in the wake of the Nazi legions in Poland and influenced the people to submit to German rule; and how deadly was the Hierarchy "fifth column" in France at the time of that republic's fall! Thereafter the Vichy puppet Petain was put in office and lauded by the Hierarchy as "the good marshal", and Hierarchy anti-Semitic laws were inaugurated. And the same Hierarchy-dictator intrigue greets the eye as it roves over the political scene in Canada, Mexico, Argentina, and other lands in both hemispheres.

But late in 1944, with the tide of battle turned in favor of the Allies, the adroit Vatican began to weigh the desirability of changing political horses. Then it was that one of her cardinals did an about-face on "good marshal" Petain, calling him a man "devoid of all moral and religious convictions". Though this trick-rider organization may successfully shift from the totalitarian mount to the "democratic" peace beast, she will never be able to slip from that creature and hoist herself up behind Christ Jesus on his righteous war mount when he comes against this wicked, religionized

world at Armageddon. By then she will have taken her last ride.

REVIEW: 1. Politically, how do Christ Jesus and the Hierarchy differ? 2. (a) What shows Hierarchy intrigue with modern dictators in the case of Italy? (b) Spain? (c) Germany? (d) Japan? 3. What further facts will informed persons recall? 4. What may the Hierarchy yet do? but what will she never be able to do?

Lesson 83

THE CATHOLIC HIERARCHY AND THE BIBLE (Part 1)

"The Roman Catholic Church" had its beginning under the rule of Constantine the Great. During his reign occurred the fusion of Roman paganism and apostate Christianity which had developed. Constantine adopted the title and office of "vicegerent of the Deity", the title later assumed by the pope of Rome. As political head of the Roman Empire, Constantine's office was also that of "Pontifex Maximus" or "Supreme Pontiff", which pagan title and office were later assumed by the pope. In such religious offices the pope is the successor, not of Peter, but of the pagan emperor.

Meddling in religious affairs, Constantine called the first council at Nicaea, in A.D. 325. Under his supervision the so-called *Nicene Creed* was drawn up; and his authority, backed by the civil sword, made it the belief required for membership in the religious organization. This creed has been adopted and enlarged upon by the Roman Catholic organization. It is contrary to God's written Word on the subject of the "Trinity", *trinity* not being even named in the Bible, much less taught therein. The first pope in the modern sense dates from Leo I, A.D. 440-461. He concentrated on one aim: to establish the office of the Roman pope over all "Christendom". Such office not being authorized in the Bible, his endeavor shows that the Roman Catholic Hierarchy, from its top down, is out of line with the Bible. —1 Cor. 4: 8.

Since the Roman Catholic sect began (at the earliest) in the fourth century after Christ, it is manifest that the Bible existed centuries before that cult. The last of the apostles died A.D. 100, and the sixty-six books of the canon of the Holy Bible were brought together in the second century. By the third century the books of the Bible were known in *collected* form, being viewed as God's inspired Word. The Roman Catholic Hierarchy bases its claim to have made the Bible largely on the fact that in the fourth century (A.D. 397) a religious council at Carthage (not Rome) formally ratified a catalogue of the books of the Holy Scriptures. This catalogue was thereafter accepted by the Latin religious organization.

Before that Council of Carthage the work on the Latin Vulgate Bible was begun, A.D. 383, by Jerome. Old Latin versions of the Bible existed before this, but there were disagreements between them. By A.D. 404 Jerome had rendered the entire Bible, from the Hebrew and Greek texts, into the Latin. His translation came to be known as the Vulgate, or *vulgata editio,* meaning the *vulgar* or *common* edition of the Scriptures. It did not prove popular at first. It was more than a century in displacing the old Italic or Latin versions, to become the accepted Bible version to the Western religious organization. Many thousands of copies were made, and it came to be regarded by the Hierarchy as of as great authority as the original text of the Scriptures.

As time passed Latin ceased to be the language of the people. The Vulgate version became less and less understandable to them. This worked in with the ambitions of the Roman Catholic clergy. In the eleventh century Pope Gregory VII expressly thanked God for this circumstance, as tending to save the people from misunderstanding the Bible. Lack of the Bible in their tongue made the people dependent upon the clergy for hearing God's Word and subjected them to the interpretations of such clergy. These assumed to be the interpreters of the Bible. The clergy

claimed that the Bible was not meant for the people, being misunderstood by the uneducated and tending to disagreement with the clergy and hence to "heresies" and schisms.

John Wycliffe and his associates were first to complete the Bible in English. Wycliffe began this work in 1382, and translated the Greek Scriptures and about half of the Hebrew Scriptures before his death, in 1384. The work was finished by Nicholas of Hereford. About eight years after its completion the whole translation was revised by Richard Purvey. The Catholic religious organization in England strongly opposed the circulation of the Wycliffe Bible. Archbishop Arundel, of Canterbury, spoke of "that pestilent wretch, John Wycliffe, the son of the old Serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures". Shortly thereafter, the Convocation of Canterbury forbade such translations. Bible readers were burned with copies of it round their necks; children were forced to light the death fires of their parents; and Roman Catholic henchmen hunted down the possessors of the Wycliffe translation as if they were wild beasts. In 1415 the Council of Constance condemned his writings, and in 1428 his remains were dug up and burned and his ashes thrown into the river Swift, near by.

In the fifteenth century printing from movable type was invented, and the first work turned out was the Latin Bible, about 1456. The Hierarchy turned the press to its own ends. In 1522 Cardinal Ximenes, of Spain's university at Alcala or Complutum, published the celebrated *Complutensian Polyglot*. The first four volumes set out the "Old Testament" with the Hebrew, Latin, and Greek, in three columns, and also the Targum or Chaldee paraphrase and a Latin translation of the same. Such an expensive work was not meant for the people's use; it included no popular tongue, only dead languages. Six hundred copies were printed, limiting circulation.

Now came the rise of Martin Luther, and his break with the Hierarchy in 1521. Thereafter he translated the entire Bible into German (completed in 1534). The Hierarchy fumed, and Pope Leo X issued a bull against Luther. But the Hierarchy's sorrows respecting God's Word in a popular tongue were only begun. In 1535 the complete Bible was first printed in English by Myles Coverdale. However, William Tyndale's translation of the Greek Scriptures had preceded it (1525). Despite the rage of the bishop of London, Cardinal Wolsey, and the "sainted" Sir Thomas More, the translation entered England in quantity. Tyndale was finally seized, strangulated at the stake, and burned, in 1536. While he was in prison Coverdale's edition was printed, but outside of England. Other English editions followed, such as "Matthews Bible" (1537), the "Great Bible" (1539), the "Geneva Bible" (1560), and the "Bishops' Bible" (1568). An English Bible was printed for the first time in England itself in 1538.

Since the Hierarchy could not stop the Bible in the popular tongue, they must try to counteract the non-Catholic editions. The English Roman Catholic Version of the "New Testament" was published at the English College of Rheims, France, in 1582. The "Old Testament" was issued at Douai in 1610. The complete work, known as the "Rheims and Douay Version", was merely a secondary translation of the Scriptures through Jerome's Latin Vulgate. It was a stiff, uncertain translation and difficult to understand. The English bishop, Richard Challoner, vice-president of Douay University, revised the English *Douay Version* in 1749-1750. However, the *Douay Version* never attained to the popularity and circulation of the Protestant Bible of 1611, known as the *King James* or *Authorized Version*. The latter became the most widely circulated version in the world, and hence against it the wrath of the Roman Catholic Hierarchy has been specially leveled.

REVIEW: 1. Whom does history reveal the pope as succeeding? 2. What fact shows the Hierarchy from its top down is out of line

with the Bible? 3. Upon what fact does the Hierarchy base its claim to have made the Bible, and what historical facts prove its claim false? 4. (a) What information is given concerning the Vulgate version? (b) Why were the Catholic clergy pleased when Latin ceased to be the language of the people? 5. Who were the first to complete the Bible in English, and what was the Catholic reaction thereto? 6. How did the Hierarchy use the printing press to its own ends? 7. By what publications were the Hierarchy's sorrows respecting God's Word in a popular tongue increased during the sixteenth century? 8. (a) How did the Hierarchy try to counteract these non-Catholic popular versions? (b) Tell something of the preparation and style of the *Douay Version*. 9. Why has Hierarchy venom been specially leveled against the *King James Version?*

Lesson 84

THE CATHOLIC HIERARCHY AND THE BIBLE (Part 2)

The Bible was meant by God for all persons seeking salvation. It was not until the general reading of the Bible was found to interfere with the claims of the papacy that the Hierarchy discovered in the people's study of the Bible "perils for the common mind". Hence it has been, not the guardian, but the suppressor of the Bible.

In 1229 the Council of Toulouse (France) "forbids the laity to have in their possession any copy of the books of the Old and New Testament, except the Psalter, and such portions of them as are contained in the Breviary, or the Hours of the Virgin; and most strictly forbids these works in the vulgar tongue". In 1242 the Council of Tarragona (Spain) condemned the Waldenses who made the first French Bible translation, ordering vernacular versions brought to the bishop to be burnt. "Ten Rules Concerning Prohibited Books" were drawn up by order of the Council of Trent in 1562, and approved by Pope Pius IV. They allowed versions of the "Old Testament" "only to pious and learned men at the discretion of the bishop"; and, "if the sacred books be permitted in the vulgar tongue indiscriminately, more harm than utility arises therefrom."

In 1687 the French priest, Quesnel, brought out a translation called the "New Testament in French, with Moral

Reflections". Its notes urged Bible study for all. In 1713 Pope Clement XI's bull entitled *Unigenitus* was directed against Quesnel's translation and its notes, condemning 101 propositions from it. Here was direct proof, by an "infallible" pope, that the Hierarchy hides the Bible from the people.

With the nineteenth century came the Bible societies, in Great Britain (1804), Germany (1806), Switzerland (1812), Finland (1812), Russia (1813), Holland (1813), Sweden (1814), Denmark (1814), Norway (1815), France (1818), and the United States (1808). Such societies reached a climax in 1884 with the Watch Tower Bible and Tract Society, the most faithful upholder and publisher of God's Word, and the most bitterly opposed today by the Hierarchy. Such Bible movement mightily alarmed the Vatican Hierarchy, and ordinances or encyclicals followed.

From the bull of Pius VII, issued June 12, 1816, to the primate of Poland, we quote: " . . . remedy and abolish this *pestilence* as far as possible. . . . *The Bible printed by heretics is to be numbered among prohibited books, conformably to the rules of the INDEX [Expurgatorius]."*

The same pope, in 1819, issued his "infallible" bull against the use of the Scriptures in the schools of Ireland. It says: "Information has reached the ears of the sacred congregation that Bible Schools, supported by the funds of the heterodox, have been established in almost every part of Ireland; in which the inexperienced of both sexes are invested with the fatal poison of depraved doctrine. . . . Do you labor with all your might to keep the orthodox youth from being corrupted by them—an object which will, I hope, be easily effected by the establishment of Catholic schools throughout your diocese."

Pope Pius VII thus disclosed the Hierarchy's real aim in setting up parochial schools in Great Britain and America, namely, to keep Catholic youth from getting their eyes opened to the Hierarchy's un-Scriptural claims and practices.

Later, in 1825, Leo XII said in a bull to the Roman Catholic clergy of Ireland: "It is no secret to you, venerable brethren, that a certain society, vulgarly called the Bible Society, is audaciously dispreading itself through the whole world. . . . This society has collected all its forces, and directs every means to one object:—to the translation, or rather to the perversion, of the Bible into the vernacular languages of all nations."

Still later Pope Pius IX expressed anguish of heart at the scattering of the written Word of God, saying, "Accursed be those very crafty and deceitful societies called Bible Societies, which thrust the Bible into the hands of the inexperienced youth."

In 1886, at the Roman Catholic Plenary Council of Baltimore (Maryland, U.S.A.), presided over by James Cardinal Gibbons, it was decreed that an approved Bible should be permitted in Catholic schools of the United States. It was not actually the Bible that was wanted in the schools, but merely a display of liberty to have it there. Such arms American Catholics with the argument that they are not forbidden the Bible. We have yet to hear of the Bible as being in the parochial schools and readings made therefrom.

In certain editions of the *Douay* Bible version one will find (toward the front) communications from several popes, which grant indulgences of so many days from "Purgatorial" suffering to Catholics making a daily reading of such edition of the Holy Scriptures. The evidence is that few members of that sect heed such encouragement, even if possessing a copy of said Bible. Catholic Bible editions are accompanied by footnotes which give the clergy explanation on touchy Scripture verses, which it would be a "sin" for the Catholic reader to ignore.

By claiming to be the sole interpreter of the Scriptures the Hierarchy keeps a tight rein on even such Catholics as it grants the privilege to read its approved Bible version. Said a Toledo (Ohio) priest in a sermon in February, 1943:

"The Catholic Church made the Bible; she has preserved it; and she interprets it. Others may read the Holy Scriptures—and they are urged to do so—but beyond this they have no right whatever in regard to it. Almighty God has placed this precious heritage exclusively in the hands of his Catholic church." (Toledo *Blade*, March 1, 1943) Thus it is argued that the Bible is an authority only in Catholic hands. In other words, 'You cannot trust what you read for yourself in the Bible; your powers of reason dare not be active while reading it.' The argument is that there must be an infallible *earthly* authority to interpret the Bible, and that authority is the Roman Catholic sect.

From the foregoing survey of history it is definitely proved that the Roman Catholic Hierarchy is the deadly foe of the truth of the Holy Bible; that it endeavored to conceal the Bible truth from the people by letting it lie hid under the shroud of dead languages; that only when forced to it by the production of the Bible by other hands and its circulation in popular languages did the Hierarchy allow for the translation of the Scriptures in the people's vernacular, and that only by Catholic authorities and with Hierarchy approbation; and that the readers of the Scriptures may draw no conclusions from the Scriptures themselves except in harmony with the traditions and rule of the Hierarchy.

REVIEW: 1. Since when did the Hierarchy discover "perils for the common mind" in Bible reading? 2. What specific official statements of the Catholic Church show the Hierarchy's endeavors to hide the Bible from the people? 3. (a) What Bible movement of the nineteenth century alarmed the Hierarchy? (b) What were some of the papal pronouncements against them? 4. What permission was granted in America as respects Bibles in the Catholic schools? and why? 5. What may be said as to the granting of indulgences for Bible reading, as offered in certain editions of the *Douay Version?* 6. How does the Hierarchy keep a tight rein on those Catholics who do read the Bible? 7. What does the foregoing survey show as to the Roman Catholic Hierarchy and the Bible?

Lesson 85

THE HIERARCHY'S ORGANIZATION STRUCTURE

The Roman Catholic Hierarchy today stands as the most powerful single religious structure in the earth. In its internal re-organization since the staggering blow of the Protestant Reformation four centuries ago, the Roman Hierarchy has welded together the world's most autocratic organization. Now this formidable body is making its all-out twentieth-century bid for universal domination. It is pushing for recognition as a spiritual overlord and super ruling organization over the nations of the earth. What is its modern structure? Is this colossus built upon Christian foundations? Is its organization Theocratic, God-ruled?

From the very founding of Catholic fusion religion the Theocratic form of organization was abandoned for episcopal and hierarchic priest rule. The rock foundations of true Christianity, Jehovah God and Christ Jesus, were quickly set aside for the sands of Babylonish traditions. Jesus' principles, "all ye are brethren" and "one fold", were ignored in favor of a priesthood along pagan lines, thus creating a ruling class and a ruled class. Thus has come into existence the "Catholic population". They have no voice in ruling matters, nor are they even counted members of the Catholic Church organization. They are merely the supporters of a gigantic clergy ruling organization.

Of the 605,406,542 so-called "Christians" in the earth today, the Hierarchy claims 342,775,663 as her obedient population, or approximately 56 percent. This number is far greater than in the pre-Reformation days. She claims unquestioned allegiance from 203 million in Europe, 61 million in South America, 46 million in North America, 14 million in Oceania, 9 million in Asia, and 7 million in Africa, all of which today comprises the extent of the "Catholic world". These claims, however, are generally recognized as greatly inflated to give false prestige to the

Vatican in her political dickerings. And millions of those listed are only nominal Catholics.

For a period of a thousand years the Hierarchy gradually developed her canon law and administrative organization, but it was not until shortly before her twentieth-century bid for domination was to take place that further major structural changes were made. These sweeping changes were adopted at the last ecumenical council, known as the Vatican Council, of A.D. 1869-70. It was only then, after the rise and fall of many popes, that this high dignitary was declared infallible and given autocratic power. Of the decrees of this council it is written: "The resolutions of the Vatican Council entirely revolutionized the position of the pope within the Church. He is first accredited with 'complete and supreme jurisdictionary authority over the whole Church, not simply in matters of faith and morality, but also in matters touching the discipline and governance of the Church; and this authority is a regular and immediate authority, extending over each and every Church and over each and every pastor and believer'." (*Encyclopædia Britannica,* Vol. 23, p. 11)

The pope thus burst into fullest bloom as the most totalitarian ruler in all the world. From this step the next logical one was taken, on June 7, 1929. The Lateran Treaty, as signed between representatives of the "Holy See" and the king of Italy, was ratified. It created the Vatican City State within Rome, and thereby restored to the Papacy the temporal power it had lost at the hand of Italian liberators in 1870.

Contrary to Jesus' plain words that He is the Good Shepherd and the sheep are to follow him, the Roman Hierarchy has built a vast pyramid organization around an imperfect, sinful man of dust, despite presumptuous claims of infallibility. The source of power of the true church is Jehovah God and Christ Jesus, but the source of power and authority in the Catholic religious organization is centralized in the person of the pope. This is borne out in

the presumptuous official titles of the present pope, which are: His Holiness, the Pope; Bishop of Rome and Vicar of Jesus Christ; Successor of St. Peter, Prince of the Apostles; Supreme Pontiff of the Universal Church; Patriarch of the West; Primate of Italy; Archbishop and Metropolitan of the Roman Province; Sovereign of the State of the Vatican City.

Unlike the true church of which the twelve faithful apostles form the twelve pillars, the body of authority next to the pope is the Sacred College of Cardinals. This collective council, which sits as a senate known as the "Consistorium", when complete comprises 70 members. The pope has the sole right to appoint cardinals. The cardinals are the most powerful clergy in the Catholic realm and are of many nationalities, although the majority are always Italian. Upon the death of a pope the College of Cardinals meets in the Vatican to elect by a two-thirds majority a successor, of their own number.

The Hierarchy has a number of administrative departments. There are twelve of these government departments or cabinet ministries, designated as "Roman Congregations". Each department or "congregation" is made up of a committee of several cardinals, the chief one of whom serves as the "prefect" for that department and would correspond to a cabinet minister of a secular government. As Mussolini held several cabinet positions in his heyday for failure to trust others to serve in such capacities, a similar procedure is practiced in the Hierarchy's government, in which the pope himself holds the office of "prefect" for several important "congregations". (*Catholic Encyclopedia,* Vol. XIII, pp. 138-147)

One of the leading departments is the "Congregation of the Holy Office", commonly known as the "Holy Inquisition". Strict secrecy characterizes the proceedings of this department, which has administrative and judicial powers in dealing with all matters of heresy or teachings contrary to the canon law of the church. The Hierarchy still believes

in Inquisitional treatment for heretics, as shown by the twentieth-century declaration of a Catholic priest in America ("Father" Harney): "I do not doubt, if they were strong enough, that the Catholic people would hinder, even by death if necessary, the spread of heretical errors among the people, and I say rightly so." The former "Congregation of the Index", which served as the official Catholic censorship of all printed publications in order to "prevent the faithful from reading books that might ruin either faith or morals" is now incorporated as a part of this office. Some of the other outstanding departments are the "Congregation of Propaganda", which deals with foreign missions; the "Congregation of Seminaries and Universities", which supervises all Catholic universities and schools; and the "Congregation of Religious", which governs the religious orders.

Another administrative agency, and probably the most important, is that of Secretariat of State. It is purely political, handling all the Vatican's intercourse with the nations of this world. The cardinal secretary of state negotiates all concordats (contracts with national states) and is responsible for all Papal diplomacy. The Vatican City State (a land area of only 108.7 acres), being a separate political entity, receives foreign ambassadors and ministers from all countries diplomatically recognized by the Vatican. In turn it sends Papal nuncios or apostolic delegates to foreign nations. The Vatican maintains the best-informed diplomatic corps and news service in the world.

But despite the strong, totalitarian structure built up, it is based on the foundation sands of Babylonish tradition and will fall under the fury of Armageddon's storm.—Matt. 7:26, 27; Rev. 18:21.

REVIEW: 1. What twentieth-century move of the Hierarchy raises what questions? 2. (a) From the outset, what form of organization did the Hierarchy adopt? (b) To what unscriptural order did this give rise? 3. What information is given as to Catholic numerical power? 4. What major structural changes took place

during the nineteenth century? 5. How and when did the Papacy regain temporal power? 6. Who heads the Hierarchy's pyramid organization? 7. Who ranks next in power? 8. What information is given as to "Roman congregations"? 9. How is it organized to cope with its international affairs?

Lesson 86

PRESENT EASTERN RELIGIONS (Part 1)

Of the Orient, the great East, do we now make a brief survey as to present "heathen" religions, the basis for Satan's demon-saturated control of the people of India, China, and the isles of the Pacific.

More than one and a half billion persons of earth's two and a fifth billion inhabitants do not even pretend to be Christian. They live mainly outside Europe and North America and South America. Of every 100 persons on earth about 70 do not profess to be Christian, and of these 70 about 16 are classified as Confucian and Taoist. Most Confucians and Taoists live in China.

Taoism is mainly a modification of the demon-worship of the ancient Chinese Nimrod-religion, with borrowings from Buddhism, another type of demon-worship. Taoists take their name from the teachings of a southern Chinese philosopher, Lao-tse, who is reputed to have lived about the time the children of Israel were held captive in Babylon, though present-day Taoism has very little connection with what Lao-tse is supposed to have taught.

Modern Taoism has monks, priests, high priests, and, on top of a high mountain in the province of Kiangsi, a pope entitled T'ien-shi, the "Heaven Master". The Taoists worship a great number of demons and also believe in the "trinity", Lao-tse being the second person of it. They believe in the "immortality of the soul" and that the souls of the dead can bring good or evil to the living; they worship many gods, including their ancestors; they are devoted to the search of a means of changing the base metals into gold and prolonging man's life on the earth

forever; they believe they can foresee or foretell future events by means of figures or lines; they believe they can communicate with the spirits of the dead; throughout the land of China they offer sacrifices to their idols representing the demons, just as the ancients did on the plains of Shinar and in the lush valley and delta of Egypt; they believe in a "purgatory" with ten courts. Taoism has temples and monasteries. While Taoism has spread over China, so has Buddhism, and most Chinese people profess both; but whether they profess both or just one of them they are also Confucians. In fact, in most of the temples in China all three, Taoism, Confucianism, and Buddhism, are practiced, and the same priest will perform the rite of whichever one the worshiper requests.

Confucianism as well as Taoism teaches ancestor worship, which ancestor worship preceded both of them. Though Confucius (551-478 B.C.), from whom Confucianism takes its name, counseled people to have as little to do with the spirit demon gods as possible, he was canonized A.D. 1, and A.D. 1907 the empress of China raised him to the highest class of demon gods of China, ranking him with the deities Heaven and Earth. Confucius being dead, the demons are the ones that get such worship. At the village of Küfow, Shantung, where Confucius was born and where he and his descendants are buried, there is a temple of Confucius where a descendant of his, called the "holy Duke King", worships with appropriate ceremony three times a year and exercises other demon-worship in connection with that temple. Confucius was concerned with proper conduct. He wanted to regiment the people by regulating everyone's conduct, even specifying the position in which one should lie while sleeping. He did not claim to originate any teachings, but merely to co-ordinate the older teachings to aid the people to return to them. He is credited with recording the words, "What you do not like when done to yourself, do not do to others." Confucianism has been modified by Buddhism, but much less than Taoism has.

Confucianism has even spread to Japan; the Japanese are still Confucian whether they practice Shinto or Buddhism.

Of every 100 persons on earth about 12 are Hindus. Hinduism is the chief religion of India, and exists there divided into many sects. Caste is common to all sects of it; all Hindus are divided into many castes or hereditary classes from which they cannot rise. Should a Hindu violate the customs or rules of his caste and be put out of it, he does not drop into a lower caste, but is without caste, an outcaste, and, thereafter, no longer has any ordinary social rights. He is considered untouchable, and if a man of caste so much as crosses an outcaste's shadow, he is thereby defiled. There are said to be fifty million such outcastes in India today. Hindus believe in transmigration, that is, that at death their soul continues to live and is re-born into either a higher or a lower caste or class, or as a beast.

Hindus are taught to aspire to attain nirvana, or release from future transmigration of the soul. The upper classes or castes of Hindus think of nirvana as the extinction of the torment of desire and the attainment of complete peacefulness in reunion with Brahma, whom they consider the Creator but whom they worship but little. (There are only two temples devoted to him in all India.) The lower castes think of nirvana as a riotous existence of joy in some other world. Orthodox Hinduism teaches that the way out of transmigration and the attainment of nirvana is by the torment of desire through various physical exercises and direct communications with the gods (demons).

In India there are many Hindu temples and images. The Hindus believe there are 330,000,000 different gods and goddesses. That means more demons than worshipers, there being only 254,930,506 Hindus.

Hindus believe that some of their gods, especially Vishnu, come to earth when men need them and materialize as men or animals to save humanity from extreme peril. They are looking for a new materialization or incarnation of Vishnu as a man called Kalkin to save man from his present misery.

Phallic, or sex, worship is closely associated with Vishnu as well as other Hindu demon gods.

The system of Hindu philosophy most widely known in "Christendom", mainly through travelers' tales, is Yoga, a branch of the Sankhya system. Both systems teach that the soul continues transmigrating until it learns the absolute distinction between soul and matter and that then the soul attains nirvana. They differ in that Yoga recognizes the existence of a Supreme God, whereas Sankhya does not. A further difference is that Yoga adds the teaching that an ecstatic vision of the Supreme God (a foretaste of nirvana) may be had and miraculous powers may be obtained by a system of mortification of the senses. This mortification consists of fixing one's mind on one idea, or any other such practice, which allows the demons to take possession of one and make him have such ecstatic visions and miraculous powers, such as lying on spikes without injury, walking on embers without being burnt, and so forth.

Thus, strange as these religions of the East appear to those in the Western world, it is clearly observed how Satan and the demons have reached new heights to keep their control over the minds of men lest haply they might worship the great Father of Spirits, Jehovah.

REVIEW: 1. Of every 100 persons on earth, how many do not profess to be Christian? 2. Out of every 100 persons, how many are classified as Confucian and Taoist? 3. What is Taoism? 4. What is Confucianism? 5. What is Hinduism? 6. What is Yoga? 7. What is demonstrated by these examples of "heathen" religion?

Lesson 87

PRESENT EASTERN RELIGIONS (Part 2)

During the march of the centuries the "spiritual heavens" of this present world (Satan and the demon powers) have had to resort to generating new and revised forms of "heathen" religions in the East. In time the old religions became effete, lost their grip over the people, and disintegrated into numerous sects. The newly created reli-

gions, even as the old ones, were designed to keep the peoples chained to darkness, fear, and superstition.

A further study of Eastern religions includes that of Buddhism. Only 6 out of every 100 persons on earth are Buddhists. Buddhism is the outgrowth of a protestant Hindu movement in eastern India about the time Cyrus and his uncle Darius overthrew Babylon in 539 B.C. This protestant movement was known as the period of "The Great Enlightenment". Its founder Gautama, the Buddha, meaning awakened or enlightened (by the demons, of course), rejected the authority of the Vedas, part of the Hindu Scriptures, and destroyed caste distinction, but retained the theory of the transmigration of the soul. Buddha also taught that the way out of transmigration, or the attainment of nirvana, was not by the torment of desire, but by temperance and morality.

In time his teaching was modified by Hinduism, and the images of Buddha and of other Buddhists came to be worshiped by the Buddhists. In this form Buddhism spread throughout India and into Tibet, China, Burma, Japan, Mongolia, Siam, and other parts of Asia and the isles of the Pacific. Wherever it went it was modified by the native religions, as by Taoism in China, and by Shinto in Japan. In India it finally merged with Hinduism and today there are almost no Buddhists in India. Myriads of gods are worshiped by Buddhists, innumerable temples are built by them, and the Tibetan Buddhists even have a pope, entitled the Dalai Lama, at Lhasa. The Dalai Lama, in whom it is claimed the soul of Buddha is incarnated, heads a large hierarchy of priests exercising autocratic rulership similar to the structure of the Roman Hierarchy centering around the pope at Vatican City.

One person, almost, out of every 100 is a Shintoist. Shinto is the religion of the Japanese. Shinto is a complete national religion identifying the emperor, who is both pope and Caesar, with the gods. He is the divine head of the state and is regarded and worshiped as a "Visible

God". Shintoists worship animals, plants, sun, moon, thunder, wind, earth, rocks, etc., and living and dead persons. Shinto includes phallic rites. Shinto and Buddhism were united in Japan about A.D. 550, but were separated by law in 1871. In addition to being Shintoists or Buddhists, the Japanese are also Confucians.

Mohammedanism is the name which many apply to the religion which 11 out of every 100 persons on earth practice. Mohammedanism is the last of the great systems of religion to be organized. It had its beginning early in the seventh century of our era. Those who practice it call themselves Moslems, and they call their religion Islam. Islam (an Arabic word which literally means *submission*) is similar to Judaism (the Jews' religion) and the religion of "Christendom". The Moslem territory extends from the Atlantic coast of northern Africa to the western part of India, but Moslems are to be found elsewhere. There are 20,000 of them in North America. Many are Moslems in name only.

Mohammed was the instrument used by the "spiritual heavens" of this world to found this new form of religion. About A.D. 610 Mohammed announced himself as the Apostle of Allah and presented himself as a prophet to the Arabian peoples. He was an illiterate Arabian who learned something about Judaism and so-called "Christianity", and then under the influence of the demons (he claims to have had several spiritual revelations) he taught a different way to worship the demons. At first he commanded all his followers to pray with their faces turned toward Jerusalem as the holy city, but later he substituted Mecca for Jerusalem. At Mecca the Arabians before Mohammed's day had worshiped a black meteorite in a cube-like shelter called the Kaaba. Today the Moslems consider Mecca the most holy city on earth; Medinah ranks second, and Jerusalem third.

The chief teaching of Islam is: "No god but Allah." Moslems do not believe in a "trinity". They believe Moham-

med is the messenger and last and greatest of the seven prophets sent by Allah (God); the previous six in their order being Adam, Noah, Abraham, Moses, Solomon, and Jesus. Islam teaches the doctrine of the "immortality of the soul" in that the good will live eventually in bliss in one of the seven heavens, each heaven being ruled by one of the seven prophets. The seventh and highest heaven, presided over by Mohammed, is the ultimate destiny of all good Mohammedans. As for all the bad souls, such will be confined in a place of torment after death. The Koran is the sacred book of Islam.

Five times a day all Moslems are required to pray with their faces toward Mecca. At times of prayer they spread individual prayer rugs on the ground, wash their hands and feet, kneel and touch their forehead to the ground. All Moslems must pay a religious tax. They must fast for a month every year, but the fasting is to be done only from dawn until sunset; from sunset until dawn they need not fast. Every Moslem who can afford it is supposed to make one pilgrimage to Mecca in his lifetime. Moslems borrowed the rosary from the Hindus and introduced it to Catholicism. The Moslem rosary has ninety-nine beads, one for every name of "God".

As Islam has spread far and wide it has been influenced by the religions of the countries it has invaded, as, for instance, in Spain and in the Balkan countries. Islam today is divided into many sects.

All other heathen Eastern religions are so small that out of every 100 persons on earth there would be less than 1 belonging to any one of them. They all worship the demons. Thus Satan during his period of rule as "the god of this world" has brought forth every conceivable form of religion, false worship, worship of demons, deified humans, saints, animals, sex, the stars; in fact, the worship of anything under heaven except the true worship of Almighty God. But in his extremities to make good his defying of

Jehovah God he fails to ultimately win the issue of universal domination.

REVIEW: 1. How did Buddhism come into existence? 2. In what respects does it differ from Hinduism? 3. Whence did it spread and how was it modified? 4. What is Shinto? 5. What general information is given as to Mohammedanism? 6. How did it start? 7. (a) What is its chief teaching? (b) What are some of its other beliefs? 8. What are some of the ceremonies Moslems practice? 9. Thus what has Satan done?

Lesson 88

PRESENT WESTERN RELIGIONS (Part 1)

Satan's tactics are to flood the inhabited earth with religion in countless forms and varieties. In the United States alone the latest census lists 256 different religious denominations operating. Many more dot the Western religious realm, which comprises Europe, Africa, and the Americas. A *sect* is a religious organization of persons who follow a particular creature in their belief and practice a specific religion based on the traditions of men. A *denomination* is a religious sect that is identified by a particular name or designation. A *cult* is a system of religious belief practicing ceremonies and traditions of men in an organized body. In this and the following lesson attention is briefly drawn to twenty-seven of the leading sects and cults of Western religion.

ADVENTISTS. There are six sects of the Adventists, the largest of which is entitled Seventh-Day Adventists. These take their name from their belief as to the second coming or advent of Christ. They sprang from a movement started by William Miller in 1831, and proclaimed the year 1844 as the date for Christ's coming. The Seventh-Day Adventists hold that the Ten Commandments are still in force and the sabbath must be kept literally. There are about 165,000 adherents in the United States.

BAPTISTS. Today there are at least 25 different Baptist sects, having 71,725 churches throughout the world, with

a claimed membership of 11,276,091. The Baptists sprang from the Separatist movement in England from about 1593. Some of their principal teachings are repentance, baptism by immersion, laying on of hands, resurrection of the dead, eternal torment, "trinity," and "immortality of the soul".

BRETHREN. Also known as "Plymouth Brethren". They are divided into 8 sects, with 25,000 adherents in the United States. The sect was founded by John N. Darby about 1827, in Dublin, Ireland. However, Plymouth, England, later became the center of the movement. They reject creeds and rituals and have no ordained ministry. They hold to baptism, partake of the "Lord's Supper" every Sunday, and teach doctrines such as the "trinity" and "immortality of the soul".

CHRISTADELPHIANS. Otherwise called "Brothers of Christ". This sect was founded in the United States in 1834, by John Thomas, an Englishman. Today there are about 3,000 members in the United States and a number of adherents in England. They hold that all other churches are apostate, do not believe in the "trinity" or in a personal devil, and teach that Christ's kingdom will be set up on earth, centering in Palestine. They believe in baptism by immersion and do not have an ordained ministry.

CHRISTIAN SCIENTISTS. This denomination (named "Church of Christ, Scientist") was founded at Boston in 1866, by Mary Baker Eddy, discoverer of "Christian Science" and author of its textbook, "Science and Health with Key to the Scriptures." They teach that all cause and effect is mental and that sin, sickness, and death will be destroyed by a full understanding of the Divine principles of Jesus' teaching and healing. In the United States they have a following of 268,915.

CHURCH OF ENGLAND. Up to the time of the Reformation the official religion of England was Roman Catholic. As a result of Luther's activities in Germany a convocation of British clergy met in 1531 to begin discussing a separation from Rome. Later recommendations were made to Parlia-

ment favoring a separation. King Henry VIII, for private reasons, also favored such a step. In 1534 Parliament abolished all papal authority in England, and, instead, the reigning king was to be the head of the church, even as it is today. Later in the course of years the Church of England revised its teachings along Protestant lines. It rejected the teaching of "purgatory", indulgences, adoration of images, and the making of "saints". However, the church still holds to the "trinity", "eternal torment," "immortality of the soul," and binds its teachings by creed. Members of the Church of England are also designated Anglicans. Several efforts at reform gave rise to the Separatist movements starting in the sixteenth and continuing into the seventeenth century. It was these movements that gave birth to the Baptist, Plymouth Brethren and Congregational denominations. In the eighteenth century a further division occurred in the separation of the Methodist movement from the established church.

CHURCH OF GOD. Otherwise known as Winebrennerians. A small body of about 45,000 adherents who accept no authority, or creed, except that contained in the teachings set forth in 1830 by its founder, John Winebrenner of Pennsylvania.

CHURCH OF THE NAZARENE. This group was organized by Dr. P. F. Bresee, at Los Angeles (1895), and later (1908) reorganized in its present form. There are about 136,000 followers of this movement in the United States. They hold to "Fifteen Articles of Faith", and place emphasis on their doctrines of "entire sanctification", baptism with the holy spirit, and divine healing.

CHURCHES OF CHRIST. Originally a part of the Disciples of Christ group, in 1906 they became a separate sect with a following of over 300,000 in the United States. See "Disciples of Christ" as to teachings.

CONGREGATIONALISTS. Congregationalism had its origin in the Separatist movement in England in the seventeenth century. They hold to the congregational form of church

government where each local congregation chooses its own pastor, elders, and servants. Otherwise their doctrines are similar to those of most Protestant sects, including "trinity", "immortality of the soul," "eternal torment," etc. In the United States they have 936,000 adherents, and there are approximately 1,378,000 abroad, principally in the British Isles.

DISCIPLES OF CHRIST. This sect was founded in Pennsylvania by Thomas and Alexander Campbell, in 1809, and has grown to its present claimed strength world-wide of 1,535,658, of which more than a million are in the United States. They reject human creeds and sectarian names, hold the Bible alone to be the rule of faith and practice, celebrate the "Lord's Supper" every Sunday, and baptize by immersion only, and have a congregational form of church government.

DUNKARDS (Also Dunkers). The Dunkard movement was started in Germany in 1708, by Alexander Mack, and later became known as German Baptist Brethren because of their belief in triple baptism by three immersions, one for each title in the "trinity". In 1719 they came to settle in Pennsylvania, and there they have now grown to a body of about 186,000 members. Their belief in the literal nonconformity to the world includes prescribing plainness of dress, manner of wearing the hair, avoiding of luxuries in the home, and abstaining from strong drink and tobacco. They also believe in the washing of feet, and the anointing of the sick with oil.

EASTERN ORTHODOX CHURCHES. Originally the Church of the Eastern Roman Empire, and having its beginning A.D. 325. The Orthodox Church, more definitely designated "The Holy Orthodox Catholic Apostolic Eastern Church", is the dominant "Christian" body in eastern Europe, from which the church of Rome originally seceded to satisfy her lust for power. Today it comprises some fifteen independent churches, some of which are the Churches of Greece, Cyprus, Russia, Yugoslavia, Bulgaria, Rumania,

America, and the Ukraine. The Orthodox churches claim a combined following of 127,629,986 in the world.

EVANGELICAL. There are several religious bodies entitling themselves Evangelical, meaning that they hold to the evangel of the four Gospels and all of the Greek Scriptures as the basis for salvation. They hold that due to man's sinful condition salvation through faith in Christ Jesus is of greatest importance. They teach the doctrines of the "trinity", "eternal torment," and "immortality of the soul".

JUDAISM. Those who adhere to the Jews religion in the United States number 4,641,184; and in all the world, 15,000,000. Their religion is based (more strictly by Orthodox Judaism and less strictly by Reform Judaism) on the traditions of the ancient Jewish rabbis as recorded in the Talmud, though there are some ten or twelve thousand Karaite Jews scattered throughout the earth who do not accept the Talmud. The Talmud consists of two parts: the *Mishnah,* the actual text of Jewish canon law and oral tradition, and the *Gemara,* which is a commentary upon the *Mishnah* made by various eminent Jewish religious leaders down through the centuries. The Talmud is a most voluminous work. According to the *Encyclopedia Americana,* Orthodox Judaism believes in "immortality of the soul".

From this variety of religion one can see how broad and ensnaring Satan's net has become.

REVIEW: 1. What is Satan's scheme to keep the people from God's true worship? 2. What comprises the Western religious realm? 3. (a) What is a sect? (b) A denomination? (c) A cult? 4. Briefly discuss in the order given the fifteen religious organizations of this lesson.

Lesson 89

PRESENT WESTERN RELIGIONS (Part 2)

The parade of present Western religions continues.

LUTHERAN. The Lutheran churches in the United States and in Europe have their beginning with the Augsburg Confession of 1530, with Martin Luther of Germany as the

founder. Their teachings are based on the Nicene Creed, including "trinity", "eternal torment," "immortality of the soul," and other leading doctrines of standard "Christian" religionists. Their form of church government is a modification of the congregational system in that a group of churches forming a synod confer leadership upon chosen clergymen to guide their religious interests. In the United States alone there are twenty Lutheran bodies or synods, having a total membership of 4,244,990. The majority of Protestant Germany and northern Europe are classified as Lutheran.

MENNONITES (Also AMISH). The Mennonites are a group of evangelical Protestants having their beginning in Holland about 1537, with Menno Simons as their first leader. Later, in 1698, a similar group in Switzerland under the leadership of Jacob Amen became known as Amish, and they associated themselves with the Mennonites. They profess to hold to the Scriptures, but, nevertheless, teach many of the standard false doctrines of the so-called "Christian" religion. They believe in plainness of dress (some of them still use hooks instead of buttons), rejection of oaths, adult baptism, and restriction of marriage to those within the sect. There have been further divisions, so that today in the United States alone there are 17 Mennonite bodies, with a total following of 114,337.

METHODISTS. The numerous Methodist bodies in the United States and Great Britain are the outgrowth of a small religious association or club formed at Oxford University, England, in 1729, by John and Charles Wesley, and others. The name was originally applied derisively by the Oxford students to the members of the club because of their methodical habits of study and religious observance. The movement originally began as a revival within the Church of England, but later separated as an individual body. Methodist churches are governed through conferences rather than by synods or a body of bishops. As for their general teachings they believe in the "trinity", "immortality of the soul," and "eternal torment". There are twenty-one differ-

ent Methodist bodies in the United States today, with over 7,000,000 adherents.

MORMONS. Otherwise known as "The Church of Jesus Christ of Latter-Day Saints". It is a religious sect founded by Joseph Smith at Fayette, New York, in 1830. Joseph Smith claimed to have found his inspiration in sets of golden plates which he unearthed. The writing upon them he translated and called "The Book of Mormon" (Mormon was a fourth-century prophet and historian). In 1846 Brigham Young succeeded Smith as leader of the Mormons and led a party of his followers to the valley of the Great Salt Lake to lay plans for the building of a Mormon community, which is now known as Salt Lake City. Later large numbers of the sect migrated there to settle. They believe in immersion, laying on of hands, the gift of tongues, the literal gathering of Israel and the restoration of the ten tribes, and that Zion will be built up on the American continent. Their one-time belief of polygamy has been officially renounced, though some Mormons still believe in it and others sympathize with the practice. Today Mormonism, of one variety or another, has a following of 774,169 in the United States and some additional adherents in Europe.

PENTECOSTAL. The various nine Pentecostal bodies or assemblies have had their beginning since 1908, and today have a following of 114,000 in America. These sects are characterized by meetings where great emotion and excitement is aroused and demoniacal utterances are interpreted as the "gift of tongues". They claim it is the holy spirit operating upon them as it did on the early Christians on the day of Pentecost, A.D. 33.

PRESBYTERIANISM. Presbyterianism covers that large body of Protestant churches that believe that the powers of church government are vested in a body of elected "elders" or "presbyters". The doctrines of the Presbyterians are essentially those as set forth by the Genevan (French) reformer John Calvin, about 1541. They hold

to beliefs in the "trinity", "eternal torment," predestination, and in the "immortality of the soul". The world alliance of the Presbyterian system includes the ten Presbyterian sects of the United States with its two and a half million members, the Church of Scotland, the Welsh Calvinistic Methodist, the Presbyterian Church of England, and the Reformed churches of Switzerland, France, Holland, Bohemia, and Germany.

PROTESTANT EPISCOPAL CHURCH. Adherents to this church are commonly designated "Episcopalians", of which there are 1,735,335 in the United States. This religious body is the American counterpart of the Church of England. The American body became separately organized in 1789, shortly after the American Revolution. Its doctrine, discipline and worship are almost identical with that of the Church of England.

QUAKERS. Otherwise known as the Society of Friends, of whom there are about 100,000 in America, together with quite a large following in Britain and some parts of Europe. This movement was founded about 1650, by George Fox, of England. The name *Quaker* was applied in derision by a judge to Fox, who bade the justice to tremble with the word of the Lord. Also, it was applied to them because many of them really did tremble under the stress of religious emotion. As for their special beliefs, they lay stress upon being guided by the holy spirit, reject outward ceremonies, practice simplicity of dress and speech, and oppose war.

SALVATION ARMY. This is a religious organization built along military lines which claims to have as its purpose the conversion and social betterment of the poor and degraded not reached by the churches. The movement was started in 1865, by William Booth, an English Methodist minister who organized a mission in the east end of London. The movement spread thereafter to 96 countries of the world. It now claims to have 17,567 posts in these countries, under the charge of 26,877 officers. The number of adherents

in the United States alone is over 100,000. A distinctive feature of this sect is its holding of open-air meetings in the streets, using band instruments to lead in their hymns. As for their teachings, they are the same as for the so-called "evangelical" churches, namely, the "trinity", "eternal torment," and the "immortality of the soul". The organization leans heavily upon women as teachers. The wife of William Booth took a leading role in the Army's activities and did much in opening the way for women to hold positions in religious organizations. Absolute equality of women as leaders and preachers and officeholders is an outstanding feature of this religion. It is a temperance movement, total abstinence being a condition of membership.

SPIRITUALISM. There are several spiritualist bodies who believe that it is possible for man to hold communication with the "spirits of the dead", and who, undoubtedly, do communicate with the demon spirits. There are four bodies organized in the United States, the oldest one having been established in 1848, founded by J. D. Fox, of Hydesville, New York. One body claims a following of 1,500,000 throughout the world. For the United States this one organization claims they maintain 1,500 public mediums and a much larger number of private mediums, all specially trained. During wartime Spiritualism usually enjoys a war boom.

UNITARIANISM. This religious movement had its beginning in Hungary in the year 1568, spread to England in 1773, and to the United States about 1794. Unitarians do not believe in the "trinity", nor in creeds. Their faith is given as: "The Fatherhood of God; the Brotherhood of man; the Leadership of Jesus; salvation by character; the progress of mankind onward and upward forever." But this is in no sense a complete picture of their beliefs. They shy away from set creeds because they think of mankind as ever progressing and insist that the last word in "religious truth" has not been uttered. Nevertheless, beliefs held common by Unitarians go farther than the general state-

ment of faith just given. In rightly rejecting the "trinity" fable, they go to an unscriptural extreme in the other direction. They believe that not only was Jesus just a man but he was born naturally to Joseph and Mary. They do not recognize Jesus' miraculous birth nor his death as sacrificial. They believe salvation comes through human endeavors along character-developing lines. Their ideas as to future life are, on the whole, vague, and not of much immediate concern to them. The Bible is held in high esteem, but is not considered as God's inspired and infallible Word. There are some 60,000 Unitarians in the United States, and larger numbers in Europe.

UNIVERSALIST CHURCH. In 1770 John Murray, former Presbyterian minister, founded this sect at Gloucester, Massachusetts. Its principal doctrine is that of universal salvation. This belief or doctrine is known by the term Universalism, and holds that the good in the universe will finally triumph over the evil, and that God is pledged to save the whole human family. About 50,000 adherents are claimed for the movement in the United States.

This lesson and the three preceding ones have given general information on the religions now practiced in the earth. On the next page a chart is reproduced showing the division of earth's population according to religious beliefs. The following summary will aid in an understanding of its significance: *So-called "Christians"*: In these are included not only the Roman Catholics, Greek Catholics, and Protestants who are considered regular communicants, but also Old Catholics (who do not believe the pope infallible and many of whom reject the ecclesiastical authority of the Hierarchy), Uniats (Catholics who accept the pope as their head but do not accept the Latin rule), Monophysites (such as Copts, Armenians, etc.), and Nestorians. Many Catholics are such in name only. *Jews:* This includes all Jews (racially), whether they subscribe to Judaism or not. *Moslems:* Many of these are such in name only. *Hindus:* The majority of these live in India. *Shintoists, Buddhists, Confucians,*

and *Taoists:* All Shintoists and all Chinese and Japanese Buddhists are also Confucians, but there are Buddhists (all those outside Japan and China proper) who are not Confucians. *Others:* This includes all who do not profess any religion (which would take in Jehovah's witnesses), all who profess minor heathen religions, and all Protestants who are not considered regular communicants.
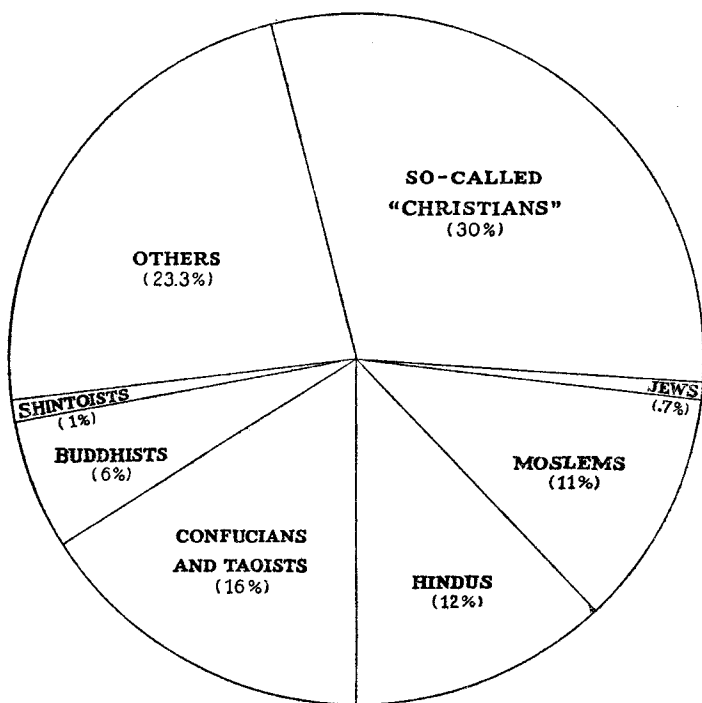
EARTH'S POPULATION DIVIDED ACCORDING TO RELIGIOUS BELIEFS

In spite of the babel and confusion of the multitude of religious voices, politicians still clamor for "more religion".

Nevertheless, the day will soon come that calls not for *less* religion; but for *no* religion! (1 Cor. 14: 33) Though there now be many religions, there is but one Christianity. Religionists tolerant of religion say all the different sects and cults are traveling different roads but are going to the same place. This is true, but the destination is not heaven, as they claim. Religion is in the broad way to destruction; Christianity is a straight and narrow way, followed by few, and leads to life.—Matt. 7: 13, 14; Eph. 4: 5.

REVIEW: 1. Briefly review the information given on the twelve religious organizations of this lesson. 2. What information as to earth's population and religious divisions is given in this lesson? 3. In view of the foregoing, what present-day cry of politicians is strange? 4. Why can Christianity be no part of these religious factions? 5. (a) In defense of many different religions, what do religious leaders claim? (b) What are the facts of the matter?

Lesson 90

JEHOVAH'S VINDICATION OVER RELIGION

Satan the Devil started it in Eden. Thence it spread with the increasing human race. Down till the time of the Flood, a span of more than sixteen centuries, only three men stand out as entirely free from it. In the post-Deluge era it sprang up and flourished and spread from Nimrod's Babylon into Egypt, Assyria, Persia, India, China, Greece, and Rome. It fused with apostate Christianity during the fourth century after Christ. It rocketed to new heights on the crest of the wave of blood that "church swords" spilled and caused to roll through the dark Middle Ages. It still rides high in the esteem of men in this twentieth century, and both rulers and ruled clamor for more and more of it. It will soar to its dazzling zenith of influence and power in the postwar period, but at the very time of its seeming attainment of final "peace and safety" it will be plummeted down to the dust of the earth never to rise again. (1 Thess. 5: 3) Why? Because Jehovah God will end it—this unclean thing called religion.

It is the voice of faith in God's Word that speaks on this wise. His Word abounds with testimony that the Almighty God will be vindicated over religion. There was that prophetic drama of its fall made in the days of the Judean king, Jehoshaphat. Note the divine record: "It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat to battle. And when [the Israelite singers] began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them: and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped." (2 Chron. 20: 1, 22-24) Moab and Ammon, representing the commercial and political wings of Satan's organization, made league with the inhabitants of Mount Seir and in aggression against God's holy nation of Israel. By the Lord's maneuvering Moab and Ammon turned on Seir and destroyed her. She pictures religion, and her defeat at the hands of Moab and Ammon forecasts religion's overthrow by politics and commerce, at Jehovah's causing of confusion among them.

The same disaster to hypocritical religion is shown even more strikingly in the seventeenth chapter of Revelation: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill his will." That is Jehovah's will concerning religion, and the start of Armageddon will be His confusing of Satan's hosts and turning world rulers against religion. His will is also that Armageddon's end will see the end of religion's creator, Satan the Devil.

He foretold that at the long-past time of religion's beginning, declaring to the Serpent Satan: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. 3:15.

An abundant array of Scriptural evidence to the foregoing could be brought forth, but a different aspect of Jehovah's vindication over religion now claims our attention. The vindication has not entirely awaited Armageddon's climaxing storm. Three men prior to the Flood were mentioned as standing firm for God's cause and against religion. Following the Noachian deluge a continuous line of faithful men can be traced down through the centuries of religion's heyday. Abraham, Isaac, Jacob, Job, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Ezekiel, Daniel —the listing could go on and on. By their course of integrity the religious Devil's defiant challenge that God could not put men on earth that would not turn aside from true worship to religion was flung back into Satan's teeth. They contributed to Jehovah's vindication over religion.

Then, after more than four thousand years of religion, the Logos divested himself of heavenly glory and lived on the earth as a perfect human creature for thirty-three and a half years, all to Jehovah's vindication. He steadfastly resisted the hottest religious pressure and persecution Satan could mete out, and proved faithful even unto ignominious and painful death. If the Devil gloated, how heavy a blow did he get with the triumphant raising of Christ Jesus from the dead as Jehovah's Vindicator!—Job 19:25, *Am. Stan. Ver.*, margin.

But with the passing of Jesus from the earthly scene religion did not completely engulf all human creatures. He left behind apostles and disciples that caught up the gospel torch and held it high during the first century after Christ. At the end of that time God's written Word, the Bible, was completed, and in the early part of the following century the canon of the Hebrew and Greek Scriptures

was brought together and put in codex or book form. Thus future Christians were fortified with a guide that is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works". (2 Tim. 3:16, 17) Though a blessing to Christians, this glorious flood of light from God's Word added not a little to the woes and plagues falling upon religion and upon her practitioners. Why was this so? Long ago Jesus put his finger on the answer: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (John 3:19-21) The shining Bible-light did not manifest the fruits of religion as "wrought in God", but cast the dark deeds of this religionized old world in a light of condemnation. But religion, try desperately as she did, was never able to snuff out this light that so exposed her.

Though weakly at times, the gospel torch continued to burn down through the centuries, unquenched by religion's flood of opposition. Faithful witnesses of Jehovah continued to triumph over religion, by God's grace, and the contribution of creatures to the cause of vindication swelled with passing time. The twentieth century, and what do we find? Religion everywhere! saturating every nation! And still they cry out for more of it. Like a darkening pall it hangs heavy over the earth. Darkness covers the earth, and gross darkness the people. (Isa. 60:2) Under religion's scourge the people's hearts have been broken, their minds taken captive and imprisoned by demonism, and their spirits made heavy with mourning. Jehovah's worship by the masses of humankind has been laid waste and desolated by religion's blitz!

But what of the vindication issue? Does the gospel torch still flicker a bit? No, it doesn't flicker just a bit now; but it burns stronger than ever! Christ the King has been enthroned, is at the temple, and sends forth his army of gospel-preachers. Their assault during this day of Jehovah against religious strongholds spoils heretofore pleasant pastures and leaves in its wake desolation and a chorus of painful wails: "A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?"—Joel 2: 3-11.

The emphatic answer is, No religionists nor vestige of religion can! The end of the day of Jehovah will see the earth cleansed. And even now, as shown by the foregoing, the gospel-preaching work is a destroying plague. Like a religion-consuming flame the message of the Kingdom spreads. (Joel 2: 3-5; Jer. 23: 29) It

consumes religion as fire does stubble, cuts to ribbons her doctrines as hail does foliage, and sweeps away religious lies as a flood does all obstacles in its path. (Isa. 28: 17) Jehovah does this in gaining vindication over religion, and he uses his earthly witnesses in that "strange work". They do more than pull down and destroy religion: they build and plant. They serve as reconstructors of Jehovah's worship, which religion has wasted and desolated. Jehovah's spirit anoints them as such, and through them he 'binds up the brokenhearted, proclaims liberty to the captives, opens the prison-houses of religion, comforts those that mourn, gives beauty for ashes, oil of joy for mourning, and the garment of praise for the spirit of heaviness'. In the reconstruction work anointed worshipers are joined by a multitude of good-will "strangers" to God's true worship, and the ranks of those contributing to Jehovah's vindication over religion in these "last days" swells to unequaled numerical power.—Isa. 61: 1-6; Jer. 1: 10.

The commission of the reconstructors carries heavy responsibility. They must war against religion in wisdom, deftly wielding the "sword of the spirit". God's Word must be quick and powerful and sharp in their trained hands in order to expose and topple over religious strongholds. (Heb. 4: 12; 2 Cor. 10: 3-5; Matt. 10: 26; Eph. 5: 13) This means the Kingdom publisher must study and avail himself of each and every Theocratic aid provided. With this clear insight of the issue of vindication and the centuries-long clash of religion and true worship, the Kingdom publisher will rejoice to accept training from the Lord for the work of undoing religion's ravages and engaging in the reconstruction work. And since this is the aim of this book it will be joyfully received and diligently studied by those interested in Jehovah's vindication.

Theocratic Aid to Kingdom Publishers gives information concerning religion, that the Kingdom publisher might 'not be ignorant of Satan's devices'; it instructs in the use of God's Word, the various translations of it that have been

handed down, and the use of Bible helps; it shows how to assemble Bible information and frame it into forceful argument, and how to orally present that argument with greatest effect; it counsels in the art of refutation, by which process religious falsehoods are swept aside, and, with the way cleared, the reconstructor is trained "to build, and to plant" in fulfillment of his commission. Hence, O Kingdom publisher, be diligent in its study, and then in application of knowledge gained by 'discipling the nations'. Thus you will share in Jehovah's sure vindication over religion.

REVIEW: 1. What was started in Eden? 2. What has been its success? 3. Who will end it? 4. Why is it the voice of faith that so speaks? 5. Prior to Jesus' sojourn on earth, how did men contribute to Jehovah's vindication? 6. How did Christ Jesus triumph over religion? 7. What has since fortified men in withstanding religion? 8. What is religion's effect today? 9. How does Jehovah God counter this? 10. Why, then, will the Kingdom publisher welcome any aid offered? 11. How will *Theocratic Aid to Kingdom Publishers* help the reconstructor share in Jehovah's vindication over religion?

"Theocratic Aid
to
Kingdom Publishers"

This book is published as an aid to those interested in serving Jehovah God. It is a textbook designed to train the servant of Jehovah, that he may become better qualified to extend free Bible education to persons of good-will. All interested in Jehovah's service will be interested in this textbook. Available on a 50c contribution.

INDEX

NOTE: Numbers refer to pages; Roman numerals, to paragraphs.

PSALMS 73, 74. *End of the wicked. Desolation of the*

20 The prayers of Dā′vid the son of Jĕs′sᴇ are ended.

PSALM 73.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the occasion thereof.*

A Psalm * of Asaph.

¹ **T**RULY God *is* good to Ĭṣ′rȧ-el, *even* to such as are ² of a clean heart.

PSALM 73.
* Or, *for.*
1 Or, *Yet.*
2 clean of heart.
3 *fat.*
4 In the trouble of other men.

rant: I was *as* a beast thee.

23 Nevertheless I *am* c with thee: thou hast hol my right hand.

24 ᴴ Thou shalt guide m counsel, and ⁱ afterward *to* glory.

25 ᴶ Whom have I in h

God's Deliverance of his ancient People. | The Prophet's strong Confidence in God

them? 8 Because thou hast plundered many nations, all the remnant of the peoples shall plunder thee, because of men's blood, and for the violence done to the land, to the city and to all that dwell therein.

9 Woe to him that getteth an evil gain for his house, that he may set his nest on high, that he

and there is no breath at all in the midst of it. 20 But Jĕ-hō'văh is in his holy temple: ⁴let all the earth keep silence before him.

3 A prayer of Hä-băk'kŭk the prophet, set to Shĭg-ĭ-ō'nŏth. 2 O Jĕ-hō'văh, I have heard ⁵the report of thee, and ⁶am afraid: O Jĕ-hō'văh, revive thy work

This version ranks with the best of the modern Bible translations. Archaic words and expressions have been replaced by modern wording, yet conveying the meaning of the original Bible languages. Many footnotes add to its usefulness, and its value is enhanced by consistent use of the name *Jehovah,* the name used more than 6,000 times in the Hebrew Scriptures. The value and usefulness of this version, however, have been added to in the Watchtower edition in that our edition appends a 95-page cyclopedic concordance of words and expressions found in the version, and also four maps (two in color). Our edition is the first to present this concordance feature.

The edition is bound in light-brown leatherette, gold-stamped, and measures 7⅝″ x 5⅛″ x 1⅜″. Mailed, postpaid, on a contribution of $1.50 a copy.

WATCHTOWER   **117 ADAMS ST.**   **BROOKLYN 1, N. Y.**

The Emphatic Diaglott

With the *Diaglott*, you do not need to know Greek. The name *Diaglott* means "through the tongue"; that is to say, through the original language of the Scriptures from the Gospel of Matthew to Revelation you can get at the true and original sense of such Scriptures. How does *The Emphatic Diaglott* make this possible? Note the illustration below:

<div align="center">

ΑΠΟΚΑΛΥΨΙΣ
A REVELATION

THE APOCALYPSE.

</div>

ΚΕΦ. α'. 1.	CHAPTER I.
¹'Αποκάλυψις 'Ιησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεός, δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν	1 A Revelation of Jesus Christ, which GOD gave to him, to point out to his SERVANTS the things it is necessary to have done
A revelation of Jesus Anointed, which gave to him the God, to point out to the bond-servants of himself the things it behooves to have done with	

With the above arrangement you can make your own personal check on the new emphatic English translation in the right-hand column. This translation is based on the sublinear word-for-word translation, also on renderings of eminent critics, and on readings of the most ancient Bible manuscript in Greek, the Vatican Manuscript No. 1209, and other old MSS.

The Emphatic Diaglott also contains illustrative and explanatory footnotes, an abundant selection of Scripture references, a history of the Greek text, a history of the English Version, introductory information on the Greek alphabet and grammar, and a valuable alphabetical appendix of geographical and proper names, apostolic words and phrases, etc., in the Scriptures. It contains 924 pages, and is bound in blue leatherette, with title embossing in gold. Mailed, postpaid, on a contribution of $2.00 a copy.

WATCHTOWER   117 ADAMS ST.   BROOKLYN 1, N. Y.

Chief Office and Official Address of

WATCH TOWER BIBLE & TRACT SOCIETY
WATCHTOWER BIBLE AND TRACT SOCIETY, INC.
INTERNATIONAL BIBLE STUDENTS ASSOCIATION
is
124 Columbia Heights, Brooklyn 2, N. Y.

———◆———

Address of factories and publishers:

America,   117 Adams St.,   Brooklyn 1, N. Y.
Argentina,   Calle Honduras 5646-48,   Buenos Aires
Australia,   2 Homebush Rd.,   Strathfield, N.S.W.
Brazil,   Rua Licínio Cardoso 330,   Rio de Janeiro
British Guiana,   5 Croal St.,   Georgetown, Demerara
Chile,   Calle Sergio Valdovinos 80,   Santiago
China,   Box 1903,   Shanghai
Costa Rica,   Apartado 2043,   San Jose
Cuba,   Padre Varela 55,   Habana
Denmark,   Sondre Fasanvej 54,   Copenhagen-Valby
England,   34 Craven Terrace,   London, W. 2
Finland,   Vainamoisenkatu 27,   Helsinki
Greece,   Lombardou 44,   Athens
Hawaii,   1228 Pensacola St.,   Honolulu
India,   167 Love Lane,   Bombay 27
Jamaica, B. W. I.,   151 King St.,   Kingston
Java,   Post Box 59,   Batavia Centrum
Mexico,   Calzada Melchor Ocampo 71,   Mexico, D.F.
Norway,   Inkognitogaten 28, b.,   Oslo
Philippine Islands,   1736 M. Natividad,   Manila
South Africa,   623 Boston House,   Cape Town
Straits Settlements,   Post Box 566,   Singapore
Sweden,   Luntmakaregatan 94,   Stockholm
Switzerland,   Allmendstrasse 39,   Berne
West Africa,   71 Broad St., Box 695,   Lagos, Nigeria
Yugoslavia,   Dalmatinska ul. 59,   Beograd

———◆———

All communications for literature should be addressed
Watch Tower Bible & Tract Society,
at the above addresses respectively.