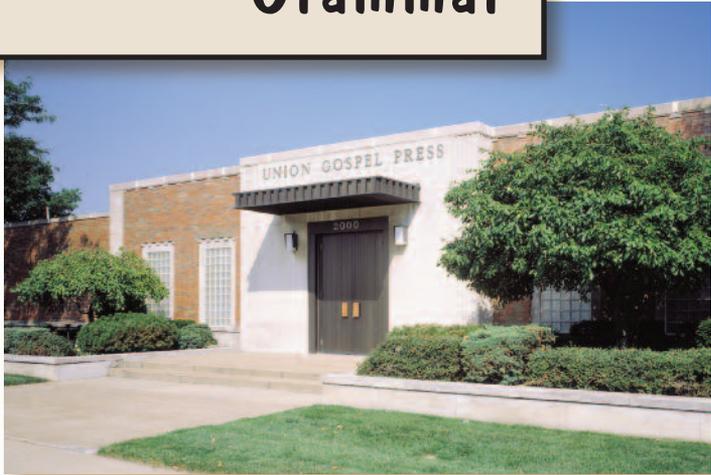




Manual of
Style,
Policy, and
Grammar



**The Incorporated Trustees of the
Gospel Worker Society
Union Gospel Press
P.O. Box 6059
Cleveland, Ohio 44101**

November 2013

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INTRODUCTION

Union Gospel Press is a nondenominational, fundamental, and evangelical publishing house devoted to the production and distribution of sound Christian literature. The primary ministry of Union Gospel Press is the publication of Sunday school quarterlies for teachers and students and Sunday school take-home papers, all departmentally graded. We also publish the GOSPEL HERALD AND THE SUNDAY SCHOOL TIMES, a quarterly family magazine that is currently being distributed free of charge as a missionary project of Union Gospel Press.

Throughout the years, Union Gospel Press has earned a reputation for presenting a reliable and strongly evangelical interpretation of the Scriptures in our publications. Since our curriculum reaches many denominations, we do not emphasize denominational distinctives.

As a Christian publisher, we have a God-given responsibility to see that our material is true to the Bible, both in overall thrust and in every particular. All contributions, including fiction, must have a definite, biblically based message with clear applicability to the readers.

In keeping with these aims, we ask our writers to read this manual carefully and to refer to it frequently as an aid to preparing copy that will exalt Christ and minister to our readers. Our editors will use this manual to ensure accuracy and consistency among our publications.

Cleveland, Ohio

November 2013

**THE INCORPORATED TRUSTEES
OF THE GOSPEL WORKER SOCIETY
UNION GOSPEL PRESS**

Rev. W. B. Musselman, Founder (Deceased)

Miss Grace M. Todd, President and Editor in Chief



THE DOCTRINAL STATEMENT OF THE INCORPORATED TRUSTEES OF THE GOSPEL WORKER SOCIETY UNION GOSPEL PRESS

WE PLEDGE:

For the "Christian Life Series" of Sunday school literature to procure writers sound in doctrine, as given in the holy Scriptures, upholding the principles of the Reverend William B. Musselman and the Gospel Worker Society, its founders.

1. We believe that the Scriptures of the Old and New Testaments are verbally inspired by God, are inerrant in the original writings, are the Word of God, and the final authority in faith and conduct.

2. We believe in one God, the Creator of man and all things, eternally existing in three Persons in a threefold relationship, that of Father, Son, and Holy Spirit.

3. We believe that Jesus Christ was begotten by the Holy Spirit, born of the Virgin Mary, and is God incarnate, the God-Man.

4. We believe that man was created in the image of God; that he sinned and thereby incurred not only physical death but also spiritual death, which is separation from God; that Adam's sin is imputed to the whole race of mankind; that all human beings are born with a sinful nature; and that when they reach the state of moral responsibility become sinners before God in thought, word, and deed.

5. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a substitutionary sacrifice, and that all who believe on Him are freely justified before God and stand before Him accepted in the character and merit of Jesus Christ.

6. We believe in the bodily resurrection of Jesus Christ, in His ascension into heaven, and that in His present glorified body He is the Head of the church, the Lord of the individual believer, the High Priest over the house of God, and the Advocate in the family of God.

7. We believe in the personal, imminent, pretribulational, and premillennial second coming of Christ; first to receive His own to Himself, and later to set up His earthly kingdom and to reign over redeemed Israel and all nations; that is, to bring peace and blessing to the whole world.

8. We believe that all who by faith receive the Lord Jesus Christ as Saviour are born again of the Holy Spirit and Word of God, receive the Holy Spirit and a new nature, and also are baptized by the Holy Spirit into the body of Christ.

9. We believe that God is the spiritual Father of only those who trust His Son, Jesus Christ, as Saviour, and that only those saved through faith in Christ are spiritual brothers.

10. We believe in the bodily resurrection of the just and the unjust; the everlasting blessedness of the saved and the everlasting punishment of the unsaved.

POLICY GUIDELINES

As a nondenominational, evangelical Christian publisher, we serve the needs of many different people and varied groups. Our primary interest is to present God's truth as it is written in His holy, divinely inspired Word, the Bible. We will not allow pet doctrines or the individual beliefs of any group or person to appear in our publications. We do not allow our material to appear to attack any denominational beliefs or groups with which we may disagree; therefore, we ask that you take these points into consideration before preparing any material for our review.

1. **NONATTACK POLICY.** Union Gospel Press is not called upon to aggressively attack groups or doctrinal beliefs with which it may disagree. Our conviction is that much more can be accomplished by emphasizing the truth of the Word of God positively because the Word of God is laden with so many doctrinal positives that negatives are totally unnecessary to make a point.

We are aware, however, that certain types of factual articles about the contemporary scene, written by reputable authorities, may be published. The motive for such articles, which may deal with trends, would be to educate, not to attack or antagonize. We are totally dependent on the Lord to grant us the wisdom to recognize negative motives.

2. **DOCTRINAL BASICS.** Union Gospel Press does not permit in its publications the denial of the virgin birth of Christ, His blood atonement, His bodily resurrection, or any of the foundational truths of our historic Christian faith.

3. **SEPARATION.** The Word of God teaches that born-again believers should not be allied with the world (world system) in its social activities. Believers should "love not the world, neither the things that are in the world" (I John 2:15) and should be separate from it (II Cor. 6:14-18). They "have in heaven a better and an enduring substance" (Heb. 10:34).

4. **BAPTISM.** It is not the purpose of Union Gospel Press to specify in our publications any particular mode of believer's water baptism, regardless of our own particular belief. There are definite examples of the scriptural mode stated in the Word of God, particularly in the book of Acts. In Union Gospel Press publications, we prefer to mention only the act of baptism and its importance rather than the mode of baptism.

5. **ETERNAL SECURITY.** Union Gospel Press promotes the teaching that all who are truly born again "are kept by the power of God through faith unto salvation" (I Pet. 1:5) and are secure in Christ (John 10:28-29). This permits no license to sin.

Union Gospel Press has both Arminian and Calvinistic subscribers, and we do not think that our main purpose is to unite the beliefs or to settle the conflict between these two or any other groups.

We do not use the expression "eternal security" in our literature because it is not found in the Bible. We do refer to "eternal salvation" or "eternal life," which are scriptural terms. Scriptural terms and expressions provide no cause for controversy.

Neither Arminians nor Calvinists object to references to assurances of

salvation or to an accurate exegesis of a verse or verses in a positive way. The problem arises when a writer adds negative statements, such as, “A believer cannot be lost,” “A believer cannot lose his salvation,” “Once saved, always saved,” and the like.

6. IMMORTALITY. The phrase “immortal soul,” or reference to it, does not appear in God’s Word. When the words “immortal” and “immortality” do appear therein, they refer only to the sovereign God and to the glorified body of the believer. Referring to God, the Bible speaks of “the King eternal, immortal, invisible, the only wise God” (I Tim. 1:17); “the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality” (6:15-16). He only has brought it “to light through the gospel” (II Tim. 1:10). Referring to people, Scripture speaks of the corruptible bodies of believers being changed into incorruptible bodies (I Cor. 15:52), which must be “put on” (vss. 53-54) when Christ returns to change them and receive them to Himself (Phil. 3:20-21).

7. DIVINE HEALING. Union Gospel Press believes in divine healing as it is taught in the Word of God. When Jesus was on earth, He healed the sick. He also commissioned and empowered His disciples to do the same (Matt. 10:1, 8; Mark 3:14-15; Luke 9:2; 10:9). After Pentecost some believers were given the “gifts of healing” (I Cor. 12:9, 28). Even today God heals people who ask Him in faith and according to His will (I John 5:14), meeting the conditions stated in James 5:14-16.

8. CULTS AND ISMS. It is our policy not to name false cults such as Christian Science, Seventh-Day Adventists, Jehovah’s Witnesses, and so forth. These are religions based on Bible perversions, originating in the United States of America.

It is permissible, however, to refer to heathen religions, such as Buddhism, Hinduism, and Islam by name. These have their origins in foreign countries and are based on some human being rather than on the Bible. The worship of idols, Satan worship, the sacrifice of human lives, and so forth are a vital part of many heathen religions.

9. QUESTIONABLE ORGANIZATIONS. Union Gospel Press does not endorse any individual or organization that promotes modernism and liberalism.

10. SECRET ORDERS. Union Gospel Press does not endorse secret orders.

11. ECUMENICAL MOVEMENT. Union Gospel Press does not endorse the ecumenical movement and similar movements, which we understand will ultimately develop into a one-world church that will be under the judgment of God (Rev. 17). The spirit of such a movement is far removed from the unity and oneness of believers spoken of in Ephesians 4:4-7 and Psalm 133:1, which we teach in our literature. Union Gospel Press is not ecumenical in the sense that various religious groups use the term in seeking to come together, as, for example, Protestants, Catholics, and Jews holding a joint religious service. Articles that give this impression are not allowed in our publications.

12. SUNDAY ACTIVITIES. We believe that the Lord’s Day is the one day in the week that God gave to His born-again children for special public and private worship of Him. On the Lord’s Day, Christians should not engage

in unnecessary secular activities that can be done the other six days of the week. For example, gasoline and groceries usually can be purchased on weekdays. Recreational activities should not be indulged in on the Lord's Day. We understand, however, that possible exceptions should be made for emergencies, absolute necessities, and for the welfare of the public.

13. **ALCOHOL.** The Bible condemns drunkenness. We believe that "the water that was made wine" (John 2:9), miraculously produced by our Lord in Cana, was the pure juice of the grape and was "good" (vs. 10), with no alcoholic content. We do not believe that social or moderate drinking on the part of the born-again believer is in harmony with the separated life. We do not endorse the use of wine at the communion table and will not accept statements endorsing it in material that is sent to us.

14. **WOMEN PREACHING.** In Acts 2:17-18, 21:8-9, and I Corinthians 11:5, the words "prophesy" and "prophesieth" have the meaning of preaching, or proclaiming, God's Word. God's Word does not appear to disapprove of women preaching if they do not "teach, nor . . . usurp authority over the man" (I Tim. 2:12).

15. **TAKE-HOME PAPER ARTICLES.** Our take-home papers are not intended to be Bible-lesson teaching aids in the sense that our teacher and class curriculum is. We want the papers to emphasize the Christian life through the medium of articles about Christians and fiction stories with a Christian emphasis. It is not necessary for each article to contain a multitude of Scripture quotations and references; however, every take-home paper article should be biblically oriented, with sound and solid Bible emphasis and teaching. The total thrust of every take-home paper should be such that after reading it, the reader is aware that he has been helped in his Christian life. The papers are to be interesting, but their main purpose is more than simply to entertain.

Each story or article must have a definite climax and conclusion. We cannot use material that consists of merely a general theme with a weak point and a nebulous ending. The main character(s) should experience a definite change in life or effect a change in someone else's life with respect to accepting our Lord Jesus Christ as personal Saviour and following God's Word.

Please refrain from using clergy, missionaries, or lay workers who are associated with the Roman Catholic Church as examples or subjects in any articles, regardless of their place in history. The same applies to any divorced and remarried individuals.

We do not use nonfiction articles about athletes, entertainers, or politicians. Also, please refrain from describing the Christian girls or women in the stories as using cosmetics, wearing jewelry other than a wedding ring and a watch, or wearing shorts, jeans, or pants.

We want all our "Christian Life Series" material to be uplifting and positive. Please do not include graphic descriptions that may be considered impolite or unwholesome, or that depict excessive violence in your material. We understand that this has become the norm in the realism genre of literature today, but that is a trend we do not wish to follow.

ASSIGNMENT PROCEDURES

CORRESPONDENCE

PLEASE NOTE: When corresponding with us through the United States mail, through e-mail, or by fax, please always include in your correspondence the name and quarter of the publication for which you are writing and the name of the feature as listed on the job description that was sent to you.

If you are mailing your assignment (do not fold manuscripts), our mailing address is UNION GOSPEL PRESS, P.O. Box 6059, Cleveland, Ohio 44101. For express delivery services, our street address is 2000 Brookpark Road, Cleveland, Ohio 44109. The envelope should be clearly marked "BY ASSIGNMENT" along with the name and quarter of the publication for which you have written. The envelope for requested sample material should be clearly marked "SAMPLES" along with the name and quarter of the publication for which we requested samples.

If you have any difficulty with an assignment or if you need additional information, please feel free to contact us. Such inquiries can be handled by mail, e-mail, or fax—no phone calls, please. Our editorial department can be reached at the following e-mail address: editorial@uniongospelpress.com or at the following fax number: (216) 749-2205. Please do not treat any question as trivial or not warranting attention.

If you send inquiries by mail, address your envelope to UNION GOSPEL PRESS, Attention: Editorial Department, P.O. Box 6059, Cleveland, Ohio 44101.

DEADLINES

Writing Christian literature is a tremendous ministry, but please understand that in accepting a writing assignment, you are also agreeing to a business contract. If you anticipate any difficulty in meeting a deadline, please contact us immediately. Deadlines are essential and must be kept. Our material is printed well in advance of the publication date. We therefore must receive your completed assignment no later than the agreed-upon date and preferably earlier. If some emergency occurs that would delay receipt of your manuscript, please contact us immediately.

MANUSCRIPT LENGTHS

The number of lines that are specified in our job descriptions must be followed exactly. If you write too few lines or too many lines, it will be necessary for us either to return the material to you for you to make the adjustment, which delays our production schedule, or to add to or cut lines from your material, which may hurt your effective discussion of the lesson text or damage the continuity of your article.

EXCLUSIVE RIGHTS

Union Gospel Press reserves exclusive rights on manuscripts and photographs that we purchase for our publications. We do not knowingly accept material that has been used by other publishers; that is, we do not pur-

chase second or other rights. All purchased manuscripts and photographs become our property and will not be returned.

We often receive requests from readers to reprint an article or a story, translate it into another language or into braille, photocopy it to a large size for sight-impaired readers, or use it for some other reason. In most cases we will grant permission to reprint at no cost when we receive a written request; however, we specify that our material must be accompanied by a specially worded credit line. We will supply the credit line when we receive the written request to reprint material that we have purchased.

RIGHTS AND RELEASE FORMS

Please note that every photograph we receive from a writer must have a signed model release if the photo includes a person other than the writer who is submitting the photograph or a member of the writer's family. If a personality sketch, character study, or article about an individual or an organization uses information obtained through an interview or by personal experience, the manuscript **MUST** be accompanied by a release that is signed by the person or people named in the article or by an officer of the organization. Rights and release forms are usually enclosed in our reply to you after you have accepted an assignment offer. You may make photocopies or request more forms if you need them. For information gathered from published sources, simply cite the sources within the manuscript; no release is required.

PAYMENT

Payment is processed within sixty days after an assignment has been reviewed and accepted for publication. We do not make individual exceptions to this policy. If after ninety days your payment has not been received, please contact us, and we will look into the matter for you.

SUBMITTING PHOTOGRAPHS

Photographs accompanying a story for a take-home paper or an article for the GOSPEL HERALD AND THE SUNDAY SCHOOL TIMES can be accepted if they are commercially printed glossy photographs. We prefer digital files copied onto CDs or received as e-mail attachments sent to ckrist@uniongospelpress.com. The photos submitted must be full size, not thumbnail or reduced-resolution versions for storage in computer indexes.

Be sure to include relevant information with the photo; state the title, quarter, year of the publication, and the feature and part number, as well as the title of the story or article, and your name. You may type a caption on separate paper that has the same information, or you may supply the caption along with the photo in digital medium. Do not write on the back of paper photographs, since this often damages them.

We cannot print photographs that are copyrighted, have a portrait studio name on them, or have a label forbidding their publication. If you submit several photos, we will select those most suitable; unpurchased glossy photos will be returned. We reserve the right to alter photographs as needed by cropping, removing jewelry, or altering other objectionable elements.

MANUSCRIPT PREPARATION

FORMATTING MANUSCRIPTS

We prefer that you use our preformatted template; if you need a copy, please ask for one. Instructions for formatting and submitting assignment materials can be found in the “Information for Assignment Writers” sheet, which we send with assignment offers. Save each lesson or other composition—including all its components—as a separate document, preferably a Word document. Abbreviate file names, and always include the lesson or part number. If you are not able to use our template or save in Word format, we can suggest alternatives.

SUBMITTING MANUSCRIPTS

Keep copies of everything you send to us. We prefer that you submit assignment materials as attachments to one or more e-mails addressed to editorial@uniongospelpress.com. Files that are compressed, archived, or zipped work well. Materials that are copied onto a CD or printed on paper may be mailed.

Visual-aid sketches, puzzles, or children’s activities may be hand-drawn and scanned. They can also be produced in Word, a drawing program, puzzle-making program, or other digital media. Paste digital items into the document. Printed pages with drawings may be mailed. Payment will not be processed until all materials are received. If you are unable to follow these instructions, contact us immediately.

REFERENCING (Extrabiblical)

All manuscript material that is taken from other sources in print **MUST** be referenced—even if you wrote that material. Direct quotes must be put inside quotation marks and referenced. Paraphrases also should include credit for the source material. “Whether an author paraphrases or quotes his source directly, he should give credit to words and ideas taken from another. . . . Commonly known facts, available in numerous sources, should not be documented, or quoted” (*The Chicago Manual of Style*, University of Chicago Press).

A reference for quoted material should be in parentheses immediately following the quotation. It must include the author, the title of the work, the publisher, and the page number. (Add the Web site address if you found the material posted online.) The full listing is given the first time a source is cited in a lesson or article. In all subsequent citations in the same lesson or article, list the author (or the title if the author is unknown).

Information that is gleaned from online sources must be referenced just as printed material is. Be sure that you use reputable sources. We recommend that you confine your research to solid, scholarly sites and avoid personal blogs and fringe organizations.

If the source is a Web site, it should be cited in a manner similar to the following example: (www.merriam-webster.com).

When a question arises concerning spelling, capitalization of secular terms, punctuation, or grammar, Union Gospel Press uses the latest editions of *Merriam-Webster’s Collegiate Dictionary* (Merriam-Webster) and

The Chicago Manual of Style (University of Chicago Press). We also refer to *Words into Type* (Skillin and Gay, Prentice-Hall), *American Usage and Style* (Copperud, Van Nostrand Reinhold), and *The Careful Writer* (Bernstein, Simon & Schuster).

BIBLIOGRAPHY

Each assignment is to be accompanied by a detailed bibliography of the printed material used in preparing the assignment. Sources of direct and indirect quotations that already are cited within the body of your material need not be listed. If you have used no other sources, list "None."

Books are to be listed thus:

Brown, John. *Copyright: A Survey*. Chicago: Midway Press, 1969.

Magazines, newspapers, or journals are to be listed thus:

Lake, A. Kirsopp. "The Origin of the Roman House." *American Journal of Archaeology* 41, no. 4 (1937): 598-601.

Yancey, Philip. "Praying with the KGB." *Christianity Today*, January 13, 1992.

To cite a book or magazine consulted online, include the URL (Web site address) as the last part of the citation thus:

Hurowitz, Victor. "Solomon's Temple in Context." *Biblical Archaeology Review* 37 (March-April 2011): www.bib-arch.org.

Do not add a hyphen to a Web address that breaks at the end of a line.

STYLE

BASICS

First of all, give your assignment prayerful concern. You will be handling the truths of God's Word. Keep in mind the needs of readers for salvation and edification. Write to please the Lord.

As you begin to construct a lesson or a story, be thorough in your research and planning. Your foundational research and planning should be organized into a working outline. This is important both for assignments that require a visible outline and for those that do not. You will find that a good, logically consistent working outline will give structure and coherence to your writing.

HINTS

Avoid wordiness. Aim for clarity and conciseness, using basic, simple words that convey your meaning precisely.

Use a variety of sentence constructions to prevent monotony. Paragraphs should be kept to fifteen lines or less. Each paragraph should present a single, predominating idea and should exhibit logical development.

Our policy is to avoid the use of slang words or phrases; so in preparing your manuscript, consider using a level of formal, standard English that is suitable and natural for the age level of your readers. We desire to keep our publications free from trendiness and substandard language. Please check *Merriam-Webster's Collegiate Dictionary* regarding which words are considered slang or substandard. Dialogue should use correct conversational grammar, although it obviously will not adhere as strictly to the rules of formal, written English as does exposition.

NUMERALS

The basic rule with numbers is to spell out whole numbers from zero to one hundred and those numbers followed by "hundred," "thousand," or "hundred thousand." **Examples:** Jesus chose twelve men to be His apostles; God reduced Gideon's army from thirty-two thousand men to three hundred select warriors; There were 480 years between the Exodus and the construction of Solomon's temple; The city had a population of about three hundred thousand.

EXCEPTIONS

Numbers in the same category should be treated alike. Use figures even for short numbers if they are used in close proximity with longer numbers for the same type of object: **Example:** The 480 years from the Exodus to the temple were followed by 36 more years of national unity.

Never start a sentence with a figure: **Examples of acceptable ways:** Twenty-three men returned, although 125 were sent out; First John 5:2 (instead of I John 5:2) reminds us that love and obedience are inseparable. If the sentence is reworded, you should use the number. **Example:** We are reminded in I John 5:2 that love and obedience are inseparable.

Use figures for page, lesson, and chapter numbers. **Examples:** In lesson 2 we will study Nehemiah's prayer life; Three answers to prayer are seen in chapter 4.

Use figures for year numbers. **Examples:** Jerusalem was destroyed in A.D. 70; World War II ended in 1945.

The time of day is given in words unless A.M. or P.M. is used. **Examples:** They met at five o'clock, and breakfast will be at quarter to six; We will start at 8:00 A.M.; The meeting was at 5:00 P.M.; The morning train arrived at 7:25 (A.M. is not needed in this sentence since "morning" is used).

SPECIAL NOTES

A direct question within another sentence should always begin with a capital letter. **Example:** He asked himself, Where am I headed?

When a word is used as a word, put it in quotation marks, not italics. **Example:** The word "brother" can mean different things in Scripture.

Use an ellipsis (three periods), not a dash, to indicate faltering speech. Use a dash (two hyphens) to indicate a sudden break in thought or sentence structure or to set off an explanatory word or phrase.

When citing scholarly degrees, titles of respect, military titles, and other designations, we use the following style. **Examples:** B.A. (Bachelor of Arts), D.Min. (Doctor of Ministry), Litt.D. (Doctor of Letters), R.N. (Registered Nurse), Sfc. (Sergeant, First Class), Capt. (Captain).

GUIDELINES FOR SCRIPTURE

ABBREVIATIONS

Old Testament

| | |
|------------------------|--------------|
| Genesis | Gen. |
| Exodus | Exod. |
| Leviticus..... | Lev. |
| Numbers | Num. |
| Deuteronomy | Deut. |
| Joshua | Josh. |
| Judges..... | Judg. |
| Ruth | Ruth |
| I, II Samuel | I, II Sam. |
| I, II Kings | I, II Kings |
| I, II Chronicles | I, II Chron. |
| Ezra | Ezra |
| Nehemiah | Neh. |
| Esther | Esther |
| Job | Job |
| Psalms | Ps. (Pss.) |
| Proverbs | Prov. |
| Ecclesiastes..... | Eccles. |
| Song of Solomon | Song of Sol. |
| Isaiah | Isa. |
| Jeremiah..... | Jer. |
| Lamentations | Lam. |
| Ezekiel | Ezek. |
| Daniel | Dan. |

| | |
|-----------------|-------|
| Hosea | Hos. |
| Joel | Joel |
| Amos | Amos |
| Obadiah | Obad. |
| Jonah | Jonah |
| Micah | Mic. |
| Nahum | Nah. |
| Habakkuk | Hab. |
| Zephaniah | Zeph. |
| Haggai | Hag. |
| Zechariah | Zech. |
| Malachi | Mal. |

New Testament

| | |
|---------------------------|-----------------|
| Matthew | Matt. |
| Mark | Mark |
| Luke | Luke |
| John | John |
| Acts | Acts |
| Romans | Rom. |
| I, II Corinthians | I, II Cor. |
| Galatians | Gal. |
| Ephesians | Eph. |
| Philippians..... | Phil. |
| Colossians | Col. |
| I, II Thessalonians | I, II Thess. |
| I, II Timothy..... | I, II Tim. |
| Titus | Titus |
| Philemon | Philemon |
| Hebrews | Heb. |
| James..... | Jas. |
| I, II Peter | I, II Pet. |
| I, II, III John | I, II, III John |
| Jude | Jude |
| Revelation | Rev. |

QUOTATIONS AND REFERENCES

In quoting Scripture, Union Gospel Press uses only the King James Version of the Bible. Our writers are requested to do likewise. We do not use or permit any quotations from any other version of the Bible. Please refrain from including any mention of versions other than the KJV.

A direct quotation from the Bible should look like this: “Ye shall not steal, neither deal falsely, neither lie one to another” (Lev. 19:11).

All quoted verses are to have full references given (book, chapter, verse), except in the following cases: (1) in one paragraph it is not necessary to give references for each part of a verse discussed if that verse has been referenced earlier in the paragraph and if no other verses have been quoted in between; (2) when the golden text or parts of it are under discussion

within a feature devoted to the golden text, references are not needed; and (3) when the subheading for a section contains a reference of the verses to be discussed, those verses need not be referenced if the subheading is run into the paragraph in which the verses appear and no other verses have been quoted in between.

When a different verse and/or chapter are quoted from a passage already referenced in the same paragraph, only the additional information needs to be supplied in the reference. **Example:** In Proverbs we are told, “Trust in the Lord with all thine heart” (3:5). Later we are encouraged, “Honour the Lord with thy substance” (vs. 10). In a later chapter we find the admonition to “take fast hold of instruction” (4:13).

STYLE FOR REFERENCES

The chapter and verse numbers are separated by a colon. **Example:** (John 1:14).

A hyphen is used between consecutive verses. **Example:** (John 3:5-6).

A comma is used between verses that are not consecutive. **Example:** (John 3:3, 7).

A comma is used between verses that are separated by an ellipsis within the quote. **Example:** “We give thanks to God and the Father of our Lord Jesus Christ, . . . whereof ye heard before in the word of the truth of the gospel” (Col. 1:3, 5).

An em dash (two hyphens) is used between consecutive chapters. **Examples:** (Matt. 5—6); (Luke 8:56—9:2).

In running text, indicate consecutive chapters with the words “and” or “through.” **Examples:** We find these exhortations in Matthew 5 and 6; We see this in Luke 8:56 through 9:2.

A semicolon is used between books and between chapters in parenthetical references. **Examples:** (John 4:3; Acts 5:1); (John 3:27; 5:24).

Commas are used between books and chapters outside of parenthetical references. **Examples:** We see this in John 3:16, Mark 7:1, and Luke 2:4; We find this in John 3:16, 5:24, and 7:12.

When part of a Scripture verse is dealt with in a **heading** or a **subheading**, it is permissible to add an italicized letter (or underline the letter in the manuscript) to the Scripture reference. **Examples:** (Jas. 1:4*a*) or (Jas. 1:4*b*). This is to be used in headings and subheadings only, not in the body of the lesson material.

When a reference is to an entire chapter, it is permissible to give just the chapter number. **Examples:** Read the account of the conquest of Jericho in Joshua 6; We come next to the conquest of Jericho (Josh. 6).

Punctuation is normally placed after the parentheses containing the reference. **Examples:** He told them to “watch unto prayer” (I Pet. 4:7), knowing the trials they were facing; Knowing their trials, he exhorted them to “watch unto prayer” (I Pet. 4:7).

If a sentence is a question, place the question mark after the reference unless the question mark is part of the quotation. **Examples:** What does it mean to “follow . . . holiness” (Heb. 12:14)? Some Pharisees asked John, “Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?” (John 1:25).

When a Scripture quotation is interrupted briefly, the reference should go after the full quotation. **Examples:** “In the world ye shall have tribulation,” Jesus told them, “but be of good cheer; I have overcome the world” (John 16:33); The qualities we are exhorted to add to our faith include “virtue,” “knowledge,” “temperance,” “patience,” and “charity” (II Pet. 1:5-7).

When a word or phrase is quoted within a sentence, the reference is to go at the end of the quoted portion of the verse. **Example:** Believers are to “mortify” (Col. 3:5) their fleshly impulses.

ABBREVIATIONS

Bible references that are within parentheses are abbreviated in all teacher publications from beginner through adult and in student publications and the take-home papers from intermediate through adult. **Examples:** “verse” is referenced (vs. 6); “verses” are referenced (vss. 6-7); “chapter” is referenced (chap. 6); “chapters” are referenced (chaps. 6–7).

Bible references within parentheses in all student publications from junior age and below, including YOUTH HOME ACTIVITY, are not abbreviated. **Examples:** (Leviticus 19:11); In the book of Leviticus, the law regarding leprosy is clearly stated (chapter 14); During the cleansing ceremony, oil is to be put on “the tip of the right ear” (verse 17).

When one psalm is referenced, use the singular; when two or more psalms are referenced, use the plural. **Examples:** In Psalm 22:1 we read . . . ; In Psalms 22, 23, and 25, we are exhorted to . . . ; We read about the glory of God in Psalm 46; We read about the glory of God in Psalms 46 and 111.

USE OF “cf.”

This is somewhat subjective. The abbreviation “cf.” (always lowercase) means compare. It is used in all our publications from intermediate through adult. The word “see” is used in our class publications for junior age and below.

A reference that directly supports what has been stated does not need “cf.” or “see.” Such a statement may or may not have quotes. When a verse is cited in an indirect way, it is correct to say “cf.” This would apply, for example, in the matter of a cross-reference or a parallel reference. If the reference includes more than the statement that is given, use “cf.” or “see.”

Examples: Saul consented to Stephen’s death (Acts 8:1); Devout Christians “made great lamentation” (Acts 8:2); Stephen’s preaching encountered opposition (cf. Acts 6:9). In publications for junior age and below, “see” is to be used: Stephen’s preaching caused people to turn against him (see Acts 6:9).

TWO OR MORE REFERENCES

In a double reference (from two or more books), full reference should be given to each. **Examples:** (Lev. 19:11; Rom. 6:23)—not (vs. 11; Rom. 6:23); Stealing, cheating, and lying are sins, and as such they merit death (cf. Lev. 19:11; Rom. 6:23); One is not without hope, however, for “where sin abounded, grace did much more abound” (Rom. 5:20).

The book name does not need to be repeated when used consecutively within a parenthesis: **Example:** (Exod. 3:14; cf. vs. 12; Num. 14:18).

In citing references from several books of the Bible, they are to be listed in the order they appear in the English Bible. Occasionally, they may be listed in a different order when it is necessary to place the directly applicable reference first or when it is necessary to emphasize a particular sequence.

BRACKETS AND PARENTHESES

Brackets are used in a biblical quotation to indicate that an original word has been changed or that an extra word has been inserted for grammatical reasons such as consistency of person, tense, and so forth. Such changes should not be made frequently. A quotation should be handled in such a way that the insertion or substitution will not be necessary.

Sometimes the sentence structure is such that a change is necessary. **Example:** The insertion of “he” enables the following to stand as a sentence: “Because he continueth ever, [he] hath an unchangeable priesthood” (Heb. 7:24).

Brackets are also used within parentheses. **Examples:** (We should remember that we must “walk by faith, not by sight” [II Cor. 5:7].); (“unclean-ness” [Eph. 4:19]).

Brackets are also used in a biblical quotation when a word or words are added for explanation, emphasis, and so forth. **Examples:** “Let them make me a sanctuary; that I [Jehovah] may dwell among them” (Exod. 25:8); “Ye have an unction [anointing] from the Holy One” (I John 2:20).

ELLIPSES

Whenever a word or words within a quoted portion of Scripture are omitted, ellipses (. . .) must be used. They are not to be used at the beginning or the end of a quotation, however. A space is always typed between each dot. In the King James Version, the punctuation that follows the word immediately preceding the ellipsis, as well as the capitalization immediately following the ellipsis, is usually included in the quotation. **Examples:** “For the hope which is laid up for you in heaven, . . . the hope of glory” (Col. 1:5, 27); “Why dost thou judge thy brother? . . . for we shall all stand before the judgment seat of Christ” (Rom. 14:10); “I am the Lord thy God, . . . Thou shalt have no other gods before me” (Exod. 20:2-3). But, “The star . . . went before them” (Matt. 2:9).

PARAPHRASING

The writer of a teacher and/or class publication of junior age and below has the option of using either a direct Bible quotation or a personal paraphrase of Scripture. No paraphrasing is permitted in any publication for intermediates and above.

A paraphrase is put in quotation marks just as a direct quotation is, but the reference is omitted if the verse on which the paraphrase is based is obvious to the reader because it is part of the lesson or material being studied. If the verse being paraphrased is not part of the lesson or is not obvious to the reader, the writer must include the Bible reference, adding “cf.” in teacher publications and “see” in student publications.

Writers are cautioned that such paraphrases should be only occasional and brief. Please do not paraphrase the entire lesson explanation. Writers should study the lesson text in such a thorough manner that an explanation of the text will make up the bulk of their manuscript so that they will not have to rely on paraphrasing the lesson text to fulfill the line requirements.

SPELLING

Our policy is to spell personal names and some geographical names as they appear in direct Scripture quotations, regardless of the dictionary spelling. **Examples:** Abednego; Ahasuerus (Xerxes); Bath-sheba; Elisabeth; Thaddaeus; Zacchaeus; and Zacharias (father of John the Baptist).

For other words we use the biblical spelling when they are used in direct Scripture quotations and the dictionary spelling when they are not used in a direct quotation. **Examples:** “publick” (Matt. 1:19) and “public”; “sycamore” (Luke 19:4) and “sycamore”; “honour” (I Cor. 12:23) and “honor”; and “neighbour” (Rom. 13:9) and “neighbor.”

When a name has more than one spelling in the King James Version of the Bible, the more commonly accepted spelling is used except in direct quotations. **Examples:** Jesus said, “A greater than Jonas is here” (Luke 11:32); Jesus said that One greater than Jonah was present; Jesus said, “As it was in the days of Noe [Noah]” (Luke 17:26); Jesus spoke of the days of Noah.

The more familiar spelling should be inserted in parentheses in a direct quotation if readers may doubt who is being referred to.

CAPITALIZATION

Capitalize all words in quotations as they are found in the King James Version of the Bible. Do not capitalize other words, except when such a word begins a quoted sentence. **Example:** Thank the Lord, who “overthrew Pharaoh and his host in the Red sea: for his mercy endureth for ever” (Ps. 136:15).

The King James Version is quoted in Union Gospel Press publications exactly as printed in wording, spelling, and punctuation.

PRINCIPLES FOR CAPITALIZING TERMS FOR DEITY

Our general practice is to capitalize terms relating to Deity. Below is a representative list of categories of many of these titles. Please familiarize yourself with the various categories so that you can get a sense of our approach to this particular area of capitalization. Take special note of the section called “Terms for Deity Often Capitalized Depending on Context.” These terms, among others, may sometimes be capitalized as titles for Deity, while at other times they are lowercased when used in a general way. For instance, the same term may emphasize Christ’s humanity one time and His deity the next. **Example:** “God was born as a human child; all heaven rejoiced at the Child’s birth.” The context determines when the term is capitalized. Compare also “Jesus is our Friend” to “Jesus is our best friend.” Capping “friend” in the second instance would wrongly indicate that there is a group of deified “Friends” of which Jesus is the best.

Another case where discernment is needed is when terms are applied to Christ from unbelievers’ perspective or the principal characters are unaware of Christ’s deity. **Examples:** “Jesus was treated like a common criminal”; “The Jewish leaders identified Jesus as the man who had troubled the people.” Capitalizing “criminal” and “man” in these circumstances could greatly confuse readers.

| Popularly Recognized Titles for Deity | |
|--|-----------------------------|
| Almighty God | Living Water |
| Bread of Life | Lord of Hosts |
| Christ Child | Man of Sorrows |
| God Almighty | Master Teacher |
| Good Shepherd | Prince of Peace |
| Great High Priest | Rock of Ages |
| Great Physician | Son of David, Root of David |
| Heavenly Father | Son of God, Son of Man |
| Lamb, Lamb of God | Water of Life |
| Light of the World | Word of Life |
| Living God | Word, Word of God |
| Both Principal Words Capitalized | |
| God-Man | |
| King-Priest | |
| Kinsman-Redeemer | |
| Modifying Adjective with Capitalized Term for Deity | |
| Chief Shepherd, Great Shepherd | |
| First Cause | |
| First Person (of the Trinity, etc.), Holy Trinity | |
| Most High God, the Most High | |
| Only Begotten | |
| Second/Last Adam, Second Man | |
| Supreme Being, Supreme Ruler | |

| Modifying Adjective with “One” Capitalized for Deity | |
|--|-----------------------|
| Almighty One Anointed One Eternal One Holy One Promised One Righteous One Sinless One | |
| Words Capitalized When Used as a Designation for Deity | |
| <i>Abstract Concepts</i> | <i>Personhood</i> |
| Atonement | Agent |
| Door | Author of Faith/Life |
| Head | Bridegroom |
| Name | Emmanuel/Immanuel |
| Resurrection | Eternal God |
| Rock | Prince of Life |
| Sacrifice | Saviour |
| Seed | Shepherd |
| Tabernacle | Son of Life |
| Tree of Life | Son of Righteousness |
| Vine, the True Vine | |
| (Many mundane abstract terms, however, should not be capitalized, such as “example,” “pattern,” or “source.”) | |
| Terms for Deity Often Capitalized Depending on Context | |
| Angel of the Lord/angel of the Lord | Man/man |
| Being/being | One/one |
| Child/child | Person/person |
| Cornerstone/cornerstone | Presence/presence |
| Deity/deity | Prophet/prophet |
| Heaven/heaven | Providence/providence |
| King/king | Someone/someone |
| Special Cases | |
| Godhead King of kings Lord of lords Member/Person of the Trinity Person of Christ Trinity, Triune God, three Persons of the Trinity | |

EXAMPLES OF CAPITALIZATION AND SPELLING PREFERENCES

When it comes to capitalizing and spelling biblical and Christian terms, our style sometimes differs from the dictionary or *The Chicago Manual of Style*. The following examples are intended to give guidance in these areas. Although lengthy, this is in no way an exhaustive list but is intended to provide a consistent pattern to follow (cf. pages 20-21).

NAMES, TITLES, AND TERMS FOR DEITY

Agent

Ancient of Days

Angel of the Lord (when it is referring to the preincarnate Christ or is interpreted to be the Lord Himself; otherwise, “angel” is lowercased)

Anointed One

Atonement (“Jesus is our Atonement”; *but* “Jesus has provided our atonement”)

Author of Faith, Author of Life

Baby (when emphasizing Jesus’ deity)

Being, the Supreme Being; *but* God’s being (descriptive)

Bread of Life

Bridegroom

Child (when emphasizing Jesus’ deity): the Christ Child, “the wise men found the Child in Bethlehem”

child (when emphasizing Jesus’ humanity): “Mary laid her child to rest,” “Jesus was a child who grew in wisdom”

Cornerstone (“The church is built on the one Cornerstone”—a title)

cornerstone (“Jesus is the cornerstone of the church”—an attribute describing His role or function)

Deity (name for God); *but* deity of Christ

Deliverer

Door (“Christ is the Door”)

Emmanuel (variant spelling used when discussing Matthew 1)

firstfruits (“Jesus is the firstfruits of the resurrection”)

God incarnate

Godhead

God-Man

Good Shepherd, Great Shepherd, Chief Shepherd

Great High Priest, Great Physician

Guide

Head

Healer

Heaven (synonym for God—“Heaven ordained it”)

Holy One, the Holy One of Israel
Holy Trinity
human being (“Jesus was a human being in all respects”)
Immanuel (use Emmanuel when discussing Matthew 1)
King (*but* “Jesus was not that kind of king”)
King of kings
Kinsman-Redeemer
Lamb, Lamb of God
Last Adam, Second Adam, Second Man
Living Water, Living God
Logos
Lord, Lord of Hosts
Lord of lords
Man, Man of Sorrows (“We worship the Man Christ Jesus”)
man (“Jesus was a man like us,” “The woman identified Jesus as the man who had healed her”—emphasizing humanity)
Member of the Trinity
Messiah, the messiahship of Christ, messianic
Most High God, God Most High, the Most High
Name (when it stands for God; *but* the name of God)
One (“Christ is the Sinless One,” “All will bow before the One who saves”)
one (simple predicate—“God is the only one who knows all,” “Jesus is the one who heals us”)
Only Begotten
Person, the Person of Christ (*but* “Jesus was the right person for the lepers to seek”)
Presence (the divine Presence; *but* the presence of God)
Prince of Life, Prince of Peace
Promised One
Prophet (“Christ was the Prophet foretold by Moses”; *but* “Jesus was not honored as a prophet in His hometown”)
Providence; *but* God’s providence
Redeemer
Resurrection (“Jesus is the Resurrection and the Life”; *but* “the resurrection of Jesus”)
Revealer (“Christ is the Revealer of truth”; *but* “Jesus was the revealer of many of their hypocrisies”—focusing more on what He did rather than serving as a divine title)
Righteous One, Sinless One
Rock, Rock of Ages
Root of David
Sacrifice (Christ, the Sacrifice for sin; *but* “Jesus’ death was the sacrifice for sin”)

Saviour
Seed (Christ, the Seed of the woman)
Shepherd, Good Shepherd, Great Shepherd
Someone (when intending to tip off ahead of time that God is meant)
someone (when intending to keep the divine identity hidden for a time)
Substitute (Jesus is our Substitute; a Substitute for sinners)
Suffering Servant
Tabernacle (Christ, our Tabernacle)
Tree of Life (Jesus)
Trinity, the Holy Trinity, Triune God, First Person, Second Person, three
Persons of the Trinity; trinitarian
Vine, the True Vine
Water of Life, Living Water
Word, the Word of God, the Word of Life

GEOGRAPHICAL NAMES

Following are some of the geographical names that we spell differently from Merriam-Webster's dictionary (or that do not appear there).

Achaia
Aijalon
Aram-Naharaim
Areopagus (Mars' hill)
Ashkelon
Beer-Lahai-Roi
Beersheba
Beth-el
Beth-shan
Beth-shemesh
city of peace (Jerusalem)
Colosse
Court of the Gentiles, Court of Women (in the Jerusalem temple)
En-gedi
Ezion-geber
Galilee, Galilean
Garden of Eden
Garden of Gethsemane
gates of Jerusalem and the temple: Dung Gate, Sheep Gate, Valley Gate,
Water Gate, Gate Beautiful
Gihon Spring
hades
heaven
hell
Holy Land

Idumea, Idumean
island (isle) of Patmos
Iturea
Jacob's well (biblical site), Jacob's Well (modern tourist site)
Jaffa (modern city), Joppa (biblical city)
Judea, Judean
Kadesh, Kadesh
Kirjath-arba
Kirjath-jearim
Mars' hill (Areopagus)
Mount of Olives, Mount of Transfiguration, Mount Sinai, etc.
Mizpah, Mizpeh (depending on the biblical text being studied)
Nabatea
Nazarite
New Jerusalem (eschatological)
Padan-Aram
Peloponnesus
Perea
Pool of Siloam, Pool of Bethesda
Promised Land, Land of Promise
Rameses
Ramoath-gilead
road to Damascus, Damascus road
Samothracia
Sheol
Susa or Shushan
Tel-abib (Babylonian Exile city)
Tel Aviv (modern Israeli city)
Temple Mount
Thessalonica
Tower of Babel
Tyropoeon Valley
Wailing Wall
Zarephath
Zeboim

PERSONAL NAMES AND TITLES

angel, the Angel Gabriel
apostle, the Apostle Paul, Paul the apostle, the apostles, apostleship
Bath-sheba
bondservant, bondsman
disciple, disciples, the disciple Peter (not a title, simply descriptive)
early church fathers

the Eleven (*but* the eleven disciples)
evangelist, the Evangelist John
good Samaritan
heathen (collective plural: the heathen are lost); heathens (individual plural:
they are acting like heathens)
King David, David the king
legal father, earthly father, guardian (terms for Mary's husband, Joseph)
Magi, the wise men
Pastor Jones, the pastor, Pastor (title used in direct address)
patriarchs
people of Israel, the children of Israel
Pharaoh, the pharaoh, Pharaoh Necho, Pharaoh Ramses, Pharaoh Amen-
hotep II
pharisaic (meaning "hypocritical," "self-righteous")
Pharisee, the Pharisees, Pharisaic (relating to the Pharisees)
prodigal son
prophet, the Prophet Isaiah, Isaiah the prophet
psalmist, the Psalmist David
Satan, satanic, the devil
soul-winner
synoptists (writers of the Synoptic Gospels)
Tiglath-Pileser
the Twelve, the twelve apostles/disciples

BIBLE BOOKS AND RELATED TERMS

Beatitudes
Bible storybook
Book of books, the Book, the Good Book
book ("He picked up the book from the table," referring to an individual
printed Bible), book of the Bible, a New Testament book, the book of
Acts, the book of the Law, the book of life
epistle, the epistle to the Galatians, *but* the Epistles (Bible section)
Gospels, the Synoptic Gospels, the Gospel of Luke
gospel (message of salvation); gospel of grace, gospel tracts
guidebook (Bible)
Holy Scripture, Holy Word, Holy Writ
King James Version, Authorized Version
law (general use), God's law, Old Testament law, the law of righteousness,
the law of love, law and grace
Law (Pentateuch, Torah), the Mosaic Law; the Law (section of the Bible),
Law of Moses
Pastoral Epistles, Prison Epistles (sections of the Bible)
Prophets, the Major Prophets, the Minor Prophets (parts of the Bible)
prophets (men)

Psalms (book of the Bible), Psalm 23, a psalm (any biblical song, from the book of Psalms or otherwise), a theme found in the Psalms (when the book is in view), the twenty-third Psalm

Scripture, scriptural; the Holy Scriptures

Sermon on the Mount

Ten Commandments, the Decalogue, the first commandment

Testaments, the two Testaments (divisions of the Bible)

text, textbook (the Bible)

Torah

Word, the Word of God, God's Word (Bible)

word (promise or message—"God gave His word to Jacob"), the words of Christ

THEOLOGICAL CONCEPTS / HISTORICAL EVENTS

Abrahamic covenant, Adamic covenant, Davidic covenant

Advent, the Advent season; *but* Jesus' advent, second advent

age of grace

antichrist (*but* anti-Christian)

ark of the covenant, ark of the testimony

Babylonian Captivity, the Captivity in Babylon, the Captivity, the great Captivity; *but* taken into captivity in Babylon

body of Christ (church)

born-again person, a person who is born again

bride of Christ, the bride (church)

Calvary, the cross of Calvary

Christian (noun and adjective)

Christlike, Christlikeness

Christmas, Christmas Day

church, going to church, attending a Methodist church, the First Methodist Church, Lutheran Church of America, the church in Philippi, the early church, the church age, God's house

communion, holy communion

Council of Seventy, the council

the Council of Nicea, the Jerusalem Council

Creation, the Creation (the total event, Genesis 1—2: "This goes back to the Creation," "God's activity in Creation"); *but* creation (in general, the created world)

creationism

Cross (capitalize only when used as a theological term symbolizing Christ's work of redemption: "Our sins were dealt with at the Cross"); *but* "the cross of Calvary," "the cross of Christ," "Jesus was nailed to the cross"

Day of Atonement, Day of Pentecost

Day of the Lord

Deluge (Genesis), the Flood, the Genesis Flood, the Noahic Flood, Great Flood
Diaspora, the Dispersion (after the Babylonian Captivity)
early church fathers
end times (noun); end-time (adjective)
Exile (the), the Babylonian Exile, the Exile in Babylon; *but* “they lived in exile in Babylon”
Exodus (the event), the Exodus from Egypt
Fall (in Eden), the Fall of man, “ever since Adam’s Fall”
feasts; the Feast of Passover, the Passover Feast, the Feast of Pentecost, the Feast of Tabernacles, the Feast of Weeks
Gentile (noun or adjective)
Gnostic, Gnosticism
Golden Rule
golden text (part of Sunday school lessons)
Great Commission
Great Tribulation, the tribulation
Great White Throne judgment
Holy of Holies, most holy place
Holy Week
home, glory (heaven)
incarnation
Jubilee Year, Year of Jubilee
Judgment Day, Day of Judgment (specifically of the final judgment); a day of judgment (used more generally)
kingdom, kingdom of God, the messianic kingdom
Last Supper, the Lord’s Supper, the Lord’s Table
Leviathan (Job 41:1)
Levitical
Lord’s Day, God’s Day, His day (Sunday)
Lord’s Prayer
Magnificat
millennial, the millennium
new covenant, old covenant, the Davidic covenant, etc.
non-Christian (noun and adjective)
Olivet Discourse
Oral Law (Mishnah)
Orthodox, Conservative, Reform Jews/Judaism (branches of contemporary Judaism); *but* “Saul was an orthodox Jew”
paradise (heaven); Paradise (Eden)
passion, Jesus’ passion; *but* Passion Week
Pentecost
rapture, the rapture of the saints

revelation (Jesus' second coming in glory)
Sabbath, the Sabbath, a festival Sabbath, a special Sabbath day; the Sabbath Day (concept—the day set aside to God)
Sabbath Year, Sabbatical Year (Old Testament)
second coming of Christ, His coming; *but* the Second Coming
Servant Song
Shekinah-glory, Shekinah-glory of God
the transfiguration, Jesus' transfiguration
Upper Room Discourse

MISCELLANY

beginners, beginner department (ages 4 and 5)
Bible school, Bible college
church-planting
Daily Vacation Bible School, Vacation Bible School, VBS
demon, demonic, demoniac, demoniacal
dry-erase board, whiteboard
flannel board, flannelgraph
juniors, junior department (ages 9-11)
9/11 (for 9/11/2001)
Presidents' Day
primaries, primary department (ages 6-8)
social gospel

CHECKLIST FOR WRITERS

Exposition Writers:

1. Does my lesson follow the lesson text that is underlined on the lesson schedule? Have I expounded all the verses in the printed text consecutively and completely? Have I failed to comment on any verses of the lesson text?
2. Does my outline include only the verses of the lesson text?
3. Does my outline contain a balance of interpretation and application? (The interpretation is the meaning of Scripture. The application is the relevance of the Scripture to the reader.)

All writers:

1. Does my copy exalt the Lord, His character, His deeds, His standards, His Word? Is it fair and well organized?
2. Have I checked to see whether my completed material is the correct length according to what was assigned?
3. Do I realize the importance of doing assignments promptly and sending them to Union Gospel Press without delay?
4. Are my expositions true to the Bible in all respects? For example, have I avoided the trap of biblical fiction (weaving fiction into a biblical narrative)?
5. Have I carefully examined the job description that was sent to me? Is my material formatted according to the instructions that were sent to me?
6. Do I have the correct number of lines? Is my copy clean? Are all the words spelled correctly? Have I failed to correct any typing or inputting errors? Are historical facts carefully verified? Is the material punctuated to the best of my ability?
7. Have I double-checked all direct quotations from the Bible and all Scripture references?
8. Have I included the bibliography? Have I noted page numbers for citations from outside sources?

PROOFREADERS' SYMBOLS

| | | | |
|----------------------|------------------------------|-----------------|---|
| ⓓ | Delete | <u>em</u> / | Insert em dash |
| ⓓ̄ | Delete and close up | <u>en</u> / | Insert en dash |
| Ⓞ | Reverse (type upside down) | ⋈ | Insert semicolon |
| Ⓒ | Close up | ⓪ | Insert colon |
| # | Insert space | ⓪ | Insert period |
| Ⓒ/# | Close up and insert space | ?/ | Insert interrogation point |
| ¶ | Paragraph | Ⓚ | Query to author—in margin |
| ▣ | Indent 1 em | ⸀ | Use ligature |
| Ⓒ | Center on measure | Ⓢ | Spell out |
| Ⓒ | Move to left | tr | Transpose (mndy) |
| Ⓙ | Move to right | wf | Wrong font |
| Ⓙ | Lower | bf | Set in boldface type |
| Ⓜ | Raise | rom | Set in <u>roman</u> type |
| ^ | Insert marginal addition | ital | Set in <i>italic</i> type |
| ∨ | Space evenly | caps | Set in <u>CAPITALS</u> |
| x | Broken letter—used in margin | sc | Set in <u>SMALL CAPITALS</u> |
| ↓ | Push down space | <u>JEANETTE</u> | Caps and small caps |
| = | Straighten line | lc | Set in lowercase |
| | Align type | ℓ | Lowercase letter |
| ⋈ | Insert comma | stet | Let it stand; restore words crossed out |
| ∨ | Insert apostrophe | ... | Beneath words to be kept |
| ∨ | Insert quotation mark | no ¶ | Run in same paragraph |
| =/ | Insert hyphen | ld in> | Insert lead between lines |
| (/)/ (/) Parentheses | | hr # | Hair space between letters |
| [/]/ [/] Brackets | | flush | No indention; set at margin |

Large initial flush and second line indention

All good boys and girls
love to obey



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