

COURSE
IN
THEOCRATIC
MINISTRY



“Apt to teach,
patient,
in meekness instructing.”

— 2 Timothy 2:24, 25.

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COURSE IN THEOCRATIC MINISTRY

For those who would learn of Jehovah God and serve him study is essential. It is necessary for purposes of defense and offense. To stand against the wiles of the Devil they must put on the whole armor of God. A part of this armor is a knowledge of Jehovah's Word, which acts as a protective "helmet of salvation" against subtle demon attacks on the mind. (Eph. 6:11,17) "His truth shall be thy shield and buckler." (Ps. 91:4) More important in this day of Jehovah is the use of "the sword of the spirit, which is the word of God", as a weapon of offense against demon religion. (Eph. 6:17; Jer. 23:29) That is why Jehovah's witnesses have been called out of darkness into his marvelous light. — 1 Pet. 2: 9.

Jehovah's Chief Witness, Christ Jesus, stated the reason for the existence of God's name-people, at John 15:16: "I have chosen you, and ordained you, that ye should go and bring forth fruit." What constitutes these fruits to be brought forth is shown in the God-given commission to preach: "The spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn." (Isa. 61:1,2) This, then, is the divinely assigned work of Jehovah's witnesses now on earth; they must 'make full proof of their Theocratic ministry'. How are such servants enabled to do so?

When Jesus was on earth he personally taught his apostles and disciples in Theocratic ministry. After his ascension into heaven he gave the apostles as instructors "for the complete qualification of the saints for the work of [field] service". (Eph. 4:12, *Diaglott*) Now Christ Jesus at the temple instructs and trains his earthly ministers of the gospel through Jehovah's visible organization, the Watchtower

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Society. The Society is pictured by Timothy, and the instructions and duties given to Timothy by the apostle Paul parallel those now issued to and placed upon the Society by Christ Jesus. One of the foremost of such obligations is recorded at 2 Timothy 2:2: "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." The Society has not withheld the truth of God's Word from others, but has committed it to faithful men. Why? That they might "teach others also". The work of gospel preaching and teaching draws to a climax. The demons are mustering their "old world" forces for a last desperate charge against Jehovah's servants. The New World fighters meet the issue, take the offensive, and obediently "push the battle to the gate". The ingathering of the "other sheep" results, and Jehovah's witnesses must 'teach these others also'. To more fully equip His witnesses to meet the intensified preaching and teaching requirements at the climax of His "strange work", Jehovah provides this "Course in Theocratic Ministry".

This course is not provided to take away from your time spent in field service, but is arranged to make you more proficient therein. Stated in more specific terms, the purpose of this "Course in Theocratic Ministry" is to prepare all "faithful men", those who have heard God's Word and proved their faith therein, to "be able to teach others" by going from door to door, by making back-calls, by conducting model studies and book studies, and, in short, by engaging in every phase of the Kingdom service. It is to the one end of making each one a more efficient Theocratic minister to the honor of the Lord's name; that he may be better equipped to publicly present the hope that is within him; that he may be "apt to teach, patient, in meekness instructing". (2 Tim. 2: 24,25) Let no one lose sight of this primary purpose of the course.

The course will not be easy. "Much study is a weariness of the flesh," but the Christian will endure this "hardness" as a good soldier of Christ just as he does the actual physical work and trials of preaching "this gospel of the Kingdom". (Eccl. 12:12; 2 Tim. 2:3) Continual study is required of those who would be proficient ministers and teachers. (Heb. 2:1; 2 Pet. 1:12,13) Some fall short in

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the performance of their commission because of failure to do this. "For ye ought to be teachers, seeing ye have been long in the doctrine. But now, ye need to learn again the first lines of the commencement of the oracles of God; and ye have need of milk, and not of strong food. For every one whose food is milk is unversed in the language of righteousness, because he is a child." (Heb. 5:12,13, *Syriac*) The following verse contrasts with such the mature ones, the able ministers, and shows the reason therefor: "But strong food belongeth to the mature who, being investigators, have trained their faculties to discriminate good and evil." Note the admonition to be investigators and to be trained. The "Course in Theocratic Ministry" will teach you to study, to be "investigators", and will 'train your faculties' for ministerial service. It is by availing oneself of all such provisions of the Lord that the witness is able to withstand the wicked and slanderous tongue of the enemy and give answer to questioning men. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." Also, "Know how ye ought to answer every man." (1 Pet. 3:15; Col. 4:6; Isa. 54:17) Jehovah has made ample provision for the training of his witnesses to meet their obligations as Theocratic workmen who need not be ashamed before any earthly creature. They are thoroughly furnished for all good works. (2 Tim. 2:15; 3:16,17) The Lord has placed a powerful sword in the hands of his New World fighters; he has through his visible organization shown them how to wield it effectively. If one does not avail himself of the instruction in its use and then use it, there is no purpose in his having it. Study this Theocratic ministry course and be better fitted to represent Jehovah's Theocracy.

The Course

This course of study contains fifty-two lessons (one to be covered each week), giving information as to the use of the Bible and Bible helps, such as the Watchtower publications, concordances, marginal references, Bible dictionaries, the value of the various Bible translations, etc. Means of gathering material on Bible subjects, how

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to outline it for logical presentation, how it should be presented under varying conditions, the use of good language and proper emphasis and pronunciation in oral delivery, tactful conduct of the minister while in the witness work, and other instruction vital to efficient presenting of the Theocratic message, is set forth for the edifying of Jehovah's servants.

Enrollment

Any brother, young or old, in the company or unit who will attend regularly and study diligently the prescribed course may enroll. Roll will be called at the beginning of each study meeting, and a record kept of the attendance. Those not attending regularly will be dropped from the enrollment for the course. Anyone of Jehovah's witnesses, male or female, associated with the company or unit is welcome to "sit in" on the course and profit by it, even though not enrolled therein. So doing, that one will receive the benefits of the instruction talks, and may also participate in the reviews conducted on these instruction talks. Only those enrolled will be given speaking assignments.

Course Procedure

REVIEW. Immediately after roll call a review or question period will be held on the subject matter treated in the instruction talk of the previous week's lesson. All students enrolled should come prepared to participate, and any others "sitting in" on the course are invited to take part in the review. Whenever examples are requested, they should be taken from the Bible or the Society's publications, or from field experiences. They should be "Theocratic" examples, thus showing the usefulness of the material being taught in Theocratic ministry. These examples should not be the same ones used in the instruction lecture, but should be original with the one reciting to show that he understands the theory that has been presented in the instruction talk and is able to make practical application thereof. INSTRUCTION TALK. This ten-minute talk will follow the review and will cover the subject material outlined herein for the lesson then

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being conducted. It will be the duty of the one assigned to give the instruction talk to cover all the points outlined in this booklet on the assigned subject. The booklet material can be given in five minutes or less; hence it will be necessary for the speaker to enlarge upon and amplify the points by giving further details, and especially by the use of illustrations to show the practical application of the material. This last item is very important. Use more illustrations than merely those given in the lesson. Add to the material given any other points directly bearing upon the subject that are available. Further information may be gained from a variety of textbooks on the different subjects of grammar, outlining, speaking, etc. On Bible helps, such as dictionaries, Strong's, Young's and Cruden's concordances, various Bible translations, etc., much can be learned from the introductory matter in each.

Finally, ample supplementary information can usually be obtained from the *Consolation* articles on "Presenting 'This Gospel of the Kingdom'". Where *Consolation* has treated the subjects, up to the time of publication of this course, the issue number is listed at the end of the instruction material in the booklet. *Consolation* will continue to publish material, and as subsequent issues come out the number can be listed with the instruction talk it amplifies.

The one giving the instruction talk will conduct the review on that material the following week. During these talks it would be wise for the students to take notes for later study and that they can participate in the review to come.

SPEAKING ASSIGNMENTS. At the end of each lesson, two speaking assignments are given in this booklet. These subjects will be assigned two weeks in advance to one or more of those enrolled. The school instructor will make this assignment, designating which subject each student is to consider. If two students speak, both topics should be used; if three speak, then two will talk on one of the topics and one student on the other. The students given such a speaking assignment will come prepared to give a six-minute talk thereon at the study for which their assigned subject is listed. These talks by the students, one or more at a study, depending on the size of the school

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enrollment, will follow the instruction talk. Each student should be given the opportunity to speak at least once every three months; oftener if possible. A speaking schedule of students should be made up by the school instructor, so that all those enrolled are assured equal opportunity to speak. These sixminute talks, when delivered orally, are not to be read. They should be given from notes or an outline. In the preparation of this talk, the student should endeavor to put into practice the information given in the instruction talks.

COUNSEL. After each student talk, the school instructor will offer counsel as to the material, its arrangement and delivery, this not to exceed three minutes. Counsel should not be given with the thought of making over everyone to conform to one individual's ideas or to change the speaker's individual personality, but rather counsel should be given only where wellrecognized principles of outlining or delivery have been violated and the talk has not been "put across". Mispronunciations and improper oral emphasis or lack of it should be noted. All criticism must be constructive, offering suggestions as to how defects may be overcome.

The study will then be closed with prayer. No opening prayer will be necessary, as the study follows the service meeting, and the prayer offered at its beginning will cover the study. The service meeting will be closed with prayer.

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 service meeting, a fifteen-minute intermission being allowed for publishers to get literature and to make other necessary arrangements for field service. The service meeting might be advanced fifteen minutes if desired.

The study should be at least one-half hour, and not exceed forty-five minutes, the determining factor being the size of enrollment. The reviews will not exceed ten minutes. The instruction talks are to be ten minutes, the student talks six minutes, and counsel on any one talk shall not exceed three minutes. If the enrollment is small, likely only one student talk at each meeting will be enough to give each one opportunity to speak at least once every three months. If so, the study

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meeting would be arranged for one-half hour duration, as follows: roll call and closing prayer, one minute; review, ten minutes; instruction talk, ten minutes; student talk, six minutes; counsel, three minutes: total time, thirty minutes. Even in large enrollments no more than three student talks should be scheduled for one meeting. Such schedule would be: roll call and closing prayer, one minute; review and instruction talk, twenty minutes; three student talks with two minutes' counsel on each, twenty-four minutes: total, forty-five minutes. (If the enrollment is so large that not all students can speak once every three months, even with three at a meeting, the class might be split after the instruction talk, to have two groups, of three speakers each, assemble in different rooms so as not to interfere with each other. Thus six would speak in one evening. In such event the school instructor would appoint someone to act as counselor for the extra group.)

School Instructor

This servant will be appointed by the Society. The local company committee of three brethren (the company servant, assistant company servant and back-call servant) will recommend to the Society two brethren as school instructors, a first and a second choice. Such may or may not be members of the committee. Those recommended should be two who speak good English and who would best qualify to administer this course of study. When appointed the school instructor will act as chairman of the meeting, call the roll, and give the counsel at the conclusion of each student talk. He may handle the instruction talk himself or assign others enrolled in the course to prepare some of these. He will arrange the speaking schedule of students and see that such assignments are made two weeks in advance of their time of delivery. In short, it shall be his duty to see that all matters pertaining to the course are carried out.

If the instructor diligently performs his duties, and if each student applies himself in study in singleness of purpose, which is, namely, to be a more efficient minister of the gospel, then Jehovah and Christ Jesus, The Teachers, will add their all-important blessings. "Ask, and

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it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." — Matt. 7: 7. 10

Course in Theocratic Ministry

LESSON 1

As explained in the foregoing pages, the first ten minutes of each lesson will be devoted to a review of the material presented in the instruction talk of the lesson preceding. Since this is the first lesson, no review is possible, but from Lesson 2 on the procedure will be, first the review, then the tenminute instruction talk, and then the six-minute talks by the students on whichever of the subjects listed below the instruction talk they have been assigned to discuss. This will be followed by three minutes' counsel. Such speaking assignments should be made to the individual students two weeks in advance.

Instruction: GATHERING MATERIAL

When one is confronted with the task of presenting information on a given subject, how should he proceed to gather the material essential to cover the topic adequately?

First, think, think, think, about the subject. Find out what is in the storehouse of your own mind on the matter. You have some knowledge of it or you wouldn't be speaking on it. Recall past knowledge or any experiences pertaining to it. Let your mind dwell upon the topic and thus search out all possible avenues of approach to it and its various aspects and angles. As ideas come, jot them down on small cards. Don't trust your memory: it will surely fail you. To stimulate thought, ask, Who? How? When? Where? What? Why? concerning the subject. For example, if one is to make a back-call to discuss the "earth" he would wish to direct attention to certain scriptures. To assure thorough coverage ask, Who made the earth? Who owns it? Who will inhabit it? Who shall rule it? How was it created? When was it formed? When will it end? Where is it? What is it? Why was it made? Such questions may be asked you, and even if not asked, are thought-provoking and aid in gathering material on the subject "earth". The advantage of first yourself thinking on the

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subject is this: The talk is yours. The ideas are presented according to your individuality. If you immediately plunge into a detailed reading of someone else's ideas you will copy that one's presentation. Your talk will be a rehash of the ideas of others.

Converse with others on your subject. You may get valuable information; you may not. In either event, you will be mentally stirred to think more logically on the topic.

Next, read on the subject. If the presentation is on a purely Scriptural doctrine, first determine the mind of the Lord on the matter as given in the Watchtower publications. This will serve as a guide as you read further from other sources. Search in the Bible for texts on the subject. Refer to Bible dictionaries. Often the history of a subject is useful ("Purgatory," for example). Go to the encyclopedias and books published by those who oppose your views (such as *The Faith of Our Fathers*), and use this in your argument. Go to libraries. Check in *The Reader's Guide* for articles dealing with your topic in current magazines. The librarian may be of further assistance in this respect.

The mythologies and the development of heathen and so-called "Christian" religions would provide much material. For instance, in dealing with the development of Christmas, Easter, and other religious festivals the speaker could, besides showing from the Bible that they are not Scriptural, conclusively show their pagan origin by material from such books as Hislop's *The Two Babylons*, *The Encyclopedia Americana*, *The Encyclopaedia Britannica*, etc.

During this time of gathering material you are thinking, conversing, reading, and jotting down ideas on your topic. Be it understood that not all these means of research are always used. Jehovah's witnesses are too busy to take the time for it, and it isn't necessary for the making of back-calls and service talks. Generally, reference to the Bible and the Watchtower publications will supply all needed material. For those rare occasions when a more thorough presentation is required, or for personal home study when time permits, the other means of gathering material as above outlined are suggested. (*Consolation* No. 593)

Speaking Assignments: "The King of Eternity" and "Abel"

LESSON 2**Review: "Gathering Material"**

(a) In gathering material, what is the first thing to do? (b) How may one stimulate thought on a given subject? (c) How else may one gather ideas? (d) To what source should one go first to read up on the topic, and why? (e) What other sources yield material sometimes useful? (f) What sources of material will usually supply our needs, and when are other sources used?

Instruction: HOW TO USE BIBLE HELPS

The Bible is a grand history running from creation and the entrance of sin into this earth and down to its elimination and ultimate vindication of Jehovah's name. On that basis the Bible presents, for the most part, events in their chronological order. The Bible is not a book filled with treatises specializing on a particular subject or point of doctrine. It treats these only in running style as they come into and have bearing upon the picture. That is why, to develop a subject, texts must be drawn from widely separated parts of the Bible. What will help to gather these?

First, the marginal references in the Bible itself. These references help collect associated material. For example, the marginal entry of Isaiah 38:19, concerning the instruction of children, refers to Deuteronomy 4: 9, which in turn cites Genesis 18:19; Deuteronomy 6:7; Psalm 78: 5, 6; Proverbs 22:6; and Ephesians 6:4. Each of these likewise yields additional texts on instruction of children. Also the fulfillment of prophecy may be located from the margin. Isaiah 7:14 foretells a virgin bringing forth a son, Immanuel. The margin points to its fulfillment, Matthew 1: 23. The converse is true, the margin at Matthew 1: 23 referring back to where it was prophesied, Isaiah 7:14.

Besides these marginal references, most Bibles have a small concordance. It is helpful in locating scriptures where a particular word occurs. You may have in mind the text. You do not know it all by memory or recall its location in the Bible. Look up in the concordance a key word of the text, and thus locate the scripture. Looking up this and other key words of the text will also yield many

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other associated scriptures. Another Bible study help from which much information may be obtained is the Bible dictionary. Bible dictionaries brought forth in former years, such as Smith's, stick faithfully to the Bible. However, more recent dictionaries, based largely on Smith's, lean more to higher criticism, to modernism and to evolution, and in collecting material from such this must be eliminated. These Bible dictionaries are quite good when they treat the matter objectively, but when they enter the field of interpretation they are likely to lead one astray. For determining the meaning of names of persons and places, and for other like information, they render much valuable assistance.

In the preparation of the Bible study helps issued by the Watchtower all these and other aids to Bible study have been used so the best Bible helps available today are the Watchtower publications. Look up your subject in the indexes of the books and the tables of contents of the booklets. In addition to finding further scriptures relating to your topic, you will learn the present-day physical facts in fulfillment of the prophecy. Thus you put to work sundry Bible study helps in accumulating information on a given subject. (*Consolation* No. 591)

Speaking Assignments: "Hell" and "Enoch"**LESSON 3****Review: "How to Use Bible Helps"**

(a) How does the Bible present information that makes Bible helps essential? (b) Give illustrations showing the different ways marginal references can be used to gather material. (c) Show how the concordance in the back of your Bible helps assemble scriptures on "commission to preach". (d) When are Bible dictionaries reliable, and when unreliable? Give examples. (e) Identify the best Bible helps, and show how information can be easily gathered from them.

Instruction: USE OF WATCHTOWER BIBLE HELPS

Instruction has been presented on the use of different Bible helps, such as Bible dictionaries, concordances, etc.

Their value in study is unquestionable. But they are not in themselves authorities in things pertaining to God's purposes. They do not agree among themselves at all times, as evidenced by the many different translations of the Bible in any one language. In order to get the real benefit from them one must have the mind of the Lord and know His revealed purposes, measuring every definition, description and theory they advance as to agreement with the known purposes of Jehovah. If they do not conform to that standard, reject them. — Isa. 8: 20.

The Scriptures clearly establish that at his second coming the Lord would have a "faithful and wise servant" whose work would be that of feeding the household of faith. (Matt. 24:45-47) That servant, under the Lord's direction, has prepared the necessary food or instruction for the Lord's people. This is contained in the Watchtower publications, each one of which is dedicated to the glory of the Most High God. Jehovah alone is acknowledged as the source of all material brought forth.

These books, booklets and magazines cover every important subject in the Bible. When one has a topic to look up or a talk to prepare, the first step is to get the mind of the Lord on that subject. Such understanding may be obtained through the Society's publications. Then, after establishing this foundation, one is in position to expand and investigate the matter further in Bible dictionaries, concordances and various Bible translations. One knows the proper Scriptural presentation of the subject; if the information given in these various other sources does not conform thereto it should be rejected.

To help in locating the desired information in the Society's publications the following provisions are made: The December 15 *Watchtower* of each year, prior to 1942, summarizes the contents of the magazines for the entire year. The December 15, 1942, issue has an invaluable scripture and subject index to the year's articles. All the books, except *The Harp of God*, have a subject index. In addition to this, *The New World* contains a scripture index. The booklets have each a table of contents. By using these provided features it is quite

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easy to trace through practically any Scriptural subject in the Watchtower publications.

It is submitted, therefore, that the most profitable Bible helps available to the people today are those furnished by the Watchtower Society, because it has used all other Bible helps in their preparation, its helps have been prepared since the Lord's coming to the temple and the revelations of Jehovah's purposes in this "time of the end" when increased knowledge was promised (Dan. 12:4), and the Society has been and is being used as a channel for disseminating such truths from the great Teachers, Jehovah and Christ Jesus, to the peoples of earth who desire life. (*Consolation* No. 595)

Speaking Assignments: "The Anointed King" and "Noah"

LESSON 4

Review: "Use of Watchtower Bible Helps"

(a) What provision has the Lord made for the instruction of his people? (b) Where should one first begin to read on a given topic, and why? (c) How should information contained in other Bible helps be tested, and when be used? (d) Show how you would proceed to gather material from the Watchtower Bible helps on the subject of "new heavens". (e) Why are the Watchtower Bible helps the best available today?

Instruction: NEED OF AN OUTLINE

When knowledge has been gained on a Scriptural subject by means of study and the use of Bible helps, it should be used to the Lord's honor. Put it in presentable form, so that it may be of service at studies and back-calls. Occasion may arise requiring you to present it in the form of a talk. If so, how may such material be arranged in a logical, orderly sequence, so that it may be given to best advantage?

The purpose in speaking is to convey thought. The reason for making a speech on a certain topic is to convey one main thought or theme. You have a number of points to present, but they will all be for one purpose: to develop the subject you are speaking about. Some points are more vital to your presentation than others. Therefore devote more time to them; arrange all points in logical order, so there

will be a continuous flow of thought, with no gaps for your listeners to jump. Such proper emphasis and continuity can best be realized by constructing an outline which will provide you with a definite program or blueprint to follow in the development of your material and its orderly and effective presentation.

There are three parts to every talk: the introduction; the body, which is your main argument; and the conclusion. Prepare the body first. You have already collected your material. Now select from it the main points; arrange under those points as supporting evidence all other material. Doubtless you will have more than required; so eliminate the nonessentials. Use the very best; throw out everything that does not contribute to the development of the theme. After arranging these main points and their supporting items in the order you wish to present them, the body outline is complete. Knowing now what you propose to introduce, prepare the introduction. It should be of a general rather than a detailed nature, and such as will be readily accepted as truth by your hearers. From the general lead them into the burden or body of your speech, with its detailed arguments and proofs. Oftentimes questions in the introduction will arouse the interest of your audience, thereby creating an attitude of mental expectancy and alertness that they may catch the answers as the talk progresses. Introductions should be brief.

In the conclusion, summarize the points made, showing that they have been properly handled. The conclusion impresses points already made and rounds out your presentation and brings it to a satisfactory ending. Having done this, quit. Your original purpose in speaking has been accomplished. Do not weaken the entire effect of the talk with rambling afterthoughts. By applying such instruction to the Theocratic service, a more effective testimony will be given. You will not fight as one who 'beats the air', but with telling force and to Jehovah's glory wield "the sword of the spirit, which is the word of God". (*Consolation* Nos. 591 and 592)

Speaking Assignments: "The New Heavens" and "Abraham"

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LESSON 5

Review: "Need of an Outline"

(a) What is accomplished by the construction of an outline for a talk? (b) What are the three parts to a talk, and how should each be prepared? (c) How will the use of outlining aid the Theocratic minister? (d) From the secondary articles in the back of *The Watchtower*, give examples illustrating the use of introduction, body, and conclusion.

Instruction: CONSTRUCTION OF A TALK

From the outline the talk itself must be made. The construction of a talk may be compared to that of a building. The outline corresponds to the plans; and while a good outline is a long step in the direction of making up the discourse, it is no more the finished product than the plan is the completed building.

As a house may be of a variety of types of architecture, so a talk may assume various forms. There are four basic forms.

First, one may follow the method so frequently employed in the Bible itself, that of simple narration. This consists simply of relating what has actually happened, in the order in which it has occurred. It may include a prediction of what the future will bring, which one is able to express upon authority of Bible prophecies. Narration requires no argument. Talks composed in this manner may be interesting, but they lack persuasion and conviction. The narrating of field experiences might be enthusing to Jehovah's witnesses, but alone they would lack force and power to convince others concerning the Theocratic message. They might be used to advantage to illustrate a point of argument.

Description is another mode of construction. It deals with things and persons rather than events, although it may include description of the manner in which things happen.

Still another means of conveying information is by exposition, dealing with matters that are not apparent on the surface. It has to do with whys and wherefores, the reason for things, their construction, and the way they work. By this method one might explain the causes

of world distress, but such statements would carry little weight unless accompanied by proofs, which involves the fourth form of construction — argumentation. Argument arises from the many misrepresentations foisted upon the people concerning Jehovah's witnesses. Hence, when presenting the gospel of the Kingdom there are obstacles to be overcome, obstacles that hinder for a time the acceptance of that which appears to the publisher so reasonable. One must endeavor to make the Truth as convincing to others as it is to oneself. Argumentation must be used. A contention must be supported by acceptable proofs. The Bible, primarily, is the source of proofs. Quotations from other generally recognized authorities sometimes render assistance. Oftentimes it is advisable to quote from writings that set forth the contrary view, such as *The Faith of Our Fathers*, by Cardinal Gibbons. In that way an opponent's contention is fairly presented and any charges of misrepresentation are spiked. Then proceed to refute such arguments as are presented in these authoritative writings of your opponent.

A talk, then, may be patterned along one of these four lines of construction, or, more often, a combination of such forms. However, argumentation will undoubtedly predominate in presenting "this gospel of the kingdom". (*Consolation* No. 592)

Speaking Assignments: "The New Earth" and "Melchizedek"

LESSON 6

Review: "Construction of a Talk"

(a) What are the four basic kinds of construction used in preparing talks? (b) Define each one and show its uses. (c) What sources of material may be useful in constructing argument? (d) From the Society's publications or the Bible, give examples of each of these four forms of construction.

Instruction: DELIVERY OF A TALK

Proper delivery of a prepared speech is essential, and will add much to its effectiveness. There are three methods of conveying thought in delivering a speech. Two are supplementary, which are

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gestures and facial expression, and the third and most important is the oral means of expression. Gestures can be very effective if used sparingly and at the right place. Some may be able to use their face, eyes, and to some extent their body, but it should be done with care. A gesture can emphasize a thought and be most effective at times, but loses force when it is used too often and becomes a distracting mannerism. Gestures should never be studied. They should be natural, spontaneous and unaffected.

One should enunciate clearly, pronounce correctly, and place not only emphasis on the right word but also the proper degree of emphasis. Pitch and inflection of the voice should be varied, avoiding a monotone, and volume of speech should change.

The keynote should be simplicity, sincerity, and clearness of utterance. Never try to imitate any man, particularly the clergy. They lack knowledge, sincerity, and conviction. To cover up these deficiencies they resort to showy oratory, which is vain and displeasing to God. It is an exhibition of the speaker, not of the subject.

These general points concerning delivery are mentioned and may prove helpful, but the most important requisite for speaking is already possessed by all of Jehovah's witnesses, namely, a deep and unshakable conviction of the importance of the message they declare. The enthusiasm, warmth and unquestionable sincerity with which they speak does more than anything else to make a talk persuasive. Their heart is in it. "For of the abundance of the heart his mouth speaketh." — Luke 6: 45.

The apostle Paul was not the most polished speaker so far as impressive delivery was concerned. 2 Corinthians 10:10, according to *Weymouth*, says: "His personal presence is unimpressive, and as for eloquence, he has none." Paul himself said that he did not come with 'surpassing eloquence'. (1 Corinthians 2:1) He did not strive for that. Yet because of his Scriptural wisdom and spiritual understanding, and because of the earnest conviction and sincerity with which he spoke, King Agrippa accused Paul of trying to persuade him to become a Christian!

So, in delivering the message of the Kingdom, the Lord's people already possess the foremost essential. The other counsel here presented on delivery may be used to assist in good presentation of the subject matter, but never should it be allowed to overshadow the material. It should be so subordinated as to unobtrusively add to, not detract from, the subject. Anything that might focus attention on the speaker rather than the message should be studiously shunned.

By God's grace, this counsel will make all Theocratic publishers better instruments in God's hands to be used in his "strange work". (*Consolation* No. 593)

Speaking Assignments: "Trinity" and "Lot"

LESSON 7

Review: "Delivery of a Talk"

(a) What are the three methods of conveying thought in delivering a speech? (b) What admonition was given concerning the use of gestures and facial expression? (c) What things must be done relative to oral expression, and why? (d) What should be the keynote in giving a talk? (e) What is the most vital requirement in delivery, and why is it already possessed by Jehovah's witnesses? (f) In delivery what must always be shunned?

Instruction: METHODS OF DELIVERING A TALK

There are five methods that may be used in the delivery of a talk. They are as follows: (1) Impromptu speaking, (2) reading the manuscript, (3) speaking from memory, having committed the speech to memory word for word, (4) extempore speaking, and (5) a combination of methods, or mixed method. The impromptu speech is one given without previous preparation for the specific occasion. A person may have much information in his head on a given subject, but not formulated for presentation in the form of a speech. If an unforeseen occasion arises that requires him to present such information in speech form, he must do so impromptu. No one should rely on the impromptu method unless necessity compels its use, as is often the case at back-calls or door-to-door witnessing or in the courts. Reading a speech from

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manuscript is done on certain occasions. If the subject is rather involved and accuracy of statement is of prime importance, if the speech is to be later 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, the conversational quality vanishes, and the speaker cannot look at his hearers. It is impossible to attain the directness in reading that is possible when speaking and looking at the audience. The paper is a barrier between speaker and listeners. Only the most skilled reader can hold interest. Therefore, unless the occasion demands it, 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. 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.

An extemporaneous speech is one that is carefully prepared as to points to be covered, the order of their presentation, and the detailed proofs to be used in support thereof. The extempore speaker talks from a prepared outline, either before him in writing or firmly fixed in his mind, and this method enables him to look at and speak directly to his audience. His head is filled with thoughts in orderly arrangement, not a flood of words, as is the case with those who memorize completely. Extempore speaking is the best method for general use.

The mixed method uses two or more of the above methods. 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.

Speaking Assignments: "Everything for the Issue" and "Job"

LESSON 8**Review: "Methods of Delivering a Talk"**

(a) What are the five methods of delivering a talk? (b) Describe each, and give its advantages and disadvantages. (c) Under what circumstances would each of these methods be used in delivering a talk?

Instruction: EXTEMPORE SPEAKING

Extempore speaking involves thorough preparation of the material to be presented and the order of presentation, but it is delivered from an outline only. The words and phraseology into which this prepared material is put in speaking are extemporaneous, unprepared. The method has many advantages.

Theocratic ministers will find this method most useful in presenting the gospel of the Kingdom. It insures thorough preparation, which should always be present, yet it does not tie one down to a rigid, inflexible arrangement as does reading or memorizing. This method should be followed in presenting information at back-calls or before courts and boards. In such instances interrupting questions and objections will arise; and they must be answered. When this has been briefly done, the witness can immediately proceed with his outlined talk, continuing on from the point of its interruption. It is flexible, to meet such emergencies.

Its delivery does not sound "cut and dried". Only thoughts or ideas are memorized in a mental outline, not words. One may even use a written outline as a reminder. The mind is not tied down with remembering words or following a manuscript. The mind is free for mental activity and alertness. The person speaks sincerely, convincingly, "from the heart." This increased mental activity may give birth to a new and apropos idea. Use it. Preparation of material is cold; presentation to an audience warms it up, and new ideas result.

The speech, not being cast in a rigid, unchangeable die, may be adapted to the occasion or the audience, or to the presence of an unexpected element in the audience. Theocratic tact that may be required for the unforeseen condition may be used without disrupting the entire speech. An advantage of vital importance that is

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gained by use of the extempore method is the personal contact permitted between the speaker and the audience. He is conversing with them, not reading or reciting parrotlike. He notes the reactions of the audience and can alter his verbal attack to meet the current needs, as thereby shown. A vital point may not have been grasped by his hearers. Noting this, he can elaborate and clarify where necessary.

This method has some disadvantages. Guard against the following: Some make the mistake of insufficient preparation. They feel that the jotting down of a few main heads is adequate. It is not. The material should be fully developed in every detail just as thoroughly as if it were to be written. Often extemporaneous talks are written out; but they are delivered from an outline. Follow this method. Insufficient preparation means you will wander. Another word of caution: Watch the time allotted to you. Carried away by your interest in the subject, you may dwell too long on certain points and your time slips by before you are through. Make note of the time to be devoted to each main point; try to stay within that limit. Do not exceed the time allotted to you.

Speaking Assignments: "Resurrection" and "Isaac"

LESSON 9

Review: "Extempore Speaking"

(a) What is involved in extemporaneous speaking, and in what respect is it extemporaneous? (b) What are the many advantages of this method of delivery over other methods? (c) Give instances in which this method of speaking would be of particular advantage, (d) What should be guarded against in its use?

Instruction: HOW TO USE CONCORDANCES

Under the subject "How to Use Bible Helps" the value of the concordance as an aid to memory to locate a particular text was discussed. Now two other uses will be considered: to determine the Scriptural presentation on a subject, with which presentation one has not heretofore been acquainted; and comparative Bible study, especially on points of controversy. A person has a Bible in his home

and knows it contains prophecies. Wars are raging in the earth, and he wishes to examine the Bible prophecies concerning war, but does not know where to look. He goes to a concordance and looks up the word "war". He finds that the Lord is "a man of war", that there was war in heaven when Satan was ousted, and that now Satan wars against Christ's followers on earth. He learns that Christians do not "war after the flesh", and that the time is coming when none shall "learn war any more". He looks up "warfare" and sees that the weapons with which Christians fight are not carnal. Under "wars" it is seen that the last days would be marked by wars and rumors of war, and he recognizes therein the present time. Then he rejoices to learn that Jehovah will 'make wars to cease'. Thus the subject "war" is Scripturally expounded. As an aid to comparative study of Bible texts to get at the harmony of 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.

The practice of the Roman Catholic Hierarchy shows they do not believe in justification by faith. To find out what the Bible says in completeness upon justification the honest searcher looks up in the concordance all occurrences of the word "justification", and the root word and forms thereof, such as "justify", "justified," "justifier," "justifieth," "justifying." The concordance, if an exhaustive one, enables the searcher to locate every text thereon and to bring all such texts together for comparison. Thus he learns that the believer is justified by God's grace, justified by faith, justified by Christ's blood, and justified also by works consistent with and in manifestation of his faith. If any of the texts seem to contradict one another, he can read the context or surrounding verses and then study the texts in relation with one another and thereby come to the inner agreement existing among all these scriptures. The apparent contradiction shows him there is not a narrow meaning to "justification", but that there are other factors entering into the matter of justification besides the individual's mere faith or acceptance of a fact as true, and that all these several factors are in agreement with one another. Thus he gets the full, rounded-out and complete teaching of the Bible on "justification", and not the narrow, incomplete, sectarian view of any

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denomination on the subject. In like manner other controversial beliefs concerning the Scriptures, such as the grave, hell, the earth in God's purposes, etc., may be studiously examined by means of the concordance, and a proper and harmonious understanding reached. (*Consolation* No. 602)

Speaking Assignments: "Where Are the Dead?" and "Jacob"

LESSON 10

Review: "How to Use Concordances"

(a) What two uses of concordances were particularly considered?
 (b) Illustrate the use of the concordance in gathering information on "Zion". (c) Show how the concordance can be used in comparative Bible study to clear up the controversial "immortal soul" doctrine of religionists.

Instruction: NEW WORLD THEOCRATIC CONCORDANCE (1)

The heading under which this subject is shown in the new Bible is, "Concordance of Bible Words and Expressions." It is a concordance of the principal words in the Bible, showing where in the Bible they may be found. This concordance, tied in as it is with, and being a part of, the Watchtower edition of the Bible, the "sword of the spirit", is arranged for the hand-to-hand fighting which the Lord's people encounter in the front-line trenches. It is so arranged that it can be taken into the field and on back-calls 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 the offensive or in the defensive, by enabling one to locate the texts pertaining to the issue involved.

How may one most effectively use the concordance for this purpose? First, only principal words are listed. Some texts are given containing the word and its immediate context, enabling the searcher to determine instantly if that is the text he has in mind, without referring to the body of the Bible to check further. Other texts containing the word are shown by the Bible book, chapter and verse, without any context. In such cases

the student must look up the scripture in the Bible itself to determine if that is the one he is seeking. So through the list of references given till the desired text is located. This is necessarily slower than when some of the immediate context is given; but, since it is necessary to have this concordance compact and always available for immediate use, it is impossible to always give the context.

What words are considered as principal words, words that we may reasonably expect to find in this Theocratic concordance? This is important to determine, so that time will not be wasted trying to locate a text by words that do not appear in the concordance. While this loss of time cannot always be avoided, it may be greatly minimized.

There is no inflexible rule that can be followed, but a suggestion is here offered: Keep in mind always that this is a "new world" Theocratic concordance. That is your measuring rod. The principal words shown in the concordance are not determined by their usage by religionists, nor are the principal words determined because of their relationship to "character development" or creature exaltation. The principal words are determined by their relationship to the New World Theocracy, their relationship to Jehovah; 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. Therefore, in determining principal words, keep this point in mind: The principal words are those specially relating to the great Theocrat, his King, or his Kingdom. Keeping this in mind, you will not have great difficulty in finding the word you seek in the New World Theocratic concordance. (*Consolation* Nos. 602 and 608)

Speaking Assignments: "The Earth In God's Purpose" and "Joseph"

LESSON 11

Review: "New World Theocratic Concordance (1)"

(a) For what use is the New World Theocratic concordance specially designed? (b) What words are listed, and how are the texts following each word arranged? (c) What determines a "principal"

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word? (d) Give examples of locating oft-used texts by wise choice of their "principal" words.

Instruction: NEW WORLD THEOCRATIC CONCORDANCE (2)

In selecting the scriptures to be listed in this concordance the endeavor was to show the comparative usages of the word, where such exist. For example, "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. Or, take the word "wine". The concordance lists Judges 9:13, Jeremiah 25:15, Joel 3:18, 1 Timothy 5: 23, and Revelation 18: 3. In each of these texts the word "wine" is used in a different sense, sometimes the literal, in others to symbolize different things. While not all texts containing the word "wine" appear in the concordance, those showing its different usages are listed. This feature was given consideration throughout the concordance when it was in preparation, and will be of use to the student and publisher alike. At back-calls, for example, it is often necessary to show the literal and symbolic uses of the same word to properly understand and harmonize various Bible texts. This can be readily done through this Theocratic concordance. 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 oftenused expressions. Some of them are: "Appeal unto Caesar," "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 be properly 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 written out 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, soul, 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". Thus the concordance is of value in hand-to-hand fighting on the battlefield, the territory for field service. (*Consolation* Nos. 602 and 608)

Speaking Assignments: "Creation of the New World" and "Moses"

LESSON 12

Review: "New World Theocratic Concordance (2)"

(a) How are the comparative usages of a given principal word shown in the New World concordance? and how is this feature of value? (b) Give, from the concordance, an example illustrating this feature. (c) Give examples of the use of phrases in the concordance which save time. (d) What is an exclusively Theocratic feature of the concordance? (e) Illustrate its usefulness in giving a thorough discussion on a given subject without advance preparation.

Instruction: THE INTRODUCTION OF A TALK

A properly planned talk has three parts: introduction, body, and conclusion. Each one of these divisions has many different ways of being developed; and a knowledge of such methods of arrangement will add variety and color to the subject matter. The introduction should be of a general nature, containing material that will be readily accepted by the audience, and should leave new ideas for the

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body of the talk. The introduction should 'prepare the way' for what is to follow, so that points made in the body of the talk will not 'fall upon stony ground'; by it interest is aroused and the audience's attention is fixed upon the subject under consideration. It should disclose, and clarify if necessary, the subject and the central theme or issue involved. Otherwise the audience have nothing to which they can tie the various arguments of the speech. It may seem to have no point.

Following are some of the ways of forming the introduction: First, historical; which is merely giving the historical background of the subject under consideration and which furnishes the basis for the talk. 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 sound the keynote of the speech.

Then there is the use of illustration, to relate some example or incident that shows the appropriateness, need or timeliness of considering the subject on this particular occasion.

Another method is the partitioning of the talk in the introduction. State the subject up for consideration and then partition or divide the subject matter into its various phases or aspects, each one of which will be dealt with in the body. Thus the audience will know what to expect and look for. In the introduction one might create curiosity by laying down a barrage of questions, good, pointed ones that will arouse the listeners' interest and make them alert to catch the answers as the talk unfolds. Another means of stirring interest at the outset is to confront the audience with a problem, one that is of personal interest to them, and then in the body of the talk proceed with the logical solution.

One last 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 may be stated, and 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 and close the minds of your listeners. If the introduction has been well planned, after its delivery

the audience will know exactly what to expect and will keenly anticipate the presentation of the body of the talk. They have been prepared for it, and the speaker enjoys their undivided attention. The creation of this attitude of mental expectancy is the purpose of an introduction. (*Consolation* No. 603)

Speaking Assignments: "Images" and "Aaron"

LESSON 13

Review: "The Introduction of a Talk"

(a) What is the purpose of the introduction of a talk? (b) What are some of the different ways of forming an introduction? (c) What should be avoided in the introduction? (d) Give an example of each of the various types of introduction, either from the Bible or from any of the Society's publications, or as it might be used to introduce a timely topic in the witness work.

Instruction: DEVELOPING THE BODY OF A TALK (1)

Material for the body of the speech has been gathered, but it is all in disorder. Now it is necessary to determine how these main points with their supporting proofs are to be arranged, which one should come first in presentation, which one second, etc. This will depend on different factors. Generally, speeches are of four kinds: to interest or entertain; to inform or instruct; to convince; and to stimulate to action. Those made by ministers of the gospel not only should give information but should also be convincing, and finally stimulating the hearers into acting upon those things in which they have been instructed, to be "doers of the word". These last two types of talks, convincing and stimulating, are the most difficult, and hence there is greater need for proper arrangement of points in outlining them than in any others.

Upon such arrangement will depend the quickness of learning and the length of time the material will be remembered. Carefully analyze all material and if at all possible show a definite relationship between the main points. Related thoughts will "stick" in the hearers' minds, whereas unrelated ideas or dissociated points soon slip. There are

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several methods of arrangement, and three different factors determining the method or combination of methods to use. They are the subject, the type of audience, and the purpose of the speech. Following are four methods of arrangement:

The chronological method, or arrangement according to time. It is the relating of events in the order in which they take place. Everyone is familiar with this method, as it is often used. It is a method easily recognized and followed and remembered by the audience, and should be used where the time element exists.

Division into classes or natural groups. For example, if one is discussing the peoples of the earth the subject material might be divided into two divisions, "sheep" and "goats".

That of logic. This is the hardest and the one most often needed by Jehovah's Kingdom publishers. It involves the process of argumentation and reasoning, proving each point as one progresses step by step in the argument until the climax is reached. Care must be exercised to make each point clear to the audience; for if they miss one step in the argument the speaker is the only one who will reach the climax: the audience will have fallen out by the way. In this method one would state a point and say, 'This is true for such and such a reason,' and show the reasons, and would proceed step by step in like manner, building up to the climax of the argument.

The main headings might be arranged according to importance. The theory is to start with the least important and build up to the climax, the interest of the audience heightening as you progress with the argument. This principle should be followed in the vast majority of cases. (*Consolation* No. 605)

Speaking Assignments: "The End of the World" and "Joshua"

LESSON 14

Review: "Developing the Body of a Talk (1)"

(a) Why is careful outlining of the body of a talk especially important in presenting the gospel? (b) Name and describe the four

methods of arrangement that were discussed. (e) Give an example of the use of each of these methods.

Instruction: DEVELOPING THE BODY OF A TALK (2)

Four methods of arrangement for the body of the talk were given in the previous lesson. To provide a greater field for development and variety four more methods are here offered:

One very useful arrangement is that of cause and effect. There are certain results or effects produced by specific reasons or causes. For example, the clergy substitute religion and tradition for Christianity, and the result of this is the peoples' blindness to Jehovah's purposes. The clergy's teachings would be the cause; the peoples' blindness would be the effect. You might reverse this order and go from effect to cause in your argument. Often this is done when witnessing. Reference is made to world conditions; these are effects. Then the causes for these conditions are shown, such as the demons' ruling.

One might also go from problem to solution. The problem up for discussion would first be considered and analyzed from every aspect; and then proceed to the solution or remedy, which would generally be the Kingdom, the only hope.

Another consideration in arrangement would be that of psychological effectiveness; Scripturally stated, being 'wise as serpents'. It would mean using tact. This would be employed especially when addressing an antagonistic audience.

Last, if none of these main headings of your outline are related in any of the foregoing ways, then the subject will have to be divided by topical arrangement. If one is speaking of the blessings to be enjoyed under the Kingdom in the post-Armageddon earth he might wish to discuss the divine mandate to multiply and fill the earth with a righteous race, the princes as visible rulers, the privilege of beautifying the earth, etc. These topical divisions do not have any particular relationship between themselves, but all do bear upon the subject of Kingdom blessings. In such an arrangement, one of these main points or topics could be omitted entirely and the continuity would not be affected, since all are

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independent of one another. Such elimination would only lessen the comprehensiveness or scope of the treatment of the subject as a whole.

So the main thing is for the speaker to determine what he wishes to do and how he wishes to do it. Make a definite plan and then follow out the arrangement. One will not be likely to go through a whole talk using only a chronological arrangement. The same talk may use chronological order, cause and effect, and division into classes. Some other combination of methods might be used. The speaker should carefully weigh his subject matter in the light of all these various possibilities of development and then choose the one or combination of them best suited for his use, remembering in so doing the three different factors that determine the wise selection, namely, the subject, the audience, and the purpose in speaking to that audience. (*Consolation* No. 605)

Speaking Assignments: "Kingdom Interests First" and "Rahab"**LESSON 15****Review: "Developing the Body of a Talk (2)"**

(a) Give an example of the use of *cause and effect* in developing the argument of a talk. (b) Illustrate the use of the arrangement of *problem to solution*. (c) Describe two other methods of developing the body of a talk, and state the conditions under which they might be used.

Instruction: DIFFERENT TYPES OF CONCLUSIONS

From the body of the speech the audience have learned the reasoning and evidence offered in support of the central theme. The proofs may have been involved and the points many. The audience may fail to see as forcefully as they should the major points. They may have lost perspective. Isolate the main points for them; round out the talk and give it a note of finality. Moreover, your listeners may not know what they are expected to do as a result of the information given. Even if they know what to do, they may feel no

impulse to do it. For these and other reasons a conclusion is needed. Most conclusions fall into three classes: those that summarize the points; those that apply them; and those that motivate to action. Often the conclusion is a combination of all three.

The simplest type is the formal summary. It merely restates the main ideas presented, and is suitable when the address is complex and difficult to follow and when the sole object of the talk is exposition. It leaves the audience with a bird's-eye view. If the speaker expects the audience to do anything as a result of his talk, he should apply his general idea to them, show them it is practical, and propose definite procedures to follow. Bring it home to them. This is a conclusion of application. The body of the talk may have convinced them of the truth of one's contentions; they may be willing to do something about it; the conclusion shows them what to do.

But perhaps the audience feels no impulse to act. To motivate action one must find the driving force in human wants and desires; make an appeal to a responsive quality. Show how the Kingdom will fill all their desires of peace, prosperity and happiness. Show the blessings the Creator has in store for those who serve him. Thus the spark giving impetus to action is supplied. Another style of conclusion that motivates to action is the climactic. It is the saving of the most striking point for the finale, and thus conclude. It is an abrupt ending and is used where immediate action is desired.

One might also conclude by use of an illustration or experience, or perhaps brief reference to a familiar prophetic drama that sweeps up the burden of the speech and presents it in a nutshell. The illustration chosen should hit the nail of the speech on the head, effectually dramatizing the central theme. Conclusion might be made by an apt quotation which sums up the gist of the matter. Scriptures are often used thus.

The last type of conclusion to be mentioned is that of condition — the necessity of making a decision by virtue of the information

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presented. It shows what courses are open and which one should be chosen and why. For example see Deuteronomy 30:19.

These are some of the methods you might follow in preparing your conclusion. When you have a speech to make, test and experiment with each one, or combinations of them, and thus search out the type most adaptable to your talk. (*Consolation* No. 606)

Speaking Assignments: "Integrity" and "Ehud"**LESSON 16****Review: "Different Types of Conclusions"**

(a) Why do talks need a definite conclusion? (b) What is accomplished by a conclusion by summary? (c) When is a conclusion by application needed? (d) What must be done to motivate action? (e) What two other types of conclusions were given, and what is an example of each?

Instruction: ORAL EMPHASIS

The manner of speaking the words of a talk can greatly emphasize the thought-content or it can destroy thought. If no oral emphasis is placed on certain words, not only is the speech lifeless, but the meaning itself is often distorted or lost. If the emphasis is misplaced, that is, if the wrong word is stressed, the meaning of the sentence is perverted. Over-emphasis not only exaggerates the importance of the word or phrase so uttered but also attracts unfavorable attention to the speaker. Emphasis can be of primary or secondary stress, that is, heavier or lighter stress.

How may one know where to place emphasis, and the right amount of it? Simply know the thought-content of the statement being uttered, and emphasize the word or word-groups conveying the principal thought. In conversation one does this naturally because he knows just the thought he wishes to convey, and stresses the key words. There is no uncertainty as to the meaning and weight of your own expressions; hence no uncertainty as to what words to stress or how much stress, whether heavy or light. Therefore, when you are to speak something that has been written, thoroughly familiarize

yourself with the subject and then speak it as you would in animated conversation. Most words are unimportant, being merely connectives or modifiers. Do not stress such. Use selective emphasis by stressing, primarily and secondarily, only those thought-containing words that focus the hearer's mind on the vital point. Note how the placing of emphasis alters the meaning. "I have to talk tonight" (not another). "I have to *talk* tonight" (not read the speech). "I have to talk *tonight*" (not next week). "I *have* to talk tonight" (there's no alternative). "I *have to talk tonight*" (determined to do it or die in the attempt). Which emphasis was the right one? Each was correct for the particular case. It depends on the thought one wishes to convey. In conversing, one knows it automatically. When reading, the context must be learned and the intended meaning determined from it and then stressed. Oral emphasis may be attained by various means. The volume of the voice may be varied for sake of emphasis. The pitch and tone quality should likewise be used to give stress. Speaking slowly and deliberately will allow your words to "sink in", and by combining with this the proper voice pitch and volume the important words are driven home. Sometimes rapidity of speech is useful for emphasis, and is certainly required for sake of variety. Another very forceful manner of making a word or phrase of unusual importance stand out is by a pause before and after its utterance. These things have been mentioned as ways of gaining oral emphasis. They will provide that. But they are necessary for another reason also, and that is to avoid monotony of speech.

Speaking Assignments: "Who Are Jehovah's witnesses?" and "Barak"

LESSON 17

Review: "Oral Emphasis"

(a) Why is the proper use of oral emphasis important? (b) How may one know where to place emphasis, and the right amount of it? (c) By placing the emphasis on different words in a simple sentence, show how different meanings result. (d) By what different means is oral emphasis obtained?

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Instruction: GESTURES

The mind learns more quickly through the eye than through the ear. Shake your fist at a man and he knows at once what you mean, better than if you had used many words. Gestures clarify and enforce the meaning of spoken words and facilitate learning by using two human channels of taking in information: the eye and the ear. An audience that sees appropriate gestures is more likely to "feel" the theme of the talk and get into the spirit of it. Movement catches attention and holds it. Gestures keep the eyes and ears of the audience on the speaker and thus prevent the wandering of either. Attention is held. Gestures, along with oral emphasis, serve the speech as punctuation does the written word.

They are an aid even to the speaker. They help him forget his fear of the audience and he loses his self-consciousness. He becomes himself, gesturing as he does in daily conversation. By them he warms up to his subject, though he may not feel "in the mood" at first, and the audience, by them, warms up with him. Most important of all, however, they serve as an outlet for pent-up nervous energy. Otherwise the speaker may at first stand stiff with hands clasped behind his back, then start easing the tension by shuffling a foot, twirling a pencil, running a hand through his hair, plunging hands in and out of pockets, etc. In time these distracting motions become habits to that speaker, and are difficult to break.

No set rules for gestures are here given. Proper ones do not come from rules, but spring spontaneously from the speaker to emphasize his ideas or feelings of the moment. They should be natural with him, not unnatural just to coincide with the ideas of some man. Act naturally. Do not use gestures you would not use in everyday conversation. Gestures should not attract attention to the speaker, as they will if studied. They should spring from an inner impulse prompted by the ideas being uttered at the time, and for the purpose of more effectively communicating the idea or feeling of the speaker. So doing, the gesture will be appropriate to the material. Do not let your eyes wander to the ceiling, floor, back wall, etc., or the audience's attention will likewise wander.

Look directly at the audience and maintain contact with them. This insures communicativeness, and the speaker can also note his listeners' reactions to the talk. Hands should be left out of pockets, so as to be free for gestures when needed. Limit gestures; too many attract attention to the speaker. Some say, "Gestures are not natural for me." Seldom is this true. Gestures are natural when one is not self-conscious. Everyone uses them in conversation, especially when animated. The body cannot be left out of a talk. The hearers see the body; the eye is at work as well as the ear. Good, bad, or no gestures (inertness), all convey meaning that either helps or hinders the speaker in his purpose. Make them help. Overcome your timidity of gestures, but do not overdo them.

Speaking Assignments: "Jehovah's 'Strange Work'" and "Jael"

LESSON 18

Review: "Gestures"

(a) How are gestures in delivering a talk an aid to the audience, and why? (b) How are they an aid to the speaker? (c) Why are no set rules for gestures given, and what will assure the proper gestures for each speaker? (d) Where should the speaker's eyes be, and why? (e) Is the use of gestures natural? (f) What should be avoided in their use?

Instruction: USES OF THE DICTIONARY

When a person reads or hears a word the meaning of which is unknown to him he is curious as to its meaning. If a dictionary is near by he may look it up. If he is sufficiently interested he may make a mental note of the word and look it up later when a dictionary is available. In general, this is the extent of the use of the dictionary by the average person. A dictionary, however, is of far more use than merely to define a word. Due to an unfamiliarity with its contents, the full benefits are not realized. Read the introductory matter of the dictionary and become acquainted with its various features. Some dictionaries cover a wider field than others, depending primarily on their size. The widely-used Webster's New International has the

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following features:

Orthography shows the spelling of the word, and whether the first letter should be capitalized, and whether a hyphen should be written in the word. Syllable division is indicated by a centered period or accent mark between the syllables.

Pronunciation of the word is indicated immediately after the entry. It is the manner of uttering the word with reference to articulation or correct sound or accent, that is, proper phonetic utterance. This is shown by diacritical marks. Since pronunciation changes with time, the reliable guide would be the latest or second edition of Webster's. Pronunciation varies also with localities.

The part of speech is indicated after the pronunciation, that is, showing that the word is a noun, pronoun, adjective, verb, adverb, preposition, conjunction, or interjection.

Inflectional forms, changes of form which a word may undergo to mark distinctions of case, gender, number, tense, person, mood, voice, etc., are next given.

Etymology, the origin or ancestry of the word, is shown just before the definition.

The definition of the word is the one feature of the dictionary with which the majority of persons are familiar, and is the feature with which the Hierarchy has tampered most. The definition sets forth the meaning of the word. Synonyms and antonyms of some words are shown after the definition. Synonyms are words having the same or nearly the same essential meaning; antonyms are words of opposite meaning. These two features, along with that of definition, are of great aid in developing a large vocabulary from which may be drawn just the "right word" to convey the shade of meaning one wishes to express.

"Abbreviations" is the tenth feature contained in Webster's, there being several pages listing those that are commonly used.

Acquaint yourself more fully with these ten features by reading the introductory material of the dictionary, and derive the fullest benefits from its use. (*Consolation* No. 598)

Speaking Assignments: "Jehovah's 'Strange Act' " and "Gideon"

LESSON 19**Review: "Uses of the Dictionary"**

(a) To what extent is the dictionary used by the average person? (b) How may one familiarize himself with all its features? (c) What information does Webster's New International (unabridged) give? (d) How much of this does your own smaller-edition dictionary give?

Instruction: USE OF BIBLE DICTIONARIES

Brief reference has previously been made to Bible dictionaries and their use generally, as to when they are reliable and when caution must be exercised in their use. Refer to them for fuller information on the following matters: Animals. *The Watchtower*, in explaining the prophetic drama in which Gideon acted, discusses the meaning of the name of the Midianite prince Oreb (Raven), and in doing so quotes (1935, page 68) from the Peloubet's Bible Dictionary article on "Raven". The information given concerning life habits and habitat of animals is reliable, but not as to what these picture. A discussion of articles of dress of certain peoples at given times is of value, as, for instance, the pillows sewed in armholes by the religionists of Israel. (Ezek. 13:18) For their prophetic significance, however, consult the Society's publications. For example of this see *Vindication*, Book One, page 161.

When Bible dictionaries, in discussing geography, describe the mountains, valleys, rivers, etc., at different seasons of the year, such as the river Kishon, we may generally rely on the information given. The identification of Biblical sites is not always so accurate. See the maps in the back of the Watchtower edition Bible for correct locations.

The habits of life of various peoples are of interest in identifying different races and tribes, as shown in the November 15, 1937, *Watchtower's* discussion of those whom God's prophet Jeremiah was to make drink of the cup of Jehovah's fury. — Jer. 25.

History, when dealt with objectively, is reliable, such as references to Nimrod's deeds as recorded in the Targums.

The description of different types of plants referred to in the Bible

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is reliable. *Vindication*, Book Two, in explaining Ezekiel 31: 3, refers to the sheshbim cedar. McClintock and Strong's Bible Cyclopaedia discusses it in detail.

In warning his people the Lord in his Word refers from time to time to various religious practices of the heathen nations. Bible dictionaries reliably inform one as to these religious rituals, but they are not authorities on the prophetic significance of such rites.

Names given to places and individuals of Bible history are of significant meaning, which meaning Bible dictionaries give. Sometimes several meanings are given to one word. Check the list of proper names and their meanings given in the back of the Watchtower edition Bible for the correct one.

One thing to be cautiously viewed in Bible dictionaries is chronology. They err as to the important date of Zedekiah's overthrow, marking the beginning of the Gentile times, and almost all other dates. Base any chronology you use on the Society's publications.

Knowing Jehovah's purpose and being instructed by his organization, you can 'rightly divide' the reliable from the unreliable information and use the former to good advantage. (*Consolation* No. 598)

Speaking Assignments: "Permission of Evil" and "Samson"

LESSON 20

Review: "Use of Bible Dictionaries"

(a) Upon what matters are Bible dictionaries generally reliable, and when even in such matters do they become unreliable? (b) Give examples from the Society's publications where they were properly used. (c) In what important matter do they almost always err? (d) How are Jehovah's people enabled to 'rightly divide' the reliable from the unreliable? (e) From the Bible dictionary give an example illustrating the separation of reliable from unreliable information, and give reasons therefor.

Instruction: CHOICE OF WORDS IN COMPOSITION

"Composition" means a putting together or combining, or the product of such action. In grammar it means combining words into

phrases and clauses, and these into sentences. In writing a speech for delivery the composition would extend to the combining of the sentences into paragraphs, and the combining of the paragraphs in a related order, resulting in a composition.

The foundation elements of the composition are the words combined to express thought. Care should be used in their selection. Consider the audience to be addressed. Audiences will, for the most part, be mixed, that is, as to their ability to understand words in great variety. The effort should be to use words everyone in the audience will readily grasp. Follow the Bible as an example. It is the most beautiful of all compositions, yet limits itself to words of common usage. This does not lessen the powerful appeal of the Bible, even for the person of the highest education, and at the same time it makes it understandable and appealing to the common people.

This does not mean that one must lower himself to the use of slang words and other vulgar expressions of the day; the Bible contains none of such. It means to use the household language, the language of familiarity, and hence words of simple and single meaning, the Anglo-Saxon words. Such have more striking force and impressiveness than the many-syllabled Latin words used by the society of higher education.

To avoid monotony or repetition use the wealth of synonyms of the language. One may think that if he confines himself to simple speech he cannot avoid monotony. This is not true. The Bible proves it false. There are varieties of ways of expressing the same thought, still using simple speech, and yet not repeating any word or group of words overmuch. In making up the speech one should be forward-looking, especially having in mind certain Bible texts or characters or historical settings to be used later. These words and names are familiar to the speaker, but not to many in the audience. The composer should therefore foresee his quotation later of a Bible text or his reference to a Bible character or geographical spot; and he should in a preparatory way, one or more times, use some outstanding part of the Bible verse, some word or phrase, or the

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name, together with some explanatory statement. Then when he reaches the time for the quotation of the verse or name, the word or name will have some familiarity to the hearers and be full of meaning. The composer has built up to a sort of climax, and the actual quotation is the climax. If an unusual or unfamiliar word is used, it should be imbedded in the midst of simple phrases so that the surrounding words will give sense to the unfamiliar one.

As you present the gospel as a witness to ALL, follow the foregoing counsel as to choice of words, that you may sing the praises of Jehovah "with understanding" to ALL your listeners. (*Consolation* No. 596)

Speaking Assignments: "What Is It to Be Spiritually Minded?" and "Micah"

LESSON 21

Review: "Choice of Words In Composition"

(a) What should be the aim in the choice of words? and what must therefore be considered? (b) Illustrate from the Bible the effective use of common words. (c) Why are Anglo-Saxon words preferable? (d) How should one 'prepare the way' for use of unfamiliar terms? (e) Why is careful choice of words important in presenting the gospel? Instruction: BUILDING A VOCABULARY

To speak effectively one must think clearly and logically. More is required. To be able to put these thoughts into words is essential. Words are your working tools to build thoughts. Each individual has two vocabularies: one set of words which he recognizes when he hears or reads them; another set which he uses in speech or writing. The former group is about five times as large as the latter set. The task of the speaker is to increase both sets, but particularly should he endeavor to transfer words from the recognizable vocabulary to the usable one. Do this so that you can convey just the right shade of meaning to a thought, pick just the right word. Do not have to grope for words because of having a poorly stocked vocabulary.

How can one increase his vocabulary? In reading, make it a point to note every word you do not understand, and look it up in the dictionary. Learn its correct pronunciation, its meanings, its synonyms and antonyms, and how it may be used. You may not remember it at first. You'll see it again; repeat the procedure. Never pass by a word you do not understand or cannot pronounce. Be interested in words. Follow the same course when you hear someone speak a word unfamiliar to you, making mental note of it till a dictionary is available. It will be of help to write down these words, thus impressing them upon your memory. The list might even be preserved for future reference and study.

Now as to the matter of transferring the thousands of words in the average person's recognizable vocabulary to his usable one. This is primarily a matter of conscious, studied effort on the part of the individual. He knows the words when he sees them, yet permits them to lie idle in his head till he sees or hears them on a future occasion. From time to time, read a few pages with the single thought in mind of watching the words used, and note those you never use in speaking. Become conscious of their existence as something to use yourself, not merely to recognize when used by others. Make a special effort to use these words in your writing, and especially in your speaking, when they are fitting. Never use a word that doesn't fit. So the main thing is to become aware of this huge reservoir of words in your mind that you already know, and make a concerted effort to tap it for use. This does not mean one should attempt to use long or unusual words. Gaining a vocabulary is not for purpose of display. Such a one shows ignorance. The vocabulary should be there to draw from it the "right" word for the occasion. Also, if the effort is primarily directed toward transferring words from your recognizable to your usable vocabulary, you will not be using any longer words than you do at present. You will only have a wider variety from which to choose. As a rule, your recognizable set of words is also recognizable to others of average education, so you still confine yourself to words generally understood, if not used, by all. This is essential.

Speaking Assignments: "The Church" and "Boaz" 45

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LESSON 22

Review: "Building a Vocabulary"

(a) What two vocabularies does each one have, and why should they be increased? (b) What should one do to increase these two vocabularies? (c) How can words be transferred from the recognizable to the usable vocabulary? (d) Thus increasing one's vocabulary, why will he not be using any longer words than usual, but only have a better selection? (e) Give examples of words you recognize but do not use.

Instruction: REASONS FOR DIFFERENT BIBLE TRANSLATIONS

Jehovah purposed that the Bible should be translated into many languages, and to date it has been translated into at least 1,055 different languages. The very gift of tongues on the day of Pentecost proves that was God's purpose; also Jesus' prophecies recorded at Matthew 24:14, Mark 13:10, and Acts 1: 8.

But why so many translations in the English language alone? How is it possible to produce out of one original text so many different shades of meanings and sometimes translations apparently running at cross purposes to one another? This is due to the peculiarities of the original languages, more particularly so the Hebrew than the Greek.

The Hebrew has only two tenses, not so much "tenses" as senses, to their verbs, namely, the perfect or historical tense, and the imperfect or indefinite tense. It is good Hebrew to say: "If you tell me to do this, I have done it." "If you tell me" is in the indefinite form; that is, any time you tell me in eternity, past, present or future. "I have done it" is historical and in the past form, but here refers to a time future from the telling. Although that form of expression, "I have done it," here refers to the future, yet by the use of that perfect form the one who says "I have done it" means it is as good as done when you tell me. Jehovah can use the indefinite tense to apply to his acts, past, present and future. He can also use the historical tense to apply to his future acts, because when Jehovah says something it is as good as accomplished, though actual fulfillment is in the distant future.

Also, a sentence may be rendered differently by several translators. Why? Because some verb forms, spelled the same, are extracted from two different sources; so they may have two different meanings. Where the context does not specifically show how a word is to be rendered, different translators get several meanings out of a word. For example: "S-e-w-e-r" may mean someone sewing or a pipe line for sewage. The sentence, "The sewer is unclean," does it mean unclean sewer or that a person sewing is unclean? Unless further context limits the meaning of the word, how shall the translator render it? Each one chooses the reading he thinks to be the correct one, and, since they do not always agree, this accounts for the fact that there may be a variety of translations in the same language. If there are several translations and yet each is in harmony with other teachings of the Bible, then one can rightly use all the translations. One can extract the good from each translator without violence to other scriptures. A sound guide in the selection of the proper translation is this: If one understands the issue, and the purposes of God, and the fundamental doctrines of his Word, that is the thing that will help him to select the proper translation. Thus one can reject the inconsistent translation and select the one faithfully setting forth the Lord's thoughts in harmony with His known purposes. (*Consolation* No. 594)

Speaking Assignments: "Religion versus Christianity" and "Samuel"

LESSON 23

Review: "Reasons for Different Bible Translations"

(a) Why are there so many Bible translations in the English language alone? (b) Why does the fact that Hebrew has only two "tenses", or senses, give cause for differences? (c) What must be relied upon to give the meaning of words that are spelled the same in the original Bible tongues but have different meanings? and how does this give rise to different translations? (d) By what guide can the correct translation be selected? (e) Show wise selection of translations for such texts as Luke 2:14 and John 1:1 and others.

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Instruction: SENTENCE CONSTRUCTION

A sentence, by itself, is a composition. Why? Because a sentence is a putting together of words to express a complete thought. The term "sentence" means "thought", or "that which is thought". A sentence, therefore, is a thought unit and is generally made up of a subject and predicate. The shortest verse in the Bible, John 11: 35, is a sentence, and reads: "Jesus wept." "Jesus" is the subject, and "wept" is the predicate; that is, "wept" is that which is stated or predicated about the subject. Sentences are followed by a period or an interrogation or exclamation mark.

A sentence may be quite long and composed of several related clauses. However, at times just one word may express a complete thought, in which case the single word is called a "sentence word". The surrounding sentences or circumstances give sense to the single word. The last word of the Bible is a sentence word of such kind. It is the expression "Amen". It literally means "truth", and in view of all that precedes it in the 22d chapter of Revelation, "Amen" carries a definite thought and conveys the same meaning as "So be it". — Jer. 11: 5 and marginal reading.

In framing long sentences, care should be exercised that the thought content is not obscured. The thought should be readily grasped by the hearer or reader. The parts of the sentence should be so placed that their very arrangement insures clarity and proper emphasis of the thought. A common error which beclouds the sense in a sentence is the failure to place modifiers — words, phrases, clauses — next to the words they modify. For example, 'Thou art the most high over all the earth, whose name alone is Jehovah,' is not good. Note the improvement when the subordinate clause is placed next to the word to which it refers: "Thou, whose name alone is Jehovah, art the most high over all the earth." — Ps. 83:18. A loose sentence is one that may be brought to a grammatical end before the actual conclusion is reached. It is of an informal, conversational style and, used in company with other sentence types, gives variety. For example, Psalm 23: 3: "He leadeth me in the paths of righteousness for his name's sake." This sentence could be grammatically ended

after the word "me" or after "righteousness".

A periodic sentence, on the other hand, cannot be ended until the last word, or nearly the last word, is reached. The periodic sentence creates suspense and is more formal and emphatic. Psalm 23: 4 is an example: "Yea, though I walk through the valley of the shadow of death, I will fear no evil." This sentence could not be terminated before the word "evil" and still express a complete thought.

The various types of sentences should be so used as to convey the mood as well as the meaning of the speaker; short sentences for abruptness and rapidity of style, longer ones to give weight and momentum to the flow of thought.

Speaking Assignments: "The Warfare of a Christian" and "David"

LESSON 24

Review: "Sentence Construction"

(a) What is a *sentence*? (b) Why can one word sometimes express a complete thought, and what is an illustration of this? (c) What common error is made that beclouds the sense in a sentence? (d) Define a loose and a periodic sentence, and give examples of each from the Bible.

Instruction: VARIETY IN SENTENCE STRUCTURE (1)

Monotony is not tolerated by any audience or any readers. That means not only in delivery, if it is an oral speech, but also in structure, particularly in sentence structure.

There are four basic kinds of sentences: (1) The simple sentence, containing one principal independent clause. (2) The complex sentence, which contains one principal clause and one or more dependent or subordinate clauses. (3) The compound sentence, containing two or more principal or independent clauses, but no subordinate clauses. (4) The compound-complex sentence, containing two or more principal clauses and one or more subordinate clauses. One should not use all simple sentences, neither all compound or complex sentences, in making up a talk. Regardless of how good they may be, if they are all of the same

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type the result will be monotony. Mix them up. Vary the length of sentences. Some use all short, simple sentences. This is childlike. Others have the habit of using all compound sentences, having one independent clause after another connected by the conjunction "and". Both properly used give variety. Long sentences give weight and force of motion to the flow of thought, but if too many are used the style becomes heavy and the thought too involved for the audience to follow. Short sentences are very effective, flashing out the thought suddenly in few words. They are good in the introduction and also at the conclusion where one desires to enforce an idea already fully developed in the body of the talk. Short sentences are stirring and make the style crisp and powerful. Use too many and the style becomes choppy.

By repetition of certain key words emphasis is effected. Note 2 Corinthians 11: 26, where "perils" is emphasized by repetition. Also, at 1 Corinthians 9: 20-22 the words "Jews", "law," and "weak" are repeated often. It isn't necessary, but is for emphasis.

Further, force is gained by placing the important words and ideas at the beginning or the end of the sentence. Those are the strategic places. Another effective means of creating emphasis is by word or phrase rearrangement, that is, by changing from the natural order of the sentence. This is known as transposition. For instance, John 15:13 illustrates the point. There the natural word order would be, 'No man hath greater love than this, that a man lay down his life for his friends.' The writer of this gospel changes from the natural order and says, "Greater love hath no man than this, that a man lay down his life for his friends." This latter form of the sentence is more emphatic. Again, in Matthew 7: 20: "Wherefore by their fruits ye shall know them." That has greater force than 'Ye shall know them by their fruits'. One word of caution in using transposition. Do not use it often, because it is artificial. The material must be fully worthy of the emphasis that this inverted order gives, otherwise it will seem affected. (*Consolation* No. 615)

Speaking Assignments: "Cities of Refuge" and "Joel"

LESSON 25**Review: "Variety In Sentence Structure (1)"**

(a) Give examples (from the Society's publications) of the four kinds of sentences. (b) What are the advantages of short and of long sentences, and how should they be used in a talk? (c) Give Scriptural examples of emphasis by repetition. (d) What is transposition, and where is an illustration of its use in the Bible?

Instruction: VARIETY IN SENTENCE STRUCTURE (2)

In a previous study loose and periodic sentences were discussed and their use shown. Another style of arrangement in sentence structure is that known as "balanced sentences" or "parallelism". This type is used extensively in the Scriptures, especially in Isaiah, Psalms, and Proverbs. Isaiah 35: 5 is an example: "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped." Balance is gained by putting these two independent clauses in parallel or like grammatical structure. Note, too, that the thought content of each is closely related to the other. Parallelisms make for coherence and emphasis in a sentence. Not only this; it also adds to the pleasure of the listener as he hears thoughts expressed in such fashion, and is valuable for this reason.

Another form of balanced sentence, predominating in the book of Proverbs, is that using antithesis. It sets one word or idea in opposition or contrast to another word or idea for purpose of emphasis. Proverbs 3: 33, 35 reads: "The curse of the LORD is in the house of the wicked: but he blesseth the habitation of the just. The wise shall inherit glory: but shame shall be the promotion of fools." The blessings seem greater when contrasted with cursings. Other contrasted words are "just" and "wicked", "wise" and "fools", and "glory" and "shame". Again, Proverbs 29: 2 says: "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn." "Rejoice" has stronger force when set in opposition to "mourn", just as does "righteous" when contrasted with "wicked".

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Also noticeable in good construction is the use of sentences having three related though distinct ideas, making a three-part sentence. "I have planted, Apollos watered; but God gave the increase." (1 Cor. 3:6) See also Jeremiah 1:19.

Another principle to follow in framing good sentences is that of climax. Arrange a series of words, phrases or clauses in a sentence according to their importance, beginning with the least important and ending with the most important one. One would not speak of the witnesses' being killed, shot, mobbed, and mistreated. Rather one would work to the climax by saying they were mistreated, mobbed, shot, and killed. Leave the more important words until the end, and in that way continually heighten the interest of the reader or hearer until the climax is reached. Isaiah 8:15 reads: "And many among them shall stumble, and fall, and be broken, and be snared, and be taken." See also Judges 5: 27 and Matthew 23: 20-22. After constructing a talk, go over it carefully. See to it that you have varied the sentences, using some simple, some compound, some short, and some long. Read it aloud. If it reads well in this manner it is all right. And at any time you are reading anything and find something that is emphatic and appeals to you, analyze it to see why; then use the principles thus discovered. (*Consolation* No. 615)

Speaking Assignments: "Abomination of Desolation" and "Jonah"

LESSON 26

Review: "Variety in Sentence Structure (2)"

(a) Give, from the Scriptures, an example of a parallelism or balanced sentence. (b) Of what value is the use of antithesis or contrast in sentences? Give an illustration. (c) Give an example showing the effective use of climax in a sentence. (d) After constructing the talk, what should be done, and why?

Instruction: "GOD'S WORD ON VITAL SUBJECTS"

This is the heading of one of the Theocratic features in the back of

the Watchtower edition Bible. It can be very helpful to the minister desiring to teach others. When one first learns of the Truth, often the question is asked by that one, "What must I do?" It is the duty of Jehovah's witness to show him. "God's Word on Vital Subjects" will aid in doing this.

The first subhead is "Ministers of the Gospel", and many potential sermons are here set out for ready use by the minister; in this one subdivision of the 'Vital Subjects' there is material for many back-calls. The question "What must I do?" is here answered by scriptures showing what he must do and why he must do it. Under "Ordination" one sees he must be a minister, that he must comfort those that mourn and declare God's vengeance. He also learns that both men and women are ministers and that the requisite for such is, not a high education, but a proper heart devotion to Jehovah. Next in order are set forth scriptures on "Commission to Preach". It shows the gospel must be preached world-wide, that those who preach it must live it, and that 'woe is unto them' if they preach not the gospel. The "other sheep" also are commissioned to preach. It having thus been shown what to do, the next subdivision, "Manner of Preaching," shows how to do it. Then "Obedience to Commission" is stressed. One must obey God rather than men. No longer does one come under man's direction, but now, as God's minister, one is under the direction of the Higher Powers. Thus is shown the course of one truly ordained of God as a minister.

"Integrity Toward the Kingdom" scriptures point out that ministers are not to meddle in the things of this world, that the world hates them and that the Devil is its god. Rather they should seek first the Kingdom and not be conformed to this world. They must study and be good soldiers of Christ. What will be the results of such integrity toward the Kingdom? Under subhead "Blessings of the Kingdom Rule" are answers with many scriptures. Christ Jesus will be the Righteous Ruler, and the government will be worldwide and without end. There shall be no death; there shall be no want. There will be a resurrection of the dead. Those who love righteousness and seek it

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and meekness may go through Armageddon and share in these Kingdom blessings.

In addition to the subdivisions mentioned above, the controversial subject "Hell" is capably treated. And, last, the "Standard of Christians" is clearly shown.

Thus it is apparent that one who appreciates this feature of the Watchtower edition Bible and knows how to use it can talk about all these timely subjects without hesitation and with a ready mind. This feature may well serve as a general outline for one to follow in impromptu speaking as questions concerning these matters arise in the work of ministry. "God's Word on Vital Subjects" will aid the minister to meet the requirement "to teach others also". — 2 Timothy 2:2. (*Consolation* No. 609)

Speaking Assignments: "The Divine Mandate" and "Jehu"

LESSON 27

Review: "God's Word on Vital Subjects"

(a) Of what value to Jehovah's witnesses is the section "God's Word on Vital Subjects", in the Watchtower edition Bible? (b) Illustrate its usefulness in field witnessing, by presenting important information or answering questions that might arise.

Instruction: NEED FOR ARGUMENTATION

Every thinking person has certain convictions. Often he desires to clearly present such convictions to others and cause them to believe and act in harmony with his belief. Herein is found the need of argumentation for all men. Jehovah's witnesses, in their gospel-preaching, have a greater need for training in the principles of argumentation because of the controversial nature of the Kingdom message. (Rom. 3:4; Acts 17:17; 19:8) Vain contentions, however, are avoided. — Matt. 7: 6; 2 Tim. 2:16, 23, 24.

An argument has three divisions: (1) introduction, (2) argument proper, and (3) summary or recapitulation. The introduction should clearly state the questions at issue; the argument proper, or body,

submits evidence in proof of your contentions and is accompanied with persuasion and appeal to reason, common sense, interests of the listeners, and sometimes their prejudices. Appeal to reason should be ever present. Jehovah said: "Come now, and let us reason together." (Isa. 1:18) The summary should bring the argument to a close by a concise statement of the points proved, showing that your contention is the logical one and the course of action recommended by you should be followed, and the good results that such action will bring. Failure to bring the matter to such conclusion when the climax of the argument has been reached shows ignorance of the principles of argumentation.

When argument is written out the outline can be rigidly adhered to throughout, but in the majority of cases the Theocratic minister must argue without previous preparation for the specific instance that unexpectedly arises. This is often the case on back-calls. The best procedure to follow on such occasions is to quickly construct a mental outline to follow. Of course, some deviation therefrom will generally occur, due to the raising of side issues and unrelated points by the other party; but by having a mental lineup of a few main points to be covered one will be able to make a quick comeback to the point of departure from the outline and carry on from that point" once more. One will thus not lose sight of the main issue, refuse to be sidetracked, and complete the one question before discussing another. The making of such mental outlines will develop the essential ability to think on one's feet. Another requisite for argumentation is to be thoroughly prepared, not only to support one's own case, but also to disprove that of one's opponent. Be acquainted with the entire subject matter, all aspects of the question involved. . If one diligently studies the Lord's Word and meditates therein day and night, and attends service meetings and *Watchtower* studies, participating therein, this will not be so difficult. So doing, Jehovah God will bring the necessary things to remembrance at the needed time. Jehovah's witnesses daily discuss the greatest subject of argumentation ever known, The Theocracy. "Choose you this day whom ye will serve." — Josh. 24:15.

Speaking Assignments: "Thy Word Is Truth" and "Jonadab"

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LESSON 28

Review: "Need for Argumentation"

(a) Why do Jehovah's witnesses need to understand argumentation? (b) Describe the functions of the three divisions of argument. (c) What is the best procedure to follow when unexpected questions arise, and why? (d) How may one be thoroughly prepared for proper argument? (e) Give examples, from the Bible, of instances when argument was needed and used.

Instruction: ARGUMENTATION

Why does argument arise? There are three reasons for clashes in opinion: The persons have had different experiences, or they have had the same experiences but have drawn different inferences from them, or they look to a different authority or source for the forming of their opinions. By locating the cause of disagreement one can strike at the very root of the argument. When argument arises, the first thing to do is to phrase the proposition, know what you are arguing about. If you wish to present an argument concerning religion as ensnaring, it should not be headed "The Snare of Religion". That might serve for an informative discussion or exposition, but not for argument. It presents no issue. The proposition for argument should definitely assert something, presenting an issue to which affirmative and negative sides may be taken. Properly phrased, the above might read, "Religion *is* a snare."

After phrasing the proposition define all the terms, to eliminate vagueness and misunderstanding from the discussion. So define "religion" and "snare". The importance of this is easily seen in the case of religion. Some might think you were saying Christianity or the Bible is a snare. Also, as in the case of "religion", definitions cannot always be made from the dictionary. Rather the true meaning more often comes from the history of the word itself and facts. As to "religion", the definition is drawn from religion's history as recorded in the Scriptures and from the physical facts relating to religion, past and present.

Next, one might show the cause or appropriateness of the argument arising, that it is timely. Discuss the origin of the proposition; that it is not new, but that God long ago declared religion a snare and that his witnesses have argued against it for centuries.

After phrasing the proposition, defining the terms and showing the discussion is timely, where necessary, then locate the special issues involved, the key points on which the whole argument hinges. This can be done only by a careful analysis of the subject. If one does this one can concentrate on the vital issues, not wasting time on irrelevant matters. Here are some fundamentals that should be remembered: Tie all minor points or proofs to an admitted or irrefutable fact, if possible, so as to start an agreement of the minds. Don't begin argument proper with a discussion of differences, but find as many things as possible on which you agree. In other words, stalk the prey. Then strike to make an "instant sure kill" on the subject and retreat to a stopping place as soon as possible. Consider the nature of the audience, whether hostile, friendly, or neutral, and plan your persuasive argument accordingly. Finally, the most common fault in argument is assertions. Such are statements made without proof. Everything stated must be proved if the mental attitude of the audience or opponent requires it. Evidence must be submitted to generate proof for the statements you make.

Speaking Assignments: "Universal Domination" and "Elijah"

LESSON 29

Review: "Argumentation"

(a) Why does argument arise? (b) What is the first thing to do, and why? (c) Give an example that shows the need of defining the terms of the proposition. (d) What are the next two steps to take? (e) What fundamentals should be remembered, and what is a common fault?

Instruction: EVIDENCE IN ARGUMENTATION

There are two kinds of evidence — direct or testimonial and indirect or circumstantial. Testimonial evidence is facts directly

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bearing upon the issue and which are testified to by a witness or shown from a recognized authority. If your argument is with a religionist who claims to believe the Bible, the Bible is a recognized authority. Therefore you can use scriptures as testimonial proof or direct evidence. The Bible shows, for example, that religion makes void God's Word, is demonism, and is a snare. (Matt. 15:1-9; Acts 17:22, *Diaglott*; Deut. 7:16)

This would constitute direct evidence that religion is a snare. Circumstantial evidence is where certain facts are presented and from these facts inferences are drawn which bear upon the main argument. Circumstantial evidence may be inductive or deductive. Then, too, inductive is often divided into three classes: causal relationship, resemblance, and generalization. Causal relationship. This is argument using cause and effect. For example: Israel was cast off; she was cast off because she became religious. That would be from effect to cause. One might go from cause to effect by showing how Israel fell away to religion and the effect was that she was east off by God. This would provide strong circumstantial evidence that God and religion are diametrically opposed.

Resemblance. This may be best shown by illustration. In Matthew 23 Jesus showed that the religious clergy resembled those of former centuries who killed the prophets. He further showed how their religion was a snare and their actions hypocritical. His words so aptly fit the clergy today that Jehovah's witnesses, by showing the resemblance, prove religion a snare. Similar resemblance is often drawn between Israel and "Christendom". Generalization. This is going from the particular to general. For example, one might show how particular doctrines of religion, such as "Trinity", "hellfire," 'immortal soul of man,' are the Devil's lies to trap men; and that, therefore, in view of these various particular instances the generalization that religion is a snare is true.

Now for circumstantial evidence by deductive argument. It is the reverse of generalization. It is used where the general principle is recognized as true and it is desired to prove a particular. For example: Freedom of worship is recognized. From this draw the

deduction that Jehovah's witnesses should enjoy freedom of worship. If the principle holds true, then by deduction it should hold in this particular case. Often, after establishing the principle, say, "religion is a snare," by various means of argument, certain deductions are made in the conclusion, such as, since religion is a snare it is contrary to Christianity, to Christ, and to Jehovah God. Therefore the people should flee from religion to Christianity. Thus one concludes the argument with a practical application and an appeal for action in harmony therewith.

Speaking Assignments: "These Are the Last Days" and "Elisha"

LESSON 30

Review: "Evidence in Argumentation"

(a) What are testimonial and circumstantial evidence? (b) Give an example of each of the three classes of inductive circumstantial evidence. (c) When is circumstantial evidence by deductive argument used? Give an example. (d) How are inductive and deductive argument often used in the same talk?

Instruction: WATCHTOWER BIBLE 'PROPER NAMES'

The Watchtower edition Bible is a real boon to Theocratic ministers. Following the Holy Writ itself there appear three special Theocratic features, one of which is an "Index of Proper Names, Expressions, and Their Meanings".

When one looks up a scripture he may find a proper name or expression the meaning of which he does not know or cannot remember. By looking it up in this index one can quickly find out its meaning, and if it has previously been discussed in connection with a prophetic picture God has caused to be recorded, the meaning given may be sufficient to remind one of what it pictures.

When there are two or more possible meanings for a word this index gives the correct meaning, the one the Lord purposed it to have when He had it recorded. For example, "Mordecai": In Bible dictionaries and concordances its meaning is stated to be "little

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man", a pet name for "Merodach", "dedicated to Mars," or "pure myrrh". Now which of these is correct? This index gives the correct one, "like pure myrrh or bruised myrrh." The other definitions are of heathen-religion origin, and are not Scriptural. Then, there are other names which are not properly defined at all in Bible dictionaries and concordances; such as "Esther". It is usually defined as "star" or "the planet Venus", but only in this New World index is it properly defined as "fresh myrtle", as explained in the book *Preservation*.

In studying the daily text one will often find therein a proper name. The index is conveniently bound together with your Bible; look up the name; many times its meaning will throw light on the entire text. In like manner use this index when studying *The Watchtower* and other Bible helps provided by the Society.

At back-calls a question may arise concerning a Bible expression, such as *Hosanna*, *shibboleth*, *raca*. By looking up the expression in the index its correct meaning can be given, and this meaning may help to give sense to its context or modern fulfillment, thus enabling the minister of God's Word to answer the question completely.

One other point relative to this index: When the meaning of the word has been ascertained, and the explanation has been determined, to be discussed it must be pronounced. The index will aid even in this, although no diacritical marks are used. This rule may usually be followed: If the accented syllable ends in a vowel, the vowel is long. If the accented syllable ends in a consonant, the vowel is not long. For example, A'bel and Ab'don. Thus the "Index of Proper Names, Expressions, and Their Meanings" serves the Theocratic minister in private study and in the work of preaching the gospel of the Kingdom. (*Consolation* No. 608)

Speaking Assignments: "Not of the World" and "Jehoshaphat"

LESSON 31**Review: "Watchtower Bible 'Proper Names'"**

(a) Give the meaning of a Bible proper name, according to the Watchtower Bible 'Proper Names', that helps remind one of its prophetic significance. (b) Show instances wherein its definitions are superior to those of Bible dictionaries. (c) How else may it be used?

Instruction: AUDIENCE FEAR

The greatest obstacle to developing poise is audience fear. Most persons have no difficulty in talking to individuals. When witnessing from door to door Jehovah's servants are at ease, unembarrassed, unabashed, and their speech is expressive. But when some of these same witnesses have to address a larger group, what happens? They are self-conscious, ill at ease, nervous. Their tension makes them awkward and stiff, they become confused, and some of their best thoughts take flight.

What are some of the causes of audience fear? One is initial nervousness. Such nervousness before or at the beginning of a speech is quite normal in all speakers. It is no ill omen and will soon disappear in the course of the introductory words. Delivery of the opening words in a slow, measured tempo will enable one to overcome this initial nervousness, or it might even be advisable to memorize the first two or three sentences of the talk. When one becomes tense during the discourse, he should 'change gears', slow down, lower the pitch, breathe deeper, pause at proper places, until he has regained poise and is ready to drive forward again.

Lack of confidence in your ability as a speaker is another cause of audience fear. The remedy for Jehovah's witnesses is to be constantly mindful of the promises of the Almighty to help them to carry out their commission as his ministers. (2 Cor. 12:9; Phil. 4:13) It is erroneous to view your audience as mental giants. They are, doubtless, like you, of ordinary intelligence. If there are some of high worldly learning in the audience, keep in mind that their 'old world wisdom' is foolishness with God. — 1 Cor. 3:19; Ps. 119: 98.

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When one of the Lord's servants has opportunity to witness to a hostile audience, as is sometimes the case in court, he should remember Jehovah's admonition, "Be not dismayed at their faces, lest I confound thee before them." — Jer. 1:17.

Thorough preparation in advance for delivery of the speech will be the speaker's best aid in overcoming audience fear. It will give him confidence to speak. One insufficiently prepared becomes fearful, loses his poise and becomes self-conscious, imagining he is the object of critical and unfriendly observations by the audience. He ceases to be himself. His undue concern as to what his hearers are thinking of him paralyzes his mental faculties, and the result is distress and confusion. Because of his lack of poise he assumes that the audience is picking him apart and jumping on his slightest error in expression or behavior. This assumption is not true.

Be unconcerned what the audience thinks about you personally. Be completely absorbed in the subject matter; forget about yourself. Seek to please the Lord, not men. So doing, you will necessarily please those devoted to the Lord. Remember, "the fear of man bringeth a snare." Do not fear your audience when giving a talk or you will be caught in this snare and stumble and fall. (*Consolation* No. 607)

Speaking Assignments: "More than Conquerors" and "Isaiah"

LESSON 32**Review: "Audience Fear"**

(a) What are some of the causes of audience fear? (b) Why should initial nervousness cause no concern, and how may it be overcome? (c) What is the speaker's best aid for overcoming audience fear? (d) What scriptures cited in the talk, and what others, show there is no need for audience fear?

Instruction: MODULATION AND POISE

A talk should be presented in such a manner that the audience will do more than hear: they will listen, and will do more than listen: they will understand. Such desired end will be defeated by a monotonous delivery of an otherwise satisfactory discourse. Monotony is caused

by unvarying sameness in one or more respects: by continued uniformity of tone, intonation and inflection, by singsong rise and fall of pitch, or by sameness of pitch, tempo, volume or amount of emphasis.

What is modulation? It is melodious expression and appealing use of language by varying or inflecting the voice in a natural and pleasing manner. Modulation, when referring to speech, means adapting the voice, in tone, pitch or other qualities of sound, to the theme so as to give expressiveness to what is uttered. Misapplication of modulation, in which tone, pitch, inflection, tempo and emphasis are shifted with monotonous and irksome regularity and without any relation to the subject matter, results in a singsong delivery and seems insincere.

Correct modulation keeps the interest constantly keyed to the theme of the talk. If speaking on a subject of absorbing interest one may without modulation be able to hold the interest of a friendly audience, if the talk does not last too long. Even then, the speaker would notice a loss of contact with his hearers. When this is sensed, change the tempo and pitch of talking; vary the volume of voice and degree of stress where it is appropriate to the material, just as most persons do unconsciously when engaged in ordinary conversation. Alternate slow, deliberate speech, by which one weighs each word, with appropriate periods of speeding up and speaking with fluency, and sometimes even rapidity. This keeps the attention of the audience alive. Pronounce words correctly. Flagrant mispronunciations detract attention from the talk to the speaker's shortcomings. Articulate or speak clearly, that each word may be understood readily.

Poise is another essential to good speaking. It is a well-balanced state of mind, composure of emotions, calmness, even serenity amidst disturbing circumstances. How may one acquire poise? By gradual mastery of one's self, words, voice, actions, by conscious repose. This should not be confused with mental indifference or apathy. Poise is controlled thinking before speaking or acting. One possessing it has a calm confidence and a certain sense of reserve power. He knows exactly what he is going to say or do every moment and will waste no nerve energy in meaningless words or

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actions. This means thorough preparation is essential. One may have no audience fear yet lack poise. Some speakers rock back and forth, shifting weight from toes to heels of their feet, make other meaningless motions with hands, arms or body that are mannerisms, and use habitually certain words or expressions that are superfluous. They have no audience fear, but they lack poise and a dignified bearing. (*Consolation* No. 607)

Speaking Assignments: "The Higher Powers" and "Zerubbabel"**LESSON 33****Review: "Modulation and Poise"**

(a) What causes monotony in delivery of a talk? (b) What is modulation, and what results when it is misapplied? (c) When the speaker notes a lag in his audience's attention, what should he do? (d) What is poise, and how can it be acquired?

Instruction: PARAGRAPH CONSTRUCTION (1)

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.

Each paragraph 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 sign post for what comes next. This sentence may take the form of a question or of a forecast.

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; six will be discussed in this lesson and in the following study.

Development by relation to cause and effect is one commonly

used. Causes or factors are discussed, which causes produce certain effects. The demons rule the earth; this is one cause of world distress, world distress being the effect. One might go from effect to cause, world distress to demon rule.

Development by example is citing examples in support of the key thought. If you had such a statement as, "No one who advocates The Theocracy can escape persecution by the opposition government of Satan," and then you gave examples of Abel, Christ Jesus and the apostles as evidence, that would be development by example. Development by definition is accomplished by defining some key word or words in the topic sentence. If one started a paragraph with the words, "The Theocracy is the only hope for man," and then proceeded to explain what The Theocracy is and the type of government it is, the development would be by definition.

Development by repetition is not as common as the other methods, for usually the discussion of the thought repeated is sufficiently long to constitute a phase of thought and is put in a separate paragraph. It is, however, used in short paragraphs. Such a paragraph would be as follows: "We are in the 'time of the end'. It is a time of woe for the world, because darkness covers the earth and gross darkness the people. It is a time of importance for those who must now choose whom they will serve. It is a time of apprehension for God's covenant people lest they, by word or deed, come short of their covenant and displease Him. It is a time of joy for the faithful, because they, by faith, see the vindication of Jehovah's name." Thus by repetition the paragraph is developed and the key word "time" is greatly emphasized. (*Consolation* No. 611)

Speaking Assignments: "Redeeming the Time" and "Nehemiah"

LESSON 34

Review: "Paragraph Construction (1)"

(a) What is paragraphing? (b) What are the functions of the topic sentence and clincher sentence? (c) Give examples (from the Society's publications) of paragraphs developed by cause and effect, by example, by definition, and by repetition.

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Instruction: PARAGRAPH CONSTRUCTION (2)

Four methods for paragraph development were considered in the previous lesson; two more are here given.

Development by comparison or contrast consists of comparing like things or contrasting two or more dissimilar things. A paragraph in point is one from *The Watchtower*. It starts: "In striking contrast with unfaithful Urijah is the prophet Jeremiah, who was a faithful witness of Jehovah." The paragraph is then developed by contrasting the respective courses of action of Urijah and Jeremiah, and the result to each.

Development by elimination is very forceful in argumentation. It consists of eliminating from the discussion those points not germane to the argument or which are based upon fallacies. It may eliminate commonly held though erroneous beliefs. For example: "The Theocracy is a government by the immediate direction or administration of God. It is not based on popular rule as is a democracy. Nor is it based on power vested in one creature as is a monarchy. It is the immediate rulership of the world by Jehovah through Christ."

Sometimes, especially when the outline of the talk follows topical arrangement, the paragraphs seem to lack coherence one to the other. To overcome such condition, use connectives. A connective is a word or group of words that acts 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 at his command a long list of connectives, enough that he will not have to repeat even once in a composition. These can be grouped in six groups, for use in any given setting.

To express change of time use such expressions as *previously, formerly, meanwhile, then, now, since then, after this, thereafter, heretofore, at last, at length, from now on*.

To express similar point of view use *likewise, next in importance, in the same manner, similarly, in addition, too, also, that is to say, moreover*. To

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denote change of point of view use *seriously, frankly, on the other hand, in another sense, but, in fact, on the contrary, nevertheless, however*.

To convey emphasis use *indeed, add to this, besides, in addition to this, even more, above all, to repeat, furthermore*.

To make a forecast of what is to follow use *first, to continue, parenthetically, by the way*. For example: There are several factors to consider. First, etc.

And for summary use such expressions as *therefore, for these reasons, we now see, as we have seen, in conclusion*.

One paragraph may use a combination of methods of development. Then, if the thought continuity from one paragraph to the other is not sufficient, by the use of connectives give the finished whole coherence where necessary. (*Consolation* No. 611)

Speaking Assignments: "Christ's Second Coming" and "Mordecai"

LESSON 35

Review: "Paragraph Construction (2)"

(a) Give (from the Society's publications) examples of paragraph development by comparison or contrast, and by elimination. (b) What are some of the means of transition used in composition? Give examples showing their use.

Instruction: HOW TO STUDY "THE WATCHTOWER"

"Darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee." (Isa. 60:2) Thus the contrast is drawn between those of the world and those of God's organization. Worldlings are in the dark as to Jehovah's purposes; His witnesses are in the light. The Bible is the source of enlightening truths; the key to an understanding of their modern-day significance is the Watchtower publications, particularly *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. — Ps. 25: 9. *The*

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Watchtower gives much consideration to prophetic dramas recorded in the so-called "Old Testament". In the study of such an article or series of articles acquaintance should first be made with the original setting — the individuals involved, the meaning of their names, their relationship to one another, 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.

Next comes the careful reading of the caption text. This usually suggests some major thought, some central theme which is the main purpose of the article. Having this in mind, one is in an attitude of keen expectancy, alert, watchful for every point bearing on this central theme. One should also note in each paragraph the reference texts used as supporting evidence but not quoted. These should be looked up in the Bible, and their relation to the subject determined. In such supporting texts there is much valuable information that may not be directly brought out in the paragraph. Do not take for granted that the text is applicable, but look it up and see how it applies. Nothing should be left to the integrity of the author. Prove all things for yourself; then it is yours.

Now, at this point, read the question on the paragraph, appearing at the foot of the column, and answer it in your own words. If unable to do so, read the paragraph again. Do not repeat the answer parrotlike in the exact words of the paragraph. You may, however, wish to underscore the main point of each paragraph after you have studied it. Thus it will be impressed on your mind and also made available for future quick reference. So proceed from one paragraph to another until the article is covered. Systematic study of *The Watchtower* in this manner will enable you to glean all the spiritual food from the articles, and to participate in the *Watchtower* studies held at all Kingdom Halls of Jehovah's witnesses. Even after this, however, review and repetition are necessary. — Heb. 2:1; 2 Pet. 1:12,13. (*Consolation* No. 590)

Speaking Assignments: "Rendering unto Caesar and unto God" and "Jeremiah"

LESSON 36**Review: "How to Study 'The Watchtower' "**

(a) How does the Lord provide "meat in due season", and by whom is it digested? (b) When prophetic dramas are considered, what should the student first do? (c) Give examples of texts cited but not quoted in *The Watchtower*, and show their application to the paragraph. (d) How are the questions at the foot of each column to be used in study?

Instruction: REFUTATION (1)

Refutation does not prove one's contention. Rather it merely destroys or tears down the arguments advanced in opposition to it. The first essential for good refutation is preparedness, not only of one's own case but also of the opponent's side of the issue. Know what to expect, and how to refute it. Refutation might be made under two conditions: anticipate objections that might be raised, and refute these in the course of the talk; answer objections that have already been made. In the first condition, only call attention to and refute those main objections you are reasonably sure are stumbling-blocks in the minds of your listeners, and, in the second, do not strike back at every little point of an opponent's argument but concentrate your attack upon his main arguments. Crush these key points and his whole argument falls. Thus one avoids a maze of involved discussion on minor matters and can easily focus the listener's attention on vital issues.

This selection, however, must not be arbitrary. Show why the opponent's case stands or falls on these key points. Never forget that in argumentation you must carry the hearer with you, and this by expounding to establish reasonableness of your selection of main issues, not by dictating. Otherwise the listener will balk, and not follow along. At the close of the discussion, briefly summarize the points made by an opponent and show how they have been disproved, and then summarize the high points of your constructive argument that clearly establishes your position as the only logical one.

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What are some of the opportunities or openings for refutation? They are many. If one knows the principles of good argumentation, he can test his opponent's case in the light of these principles and see if they have been adhered to. If not, expose the fallacious reasoning followed. Is the authority used reliable? If not (as is the case where the words of a man, a priest, are used, or a book such as *The Faith of Our Fathers*), then, from the mutually recognized authority, the Bible, show why not, and the opponent's entire argument, or that portion based upon poor authority, topples. Are the witnesses used to give testimony competent? unprejudiced? Have all scriptures cited by an opponent been properly applied? and conclusions that might reasonably follow been made? Have all terms been properly defined and used (such as "earth" and other words having a literal and a symbolical meaning)? Has he made assertions without proof? Has he ignored or side-stepped the real issue involved? Finally, has he made logical deductions from the evidence he presented, or is his conclusion therefrom unsound? All these questions and others may be applied to the argument of an opponent to thoroughly test it.

Jehovah's witnesses argue against those things that are out of harmony with God's Word. If they have studied, they are able to successfully refute. Jehovah has foretold their victory in refutation. — Isa. 54:17.

Speaking Assignments: "Religion Is a Snare" and "Ebed-melech"

LESSON 37

Review: "Refutation (1)"

(a) What purpose in argument does refutation serve, and under what two conditions may it be made? (b) What parts of an opponent's argument should be refuted? (c) What are some openings for refutation? and some examples of their use? (d) How may Jehovah's witnesses succeed in refutation?

Instruction: REFUTATION (2)

In addition to directly attacking the argument of an opponent or showing his arguments to be irrelevant, one might admit some of

the claims advanced and then show why this admission is justified, that it does not prove the opposing argument, and in some cases it may be shown to further one's own case. This is one of five special devices for refutation and is known as "turning the tables". By it you show an opponent's argument supports your case instead of his. It is seldom that this maneuver can be used, but when it is possible it is devastating in its effect. For example, the Hierarchy outwardly favor freedom of worship for all and cry out for "more religion". They look upon Jehovah's witnesses as a religious group; therefore why shouldn't they, according to their position, recognize the rights of Jehovah's witnesses to freely worship and to bring about more Christianity, which they call "religion"? Their pretensions backfire. To use to your own benefit a principle followed by an opponent would be to turn the tables to some extent. See Judges 11: 24.

A commonly used device is to reduce an argument to an absurdity. One adopts the argument of an opponent as if it were true, and then shows that it leads to an absurdity. For example, assume the parable of the rich man and Lazarus is to be taken literally, then show the absurdity of Lazarus' taking water into such a fiery place. Again, assume the "Trinity" doctrine true, then add up, one plus one plus one equals one, and the argument becomes absurd.

A third means is the 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. In the Protestant's contention as to where the dead are, it reduces to an alternative: either all men at death go to heaven, or they go to "hell". John 3:13 states, "No man hath ascended up to heaven"; and this after man had been on the earth for about 4,000 years. The first member of the alternative cannot be true. Then by showing that man has no immortal soul, without which he could not possibly survive in eternal fire, the other alternative falls and the Protestant's position on the condition of the dead becomes a dilemma. Then one would proceed to show where the dead really are.

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A similar method is that of residues. It consists of dividing an argument into all its possibilities or theories, then eliminating all but the true one. It differs from the dilemma in that it includes the correct position and this alone stands, while all others are destroyed.

A fifth procedure is that of enforcing the consequences. It is similar to that of 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. It is illustrated by Jesus' words to the Pharisees regarding their narrow, sectarian view of the sabbath. — Luke 13:14,15; 14: 5.

Speaking Assignments: "We Ought to Obey God" and "Ezekiel"

LESSON 38

Review: "Refutation (2)"

(a) Name and define five special methods of refutation. (b) Give, preferably from the Scriptures or the Society's publications, examples of refutation by turning the tables, by reducing opponent's contention to an absurdity, by dilemma, by method of residues, and by enforcing the consequences.

Instruction: COHERENCE

Coherence means a sticking together within, between all the parts making up a composition or talk. Coherence makes for a unified whole and the main theme of a talk stands out. No detail sidetracks the mind on irrelevant matters; no speaking time or printing space is lost in arriving at the goal of the talk. When a speaker tries to make unrelated matter, interesting though it may be, adhere to his talk, the entire product becomes loose and unimpressive and lacks coherence. Where there is good coherence the progress of thought from one part to another is smooth, natural and logical, and there are no jogs or breaks or side excursions. Always stick to your subject.

There should be coherence between the larger parts of a talk, such as paragraphs, and even between the introduction and body, and body and conclusion. There must be a sticking together of all

sentences; otherwise the stream of thought will be detoured, and it will be difficult to establish it in the right channel again. Coherence must be carried into the sentence itself, showing the true relationship between the words, phrases and clauses thereof. The binders which make for coherence are words that show connection; they show the relationship between any new part and its antecedent so as to throw the mind back to what was stated before. Also, there are transitional words or phrases which bridge over from one part to another, such as *however, therefore, on the other hand*, etc. The preferable construction, however, is to have the continuity of thought so clear that the use of transitional words is not often needed. Note the means by which coherence is secured in the testimony card introducing the book *The New World*. It has eight sentences; they cohere by use of binder words referring back to an antecedent. The first sentence speaks of the Scripturally foretold victory and a new world. The second coheres by repeating "victory" and "new world". The third uses the pronoun "it", referring back to "new world". The fourth speaks of "desirable information", which has reference to the "facts" mentioned in the third sentence, and it also names the book, *The New World*, which name has a familiar sound, since the words "new world" have been used before. The fifth sentence points out what "it" (the book mentioned in the preceding sentence) shows to be of "vital interest", as stated in the third sentence, and gives the source of such information as God's Word; which reminds the reader of the Scripture references in the opening sentence. The sixth sentence opens with the pronoun "it", referring again to the book, and gives further information as to its contents. The seventh sentence coheres by repeating the name of the book again, and states the purpose of its publication, that it is for good. The last sentence shows how a copy may be obtained. (*Consolation* No. 613)

Speaking Assignments: "Visit the Fatherless and Widows" and "Daniel"

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LESSON 39

Review: "Coherence"

- (a) What must the speaker do if he would have his talk coherent?
(b) In what parts of the talk must coherence exist? (c) By what means is coherence attained? (d) Give examples from *The Watchtower* showing how coherence is secured.

Instruction: NON-THEOCRATIC REFERENCES

Some profitable information has been presented on the use of different Bible helps, such as Bible dictionaries, concordances, various Bible translations, etc. Their value is unquestionable. These instruments are a great help in this busy life. One does not have the time to trace through and assemble all the facts contained in the dictionaries, concordances, translations, etc. Therefore, as an aid to locate texts in the Bible, to give technical definitions and the etymology of words, and to describe conditions and historical events at certain periods, they are a very definite help. But they are not in themselves authorities in things pertaining to God's purposes. They do not at all times agree among themselves. In order to get the real benefit from them one must know the mind of the Lord on the subject, measuring every definition, description and theory they advance as to agreement with the known purposes of Jehovah.

If their presentation does not conform to that standard they are not worthy of consideration. (Isa. 8:20) If they do, and to the extent that they do, they may be used. Some who think they are in the truth challenge and reject and even try to induce others to reject Scripturally established Kingdom truths because these truths do not conform to some of those "authorities". They forsake the 'guide of their youth'. Those works, most of them, were prepared many years before the Lord came to his temple with certain revelations. The light on God's Word doesn't stand still, but increases. — Prov. 4:18.

Those that are more recent, as well as the older ones, indulge in private interpretation, modernism and higher criticism, and all this must be shunned. A knowledge of the truth will protect one from

such snares. The chronology of these works is often erroneous; guard against it. Confine yourself to the factual information they give, as does the Society when it uses them in preparation of the Watchtower Bible helps.

Keep in mind always that the "faithful and wise servant", the Theocratic Society, was established by the Lord and through it He feeds His people "to give them meat in due season". Never become confused and consider the material presented in non-Theocratic reference works as carrying more weight than that provided through the Theocratic channels. Never permit your sense of values to become warped on this point. Those who are advanced in the truth and know God's word on a matter, and who refuse to forsake their "mother", will recognize that 'this is life eternal, to know thee, the only true God, and Christ Jesus, whom thou hast sent', and that reliable knowledge can be obtained only from the Lord's Word as it is revealed through the "faithful and wise servant", His organization. (*Consolation* No. 595)

Speaking Assignments: "Divine Ordination" and "Shadrach, Meshach and Abed-nego"

LESSON 40

Review: "Non-Theocratic References"

(a) In what way are non-Theocratic Bible helps useful? (b) Are they final authorities? and why? (c) What is the test of their value? (d) What mistake do some make who claim to be in the truth? and what should always be remembered?

Instruction: PARTS OF SPEECH (1)

To speak, read and write as an able Theocratic minister one needs to know how to use words properly. If one had to learn all about each word used by studying each one individually the task would be a formidable one. But, fortunately, the matter is not so complex; for all the words of the English language may be grouped into eight classes, to wit: nouns, pronouns, verbs, adjectives, adverbs, prepositions, conjunctions, and interjections.

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The words "noun" and "name" are of identical etymology. A noun is a name of a person, place, or thing. Nouns are divided into three classes: common noun — name of all things of one class, as book, phonograph, etc.; proper noun — name of a particular individual, place, or thing, as Jehovah, Bethel, *Consolation*; abstract noun — name of an idea or a quality, as age, integrity, faith. Nouns are inflected to show number, gender, and case. While it is true that we can always use the name of a person, place or thing to refer to it, our speech would be cumbersome at times if we always did. So, instead, we frequently refer to a person, place or thing by means of pronouns. The prefix "pro" means *for* or *in the place of*; so a pronoun is a word used in the place of a noun. It draws attention to the person, place or thing without naming it. A separate study is devoted to pronouns. Verbs are words which can assert something, usually an action, about the nouns or pronouns. Most verbs do express action, but some merely express a state or condition, such as "I *am* one of Jehovah's witnesses" or "I *suffer* for righteousness' sake." Verbs are considered in more detail later. An adjective is a word used with a noun (or a word or group of words substituted for a noun, such as a pronoun) as a modifier to describe or define the noun. Adjectives are generally classified as descriptive or definitive. A descriptive adjective is one that modifies by expressing some quality of the noun or pronoun under discussion. For example, the Theocratic Government. "Government" is the noun, and "Theocratic", describing that government, is the adjective. A definitive adjective modifies by pointing out, numbering, or denoting quantity. In "*These* servants of the Lord" "these" points out; substituting *three* for *these* would illustrate numbering; while, in "The Lord pours out *many* blessings upon his people", *many* would denote quantity. All three are definitive adjectives. Included in definitive adjectives are "a", "an," and "the". Descriptive adjectives are inflected to show degree or comparison. For example, "Jephthah was a mighty man of valor." "Christ the King is mightier than Satan the Devil." "Jehovah is the mightiest Warrior of all." The inflection or change of the adjective does not in all cases follow a set rule, but is sometimes of irregular

form, such as good, *better*, *best*, or little, *less*, *least*.

Speaking Assignments: "Wielding the Sword of the Spirit" and "Obadiah"

LESSON 41

Review: "Parts of Speech (1)"

(a) Into what eight classes do all words fall? (b) Define the different kinds of nouns, and use each in a sentence. (c) Of what value are pronouns? (d) What are verbs? (e) Give examples of descriptive and definitive adjectives.

Instruction: PARTS OF SPEECH (2)

Four parts of speech remain to be considered: adverbs, prepositions, conjunctions, and interjections.

As adjectives are used to modify nouns and pronouns, so adverbs are used to modify verbs, adjectives, and even other adverbs. Usually they tell how, when, or where. In the sentence, "The very small child witnesses to the people quite well," there are three adverbs, each serving in a different capacity. *Very* modifies the adjective "small", *well* modifies the verb "witnesses", and *quite* modifies the adverb "well". Adverbs express such things as time (Do it *now*), place (Put it *there*), manner (Read *distinctly*), and degree (He is *very* zealous). Their inflection, like that of adjectives, is to show degrees of intensity and is called comparison.

A preposition is a word used with, and usually placed before, a noun or noun-equivalent to show its relation to some other word in the sentence. Some of the common prepositions are *in*, *on*, *to*, *toward*, *from*, *at*, *by*, etc. The noun or pronoun before which the preposition is placed is called the object of the preposition. The preposition and its object, with or without any other words, is called a prepositional phrase. Such a phrase may be either adjective or adverbial in character. Thus in the sentence, "*Within Jehovah's organization* lies the only place *of safety*," the prepositional phrase "within Jehovah's organization" is used adverbially in modifying the verb *lies* (answering the question "Where?"), while the prepositional phrase "of safety" is used as an adjective to modify the noun *place*.

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A conjunction, the seventh part of speech, is a word used to connect words, phrases and clauses. There are two types of conjunctions: co-ordinating and subordinating. Co-ordinating conjunctions are used to connect words, phrases and clauses of equal rank, or that can stand independently of each other. The most common co-ordinating conjunctions are *and*, *or* (*nor* for negative) and *but*. The two or more independent clauses of compound sentences are usually connected by these conjunctions. However, when a subordinate or dependent clause is connected with an independent clause, the two are not of equal rank and a subordinating conjunction is used instead of the co-ordinating one. A few subordinating conjunctions are *because*, *though*, *if*, *that*, *unless*, etc. Examples of their use are: The witness work shall be completed *though* some grow weary in well-doing. You will lose your life *unless* you seek the Lord. Serve The Theocracy, *if* you would live.

And the last part of speech is known as the interjection. This is the part of speech that expresses a sudden emotion, usually not connected grammatically with any other part of the sentence. Often the interjection constitutes an entire sentence, and as such is called a "word sentence". It may express condensed thought as well as sudden emotion. Examples are: Amen! Behold! Hail! Away! See Revelation 22: 20, 21.

Speaking Assignments: "Rich Man and Lazarus" and "Elihu"

LESSON 42

Review: "Parts of Speech (2)"

(a) What do adverbs tell, and what are examples of their use? (b) Define preposition, and give examples. (c) Define the two types of conjunction, and illustrate each. (d) What is an interjection? and when is it used to advantage?

Instruction: HISTORY OF THE BIBLE (1)

The prophet Moses wrote the first five books of the Bible. The experiences of men, as they took place, were handed down from generation to generation, and Moses gathered the record thereof. He acted as a scribe of Jehovah. The unlimited divine power operated to

direct and stimulate the mind of Moses and of the other holy men used to make the Bible record of God's will concerning man. — 2 Sam. 23:2; 2 Pet. 1:21; 2 Tim. 3:16,17. That part of the Bible long known as "the Old Testament" was written in the Hebrew language, except for a few parts written in the Chaldee. That part termed "the New Testament" was originally written in the Greek language. Copies of the original writings were afterwards made, and these were called "manuscripts" (MSS.).

The Israelites used the greatest possible care in safeguarding the Hebrew Scriptures, the tribe of Levi being set aside to attend to things pertaining to the education of the people in matters relating to God and his Word. All the original writings have been lost and do not exist. This, however, does not at all interfere with the authenticity of the Bible. While the temple or house of the Lord existed among the Hebrews the original manuscripts were kept there, and at stated times they were brought forth and read to the people. (2 Chron. 34:14-16) When the Israelites returned from captivity in Babylon, and rebuilt the walls of Jerusalem, about the year 454 B.C., Jehovah's word to Moses was brought forth and read to the people. — Neh. 8:1-9.

On the above occasion Ezra the priest read the law. The indisputable and historical evidence aside from the Bible itself is to the effect that from Ezra's time forward there was a rewriting and copying of the original manuscripts, which rewriting or copying by faithful and devout men continued till about A.D. 900. During the persecution of the Jews by Roman Catholics in the Middle Ages, particularly in the time of the so-called "Crusaders", many of the manuscripts were destroyed by fanatical religionists. Others were destroyed by Jews themselves, evidently to prevent them from falling into enemy hands.

There are now in existence three ancient manuscripts. These are copies of "the New Testament" in the original Greek tongue or language and the Greek translation of "the Old Testament", and are called the "Sinaitic", the "Vatican", and the "Alexandrine" manuscript. These MSS. show the Bible as it existed shortly after the time of the apostles of Jesus Christ. The Alexandrine MS. was

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presented by Cyril Lucar, patriarch of Constantinople (now Istanbul), to King Charles I, monarch of Britain, in the year 1628. It is preserved in the British Museum at London to this day. The Sinaitic MS. was discovered in 1859 by Count Tischendorf, the German scholar, in a Greek Catholic convent situated at the foot of Mount Sinai in Arabia. Kept many years at Leningrad, it was sold to the British government in 1933 and placed in the British Museum. The Vatican MS. is the most ancient of the three MSS., so far as can be judged. It has been kept in the Vatican library in Rome, and in recent years has been made accessible to scholars. None of these ancient manuscripts is entirely complete, but each is nearly so and supplements the others.

Speaking Assignments: "Armageddon" and "Haggai"

LESSON 43

Review: "History of the Bible (1)"

(a) How did Moses receive all the information contained in the first five books of the Bible, and how only were he and the other faithful scribes of Jehovah able to make the Holy Record? (b) In what languages was the Bible originally written? (c) How did the Israelites safeguard and use the Hebrew Scriptures, and how were many of the ancient manuscripts destroyed? (d) Name and briefly discuss the three ancient manuscripts now in existence, and give their present location.

Instruction: HISTORY OF THE BIBLE (2)

The Scripture text, translated from the original language into another tongue, is called a "version". The ancient versions of the Scriptures consist of translations made in the early period of the Christian era. Many of these translations were written by men not more than one generation removed from the time of the apostles. Among such versions is the "Syriac", representing very nearly the language employed by the people with whom the Lord Jesus communicated and among whom he moved. It is a very reliable version. Near the close of the fourth century a learned monk,

Eusebius Hieronymus, otherwise known as Jerome, and who lived for many years at Bethlehem, revised the old Latin version of the Bible. His version is called "the Vulgate". It is a translation into the Latin as compared with the Hebrew and Greek MSS. It is often referred to in other versions or translations of the Bible.

The Bible was first given to the people in the English language by the efforts of John Wycliffe, about the year 1383. This version was copied literally from the Latin. Although translated that early and written by hand, it was not printed for nearly 400 years thereafter. Both Jerome and Wycliffe suffered much persecution because of their faithfulness in translating the Scriptures. Their persecution came chiefly from the Roman Catholic clergy. Satan has always opposed those who have been witnesses to the name of Jehovah God. So violently did Satan stir up opposition to the Wycliffe version of the Bible that many who used it to instruct others were burned to death with copies around their necks.

The next version of the Bible of importance was that brought forth by William Tyndale, something more than 100 years after Wycliffe's day. Shortly after Tyndale's death there appeared what is known as "Matthew's Bible", really Tyndale's Bible published under a different name. Then followed the publication of what is known as the "Great Bible", published in 1539; and later what is known as the "Geneva Bible", published in 1560. All these were but revised editions of Tyndale's translation. In 1611 the "Authorized Version" was produced. It is otherwise known as the "King James Version", because King James of England was the prime mover in having it prepared.

In the year 1870 a company of distinguished English scholars assembled and began the work of a revision of the Authorized Version of the Bible, and within a short time thereafter an American committee of learned scholars undertook a like work. In 1881 the first edition of the English Revised Version was published, and in 1885 the American Standard Version was published. Tyndale's translation was largely used by both of these committees. These Revised Versions are

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doubtless the best of all translations, because they express the thought in plain English, and follow the most ancient manuscripts.

The Watchtower edition of the Bible was published in September, 1942, and consists of the Authorized or King James Version, unaltered, but adds a specially prepared abridged Bible concordance and other aids to students in "rightly dividing the word of truth".

Speaking Assignments: "The God of This World" and "Jephthah"

LESSON 44**Review: "History of the Bible (2)"**

(a) What two ancient versions of the Bible were discussed? (b) When and by whom was the Bible first translated into the English language, and when was it printed? (c) When was Tyndale's version of the Bible brought forth, and what three Bibles followed that were based largely upon Tyndale's work? (d) When was the "Authorized Version" produced? (e) What are the best versions of the Bible, and when were they produced? (f) From the Revised Versions select texts that demonstrate their superiority. (g) What valuable edition of the Bible was published in 1942, and of what does it consist?

Instruction: PRONOUNS

Due to common errors made in the use of pronouns a study devoted exclusively to them is here presented. A pronoun is a word used instead of a noun. There are four kinds: personal, adjective, relative, and interrogative. Personal pronouns distinguish the person or persons as speaking, spoken to, or spoken of. Some are: I, you, he, we, they. These pronouns change form (declension) according to their use. For example, the first person singular: "I" is the nominative form, "my" or "mine" is the possessive form, and "me" is the objective form. Confusion in the use of "I" and "me" is common. "It was I" is correct because "was" shows no action or effect upon the speaker, but merely shows relationship between "it", which is in the nominative or subjective case, and the speaker;

hence "was" does not call for the objective form of the pronoun, "me." In "It was for me", the pronoun is governed by (or said to be the object of) the preposition "for", and hence is in the objective case. Many erroneously say, "It was for John and I," which is as if saying "It was for I". "Me" would be correct. "The first one to be on the street corner with the magazines will be I" is correct. Wrong practice makes it sound queer, but its correctness may be determined by turning it around and saying, "I (not me) will be the first, etc." The case, whether objective or nominative, determines which should be used, "I" or "me".

Some words may be used as adjectives or as pronouns, and when they are used as pronouns they are called adjective pronouns. Some are: this, that, each, some, any.

Relative pronouns have a peculiar function in the sentence, in that they serve both as pronouns and as connectives. The principal relative pronouns are: who, which, that, and what. Here again, as with personal pronouns, a common error is made, namely, in the use of "who" and "whom". "Who" is in the nominative case; "whom," in the objective. "Where is the publisher who was arrested?" In this sentence "who" is the subject of the adjective clause "who was arrested"; therefore it is in the nominative form, and not in the objective form, "whom." "Jehovah is the God whom I will serve." Here in the adjective clause "whom I will serve" "whom" is the object (called the object complement) of the verb "will serve", not its subject (which is "I"), and is therefore in the objective case form, "whom."

Interrogative pronouns are those used in asking questions. They are: who, which, and what. These pronouns also vary in form as do their corresponding relative pronouns. Thus we have, "Who will serve Jehovah?" *Who* is the subject, and is in the nominative case. In "Whom do you serve?" the interrogative pronoun is in the objective case, it being the object of *serve*. *You* is the subject. "You serve whom?" not "You serve who?"

Speaking Assignments: "Fishers and Hunters (Jer. 16: 16)" and "Habakkuk"

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LESSON 45

Review: "Pronouns"

(a) What are personal pronouns, and what common mistake is made in the use of "I" and "me"? Illustrate. (b) What error is often made in the use of the relative pronouns "who" and "whom", and how may the correct one to use be determined? (c) What two other kinds of pronouns are there?

Instruction: VERBS

The verb of a sentence is either transitive or intransitive, in terms of grammar. A "verb" is a word or part of speech used to set forth an action, a condition, or a state. A transitive verb requires a direct object to complete its meaning, to indicate that which receives the action, or is produced by it. For example: In the sentence, "Satan deceived Eve," *Eve* is the direct object of the verb *deceived*, and shows who received the action. The sentence would be incomplete if it were simply said that "Satan deceived". All verbs that are not transitive, but complete the action within themselves, are said to be intransitive. Examples: The publisher *talked*. The man *listened*. There are some verbs, too, that may be used either transitively or intransitively, as, for instance, the verb "read". Transitivity: Jehovah's witnesses read the Bible. Or, intransitively: Jehovah's witnesses read.

Verbs are inflected to show mood, tense, voice, person, and number. There are six tenses: past, present, future, past perfect, present perfect, and future perfect. Any good grammar will give information thereon. One confusion quite common is the use of the past participle of a verb where the past tense is called for. Some say, "I done the work," or, "I seen the whole affair." Each of these calls for the past tense, "did" or "saw". When the past participle is used in relation to past time, "have" or "had" should precede it. The verb must agree with its subject in number and person. It is therefore clear that the historical present tense as used by some is not correct, as, for example, "I takes my Bible and goes out of the room." (Historical present tense is used to speak of something that happened in the past as if it were taking place at the present time.) The subject "I" is in the first person. The verb should agree. Use "take", not the third person

form, "takes." To say "We was, etc.," would be an error in number, "we" being plural and "was" singular. There are exceptions to this, however. "You" may be used as singular or plural, yet it always takes the plural form "were"; never say "you was" or "was you". To avoid saying "ain't" some err in this matter of number by saying "Aren't I foolish?" instead of "Am I not foolish?"

A common case of confusion of number is in the use of "each", "each one," "every one," etc. These subjects are singular, and the verb should agree in number. "Each one of you *are* responsible" is wrong because "each one", being singular, takes the singular verb, "is," not "are". In this connection, when possessive pronouns are used referring to a singular subject, as the above, the singular pronoun form should be used. A common error is as follows: "Each one should take *their* book." It should read *his*, singular. Some try to avoid error by saying "his or her book"; but, although the singular "each one" may refer to male or female, "his" is sufficient.

Speaking Assignments: "Citizens of the New World" and "Zephaniah"

LESSON 46

Review: "Verbs"

(a) Define transitive and intransitive verbs and give examples. (b) What are the six tenses of verbs, and how are the past participle and the past tense sometimes confused? (c) Give examples of verbs not in agreement with their subject in number and person. (d) Illustrate the common confusion in number of verbs and possessive pronouns when they are used in connection with a subject like "each", "each one," or "every one".

Instruction: FEATURES OF "THE EMPHATIC DIAGLOTT" (1)

The Emphatic Diaglott was produced by a Greek scholar, Benjamin Wilson, about 1870. It contains the Greek text of the so-called "New Testament" according to Griesbach's recension. Its name "Diaglott" is made up of two Greek words, "glotta" meaning

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tongue, and "dia" meaning *through*; hence "Diaglott" means through the tongue or language, and means to say that the style of the work enables the user to get at the true sense of the Christian writings "through the language" of the Greek text, with its interlinear rendering. By referring to the word-for-word interlinear reading the user may check up on Mr. Wilson's emphatic translation in the right-hand column of each page. To illustrate: On page 312 Mr. Wilson's translation of 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 trinitarian view of God and Jesus. Knowing the "Trinity" doctrine disagrees with God's Word as a whole, the reader shifts his eyes leftward to the interlinear translation: "In a beginning was the Word, and the Word was with the God, and a god was the Word." This agrees with the rest of the Bible, that Jesus was the beginning of God's creation, but is not "the God" himself.

In a case like this is where the marks of emphasis which appear in Mr. Wilson's translation in the right-hand column come in handy to further prove that the Word, or Logos, is not his own Father and his own Son, at any time. On page 8 of the *Diaglott* is given the explanation of the "signs of emphasis", and it says that "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". Hence, on this point the *Diaglott* uses the following system of notation in the English translation in the right-hand column, namely: "Those words rendered *positively* emphatic by the presence of the *Greek article* are printed in small capitals."

Accordingly, on page 312 one will note that where the Greek text has *ho theos*, or "the God", in the right-hand column Mr. Wilson renders it GOD, with an initial large capital "G" because it refers to the Supreme Person, and the rest of the word in small capitals. On the other hand, where the Greek text has no definite article, but just *theos*, "a god" according to the interlinear translation, there Mr. Wilson renders it "God" with only a capital initial "G" and the rest of the word in lower-case letters. Thus even Wilson's rendering shows that the Word, or Logos, was God, but

that the One with whom the Logos was in the beginning was GOD in an *emphatic* sense and hence superior to the Logos as God. By this example one can see that, as the name *Diaglott* means, one gets at the original sense of John 1:1 *through* (*dia*) the Greek text and its interlinear translation. (*Consolation* No. 610)

Speaking Assignments: "Temple Judgment" and "Zechariah"

LESSON 47

Review: "Features of 'The Emphatic Diaglott' (1)"

(a) Why is the name of the *Emphatic Diaglott* appropriate? (b) From the interlinear reading give examples that clarify texts often misunderstood. (c) Give illustrations showing the value of the "signs of emphasis" used.

Instruction: FEATURES OF "THE EMPHATIC DIAGLOTT" (2)

In order to get the full benefit of Wilson's English translation and its several ways of showing degrees of emphasis of words, one should read, on page 8, the explanation under "Signs of Emphasis". Since one will also be referring frequently to the interlinear rendering and then comparing it with the Greek text above, it would prove useful to study pages 9 and 10, "Letters and Pronunciation of the Greek Alphabet"; also the three Greek accents and other introductory points of Greek grammar.

Whereas the Greek text which Mr. Wilson exhibits is that of Griesbach's recension or revision, Wilson's emphatic English translation conforms mainly with the Vatican manuscript.

Turning now to page 11, Matthew's account has in its title the words "Glad Tidings" and the Greek word above it is in brackets. On page 7, under "Plan of the Work", it says, "Greek words enclosed in brackets [thus], though authorized by Griesbach, are omitted by the Vatican manuscript." The asterisk by the bracketed Greek word "evangelion" refers one to the lower margin of the page, where the footnote marked with an asterisk reads: "VATICAN MANUSCRIPT — *Title* — According to Matthew"; which shows that Vatican manuscript No. 1209 does not contain

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the Greek word "evangelion" in the title.

Referring (on the same page) to verse six of the Greek text, one sees another asterisk before the Greek words in brackets and translated "the king" beneath in the interlinear. This refers one down to the lower margin of the page where, on line with "Vatican Manuscript", it reads: "6. the KING — *omit*"; which means to say that in verse six the Vatican Manuscript No. 1209 omits the words "the king". Mr. Wilson therefore renders his own English translation of Matthew 1: 6 in the right-hand column according to the Vatican manuscript, omitting the words "the king".

In Revelation 20:5, the Greek words for "But the rest of the dead did not live till the thousand years were ended" are in brackets. The footnote says those bracketed words do not appear in the Vatican manuscript No. 1160, neither in the Syriac nor in the Sinaitic. Yet Wilson puts those words in his English translation because, as he explains, he believes they were omitted in the Greek manuscript copies by oversight by the copyist. But is that true? One must determine the answer by sources outside of Mr. Wilson. However, from the Greek text there is reason to believe that Wilson's footnote is true. These examples emphasize that in reading the *Diaglott* English translation one should note every reference to the margin and read every footnote, rather than take Wilson's translation as unquestionably correct and hence be led to unsafe conclusions. Thoroughly acquaint yourself with the introductory material of the *Diaglott*, and derive fullest benefit from its use. (*Consolation* No. 610)

Speaking Assignments: "What Is Reasonable Service" and "Malachi"

LESSON 48

Review: "Features of 'The Emphatic Diaglott' (2)"

(a) What introductory pages of the *Diaglott* should one read, and why? (b) What is meant when certain words or phrases are in brackets? Cite examples. (c) What do these examples emphasize as needful for those using the *Diaglott*?

Instruction: ARGUMENTS

Quarreling or wrangling is sometimes referred to as an argument. More properly defined, "argument" is the logical, reasonable presentation of facts or evidence in an attempt to prove one's position relative to a controversial matter. This latter form of argument is entirely proper. Jehovah's witnesses uphold His side of the great controversy of today. In doing so they must meet the opposition of those anxious to support the Devil's side of the issue, who attempt to start contentious and improper arguments for the purpose of interfering with the Kingdom activity. What is the proper course to follow in such instances? Would it be wise to answer questions raised by such persons, or should they be ignored? How can one tell whether the questioner is sincere? Various questions might be asked, such as, "Why do Jehovah's witnesses say that all religions are a racket?" "Why won't they salute the flag?" or, "Why will they not get a license to peddle books?"

Such questions might be propounded by an honest inquirer. One cannot immediately assume that the queries are a trap. In fact, the Society has clearly and completely answered these and related questions in the publications and on the recordings. Therefore, when such questions are asked it oftentimes opens the way for a proper argument, a Bible discussion, and an opportunity to support Jehovah's side of the issue. It isn't at all necessary to give the complete answer while witnessing from door to door; in fact, it is better not to do so. Rather arrange for a back-call. While the streets and sidewalks are proper places for the dissemination of information and opinion, they are not the proper places for argument. People who would live must be convinced of the error of religion and learn the only way to life. That necessarily requires logical reasoning and argument, utilizing the Word of God to clinch the points at issue. The Bible must be recognized and accepted by all concerned as the final authority and undisputed basis for argument. Unless this is agreed to by all parties involved the back-call soon becomes a squabble, with nothing accomplished and the original purpose of the back-call defeated. The servant of the Lord shuns foolish and unlearned questions which gender strifes. The servant of the Lord does not strive. (1 Tim. 6: 20; 2

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Tim. 2:16, 23,24) Jehovah God does not require nor purpose that his witnesses convert or win over, by such argument, those who have taken their stand against The Theocracy. Jehovah will care for such.

The hotly contested issue of world domination continues on to the climax. Of necessity it involves arguments and questions, friendly and unfriendly, before the courts and in the regular witness work of presenting this gospel of the Kingdom. Considering the time and place, and the manner approved by Him, be prepared to uphold Jehovah's side of the great issue!

Speaking Assignments: "The Besetting Sin" and "John the Baptist"

LESSON 49

Review: "Arguments"

(a) What form of argument is proper? (b) Who start improper arguments, and why? (c) Where is the place for proper argument? (d) What must be the final authority and accepted by both sides? (e) Give examples from field witnessing which illustrate proper and improper argument.

Instruction: IMPROMPTU SPEAKING

Impromptu speaking is defined as a speech improvised on the spur of the moment, without previous preparation or study, and without foreknowledge of its being required. The impromptu method of speaking should never be relied upon unless unforeseen events compel its use. Its use by Jehovah's witnesses, however, is often necessitated by the arising of unexpected questions in the witness work.

Some persons are never at a loss for words, but are usually at a loss for thought. They prattle. Such impromptu speaking is vain. Impromptu speaking that is of some worth to the hearers is not drawn from the thin air. The subject is understood by the speaker; he has previously studied the matter and given thought to it. The only thing impromptu about it is the marshaling of the facts in the mind for immediate and unexpected presentation. One must think on his feet.

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Some erroneously think the words will be miraculously given at the needed time. Not so. If, however, one has diligently studied God's Word, attended meetings of His people, and used such knowledge in faithful service at back-calls and book studies, he will have the necessary information, and God's promise to such faithful one to put him in remembrance (at the crucial time) of these things previously learned will be fulfilled toward him. — Matt. 10:19; John 14: 26.

This course has taught the main principles of outlining. In preparing speeches you have used these principles. They have become a part of your mental processes and are adhered to without conscious effort on your part. When a subject arises on which you must speak immediately, quickly form a mental outline. It will necessarily be brief and scanty, but hurriedly call to mind three or four main points and determine the order in which they should be presented. Doing this, you will not ramble or get off the subject before the question is adequately answered.

A splendid example of an impromptu speech was that given by Stephen, as recorded in the seventh chapter of Acts. He was charged with blasphemous words against Moses and God. He had to answer the charge instantly. That answer followed a logical outline. First he recounted the start of the Israelite nation, their bondage in Egypt, and Moses' appearance. Moses was to be their deliverer, but was chased from Egypt by Pharaoh. He later returned, to be used by God as deliverer. He foretold a greater than Moses, Christ Jesus. He received the lively oracles, which the "fathers" would not obey. They turned to other gods. Stephen recounted the backslidings of the "fathers" of Israel, then reached the climax by calling the present leaders of Israel stiffnecked and showing they took the same course as the "fathers" who killed the prophets who foretold Jesus. Further, they slew Jesus. Then he declared his vision of Christ Jesus in heaven on God's right hand. Stephen stuck to the subject of Moses and the one he typified. God's spirit brought to his remembrance things he had previously learned by diligent study.

Speaking Assignments: "Judgment of the Nations" and "Peter"

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LESSON 50

Review: "Impromptu Speaking"

(a) What is required before one can speak impromptu on a subject? (b) What will aid one in meeting this requirement? (c) What should immediately be done when impromptu speaking is called for? (d) From the Scriptures give examples of impromptu speaking.

**Instruction: ADVANTAGES OF EXHAUSTIVE
CONCORDANCES (1)**

An exhaustive concordance is one that contains all the words found in the Bible, showing all the places in the Bible where each one of these words occurs. It enables the searcher to find any desired text, one or more words of which he remembers. All texts containing this word are listed, and the process becomes one of elimination. Concordances have other useful features also.

Cruden's concordance (not exhaustive) facilitates finding a text by use of a key word not only by listing scriptures under that single word, but also under expressions or word combinations of frequent occurrence containing that word. For example, texts having "hold" are also listed under "hold peace" and "hold fast". Sometimes the word is used as a noun, and sometimes as a verb. Texts on "help", for example, are divided into two groups; one list of texts where it is a verb, another list where it is a noun. Knowing the part of speech of the word in the text you desire, go to that listing immediately and save time. In addition to listing pronouns, such as "him", "me," etc., alone, they are also given where they occur in combination with prepositions; "against me," etc. If desiring to locate the text "He that is not for me is against me", look up "me" and then immediately go to the combination "against me" and you will find the text. A valuable feature of Cruden's is its use in locating words that do not appear in the Bible text but do appear in the marginal references. These texts are indicated by an obelisk, a dagger-like sign, before the verse number. For instance, to find those texts where the word "hell" occurs in the text but the margin says *grave*, simply look up the word 92

"grave". Find the scriptures there listed that have the obelisk and such are the texts sought. If wishing a text that uses "grave" with a

marginal reading "hell", look up "hell" and trace down the verses marked with an obelisk. You may want to find marginal renderings showing the name "Jehovah". Cruden's makes this possible.

There are many parallel passages in the Bible, that is, verses reading alike. To show these Cruden's lists the first instance of such passage, and right after it he cites the parallel passages. For example, under the word "abased" Matthew 23:12 is partially quoted and is then followed by the references "Luke 14:11; 18:14".

Cruden's also gives cross references to related words; which aids in accumulating material. Under the word "air", for instance, after listing texts containing that word, the cross reference "See fowls" is given, since fowls are associated with air.

Cruden's gives a separate listing of proper names. If wishing to assemble information on a given place or character, or to find a text containing a proper name, refer immediately to this section. It also gives a complete table of proper names and their meanings. For words whose meaning is not given in the back of the Watchtower edition Bible, refer to this list. (*Consolation* No. 612)

Speaking Assignments: Ask different ones, not previously notified, to give impromptu talks of three minutes on subjects unannounced beforehand. The one conducting the study should select topics on which all are well informed and which are often discussed at meetings or in the field work, such as "the soul", "vindication," "the last days," etc. Those speaking impromptu may use their Bibles, just as they would in the witnessing work.

LESSON 51

Review: "Advantages of Exhaustive Concordances (1)"

(a) How does Cruden's facilitate the finding of a text containing words of common occurrence? (b) Locate, with Cruden's, texts containing "hell" with marginal reading of "grave", and vice versa. (c) With Cruden's locate the text, "The fool hath said in his heart, There is no God," and its parallel texts. (d) What other aids does Cruden's have?

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**Instruction: ADVANTAGES OF EXHAUSTIVE
CONCORDANCES (2)**

Young's and Strong's concordances are exhaustive, listing every word in the Bible. They offer other definite advantages over Cruden's. Their outstanding feature is the giving of the original Hebrew, Chaldee or Greek word from which each English word is translated. An original word is often translated different ways; *sheol* being rendered "grave", "hell," and "pit". Or the same English word may be used to translate several different Hebrew or Greek words; "hell" translating *sheol*, *geenna* (Gehenna), *hades*, and *tartaros*. Young's and Strong's give all this information. How? Looking up "hell" in Young's the four original words from which it is translated — *sheol*, *hades*, *tartaros*, *geenna* — are shown, along with their literal meaning, and under each one all texts are listed in which the word "hell" is translated from that particular original word. Young's also has an Index Lexicon in the back containing all the original words and showing the different ways they are rendered in English. Look up "sheol", and under it you will find "grave", "hell," and "pit", and the number of times each is used to translate *sheol*. Strong's gives the same information, but has a different arrangement. It lists all the texts containing the English word you look up. After each text is a number, and this refers back to the original word, shown in the Hebrew and Greek dictionaries in the back. Under "hell" four different numbers appear, meaning that it is translated from four different original words. Looking up these numbers in the dictionary, we find the originals — *sheol*, *hades*, *geenna*, *tartaros*. Counting the time each of these numbers is listed after the texts, we learn the number of times the corresponding original word is translated "hell". In the Hebrew and Greek dictionary of Strong's a fine definition of the original word is given and then, following a colon and dash (: —), the different ways are given in which this one original word is translated into English.

All this enables one, though not knowing Greek and Hebrew, to determine from the original tongue the meaning of a text. One avoids the mistake of connecting certain texts with one another just because they contain the same English word. On the other hand, one can relate other texts because they contain the same original words, even

though not the same English word. Young's serves in some respects as a Bible dictionary. Strong's has a comparative concordance, showing when a word in the Authorized Version is translated differently in the Revised Versions, and how it is rendered in the Revised Versions.

Each has preferable features as compared with the other, but both are similar in the main scope of their work and are of great service to the minister. Space doesn't allow a full discussion here of their many advantages, but a careful study of the introductory explanation of each will reveal their usefulness.

Speaking Assignments: "Righteous War" and "Paul"

LESSON 52

Review: "Advantages of Exhaustive Concordances (2)"

(a) What words of the Bible do Young's and Strong's concordances list? (b) Give examples where one English word translates different original Hebrew or Greek words, and where one original word is translated by different English words. (c) Knowing this, how can one properly relate texts?

Instruction: THEOCRATIC TACTFULNESS

Too often, when presenting the gospel of the Kingdom, the publisher starts off on the wrong foot, so to speak. He should never be rude or abrupt; but rather be tactful.

Theocratic tactfulness does not mean that the witness is going to deceive the listener or compromise the Lord's cause. It means one will present the message in such a manner that the listener will not become provoked or angry with one from the start. A basis will be laid for controversial statements. Tact, then, 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, so as to win good-will, especially in difficult situations. The best way to understand Theocratic tactfulness is to take from God's Word illustrations that show the tact used by His witnesses many centuries ago. First, an instance of sensitive

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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 Caesar, 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 Caesar's, and unto God the things that are God's.' Because of Jesus' keen mental perception the evil designs of the enemy were foiled. See Luke 20:19-26. Note Jesus did not say much to these men. To be tactful before the wicked, then, is to be extremely careful of what you say and how you say it. — 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. Nathan, the Lord's prophet, must show David his sin. How? He could not bluntly state the facts to the king 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 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. Today Jehovah's witnesses should likewise exercise tact. Speak to Jews concerning the scriptures contained in the Hebrew text of the Bible. Do not bluntly say to Catholics that "Purgatory" is a lie. The history of "Purgatory" and its origin as a part of the Catholic faith might be shown from their own teachers. State that Catholics believe the Bible. Ask if they know the word "purgatory" does not appear therein. So effect a tactful approach. Be "wise as serpents". Do not blurt out all you know; tell what is necessary; save the rest. "A fool uttereth all his mind: but a wise man keepeth it in till afterwards." — Prov. 29:11. (*Consolation* No. 614)

Speaking Assignments: "Arise and Shine!" and "Timothy"

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