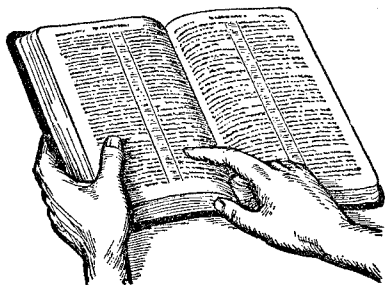


QUALIFIED
TO BE
MINISTERS



QUALIFIED TO BE MINISTERS



“Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant.”

—2 Corinthians 3:5, 6, *New World Translation*.

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QUALIFIED TO BE MINISTERS

NOT all ministers of religion qualify as ministers of Jehovah God. They may come up to the requirements of their religion yet fall short of the requirements of God. Their graduation from a theological seminary does not qualify them, any more than does the failure of others to graduate from a seminary disqualify them. Jesus qualified as Jehovah's minister and Messiah without attending the formal religious schools of his day, whereas the religiously educated scribes and Pharisees and Sadducees were disqualified by their false teachings and hypocritical actions. To them Jesus applied the words of the prophet Isaiah: "This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." Many ministers today render lip service to God, but it is all in vain, because the doctrines they teach are the commands of men rather than the truths of Jehovah. —Matt. 15:8, 9, *NW*.

When the apostle Paul's qualifications as a minister were challenged he said: "Thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place! For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? We are;

for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking."—2 Cor. 2:14-17, NW.

Just as a military victor rode in a triumphal procession followed by his loyal troops and sweet incense was burned all along the route, so the King Christ Jesus is joined in his triumphal procession by his faithful anointed ministers and through them the sweet odor of the knowledge of Christ is made perceptible everywhere. True ministers do not declare the knowledge of men, rather they spread abroad the knowledge of Jehovah and Christ and the wonderful Biblical truths concerning the promised new world of righteousness. To meek, honest, God-loving persons the knowledge diffused by true ministers of Jehovah has the smell of health and life, and these righteously disposed ones delight to breathe in the atmosphere of Kingdom truth that is to them an odor of life that leads to life. But the truth of God's Word is a stench in the nostrils of those whose smelling powers have been perverted by inhaling the doctrines and creeds of men. To them it smells like a deadly thing, and to inhale it would mean their death, they think.

And who is qualified for these things? Paul asks. That is, Who is qualified to act as a true minister and make this sweet knowledge perceptible everywhere? We are! he declares. And how so? He explains: "For we are not peddlers of the word of God as many men are." Peddlers were commercial, were in things for what they could get out of them. Paul seemed to have in mind dishonest wine merchants that adulterated or added water to the wine to make it go farther and bring in more money, for he later referred to crafty ones "adulterating the word of God." He meant false ministers that added human philosophies and traditions and pa-

ganisms to Jehovah's Word, thereby watering it down and weakening it and spoiling its fragrance and taste and power to impart joy. Many ministers today mix in with a little Bible truth a great deal of human tradition and pagan doctrine and scientific philosophy, broadening out their message so it will go farther, take in more people, appeal to a wider section of humanity, and thus attract many more persons to their religious organization to enhance its power and prestige and finances. The true minister qualified by God will not adulterate Jehovah's Word, will not peddle it, will not commercialize it, and will not bring reproach and doubts upon it. —2 Cor. 4:2, NW.

Paul did not point to some diploma from one of the theological schools of his time or to any other human authorization when his status as a minister was challenged. He referred to something far more practical than some such written recommendation, saying: "Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts. Now through the Christ we have this kind of confidence toward God. Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant." —2 Cor. 3:1-6, NW.

Jesus said that men will be known by the fruits they bear. This is true of those claiming to be ministers. Their works, their fruitage, rather than their verbal claims or printed diplomas, will identify them as either

false ministers of religion or qualified ministers of Jehovah. So when Paul's ministry was called into question he did not rely on his mere unsupported claim or on any letters or documents from other men, but he pointed to the fruitage of his ministerial work, to those persons he had preached to and on whose hearts he had caused to be inscribed the truths concerning God and Christ and the new covenant. Paul let his work speak for him, recommend him, prove him to be an active minister blessed by Jehovah. He offered in evidence live human recommendations as his letter proving his ministerial qualifications. When false religious leaders challenged Jesus' position as Messiah he did not flash on them some human authorization or diploma, but relied on the same evidence that Paul later did: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works."—John 10:37, 38, NW.

Regardless of what a person may claim, he is the servant of the one he obeys: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" The religious leaders of Jesus' time said they were serving Jehovah, but he told them that they were from the Devil, that the Devil was their father, because they did the desires of the Devil. The Devil has ministers also, and some who say they are God's prove by their works that they are actually Satan's. If they are teaching Satan's lies they are his servants, regardless of contrary claim, despite the deceptive appearance of outward godliness they may don. As Paul said concerning such ones: "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be ac-

cording to their works."—Rom. 6:16; 2 Cor. 11:14, 15, NW.

Works speak. Jesus pointed to his works and said they should be believed. Paul called notice to the fruitage of his work, and used it as evidence of his ministerial status. Jehovah's witnesses today have fruitage to point to as proof of their qualifications as ministers of Jehovah. For example, each year they place with the people scores of millions of books and magazines that aid in the understanding of the Bible, and this they do at no financial profit to themselves. They follow up these placements by calling back on interested persons, making more than 60,000,000 such calls during their service year of 1966 alone, and during that same period conducting in the homes of interested persons more than 802,000 weekly Bible studies. At expense to themselves rather than profit, they devoted more than 170,000,000 hours to this ministerial work during 1966. They delivered millions of oral sermons, either at the doors or in the homes or from a public-speaking place.

And what was the result for the year's work? What evidence is there that it was of such quality as to be effective? Was there an increase in their numbers to testify to the effectiveness of their preaching, to demonstrate their qualifications for the ministry? Nearly 59,000 new ministers who dedicated themselves to Jehovah's service were added to their ranks during 1966! Since 1920 they have distributed over 2,244,000,000 Bibles and Bible helps in more than 170 languages, and during those years the some thousands of Witnesses at the start soared in numbers, until in 1966 there were over 1,118,000! To a comparative handful, nearly a million active ministers were added in just forty-six years! Let those who question the qualifications of Jehovah's witnesses as ministers look at all these hundreds of thousands of live human recommendations! How much more practical and powerful and overwhelming is this ministerial proof

than some dead scrap of paper from a theological seminary!

But to accomplish such results one must be qualified. He must study Jehovah's Word, attend congregational meetings and be trained in the various features of ministerial service. Jehovah's witnesses see to this work, training themselves to be qualified before they try to teach others. And after they start preaching, they never stop their own training. They try to improve, to advance to maturity, to increase their own qualifications. This book is just another of the many provisions toward that end. It contains material on how to prepare and deliver sermons, how to conduct instructive congregational meetings, how to organize a congregation of ministers and direct unified activity in field missionary work, and reviews six thousand years of religious history, with special attention given to the organization of Jehovah's witnesses. This book is provided for study in the congregational theocratic ministry school conducted weekly by Jehovah's witnesses all over the earth. The school procedure is discussed in Studies 26, 62 and 76 of this book and it will be beneficial for each one in the school to read them. Those who faithfully follow through with this course of study will greatly increase their qualifications as ministers, and more fruitage in field service will be the happy result.

However, Jehovah's witnesses never lose sight of this fact: The greatest factor in qualifying them as ministers is the spirit of Jehovah God. They must study. They must train. They must work. But it is Jehovah that causes the increase or growth. "Neither is he that plants anything nor is he that waters, but God who makes it grow." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." (1 Cor. 3:7, NW; Zech. 4:6, AS) It is the active force of Jehovah's spirit upon his ministers that makes it possible for them to qualify as such. It is his spirit that causes his truth

to be written on human hearts. By the spiritual activity of Jehovah's witnesses those in spiritual need are comforted and converted and are themselves eventually qualified to be ministers to comfort and convert still other spiritually hungry ones. So the planting and the watering of the implanted Word continue, and Jehovah keeps on making it grow. Jehovah's witnesses are not sufficient or competent in themselves; their qualifications do not spring from themselves. They look, not to themselves, but to Jehovah to qualify them adequately for the ministry. Their confidence is in God and through Christ. In humbleness they pray that Jehovah will pour out upon them more and more of his spirit to qualify them more and more for the ministry, that their work will become better and the increase greater.

They take as their own the wonderful words of the apostle Paul: "Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers."

SPEECH PREPARATION

Study 1

SEARCHING OUT GOOD MATERIAL

¹ Your work as a Christian today is that of talking. In one sense the God-given medium of speech is one of the most precious assets a human has. It enables him to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15, NW) A daily offering or sacrifice requires much talking. Such kind of talking or sacrifice should be of the very best. Anything short of the best would amount to robbing God of what is justly due him. (Mal. 3:8, 11) Are you prepared, then, to offer your best sacrifice to Jehovah God? Do you know how to go about preparing your offering? If not, with all diligence and attention lend your good will toward learning how to search out good material for speaking and teaching Jehovah's fame every day.—Rom. 2:21.

² Many times daily our ministry shows us that more than a general knowledge is necessary to do as Paul told Timothy, 'to teach, to reprove, to set things straight and to discipline.' (2 Tim. 3:16, NW) To do these things right the Christian minister realizes he must be able to bring together material suitable for each occasion. Is it a three- to eight-minute door-to-door presentation he wants to give? Could it be his fifteen-minute sermon on his back-call? Does he have a one-hour talk to deliver? Or, perhaps he must bring together twenty minutes of forceful, clear counsel for a service meeting. Whatever the length, be assured that often just general information will not suffice to do the sacrifice justice. Many listeners to whom you speak will have the same general information that you have. To reach them, to motivate them to action, requires research on your part, much digging, and molding of thought. How?

³ To do effective research three points now take our attention. They are thinking, reading and assimilating. First of all, we shall concern ourselves with thinking on our subject. Please note that it is required that you think first, not read. Do not substitute reading for thinking, otherwise you may merely

have, as a result, the rehash of the thoughts of others. You have the general knowledge of the subject. So, now, think about it. Meditate on it. From your storehouse of knowledge bring to the surface the gems of wisdom already laid up there. Ask yourself questions from every point of view. Who? How? When? What? Why? Where? As thoughts begin to flow, do not trust to memory to retain them, for they may be lost. Jot them down, make notes. This cannot be over-emphasized, as it plays a large part in efficient searching. After you have exhausted your own ideas, go to others, the theocratic ministry school servant or any mature brothers, and ask them about their views on the matter. This process of thinking leads right into the next logical step, that of reading.

⁴ Your thinking has enabled you to determine more or less the course your talk is going to take. This eliminates what could result in an aimless looking through an exhaustive supply of books. After thinking, know what you want to look for; have certain kinds of material in mind. You are now ready to search by reading. Go to the library. If it is strictly a Bible subject, the theocratic ministry library should properly suffice for all your research. It has been put together for that very purpose. If other material is required it may be necessary to go to the city library, where there is a greater variety of reference books, encyclopedias and study helps. Learn to use the card indexes of a library, as these can immediately put you on the track of the book you want.

⁵ How can you get the most out of a book referred to? Look at its table of contents first. Then examine the index. Do you see a chapter heading pertinent to what you are looking for? Turn to it. Check the topic and clincher sentences of each paragraph, as they contain the key thoughts. As you skim over the pages watch for key words that line up with your objective. Become efficient in the skillful spotting and selecting of material. Do not let yourself become sidetracked or bogged down by reading something else that strikes your fancy and that has nothing to do with your subject. Avoid this danger.

⁶ As during your thinking, so while doing your reading you are constantly taking notes. It is recommended that small cards be used, or a small loose-leaf notebook. If you have limited your talk to the questions, Why? When? and Who? you might head your cards with those questions and, as material comes to light, put it under the question it answers. If

your material is longer and more involved, use one card or page for each main point so that later you will be able to reshuffle them and put them into ready, logical sequence of order. Experience will enable you to select only the best of material, rejecting minor points not vital to the central theme. If the talk requires it, you do well to keep a bibliography of all source material. At times you are called upon to prove your statement or provide the origin of your information.

⁷ Having carried on sufficient research you are now ready for the third required step, that of making the material your own. You assimilate it. You have gathered much material on small cards. Spread them out in front of you on a table, any way at first. Study them. Then proceed to arrange them in some form of order, some points being good for your introduction, others for the body and still others that will fit into your conclusion. After careful arranging you may find a card that does not seem to fit anywhere. Do not try to force it into where it will not fit. It may be best to omit that point or thought. If it adds nothing to the talk, do not use it. After putting the cards in order you are ready to proceed to begin your written outline on paper, following your card order, and adding points here and there for coherence and unity so that you will have a well-rounded-out presentation. Thus, note taking goes right into outlining, with scarcely a break.

⁸ Not to be left out of our discussion on searching out good material is the time element. Good material can be ineffective or ruined by our not considering the amount of time in which to deliver it. If you are preparing a ten-minute talk for a service meeting, why gather and write down an outline that you know will take you twenty minutes to present? Where time shows you must, do not be afraid to discard minor points or detailed arguments. Yes, the material may be good and you may have spent many hours on research, but if a program assignment gives you fifteen minutes do not take thirty minutes. If you have that much material, and only fifteen minutes to deliver it in, it will be effective only if you cut it down to the allotted time. Where the time element can be flexible, such as a three- to eight-minute door-to-door presentation, you can develop and add to or drop material, as is desired under the circumstances.

⁹ Now what about your audience? What is the purpose of your speaking to them? What do you want to get across

to them? For some audiences it is just as important to select the right material as it is to use good word-choice to be understood. The caliber of your audience should be considered even before you settle the direction that your talk will take. As Christian ministers we want our material to be easily understood, plain and down to earth. Some audiences require just that and no more. Other audiences can assimilate more technical and detailed or involved discussions, and appreciate such material. If you know that, then prepare accordingly, to fit them. If you want the audience to be motivated to action as a result of your talk, gather material that will stimulate; if you wish to convince them, have good illustrations and strong arguments; if you desire only to explain, select expository material. With all of these things taken into consideration, it still remains that you can only present a really good sacrifice of praise if you have searched out material. If you have not, then your offering will lack salt. It will be flat to the listeners and will fall short of its real purpose.

¹⁰ A word of caution about searching out material. Do not copy down word for word what someone else says and try to present it in your way. Rather, be original. In your research learn to paraphrase thoughts of others, that is, when you come across an article you want information from, read it carefully, discover the key thought, and then, in your own words, enlarge upon that idea. This gives it originality of expression. It will have your flavor of composition. It will and should be you speaking, not an imitation. Here again you can do this only if you have studied, and this suggests the importance of continual study, making the gathering of material and assimilating it a habit, not just an occasional affair.

¹¹ In order to give a sacrifice of praise that excels, store up knowledge to draw from for future use. The opportunity for blessing Jehovah's name will never be lacking now before Armageddon's battle. So give your sacrifice daily to Jehovah God. Sacrifice, yes, and give it your best.

REVIEW: 1. What questions regarding our daily sacrifice to Jehovah are asked here? 2. Explain why general information is often not sufficient for good presentations or talks. 3. Why does individual thinking come first? 4. (a) What should you definitely have in mind before you begin on the second step, reading? (b) Where does one go for reading material? 5. (a) How can one get the most out of a book referred to? (b) What is one main danger to be guarded against while reading? 6. How should notes be taken while you do research? 7. Show how

proper notes written down can lead into a convenient outline. 8. How does the time element enter into gathering material? 9. How should the audience and your purpose in speaking influence your gathering of material? 10, 11. (a) What does it mean to paraphrase? (b) What suggestions are made toward that end?

Study 2

PLANNING AN OUTLINE

¹In order to prepare an understandable and instructive presentation of any Bible topic a plan or outline is needed. Usually an outline consists of three parts, namely, (1) an introduction or opening, in which immediate interest in the subject should be aroused, (2) the body or discussion, in which the facts and arguments are presented to make the subject clear and convincing, and (3) the conclusion or ending of the speech, which drives home the main idea and moves the audience to serious thought and action.

²In order to make an outline or blueprint that will aid in building up a talk, you must first get acquainted with your subject. To this end you gather material for your talk. In doing this, do not devote too much time and space to any one point. However, some points should be given more attention in your talk than others; therefore the speaker must decide which main points he wants to emphasize most. Do not attempt to use all the material gathered for any one talk, but use the clearest and most convincing material possible. When you have finished outlining a point, go on to another. Do not return to the same point because you may have thought of something else to add. Doing so will likely confuse the audience. Then when you have finished arranging your facts, arguments and illustrations, go on to your conclusion, and when this is planned, stop! Many good talks are spoiled by overshooting the mark, that is, by the speaker's continuing after he has finished.

³If you are preparing a talk, say, on the topic "Death," with the theme "Hope of Deliverance from Death," your introduction might be as follows: "Human creatures have been dying on this earth for approximately six thousand years, according to Bible records. Some people think this condition will continue forever, or as long as the world endures. However, the Bible shows that in the near future death will be destroyed and that you may live in peace and health on this earth forever."

⁴ All will be able to agree with the first statement in this introduction, and will also be personally interested in listening to a discourse from the Bible that will prove death will end and that man will be delivered from its tragedy.

⁵ Then proceed with the body of the talk. First, consider what death is. Secondly, why man dies, and thirdly, what is the condition of the dead. Finally, present the hope held out in the Bible for the dead. Rather than starting by discussing the condition of the dead or what caused death, one might show what death really is. Proceed to show that death is the opposite of life. Man was made a living soul and could continue living as long as he remained obedient to his Creator. Then show that the Bible contrasts life and death as the future of mankind, and not heaven and hell. Notice the words of Moses on this point, as found at Deuteronomy 30:19 (NW): "I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, . . . and you must choose life in order that you may keep alive." Notice that Moses said nothing about heaven or hell, as preachers of false religion do in their sermons.

⁶ Next you show what causes death, namely, disobedience to the commands of Jehovah, who gave life to all who have it: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17, NW) Then draw from the words of the apostle Paul found at Romans 5:12, which read: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Finally, Romans 6:23: "The wages sin pays is death."—NW.

⁷ Now you have the cause of death established from God's Word. Next, proceed to show the condition of the dead. They are not in torment nor in a heaven of bliss. They do not know anything. Ecclesiastes 9:5 (RS): "The living know that they will die, but the dead know nothing." Then verse 10 says: "Whatever your hand finds to do, do it with your might; for there is no work or thought or knowledge or wisdom in Sheol, to which you are going." Again, you will find Psalm 104:29 (RS) a good text to quote in order to show the true condition of the dead. It reads: "When thou takest away their breath, they die and return to their dust." This text is in perfect contrast with the Biblical account of man's creation, which reads: "Jehovah God proceeded to form the man

out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7, NW) There again we see life and death contrasted, and not heaven and hell.

⁸ The next point to be discussed in the body of the talk is the hope of deliverance from death. There are many passages that can be used to prove that there is hope for man in a resurrection. 1 Corinthians 15:21, 22 (NW) is very much to the point, where we read: "Since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." Then the need for a redeemer could be briefly discussed. "We behold Jesus, . . . that he by God's undeserved kindness might taste death for every man." (Heb. 2:9, NW) He "gave himself a corresponding ransom for all kinds of people." (1 Tim. 2:6, NW, margin) Because he was about to redeem mankind he could say: "All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29, NW) Briefly show what resurrection means, and the body of your talk is finished.

⁹ Now comes the conclusion, and it might be done simply by making a brief summary as follows: "In our discussion we have learned what death really is, and how it came about, also the condition of the dead and the hope for those of the dead who are of good will to live happily forever, as Jehovah purposed in the beginning."

¹⁰ In a public talk we should not forget that many in our audience are not familiar with the Bible; therefore we should read Bible texts unhurriedly, clearly and expressively so that the listeners may hear and understand and be impressed by the reading of God's Word. Do not try to tell all you know about the Bible in one talk; save some for your next one. What counts is, not quantity, but quality of material presented by planned, outlined order or right sequence and coherence.

¹¹ There are two types of outlines, namely, a sentence outline and a topical outline. A beginner in the art of public speaking would do well by at first using sentence outlines and, after having gained speaking experience, a topical outline. When you use the first method, each point of the outline is set forth by a complete sentence, in which key words are underlined. A glance at the underscored thought-conveying

words will usually suggest the rest of the sentence. This will enable the speaker to keep his eyes more on his audience than on his outline. Brief scripture texts might be copied out and embodied in the outline. This will prevent frequent breaks in the delivery by searching for the texts in the Bible.

¹² More practical is the topical outline. In this each main point only is set forth by one or more key words or by a brief phrase, that is, a mere portion of a sentence forming a complete thought expression. Either will suffice for instantly conveying to the speaker the next thought group to be discussed.

¹³ The Society provides detailed printed outlines for longer discourses for the use of public speakers of Jehovah's witnesses all over the world. These are a great help and a time-saver, and they should be adhered to closely for logical, coherent and persuasive public presentation of God's truth.

REVIEW: 1. Name the main parts of an outline and state the chief purpose of each. 2. Indicate the progressive steps of outlining. 3, 4. Give an example of an effective beginning of a talk, showing why it is effective. 5-8. Now briefly develop the body of the same theme. 9. Finally conclude impressively. 10. How should Bible quotations be read? 11-13. Name and explain the usefulness of the two types of outlines.

Study 3

THE INTRODUCTION

¹ The first task confronting a speaker is to awaken his audience to instant attention and to arouse their immediate interest in his subject by his opening words. His very first sentence must be arresting, even electrifying. This is unlike the conventional formal introduction that serves no other purpose than to give hearers time to get settled. Few listen to it, and nobody remembers it afterward. But a good and effective introduction should serve as a magnifying glass to catch the scattered interests and thoughts of an audience and bring them to a common focus, that is, the theme of the subject to be discussed.

² This can be made doubly sure by first arousing general, common interest in the subject and then showing that each listener's personal life interest is involved in it.

³ The word "introduction," a synonym for the beginning or opening of an address, is borrowed from Latin, meaning

"leading to the inside." Inside of what? Of the confined area of a specific subject. It should pave the way for the following detailed discussion and plow the field for the sowing of truth.

⁴ An introduction should always be spoken with confidence in order to instill confidence. It should make a pleasant contact with listeners. Clubbing them over the head with a controversial statement at the outset makes contact too, but it is a rather unpleasant one and closes the mind to what is to follow. Therefore avoid such openings. Never arouse antagonism by your introductory words, by making assertions, that is, unproved statements, or by making dogmatic, that is, overly positive, claims. Rather, say something to which they will readily agree as true, thus making them open their minds for further discussion.

⁵ Of course, a subject can be introduced in different ways, as seen in model speeches recorded in the Bible and elsewhere. The most effective ones are:

⁶ *The Historical Introduction* gives an interesting historical background of a subject. For instance, when talking about Jehovah's witnesses of today one might first point to the dramatic history of the godly men of older times, Jehovah's first witnesses, then to Christ Jesus, his faithful and true Chief Witness.

⁷ *An Illustrative Introduction*, vividly appealing to the imagination or senses of listeners, shows vividly and impressively the importance, necessity or urgency of considering the subject to be discussed. If events are used to illustrate they may be actual or merely imaginative, as, for instance, the striking parables of Jesus.

⁸ Examples: Noah's preaching as an illustration of our present witness work. The sounding of an alarm when a ship is sinking, the ensuing darkness, confusion and hysteria on the ship; but coolheaded and warmhearted ones of the crew assisting those who accept help to the lifeboats. The broadcasting of an urgent warning by the government when a destructive storm is approaching.

⁹ *An Introduction by Quotation* of a familiar proverb, weighty maxim or widely accepted principle as keynote of the discussion to follow will be readily accepted by the audience.

¹⁰ *An Introduction by Partitioning*, if made attractive, serves as a menu or promise of good and tasty things to come. This is done by interestingly informing the hearers

at the outset of the main points to be discussed so they will know what to expect and what to look for as the discourse progresses.

¹¹ *A Barrage of Questions* makes a rousing introduction if the questions are pertinent to the subject, pointed, stirring and propounded by pausing after each question, which permits it to sink in. Thus their interest will be aroused and they will watch with interest and alertness for the speaker's answers to those questions as the speech unfolds.

¹² *Confronting with a Problem* at the beginning will likewise arouse intense interest if the problem is both of common and of personal interest and concern.

¹³ A few other suggestions: Open your speech in normal, rather low placement of pitch. This enables a speaker to control his initial nervousness and tension, and he will not sound excited but relaxed. Deliver the introduction unhurried and with good pausing. This will enable the listeners to become acquainted with the speaker and at the same time to listen attentively to his opening statements.

¹⁴ The introduction should always be brief and in proportion to the length of the talk. It acts as a funnel to guide the scattered thoughts of the audience into the body of the subject. Using a large funnel to fill a small bottle will make the liquid spill all over the bottle and the surroundings. By an introduction a speaker merely gains a mental beach-head on the mind of the audience. The conquest is not completed yet. From this vantage point the body of the address marches on and conquers the mind of the audience.

¹⁵ To sum up: If the introduction has been well planned, after its delivery the audience will be in an attitude of mental expectance; they will have been prepared for the body of the talk. By this introduction you will have gained the undivided attention of your listeners and the introduction will have been a success. From then on it is up to the body of the talk to hold this interest and attention and fulfill its purpose.

REVIEW: 1, 2. Tell how the speaker should arouse immediate attention and interest for his subject. 3. Define the meaning of the designation "introduction." 4. Point out how a confident, wise and tactful speaker introduces his subject. 5-12. Suggest various kinds of interesting speech openings. 13. State how an introduction should always be spoken, and give reasons why. 14. How long should it be? 15. In what mental attitude should it put the audience?

Study 4

THE BODY OF A TALK

¹The body of a talk is the main, central or principal part of the talk. It is that part of a talk to which the introduction leads and upon which the conclusion is based. It is the "meat" of the talk. Just as "the [human] body without breath is dead," so a spiritless, disjointed, incoherent, irrelevant body of a talk is also lifeless. Just as our human bodies are presented "a sacrifice living," so also must the body of the talk be alive. How can this be accomplished? In addition to impressive illustrations and concrete instances, what arrangement of our material will make the talk live and be remembered longer and by more persons?

²Three things govern this. They are, first, those to whom you are talking; second, what you are talking about; and third, what you desire to accomplish by the talk. If, for instance, the talk is a service talk to Jehovah's witnesses, who are familiar with the subject, then you could use information, terms and illustrations familiar to the brothers. If it is a public lecture before a mixed audience, then necessarily your proofs would be more detailed and your illustrations somewhat different, and you would also arrange them in a different order. Presume that you have your material gathered and roughly outlined; consequently, now that you know what you want to use, which of the following methods will best present your information? Let us see.

³An arrangement *according to importance* places the things of lesser importance first, then the talk advances on to more important items, momentum and interest continue to mount, and finally it reaches a climax. In fact, all talks after an arresting introduction should strive to hold interest and attention and to cause these to grow until the listener wants to do something with the knowledge gained and take the course of action suggested. In using this method of giving a lecture on a doctrinal subject, you might first give false religion's teachings on the matter and then go on to build up the Scriptural side of the issue, listing the most powerful and clinching scriptural and factual arguments last. There may be one circumstance under this arrangement where you will give the most important point first. That is only where you know of a strong objection lodged in the mind of the audience that must be removed before you can proceed to give the rest of your talk and have their attention without prejudice.

⁴Arrangement *according to logic*. This method calls for keen argumentation and reasoning. Proof must be presented for each point, and step by step the subject pressed to its climax. Each point must be made clear to the audience. If one point is not understandable, or is left doubtful, evaded or missed, then only the speaker reaches the climax. An example of clear logic or reasoning is found in the reply of the once-blind man whom Jesus cured. The account is in John 9 (NW). Speaking of the Pharisees, it says: "They reviled him and said: ' . . . as for this man [Jesus] we do not know where he is from.' In answer the man said to them: 'This certainly is a marvel, that you do not know where he is from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one. From of old it has never been heard that anyone opened the eyes of one born blind. If this man were not from God, he could do nothing at all.' " You can just feel the weight of his argument! Another excellent illustration of logical development is Paul's argument proving that there is a resurrection, which record is given in 1 Corinthians, chapter 15. The booklet *Basis for Belief in a New World* is an outstanding example of this style of composition, making a constant appeal to the reasoning mind.

⁵The *chronological arrangement* is according to time or order of occurrence. It is present in all narration and history. In most cases where the time element exists, events should be presented chronologically. In giving a talk on world government one could list the previous seven world powers in their respective order and define them. An example of this style of development is found in the July 15, 1953, issue of *The Watchtower* under the heading "World Powers." Beginning with Egypt it lists and describes each successive power on down to our day. This makes for coherence and easy remembering. Other instances of this type of arrangement are Stephen's stirring defense in Acts, chapter seven, and Paul's account of faithful men, as given in Hebrews, chapter eleven. The account of creation in Genesis is likewise given in chronological order.

⁶The body might take a *topical arrangement*. Whenever you have several topics bearing on the main subject, and yet they are not connected in themselves, this arrangement is used. Coherence among the accumulated points must be maintained by transitional words and phrases linking each

topic to the central theme. This very discussion of the different methods of developing the material in the body of a talk is an example of a topical arrangement. The record of the messages to the seven congregations given in Revelation, chapters two and three, is along this pattern, listing seven individual letters to different congregations and tying them in to the over-all account of John's vision.

⁷ Then, too, one might arrange the body by *going from problem to solution*. A talk on how world peace can be attained could present the crying need for peace as the problem, then show man's suggested remedies and various efforts to attain peace, and conclude with the one and only solution, Jehovah's new world after the battle of Armageddon.

⁸ *Arrangement of cause and effect* is another way. Existing conditions or effects are the result of specific causes. For instance, the people's lack of spiritual knowledge is the result of the clergy's substituting tradition and worldly wisdom for the truth of God's Word. An example of this method is the account at James 4:1-3 (NW), where the cause of wars is discussed: "From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure which carry on a conflict in your members?" War is the effect; cravings for the satisfaction of selfish lusts, the cause. Another: the refusal and hardheartedness of Pharaoh resulted in the coming of ten disastrous plagues upon Egypt and the forcing of Pharaoh to let the Israelites go. One is the cause, the other the effect.

⁹ *Division into classes* or natural groups. By this arrangement existing classes or divisions of peoples or things are considered. For instance, a talk on New World living would cover instructions for all of us. An example of this arrangement is found in Ephesians, chapters five and six. There Paul gives first in order general instructions on clean living for the whole congregation, then specially advises wives, husbands, children and finally slaves on their personal conduct and service to God and on all getting along together in unity. A talk using this style of arrangement one could build on Jesus' illustration of dividing the people into two classes, namely, "sheep" and "goats." The "rich man" and "beggar" classes, the "little flock" and "other sheep," etc., are other existing groups that may be separately discussed.

¹⁰ A talk of any great length is seldom developed in only one of the foregoing manners. Usually several methods are combined to make a most effective talk. In choosing the best methods you have to consider the subject, the purpose of the speech and who is to be spoken to. Generally, most talks will go from points of lesser importance to those of greater weight and will certainly use logic in order to convince the reasonable hearer. They will discuss cause and effect, go from problem to solution, and use chronological order whenever history or time comes into focus.

¹¹ Whatever method you use for the arrangement of the material in the body of a speech, do not indulge in vague and pale generalities. Make your points live by illustrations and specific examples or instances. In Jesus we see a perfect pattern of a colorful speaker. Take his sermon on the mount. It abounds with illustrative examples. "All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them; that it might be fulfilled what was spoken through the prophet who said: 'I will open my mouth with illustrations, I will publish things hidden since the foundation.'" (Matt. 13:34, 35, NW) Paul used examples impressively in Romans, chapter eleven, where he counsels non-Jewish believers not to become proud and ungrateful like the Jewish nation. He uses the illustration of grafting wild olive branches into the garden olive tree and explains how this pictures Gentiles' being accepted at the expense of unfaithful Israel. Then he reminds them that they, too, can be lopped off and discarded if ungrateful. Paul's often-used illustration of the human body is another classic example. If the examples used in a talk are concrete and to the point, they will hold attention and interest. They make the ideas impressive and easy to remember. They season speech, allow for parallels to be drawn and consequences to be enforced.

¹² If the speaker applies the foregoing principles in developing the body of his talk, it will be coherent, instructive, easily understood, interesting, impressive and, best of all, remembered. Then his verbal "sacrifice of praise" will not be dead, but, instead, will be "a sacrifice living" to Jehovah's glory. —Heb. 13:15; Rom. 12:1, NW.

REVIEW: 1. Explain the nature of the body of a talk. 2. For what reasons is the arrangement of the body material important? 3-9. Define and illustrate seven of the various practical arrangements. 10. How are most talks developed? 11. What will make any order of material alive

and interesting? 12. Point out the practical value of applying this information on arrangement.

Study 5

THE CONCLUSION

¹By a well-planned introduction a speaker gains his audience's immediate attention, by the informative body of the lecture he holds their interest, and by a weak conclusion he spoils the whole thing. Therefore no one may be called a "finished speaker" unless he has effectively finished his speech.

²Though the conclusion is where the very purpose and theme of the entire talk are to be driven home, it often suffers more from lack of careful planning than any other part of a speech outline. This is the more regrettable since the last things said are remembered first and stay in the mind of the listeners longest. Last words determine to a large degree the impression and opinion of the whole speech.

³The "conclusion" means the last part, the summing up, the end of a talk. It rounds it out, gives it a note of finality, and brings the matter to rest. Without a conclusion listeners are left in mid-air. Instead of reaching the goal and concluding the thought journey by a happy landing, the pilot bails out and deserts his passengers.

⁴The main purpose of a speech conclusion is to show the listeners what they are expected to do about the information received. There are various effective ways of how to do this, and they may be used effectively in combination.

⁵A *summarizing conclusion* is advisable if the proofs in the body were numerous or involved. Some listeners may be lost in the maze of material. Minor ideas may have smothered or crowded out the major ones. If this is likely the case, then the conclusion must isolate the main points for them and give them, so to speak, a bird's-eye view of the whole discussion. This kind of intellectual conclusion is the simplest but also the driest and duller of all types of conclusion, unless it is mated with an emotional appeal by adding a stirring call for action or works of faith.

⁶For instance, when visiting again some truth-hungry persons, their searching questions of a previous visit might be answered by a well-planned short talk. They propounded a barrage of questions regarding immortality, condition of the dead, heaven, hell and purgatory, and other related subjects. The qualified theocratic minister, after submitting en-

lightening Scriptural information on all these points, would do well, in concluding, to summarize them briefly, in order to leave a clear and lasting impression on the minds of his listeners. He might say: "From the scriptures I read to you it is evident: (1) that the dead are not conscious, but are out of existence, (2) that hell means gravedom, (3) that no such places as a fiery hell, purgatory and limbo exist, (4) that Jehovah God alone has immortality, and only Christ and his 144,000 associate Kingdom rulers share this immortality or 'crown of life,' and (5) the dead in general have the wonderful prospect of resurrection to endless earthly life in the paradisaical new world. (6) Living now at the dawn of this promised new world of truth and righteousness we must worship Jehovah with spirit and truth. His word is truth. Study it, and it will set you free from slavish dependence on 'blind guides,' who are leading the blind people to the deep plunge into destruction."

⁷ A *conclusion of application* shows hearers that the information applies to each one of them and what they are expected to do in response to the information received. Thus the main thought is brought home to them. The arguments and facts in the body of the talk may have convinced them of their truthfulness; they might be willing to do something about it. A conclusion of application shows them how they can practically apply the information. An illustrious example of such a conclusion is the ending of Christ's sermon on the mount, at Matthew 7:24-27.

⁸ *Conclusion of motivation* or stirring to action appeals to works of faith as evidence of living faith. A summary conclusion alone cannot move listeners to action; after a conclusion of application they have to bestir themselves. Such an ending has shown them what they ought to do but might not have enough impelling force. A conclusion of motivation appealing to the emotions would give the needed impulse or incentive to action. Such conclusion, in order to be effective, should be brief. Avoid trite appeals like "let us do this" and "let us do that." They have become senile and weak by long ecclesiastical overuse. Examples of stirring conclusions of motivation are found at Genesis 44:30-34, Deuteronomy 30:19, 20 and Daniel 4:27.

⁹ Another is the *climactic conclusion*. It also motivates to action and is especially effective in stirring speeches. It calls for skillful composition and delivery. In this method the speaker saves his best and most striking point for a

climax and abrupt finale. He begins his talk low, advances slowly, rises higher, strikes fire and then quits and retires to his seat. No summary, no application, no further appeal. Listeners may have been favorably impressed by the minor points brought out by the speaker, but may still waver as to what to do. The final climactic point will by its weight and power sweep aside any hesitancy to act. It is a forceful and abrupt ending and is used when immediate action is desired. A Biblical example of such a conclusion is found at Daniel 2:44, 45.

¹⁰ Though conclusions will generally fall within one of the four foregoing main classifications given, there are a few other varieties used alone or as support to one of these.

¹¹ The *illustrative conclusion* presents the burden of a speech in a nutshell by comparison with striking simile, a familiar prophetic picture or drama, a historical event, an incident or an experience. Such apt illustrations should hit the point of the speech on the head. Jesus used a combination of application and illustration impressively in his famous sermon on the mount.

¹² *Concluding with a quotation* from the Word of God motivating to action is another useful way.

¹³ *Concluding with a condition* stresses the urgency of making a decision necessitated by the increased responsibility laid upon the audience by the message from Jehovah that they just heard. Such an ending points out what courses are open and which one should be chosen. Such was Joshua's conclusion in his farewell speech to all Israel.—Josh. 24:14, 15.

¹⁴ A conclusion should have the following general qualities: It should be short. "Do not let the tail wag the dog." Let the sentences be brief. Prepare the ending well, and you will not uncertainly and annoyingly circle round and round for a safe landing. Do not boringly end several times; one talk should have but one ending. Deliver it with conviction, deliberation and conclusive finality like the driving in of a nail, hitting it on the head.

REVIEW: 1-3. Submit reasons why each talk must have a definite and well-planned conclusion. 4. State the main purpose of a speech conclusion. 5. When is a summarizing conclusion advisable? 6. Illustrate an instance when summarizing is particularly helpful. 7. What kind of conclusion is necessary to "bring the talk home" to the listeners? 8. By what type of conclusion is an audience stirred to action? 9. Explain the climactic conclusion. 10-13. In addition to these four main ways of how to conclude, what other varieties are there? 14. What general qualities should distinguish a good conclusion?

DELIVERY

Study 6

NO AUDIENCE FEAR

¹ How would you feel if you were called upon to address, at a joint session of Congress, the American president and his cabinet, the House of Representatives and the Senate, and a full gallery of the public? What if you had never given a public speech and you were faced with speaking before any parliament? Or suppose you were called upon to make a radio and television broadcast to an entire nation? If you can imagine how you might feel, perhaps you can sympathize with Moses, who was sent by Jehovah into the royal court of Egypt to speak to the mighty Pharaoh and his counselors. What feelings Jeremiah must have had when he was faced with the responsibility of delivering God's message to the people of Jerusalem, before the princes and the king! The Bible leaves no doubt about it: Moses and Jeremiah were gripped by audience fear.

² But they did not let that fear silence them, did they? Once their faith in Jehovah to help them was strengthened and they had gained some experience in faith-proving works, this enabled them to overcome this speaking hazard. Jehovah had commanded them to speak; their public speaking had become an obligation and a necessity. Now Jehovah commands it again, and it is even more imperative and urgent to deliver his message today. Jehovah helped his ministers in the days gone by, so we have assurance that he will faithfully help and train his ministers now. But his spokesmen must, like men of old, show faith by trying to carry out their divine mission and thus gain ability to overcome fear through speaking experience.

³ Why does an intelligent person often forget the most important ideas, when it comes to public speaking? Why does the fine conversationalist suddenly stammer, hesitate, become repetitious? What causes a bodily tenseness, a sinking sensation, weakness of the knees, trembling of hands, shortness of breath and palpitation of the heart? Why do throat and lips suddenly dry up and eyes see only a blurred

and menacing mass of people? Audience fear makes one cease to be himself, so that one's mind cannot function properly. But is it a permanent barrier to successful speaking? Knowledge of the causes and the remedies for audience fear will be a long step toward removing that obstacle.

⁴ Some causes are physical. Moses seemed to have some impediment of speech. (Ex. 4:10-12; 6:12) But many speech defects, such as stammering, stuttering and lisping, can be overcome by conscious, studied effort. One must force himself to speak deliberately, with exaggerated slowness. Much practice in reading out loud is good, for when the mind is freed of the task of remembering material it can concentrate on operating the tongue correctly. Breathing is important, too, and if one learns to breathe properly, it will relax and calm him.

⁵ Usually the cause can be traced to a mental or nervous disorder rather than physical deformity. And if one knows of it and is conscious that such defect exists, this often increases his nervousness and his fear. A speaker can test himself by reading aloud to himself. Under such conditions many read quite normally, which shows that the real reason for their speech impediment is nervousness, produced by audience fright. If this is found true, then much reading aloud should be practiced, because reading will develop confidence; one sees he really has no incurable defect at all. But if one discovers that even when reading he has a tendency to stammer and stutter, he can try to correct it by purposely prolonging considerably the long vowel sounds. In time the effort put forth will bring rewards.

⁶ Jeremiah's difficulty was among the more common causes, the mental causes. He was self-conscious; he thought of his youth. (Jer. 1:4-10) Youths were not leaders in those days, and Jeremiah knew it. It was the older men to whom the people looked for guidance. But Jehovah eliminated those thoughts from Jeremiah's mind, and with the barrier gone Jeremiah put forth the effort: No doubt Jeremiah had initial nervousness, but that is quite normal for any speaker, even a skilled and experienced one. Nervous tension felt before and even at the beginning of a speech is no ill omen to a speaker. It should not be permitted to discourage or frighten him. Jeremiah continued with his speaking. So should we.

⁷ One reason for audience fear is a lack of confidence in one's ability as a speaker. Moses and Jeremiah felt it. But Jehovah told them he was with them. We should be mind-

ful that we represent the same Jehovah, who assures us: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." (2 Cor. 12:9, NW) Fully trusting in this promise, the minister can have confidence previously lacking, as Paul had: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13, NW.

⁸ Let us briefly consider the listeners. At a public lecture the vast majority of people are of ordinary mentality. A mixed audience includes very few intellectuals, if any. It should not be too difficult for a speaker to produce a talk that would hold interest. Or if a speech is to a group of brothers (that is, a specialized group) we must not consider them as terrifying mental giants. And they are certainly not our enemies.

⁹ If you have prepared yourself, say what you prepared and do not worry about what else might have been said. This attitude makes for confidence and does more than anything else to overcome fear of the audience. Be filled with the subject, overflowing, interested in it; be absorbed. When a speaker is not sufficiently prepared he is laboring under a hopeless handicap. Fear assails him from every side. He faces almost certain defeat. He begins to think about himself and what the audience is thinking of him or will think of him. Such self-analysis produces uneasiness and discomfort for both the speaker and the audience. During a speech it is not good for the speaker to reflect on how he is doing and what people are thinking of him. Such concern paralyzes the mental faculties and results in mental confusion, and, when you add inexperience in speaking to that, you meet almost unsurmountable difficulties.

¹⁰ Therefore, stop thinking about yourself! Think only of your subject. Think sincerely, with full belief and deep conviction. If you are absorbed in your subject, you know you have something worthwhile to say, and you want to say it. If you are well prepared, you will have the thoughts well in mind. Avoid the handicap of belated, hurried and insufficient preparation.

¹¹ Also, dress for the occasion, neatly and presentably, according to the usual style and custom of your land. If you are either "overdressed" in some unusual and conspicuous way, or sloppily dressed, unkempt and unshaved, you will wonder or worry about what the audience might be thinking.

¹² A foreign accent or a sectional peculiarity of speech should not make a speaker self-conscious. It actually often adds color and interest to a speaker's personality. More than anything else will your sincerity and enthusiasm win your audience.

¹³ Once you are up on the platform, become absorbed in your message. You are not there to make an impression personally, so be unconcerned about what the audience might be thinking of you. Relax mentally and physically before you rise, relax after you have risen, because one can do nothing well if tense. But what if audience fear should suddenly grip you during a speech? What can you do? Simply release the bodily tension. If you are not using a microphone, take a step or two. Use some gestures of the head and arms or body. Pause, slow down. Lower the pitch of your voice. Check your notes for the next idea. Get absorbed in the subject again, regain composure and then go on. Do not look back at a point missed, but look ahead toward making a success of the rest of the speech.

¹⁴ Remember that fear is a mental condition. It makes one a slave. It deprives one of many joys. There are those who are afraid to ride in a car or a plane, or on a horse, or on an escalator. Some are afraid to try to learn to swim, and so never learn. Look what they miss! Others fear to go to the door with the Kingdom message; and see what they miss! If you make yourself start talking you will enjoy many happy experiences and will gain many blessings.

¹⁵ Audience fear can be overcome. If you make up your mind to conquer your fears, your task is fairly simple. No unusual or extraordinary training is required. All that is necessary is a determined effort combined with faith, preparation, practice and persistence. Jehovah does not ask us to do the impossible. Jehovah will help us just as he helped Moses, Jeremiah and the unlearned men who were apostles. They were not disturbed by audiences once they had grown mature. From that we learn that we must get experience and grow mature. The audience that we address is not our judge; Jehovah does the judging. "He knows our frame; he remembers that we are dust." He tells us, "The fear of man lays a snare"; but, "the fear of Jehovah is the beginning of wisdom." If we keep these thoughts in mind we shall overcome audience fear in the fear of Jehovah.—Ps. 103:14; Prov. 29:25, *RS*; Ps. 111:10, *AS*.

REVIEW: 1, 2. How did Moses and Jeremiah conquer their audience fear, and how about modern witnesses of Jehovah? 3-5. Suggest how some physical causes of audience fear can be overcome. 6. Why should initial nervousness give a speaker no concern? 7. Offer remedies for lack of confidence in one's own ability as speaker. 8. Explain why the intelligence and learning of listeners should cause no audience fear. 9, 10. What will thorough preparation well in advance do for a speaker? 11-14. What are additional suggestions for getting rid of audience fear? 15. Show why no extraordinary training is required for overcoming dread of an audience.

Study 7

THE BEST MANNER OF PUBLIC SPEAKING

¹The most effective manner of speaking for you is the way you speak in your daily conversation with others. This is not to say that your manner of daily speech can not and should not be improved. It is, however, by this method that you most naturally and effectively convey your thoughts to others. You know what you want to say and you spontaneously concentrate on the business of saying it effectively. Your daily speech is natural to you, you are familiar with it, it is an integral part of yourself, your personality. In a day's time, by using your everyday style of speech, you summon forth expressions of sympathy, sobriety, urgency, enthusiasm, cheer, happiness, tiredness, sadness, indignation and all the many other colors of mood expressed in human speech. Your daily conversational method of delivery is unaffected, alive, fresh, colorful, original and peculiar to you alone. This is the manner of speaking theocratic ministers desire to use for effective presentation of the "good news."

²Although the conversational manner of speaking comes natural and effortless in the informal daily interchange of ideas with others, there is scarcely a public speaker who does not at first have difficulty in gaining this desirable quality in platform delivery. Cultivating this most effective manner of speaking for formal occasions does not depend so much on mastering a set of rules or technique of speech as it does on becoming fully absorbed with the spirit of speaking, that is, with the desire to communicate ideas. One speaker may observe all the rules of proper speaking and possess an enviable technique; yet when he speaks it is as though he is turned inwardly and he never "gets through" to his hearers. On the other hand, another speaker may transgress some of the rules and his technique may not be of the

best, but his heart overflows and he speaks with warm appeal to his listeners. Such a speaker audiences welcome and follow with rapt attention. What is the difference between the two? The one is centered on self; the other is centered on the idea.

³ The basis of all expression is an "idea," the desire to convey a fact, a reality, a truth. A person of good will receives a knowledge of the truth. He is consumed with the idea of the truth. The idea takes on tangible form or expression when he makes a dedication to Jehovah, and thus a new servant enters the ministry of the gospel. So an idea is the starting point of expression. Thus it is in speaking. See the idea clearly. Be convinced of it. Be immersed in it. Have a genuine and intense desire to communicate it to others and you may be assured of its effective expression. You will speak from the abundance and overflow of your heart, and that is the most important thing. (Luke 6:45) An idea so fully grasped by a speaker contains all that is necessary for its winning expression.

⁴ Unfortunately, some speakers block the submersion of self in the idea and hence deter the first step toward the most effective manner of speaking. First, there are those whose thoughts are not filled with the idea to be conveyed, but are mainly self-centered. Akin to this class are those who are conscious of the idea, but are barred from effective utterance because of their negative viewpoint, which discourages uninhibited free expression. Then, too, an exaggerated sense of personal responsibility for the effect of a talk may cause a speaker to become centered on self to the neglect of the idea. Apathy and indifference are other deadly enemies of the spirit of speaking, for they cause imitation, lack of freshness and originality. However, most speakers fall into the category of those who are awake to the idea and are expressing it, but only in a second-rate way. This can be attributed to a concern for what others may think of them personally. Such a concern springs from an ambitious desire for praise or a slavish fear of criticism. The speaker's thought is centered on how he is speaking rather than on what he is speaking. Technique and the observance of the proper rules of delivery are important, yes, and that is why classroom instruction is provided and private practice urged. You will also find that as you eliminate those things that divert your thoughts, and as you stay with the idea to the exclusion of all else, the necessary technique for expression will develop.

Therefore, on the platform be conscious of the idea alone. Then every part of your speaking body will spontaneously move in support of the idea and its wholehearted utterance.

⁵ Once the idea is firmly in mind, then speak to your audience simply, conversationally, directly, in a manner that is completely natural to you and hence most effective. Put yourself in the position of reading a letter from a mother to her son who is blind. You would not endeavor to exhibit your abilities, your excellent diction and superior voice qualities. Nor would you try to charm and fascinate one who is thinking, not of you, but of his mother's message. As you look into that serious face, you realize that the message will touch deeper chords than you could ever reach. With the utmost simplicity, with clear truthfulness and with genuine feeling you will seek to transmit the message to your hearer. It is the same when delivering the good news of Jehovah's established kingdom, only much more so.

⁶ Some feel, however, that conversational delivery is too casual for the serious matter of Biblical discussion. But to be conversational does not necessarily mean to be casual. The conversational manner of public speaking is just as suitable for the profound subject as for the humorous anecdote. Impressiveness must come from the depth of the thought expressed and from the sincerity and conviction of the speaker, not from any unusual manner of speaking. For a serious subject, the quality of tone used will be that used in earnest conversation; the tempo may be slower, the volume enlarged, but the intonation or inflection of the voice should not leave its informal pattern, nor should the personal verbal and visual directness of conversational address be given up in exchange for the impersonal style of a formal essay.

⁷ The barrier most speakers find difficult to hurdle is that of talking conversationally to a large audience. The tendency is to slip into a grave, declamatory, lecturing tone. How, then, is it possible to speak to a large audience in the same manner as you would speak to someone in your daily conversation? As just stated, simply by using an enlarged or intensified conversational tone. To illustrate: Suppose you are conversing about the Bible with a person of good will. You are talking in your everyday style of delivery—friendly, warm, appealing, earnest. Another person enters the room to listen, and another, and another, until finally the room is filled with people. As the room filled you had to amplify or intensify your expression in order to take in all the people

and not sound weak, but you maintained the same "living room" manner of speech, your conversational tone.

⁸ A few words of caution concerning conversational discourse: Slovenly speech is to be avoided. To be slovenly in any respect is a mark of carelessness and ignorance. Over-precise and stilted diction is just as bad. Coarse slang, the blight of modern English, ought to be shunned, likewise trite expressions and hackneyed phrases. Wisecracking and inappropriate jesting will not serve the cause of effective speaking. Be friendly also with a large audience, but never intimate; maintain the proper dignity. Do not depend on such obviously contrived devices as casually sitting on the edge of a table or draping oneself over the speaker's stand or restlessly wandering about the platform as methods of obtaining conversational style. They smack of affectation. Neither does "conversational speaking" mean a lifeless, subdued delivery; be animated, alive, enthusiastic. Do not stand stiffly glued to one spot. It is unlike everyday "living room" conversation. Make free and easy use of your entire speaking body, just as in everyday speaking.

⁹ In conclusion, remember that truth originates with Jehovah, the Source of truth. Through his Word of truth Jehovah has revealed the most important idea in the universe—his being and supremacy and the establishment of his kingdom by Christ. What greater idea could any speaker have as an impetus to enthusiastic expression! Like Jeremiah, who said God's Word "is in my heart like a burning fire," Jehovah's witnesses are fired by the truth to make impressive expression of it to all men by means of the most effective manner of speaking.—Jer. 20:9, *AT*.

REVIEW: 1. Describe the manner of expressive daily speech. 2, 3. Do you know the secret of most effective platform speaking? What is it? 4. Indicate some of the reasons why free and enthusiastic expression of some speakers is inhibited. 5. What, then, is the best manner of public speaking? 6. Describe proper conversational address to a large audience. 7. How is it possible to speak to many in the same manner as in daily conversation? 8. What extremes of informality and other mistakes on the platform should be avoided? 9. Point out why Jehovah's witnesses should be the most enthusiastic and best speakers.

Study 8

ESSENTIAL QUALITIES OF EFFECTIVE SPEECH

¹ A speaker who wishes to produce a good speech is confronted with the same problem as an architect who wishes

to construct a good house: both must follow carefully-laid-out plans. The architect follows an accurate blueprint and proved construction methods; the speaker must follow a careful outline and certain basic principles of good speech. The builder's goal is to erect a structure that will serve its purpose, be economical, substantial and pleasant. Then he will have accomplished his purpose. The speaker's goal is to deliver his message clearly and pleasantly and to get his listeners to act on it. Only then will he reach a successful conclusion.

² What, then, is good "delivery"? Well, as it applies to public speaking, it has to do with the act of utterance, the mode or manner of expressing oneself. In other words, the way in which a speaker makes himself clear and what he says impressively, that is his manner of delivery. In preparing to deliver a speech the speaker must use ten essential qualities of good speech, which will be taken up one by one. But, as this is done, it should be remembered that the purpose of seeking to improve one's speaking is not for the exhibition of the speaker but for the glory of Jehovah, by better delivery of his kingdom message.

³ What, then, is the primary purpose of delivering a Bible lecture? It is, first of all, to make known Jehovah and his Word, to convince by appealing to the hearers' intelligence, to make them believe that what we are saying is the truth, and then to stir them to works of faith in harmony with what they heard. So the purpose of a Christian minister's speech is to communicate God's truth and then to inspire the hearers to act on it.

⁴ To accomplish our purpose we do not need to shout all the time. If anything, such shouting would serve only to keep people away. We need to do more than make them hear. We want them to absorb what we are saying and understand it. Most of all, we want them to act in accord with what they hear. That is the ultimate result desired. In every other respect a speaker may give an excellent discourse. When he concludes he may have an overawed audience, exclaiming: "What a speech and what a speaker!" But if he fails to inspire his hearers to works of faith, then he falls short in the most vital essence of good speech.

⁵ This brings us down to a discussion of the ten essential qualities that work together to make an address effective. The first quality of good speech to be considered is the most outstanding and necessary and is certainly one that Jesus

had abundantly. What is it? *Enthusiasm*. We have to put our hearts into our talk. We have to live it. Can we, by any stretch of our imagination, conceive Jesus uttering the words, "Happy are the pure in heart, since they will see God," as if he were reading an insipid statement out of a psychology book? Hardly. Rather, his entire speech on the mountain shows he was certainly aglow with Jehovah's spirit. That is how he obtained the results he did from his wholehearted ministry. So with us. If we expect to stir our hearers to walk in paths of godly devotion, we have first to bestir ourselves.

⁶ Having enthusiasm necessitates having also proper *volume* and *articulation*. If in a small hall, why have the people across the street hear? And if in a large auditorium, one should not speak as if in his living room at home. We should be comfortably heard by all. But that in itself is not enough. The audience must be able not only to hear comfortably but also to hear distinctly. If a speaker does not articulate clearly, if he drops final consonants, runs his words together, if his utterance is "mushy" or muffled because of lazy speech habit and not opening his mouth, he will not be easily understood though he might be heard.

⁷ Another basic requisite for good speech is *modulation*. That means colorful contrast. To illustrate: If one constantly speaks in a high pitch it will annoy his listeners and get on their nerves. On the other hand, if he speaks for any length of time with a low, boomy voice and does not change his pitch whenever fitting, the joyful Kingdom message will sound pessimistic and depressing. So change the pace of delivery, its pitch and power in accord with what you say. If a speech lacks modulation the speaker will become so wearisome that he will soon lullaby his audience to sleep. Only constant variety of pace, power and pitch will hold interest and keep all awake.

⁸ The most forceful method of achieving contrast is by having *pauses* in one's speech, pauses that refresh. No speech can be really effective without them. In fact, a good way of determining whether or not a speaker is a novice is by observing whether his talk lacks pauses. Beginners seem to fear that if they pause the audience will think that they have concluded and will get up and leave. But, rather, it is by a constant barrage of words without interruption that they invite a general exodus. So pause. A pause at the right place creates expectation and prepares listeners by suspense for the coming idea. Also it gives thoughts a chance to sink

in. The audience will appreciate it and will retain more of the material presented.

⁹ Then place *emphasis* or sense stress where it belongs, that is, on the few words that convey the thought. Yet in doing so, avoid the pitfall of giving the same amount of emphasis to everything said. In that case the speaker could just as well emphasize nothing at all. It would have the same effect: the audience would still be unable to determine what is important in your talk.

¹⁰ It is important, too, to have appropriate *facial expression*. "Appropriate," as it is determined by the mood of the message. If it is sobering, one's face should reflect its seriousness; if it is joyful, the countenance should naturally beam with happiness. An intellectual appeal, no matter how strong, will soon wear off if the presentation is lifeless and the facial expression cold and frozen stiff. Here again a speaker can go to the opposite extreme and continually grin at his audience. Such one is a silly and shallow bore. To an audience unacquainted with him it will give the impression of affectation and insincerity. Or the grin might suggest that a humorous remark is coming, and, when the speaker fails to follow through, his listeners soon find him disappointing and tiring. Such distractions from the Kingdom message should be shunned by Jehovah's ministers.

¹¹ The same is true of *gestures*. Never plan them in advance; they will look studied and artificial. After the opening words of your talk, when you warm up to your subject and its development begins to gain momentum, let your gestures come spontaneously out of your inner urge to convey thought and feeling. Then you will gesture naturally and expressively, just as in your everyday speaking.

¹² This *naturalness* of physical and vocal expression is another basic quality of winning speech. Who would like a speaker wearing a mask, even a mask handsomer than his own face? So use no disguise. Be your own everyday, natural, conversational, sincere and unaffected self. When occasionally speaking with fire, endeavoring to be powerful and impressive, be genuinely enthusiastic. Do not become artificial, oratorical and bombastic. Neither use grandiose gestures.

¹³ Finally, be *poised*. Lack of self-control and composure on the part of the speaker produces uneasiness and discomfort on the part of the hearers. If of good will toward the message and friendly toward the speaker, they will sympathize with him and yearn for the end of his talk, that he

might sit down and find relief from his misery. But how much of the material will they absorb with such thoughts running through their minds? Very little, if any. If a speaker is at ease he puts the audience at ease. If he speaks with confidence and poise, they are impressed by what he says.

¹⁴ The sum of the matter is that much time and effort are spent in preparing a talk, but the delivery should be with conversational naturalness and ease, which will make it seem effortless. Most of the listeners should be moved to good works. Jesus ended his speeches with an appeal to such action. So must we. His appeal came not only from the head but also from the heart. So must ours. Failure to inspire to works of faith means failure to achieve the primary purpose of effective speech.

REVIEW: 1. Draw a parallel between the construction and purpose of a good house and those of a good speech. 2. What is meant by good delivery of a speech? 3. What is the primary purpose of delivering a Bible lecture? 4. Point out the main purpose of good speech. 5-13. Name the ten essential qualities of effective speech, showing why each is indispensable and how they should be put to good use. 14. Advise how a speaker can be greatly helped rather than hindered by his knowledge of basic speech theory.

Study 9

PUBLIC READING

¹ Effective and convincing reading is as much an art as is music. All well know the effect of music on people. A soft and soothing melody can lull one into a sense or state of languor and sleep, while a moving, lilting waltz makes one feel like dancing. It moves you to act, just as a stirring march makes one feel like standing up and marching in step with the music. So it is with reading. A soft-spoken, mild-mannered reader with no visual contact can lull an entire audience to sleep or at least soothe them to daydreaming, while an enthusiastic, spirited and vibrant reader, living and feeling his material and maintaining a certain degree of contact with his audience by sight, can keep them keyed up and move them to act on what they hear.

² There are eight essentials to good, effective public reading. They are: Enthusiasm or feeling, sufficient loudness of tone, distinctness, sense stress, modulation, naturalness, pausing and poise.

³The first essential to good public reading is warmth or feeling. This is necessary in anything that we endeavor to do wholeheartedly. In public reading it means living the material as you read it. Do you believe what you are reading? If not, do not bother with it. Do you feel that Jehovah's spirit operates on his servants in their preaching work? If so, then by that same spirit be completely wrapped up and absorbed in the enthusiastic reading; put your heart into it.

⁴A responsive audience is like a mirror; it will reflect the reader's feeling. People cannot be stirred to action by ideas expressed in a self-conscious and inhibited manner, or by a lifeless, spiritless, monotonous or affected singsong delivery. But when you read with warmth and occasional fire your delivery will be spirited, full of life, vim and vigor, and will be faith-inspiring.

⁵Another essential requirement for good public reading is that of volume. We should always read with sufficient loudness of tone. A reader may possess all other basic qualities of good public reading; but without the needed volume to be heard, what good does it do? The amount of needed volume is determined by the hall, its size and acoustics. Never get unpleasantly loud, yet speak loud enough so that all are able to hear even in the very rear of the hall. If you notice that some are straining to catch your words, then you should adjust your volume accordingly.

⁶The next requirement for good reading, and a very important one, is that of clear enunciation or articulation. This means to speak distinctly and to utter words intelligibly, by clearly enunciating each syllable and not dropping final consonants. This involves opening the mouth wide and letting words flow out over the roof of the mouth, unobstructed by a meatball in it formed by a retracted or humped-up tongue. If a reader is not articulate, then no matter how loud he may be, his words will not be intelligible. Again here a word of caution: Some readers go to the other extreme in the matter of articulation and become affected and unnatural in bringing out each syllable and letter with painstaking, schoolmasterly pedantic precision. Avoid it!

⁷Also, in order to be distinct one should read with the head up, not with the chin dropped on the chest. Hold the reading material high enough so that the only movement necessary is a slight downward look with the eyes. This will always allow the voice to travel directly to the audience and also

to have easier eye contact with them, even though one is reading and not extemporizing.

⁸ Another basic need for intelligent and meaningful reading is correct emphasis or sense stress placed on the thought-conveying words of each sentence. This is the very life of reading; but placement of emphasis on the wrong word or words confuses or changes the meaning of a statement even to the point of absurdity, thus replacing sense stress by non-sense stress. Emphasis is the key to meaning. Good, interpretative oral reading will clarify the text by placing the stress sensibly on the right words and will thus convey the correct meaning.

⁹ In order to find out the right meaning, the reader must make himself thoroughly familiar, not merely with the general thought of the entire composition, but with the meaning of each sentence. Lest he forget the meaning when the time comes for the public reading, he would do well to underline the few words in a sentence that receive the main stress. The meaning must be ascertained from the context or setting of each statement. On correct placement of sense stress and the right amount of it depends not only the meaning of your oral reading but also the very spirit of it. Properly stressed reading expresses conviction and impresses the hearers. It denotes earnestness and sincerity. Lack of emphasis renders the reading flat, colorless, feeble and even meaningless.

¹⁰ Very essential for good public reading is modulation, that is, variety and contrast. This means the opposite of a boring and sleep-inducing monotone by using colorful expression and varied tonal inflection. Without constant contrast of pace, pitch and power a reader lacks realistic lifelike expressiveness and fails to win the attention and hold the interest of an audience.

¹¹ A person who learns and knows how to read with naturalness, that is, with conversational inflection and color, with meaning and conviction, has found the secret of effective public reading. Make it sound as though you were just speaking. This is essential. Natural oral reading should sound like spirited conversation, should have the same naturalness, spontaneity, freshness and animation as good conversation. Use good emphasis, at times even strong emphasis; but let it be sincere and heartfelt. Never put on what you do not genuinely feel.

¹² One of the very significant essentials of good public reading is pausing. There is perhaps no better way to command the attention of your audience than with properly placed pauses. By pausing a good reader can create expectation, even suspense, give emphasis, stress import and allow the material to sink in. If one does not pause when reading, just as in his everyday speech, he becomes mechanical and dull like print and is just grinding out words. Oral punctuation does not always coincide with grammatical punctuation. In living talk we often pause where no comma is used in writing, and contrariwise.

¹³ The last but not the least of essential requirements for good public reading is poise or composure. It is needed for good self-control, pausing, graceful ease, proper phrasing and fluency of reading, by letting the eyes run several words ahead at each slight sense pause after a phrase or thought group. Without ease a reader cannot put his listeners at ease and instill confidence in them.

¹⁴ This desired effect cannot be achieved without the reader's being thoroughly familiar with the reading material. If he is not, his attention will be divided. His eyes will nervously scan the text ahead lest he stumble when reading it, and at the same time he tries to find out with one glance its meaning, weight and emotion. His faulty reading will give him away as poorly prepared.

¹⁵ There are still two other but minor requirements to good public reading. They are not needed when reading over the radio to invisible listeners; but when you face a visible audience, they add the finishing touches, polish and effectiveness to the delivery. In public reading, from time to time maintain visual contact with your hearers by looking up from the text, not in a mere mechanical, perfunctory manner, but by meeting the eyes of a listener here and later of one there. Also, using some gestures will improve your reading; but use such only in moderation, that is, less than when speaking extempore.

¹⁶ An authority on public reading stated: "Nothing needs a fresh approach in reading more than the Bible, long overlaid with dogmatic interpretations and emotionalism. It has been chanted, moaned, sung, preached, invoked, and when you start to read it you unconsciously fall into these mannerisms, unless you have a good grasp of the art or science of reading." Well, who should know better how to read the Bible publicly with realism and true colorfulness than Jehovah's witnesses? The apostle Paul exhorts: "Continue applying yourself to

public reading." (1 Tim. 4:13, NW) To apply ourselves we need to train, to learn, to practice.

REVIEW: 1. How can reading affect an audience? 2. Enumerate the eight basic qualities of good public reading. 3-13. Give reasons why each of these qualities is essential and how they should be used for effective reading. 14. Describe how poor preparation affects oral reading. 15. What about eye contact and gesturing in public reading? 16. How are Jehovah's witnesses especially equipped for realistic and colorful public Bible reading?

Study 10

BODILY EXPRESSIONS

¹ Did you say the body cannot speak? You are surprised when it is claimed that it really speaks? Do you want proof of it? Here it is: When you beckon to someone, what do you say to him? By this gesture alone you are calling him to come near you, without words, are you not? When one waves good-by to someone, is this gesture understood? Of course it is. When a man rolls up his sleeves and menacingly shakes his fists at another, is it not a sign that he is ready to fight? So you see that the body can speak, and sometimes more eloquently than the mouth.

² Some of Jehovah's people are shy and self-conscious and this disadvantage hinders them from making full use of their speaking body, while others are under the impression that gestures are not natural with them. Yet when they are asked, "Why not?" they make a sweeping gesture with their hands and with a facial expression of helplessness say, "I simply cannot gesture; gestures are something foreign to me." However, let it be said at the outset that all willing volunteers in Jehovah's army can use their body to glorify and praise God.

³ A soldier who volunteers in Jehovah's army does so because he loves righteousness and hates wickedness and its author Satan. When he speaks for Jehovah and describes his attributes he cannot keep from showing it on his face. His eyes will be sparkling and his face gleaming with joy. When he tells of God's great mercy, quoting Psalm 103:11 (AS), "As the heavens are high above the earth, so great is his lovingkindness toward them that fear him," he will unconsciously make a sweeping gesture with his hand over his head to make all see and feel Jehovah's infinite and tender mercy. But in order to make such a sweeping gesture the speaker must feel God's loving-kindness deep in his heart.

If you do not utter words merely mechanically but let what you say come out from the bottom of your heart, then both your vocal and bodily expression will be propelled by the inner force of your feelings, and those who hear you will be impressed.

⁴ Do not merely read scriptures. Live the Word of life! Indifferent reading without feeling induces indifference and apathy. What the hearers want to see in you is your faith, your conviction, your enthusiasm, showing that you yourself believe in your heart what you say. What a feeble understatement to relate as a trivial thing one of the greatest events of all history—Jesus Christ's abysing Satan the Devil after Armageddon! "He hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more." In merely making a slight motion from the wrist you belittle and minimize this most stupendous and colossal struggle. This mighty Fighter, holding in his two hands the gigantic Dragon and being filled with flaming fury because of the reproaches it heaped upon his Father's noble name for centuries, cannot make petty, jerky, short and diminutive movements with his hands; but with a sweeping, powerful gesture over his head hurls—not drops, places or puts—but hurls with tremendous force the vicious Dragon into the abyss. So show it with your entire speaking body. You might lean backward a little, raise your hands and with a forward movement hurl him into the abyss of inactivity. You hurled rocks when you were a boy, did you not? Why be afraid to come out of your shell of reserve now when you describe the most stupendous and glorious event—the end of Satan and his wicked rule?

⁵ Of course, in letting the body speak caution must be taken not to overdo or exaggerate the gestures. This holds true especially in the Anglo-Saxon countries where gestures are usually used with moderation. In this connection it is good to mention that a speaker should not try to copy another. Be yourself. Every individual, even the most backward one, has some good qualities of his own that are not found in others or not in the same degree. Cultivate your good qualities. If you imitate someone else you are no longer yourself. You are pretending. Imagine what a dull and monotonous world this would be if everybody looked the same, acted and spoke the same way!

⁶ Another thing one of Jehovah's witnesses should have in mind is that of being an ambassador substituting for Christ,

and therefore when he speaks in public he must deport himself with the natural dignity becoming to representatives of the Most High God. Wild and affected gesticulations such as are used by the revivalists and some other clergymen of Christendom must be avoided. After all, what will help the people to understand the message is not so much the body in motion but the moving word spoken with spirit, although gestures will greatly help to drive home the point. Gestures do not aid hearers alone; they also aid the speaker himself by animating him, stirring up his feelings and thus enlivening his presentation.

⁷ Since gestures are an outward expression of one's inward condition, let them come spontaneously out of yourself, out of your impulses, out of your thoughts and emotions, out of your heart and mind. They should not be planned or taken from some book. You never studied how to smile, to laugh, to be indignant, did you? Why, then, should you try to study gestures or, worse still, to copy somebody else? And do not repeat the same gesture again and again, neither facial expressions, because such gesture becomes a tedious, meaningless mannerism.

⁸ If a beginner in public speaking is unable to make his body speak, then the trouble lies in the fact that he is rather timid or self-conscious. To overcome this obstacle he must forget self and become fully engrossed in what he has to say. Then he will not only make free use of his voice in conveying thoughts and emotions, but his body, too, will collaborate to this end. Then and only then will his talk live and the audience with it, and all this to the glory of our Maker, who gave man a mouth and the rest of the body to praise him.

REVIEW: 1. Prove that the human body can actually speak. 2. Why are some adult speakers inhibited from making full use of their speaking body when on the platform? 3. When do gestures of a speaker become spontaneous, natural, fitting and expressive? 4. Illustrate how a speaker is further aided by visualizing a scene or action he describes. 5-7. What mistakes in gesturing must he avoid? How are both hearers and speaker aided by gestures? 8. How would you help a self-conscious beginner in platform speaking overcome his physical restraint?

Study 11

SENSE STRESS

¹ In the days of Jesus and the apostles and for centuries afterward the preaching of the good news of the Kingdom

was done almost entirely by word of mouth. Good oral delivery was essential for an effective witness to the truth, whether they spoke to individuals, to a family or to other small gatherings, or addressed a multitude. There is Scriptural and other historical evidence showing that these early witnesses were qualified and competent ministers to speak the Word effectively and convincingly.

² Concerning Jesus it was said: "Never has another man spoken like this." (John 7:46, NW) Attending circumstances and the Master's choice of words and phrases would strongly argue that this reference to his speech was a recognition of not merely his gracious words, but also the forceful manner in which he spoke. Of the apostles it is written that they too spoke with boldness (Acts 4:31, NW) and that their spirited speech was similarly forceful, to the point of swaying multitudes. Jehovah's witnesses even before the time of Christ recognized the forcefulness of words spoken with right emphasis. Faithful Job said: "How forcible are right words!" (Job 6:25) And Solomon gives this wise counsel: "A word fitly spoken is like apples of gold in a setting of silver." —Prov. 25:11, RS.

³ Speaking the truth by word of mouth is still the first step in the presentation of the New World message. The effectiveness with which this is done often determines the measure of success attending the first contact. The requirement for forceful and effective speech and reading is oral emphasis, whether in conversation, in talking and reading to an intimate family group, in study class, or on the platform to the congregation or to the public. Modulation, tonal variety and contrast, is the spice of speech, but oral emphasis is the very life of it. On it depend the meaning, spirit and life of speaking.

⁴ What is oral emphasis? It is the art of vocally stressing one or more thought-conveying words of a phrase in order to draw the listener's attention to them and thus to the thought they bear, and by the degree of emphasis, light, medium or heavy, is indicated the relative weight or importance of the idea. Subordinate words that merely connect or modify the few thought-containing words are simply left unstressed; otherwise they would detract from the main thought. Emphasis is also fittingly called sense stress, because stress is a means of conveying the sense and import of an utterance.

⁵ In everyday conversation one naturally, spontaneously and fittingly stresses the words that will bring out the main

idea, and just as naturally one subordinates other words and phrases that carry relatively subordinate value. This is the simple rule. It holds true in art, such as music and painting. The real artist does not paint all parts of a picture in the same color, but he brings out lights and shades, does he not? So it is in speech.

⁶ Thought analysis must precede effective oral emphasis. You cannot very well orally stress an idea unless you first have one. You cannot vocally give importance to a thought unless you first perceive in your mind that the thought is important and, also, how important it is. This requires not only a clear knowledge of the subject to be discussed but, in the case of public reading, also a clear understanding of every single sentence. In order to secure a meaningful and lucid oral reading, one would do well first to find out from the context or setting the correct and full meaning of each sentence in the material to be read publicly, and in doing so underscore the words that receive the primary stress. This will render the reading easier and the sense-stressing surer. More than anything else it is the placement of sense stress that reveals whether or not a speaker fully understands what he is presenting.

⁷ Sense stress can be given by various means, which are often used in combination, just like colors in creation and in the art of painting: (1) By greater volume, (2) by more intensity or feeling of expression, (3) by lower tone placement, (4) by higher pitch, (5) by slow and deliberate utterance, (6) by rapidity, and (7) by pausing either before an utterance, which causes expectancy and even dramatic suspense, or (8) pausing after a weighty expression, which permits the thought to sink in. Doubly emphatic becomes a statement if a speaker pauses both before and after. (9) Another eloquent means of oral emphasis is to accompany certain emphatic statements by visual emphasis, that is, by gestures and body movements, and (10) accompanied by facial expressions.

⁸ If too little stress is used in speaking, the results are feeble and unimpressive understatements; speech is lifeless, flat and monotonous; meaning is either absent or at least rendered hazy and vague. If emphasis is placed on the wrong word or words, the meaning becomes distorted or sense stress is entirely perverted into nonsense stress. If the right words receive too much emphasis it results in bombastic and repulsive exaggeration.

⁹ Another fault is stressing too many words in a single sentence, thus introducing too many side issues, which have a tendency to take away from the central thought and to confuse the meaning. Put special emphasis on only a few words, the right ones that carry the intended thought of the sentence.

¹⁰ A common fault in oral reading, betraying lack of clear thinking, is to emphasize personal pronouns when no differentiation or contrast between persons or things is intended. If this is not the thought of the author, as the setting clearly reveals, then no stress should be placed on a personal pronoun. Another very common fault is stressing prepositions. If you wish to talk sense whenever you open your mouth keep this simple rule in mind: A preposition is sense-stressed only when differentiating or contrasting it with another, that is, when pointing out a different or opposite location, direction, origin or dependence. For instance: We are *in* the world (meaning not *of* it).

¹¹ Thus we see that the rules of sense-stressing are few and simple. In our daily conversation we know spontaneously what to emphasize; there is no uncertainty as to the meaning or weight of our own expressions and therefore there is not the least doubt in our mind regarding the right thought-containing words to be stressed and also how much to stress them. Therefore by learning to concentrate more and more on the thought and feeling of your public speaking and reading, that is, by living it, you will become able in each instance to select and combine by unconscious habit the best means of sense stress.

REVIEW: 1, 2. What Scriptural evidence is there that former witnesses of Jehovah spoke forcefully? 3. Show why oral emphasis is the very life of speech. 4. What is oral emphasis? 5. Explain why there is no difficulty of sense-stressing in our everyday conversation. 6. How may one know where in each utterance to place the sense stress and also how much of it? 7. List all the various means of emphasis. 8. Show the results of too little and too much stress, misplacement of emphasis. 9. Show the results of stressing too many words. 10. When only is a personal pronoun or a preposition emphasized? 11. From this what do you gather is the sure way to learn sensible and meaningful stressing?

Study 12

MODULATION

¹ Variety is said to be the spice of life. Well, Jehovah God is the Author of life itself and all his creative works are pleas-

ingly and perfectly seasoned with delightful variety. All about us on every hand are masterful displays of ever-changing variety. There is nothing monotonous in all of Jehovah's endless creation.

² Among the wonders of Jehovah's creative works is the human voice, the organs of which are composed of many intricate parts. Not only is there such great variety in voices, to the extent there are no two voices identical, but, in addition, each individual has a great range in which to speak. The mechanism of the human voice is so constructed as to allow us to speak with a great variety in pitch, tempo, volume and emphasis, and we can add to our vocal utterances and give special meaning to what is said by facial expressions and body gestures.

³ Above all, as Jehovah's ministers and slaves, we want to speak in a way that will reflect our Creator's glorious attributes. He is the ever-living God, the Author of endless variety and modulated beauty. Let us therefore speak with modulation. When we speak we want others to hear, and, more than hear, we want them to listen. But not to listen only; we want them to understand, and when they understand we want them to act. To speak in this fashion we must have an absorbing subject, and we have such, for our main theme is God's kingdom and its blessings. Our thoughts on the subject must be well ordered and presented coherently. But this is not all. To accomplish our real objective our voice must speak with sincerity and conviction, with warmth and enthusiasm, with zeal and excitement, and particularly with tonal modulation.

⁴ What is modulation of the voice? It means the changing musical qualities of the voice, the changing of pitch or tone placement, the varying of the tonal inflection or intonation placed on words, the contrasting of the speed at which speech is delivered, and the changing of the volume or loudness used to speak. Good, interesting speech follows the same rules as good music. No music would be considered good, but outright poor, if all the notes were played in the same tempo, or if the same volume prevailed throughout, or if most of the notes were placed on the same tone level. No matter how pleasing the tone of a certain pipe in a pipe organ, if the valve of that pipe gets stuck and will not close, the whole selection of music is ruined. If modulation is of such great importance in songs and music, how much more important is it in our spiritual songs of praise to Jehovah!

⁵ At times the theocratic minister must speak slow and deliberately. He must speak this way during the opening statements and particularly so when delivering weighty material. At other times he must speed up, speak with fluency in order to cover ground when the details are not too important. Pauses are very necessary, for they contrast sound with silence. Such pauses refresh the hearer. A pause before an important utterance creates expectation for what follows, and a pause afterward permits a thought to sink in. Occasionally the minister of God must speak in a high pitch, at other times in a low pitch, and most of the time he must speak in a normal pitch. Sometimes he must speak loudly, at other times softly, and most of the time with normal volume. Thus the able minister of Jehovah must at all times use modulation in these qualities of speech fitting to his thoughts and emotions.

⁶ A lack of proper modulation renders speech ineffective, dulls the meaning and puts the audience to sleep, in which case they never hear, to say nothing of listening, understanding and acting upon what is said. Misapplied modulation must also be guarded against. If changes in the tone, pitch, emphasis, volume and inflection of the voice are made improperly, just for the sake of changing them, with no regard to the sense and mood of what is said, such senseless coloring of speech sounds meaningless and affected; the whole is discolored and off-shade. Another pitfall to be avoided is overmodulation or excessive changes in the inflection, emphasis and volume. Such emotionalism draws attention to the speaker instead of to what he is saying.

⁷ Now speaking with modulation is not so hard as it sounds. It does not consist of memorizing technical rules, and then calling these to mind when speaking before an audience. It is really as easy as animated everyday conversation. Only on the platform where formal speakers often lose their everyday conversational tone do they lose their natural speech modulation. In face-to-face conversation people live out what they say. When describing an event or an experience they had, they speak in a natural and animated manner. The voice rises and falls in its pitch, the tempo varies from slow to rapid, also their volume is adapted to different situations and moods, they also pause effectively, and the expression in their eyes, on their face, and the gestures of their hands and arms and the movements of their body are all in harmony with what they say. In everyday speaking, thoughts and

words are born on the spur of the moment and the whole attention of the speaker is on what he is saying, not particularly on how he is saying it.

⁸ On the other hand, not only does the prepared discourse contain thoughts, but oftentimes the words, too, are selected ahead of time; then too often the talk takes on the form of a tape recording. The speaker mounts the platform, turns on his vocal machine and starts thinking of other things besides his speech. His attention is diverted from his material by various thoughts, by questions that flash across the mind: What does the audience think of me? What is that distracting noise outside? Are they getting what I am saying? Did they notice that I mispronounced the word I just spoke? Naturally, under such bombardment of thoughts the speaker's mind fails to concentrate on what he is saying. He fails to live what he is speaking. He fails to speak words fresh from the heart. He sounds mechanical, lacking speech modulation.

⁹ The best practice to develop proper modulation is to read aloud the Bible. There is no human emotion not found in the Bible. Some things therein recorded are light and casual, other thoughts exalted and sublime and still others are written with deep feeling. Some events are described with great dramatic impact, other things have underlying notes of sarcasm or humor. Take for example Acts 2:14-37, where Peter's message spoken on the day of Pentecost is recorded. Read it over silently to yourself, picturing in your mind the occasion, the scene of startled people full of amazement over the miraculous demonstration of divine power, and then see the apostle Peter rising in their midst to explain what it all meant. Picture in your mind how he must have spoken, at times very slow and deliberately, at other times with strong oral emphasis or fiery enthusiasm. No question about it, his audience not only heard Peter, they listened, understood and were moved to action, for the account says that at the conclusion of that speech about 3,000 were baptized. Now with this whole scene and its events well in mind read the second chapter of Acts aloud several times; throw yourself into it, live it. As you do this, modulation of the spoken words will come easily, naturally.

¹⁰ Without a question of doubt, Jehovah gave each of his ministers a wonderful instrument, the human voice, with which to tell others of his supremacy and greatness, his fairness, his undeserved kindness, tender mercies and infinite love. As Jehovah's faithful ministers we are therefore

under obligation to speak the truth to others in a pleasing, interesting and convincing manner, with the full use of proper modulation.

REVIEW: 1. What is it that makes God's creation so fascinating? 2-4. Define speech modulation. Tell why Jehovah's spokesmen should speak with tonal modulation. 5. Point out how pleasing variety and contrast should be used in speaking. 6. How does lack of modulation, misapplied modulation and excessive modulation affect speech? 7. Advise how modulation can be made spontaneous and easy. 8. What is it that often robs a discourse of natural modulation? 9, 10. Suggest how best to practice tonal variety and contrast.

Study 13

SPEAKING EXTEMPORANEOUSLY

¹ Of all methods of speech delivery speaking extemporaneously is the best one under given circumstances. What are its advantages and disadvantages? *Extemporaneous*, *extemporary*, and *extempore* (the latter more often used adverbially) are synonyms literally meaning "out of time," that is, "improvised" or "not prepared in advance." Yet it does not imply lack of preparation. On the contrary, one carefully selects and gathers his material and outlines it just as if he were going to write out the talk, or, if written out in full, it is not read from the manuscript, nor spoken from a memorized text. This, of course, means thorough preparation. Wherein, then, is it extemporaneous? Not in its thoughts, carefully gathered in advance, but in its unprepared wording. The speaker is well familiar with his subject. His mind is filled with ideas on it, and in advance he has them orderly arranged either in a detailed written outline or put to mind in the form of a very condensed, brief, topical outline. Now, at the time of the delivery, he extemporaneously puts these thoughts into words.

² There are three particular advantages in using this extempore method: (1) The outline is flexible and therefore adaptable to different audiences and occasions. (2) Extemporizing stimulates the mind of the speaker. (3) The speaker can be more direct, that is, he is enabled to maintain better personal and visual contact with his listeners. It is particularly adapted for informal and conversational delivery.

³ On adaptability: The talk so delivered is not cast in a rigid die from which he cannot depart, as in the case when reading from manuscript or reciting the speech from memory.

Rather, if circumstances require it, one may digress from the prepared material. Last-minute developments may make a change in the previously planned speech advisable. An unexpected audience might necessitate altering the outline. An element in the audience whose presence was not anticipated, say a hostile faction, may require the inclusion of points of argument or refutation not otherwise needed. The adaptability of the extemporaneous method of speaking would permit this addition without disrupting the entire talk.

⁴ Also, if interruptions occur, as they often do, particularly when one is preaching from door to door, one is able to depart from the outline to answer these objections briefly and then return to the point of outline where the interruption occurred. If the speech had been committed to memory, a digression to cope with such unforeseen emergencies might cause one to forget some vital parts in the remainder of the talk, and the effectiveness of the whole discourse would be imperiled. Furthermore, if while one is speaking there occurs to his mind one or two points that were omitted in the preceding preparation, the flexibility of the extempore speaking will allow them to be inserted at the time of delivery.

⁵ This last-mentioned possibility leads to the second big advantage of extemporizing: stimulation of thought. This method of delivery stimulates the speaker's mind and leaves it free for fresh, spontaneous thinking, because his memory is neither burdened by a memorized speech nor hampered by the fixed wording of a manuscript lecture. Preparation of material is oftentimes a mere "cold" and intellectual process; but in speaking before an appreciative and responsive audience this material "warms up." New ideas rush into the mind of the extemporaneous speaker. The flexibility of outline permits the insertion of the best of these "latecomers" without disrupting the general plan and the timing of the talk.

⁶ The third advantage of extemporaneous speaking is that of better direct personal contact between speaker and audience. It increases the listeners' enjoyment and understanding of the subject. The audience feels that he knows his subject, because he is looking at them; he is winning because he is obviously more interested in them than in his paper. There is personal contact. Having his eyes constantly or nearly so on his audience, he can note their reactions better. He can see in their behavior whether he is holding their interest or not. He can also tell if they are grasping the points that he is trying to put over, and, whenever necessary, elab-

orate on a point that seems to be vague, clarifying it for them. When extemporizing, a good speaker does not deliver a formal oratory, but he informally converses with his listeners with the natural tone of everyday talking. It is not a "canned" speech he is giving; it is more of a heart-to-heart talk.

⁷ As to the disadvantages of the extemporary speaking method: These are not so much disadvantages as they are dangers into which the speaker might fall. If he is forewarned of these pitfalls and guards against them he will avoid the disadvantages they bring about, and his extemporizing will not be jeopardized by them. One is exceeding the allotted time limit. Because of the flexibility of the outline and the onrush of ideas at the time of presentation the speaker has the tendency to be carried away with his own interest in the subject and to dwell longer on points than he had planned. The remedy is to fix a certain time to be devoted to each main point together with its subordinate points, to enter those time periods opposite the corresponding points, and to stick to this timing by occasionally consulting a timepiece. Careful preparation or thinking through the speech material will diminish both needless repetitions and the influx of too many new and additional thoughts during the extempore delivery.

⁸ Another danger of this style of speaking is the omission of important points, also making incomplete or inaccurate statements, and also assertions, that is, true claims but also without presenting the needed proof. The safeguard is unhurried consultation of the outline notes.

⁹ Insufficient preparation is another real danger of extemporizing. Experienced speakers especially are tempted to form a sketchy outline roughly of two or three main points without carefully detailing the supporting ideas, proof, facts and concrete illustrations. They feel that this hasty and meager preparation will be sufficient, that it will not be necessary thoroughly to study out and plan in advance the development of these scantily outlined points. This procedure is too often relied on by self-assured speakers who at one time or another "got by" with it and are relying on their "gift of gab." Such are prone to depend on this dubious "gift," thinking that words and ideas will come without early and careful preparation. To be sure, words, and plenty of them, will come easily to such talkative ones, but constructive thoughts will not. The "ungifted" speaker is better off. He knows that he can depend only upon thorough preparation and hard work, and, as a result, he "says something,"

avoids repetitions, does not wander in circles, is not incoherent because of omissions of vital points, and is not so likely to be guilty of inaccuracies of statements.

¹⁰ A fourth disadvantage of extemporaneous delivery is claimed to be the colloquial and therefore presumably "inferior language" used. It cannot be denied that the language of a manuscript lecture is more choice, less repetitious and grammatically more precise. But such fine English is not, as a rule, conversational. The very fact that one's English in extempore speaking is not so eloquent makes for conversational style and use of the simple and plain everyday language of the people. However, a cultured speaker should never permit slang to creep into his talk, unless he knows it to be such and deliberately uses it occasionally and humorously because of its peculiar expressiveness at times. Even this legitimate use of slang should be very rare.

¹¹ In preparing for extemporaneous delivery, make a brief speech outline. If the subject is not involved and the talk is of short duration, make a highly condensed outline, far briefer than the one used in assembling and arranging the material. Each main point is presented by a single key word. Try to memorize such a topical outline, and as you extemporize build upon it. Of course, it is not vitally essential that the outline be memorized; it may be on a small piece of paper and held in the hand. The advantage, though, of a memorized outline is an unbroken eye contact between speaker and listeners, because he never needs to shift his eyes between audience and notes. However, it would be exercising caution to have a brief written outline handy for use in case of emergency, that is, forgetfulness caused by some interruption or an unexpected distraction.

¹² Reading from script calls for several practice readings aloud. Not so with extemporary delivery. In preparing for delivery, silently build the entire talk in your mind from the outline. Mentally fill it out by the needed details of explanation, argumentation and illustration. See that you have all these points in mind and can make them march by in their proper order in a final mental "review." Then you are ready for extemporaneous delivery of the speech.

REVIEW: 1. Define "extemporaneous," "extemporary," and "extempore" speaking. 2. Enumerate the advantages of extemporizing. 3, 4. Show with specific instances how advantageous is the adaptability of speaking extemporaneously. 5. How does this method of delivery stimulate thinking on one's feet? 6. Why does extemporaneous speech permit better personal contact with listeners? 7-10. Point out the various

dangers of this style of speaking and how to guard against them. 11, 12. Describe the ideal way of extemporizing, and also the best way of preparing for extempore delivery.

Study 14

SPEAKING IMPROMPTU AND OTHERWISE

¹One of the main characteristics that distinguish men from beasts is the ability to communicate ideas. The most common and outstanding method of communicating ideas is by oral speech. By the use of his versatile and agile tongue man trades ideas with those around him during most of his waking hours. Being theocratic ministers and highly concerned with using our voices to best advantage, it is fitting that we compare various methods of speaking in order to be able to employ the best method under any circumstance.

²MANUSCRIPT READING. The pitfalls of manuscript reading are many, and in most cases, under ordinary circumstances, it is the evident demonstration of one's immaturity as a speaker. A talk that is read by the ordinary speaker just does not sound like conversation. Generally this is due to the fact that usually the construction of a written composition differs from ordinary everyday speech. The sentences are longer and more involved, the expressions either more choice or artificial and the natural rhythm of speech, dictated by the necessity to stop for thinking ahead and for inhaling, etc., is sadly lacking; likewise lacking is the modulation of face-to-face speech. The effect is crippling to an otherwise good speech, for few persons read as well as they speak; and no matter how well one reads, the lack of constant eye contact with the audience detracts from the effect. The personal sympathetic relation between speaker and audience disappears, as the manuscript blocks visual contact with the audience; when the speaker confines himself to previously planned and composed expression the spontaneity and directness of fresh utterances die.

³There are occasions, however, when it is absolutely necessary to use a manuscript for delivery. Of course, the theocratic minister uses public reading at many occasions, as when teaching the Bible to persons of good will, at the book and the *Watchtower* study, etc. For that reason a lesson on public reading is included in this handbook. However, it is well to avoid reading a talk as a whole, whenever possible.

4 MEMORIZED SPEECHES. This method combines all the disadvantages of reading from a manuscript along with some of its own, while laying a doubtful claim that memorized speaking would improve the visual contact with the audience. However, memorized material, usually obvious to all that it is memorized, often raises a barrier between the speaker and the audience as serious as a manuscript. The speaker talks not to the audience but at it. His mind is turned inward, grasping for words and phrases rather than for thoughts and ideas. The resulting blank expression of face and body devitalizes speaker, talk and audience as well. The speech comes out in a mechanical, stilted, elocutionary or oratorical style, lacking the pauses and halts natural to the extempore speaker (who gropes occasionally for words to express the idea in mind), and the artificiality is all too obvious to the audience. Serious among the dangers of memorizing is the possibility of forgetting. And finally, the memorized talk is rigid and has no adaptability to audience, rendering the reciter impotent to cope with unforeseen circumstances. The theocratic minister will avoid memorized talks.

5 THE MIXED METHOD. This system of delivery combines reading, memorizing and impromptu speaking with the basic extemporaneous delivery, and is by far the best method of delivery. Combining the advantages of all these methods, it eliminates, for the most part, the main disadvantages of all of them. In the introduction and conclusion where audience contact is required, yet where strong, carefully worded statements are necessary, memorizing can be used. Where facts and figures, quotations or scriptures are used, reading can be inserted with telling effect, while impromptu ideas and expressions add sparkle and life. Yet the basic method of extemporaneous speaking carries the ideas to the audience in a conversational way and allows enough flexibility to permit the occasional use of these other methods. Most talks delivered extempore actually use the mixed method.

6 IMPROMPTU SPEAKING. The word "impromptu" literally means "in readiness, at hand," that is, offhand, unprepared, improvised. The real impromptu talk, the one in which the speaker has absolutely no preparation, knows nothing about the subject and depends entirely on the "inspiration of the moment," should never be inflicted on any audience, especially by the theocratic minister. However, there are many occasions, such as in house-to-house witnessing, on back-calls, when doing incidental witnessing, at Bible studies, before

boards, in court or occasionally in the theocratic ministry school, when one is called upon to discuss material with which he should be familiar, although the assembly of points to be used, the line of argument and the phrasing are impromptu. For that reason it will be helpful to discuss ways and means of speaking from our knowledge on the spur of the moment.

⁷ It will be readily evident from the above that what we shall now refer to as "impromptu" speaking requires advance preparation, not for the particular occasion on which the information will be required, but rather a great deal of study is needed in order to be well informed about the Biblical matters on which the Kingdom publisher will likely be asked to speak. Knowing in advance that this would be true, Jehovah graciously provided us with his Holy Word, the Bible, and his "faithful and discreet slave" class to show us how to get knowledge and understanding of it. Jehovah's witnesses are commanded by him to do impromptu speaking, being always ready to give an answer concerning their hope to those who question them. (Col. 4:6; 1 Pet. 3:15; Isa. 50:4) If we follow this advice, God promises in his Word, at John 14:26 (NW), "The holy spirit . . . will teach you all things and bring back to your minds all the things I told you."

⁸ To be effective the impromptu talks must be well-ordered and concrete, that is, they must not indulge in mere abstract generalities. This calls for rapid thought on the part of the speaker, for the method of preparation of the argument on the spot is actually a rapid condensation of the same steps that go into the preparation of an extemporaneous talk. One must have a very brief mental outline, which, of necessity, is constructed in the mind very quickly. The basic steps for preparing such mental outline are as follows: (1) fix the point, (2) think of an argument, (3) have an interesting introduction, (4) state the main point, (5) prove it (possibly using "*Make Sure of All Things*"), (6) illustrate it, and (7) conclude. Let us consider these steps in detail.

⁹ (1) Decide exactly what you want to talk about and what you want to prove or disprove. Narrow the subject down to a simple proposition so that all efforts can be concentrated on illuminating just that one point. Unless this is done you will ramble aimlessly, beating the air and getting nowhere. Concentrate on the issue at hand.

¹⁰ (2) Think of a striking Scriptural argument you can use to prove your case. Then try to anticipate objections against your case that might arise in the minds of the hearers, and

think of another argument with which you can refute such objections.

¹¹ (3) Think of a simple, forceful but noncontroversial introduction that will immediately arouse or intensify interest in the subject. Do these first three steps as rapidly as possible, and afterward speak your introduction slowly.

¹² (4) State your point. Tell the listeners what you are going to prove or disprove. It is good here to state upon what authority you intend to base your argument.

¹³ (5) Present your arguments in logical order. It is most effective to build them up to a climax and then to apply the most striking and clinching proof.

¹⁴ (6) Illustrate your point with at least one simple comparison to everyday situations. Give a concrete example, a specific instance. This conveys a picture to the minds of the hearers and often clears away lingering doubts in the minds of some who may not have followed the line of argument too well.

¹⁵ (7) This done, conclude. Sum up your discussion and tell your hearers what they are expected to do about the matter. When you have finished, stop. Your impromptu talk is over. Do not spoil the effect now by trying to back up and present some ideas that you may have forgotten and that may have occurred to you as you closed. Doing so will do more harm than good.

¹⁶ There are a number of examples in the Scriptures where ministers of Jehovah were called upon on the spur of the moment to give a testimony to the truth. One of these is the case of Stephen when called suddenly before the Sanhedrin. Read the account in Acts, chapters 6 and 7, in the *New World Translation*. Observe the progressive steps of his impromptu address. The Scriptures abound with other powerful impromptu speeches delivered by the Master and his disciples and also by prophets of old.

REVIEW: 1-3. Point out the drawbacks of reading a lecture from manuscript. 4. Give reasons why memorizing of speeches is very inadvisable. 5. Explain the so-called mixed method of delivery. 6. Define impromptu speaking. 7. Though impromptu speaking is improvised or unprepared, nevertheless, what is the primary prerequisite? 8. Enumerate the seven progressive steps of an effective impromptu talk. 9-15. Explain this brief mental outline in detail. 16. Refer to some impromptu talks recorded in the Scriptures.

Study 15

MICROPHONE SPEAKING

¹ Do you realize that without God's wondrous gift of electricity and without the inventive mind and constructive power with which he endowed man countless millions of people of our time would never have heard the gladsome message of Jehovah's kingdom? The invention of radio has made the superhuman task of reaching them feasible. And did you ever think on the fact that without the astounding public-address system our large assemblies would be greatly handicapped, if at all possible? Without electric voice amplification we would have to resort to public speaking by human relay, a slow and time-absorbing way of addressing a vast multitude by a great number of speakers distributed in a wide circle around the central speaker and repeating after him sentence by sentence. This was likely the human "public-address system" employed by Moses in the wilderness and later in the Promised Land by Joshua and other leaders of Israel.

² Radio speaking is essentially simple, though it is not always easy to put the few rules on the proper technique into practice. With few exceptions a script is a must for a radio address. Just read it in an easy conversational way. Though thousands of listeners may be reached, nonetheless the vigorous, enlarged conversational tone of the platform is needless and useless. Electric amplification in the control room of the station and by the volume control of the receiving sets can give the voice all the loudness desirable. What is needed is much practice in reading a script so it sounds just like true-to-life talk and an animated conversational tone without much vocal enlargement. Why? Because over the radio one ordinarily speaks to only one or two persons in the same room, rarely to a larger group. To deliver a formal oration to these few individuals would be entirely out of place.

³ When preparing for a microphone lecture, read it repeatedly, get the exact and full meaning of each thought, underscore the words that receive the sense stress, become familiar with each word, and look up and mark the correct pronunciation of each unfamiliar word. Mispronunciation over the radio reduces confidence in you on the part of informed listeners. Also practice reading of thought groups; avoid chopping them up. Live what you read and this will

be conducive to conversational naturalness and expressiveness.

⁴ The timing must be strictly observed in radio speaking, regardless of whether the time on the air is donated or paid for. And consider that the time reserved includes introductory and concluding remarks made by the announcer, both together taking up about two minutes. When preparing for it, simply indicate at regular intervals, at the end of some paragraphs where you have to pause, the exact time of reading up to that point, and when at the microphone occasionally check your time with the studio clock and then regulate your tempo accordingly.

⁵ Now as to speaking over a public-address system: As just explained, good radio speaking is animated conversation with invisible listeners. When addressing a large visible audience over a microphone, a good speaker will use the same amplified conversational manner as when addressing a large audience without using a public-address system, but avoiding shouting close to the microphone. This might upset the apparatus. Blasting into the microphone will distort your voice to the point of unintelligibility. Constant bellowing into the microphone is one of the worst mistakes. It is unpleasant, irritating and even nerve-racking. It is not necessary to shout into the microphone, because sufficient volume is supplied by electric amplification. The speaker needs to supply only the enthusiastic expression; the operator will amplify the volume to the needed degree. One can greatly assist him by listening to his own voice as it echoes back to him from the loudspeakers, and, if needed, draw back a little from the microphone in order to diminish loudness, or come closer for greater volume.

⁶ Another requirement: Speak directly into the "mike," that is, avoid turning your head from one side to the other or up and down to address various sections of the audience by turning visual attention to them. This directs the voice away from the microphone and causes great fluctuation of loudness. The operator is unable to correct this annoyance by electric volume control because he cannot anticipate your moves. This means, of course, that such personal directness must be sacrificed to a great degree when speaking over a microphone.

⁷ Other serious faults to be avoided: Avoid sudden changes of volume without proportionate adjustment of distance from the microphone, because the operator cannot foresee them

to adapt his volume dial in time. Do not speak too far away nor too close. Again listen to the loudness of your voice from the loud-speaker and whenever necessary adjust your position. Sweeping and emphatic gestures must be largely sacrificed. Heedless gestures might upset or damage the microphone. Substitute for descriptive gestures greater expressiveness and more colorful modulation of voice. Do not cough, sneeze or clear your throat close to the microphone. A frightful noise from the loud-speakers will be the result. Rather, lean backward, turn head aside and for further muffling the sound hold the script at the side of your mouth nearer the microphone.

⁸ Modulation must be especially cultivated, because the echo or lag of it from the loud-speakers has the tendency to monotonize delivery. Speaking of modulation, it should be added here that, for thousands of years, speakers when addressing a large gathering had to speak vigorously throughout in order to be heard by all. In order to avoid monotony of that constant loudness they varied it occasionally by thunderous passages. To lend contrast to their volume by softness would have made them inaudible to many. Wondrous electric volume amplification now finally enables a public speaker to modulate his volume from thunder to a whisper, to combine power with intimacy of tone, thus adding contrast, color, expressiveness and impressiveness to his delivery.

REVIEW: 1. Why are radio and public-address systems so useful to the publishers of the new world? 2. Explain the essential basic requisites of radio speaking. 3. What counsel is given as to the preparation for a microphone lecture? 4. What about the timing? 5. Clearly state what is the best manner of addressing a large visible audience over a public-address system. 6, 7. Mention further requirements and serious faults to be avoided. 8. Why and how must modulation be particularly employed when using loud-speakers?

Study 16

VOICE IMPROVEMENT

¹ We all can and should improve our use of our speech endowment. In this we can be assisted very much by others, and good counsel and suggestions that we may be given can be a real aid to us if we give heed to them. Our own voices are quite strange to our own ears, as is demonstrated by the experience of each one who for the first time hears his voice on a recording.

² Appropriate to voice improvement we consider first air and breathing. Without air, without breath, there is no life, no voice, no power or strength of speech. Likewise, a radio cannot produce tone without electric current. And just as the volume control in a radio set is essential to the instrument, so is breath control essential for a speaker or a singer. A good supply of air, together with control of breath (with a few additional things discussed later), results in a full, round, pleasing and far-reaching tone. This cannot be done without correct breathing. Does this mean there is a right and a wrong way to breathe? Does not everybody breathe correctly? Everyone breathes, yes, but from the standpoint of voice improvement there is an incorrect and a correct way to breathe. The latter is diaphragmatic breathing or diaphragm breathing.

³ The word "diaphragm" means a partition wall. The human diaphragm is a partition beneath the lungs separating the cavity of the chest from that of the abdomen and consists of muscles and sinews. The lungs are somewhat of a tapered shape, large at the base. When we breathe properly we fill the lungs entirely by contracting our diaphragm, thus pulling this partition tight so that the base of our lungs expands and the sides of the body there swell, thus expanding the chest capacity. In the natural way of breathing used when sleeping the abdomen swells and rises and falls. By diaphragmatic breathing we can fill our lungs completely and have full air supply. The faulty way of inhaling is chest breathing by filling mainly the upper and narrower parts of the lungs, resulting in heaving and shortness of breath.

⁴ Now that we have plenty of air in our lungs, we need to control its escape. So breath control takes second place as a step to voice improvement. The control of the breath in our lungs is essential to good speaking, because without it our voice lacks good tone and carrying power and is muffled. How do we control breathing? By controlling the pressure of the diaphragm.

⁵ Note that we do not control our breath by tightening up our throat; on the contrary, the throat should really be completely relaxed. Not only the throat but the entire body should be freed of tension. We can do this deliberately by conscious repose or relaxation first of our mind, then of our muscles of face and arms and the rest of the body. An illustration of a relaxed or open throat is a chimney. If we turn the damper in the chimney and shut off the air current, and

there is fire below, you know what happens. The room is being filled with smoke, making us cough. If we tighten up our throats when speaking, soon our voices will suffer from strain and we cough. The result is a hoarse, raspy, shrill and unmusical voice. So let us not clog up the chimney of our throats but deliberately open it by relaxing it. Yawn. What happens? The mouth opens wide, the throat opens wide and is completely relaxed for a moment. Many small, squeezed, strained, nasal or otherwise unpleasant voices can be greatly aided by deliberate relaxation of the entire voice apparatus, the throat, the soft palate, tongue and lips.

⁶ Furthermore, if we do not open our mouths wide, the best use is not obtained from our voices. A stiff lower jaw should be relaxed. Forcing words out through closed or barely open teeth renders speech muffled, indistinct and unintelligible. We do not try to force food into our mouths through nearly clenched teeth, do we? It would be difficult to eat that way. Contrariwise, why try to force words out of your mouth through locked jaws?

⁷ Then there is a final requisite for voice improvement, and that is resonance. It is essential for good tone production, and it is produced by using the body as a sounding board similar to the sounding board or sounding box of a musical instrument. The human voice is produced in the larynx or upper part of the windpipe by the vibration of its vocal cords. The initial tone reverberates against the bony structure of the chest and head, and this reverberation gives to the voice its most important single quality, resonance.

⁸ We all have some tonal resonance; otherwise we could not be heard at any distance. Yet we wish to have more resonance, and for gaining it relaxation is again important. First, the voice must be projected or brought out of the throat to make it reverberate against the roof of the mouth, the teeth, the nasal and sinal cavities. A very beneficial exercise to this end is humming, not singing, of tunes. Not humming with tight jaws, but with them loosened, and with relaxed soft palate, lips barely touching, with relaxed facial muscles and throat. Also practice so-called voiced consonants, both isolated and with words containing such. Such consonants have prolonged resonance when properly rendered. They are *m*, *n*, *ng*, *l*, *r*, *v*, *w*, *z*. Dwell with excessively prolonged resonance on these consonants when exercising. Then you can actually feel the vibration of those sounds in the chest, head, and in the throat and neck as well. Relaxation is necessary

here, because it enables the sound box of our body to vibrate, just as a stringed instrument vibrates freely when no obstructing weight is placed upon it.

⁹ If a blacksmith pounds a piece of iron lying on the ground it is noisy all right, but its sound does not carry far. But if he places it on an anvil, the anvil becomes a kind of sounding board and the ring can be heard at a greater distance. A musical instrument, though, is more resonant and pleasant, and its sound certainly does carry. The beautiful carrying quality of resonance can also be heard in the songs of little birds, in clear contrast with the big piece of the noisily hammered, clanking, nonresonant iron lying on the ground. Listen, for instance, to the little dove. Its call is not high pitched; it is low; it is soft. But it carries an amazing distance through the woods and over the fields. A great mass of air may be making just a pleasant whispering sound of wind in the trees above; but, being without resonance, it is not heard as far as the little bird.

¹⁰ So the point is that resonance is an essential quality of good voice, and it can be acquired. It can be acquired by daily practice and daily application in speaking and oral reading. In regard to these points as well as others, our self-improvement comes first from our self-search and our being conscious of our need to form better habits as soon as we find them needful.

REVIEW: 1. Why is helpful counsel of listeners to our voice needful for its improvement? 2. What is the first step to the production of a full, pleasing and far-reaching tone? 3, 4. Explain diaphragmatic breathing and breath control. 5. Describe how and with what results untrained speakers often try to control the inner air pressure. 6. Show the results of a rigid jaw and barely opened mouth when speaking. 7. What is voice resonance? 8. How can one learn to speak with greater resonance? 9, 10. Give some illustrations of the carrying power of resonance.

Study 17

CONDUCT BEFORE AN AUDIENCE

¹ Self-consciousness is one of the greatest barriers to a theocratic speaker who is blessed with the privilege of giving a talk on the Word of God. Self-consciousness should not be confused with the initial nervousness felt by each speaker long before he begins to utter his first words. That nervousness that he feels in the beginning he should feel. It is normal and felt also by every skilled and experienced speaker. Only if possessing a reasonable supply of nervous energy will he

be able to speak with aliveness and to hold the interest of the audience. If he makes no mention or reference to it, often no one else will know that he is nervous.

² Self-consciousness, however, reacts in a different manner. It cannot be concealed from the view of the audience. Whenever present, it betrays the speaker. He may blush or act awkwardly while on the platform. This occurs when the speaker thinks of himself and feels that he is not making a good impression, or when he imagines that the audience is picking him and his talk apart. The latter may not be true, but this condition of self-consciousness can be mastered by faith, good preparation, self-control and knowledge of proper platform conduct before an audience. To overcome self-consciousness the speaker must not be self-centered but must forget himself by concentrating on the message that he has to deliver. Proper platform manners will greatly aid him in this.

³ It should be remembered that the message a speaker presents is generally judged by his intonation, his facial expression, his dress and his physical bearing. Having these things in mind long before he gives his talk, he can guard against being rejected by the audience even before he opens his mouth. An interesting speaker is one genuinely interested in his subject, one who enjoys talking. He is alert, fresh and alive. His occasional sincere and warm smile on his face is winning, and his keen appreciation of the privilege of talking is infectious. But surely a smile will be out of place at an occasion that is more formal and where the matter under discussion is serious and weighty. On occasions such as these the mature and wise speaker will use good judgment. He will get up before his audience with a kindly yet serious frame of mind and earnest expression. If the occasion is informal and the material to be presented is cheering, then get the audience in a happy frame of mind. It might be well to mention that if your topic is a serious one and if there is tension in the audience, you should walk to the platform slowly and deliberately. If you walk to the platform with a springy step you may create an impression that you feel the speech is of a light nature and unimportant. The audience will be quick to sense a lack of seriousness in the manner of your entrance.

⁴ While on the platform and before beginning to speak it will help to postpone your opening words for a few seconds. Briefly survey your audience, thus establishing eye contact and adjusting yourself to the occasion. This brief delay will

also aid to overcome initial nervousness. And, too, it helps the audience to adjust themselves to the frame of mind displayed by the speaker. In addition, the short silence before the beginning of the talk will permit the audience to settle down in their seats and to give silent attention.

⁵ Such poised earnestness, or a welcoming smile if the occasion makes it natural, is not easily and spontaneously obtained if a speaker is ill-prepared, rushed or tired and therefore lacking in composure and confidence. Since the audience deserves our best, while on the platform it will be well for the speaker to be well prepared and to have some rest before his speech. A tired speaker lacks the vitality to arouse enthusiasm among the audience. Then, too, a tired speaker is nervous and lacks geniality. For the same reason avoid, if possible, much conversing before going on the platform; and, if it cannot be avoided, keep in mind that a good conversationalist is a good listener; so merely listen.

⁶ Now if a speaker puts off preparation until it is too late and then works at a furious pace to make up for lost time, he becomes a bundle of nerves. His brain is tired and, while on the platform, he lacks confidence, poise and cheerfulness. So never put off preparation until the last minute. Allow yourself plenty of time to prepare.

⁷ A light meal before giving a lecture is preferable to a heavy one. While one is delivering a talk the blood should be up in the brain and not in the stomach. It is only natural that a person becomes sluggish when he eats a heavy meal. Therefore he lacks the necessary vital force to give an enthusiastic talk. Clear thinking is impaired too. A shower before a discourse is stimulating, when it is pleasantly hot and followed by a brief cold shower. A nervous speaker would do better to take a relaxing moderately warm bath. A clean shave will be felt as an uplift, as well as making a favorable impression.

⁸ Be careful in dress. Clothes that are neat, clean and pressed, and worn with dignity will make a good impression and add to the effectiveness of the speech. Carelessness in personal appearance tends to create negatives in the audience's mind. A speaker, however, should not go up before the audience overdressed. He will attract attention to his unimportant self and away from the all-important Kingdom truths. Another point to remember is not to appear with a handkerchief pocket full of pens and pencils; calling attention to any such accessories detracts from the speech.

⁹ Good posture is necessary while speaking. It creates a favorable impression with the audience and it gives the speaker a measure of confidence and poise. Do not slump or slouch or stand humped over. Do not look or sound brow-beaten. Shun also the other extreme of looking or sounding self-confident, pleased with yourself, cocky.

¹⁰ Since the conversational manner of delivery is the most effective manner of speaking, we should guard against trying to show off our ease while on the platform by being extremely informal. A speaker should continue to maintain natural dignity at all times while addressing a larger audience. Then it would be out of order for the speaker, for instance, to sit on a table with his arms crossed and thus chat with a larger audience. Doing so on the platform shows bad taste. A speaker should be friendly but he should not become too familiar with such an audience. Whenever one is scheduled to give a talk in a large auditorium and he finds that only a handful of people are present he should invite them to come to the front seats close to him. Then he would show consideration if he came down from the platform and stationed himself before them and gave the talk to them on equal footing, so to speak. His friendliness would create friendliness. Here a speaker should be completely informal, using an intimate, conversational tone and avoiding the enlarged conversational delivery needful when addressing many. Why wear yourself out by using thunderous tones when speaking to a small group, when effortless ease and intimacy would be more effective?

¹¹ Excessive use of certain words and phrases, gestures and movements should be avoided by the speaker. These become mannerisms and are distracting and irritating to the listeners. A fine talk often fails because of tiring repetition of certain words or phrases. You have heard, "Well, I said," "in other words," "let us," "he said," and similar hackneyed expressions repeated dozens of times in the same talk. Or the word "nice" may be abused. "It was a nice day." "It is a nice book." "It is a nice time to be living." Everything from hot dogs to babies is described in America as "nice" and in Britain as "lovely." There are many other descriptive words that paint the picture more fittingly and could be substituted. There are other words that by overuse and misuse have by now almost entirely lost their original meaning, as "awful," meaning "filling with awe." How could a thing possibly be nice and awe-inspiring? The latest abuse is that of the word "terrific,"

meaning "terrifying." How could a dress be both lovely and terrifying?

¹² Another mannerism a speaker might get into is the habit of adjusting and readjusting his tie. Or he may repeatedly button and unbutton his coat. Another sways from side to side with the monotonous regularity of a pendulum, or rocks forward and backward on his heels. Such a speaker is ineffective because his mannerisms detract from what he is saying. Also avoid being a hand-wringer, a ring-twister or a finger-twitcher. The audience expects a speaker to appear at ease, to have poise, to avoid showiness, and to be warmly interested in his audience and in putting over his speech.

¹³ The mouth of some speakers prior to the beginning of a talk becomes dry. This is due to nervousness, but the dryness will soon disappear when the speaker gets well under way with his talk. To have on the platform a pitcher of water and a glass makes a speech appear as hard labor. There is no real need for throat lubrication except in a case of actual dryness and irritation because of a cold. In everyday conversation one talks without even thinking of taking a swallow of water every few minutes. Keep your mind on the subject and you will forget your throat and its imagined dryness.

¹⁴ Self-consciousness can be overcome. Knowledge of proper platform conduct will help a speaker to feel at home and at ease on the platform. Awkwardness will disappear. As a result the audience will be put at ease and in the proper frame of mind to hear and to receive in a good heart the message of truth. Paul's words at 1 Corinthians 10:31, 33 (NW) are appropriate for each speaker to keep in mind. "Whether you are eating or drinking or doing anything else, do all things for God's glory. Even as I am . . . not seeking my own advantage but that of the many, in order that they might get saved."

REVIEW: 1, 2. Tell what helps to overcome self-consciousness on the speaker's podium. 3. Show with specific instances how an audience is affected by the speaker's manner of making his entry, his dress, his physical bearing and his facial expression, even before he opens his mouth. 4. Why should a speaker not hurry to begin after stepping forward? 5, 6. Explain why a speaker should be prepared well in advance and, if possible, should rest before a speech. 7-9. What other good counsel is given as to good appearance and deportment? 10. What about excessive informality on the podium? How should one speak to a handful of people in a large hall? 11-13. What advice is given as to improper language and mannerisms of a public speaker? 14. Point out how proper conduct before an audience will benefit both the speaker and his listeners.

Study 18

A POISED AND CONFIDENT SPEAKER

¹ Nothing leaves you so delightfully forgetful of self as listening to a heart-warming talk. You are not thinking about yourself; at least, you should not be. Your mind is fixed upon the speaker, drinking in his cheering and inspiring words. Certain persons can be comfortable in most circumstances; but when it comes to giving a public talk, they get nervous, terribly so at times. Moses was such a man. When Jehovah's angel called on him out of the flaming thornbush and told him that he was selected to go to Egypt to speak to Pharaoh and the Israelites, his first thoughts were of himself: "Excuse me, Jehovah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue." (Ex. 4:10, NW) His greatest obstacle was himself, his thinking of self. God told him so, in effect, when he said to him: "Who appointed a mouth for man . . . ? Is it not I, Jehovah? So now go, and I myself shall prove to be with your mouth and I will teach you what you ought to say."—Ex. 4:11, 12, NW.

² Such words of Jehovah should inspire theocratic speakers. Why? Because what we cannot accomplish in ourselves, Jehovah God promises to supply. Right along this same line, Jesus said: "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute." (Luke 21:15, NW) The primary need, therefore, is not eloquence, but trust and reliance on Jehovah and his promise to help us in our efforts to become a confident speaker.

³ Negative thinking before or during a talk is one of the greatest drawbacks to a public speaker. To turn one's thoughts inwardly, to think about one's weaknesses or inabilities will drive one to nervous prostration. Negative thinking makes a potentially good speaker look and sound bad. The right way to think is positively, which means to think objectively. Not to think about one's weak self, but about God, his unlimited power and might.

⁴ The approach to the platform and the podium should be made with confident expectancy of God's help, and not dread. If not carefully guarded against, all sorts of negative and cowardly thoughts will project themselves into a be-

ginner's thinking. It will destroy his poise and freeness of speech. He thinks and talks every day on his feet without hesitancy and self-consciousness, and people listen to him; what reason is there to be less assured and confident when addressing an audience of such people? Really none. If a speaker has prepared well, there is always something of interest to say. If one is fully convinced that he has the truth, and is prepared to deliver it, he should have no trouble in doing so confidently. But if he has not prepared, does not wholeheartedly believe in the truthfulness of his message, if he has only a vague knowledge of the truth, then he should not be on the platform. He does not belong there. He should sit in the audience, listen and learn.

⁵ Always rise to the occasion as if you want to speak. Walk to the speaker's stand. Do not run. Do not march. Be natural. You gain the confidence of your listeners immediately if you look at them as if you had something to say. Half the battle of good speaking is won when the listeners are with you from the beginning. If one acts confidently audience fear will soon give way to real courage and composure. So stand erect. This denotes confidence. Make a good positive attack on the first words of your talk. Uncertainty, shyness or softness will utterly spoil your introduction and the interest of the audience. Speak as an adult, mature, positively convinced of what you are saying. The audience cannot help but be impressed. "Do not say, 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the LORD." (Jer. 1:7, 8, *RS*) That is counsel from mankind's greatest Speech Instructor.

⁶ To help you overcome initial nervousness think of yourself as a messenger boy delivering a telegram to a householder. The thing that is important to the householder is the message. The same principle holds true when one is speaking before an audience; then the message and not the speaker is the important thing.

⁷ To open an address with the confidence of conviction and firmness of authoritativeness requires poise. Poise is complete control of one's thinking before speaking or acting. It literally means balance. Outwardly it indicates you have the situation well in hand. A poised person is like a high diver just before he springs into action. He walks out to the end of the board, perfectly calm, quiet, steady, but ready to act instantly, a picture of purposeful self-control.

⁸ Poise arises from a mental and emotional balance. It cannot be put on like a coat. Poise is that serene balance that comes from within. It, too, can be cultivated by turning one's thoughts away from oneself, by getting engrossed in ideas. If one is prone always to wonder what the audience thinks of him, he should take a lesson from the cow. When passing a cow, you might stare at it and it, in turn, will look at you with an unwavering directness. Why? Because it is not worried about what you think of it. It is interested in you. This complete unself-consciousness can become your own experience when you turn your interest to your listeners and the message you have to convey to them. Then you can and will forget yourself.

⁹ While there are no short cuts to acquiring poise, there are aids. One will acquire poise by speaking the gospel message often and under differing circumstances and doing it with self-control, without monopolizing the conversation or placing oneself in the limelight, also by being a good and attentive listener and by refraining from interrupting. Many regard the self-assured business executive, the supercilious career woman, or the sophisticated socialite as examples of poise. In fact, some books and study courses recommend this lofty and affected attitude as effective, because it puts others on the defensive. But should such an overbearing manner which lowers another's dignity be a worthy aim? One would hardly think so. Real poise brings accord and peace to the surroundings. It puts at ease and releases rather than inhibits those who come in contact with it. Look at nature; its serene harmony makes one relax and be filled with noble emotion. A good friend and speaker will do the same.

¹⁰ When speaking, remember, if you are uncomfortable, your audience will feel uncomfortable. If you are at ease, your audience will be at ease. If you are enjoying yourself speaking to them, they most likely are enjoying listening to you. When you feel ill at ease, use the address "brothers" and "friends"; the very thought of it will remind you of our happy equality and will be poise inducing. If you feel in any way superior, this, too, is detrimental to poise, because haughtiness holds you apart from others and robs you of that friendly ease and naturalness that the audience enjoys. If you feel uncomfortable on the platform try to determine why. Are you trying to make an impression? This is futile, for it is what you think of yourself, and not what others think of you, which makes you feel inferior. Always strive

to be natural. Be yourself, no more, no less. Your chief concern should be, not what others are thinking of you, but what you are thinking.

¹¹To acquire poise fully one must practice inner repose every day and every night, when at home and when at work, when witnessing from door to door in your ministry or when making return visits to people interested in the truth, or when conducting Bible studies, in short, at every opportunity. When speaking be poised. When listening, be poised. Make the confidence you have in Jehovah become evident in your speech. If you practice the art of such good speech daily, it will not desert you when on the platform. Be fully aware of the reason why you were called on to speak. The idea will move you to speak freely and fluently. It will register with the audience and they will enjoy listening to you. You will be an able messenger to deliver the greatest message of all time with becoming confidence and poise.

REVIEW: 1-3. Show and illustrate what is one of the worst drawbacks in public speaking. How can it be conquered? 4. Are there any good suggestions on how to think positively? 5, 6. What else will help a speaker to feel at ease and confident on the platform? 7, 8. Define and illustrate poise. 9. Advise how one can acquire that desirable natural poise and friendly ease. 10. How does an audience echo the speaker's own mental attitude? 11. What further suggestions are there on how to develop poise and confidence?

Study 19

OVERCOMING DISTURBANCES

¹One of the best gifts of our loving Creator to man is the ability to speak, to convey thought and feeling, information and instruction, to speak of him, his greatness and loving-kindness and to praise him with our lips. To do this under normal conditions is an art; but to do it well under difficult conditions and even when facing hostile opposition shows that a speaker is mastering the art of public speaking.

²Jehovah commanded Moses and Aaron to go before Pharaoh and his court and to speak there publicly all that he had commanded them. That was certainly carried out under very adverse conditions. Ezekiel was commanded to speak to the Jews whether they would hear or forbear. Other prophets likewise had to address themselves to the nation of Israel and their rulers under both favorable and unfa-

avorable conditions. Early Christians, too, as well as the modern witnesses of Jehovah are told at 2 Timothy 4:2 (NW): "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." Any dedicated servant of God who can do this well has come a long way in mastering the art of speaking and teaching.

³ Even though we have the truth and the power of God's spirit behind it, we must not use it as a club for hammering it into the heads of people. Never try to force the truth into their minds. Avoid shaming and embarrassing them because of their pagan or other un-Biblical beliefs. Be always discreet, tactful, maintain poise, be good-natured and present the truth with kindness. We are commanded to use gentleness always, even when dealing with opposers. (Gal. 5:23; 6:1; Eph. 4:1, 2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:23-25; Titus 3:2; 1 Pet. 3:15) Harsh words may antagonize at least a part of the audience, so reacting on the speaker himself, discoloring the tone of his talk, lessening his ability to master difficult and trying situations, maintaining composure and using sound judgment.

⁴ Like a captain of a ship a speaker should always be mentally and emotionally ready to meet all emergencies with calmness, dignity and effectiveness. Trivial disturbances should be ignored; but if they keep on they attract attention and interfere by detracting interest from the talk. Then the speaker must remedy the situation. He owes it to his audience to maintain quiet and order. If he fails in this, he betrays weakness, helplessness and even lack of respect for the message he is delivering. A continuously crying infant may not disturb its mother, a restless or playful child may not annoy its father, but it will certainly distract other listeners. In such a case, if no usher takes care of the situation, the speaker should kindly and respectfully request the parent to control the child or to take the crying baby out and calm it there, and then to return to the meeting.

⁵ If the acoustics of a hall are poor or if it has a bad echo, this may be overcome in part by speaking slower, with good pausing and sharper articulation.

⁶ If a speaker observes any drowsy or sleepy persons in the audience he should awaken himself, speak with more aliveness and more contrast, with occasional punch and fire, suspenseful pauses, emphatic and sweeping gestures, changes of his position; in short, he should avoid any oral or visual

monotony. This, though, must not be overdone lest his strategy becomes obvious to the entire audience. A last resort is to give sleepy ones from time to time more personal attention by addressing oneself to them more directly. Usually this will soon make them fully awake.

⁷ Latecomers are a frequent annoyance to most gatherings. Those in attendance who possess good self-control do not bother to give late arrivals any attention. But others will turn away their eyes and ears from the most respected speaker and follow all latecomers until they have found empty seats. This interference can be reduced by reserving some seats near the entrance for latecomers and by previously instructing attendants to be alert and quietly helpful.

⁸ In some locations street noises often become bothersome and interfere with undivided attention and audibility of what is said on the platform. Most of such noises are only temporary and can be overcome by the speaker's use of greater volume; and if the interference is too noisy to be thus overcome, he should pause until it passes. Even if he should be thus interfered with repeatedly he ought to remain good-natured, speaking without showing any irritation in words or intonation.

⁹ The most difficult situation to cope with is planned heckling or attempts to break up a public meeting. It usually starts with sarcastic remarks or open vicious contradiction. In most instances attendants will go over to the disturbers and urge them to be quiet, and, if unsuccessful, will show them the way out, or, when resisted, will forcibly remove them. Yet sometimes wary hecklers place themselves in the middle of a row where they are rather inaccessible. Then the speaker should restore order. However, he must never retaliate with like ungentlemanly behavior. "Answer not a fool according to his folly, lest you also become like him [a fool]." (Prov. 26:4, *AT*) The speaker should never lose self-control. Such show of weakness will weaken his effectiveness. He should keep calm, maintain poise and never contradict or argue with a heckler. It would result in disorganized wrangling, dividing the audience into factions and upsetting the assembly. So tell the heckler with firmness that you do not question the sincerity of his conviction or his good right to voice his views in the public. But not in a hall that was not rented by him. Besides, the public has come, not to hear him, but a Bible lecture, and not a debate. Then continue your discourse.

¹⁰ If later on the heckling should be resumed, then appeal to the audience as intelligent peace-loving people, who came to hear the Word of God preached and to judge for themselves what is truth. Appeal to them to show their strong disapproval of the ungentlemanly and unlawful disturbance of a peaceable assembly by raising of hands. Such a demonstration of public indignation will ordinarily suffice to prevent any further disturbance. If not, then the heckler will be forcibly ejected by attendants and some outraged good men in the audience.

¹¹ There are some rare cases where a number of young rowdies go to a public meeting with the intention of breaking it up by continual disturbances. If they form a majority of the attendance and the usher force is too small to oust them, and the police are unwilling to protect the freedom of peaceable assembly, then heed this advice of our Lord: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7:6, NW) Ask the people of good will in the audience who wish to hear and find out the truth without lawless interference at a private gathering to leave their names and addresses with the attendants at the exit, so that an invitation can be mailed to them. Then, and not before this announcement, adjourn the meeting. This, however, do only as a last resort.

¹² There are stormy and critical days ahead for Jehovah's faithful witnesses. Christ foretold that his followers would experience much opposition, persecution, mobbings and sufferings at the hand of demonized men, especially now, in the last days of Satan's rule over the earth. The greater the obstacles, the more evident will be Jehovah's spirit directing and upholding his fearless, poised and tactful spokesmen under adverse conditions and helping them to overcome trying disturbances.

REVIEW: 1, 2. Point to Biblical instances of speaking under adverse and difficult conditions. 3. What attitude and language are best for speaking in trying situations? 4. Explain how harmless interferences should be met, and what to do if such continue. 5-8. Suggest what a speaker could do with poor acoustics of a hall, sleepy persons, latecomers, street noises and other distractions. 9. How should hostile hecklers first be put in their place by the speaker, if hall attendants do not or can not cope with the situation? 10. If after that hecklers continue to interrupt, what then? 11. What should be done when constantly disturbing rowdies form a majority, the attendants are unable to eject them and the police unwilling to assist? 12. The greater the future obstacles in the way of a public witness might become, the more evident will be what?

Study 20

GOOD EVERYDAY SPEECH

¹“May the words of my mouth . . . be acceptable before thee [please thee, *Mo*], O LORD.” (Ps. 19:14, *AT*) These words express the desire of every servant of Jehovah and member of the New World society, to be able to speak well, acceptably and pleasingly to their Creator while offering up the fruit of their lips in daily making public declaration to his name. It is therefore vitally important for the theocratic minister to speak well, and to do it daily in order to be pleasing to Jehovah.

²One requirement in speaking the Kingdom message is to have an expressive countenance that illuminates what one is saying and speaks even without words. So let your face “talk.” (Eccl. 8:1, *Mo*) The old system of things uses the phrase “money talks,” meaning that money speaks without actually having or using a mouth; it accomplishes things without speaking a word. For the face to convey thought it is necessary for the publisher to look directly at the one being spoken to, since it is the first point of contact. And since most persons judge by first impressions it is of importance to create a favorable impression right from the very start. Shifty-eyed movements do not make good contacts or speak well. They give the impression of shyness, self-consciousness, insecurity, lack of earnestness and conviction, and even of dishonesty. A long face and a sour or “dead-pan” expression do not fit the good news. Good news makes one happy and radiate with gladness, thus showing the effect the truth has upon us. Friendliness often begets like friendliness.

³This truth is glorious. It is without peer or equal. Being unmatched, it deserves our most worthy efforts. Choice and proper words and grammar at times seem to be inadequate even at their very best. After we receive proper training in theocratic ministry, care should be used in choosing clear and expressive language and grammar. Ideas should be expressed in right and simple words, easy to grasp, whether conveying vital knowledge to others in door-to-door witnessing, at back-calls, on Bible studies, and talking to our brothers or to men of all kinds.

⁴Good language means the elimination of bad. The proverb says: “Perverse words put away from you, and crooked speech put far from you.” (Prov. 4:24, *AT*; Eph. 4:29) The theocratic minister does not try to set a standard of language,

not even his own. He has the highest standard to copy and follow, and that is the Bible, and also its most able exponent and champion, the Watch Tower literature. To practice poor diction, to slur words, to drop endings of words and be careless in pronunciation will lower not only the publisher in the estimation of the listener, but, more important, it will take away from the message and fail to honor Jehovah. If we do not use good speech in our daily lives it will not come easily or naturally when on the platform or before others in witnessing to the truth. We shall find ourselves "putting on" and actually groping as a blind man does for an object when attempting to find correct, choice and acceptable language. Instead of its being precise and superior, it will be inferior and vague. In learning to speak well every day, try to make brief and pointed comments at various meetings in the Kingdom Halls; discuss the truth with any one and every one whenever the opportunity affords. When it comes to telling of man's only hope, the new world, be an extrovert and not an introvert. Practice good speaking habits daily.

⁵ Another daily requirement is poise. This is a well-balanced state of mind. It means controlled thinking before speaking and acting, the mind ruling over body and emotions, keeping both in check with a firm spirit at all times. It is scriptural; "keep completely balanced." (1 Pet. 1:13, NW) This means to stay on the track. You may be accused of having a "one-track mind." If it is the "Kingdom" track, all is well. If anything suddenly looms up threatening to derail you, what should be done? Think and act coolly and collectedly; it will be calming to you and to the person being preached to as well. Remaining serene and unruffled without being perturbed, even in the presence of an opposer, shows the right spirit and displays wisdom from above. "A fool shows instantly that he is angry: a prudent man ignores an insult." (Prov. 12:16, *Mo*; 17:27, *AT*) Righteous indignation may boil up, and it may be difficult to refrain from displaying it; but to do so is most beneficial to all concerned, whether inside the congregation or to persons who are potential sheep of the Lord. (Heb. 12:14) No one will be stumbled and truth will prevail. Giving vent to an angry spirit, however justified we may feel to do so, does not add to the attractiveness of the Kingdom message. Why be guilty of it?

⁶ We are off to a bad start and are headed in the wrong direction from the beginning if we find a person has the wrong understanding about certain matters and we bluntly

tell him so. Will this gain a hearing ear? Hardly! Who likes to be told he is wrong? Would it not rather be much better to follow the advice at Proverbs 13:15, *AT*: "Good conduct [tact, *Mo*] wins favor"? Tact, artfully used, will aid one to speak well every day. To impress upon the listener a little truth at first is better than none at all. Erroneous beliefs that persons may wrongly hold can be overlooked and ignored at first. Contradicting at the outset is not conducive to spreading accurate truth. We must try to convince those not favorably disposed with tact and gentleness. (2 Tim. 2:25) First select just one subject for discussion and stick to this fixed point; keep it in view always; never lose sight of it. Do not deviate from it and do not ramble, but make every word count. Thus you will obtain with a minimum of effort a maximum of results.

⁷ The same is true of all our ministry, whatever it may be. Though we may feel in the morning we have a hundred things to accomplish that day, we can do only one at a time effectively. The same goes for instructing someone in God's truth. Find the interests of the person to whom you are speaking, that is, the things he likes to do or talk about. Thus meet him on his own grounds. He is familiar with the subject and is not hesitant to discuss it and he feels confidently at home. It is from this common ground or beachhead you can lead to the fixed point. In trying to locate such interest give persons an opportunity to talk and express themselves. Do not think that everything that appeals to you appeals to all. Learn and know how to find the spark of interest in persons, their responsive chord, and then play on it. This will help you to speak well and to carry the listener along irresistibly to the theocratic goal.—Matt. 10:16.

⁸ As to good everyday speech the Scripture says: "He who spares his words has true wisdom." (Prov. 17:27, *AT*; see also 10:19, *Mo*.) "A fool's voice is known by [a] multitude of words." (Eccl. 5:3) So do not tread a wordy path or beat around the bush as you try to arouse the interest of persons who are in the wilderness of this old world. Merely to fill the ears of the listeners with great volumes of speech is like trying to fill an overnight case with a wardrobe large enough for oversea travel, or pour a potful of liquid into a cup. It would prove too much of a burden to carry or contain it all. So no matter how reasonable your discussion may be, or how much good it would seemingly accomplish, it will simply run into one ear and spill out of the other, proving

to be ineffective and possibly irksome to the point of causing the initial interest to be spoiled and lost. Bear in mind, by conversing with people and not trying to lecture to them you will not close a listening ear. Also know when the time is up, and then stop.

⁹ Proper decorum in conversation dictates that after one has introduced himself it is best to pause and allow the other person to express himself. One cannot expect others merely to listen while one does all the talking. This simply is not human nature. Others, too, want to speak, be heard and receive some attention; they believe that they, too, have some intelligence and knowledge and something important to say. So be a good listener; hear all that is being said. Show the consideration and respect that Christians are to possess. True, some of what another will say might be erroneous or false, but it will enable you to learn something about that person's belief or lack of belief, what he knows or does not know, and thus to take in information that will prove to be valuable in helping him. Good judgment should be exercised, of course, since you are there to give a witness to the truth and not be a mere sounding board for someone who wants to be spreading his own ideas or the wisdom of other men and does not want to hear and accept the truth of Jehovah's Word, the Bible.

REVIEW: 1. Explain why good everyday speech is of great importance to the theocratic minister. 2. Why should one look into the face of those with whom he is conversing? 3, 4. Give reasons for the advisability of practicing daily good word choice and correct grammar. 5, 6. How should poise be exercised in everyday speaking? 7. Submit reasons why one should learn also to listen well in daily conversation. 8. Why should pauseless, long-winded talking and going into unnecessary details be shunned? 9. What does proper decorum in conversation dictate?

MEETINGS

Study 21

HOW TO BE A CHAIRMAN

¹The meetings conducted by Jehovah's witnesses are the most important gatherings that take place on the face of the earth. They are meetings of the highest educational quality, and have the most elevated objective. Though the things said and done at these meetings by the speakers or the participants are carefully planned and well executed, much of the effectiveness of the program may be lost if the chairman does not take care of his duties. So the chairman can have much to do toward the success of a meeting.

²When the congregation servant plans for public meetings in his territory he should not neglect the duty of appointing a chairman for each location where these meetings are being held. Upon the chairman fall many responsibilities that will greatly increase the enjoyment of those attending. In the first place, the chairman should see that the meeting hall is ready ahead of time. He is interested in being sure that the proper number of chairs are on hand and in place, also that the hall is clean, chairs dusted and everything arranged orderly. In cold weather he sees that heating in the room is adequate. And one of the things not least important is ventilation. If proper ventilation is not arranged for and carefully watched and controlled during the meeting, the effect will be either one of stuffiness and drowsiness for the audience or some will be subject to drafts and the danger of taking cold. The chairman will be sure there are attendants to watch these things.

³He is responsible for co-operating with the servants in having a proper display of literature, so that those of the public may see the Society's publications and be able to obtain them at the public meeting hall. He should see to it that attendants are there to seat persons of good will coming in, and for taking a count of the attendance and handing him a report.

⁴The appearance of the platform has much to do with the enjoyment of the programs; so he should also have the

platform ready, a speaker's stand or a table, chairs or anything necessary there, and see to it that everything looks as presentable as possible under the circumstances. If sound equipment is needed, he should also check to see whether this is on hand and operating properly. If music is played before the lecture, it is his duty to see that it is arranged for and that the music is appropriate, something that contributes to the peacefulness of the occasion, providing an atmosphere proper for the hearing of a Bible lecture. Jazz music and singing of worldly songs, with their words that adulate human creatures, should be avoided.

⁵ He should also find out if a booklet or magazine is to be given to the public, something that covers the points in the talk, and have it in the hands of the attendants; but a handbill advertising coming meetings usually will suffice.

⁶ Since the talk is advertised to begin at a certain time, it is the chairman's duty to start the meeting on time. He may open with a brief welcome, stating who is sponsoring the talk (the local congregation), the speaker's name and that he is a minister of the Watch Tower Bible and Tract Society, and the subject of the talk. But his introduction should be brief, not dealing with the subject matter of the talk, but merely introducing it by title and bringing the speaker before the audience as quickly as possible.

⁷ It would be good for the chairman of the meeting to acquaint himself with the outline of the talk so that in case of an emergency he will be able to fill in and give the talk himself. His closing remarks after the speaker has concluded should also be short and to the point. He should avoid commenting on the talk, making statements from it or summarizing it or eulogizing the speaker. The closing remarks should contain information for those attending that will increase their desire to attend other talks or other meetings of the local congregation, and to talk with Jehovah's witnesses present and become acquainted with them.

⁸ Circuit assemblies, district assemblies and conventions arranged by the Society have a Society-appointed chairman. This one should obtain a copy of the program before the assembly begins and make out a chairman's program. He should know exactly what songs are going to be used at each session and furnish the music servant with a copy of this information. He will arrange beforehand which brothers he is going to ask to lead in prayer, having these near the platform so that they can lead in prayer over the public-

address system. He must arrange the names of the brothers he intends to appoint to handle each session, that is, he should decide who is going to act as chairman of each session of the assembly. Then he should instruct these brothers how the session is to be handled, whether each speaker should be introduced by them, or, in some cases, such as a symposium, whether the one speaking is to introduce the next. Announcements that are to be made should be approved by the chairman.

⁹ Since he is interested in the smooth continuity of the program he must check on all of those participating beforehand to be sure that they are prepared and ready, at hand before the session starts. In this way embarrassing situations or gaps on the program will not occur. Those on the program should report in advance of the session in which they are to participate.

¹⁰ The chairman should be fully informed as to the location of the departments of the convention. He should know of the work carried on at that convention so that he will be prepared for interviews that may take place with reporters. He should be able to talk on the world-wide work of the Society and of the local circuit, district or branch, the teachings of the Society, etc. Special care must be exercised that statements he makes to reporters or radiomen are accurate and tactful, for these may be published, and his statements will reflect on the work done by Jehovah's witnesses in the country.

¹¹ After making his program and finding out from the various ones participating just what they need on the platform and when, he should make copies of this information to give to the public-address-system servant and the platform servant, so that they will know exactly what is needed for each feature, in the way of microphones or other equipment.

¹² A good chairman, therefore, has much to do with the co-ordination of the program and the smooth operation of everything that is done for the instruction of those attending. He is really a host and should consider himself as such, being on the alert to see that the proper courtesies are extended to all attending, to officials, reporters and others who have to do with the assembly. He should watch to see that the public-address system is used for the benefit of the convention and not taken over for numerous personal announcements.

¹⁸ All these responsibilities require much advance preparation and constant alertness on the part of the chairman, but such are the things that help make the meetings and conventions of Jehovah's witnesses a delight to those attending and a source of amazement to the world.

REVIEW: 1. Why are the chairman's duties important? 2, 3. What must the chairman supervise as to the meeting hall for public lectures? 4, 5. What arrangements will he take care of as to the platform, music and literature? 6. To what will he confine his introductory remarks? 7. What will be the substance and purpose of his closing remarks? 8. At assemblies, how will he make out a "chairman's program"? 9. What check should be made before each session of the assembly? 10. What information should he have at hand? Why? 11. What information should he supply to the public-address-system and platform servant? 12, 13. The chairman really plays what part in assemblies?

PROBLEM: Prepare opening and closing remarks to be made at a public meeting.

Study 22

PUBLIC MEETINGS

¹ Public meetings have served well in keeping the Kingdom message before the minds of the public and in providing Scriptural information for Jehovah's people. The holding of such meetings is nothing of recent origin. We know that on numerous occasions Jesus Christ gave discourses at which both his disciples and the public were present, and the apostles followed his example.—Matt. 5:1, 2; 7:28; Acts 17:22, 33, 34; 19:8, 9.

² The material outlined by the Society for use in public meetings is excellent for newly interested persons. At times there are discussions of fundamental Bible teachings, presented with a reasonableness and simplicity that make it easy for newer ones to grasp these basic truths. Just as at a home Bible study, they are invited to open their own Bible and read the text along with the speaker, and in this way they are impressed that what they are learning is from God's Word. Many of the talks, of course, are on deeper matters, but explanation is always included to show how the material under consideration affects the lives of each one of us. Furthermore, speakers endeavor to use terminology that will be readily understood even by newcomers. Persons who may be attending just their first meeting with Jehovah's witnesses cannot help but be impressed with the fact that here are a people who truly do study and believe God's

Word. As a result, sincere ones are moved to declare: "God is really among you."—1 Cor. 14:25, NW.

³ The public meetings are also highly informative and delightfully upbuilding for each one of Jehovah's witnesses. When basic Bible truths are being considered, they find that fresh Scriptural arguments and illustrations are employed; these broaden their own understanding and equip them to be more effective teachers. Verse-by-verse discussions of portions of the Scriptures provide in concise form what might take many days for an individual to dig out by himself. Prophetic accounts are made to live as their modern-day application is considered in detail. Those talks that focus special attention on the application of Bible principles to problems of daily life are very beneficial, equipping us both to demonstrate Christian maturity now and for life in harmony with God's will in his new system of things. Indeed, regular attenders at the congregation public meetings are richly rewarded.

⁴ The Society provides a large selection of well-prepared outlines for use by public speakers in the congregations. However, the congregation overseer is also free to take the initiative in arranging for other talks that he believes will be beneficial for the congregation or for the community. For example, being acquainted with the people in the community, he may know that there is a subject to which they would respond, and that if it were to be scheduled as a public talk, it might be possible to get a good number of people to the Kingdom Hall who otherwise might not come. On the other hand, the spiritual needs of the congregation itself and those already associated with it may indicate that it would be beneficial to arrange for a talk on a certain subject. Of course, the speaker will have to provide his own outline of material for such a talk, in harmony with what has been published by the Society. Additionally, the Watch Tower Society's motion pictures may be included in the congregation's program of material for public meetings.

⁵ The discourse type of presentation is the basic method of instruction used at the public meetings, but other methods may be included to stimulate interest. As an illustration, at times the speaker might arrange in advance for someone in the audience to raise questions during the talk, and the speaker can then proceed to answer them. Or he may call on certain ones in the audience, previously notified, to read and comment on various scriptures. If someone has appro-

priate picture slides, these may be used to enhance the instruction given. Maps may be employed. A blackboard may be set up and used when it is felt that this will be helpful. There may be times when a speaker will make request in advance that the brothers bring a particular book with them to the public meeting, and he may use some of the illustrations found in that book in his presentation. In connection with certain public meetings it may be possible to have a symposium of two or three speakers instead of just one. Where the material lends itself to it, arrangements might be made in advance for an individual to come to the platform to relate an experience appropriate to the discussion; or part of the talk may consist of a discussion between two or three individuals on the platform. This will do much to make the meeting more lively and varied and it should help to impress on the minds of the audience in a more lasting way the main points that are presented.

⁶ Even when the Society has provided an extensive outline for a talk, diligent preparation is required on the part of the speaker to present it well. He needs to study the outline carefully to get a clear grasp of each one of the main points and to see clearly how all the scriptures and arguments set out can be used most effectively to build up those key points. His objective should be, not simply to state a lot of interesting facts, but to teach the audience something of lasting benefit. This requires that he use local illustrations, along with reasoning, repetition and oral emphasis. He should be completely absorbed in his subject and enthusiastic in its delivery.

⁷ The speaker will find that he will give a better talk, that he will be more spirited, if he spends the day in the service prior to giving the talk. Then his mind will be awake and he will have the feeling of witnessing, and thus be able to reach the minds of his listeners. He will present the truths in a kinder, more heart-stirring way. He should remember the dignity of the public meeting work and make the best possible presentation, not only in appearance, but in the caliber or quality of his speech. He will avoid use of slang, vulgarity or lower forms of expression, as well as an excess of nontheocratic material. The effective speaker will keep his presentation on the high plane of Scripturalness, as a minister should, relying upon the Word of God to draw the "other sheep." A good talk will bring honor to Jehovah's name, not to the speaker.—Heb. 4:12; 1 Cor. 2:1-5.

⁸ While a public talk should be given with dignity, yet

talks given to smaller groups may be more informal. Here friendliness, simplicity and clarity, with conversational quality, cannot be overemphasized. Such a talk will make the audience more responsive to what the speaker is saying. It will make newer ones feel a warmth about the meeting that will encourage them to return.

⁹ Those assigned to deliver public talks should be capable speakers. Only the very best ones should be listed for giving public talks in congregations other than the one with which they are regularly associated. They should be mature brothers who can really hold the interest of their audience and who are good teachers. Additionally, there may be brothers who qualify to deliver public talks in their home congregation, and locally the brothers may enjoy hearing them, but perhaps they have not yet reached that fine quality that is expected of visiting speakers. Or, there may be some who can give an excellent half-hour talk but who have not yet developed into speakers who can hold the attention of a whole audience for a full fifty-five minutes. These brothers may be used on symposiums in their home congregation, if it is desired. So there is opportunity for brothers with varied capabilities to share in the giving of public talks, but care should be exercised to maintain a high standard so that the congregation will get the full benefit from the fine material provided for this meeting.

¹⁰ An essential activity in connection with the public meeting is the advertising of the talk. It is good to speak enthusiastically about the public talks to those with whom you conduct home Bible studies, to stimulate their desire to be present. Handbills should also be distributed freely from house to house. This gives every publisher an actual share in the public meeting work; it makes him an integral part of it. After the talk has been advertised, getting people to the meetings is one of our problems. Jehovah's witnesses know the importance of the meeting and the things that will be said there; so they should take the initiative, putting themselves out to provide a way for others to attend. This can best be done by offering to call for them, and going with them to the meeting. For many, this will be their first close contact with Jehovah's organization, and it may well mark a big forward step toward their becoming praisers of Jehovah.

¹¹ Thus we see that the public meetings require considerable attention on the part of the congregation servant, the

speaker and all of Jehovah's witnesses in the congregation. For the greatest good to result from them, each one must do his part.

REVIEW: 1-3. Why are public meetings beneficial both for the public and for Jehovah's witnesses? 4, 5. Relate what can be done locally to make public meetings most interesting and instructive. 6-8. What suggestions are given to public speakers to assure effective delivery? 9. Who may be used to give public talks, and where? 10, 11. How can each publisher share in the public meeting work?

Study 23

INSTRUCTIVE SERVICE MEETINGS

¹Of all the meetings of Jehovah's witnesses the service meeting requires more work on the part of the servants than any other. When we attend conventions and circuit assemblies we see some very good, practical, instructive service meetings. These are intended as models for us. Why are these meetings so outstanding? It is because those who arranged for the meeting worked hard, they gave thought, they applied the Society's counsel to the service of the circuit, they considered the weaknesses of the circuit and they arranged a program that would show the practical, workable way in which these weaknesses could be overcome.

²This means that the responsibility is upon the servants of the congregation to exert effort to apply the Society's counsel to the local congregation and its territory, to be alert in considering at all times the needs of the congregation. Mainly responsible for the success of the service meeting is the congregation servant, but he is not alone. He may call on the other servants to assist in organizing and rehearsing the various meeting parts.

³As soon as the *Kingdom Ministry* arrives, the congregation servant will study it carefully and assign the various parts on the meetings for the month. In assigning the parts he should consider the servants to whom they apply. For example, if an article or demonstration deals mainly with back-call work, it would usually be turned over to the Bible study servant. If it focuses attention on magazine distribution, the magazine-territory servant would generally be assigned to present it.

⁴While *Kingdom Ministry* helpfully outlines the service meeting programs for the entire month, there is still much that the congregation servant is called on to do in order to make the meetings most beneficial to the local congrega-

tion. He can advantageously review the latest report by the circuit servant to determine how the counsel it contains can be worked into the program for the month. Being well acquainted with the condition of the congregation, he should discuss with each one on the program how the material can best be tied in with the principal needs of the congregation. Furthermore, if there is some matter that is urgently in need of attention, he can rearrange the program to see that it is given the required attention.

⁵ It will promote unification of the program if each one who has a part ties in the theme of the meeting. This helps to hold the entire meeting together and impresses the thought embodied in the theme on the minds of all who are present. When assignments of meeting parts are made, it is usually best to give each one who is in charge of a section of the program a full copy of the program for the week. Then he will know what part precedes him and who is going to handle it. He will also know what follows his part and may be able to pave the way for that portion of the program. This makes for a more coherent, balanced meeting. However, the program will have more variety if each one is left to use his own initiative and originality in working out the details.

⁶ The purpose of the service meeting is for instruction in theocratic service; so instruction is the keynote and must never be left in the background. Even so, instruction, if not put across in a lively and interesting manner, will not be driven home to the audience. Variety adds spice; so different methods and arrangements employed in the programs will give the publishers something different and interesting to look forward to. But the method of presentation should never be allowed to overshadow the instruction being given.

⁷ Although the outline of meetings provided in *Kingdom Ministry* usually suggests how the various portions of the program may be handled, there is considerable room for individual initiative. The question-and-answer method may be varied. Sometimes the audience may be divided into two parts, with one part asking a question and the other answering, then switching the procedure; true or false statements may be put before the audience to agree with or to correct; or four or five brothers who have made a special study of the *Kingdom Ministry* may be on the platform, with the audience asking them questions. The discussion of the day's text, usually at the first of the meeting, may also

be varied by questions, home breakfast-table discussions or explanation of the procedure to a newly interested person at the conclusion of a home Bible study. When demonstrations are called for, fit them to the circumstances in your congregation or the territory in which you preach. It is not necessary to put on any elaborate production. Natural scenes can be presented that are in accord with real life. It is what is said and how it is said that is important.

⁸ In preparing the meetings the congregation servant and each one who is assigned a part might ask themselves: Why is this part scheduled to be on the meeting? What is there in it that the publishers need to learn? If it is material that they already know, why is it being repeated? Has a fresh approach to the material been planned? Will it be presented in such a way that those in attendance will remember it and be able to apply it in the ministry? Is the method of presentation one that befits the dignity of the ministry? Would a newly associated person in attendance be able to understand the material and see what opportunity there is for him to apply it? If each one takes these points into consideration, the meetings will certainly be meaningful to all present.

⁹ A feature of the meetings that should not be overlooked is the timing. With each participant sticking close to his allotted time the meeting will be held to one hour (aside from prayer and song), except in very unusual circumstances. This will make it easier for those who have unbelieving mates to attend regularly, since they will get home at the time they promise. It also shows consideration for those who depend on public transportation. In fact, it makes it easier for all of us to care for the things that our busy schedules require.

¹⁰ In the discussion of the figures on the congregation chart or the Weekly Record Sheet avoid reading them as plain, cold statistics. The figures should be made to live by showing how much work, scheduling and effort on the part of the publishers are there represented, what is the result of the work done as shown by the chart, how much progress is being made and what the prospects are for the future. A proper discussion of the chart will stress how much love is manifested in the report set out there and will warm the hearts of the publishers. The Weekly Record Sheet should be a practical, usable barometer to the servants, showing what features need special attention and effort.

¹¹ From time to time there is a meeting that is left for

the overseer of the local congregation to outline. This ought to be a program that is as ideally tailored to the needs of the congregation, as the service meeting at your circuit assembly is molded to the conditions in the circuit. That calls for careful analysis of the spirituality of the publishers, their regularity in meeting attendance and field service. It calls for discernment motivated by loving concern for the "flock of God." In planning this meeting, the congregation servant ought to feel free to consult with his assistants and take into consideration their suggestions.—1 Pet. 5:2.

¹² A good method to determine what will be helpful to the publishers is to have them turn in questions with which they have been confronted in the field service, or problems that they have in connection with the various features of service. These questions or problems can then be assigned to certain brothers to work on for practical, Scriptural solutions. Let them do research, using the *Watch Tower Publications Index*, *Kingdom Ministry*, and so forth. Then these brothers can present the solutions in talks or demonstrations on that specially prepared service meeting. The publishers may be asked to take notes and try these solutions in the field and later report the results at the service meeting.

¹³ Endeavor to use all the publishers on the program in various ways from time to time. Of course, those put in charge of any portion should be dedicated and baptized males with good ability and who set a good example as Christians. But other publishers, including young children, can be used in various ways in demonstrations, and this is stimulating both to them and to the rest of the congregation.

¹⁴ There is no reason why the concluding comments at the service meeting should be any less stimulating than any other portion of the program. In fact, they ought to be a highlight of the meeting, stimulating everyone to have a full share in the activity of the congregation. A few choice remarks about the type of material to be presented in the forthcoming public talk may stimulate interest so that the publishers will put forth a special effort to bring others with them. If someone in the congregation has had a specially fine experience during the week, the whole congregation would enjoy hearing it. At times a little variety might be added by interviewing one or two of the publishers, asking them how they became Jehovah's witnesses, or why they are so regular in attendance at the meetings, or drawing attention to their plans to pioneer or take up some other special

assignment of theocratic activity. And, of course, attention should be directed to the program of service for the days ahead, but not in a dry, perfunctory manner. It should be done with warmth, with appreciation for the privilege that is ours to serve Jehovah in these critical times, and with loving consideration for the fact that not all in the congregation are able to share in the service to the same extent or at the same times.

¹⁵ In short, the service meeting should be spiritually up-building. It ought to stimulate us to zeal in Jehovah's service and equip us to do our part effectively.

REVIEW: 1, 2. What makes a service meeting outstanding? 3-5. What information do those assigned to meeting parts need? 6, 7. List methods that may be used in presenting service meeting parts. 8. When preparing a portion of a service meeting, what questions might well be asked? 9. Why is timing important? 10. How is the service report to be handled? 11, 12. What may be included in meetings outlined locally? 13. Who may have part on the program? 14, 15. Give suggestions for stimulating concluding comments.

Study 24

"WATCHTOWER" STUDY MEETINGS

¹ Private personal study of *The Watchtower* is essential to our spiritual health and well-being. But one cannot stop here and say that he has fully assimilated the spiritual food therein provided. He must attend and take part in the congregation study as counseled by Jesus. (Matt. 18:20) There Jehovah's spirit operating on his organization is specially manifest. With this viewpoint in mind, how should the congregation *Watchtower* study be conducted for the greatest benefit to all?

² The conductor should make brief preliminary remarks stirring up interest in the main points that will be developed during the study. He may do this by raising three or four questions that the study will answer, questions that capture the theme of the assignment for study. If the study is a continuation of an article started the week previous, he might very briefly restate the high points established in that previous study and connect it up with what is to be next considered. His opening comments should not be lengthy: no more than two or three minutes.

³ After starting the study itself, he will propound the printed question for the first paragraph of the assigned study, found at the bottom of the page. Those in the audience may

volunteer by raising their hands and answering when called upon by the conductor. It is usually good for the first one who comments on a question to give a direct answer. Others may want to follow up by showing the application of scriptures in the paragraph to the point being discussed or by drawing attention to some of the fine details that enlarge one's appreciation of the matter.

⁴ It would be a fine thing for everyone who attends the *Watchtower* study to prepare the lesson in advance, looking up the scriptures and perhaps marking key thoughts in answer to the printed questions. This will make it possible for them to offer comments for the upbuilding of others. It will also enable them to benefit more from the comments of others. Sometimes it encourages those who are not regular in commenting at the meeting if the study conductor approaches them personally during the week and invites them to offer a comment. Together they might select a paragraph from the lesson, and the study conductor can make a note to remind himself to watch for that person's hand at the meeting. This will stimulate personal study as well as participation in the meeting.

⁵ In calling for comments on any given paragraph, it is good for the conductor to keep in mind its relation to the lesson as a whole. If it contains points that are vital to understanding the entire article, but the comments offered do not make the matter clear, it would be helpful to ask further pointed questions to draw out the ideas and so aid the congregation to get a clear grasp of the subject. On the other hand, care should be exercised so that minor points are not developed all out of proportion to the place they properly occupy in the discussion at hand. If the comments already given on a point cover it in a satisfying way, it is best to move on to the next question. Some repetition is desirable for emphasis, but if it is not properly directed it can make interest lag.

⁶ After the question or questions on the paragraph are answered by the congregation, then the paragraph under consideration will be read by a competent reader. The conductor of the study will then ask the question on the next paragraph, and so on for the hour's study. When necessary, the conductor of the study may make a comment himself or enlarge on an expression made, to clarify the subject matter; but this would be necessary maybe only once or twice in the hour.

⁷The conductor should also conclude the study within the allotted time of one hour, and lengthy announcements should be avoided. An hour for the actual study, plus no more than ten minutes for the opening and closing prayers, songs and announcements, should be sufficient. If the conductor will regulate the study, marking off the amount that should be covered by the fifteen-minute mark, the thirty-minute mark and the forty-five-minute mark, and holding to that schedule, he should have no difficulty in concluding on time. He will not lag during the first part of the study and then have to speed through the latter part, but can keep a good, steady pace throughout. And those who comment can help by speaking briefly and to the point.

⁸Commenting is a privilege. It should be viewed as such. It should also be viewed as a duty to be performed for the welfare of the meeting. Paul said, at Hebrews 10:23-25 (NW): "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." If the attendance is large, perhaps no one person need comment more than once. Even if the group is small and several comments are needed from each one, if the commenting is generally distributed one or a few will not be doing all the commenting. As many as possible should participate. Some never comment because they do not study enough to be sure of themselves. Some are nervous. All speakers feel initial nervousness, but it passes when we get to speaking. That is why the second comment you make in a meeting is easier than the first one. Whatever the problem, overcome it and make yourself give at least one answer. You will have contributed to the meeting, and will feel better for it. You will get more out of the study. And when you comment, speak loud enough for all in the hall to hear.

⁹If all study diligently in advance, they will be full of the answers, so that when the conductor draws upon them during the study they will be prepared to contribute to the meeting. (Prov. 20:5) They will be able to share one with another the good things during this period of oral teaching. Each one will sharpen the others by this discussion, and all will benefit, as Proverbs 27:17 (AT) states: "As iron sharpens iron, a man sharpens the face of his friend." So let each one

do his part at the congregation study of *The Watchtower*, edifying one another and whetting one another so that all will be that much sharper for preaching when we go from house to house.

REVIEW: 1. Why is congregation study of *The Watchtower* essential? 2. What prelude to the congregation discussion can be made by the conductor? 3, 4. In what order and manner will comments be elicited from the audience? 5. What good judgment should be used by the conductor in calling for comments? 6, 7. Describe how the study proceeds through the hour, and how it can be kept within the proper time. 8. Why should all comment during the study, and in what manner? 9. Why is it vital to yourself and others for you to study in advance?

PROBLEM: Show how a typical paragraph in a current *Watchtower* may be prepared for comment, by underlining key words or by other methods, and how to put the answer in your own words.

Study 25

CONGREGATION BOOK STUDIES

¹ Just as each and every part of a human body is necessary and must function in harmony with the rest of the body, so the congregation book study is a definite part of the organization that Jehovah God has established among his people of the New World society. It is as much a part of the organization as the *Watchtower* study, service meeting and other features of the congregation. It serves a very special and helpful purpose. Each congregation has its *Watchtower* study, service meeting and theocratic ministry school, usually at the headquarters Kingdom Hall, but the congregation book studies are held also at other strategic places, called "service centers," throughout the territory, to aid those who may not attend the headquarters meetings as well as those who do. It is really an extension of the organization into all parts of the congregation's territory.

² The places selected for studies may first be the Kingdom Hall, then homes of publishers. These studies should be located in places where they serve groups of publishers, so that none will have to travel far to attend. Homes selected should be clean and neat, such as will be a credit to our theocratic meetings and to which we can bring newcomers. All those who attend meetings in private homes should show proper respect for the householder and his property. If possible, the home should be one that can be open as a Sunday morning service center and perhaps at other stated times for field

service gatherings. It is a privilege to use one's home for advancing the Kingdom interests in this manner, and Jehovah's witnesses devote these, like everything else they have, to use for the Kingdom interests, and their fellow ministers appreciate it.

³ The congregation book study serves two functions. First, it is an educational center where ministers of Jehovah's witnesses and other newly interested persons may gather to study the Word of God. Being composed of a smaller group, it is more intimate and each one can have a larger share in taking part, therefore advancing more rapidly toward maturity.

⁴ Second, it functions as a service center. Since most of those attending live nearby, it makes it more convenient and timesaving for them to gather here for service. It also enables those attending the study to help the newly interested persons in that area and to bring them to the congregation book study.

⁵ As an educational center it is a model for Bible studies. That is to say, it is a pattern that the publishers can follow in conducting their home Bible studies. So the congregation book study should be conducted in the proper way as such a model. It should mature those attending because they have an opportunity to express themselves. The conductor should watch this. It keeps them up with advancing truth. It helps them to learn to conduct studies. To accomplish these aims the one in charge should conduct the study in a lively, interesting and instructive way. If he does so, those attending will enjoy it and will learn, make progress and be encouraged in the field service. The same results should be obtained by the publishers in their own home Bible studies.

⁶ The study should be conducted for one hour. Questions provided in the publication studied will be used, or if none are provided there, they may be prepared by the conductor. All should be given consideration in having opportunity to answer. Encourage all to take part. Scripture texts cited in the publication may be read, because these greatly clarify and drive home the subject matter being studied and make it more easily remembered. One person should be selected to read the paragraphs each evening. It is better to notify him at least a week in advance. This will enable him to do a better job of reading so that all will understand and get something out of the study.

⁷ The conductor's attitude should be very friendly with his group, very kind, reasonable and tactful. Remembering that this group may have in it many new and immature ones, he will use patience with them. The new ones might ask questions; he should answer them. It is his responsibility to aid these all to become mature, efficient ministers of God.

⁸ One who comments in answer to the question should try to comment in his own words and to make his comment simple, clear and brief. This will help the newer ones and will also help him to express himself better, to get at the point and make his statements in witnessing to the people more pointed. This means that he must study in advance and not wait until time for the study to look at the lesson.

⁹ The home where the congregation book study is being held should be a service center, and it is profitable to meet an hour before the study begins and do house-to-house work with the current offer, or magazines, or booklets, or make some back-calls in the area. This will lead to the rapid advancement of the study group. Arrangements may also be made for the group to meet here on Sundays and, if possible, some other day in the week, to go in regular house-to-house work, or a night for back-call work. In order that this may be done most effectively and efficiently the work should be organized by the book study servant. Perhaps there will be several groups, each led by a group captain. The book study servant, cooperating with the servants of the congregation, may assign those who are group captains and more efficient ministers to assist others. This training work should be taken to heart by the book study servant and he should be as interested in this as the congregation servant is in the congregation as a whole.

¹⁰ The book study servant will make arrangements for field service for the convenience of those who attend the book study service center. If some desire, at times, to go directly to their territory or back-calls, that is all right. Generally, however, the publishers appreciate arrangements to work with a group because it is mutually upbuilding. The book study servant is glad to organize it. If some can share in evening activity, he will arrange for that. If some can go out on weekdays, arrangements will be made for that, even though not everyone can go. So, too, some may be able to go out on weekends, while that may not be possible for others. The point is that meetings for service are arranged for our

convenience; they are not arbitrarily selected times at which everyone is expected to meet for service.

¹¹ Those in attendance at the study should make every effort to bring interested persons to the meetings. By taking some of the brothers who attend the book study with you to your home Bible study and gradually getting these persons acquainted with different ones, it makes it easy for them to come to the congregation book study at the invitation of the witness. They should be brought in, welcomed, introduced and made to feel at home and a part of the happy New World society group that meets at this place.

¹² The congregation servant should also be very much interested in each congregation book study. In order to aid these to advance he must be sure each book study servant knows exactly what his privileges and duties are. He does well to feature the congregation book study on the service meeting from time to time, discussing plans for these and their advancement and the service in connection with them. It is good to discuss and demonstrate from time to time the way the studies should be kept running instructively and up-to-date, making each a working part of the organization.

¹³ The congregation servant will visit these studies from time to time, working with the group in service during the period of his visit and giving special attention to any who need encouragement or personal aid to improve their spirituality. Privately, he will also offer any needed help to the book study servant in handling the study itself. The circuit servant, during his visits, will also give attention to the book studies and work with the publishers in the field.

¹⁴ The servants should be interested in seeing that there is a sufficient number of congregation book studies so that all publishers can conveniently attend and go out witnessing from these service centers. If each congregation book study operates in the proper way the whole congregation will indeed function as a body, with no parts lame or sickly, and will be able to move forward and receive the blessing and increase that Jehovah gives when his organization serves him properly.

REVIEW: 1. Why are congregation book studies a definite and important part of the theocratic organization? 2. What factors determine where these studies should be held? 3, 4. What functions are performed by the congregation book study? 5. How can it actually serve as an educational center? 6, 7. How should the book study servant proceed throughout the hour? 8. What advantage does one receive from commenting at the study? 9. How is it operated as a

service center? 10. What is the objective of the various arrangements for group witnessing that are made by the book study servant? 11. How can we encourage newly interested persons to attend? 12-14. What duties do the following persons have toward the study: (a) congregation servant? (b) circuit servant?

PROBLEM: Describe what you do and say to encourage interested persons to attend the congregation book study.

Study 26

THE THEOCRATIC MINISTRY SCHOOL

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

ENROLLMENT

² Each person, male or female, young or old, who attends the meetings of the congregation and who desires is qualified to enroll. A permanent record of these will be kept by the school servant, who will act as chairman of the school and give counsel on each student talk. No roll call will be read at the meetings but the school servant will mark present or absent those who are assigned talks and those who are habitually absent. No one should be dropped from the roll for non-attendance or for not giving the student talks assigned until every effort has first been made to help him take advantage of his privilege. Small congregations composed entirely of sisters should assemble in the same way. The instruction talk should be read and discussed and each student talk be delivered by one sister to another sister on the platform as in a sermon when she is out in field service.

INSTRUCTION TALKS

³ The school servant will assign capable brothers to give the instruction talks, giving some himself also. The one assigned to this talk will not merely read the material, but must study it carefully, make it his own and present it to the group by the method of delivery known as extemporaneous speaking. If time permits he should work in examples and illustrations that are not in the material, and give explanations of the instruction being given.

STUDENT TALKS

⁴ Following the instruction talk will come student talks. Each one enrolled in the course will from time to time present before the class these student talks. Speaking subjects will be designated by the Society, and the local school servant will make the individual assignments to those enrolled. This assignment will be made at least three weeks in advance in writing. It will be the responsibility of the student to make diligent preparation by carefully gathering the material, outlining it and practicing his delivery, and then be on hand at the assigned time to present it extemporaneously (some may have reading assignments). Sisters will always address their assigned talks to another sister acting as a householder. The school servant should see to it that a schedule is made up so that all those enrolled are given an equal opportunity to speak.

⁵ The student should look upon the opportunity to give a student talk as an occasion to put into practice all he has learned in the course. He must realize that it is only through application that theory and expounded principle become of practical value. In addition to making use of all the suggestions as to gathering material and outlining and presenting it, the student should give attention to the timing of his talk. It will train him to spare words and speak to the point. The school servant should have someone time the student speakers, and when the full time has elapsed a signal indicating "time's up" should be given. The speaker, after he finishes that sentence, should be seated.

COUNSEL

⁶ Counsel by the school servant will follow each student talk. In presenting counsel the counselor should always be kind and considerate. His points should be well taken and not picking at minor matters. The counsel should be constructive. If a student's sense stress in a certain place was

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

⁷ In advance, each student assigned to give a talk should be informed as to which points on the Speech Counsel slip are to receive particular attention. Generally, these will be the next ones in order on the counsel slip. In some cases it is logical to take two or three speech qualities together because of their close interrelation. At other times just one may be considered. However, the ability of the student should always be taken into consideration in deciding how many points to work on at a time. So that there will be no question in the mind of the student as to the points on which he is to work, it is good for the school servant to mark them in advance on the counsel slip, possibly with a small check mark following the listing of each speech quality. Any critical counsel, or comments to the effect that improvement is needed, will be limited to these points. This progressive method of counsel enables each student to give special attention, over a period of time, to all the various facets of effective speaking.

⁸ Of course, commendation is always in order. If some feature of a talk was particularly good, it is encouraging to the student for the counselor to say so, even though the point may not be one that is due for marking on the slip.

⁹ It is not the servant's duty to give a rehash of the student's talk. He should be brief and to the point in his counsel. It is not necessary for him to go over the points of the student's introduction or body or conclusion. If the counselor does this, not only will he exceed his time limit and thus set

a poor example, but he will bury in a multitude of pointless words what good counsel he does give. The counselor should also remember that the purpose is not to make over any individual to conform to one person's ideas or to what may appeal to one person. If a student wishes to present and develop a subject in a certain way, let the student do it according to his personality. If he has chosen to develop the body of his talk by reasoning from cause to effect, then the servant should view it from the student's approach and counsel from that standpoint rather than to say the talk should have been constructed from effect to cause or by topical arrangement or by some other method. If the student has followed a definite order in his presentation and followed it well, then the counselor should not criticize because another method that appeals more to him personally was not used.

¹⁰ If, however, the student speaker did not properly adhere to the method or combination of methods of outlining that he used, then it is the counselor's responsibility to show him wherein he fell short and to suggest the remedy. Errors in accuracy of statement, especially in talks covering Bible subjects, should be corrected by the counselor. If it is possible to refer to a lesson in this book, or to some other publication for the student to refer to for correction or help, such should be pointed out.

¹¹ Minor errors in pronunciation or grammatical construction are not the big things for the counselor to watch. Rather, the general effect of the presentation should be noted. Is the delivery sincere and earnest and convincing? Does the speaker maintain audience contact? Do his facial and bodily gestures show that he believes what he is saying and that he is absorbed in the presentation of Kingdom truth rather than filled with concern over the impression he is making? Is the material of worth and informative? Is it well organized, easy to follow? Does the speaker give it the sense stress and force required for the thought content? These are big things that make an impression on the audience, and, if these big, important matters are effectively accomplished, then a few mispronunciations or grammatical errors will, if noticed, be readily overlooked by the audience.

¹² The counselor has a key duty in the course. Let him look well to it. The student should not be satisfied unless each succeeding talk is an improvement over the previous one. This requires tireless work, especially if he has formed undesirable mannerisms. Those not enrolled should consider

themselves nonetheless a part of the school and should study the material just as diligently, taking part in commenting when such is in order. Let all of Jehovah's servants perform their part in the above-outlined classroom procedure, and as they partake fully of the theocratic aid offered let none lose sight of the divine purpose to make His dedicated and commissioned ones more proficient publishers, 'qualified to be ministers.'

REVIEW: 1. Why should all attend the theocratic ministry school? 2. (a) Who may enroll? (b) What record is kept? (c) How may a congregation of sisters conduct the school? 3. How should instruction talks be prepared and delivered? 4. How will student talks be assigned and prepared? 5. Name points to be observed in preparing and delivering a student talk. 6. How should the school servant give counsel? 7, 8. (a) To what degree should the servant give critical counsel? (b) Besides criticism, what else should be given? 9, 10. What cautions may be given as to the school servant's counsel? 11. What are the main things to watch? 12. With what attitude should both student and hearers participate in the course?

PROBLEM: Show how a speaker could use other lessons in this book to correct a specific weakness in his composition or delivery.

Study 27

RADIO AND TELEVISION PRESENTATIONS

¹ With the whole world as the field, in the short time before Armageddon Jehovah's witnesses are very busy publishing this good news of the Kingdom in all nations for the purpose of a witness. In doing so they use every means at their disposal, so that all may have the opportunity to hear. Among the modern advances in this electronic age are radio and television. These have been a help to God's ministers. Before Armageddon comes there may yet be much opportunity to use these means of communication further. We should be on the alert to take advantage of such opportunities.

² Public relations servants in the circuits of Jehovah's witnesses have received information from the Society to enable them to know the proper method of approaching managers of radio and television stations and arranging for time on the air. This lesson, therefore, will be devoted to the preparation of material and the manner of presenting it.

³ Since time on the air is valuable and limited, one must have something to say to the people. This means that he must prepare carefully so as to say the most effective words in the time allotted. Besides this, he will usually need a manu-

script in making these presentations, and many managers want the manuscript submitted before the broadcast is given, so he must prepare. For this reason it is good to have several copies of the manuscript. The neatness and good preparation of the manuscript will greatly impress managers of stations, since they will see by this that you know your business and are prepared. Thus they will be confident that the program will "get across" and stay within the allotted time.

⁴ In considering what we should say on the programs, it is better not to be too controversial. It is better not to condemn the beliefs of others in these presentations. We have so many good things to say about the truth and about Jehovah's provisions for us that we can take all the time allotted us on the air for these things and comfort the mourning people. This means that we should prepare a friendly message. We should adopt a theme and then carefully make an outline that adheres to this theme, being sure that we present everything clearly, logically and with coherence.

⁵ The object of radio and television presentations is to arouse the people's interest. It is to open the way for the house-to-house minister to have a welcome and hearing ear when he calls. It is not so much to argue or refute false beliefs. Usually our presentations are in the form of an interview or friendly discussion. If we are to prepare the questions and answers, what are some of the themes we can adopt, or the things we can talk about? Possible themes could be: The Kingdom, New World blessings, Educational work of Jehovah's witnesses, the New World society, Missionary work of Jehovah's witnesses or Expansion of true worship. If possible, we should tie in what we say with current events, letting the audience see that we are progressive Christians, understanding the application of prophecy to our times.

⁶ We may be able to show our attitude toward communism, and to point out how our work is persecuted in Communist and dictatorial countries, but carried on there nevertheless. Thus the people see we are not political. We may state some of the fundamental beliefs of Jehovah's witnesses. In doing this we can consider the prevailing religion of the area and we may be able to make our presentation applicable to these people. If there is a local congregation in the city where the station is located, we can recount the history of this congregation, showing when it was established, where its headquarters are and how it has grown through the years. If it

is the time of an assembly, then we can tell about the convention.

⁷ Sometimes the interview is extemporaneous or impromptu, the station's interviewer asking his own questions. In such case it is good to prepare a write-up beforehand covering the following points to supply to the interviewer, to assist him in forming good, intelligent questions: The activities and scope of the convention, cities involved, purpose, why it is being held there, expected attendance, high lights of convention (particularly the public talk), speakers, advertising done (handbills, placards, towns where work is done, etc.), rooming, baptism (this is a specially striking feature that arouses news interest), cafeteria, with statistics about people fed, food consumed, etc., and other departments. Concerning Jehovah's witnesses we can supply some information about the organization, finances, how provided, ministerial training (ministry schools, etc.), social composition (what kinds of people and professions belong), missionary work of Jehovah's witnesses, and the work in totalitarian countries. Also we can supply them with a brief statement about the chief doctrine or doctrines of Jehovah's witnesses. A much more successful interview will result.

⁸ Throughout the presentation we can remember to play up the public talk, giving the subject, speaker, time and place, with a welcome to the public. We should talk to the people as their friends, calmly, sincerely, in a convinced and convincing manner. Usually these presentations are in the form of interviews. If this is the case, make appropriate questions and break up the interview into short parts. It is better to let the conversation be two-way, like a real conversation, informal and casual, not having one person do all the talking or making comments that are too long. It is much easier to listen to. Avoid sounding as if you are delivering a sermon. You are merely delivering facts in a friendly way, facts that the people desire to know.

⁹ Before presenting the broadcast, be sure to go over the interview or presentation with others. Rehearse. See how it sounds for conversational quality. Get the advice of others on this. Be sure to know the pronunciation of all words used. When delivered, it should not sound like material being read.

¹⁰ On impromptu interviews, which occur particularly on television, you should have in mind in advance fixed points that you want to make, and in the conversation bring these points in. But you should answer the questions being

asked by the interviewer. Be very mild, kind and courteous with the interviewer and try to avoid argument. If argument comes, answer in a tactful, pleasant way.

¹¹ Usually the interview will be concerning Jehovah's witnesses' organization and work or their missionary work or the convention being held. Then you should not try to bring the Kingdom into every sentence or paragraph; rather, answer the questions asked. The very fact that one of Jehovah's witnesses is on the air and can answer questions showing the tremendous scope and increase of our organization, and that the interviewer usually brings out questions relative to the time and place of the public talk, is enough to justify the time spent on the air. If one tries to put too much preaching into his interview, he may not be permitted to use the facilities of the station again. Of course, if a question is asked about any doctrinal point it should be answered willingly. Do not hesitate in giving an answer. A slow, draggy program, especially on television, will result in disappointment to the program director and the audience.

¹² One should always be polite and courteous. Also, especially on television, be very careful about your appearance, be neatly dressed. Usually a dark suit, particularly blue, looks best.

¹³ On a television program it is always good to take along copies of *The Watchtower* and *Awake!* or other publications, that we may have them handy. We may be explaining about the organization, then hold up *The Watchtower*, saying, "This is our official organ or journal." A placard may be used. Ordinarily the cameras will focus close-up on these items. Pictures of convention scenes, particularly of baptism or cafeteria, are helpful. These should be large and printed on dull-finish paper. While the pictures are being shown, one may explain the scenes presented.

¹⁴ After the broadcast it is good to write a letter of appreciation to the station and to mention the good effect the broadcast had, helping to make your work and the convention more successful. Good ministers of Jehovah will truly appreciate such opportunities as this and take seriously their duty of preparing diligently and, in their presentation on the air, will display to the people the attitude of a true Christian minister.

REVIEW: 1. Why is the radio a proper facility for Jehovah's witnesses to use? 2, 3. For these presentations what advance preparation is necessary? 4-6 What material shall we present? 7. What written informa-

tion may be given to guide the one who will interview you extemporaneously? 8. What manner of delivery should we use? 9. Before the presentation what should, by all means, be done? 10, 11. State points of counsel here given as to impromptu interviews. 12, 13. For television, how can we make the presentation more effective? 14. After the program, what should be done?

PROBLEMS: Prepare a five-minute interview for: (a) a radio presentation, (b) a television presentation.

COMPOSITION

Study 28

CONDENSING

¹“So what do you want? Get to the point!” said the lady at the door. She was impatient because she did not think the Kingdom message worth her time and attention; yet her request was justified. Jehovah’s witnesses, of all people, should be able to get to the point and should be able to discuss their message, purpose and doctrine briefly and relevantly. The ability to get to the point often comes from just having a clear understanding of the matter in one’s own mind. Furthermore, a knowledge of the principles of condensing will aid one to select the most important facts and present such exclusively and clearly.

²The clergy of this old world are long-winded; the representatives of the new world should be able to follow the Biblical admonition, “Let your words be few.” They should not ‘darken counsel by words,’ nor make themselves like those who “imagine they will get a hearing for their use of many words.” (Eccl. 5:2, AT; Job 38:2; Matt. 6:7, NW) Too many words, too detailed an explanation, may confuse our hearers rather than enlighten them. We must give them something to think about, something they can remember, a sample of the good things from Jehovah’s table that may whet their appetite for more, using clear, brief explanation so that we shall never confuse them.

³Understanding the principles of condensation will, therefore, help us in our talks and in our field witnessing, and is a daily need of the Kingdom publisher. Condensation can sharpen the vital points and make them stand out and thus make us better ministers of the gospel.

⁴There are various kinds of condensation, each described by a different word. Of practical value is to know the following ones: A *summary* presents only the main or essential points; a *brief* states concisely the points of an argument, as in law; an *epitome* gives the briefest possible condensation of the whole matter. Every epitome is a summary, but not every summary is an epitome. This latter is well used in con-

condensing material for a topical speech outline. An epitome gives only the main ideas, follows the outline of the original, but strips from it all detail, description and illustration, leaving a bare skeleton, yet holding that skeleton together with the smooth coherence of connecting and binding words.

⁵ So with all condensing, the problem is: What are the main thoughts? We must (1) learn to locate these, and (2) express them with a most economic use of words. The art of condensing cannot be learned while reading one lesson, studying one article or listening to one talk. Condensing requires experience, the ability to determine what are the major points of an article or a talk, and practice in putting one's thoughts in pithy phrases. Developing such ability is important, because it will enable the minister to get briefly to the main point before the hearer loses interest. To master the principles of condensation they must be learned and applied continually, in the ministry school, at the doors of the people and on back-calls and Bible studies. Certain principles of condensing are here set out and should be understood by all Kingdom publishers:

⁶ (1) Determine the key points. To determine the major points of a composition that you wish to condense, read it carefully to get it well in mind. After that, starting again with the opening paragraph, write a one-sentence condensation of each paragraph, or, if possible or necessary, let the sentence cover more than one paragraph. Go through the entire composition doing this. This will not only aid in discovery of the author's outline, but will help arrange the material in your own mind and will train you to look for the key points in whatever you read.

⁷ (2) Give only the main events and ideas. In any article or talk there are only a few really major points. The rest of the information is detailed proofs, facts and illustrations. It is this that must be condensed. For illustration: One of the Society's public-talk outlines might allot fifteen minutes for the introduction and first part of the body showing the world's attitude toward the subject of the talk and its failure to solve the problem under discussion; this might be followed by using ten minutes to prove the world's view wrong; then thirty or thirty-five minutes to give the true solution, followed by the conclusion. These three divisions are the three major points in the outline. They might be summarized: world view, why it is wrong, what is right. Under each of these three major divisions, four or five statements will be made, and then proofs,

facts and illustrations given to establish each of these points and to help the audience remember it. To condense such a talk, obviously only the major points may be given, while the proofs, instances and illustrations must be mercilessly abridged. True, these are important, but, if one must immediately get to the point, the old world's position could be stated very briefly, why it is wrong quickly pointed out, and then two or three scriptures quoted showing and proving the right course. The listener, of course, will thus not have the benefit of a detailed and well-rounded-out talk; but the main points and the logical conclusion drawn from them have been left standing sharply and clearly in his mind.

⁸ (3) Observe the law of proportion. The temptation is to spend much time using an illustration that stands out in your mind, or to dwell on a part of the composition that particularly impressed you, or to give too many details in the early part of it so that you have to skim over the rest. When condensing a subject, rigidly allot a limited time for each portion of the material so your condensation will be balanced, not giving a lopsided presentation of the subject.

⁹ (4) Do not hold to the language of the original. The author was not limited for time as is the one who is condensing. He could use flowing speech and picturesque expressions; but if you use his words you lose brevity. His phrases may occasionally be used where they are especially to the point or are using strikingly fitting pictorial language; but they should be avoided when the thought can be precisely expressed in fewer words. Use your own words whenever possible and never use archaic language, even when condensing the Bible, unless for some good reason you are making a direct quotation from an old version.

¹⁰ (5) Make complete and connected sentences and aim at a united whole. Never attempt a condensation until you have the original well in mind. If condensing an article from *The Watchtower*, know clearly the predominant theme and how and why the points of the article are made; have an over-all view of it, including the author's basic outline; know which main points are to be stressed, then go ahead. You can take your one-sentence summaries of the paragraphs and skillfully and with continuity blend and connect them into a logical whole. This would make an epitome, the briefest possible condensation. An epitome sticks closely to the original, condensing it, but adds nothing to what the original says, even using an abbreviated form of the same introduction and conclusion.

Of course, few of our talks are strictly epitomes. Usually we have a certain subject to discuss and we may want to condense material from various sources so we can give a well-rounded-out presentation of that subject. Yet rarely do we have time to go into great detail, so we must apply the principles of condensation in shortening the material we find into the time we have been allotted for our presentation.

¹¹ (6) Favor short, vigorous sentences, particularly in narrating events. Such sentences will hold the attention of your listeners. When time limitations are to be considered, brevity is vital. The fewer your words the less time is needed to utter them. Hence, aim for short, pithy sentences that snap out ideas with flashing rapidity. Prefer short Anglo-Saxon words and make each do a maximum of work. Never be repetitious. Make each terse sentence express its thought clearly, without any ambiguity. Cover ground quickly, making your listener's mind grasp the material immediately, right to your definite conclusion.

¹² Not all of our condensing will be of one kind. We condense a great deal of material into our student talks, making them lively and interesting, and give as full a coverage of the subject as possible. We condense at the doors when someone asks us a question on a Bible doctrine, getting immediately to the point by showing the householder a few basic Bible texts that prove our position as correct. We condense to the utmost when someone at our place of work asks a Scriptural question, because we must not take our employer's time. The main thing is to be able to select the important points, to state them in a few words. These principles, if learned and applied, will aid you to get quickly to the point, avoiding detours.

REVIEW: 1-3. Explain the practical value of condensing for New World ministers. 4. Differentiate between a summary, brief, and epitome. 5-7. Point out what is the chief problem in condensing, and state the solution. 8. Show how the law of proportion must be observed. 9. In condensing, why should one not stick to the wording of the original composition? 10. Give a few points on how to make a unified whole out of the one-sentence epitomes of the original paragraphs. 11. How can ground be covered quickly? 12. Tell when we have to condense.

Study 29

THE ART OF WRITING

¹ Almost anyone who appreciates art can admire some great skyscraper or a quaint home in the country. But it is the

builder of such buildings who really appreciates them to the fullest extent. He knows how to put them together; he knows what materials to use to make them look their best from every angle. The same is true of composition. Anyone can appreciate a choice composition when he hears one, but not everyone appreciates how to put one together, how to arrange the material required to make it really a work of art and to make it serve its purpose best. Composition is the art of writing. It involves knowing how to use words correctly, how to paint word pictures by composing proper and appropriate sentences, building these up into paragraphs, and coherently tying these together, ending in a completed work or talk. As ministers of Jehovah God we are interested in good composition. We are required to write and speak on many occasions. To honor Jehovah our writing and speaking should, of necessity, be at its very best. Hence our desire to better our writing and use of grammar.

² Grammarians have classified speech or words according to their use in a sentence. There are eight such classifications or groupings and they are: nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions and interjections. Together these groupings are called "parts of speech." All the words in the English language, in their varied uses, fall within one or more of these eight classifications.

³ For a discussion of parts of speech let us start with the noun. Simply stated, a noun is a name. Nouns are of three classes: common, proper and abstract. A common noun names a class, such as *man*, *boy*, *woman* and *book*. It does not distinguish, for example, one man from another, but the term is common to all. A proper noun names a particular place or individual, like *Bethel* or *Jesus*. An abstract noun is the name of an idea or a quality. *Love* and *kindness* would be examples of these. A common noun may also be termed a collective noun which names a group or collection, like *school*, *congregation*, etc. The compound noun is made up of two or more words, such as *brother-in-law*. The modifications of nouns are: gender, person, number, and case.

⁴ To use always nouns for naming things or objects would become very tiresome to the ear. That is where the pronoun enters in. A *pronoun* is a word used instead of a noun. Pronouns are used to refer to nouns (called the pronoun's antecedent). Mary has *her* bookbag. *Mary* is the antecedent of the pronoun *her*. The pronoun must always agree with its antecedent in gender, person and number. As for the case of a

pronoun, it is determined by its use in a particular group of words. Classes of pronouns include the following: possessive, personal, relative, interrogative, demonstrative and indefinite. Since the personal pronouns are used with verb conjugations we shall name them here. There are eight: *I, you, he, she* and *it* (singular), and *we, you* and *they* (plural). (See Foreword of *New World Translation of the Hebrew Scriptures*, Vol. I, page 11, paragraph 1.) The two other mentioned classes of pronouns, the demonstrative and indefinite, become adjective pronouns, because they become adjectives when the substantive (noun equivalent) is expressed.

⁵ The adjective comes to the fore. An adjective is a word that modifies a noun or a pronoun. It describes: *beautiful* day; it identifies: *that* book; it specifies quantity or number: *many* publishers, *three* magazines. Adjectives have three degrees of comparison: positive, comparative and superlative. By keeping in mind that the adjective does not take the place of a noun, as a pronoun does, that it cannot modify a verb, as an adverb does, one can, by carefully determining what the word does in the sentence, distinguish an adjective from a pronoun or an adverb.

⁶ The adverb as a part of speech gives life, color and understanding to our sentences too. It supplies the details of the verbs, adjectives and adverbs. Thus, the adverb's function is: it modifies a verb, an adjective or another adverb. According to their use in a sentence adverbs are divided into three classes: simple, interrogative, conjunctive. They usually answer how, when, where, how much or why. Like adjectives, adverbs show the positive, comparative and superlative degrees. Both adverb and adjective modifiers should be placed as close as possible to the words they modify.

⁷ Where one time a word might be an adverb or an adjective, another time the same word used differently would become a preposition. A preposition is a word or a word group that shows the relation between its object and some other word in the sentence. Aside from this it also shows the following relations: position, direction, time, origin and dependence. Prepositions are easily recognized, as they are the part of speech that is overemphasized by most people. The only time prepositions may be properly orally stressed is when a contrast is being made between two objects, *above* not below, *upon* not under. Do not unduly stress prepositions.

⁸ Prepositions are not the only words that are used to connect. Conjunctions are words used to join words, phrases,

clauses, sentences and paragraphs. Conjunctions are of two kinds, co-ordinating and subordinating. A co-ordinate conjunction connects two words, two phrases or two clauses of equal rank, while the subordinate conjunction connects two clauses of unequal rank; that is, it joins a dependent clause to an independent clause.

⁹ Interjections are almost in a class by themselves. They do not have to be real words. They can be nothing more than cries indicating some feeling, emotion or passion, such as pleasure, joy, grief, astonishment, anger. They may be used, too, to emphasize what one says, thus contributing to the real meaning to be put across.

¹⁰ The most used and, in most languages, the most important part of speech is the verb. Verbs are the one class of words that can be used alone and still express a complete thought. Without verbs no action could be expressed, no condition or state of existence could be described in speech. Why not? Because the verb is that part of speech that sets forth an action, a condition or a state. Verbs may be either transitive or intransitive. The transitive verb requires both an actor and a receiver of the action to complete its meaning. When the action does not pass over, thus has no object, we say the verb is intransitive. Most verbs in English may be either transitive or intransitive, depending on the way they are used in the sentence.

¹¹ We often read of the expression *conjugation* with reference to verbs. (See March 1, 1954, *Watchtower*, page 144, paragraph 12; the Foreword to the *New World Translation of the Hebrew Scriptures*, Vol. I, page 10, paragraph 2.) To conjugate a verb means to put it in its correct arrangement as to its voice, mood, tense, person and number. To understand these various terms with reference to verbs will alleviate much confusion usually attached to them. For example, when we speak of voice, what do we mean? Voice simply tells whether the subject of the transitive verb acts or is acted upon. If the subject of the verb is the actor, then the verb is said to be in active voice. *The publisher placed the magazine.* If the subject of the verb is the receiver of the action, it is said to be in passive voice. *The magazine was placed by the publisher.* As for the moods of verbs in English there are three: the indicative, the subjunctive and the imperative mood. The most commonly used is the indicative mood. Any time a simple statement of fact is made or a question is asked, the verb is in the indicative mood. Subjunctive mood

expresses a doubt, or a wish, or a condition contrary to fact. The imperative mood expresses a command or request. According to these definitions it is apparent that mood indicates the *manner* of the action of the verb.

¹² All verbs must show *tense* or the *time* of the action. There are six main tenses and several additional forms to be discussed here. The present tense designates that which is going on at the present: *He speaks*. The past tense expresses action completed in the past: *He spoke yesterday*. The future tense denotes action that will take place in the future: *He will speak*. (The present, past and future tenses are called the simple tenses.) The present perfect tense expresses action completed at the present: *He has spoken*. The past perfect tense designates action completed before a certain time in the past: *He had spoken before I saw him*. The future perfect tense denotes action that will be completed before a certain time in the future. *He will have spoken about it before we arrive tomorrow*.

¹³ If one knows the principal parts of a verb he should be able to take any verb and conjugate it in all of the above six tenses. To illustrate, the present tense of the verb *to have* would be conjugated: I have (first person singular), you have (second person singular; with the pronoun *you* the plural form of the verb should always be used, *you has* would be incorrect), he has (third person singular), we have (first person plural), you have (second person plural), they have (third person plural).

¹⁴ Besides the tense forms, there are two other forms that are less frequently used: the *progressive* (*New World Translation of the Hebrew Scriptures*, Vol. I, page 10, paragraph 1) and the *emphatic* (*ibid.*, page 12, paragraph 1). The progressive form represents action as continuing at the time noted, and it is made by placing some form of the verb *to be* (am, is, was, are, were) before the present participle: I am going, you are going, he is going, etc. The emphatic form gives emphasis to the present or past form of the verb in the active voice by means of *do*, *does* or *did*: I do talk, you do talk, he does talk. This form is used in negative statements and in questions without emphasis. *I do not go. Does he witness?*

¹⁵ Having always in mind the proper definitions of parts of speech and the conjugations of verbs should aid theocratic publishers to work out grammar problems and aid them to write and to speak correctly.

REVIEW: 1. What is composition, what does it involve, and why are we interested in it? 2. Name the eight parts of speech. 3. Define a noun and give examples of different types. 4. What is a pronoun? Name the personal subject pronouns. 5. How may one distinguish an adjective from another part of speech? 6. Explain what an adverb does. 7. Name some of the things prepositions do. 8. Define and explain conjunctions. 9. What is the principal use of interjections? 10. Give the definition of a verb. 11. What does it mean to conjugate a verb? 12-15. Give an illustration of the six main tenses, the progressive tense and the emphatic tense.

PROBLEM: Using the Society's publications, give illustrations of each part of speech and the various parts of verb conjugations.

Study 30

BUILDING YOUR COMPOSITION

¹ Now that we have some knowledge of parts of speech, we go to the next step in building a good composition, that of putting together words, phrases and clauses into sentences. A sentence must express a complete thought. Therefore, it must have a subject and a predicate, either expressed or understood; and it may have modifiers and independent elements. All sentences categorically fall into one of four kinds: declarative, imperative, exclamatory and interrogative. Any sentence that makes an assertion or declaration is a declarative sentence and for end punctuation receives a period. A command or a directive sentence is an imperative one and, likewise, receives a period at its end. The exclamatory sentence is used to express strong emotion and, therefore, requires an exclamation mark for punctuation. The interrogative sentence is the question and always ends with a question mark.

² As stated above a sentence must have a subject and a predicate, expressed or understood. The subject is the person or thing spoken about; the predicate is that which is stated concerning the subject. We find that generally sentences are made up of phrases and clauses that go to make up the subject and the predicate. Phrases and clauses may be of various types. A phrase, which is a group of related words, but not containing a subject or a predicate, may be divided into four classes: prepositional, infinitive, participial and gerundive. To identify the phrase it is necessary to determine the classification of the words introducing it.

³ We come to a more nearly complete part of a sentence, the clause. A clause is a group of words containing a subject and a predicate. It is considered as a part of a sentence, but when

it is capable of standing alone it is equivalent to a simple sentence. Thus, we can say clauses are of two kinds, *independent* (also called main clause or principal clause); and *dependent* (also called subordinate). If the clause can stand alone and express a complete thought, it is an independent clause. However, if the clause does not express a complete thought, but is dependent upon additional material to complete its meaning, it is a subordinate or dependent clause. Here, too, we find that by bringing together combinations of clauses we can get various types or classifications of sentences. Hence, one independent clause makes a *simple* sentence. By bringing together one independent clause and one or more dependent clauses by means of a subordinating conjunction, such as *when, if, after*, etc., we have a *complex* sentence. Two or more independent clauses joined by a co-ordinating conjunction or simply a semicolon form a *compound* sentence. The *compound-complex* sentence consists of two independent clauses and one or more dependent clauses.

⁴ Still there is a classification of sentences according to the arrangement of their material. This classification includes the periodic, the loose and the balanced sentence. A periodic sentence is one in which the main thought is not given until the end is reached, until the last word is spoken. Its use lends emphasis to the thought. Different from this is the loose sentence. The loose sentence gives the main thought and then adds details. It is the rambling type much used in everyday conversation. It could be brought to its grammatical end before the actual conclusion is reached and still be complete and make sense. The balanced sentence is one of either comparison or contrast. Because of this it is generally a compound sentence, namely, one having equal clauses to compare or contrast. If comparison is the aim, *parallelism* is said to be used; if contrast is desired, it uses *antithesis*. In this sentence the balance is not necessarily limited to clauses, but may also be apparent in the phrases and words. The balanced-type sentence also lends emphasis to sentence structure.

⁵ It is often said that too much of the same thing is not good. Because of resultant monotony, that saying has merit. To have variety in the choice and use of sentences, then, would be necessary. Lack of sentence variety might weigh down or make heavy an otherwise interesting talk or composition. It follows then that a wise speaker or writer would not use all long sentences nor would he use all short sen-

tences. Not all of his sentences would be of the loose variety, nor would they all be emphatic periodic ones. An intelligent choice should be made.

⁶ The short sentence has several advantages. First, it can be used for emphasis. Its brevity can make it sharp and forceful. It can lend to clarity by stripping down to the bare idea. Moreover, it can be used to isolate a key word or an important definition. Its use is particularly good in the introduction and the conclusion of a talk. What are some of the advantages of the long sentences as contrasted with the short ones? Long sentences lend weight and momentum to the flow of thought. Where detail is required, use them. Remember, a sentence is an expression of a complete thought, and where the thought is involved sometimes details are needed to fill it out and give rhythm to it. Yes, use variety in sentence structure. Learn to interweave short sentences skillfully with long ones, the loose sentence with the periodic, as well as other emphatic sentences. This will aid the Kingdom publisher to put across the Kingdom message with all the necessary detail, pleasing rhythm, and, at the right time, punch and power needed in speaking and writing. For sake of unity care must be taken to see that all sentences, regardless of their type, are arranged in proper order of sequence.

⁷ Unity of thought and proper sequence must also be extended to good paragraphing. If paragraphing were not employed in the writing of a composition, all the ideas would be run together and they would be hard to find or single out. Paragraphing is the division of thoughts into handy, sensible units to show the introduction of a new idea (it may be one sentence), a new group of ideas, or a direct quotation. All sentences related to the same thought or same phase of a thought, then, should be put together in the same paragraph.

⁸ As to the length of paragraphs there are advantages of the short paragraphs as well as of the long ones, depending upon the purpose they serve. Short paragraphs, concurrently true with short sentences, can be used for clarity and emphasis. Any given point could be made to stand out clearly defined by the use of a short paragraph. Promiscuous use of short paragraphs, however, could weaken an argument by dividing the main idea into too many small units. Here is where the long paragraph is used successfully. If an idea is technical or requires fine analysis the long paragraph should be used to give solidity to the argument or presentation. Such paragraphs may properly contain various phases of a thought,

which, if the thought were to be divided into smaller units for a more lengthy discussion, could be spread farther to cover more material. For good conclusive argument use both lengths.

⁹ There is a good variety for developing paragraphs, and for an interesting presentation variety should be used. Some of these ways are: comparison, contrast, example, questions, definition, cause and effect (or effect and cause), elimination. One actually uses these avenues, singly or in combinations, in everyday conversation. A coherent speaker or writer automatically thinks in topics or paragraphs and develops them, having in mind unity, coherence and emphasis.

¹⁰ We have discussed the need for unity in paragraphs and we know that emphasis of paragraphs may be obtained through the particular method we use of developing them, but, now, how do we obtain coherence in our paragraphs and in our entire composition? From its definition that 'coherence means a sticking together within' we can appreciate why it is needed. Without the 'sticking together here' and the 'bridging of a gap there' too much might be left unexplained and disjointed. The entire group of paragraphs, although clear and emphatic in themselves, might not cohere smoothly enough to give the entire picture desired. Something is lacking. The best-known way for securing coherence in speaking or writing is by the use of words or phrases called transitionals. They are used to bridge gaps that would be present, due to change in time, change in point of view, etc. Some of these are: *thus, hence, likewise, on the other hand, however, in addition to*, etc.

¹¹ When coherence has been applied and attained it is not difficult for anyone to follow a well-outlined talk or composition, going logically from the introduction, to the body, to the conclusion, seeing in harmony with the points and material in the presentation. If this cannot be done, then coherence is lacking, and interest or attention will also be lacking on the part of those having to listen to or read the composition. For real success toward honoring Jehovah's name and being an effective minister and witness of His, apply yourself diligently toward increasing your ability in composing songs of praise to his name either through speaking or writing.

REVIEW: 1. (a) What is a sentence? (b) Name the four kinds of sentences. 2. (a) What is the subject and what is the predicate of a sentence? (b) Define a phrase. 3. (a) Define a clause. (b) Name the classes of sentences made possible by the various combinations of clauses.

4. Explain the following: a periodic sentence, a loose sentence, a balanced sentence. 5. Why is sentence variety necessary? 6. Give some advantages of short sentences; of long sentences. 7. How may a paragraph be defined? 8. How long should a paragraph be? 9. Name different ways of developing paragraphs. 10, 11. Define coherence and explain how it may be attained.

PROBLEMS: 1. Look for illustrations of the various ways of developing paragraphs. 2. Take a paragraph from any publication and illustrate various types of phrases and clauses and sentences.

Study 31

WRITING BEFORE THE FLOOD

¹“Now as soon as he had finished speaking with him on Mount Sinai he proceeded to give Moses two tablets of the testimony, tablets of stone written on by God’s finger.” (Ex. 31:18, NW) Jehovah God, the Creator of man, wrote. He unquestionably endowed the perfect man Adam with the ability and knowledge to write. Adam was made in God’s image, perfect in wisdom, and, thus, would be qualified to write.

²Just as Jehovah God did not have to teach Adam in the garden of Eden how to say his first word, so it is not likely that Jehovah had to show him how to write his first word. Adam was created perfect, he had perfect natural abilities implanted in his make-up by the Creator. Very likely early in his life in the garden Adam began to make a written recording of the things he learned from his Creator about the creation. The first book that Adam wrote that we know of was mostly about things that had taken place before he was created, and, so, these had to be related to him by God. This is the account that was later compiled in Genesis 1:1 to 2:4. The Watch Tower publications have called to our attention that the language that Adam spoke in the garden of Eden was what was later called “Hebrew.” It would be hard to say what style of writing Adam started out with. We do know that writing changed down through the years, and the writing he used would not be like that of the later Hebrew of, say, Moses’ day. Let us look into the facts.

³Since two of the rivers that flowed out of the garden of Eden rise in or around Armenia, the garden of Eden was probably somewhere in what is now known as Armenia. (See *New World Translation of the Hebrew Scriptures*, Vol. I, Map for Genesis, The Ancient World.) After Adam’s disobedience and being cast out of the garden of Eden, men began to spread abroad in the land. Particularly did they settle in the section

called Shinar around the two Biblical rivers, the Tigris and the Euphrates. It is the area between these two rivers that archaeologists have found to be what they call "the Cradle of Civilization." Here in the Mesopotamian valley remains of pre-flood writing have been found. The deeper the archaeologists have dug into these ruins the more they are amazed at the suddenness with which civilization of a high order burst upon the world. Notable is the presence of the commonness of writing in those days before the Flood. Thousands of records imprinted on clay tablets give us information as to the everyday life of the people of that time. Archaeologists have dated these writings back to 3500 B.C., or several hundred years before Adam died.

⁴ On a number of these tablets have been found references to cities, namely, Eridu, Larak, Sippar, Badtibira and Shurup-pak. The Bible proves there were cities before the Flood. Cain was designated as a builder of a city called Enoch, named after his son. When we think of cities we usually have in mind the business and hustle and bustle involved with city life. The records on these preflood tablets seem to be dealing with just that—the records of the everyday life of people, their business transactions, contract making, etc. While the Bible does not expressly say so, it is likely that Adam traveled around visiting various cities and becoming acquainted with various newcomers on the scene. One of these was a man called Tubal-cain, a man who, according to the Bible, was a "forger of every sort of tool of copper and iron." —Gen. 4:22, NW.

⁵ In other words, Tubal-cain was a businessman. He probably had quite a business built up making tools for different trades, etc. Another prominent businessman before the Flood was Jubal. Genesis 4:21 says that he was the founder of all those who handle the harp and the pipe. Music making was undoubtedly quite popular in the days shortly before the Flood when wickedness was great upon the earth. In the writings of Adam, in the second book that he wrote, he mentions the above happenings. In fact, among the last events he recorded in his history was Tubal-cain's occupation. Genesis 2:5 to 5:2, containing the record of Adam's writing, then, covered the period of man's creation up to the time of Tubal-cain and Seth. Adam died shortly after he wrote his history, in the year 3096 B.C.

⁶ After Adam's death the numerous arts of music making, pottery making and toolmaking continued to progress and

expand, writing being among them. With the progress of commerce the style of writing began to change. It must be kept in mind that writing, like language, has never stood still. They are not static. Before the Flood, as man entered imperfection his abilities became degraded, even though gradually. As for writing, the type of writing he used was perfectly understandable to him and expressed all that was necessary for him. According to archaeology the oldest kind of writing thus far found is a picture form. This they call pictographic. The next stage of writing was where each picture came to represent, not just a picture, but an idea as well, this being determined by a mark before or after the picture. Thus the ideograph was used. Pictographs and ideographs were drawn with curved, graceful lines on clay, since that substance was so common near their cities.

⁷ But as the tempo of the time became more hurried and times became more wicked before the Flood, writing changed to meet the needs of the day. Curved lines began to fall away. The system of writing began to be a quick punching of a stylus into the clay, making wedge-shaped marks. A system was worked out whereby a combination of these wedge-shaped marks began to represent, not words, but sounds. This led into the syllabic cuneiform writing, which was so prominent right before the Flood. Let it be kept in mind that each style of writing for each period of time was capable of conveying all that was necessary to the reader at that time. That this is true is proved by the fact that today each one of these systems of writing has been deciphered and given its proper meaning and sense. It conveyed the thought then; it conveys the same thought for us to read today.

⁸ Men of affairs in those early days signed their signatures to business contracts in much the same way as we might do it today. Archaeology has shown us that many businessmen used seals to impress their signature on clay documents. After an accurate account was written of the transaction, they simply rolled a small cylinder across the bottom, thus making the contract legal. Sometimes the seal took the form of a ring worn on the finger or a stamp seal that was stamped into the clay. The use of such seals continued even after the Flood.

⁹ Preflood tablets found contained more business contracts and records than any other particular item. Clay tablets show inventories of goods made up by scribes, receipts carefully made out and signed, long lists of items for transport by

boat. Legal documents were not unknown, these being in the form of written contracts with requirements written out on them. Many such clay tablets have been found in stores, temples and other public buildings, where they were either filed away or discarded.

¹⁰ Hence, by the time that the faithful man Noah made his appearance on the scene, writing was common. For Noah to have been a man who believed in Jehovah God and his promise of the Seed to come meant that Noah must have had knowledge. Where did he get it? Undoubtedly from the very tablets that Adam had written. These records of creation would have interested Noah greatly and he very likely had them in his library when he entered the ark for his preservation. It was an easy matter for Noah to write down his own record of events during the turbulent days of the flood. In fact, he wrote the history covering the information given in Genesis 5:3 to 6:9. Noah's sons contributed their part in keeping a record of the flood itself and the conditions of that time. They wrote the history that was later used in Genesis 6:9 to 10:1.

¹¹ From our discussion we can see that Jehovah God invented writing and endowed man with the gift of writing, as he did with speech. It was Jehovah who evidently guided the recording of pre-flood events so that a record could be kept as a safeguard against the lapses of memory of imperfect men. It was Jehovah God who, by his spirit, undoubtedly guided Noah in obtaining these records for preservation through the flood in the ark, for further use by men of faith after the flood. We shall follow their usage in the next lesson.

REVIEW: 1, 2. (a) How do we know Adam was able to write? (b) What language did Adam speak and write? 3. How has archaeology supplemented Bible information on writing? 4, 5. Of what do some of the early writings consist? 6, 7. (a) Why would the style of writing be likely to change over a period of time? (b) Name the three pre-flood types of writing as identified by archaeologists. 8, 9. What similarity is there between business documents of ancient times and ours today? 10. Show that Noah received the creation tablets and carried them through the flood. 11. Who undoubtedly guided Noah in preserving the creation tablets, and why?

Study 32

WRITING AFTER THE FLOOD

¹ The great flood of Noah's day brought about an end to the then system of things. Every living thing outside the ark

of safety was destroyed. All civilizations were buried under tons and tons of water and clay and silt. After the waters had subsided the ark came to rest on the mountain range of Ararat. From there Noah and his family went forth into the postflood epoch that continues down to this day. One of the first things God commanded Noah and his sons to do was to scatter and fill the earth. However, in the passing of time men rebelled against this command of Jehovah. The record reads: "Now all the earth continued to be of one language and of one set of words [*footnote: one vocabulary*]. And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar and they went to dwelling there. And they began to say, each one to the other: 'Come on! Let us make bricks and bake them with a burning process.' So brick served as stone for them, but bitumen served as mortar for them. They now said: 'Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth.'"—Gen. 11:1-4, NW.

² We are all familiar with the result of this presumptuous move on the part of men. Jehovah God confused their language. It caused them to break up and form little groups and tribes that would move off to other sections of the earth, as God had commanded in the first place. This confusion of the language undoubtedly affected the writing of man. When Noah came out of the ark he brought the knowledge of writing with him. Since Noah was faithful to Jehovah there is no reason to believe that God confused Noah's language or his writing. This remained the same for him, even after man's attempt at building the tower of Babel.

³ With the confusing of speech a great scattering began. Those that could speak the same tongue got together and went off to various sections of the earth. Their writing they had to change. It would seem that some resorted again to the pictographic type of writing. A picture would still represent the new sound they would give it. This perhaps explains why in all different parts of the earth the postflood remains have revealed pictographic writing in some form or another. The inhabitants of the Indus River valley used the pictographic, the Egyptians used writing that was a combination of pictographic and ideographic writing, called "hieroglyphic" by the Greeks. The Hittites also had a form of hieroglyphic writing; the Chinese, the Incas of South America, the Mayans of

Central America and the Aztecs of Mexico all had some form of pictographic writing. Isolated as they became from the "Cradle of Civilization" many of these peoples never progressed from their forms of pictographic writing, which writing, of course, was sufficient for them for their needs.

⁴ However, in and around the place of the confusion of tongues, it would seem that the cuneiform writing prevailed and remained.

⁵ In the area around the Mesopotamian valley great cities sprang up. Babylon, Accad, Nineveh, Ur of the Chaldeans—all became cities of advanced civilization. (Gen. 10:9-12; 11:28, NW) Dynasties of kings ruled them. These cities had temples for false worship. Closely connected with these were the libraries of the cities. Archaeology has unearthed hundreds of thousands of clay tablets of every description. Many of these were filed away in earthen pots for reference and study. They contained religious texts, title deeds, legal matters, mathematical and geometrical problems, astronomical data, lexical tablets used for textbooks for teaching, and many others. All these tablets were in two different cuneiform writings, either the Akkadian (Babylonian), or the Elamite (Susian).

⁶ It was during the time when Ur of the Chaldeans was enjoying a high level of civilization that Abraham was born, in the year 2018 B.C. (Gen. 11:27, 28, 31, NW) Seventy-five years later Abraham was called by Jehovah God to leave Ur and go to a land that God was to give to him. Now, for Abraham to have any connection with Jehovah God meant that Abraham had to have some knowledge about Him. Faith must be based upon knowledge, and Jehovah would not have called upon Abraham if he had not had faith in him. Where did Abraham learn of Jehovah and his promises?

⁷ Shem, one of Noah's sons, was the man through whom Jehovah had promised that the Seed should come. Shem was an energetic man who championed Jehovah's pure worship as against Nimrod's false worship. Abraham could easily have heard Shem's defense of Jehovah's true worship and accepted it. It would be faithful Shem to whom Noah would have given the creation tablets of Adam and the one he, Noah, had written. Just as easily could Abraham and Shem have had a clay-tablet study of the events from man's creation to that time. At any rate, because of his faith Jehovah approved Abraham and called him out of Ur of Chaldea.

⁸ In 1943 B.C. Abraham left Ur for the land of Canaan. He likely took with him the knowledge of preflood writing as handed down from a survivor of the flood, Shem. This was the writing and language that had not been confused. It could have been alphabetic writing. Archaeologists have definitely attributed the "invention" of the alphabet to Semite peoples, descendants of Shem. Note what one prominent authority, Professor G. R. Driver, says regarding the alphabet: "It was the merit of the western Semites that they saw the importance of this discovery and, discarding the whole cumbrous machinery of ideographic and syllabic scripts and providing that each sound was represented by only one sign, made a simple alphabet the vehicle of written thought. Who first took this step is and may always remain unknown; all that can be said is that he or they were sprung in all probability from one or other of the Semitic peoples who came into contact with the Egyptians c. 2500-1500 B.C. and that it was taken in or near Egypt, and that the invention was developed in Palestine and perfected on the Phoenician coast."

⁹ From Ur Abraham went northwest to Haran of Paddan-aram. (Gen. 25:20, NW, footnote) From there he went down into Canaanland and on down into Egypt. Abraham left Egypt and came back to Palestine, where he settled. (Gen. 12:10; 13:1, NW) All this time Abraham was a prince, a man of high esteem and influence. He was rich in goods, tents, cattle and flocks. He had definite contacts with the civilizations of the world of that time, although he was not a part of them. He could very easily have left evidence of alphabetic writing in each one of the places mentioned by Professor Driver.

¹⁰ During the 250 years from the death of Abraham to the birth of Moses, faithful Isaac and Jacob both would have cared for the creation tablets, Jacob taking them with him when he went down into Egypt to see Joseph. When Moses appeared on the scene he immediately took interest in his own people, the Israelites. Due to his position in Pharaoh's court, Moses was learned and educated in all the wisdom of Egypt, so that when Jehovah chose Moses to deliver his people from Egyptian slavery and, later, to begin the compilation of the creation records, thus starting the inspired writing of the Bible, Moses was perfectly capable of reading the different types of writing. Archaeologists have found several hundreds of Akkadian cuneiform tablets down in Egypt,

which shows the Egyptians could read cuneiform writing, even though it was not their style of writing.

¹¹ Now the style of writing that the Israelites had and the style that Abraham knew when he left Ur of the Chaldees had evidently changed quite a bit. This could very probably have been because when Abraham left Mesopotamia he left the area where clay was so abundant and accessible for writing material. But in Canaanland materials for writing were not the same as in Mesopotamia. This was one of the reasons for the gradual change in styles, that is, the materials found in one place were not found in another. Thus, forms and styles changed because of the material available for use. Abraham in his travels down into Egypt would have come across the very common writing material, papyrus. The Egyptians were the inventors of this paperlike substance made from the Papyrus water reed. The Egyptians used paints and inks early in their history, as shown by archaeology. Writing on papyrus documents with pen and ink was quite different from punching wedge-shaped marks into soft clay. The style of each character would change to meet the stroke used by the writer. It is likely that Abraham might have developed such a striking style or linear style of writing due to the materials available to him. It was with this style of writing that the Israelites were acquainted, so that when Jehovah God wrote on the tablets of stone he gave to Moses, he wrote, not in cuneiform, nor in hieroglyphics, but in the proto-Hebrew alphabet. This was the style of writing known to the Israelites, the alphabetic writing they had received from Abraham, who probably got it from Shem and so on back to Adam.

¹² Jehovah God commanded Moses to begin the writing of the first inspired books of the Bible in the year 1513 B.C. In the inspired record he noted that other men referred to writing materials used in early times. Of Job, a man of faith, he recorded: "Oh that my defence were written, oh that my case could be preserved in writing, cut with an iron pen on lead, or lastingly engraved on stone!" (Job 19:23, 24, *Mo*) "O that one would listen to me! Here is my signature! Let the Almighty answer me! And the scroll which my opponent has written—surely I would carry it upon my shoulder; I would wind it around me as my diadem." (Job 31:35, 36, *AT*) Moses did that very thing; he wrote down Job's words that we have with us today.

¹³ All the evidence is, then, that writing was certainly a gift of Jehovah God to man. Man used that gift from the very beginning and we are still using it today.

REVIEW: 1, 2. (a) Explain the events that took place between the Flood (2370 B.C.) and the building of the tower of Babel (c. 2239 B.C.). (b) Was Noah's language or writing confused? 3-5. (a) What plausible explanation accounts for the numerous evidences of postflood pictographic writing? (b) What style of writing appears to have prevailed around the Mesopotamian valley area? (c) Describe the tablets found by archaeologists in postflood cities. 6, 7. How is it likely the creation tablets would come into Abraham's possession? 8, 9. (a) Trace Abraham's journeys from Ur to Palestine on the maps in the back of the *New World Translation of the Hebrew Scriptures*, Vol. I. (b) What interesting observation is made by a foremost archaeologist regarding the alphabet? 10. How could Moses have received the creation tablets? 11. Explain why writing styles change over a period of time. 12, 13. (a) Give instances of where the Bible refers to writing materials. (b) How should we feel about the "art of writing" today?

PROBLEM: For discussion, try to obtain from the local library pictorial exhibits of writing on clay tablets in the various types of writing.

Study 33

HEBREW BIBLE COMPOSITION

¹ Jehovah God spoke to Adam in a perfect language. It was a language capable of expressing perfectly the thoughts of a perfect man made in God's image. It was a beautiful language, one with charm and rhythm, color and forcefulness. That original language was later called "Hebrew."

² After man's disobedience and his being cast out of the garden of Eden, his language, like all other things pertaining to him, began to degrade. Even so, from Adam to the time of the Flood there was probably very little change in the original language. After the Flood, when Jehovah brought about the confusion of tongues at the tower of Babel, it was not necessary to confuse the language of those devoted to him in right worship. Hebrew remained unchanged. From Shem to Abraham, the Hebrew (Gen. 14:13, NW), to Moses' time the language undoubtedly changed, but not appreciably. It was still an uncontaminated language; it did not have to borrow from other languages for expression. Consequently, the Hebrew of Moses' day had all the force, originality and depth that Jehovah meant it to have when he spoke with Moses in that language. Jehovah's composition written on the two tables of stone was perfect Hebrew, and, though being such Hebrew, could still be understood by Moses.—Ex. 31:18, NW.

³ This is not an argument against the principle of modern philologists that language is not static and that it is always changing, progressing. After the confusion of tongues at the tower of Babel, it is true that languages had to start out anew and progress, add to and borrow, until today we have the multitude of languages that we do. But Hebrew was not confused. It started out perfect. Its changes were negligible over centuries because it was not contaminated with other languages, and between Adam and Moses there were just five human links, Methuselah, Shem, Isaac, Levi and Amram.

⁴ In its make-up Hebrew composition is quite different from that of modern languages. A brief review of the language would be beneficial in helping us to understand and appreciate the ancient Hebrew nation, their way of thinking, reasoning, talking, as well as the everyday life of the people.

⁵ The very characteristics of the language show what the people themselves must have been like. Hebrew is vivid. It stands out for its simplicity, its peculiar charm, its poetic expression. Most of all, it is forceful. Its forcefulness or emphasis of description and emotion far exceeds that of the majority of languages of today. This is quite apparent in the various translations of the Bible. The well-known *King James Version* has long been recognized to be poetic and classic for English, but it, like all other translations, does not give the shade of meaning, the emphasis, the color and emotion that the original Hebrew conveyed in the inspired writings.

⁶ Illustrative of this expressiveness is the use of verbs in Hebrew. The very words that express emotions carry with them the idea of the physical state involved. The verb "to love" is pronounced with an accompanying heavy breathing, the meaning and the physical utterance being both expressed in the sound. Likewise the showing of patience or impatience is given as the taking of long or short breaths in expression. Lightness and gaiety are conveyed in the shades of meaning. Anxiety and agonizing distress reach expressiveness in the extreme, as in the case of Isaac when he discovered that another (Jacob) had received the blessing of the first-born instead of Esau. The record reads: "And Isaac began to shake with a great trembling in extreme measure and he broke out: . . ." (Gen. 27:33, NW) The *King James Version* in its marginal reading on this text refers to the original Hebrew and gives it as "trembled with a great trembling greatly." The emotion involved paints a vivid picture in the mind.

⁷Two other excellent examples of emotion expressed in Hebrew are found in the seventh psalm and in Habakkuk chapter 3. Both of these forms of composition are named *Shigíónoth*, which means "wild, ecstatic songs"; or, according to *An American Translation*, Psalm 7 is called a *dithyramb*, which applies to a poem in a wild, irregular strain. (Hab. 3:1, AS; Psalm 7, AT, heading) This does not mean wild and irregular in the sense of being incoherent, but refers to the rapid changes of rhythm and the great depth of emotions of these men directing their petitions to Jehovah God. At the time David wrote the seventh psalm he had been taunted by the Benjaminite, Cush. David appealed to Jehovah as Judge to determine whether he, David, had done unjustly, and, if not, then to render judgment against his enemies, as they were enemies of Jehovah, too. The composition is one of great emotion, more so than any other poetic form in the Bible.

⁸This has been one of the difficulties of translators today, this not being able to express in one or more words everything meant to be conveyed in the Hebrew word. Particularly true in this respect is the lack of being able to show the emphasis contained in Hebrew. To gain the desired emphasis the practice was to affirm something emphatically by repeating the important word. Thus God's warning to Adam in the garden of Eden, "You will positively die," seems less forceful in English when compared to the original Hebrew thought of "Dying, you will die." (Gen. 2:17, NW) The same force of thought is given in the preceding verse 16 of "Eating, you may eat," to compare with the English, "You may eat to satisfaction." (NW) Another example of emphasis is in the account of Esau and Jacob. Esau came in from the field, tired and weak from hunger. In the *King James Version* he is recorded as saying: "Feed me, I pray thee, with that same red pottage; for I am faint." The emphasis, force and color are lacking here. But note the same words in the *New World Translation of the Hebrew Scriptures*: "Quick, please, give me a swallow of the red—the red there, for I am tired!" The repetition of the principal word "red" denotes the force and urgency behind Esau's weakness from hunger.—Gen. 25:30, NW; also AV, marginal reading.

⁹The forcefulness and urgency of the language are apparent in its very structure. It does not have conjugations in tenses in its make-up, as many of our modern languages have. Our present-day conception of time was something at which they had not yet arrived. What the language has are con-

jugations in two fundamental states, the perfect or historical state—that is, for action completed—and the imperfect or indefinite state, which denotes action incompleted. Both of these states may be found for verbs in Hebrew, but they have nothing to do with time as our simple and compound tenses would have it today. It is not a question in Hebrew of *when* something happens, but whether the thing is completed or certain to be completed, or not. As an illustration take the following sentence: “If you tell me to do this, I have done it.” “If you tell me” is in the indefinite state: that is, any time you tell me in eternity, past, present or future. “I have done it” is in the historical or perfect state, although it refers to a time in the future after the telling has been done. Though referring to the future, the one who puts the expression in the perfect form thereby means it is as good as done.

¹⁰ We have already referred to Hebrew as being poetic in expression. In Hebrew, what characterizes poetry more than meter is parallelism, and parallelism is rhythmic movement of thought, not necessarily likeness of sound. In Hebrew poetry one finds rhythmic movement of thought, which is much more important and is more pleasing to the ear than merely the rhythmic movement of sound. In the Psalms we find good examples of this parallelism of thought. Psalm 105:8-15, when read without the parallel thought in the line underneath the first line of each verse, would sound like prose, not poetry. But read it with both lines of each verse as it is in the Bible text, and the parallelism of rhythmic movement of thought is immediately apparent.

¹¹ Hebrew was only one of the Bible languages that Jehovah God used for writing the sacred Scriptures. When the Jews in Babylonian exile came to use the Aramaic language, some of the writing was done in Aramaic. Later, although Hebrew had not died out but a form of it was still in use, Greek became the international language, and it too served as a Bible language. However, we leave a discussion of Greek composition for the following study.

REVIEW: 1. What kind of language did Jehovah bestow upon man? 2, 3. (a) Explain what happened to man's language after Adam's disobedience. (b) How is the fact to be explained that Hebrew changed little from Adam to Moses when compared to other languages? 4. Why will a study of Hebrew composition be of value to us? 5. Describe Hebrew as a language. 6, 7. Give several examples of the emotion involved in the Hebrew verb. 8. How does Hebrew attain its emphatic quality? 9. Explain the two states of Hebrew verbs. 10. (a) What is so outstanding in Hebrew poetry? (b) Give examples. 11. Why was Hebrew not the only language in which Bible writing was done?

PROBLEM: Locate other instances of the use of emphasis and emotion in Hebrew composition in the *New World Translation of the Hebrew Scriptures*.

Study 34

GREEK BIBLE COMPOSITION

¹ During the days of Jesus Christ while he was on the earth, Greek was the international language of the peoples. Go, as you would, into any part of the then-known world and Greek was spoken and understood. Mainly for that reason, the part of the Bible that dealt with that period of time was written in Greek. With the exception of the Gospel of Matthew, all the Christian Scriptures were written originally in Greek. Matthew first wrote his book in Hebrew, but later he translated his own writing into Greek. A short study of Greek composition, therefore, will be of value to us in appreciating some points of Greek as used by those men in Jesus' day.

² As a language Greek is a very exact and specific one. The "koi'ne" Greek of Jesus' day was highly developed and, therefore, the best medium for exact expression of thought by the world of that time. But let it be understood at the outset that the Greek of the Christian Scriptures was not the classic Greek of the aristocracy of any one people. Rather it was the common Greek ("koi'ne") of the man on the street that the apostles and disciples could read and understand. It was this "commonness" that made it the international language of that day.

³ One of the outstanding features of the composition of the language is its use of the definite article. The definite article with a word shows that that word belongs to a particular person, object or thing. The definite article is used to make what it modifies outstanding from its surroundings; when the definite article is omitted it leaves the word in the field of generality and draws attention to the quality expressed by the word rather than applying the word to something definite.

⁴ As an illustration of its use we might refer to *The Emphatic Diaglott* at John 8:32. Here a word of abstract meaning is involved. What is the abstract word? It is "truth." There is much truth all around, such as truth in science, in history, in archaeology, and in this, that and the other field of fact. But when Jehovah's witnesses ask about someone, "Is he in the truth?" they do not refer to *truth* in its general

application. They refer to the truth concerning the vindication of Jehovah's name by his kingdom under Christ. In the same way, at John 8:32, it was very appropriate that the definite article be used by the Lord Jesus Christ in order to bring the term "truth" into a restricted field, meaning something exclusive. So we read the *Diaglott's* interlinear translation of the text, and it says: "And you shall know *the* truth, and *the* truth shall make you free." Hence the modern translation in the column alongside puts the word "TRUTH" in all capitals both times.

⁵ One of the most important parts of speech of any language is the verb. It is doubtless the most difficult part of speech to master. This is no less true of the Greek. The ancient Greek had a great variety of verb forms. It had a number of voices and tenses and modes. To gain the exact shade of meaning of each verb it is necessary to consider these. In the Greek the verb tenses express not only the time of an action or state but also the kind of action, whether starting out, or continuative, or repetitious, or completed at a certain point. Note the shades of meaning as brought out in the following illustrations in the *New World Translation of the Christian Greek Scriptures*.

⁶ An excellent example of the continuative action, where action started in the past is still going on at the present, is found at John 5:17. The *King James Version* reads: "My Father worketh hitherto, and I work." But the *New World Translation of the Christian Greek Scriptures* reads: "My Father has kept working until now, and I keep working." Other examples of the continuative present are found at John 17:3 (NW), Matthew 16:4 (NW), Matthew 5:44 and 6:33 (NW).

⁷ Let us go on to the imperfect tense form. The imperfect tense in Greek may express not only the start of an action that continues, but also an attempt to do something. To show this, we read from Hebrews 11:17 (NW) the following: "By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises *attempted to offer up* his only-begotten son." The correct sense of Abraham's *attempt* is thus depicted through the proper rendering of the verb, whereas the *King James Version* uses the simple past tense and says, "he . . . offered up Isaac."

⁸ The Greek also has a peculiar tense called the "*aorist*." It is found in no other language. *Aorist* is derived from the particle "a," which is privative and corresponds to our Eng-

lish particle "un-," and from the verb *horizein*, from which our English word "horizon" is derived. Horizon denotes the limit of vision, the boundary of our extent of sight. Hence *aorist* means having no horizon or limit, indefinite, unlimited, not bounded. The aorist tense leaves the verb indefinite, not so much as to the time, but as to whether the action was continuous or was brought to a completion. It refers to the action or state described by the verb as merely a fact, as occurring, not as to its being an accomplished fact all completed, but as occurring.

⁹ To illustrate the fine shade of meaning of this tense and the proper rendering of the aorist into English let us consider 1 John 2:1 in *The Emphatic Diaglott*. Note the interlinear reading under the Greek text: "Dear children of me, these things I write to you, so that not you may sin; and if any one should sin, a helper we have with the Father, Jesus Anointed a just one." The *Diaglott's* emphatic translation alongside this interlinear reading is about the same. But according to the *Diaglott*, the *King James Version* and *American Standard Version*, it might refer to a course of sin or practice of sin. But in both cases of the verb "sin" the apostle John used the aorist tense, which calls attention to the fact of the action. It does not refer to it as a continuous thing, continually practiced, and also not as an accomplished and completed thing, but refers to an act of sinning. Hence the real thought of the apostle John is, as brought out in the *New World Translation of the Christian Greek Scriptures*: "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one." The aorist tense expressed in English shows, then, that the preferred thing is that the Christians do not sin at all. But if they should perpetrate an *act* of sin, they have an advocate or helper with the heavenly Father and that One is Jesus Christ the Righteous One, who is able to offset our shortcomings.

¹⁰ One last point about Greek verbs is the periphrastic conjugation or the roundabout way of saying things. Looking to the proper usage of this form enables us to safeguard against error in doctrinal matters. The following is in point at Matthew 16:19 (NW), where Jesus says to Peter: "I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will *have been* bound in the heavens, and whatever you may loose on earth will *have been*

loosed in the heavens." At Matthew 18:18 (NW) Jesus says to all his apostles: "Truly I say to you men, Whatever things you may bind on earth will *have been* bound in heaven and whatever things you may loose on earth will *have been* loosed in heaven." Thus Jesus did not tell Peter and the other apostles that heaven would wait upon their decision and would afterward confirm and abide by their decision on earth. No; but whatever Peter and his fellow apostles might decide on earth, it would be the thing that had already been bound or loosed in heaven and Peter and his fellows would be merely expressing the prior decision of heaven.

¹¹ New meanings and depths of understanding can be attained by a careful study of the composition of the Greek Scriptures, and this has been made possible to the Bible student through the possession of the valuable aid, the *New World Translation of the Christian Greek Scriptures*.

REVIEW: 1. What was the international language spoken on earth in Jesus' day, and why was that significant? 2. What was "kol'ne" Greek? 3, 4. (a) Name one of the outstanding features of the language. (b) Give examples of the use of the definite article in the Christian Greek Scriptures. 5. What do verbs in the Greek composition express? 6. Explain the "continuative" tense. 7. Illustrate the use of the imperfect tense form. 8, 9. (a) What is the aorist tense in Greek? (b) Illustrate its use. 10. What is denoted in the use of the periphrastic form of the verb in Greek? 11. How is the *New World Translation of the Christian Greek Scriptures* of value to us in our study of Greek composition?

PROBLEM: Find additional examples of the use of the definite article and the various verb tenses in the *New World Translation of the Christian Greek Scriptures*.

Study 35

GOOD WORD CHOICE

¹The minister of Jehovah God realizes that he knows something that must be told to others and praised to all creation. To do justice to his praising and describing he desires a good word choice. It is valuable to his ministry. There is no lack of words to enable him to do this. To appreciate that one has only to look at a large unabridged dictionary, to view the thousands upon thousands of words contained therein. Yet the average individual will admit his vocabulary or range of word usage is small indeed, to compare with the thousands of words available. So the problem with many is, how can I increase my range of words in order to be able to choose the right word when I want it?

² To increase one's vocabulary or word choice will mean work. It can certainly be done, but only if one works at it and puts forth a conscious effort to use words. A number of suggestions are here made to help toward that end. Every minister must study personally. Logically, this study will bring him in contact with a variety of subjects, not only on the Bible, but on items of science, history, geography and current events. When a theocratic minister is reading the *Watchtower* magazine or *Awake!* magazine or some other Watch Tower publication and comes across a word that he does not understand, he should do one of three things immediately. Either look up the word in a dictionary to ascertain its meaning, or mark the word by underscoring for later reference, or copy it down on a separate sheet of paper for study and usage. (Recopying a word always aids in impressing the appearance and spelling of the word upon the mind.) One should make it a rule never to let words slide by that he does not understand. The sanction of obeying this rule will gradually make itself manifest in the increased selection of words made available at the beck and call of the speaker or writer when he wants them. Be word-conscious.

³ Aside from the new words we want to add to our word range, we should also make better use of our present vocabulary. Being conscious of words should include bringing to the surface words we have in the back of our minds that lie dormant there. Have you ever noticed the speaker in action who pauses right in the middle of a point and searches his mind for just the right word he wants? You can almost see the mechanism working as his mind goes from word to word, rejecting and selecting, until he gets the right one that expresses exactly what he wants. Chances are that this searching required at the moment of necessity will resurrect from the recesses of his mind a word that he may not have used for a long time. The good speaker or writer will not be satisfied to use the commonplace word, but will practice selecting already known words for variety and description. This does not mean the use of words the audience would fail to understand, nor does it mean the use of a word that would not fit properly just to be "playing" with words; but it does mean using one's reservoir of words to give just the right shade of meaning, adding color and zest to one's speech, painting a worthy picture for the audience to appreciate.

⁴ In the above sentence we mention words that give the "right shade of meaning." This brings to the fore another

way of increasing word power, and that is by the use of synonyms and antonyms. Synonyms are words of similar meaning which supply shades of meaning. When a proper synonym is used in place of a commonplace word, the result to the brain is stimulating. There is a flicker of new interest aroused, whereas the ordinary word might not even prick the mind. One could say, *The child cried himself to sleep*. That sounds normal. But when one says, *The child sobbed himself to sleep*, the shade of difference between *cried* and *sobbed* would probably cause more concern for what caused the child's heart-tearing sobs. Shades of meaning can be subtle, but they are there. Use synonyms to gain them. The antonym plays its part too. Antonyms are words of opposite meaning. They enable one to give striking contrasts and to carry one from one extreme to another. Monotony fades away with the use of synonyms and antonyms, and here word choice stands out in color and forcefulness.

⁵ While we are considering how to build up our choice of right words, we do well to mention something about the words we use that should be deleted from our vocabulary. A class of such words is slang. Through improper training or laziness of mind or both some have built up quite a word choice of slang. This is apparent in this modern world of fads and fancys, where slang expressions are freely and abundantly used. However, for the conscientious minister of Jehovah, usage of slang expressions would lend very little to the important message that he bears. Rather, such words would tend to weaken and detract from the seriousness of the good news of the Kingdom.

⁶ Along this line, though, do not confuse colloquial expressions or words with slang. Slang words are considered to be empty, meaningless, as words like: *gee whizz*, *gosh*, *heck*, *golly*, *jeepers*, etc. Colloquial words or expressions refer to those which are used in common conversation or in familiar speech, but which are considered correct and proper by the accepted standard of language. The colloquialism is the expression or word that, due to its general use and absence of synonyms that so aptly express the situation, has been elevated to the plane of acceptable English. While the colloquialism may be considered to be inelegant or common, its use at the right time and on the right occasion does add a freshness and vigor, and, sometimes, humor, that cannot be attained any other way. Avoid the slang; use the colloquialism on the right occasion.

7 There is more to good word choice or selectivity of words than merely building up one's vocabulary, however. The wise man Solomon said: "Like apples of gold in a setting of carved silver is a word that is aptly spoken." (Prov. 25:11, *AT*) The question now arises, When is a word "aptly spoken"? There are several things that might be considered to determine this. One is the audience. The considerate speaker will always choose words that will be understandable to the least educated listener in his audience. It would defeat the purpose of the speaker to do otherwise. The modern-day witness of Jehovah has in mind the same desire to teach and preach as did Jesus and the apostles. This teaching must be in language easily understood, in plain and simple speech. It must not be done with the intent to call attention to oneself by use of flowery speech, high-sounding words that show off the knowledge of the speaker. If one does find it necessary to use an unfamiliar or technical word in his speech or writing, then he should qualify it with simple expressions or phrases that will give it sense and meaning to the audience. The apostle Paul, who was learned and well versed in language, acknowledged that it was on the part of wisdom to use words easily understood.—1 Cor. 2:1; 14:9.

8 The occasion or place would also come under consideration for determining the aptness or fitness of word choice. If the occasion is one of happiness and joy, use words that express those qualities. On the other hand, if the occasion is one that requires a certain amount of dignity, as at a funeral talk, always choose simple straightforward words fitting to the topic. Good word choice, then, is something each minister should diligently strive for. His equipment to do so should be a good dictionary to which to refer. The speaker would need it to check for pronunciation and stress; the writer, for spelling and syllabication. A handy book of synonyms and antonyms for quick reference could be obtained.

REVIEW: 1. Why is a good word choice vital to one of Jehovah's witnesses today? and what problem confronts most of us when it comes to the use of words? 2. How can we increase our vocabulary? 3. Besides adding new words to our vocabulary, what good suggestion is here offered? 4. Show how the right shade of meaning may be attained. 5, 6. (a) What is slang, and how should it be treated? (b) What is a "colloquialism"? 7, 8. (a) How do we know when a word is "aptly spoken"? (b) If it is necessary to use technical words, what should always be done? (c) How would the occasion govern word choice?

PROBLEM: The instructor should assign out a number of words and have the students look up synonyms and antonyms for the words.

Study 36

LETTERS

¹ Almost everyone has written a letter. It is usually a substitute for spoken conversation, which makes it the form of composition most commonly used.

² Letter writing is certainly not a modern means of communication. Modern archaeology has brought to light the fact that letter writing was carried on extensively before and after the Flood. Indeed, the common, everyday events of the lives of families, businessmen and other officials have been vividly brought to light through these letters. Then, too, the Bible gives us the information that letters were involved in the lives of many of the faithful men of old, as well as the people of the nations around about them. (2 Sam. 11:14; Esther 8:10, 14) The apostles and disciples of Jesus' day wrote many letters, a large number of which went to make up a portion of the inspired Christian Greek Scriptures. And in our modern time Jehovah's witnesses have many occasions to write letters to business associates and to personal friends. It can even be said that letter writing is as old as writing itself, as we consider the sixty-six books of the Bible as letters from our heavenly Father Jehovah God, the One who invented writing.

³ Letters may be generally divided into two classes, business and personal. They may be formal or informal. Because many of Jehovah's witnesses have occasion to write business letters for the purpose of securing halls for assemblies, or to answer letters in newspapers, or because invalids write letters to persons of good will for the purpose of giving testimony to the truth, we shall first consider the business letter.

⁴ A good first thought in writing such a letter might be, What materials should I use? If possible, it is best to write all business letters on white paper, 8½ by 11 inches. This size is preferred for handling and filing. The color of ink can reflect good taste, too. One does well to avoid the use of gaudy-colored inks like green, red and purple. Blue-black and black are the best colors. Choose a pen that is not scratchy and that does not blot while writing. Let any personal letter-heads be within the realm of propriety. All these points can operate favorably on the receiver of your letter.

⁵ While all business letters may not be written in the same style, most of them will have the following parts: the heading, the inside address, the salutation, the body, the complimen-

tary close, the signature, with modifying data in the lower left-hand corner (the placement of this reference data often varies). A consideration of each of these seven parts will be of value toward better and more comprehensive letter writing.

⁶ At the top of the letter and on the right-hand side of the page appears the heading. This consists of the sender's name, complete address and the date. (In letters to the Watch Tower Society, however, this heading should have the sender's name and the name of the congregation he is associated with, if the letter deals with congregation matters.) Below this and to the extreme left of the page (allowing for proper margin) comes the "inside address." This is the name and address of the receiver of the letter, supplied in case the address on the envelope should become obliterated, thus ensuring the delivery of the letter. Two spaces ($\frac{1}{2}$ inch) below this is the salutation or opening greeting, which generally is "Dear Sir" (or, Sirs) or "Gentlemen." In personal letters the salutation is followed by a comma, but in business letters a colon is used. Salutations were used commonly in the days of the early Christians.

⁷ The body of the letter is the fourth portion to consider. This part is the message of the letter. With businessmen it may well determine whether you obtain what you desire or whether any requests might be rejected, whether you succeed or fail. It should be written with care. What comes first in the body? If the letter is part business and part informal and personal (as, for example, are most letters of Kingdom publishers to the Society), it is best to attend to business matters first. If previously requested information is to be given, give it first; otherwise, the reader may be wondering if it is going to be given, rather than getting what the writer is saying. Clear the reader's mind of concern at the outset by giving the expected information, then go to new business, taking the points in order of their importance. All paragraphs should receive the same indention, which is generally five spaces in from the left margin on a typewriter or approximately half an inch.

⁸ The fifth part of a business letter is the complimentary close or ending. It is the signing-off point of your letter and usually consists of phrases such as "Yours truly," "Sincerely yours," "Your fellow servant," etc. Note that only the first word of the close is capitalized, except when it includes a word that is normally capitalized. For placement this is located just to the right of the middle of the page, especially

if it is short and of few words. A comma follows the complimentary ending.

⁹ Now the writer is ready to sign his letter. The signature, along with the modifying data, constitutes the sixth step. Out of consideration for the reader, the writer's signature should always be legible. When dealing with any business concern it is not good to use several different ways of signing your name. If you sign your letter once *Robert J. Witness* and the next time *Bob Witness*, it may cause delay and sometimes confusion to those who have to do with caring for your requests, etc. (It is best when writing to the Watch Tower Society always to write your name out in full, not just using initials.) Many times, to identify the position held by the writer, business letters will have data underneath the signature, such as *Business manager, Circuit servant, Congregation servant*, etc.

¹⁰ A seventh part of a business letter is entitled "reference data in lower left-hand corner." It is generally located four to six spaces under the signature to the left, even with the margin and in line with the body of the letter. This reference data may consist of several things. First, it may indicate the secretary who wrote the letter. By putting the initials of the one who dictates the letter (usually in all-capital letters) followed by the initials of the secretary in small letters, as JJW:ggw, the author and the writer of the letter are immediately identified for reference.

¹¹ Much has here been said about the business letter, but no less important is the personal letter. Remembering that a letter is a substitute for spoken conversation, we do well to remember that there are certain Scriptural principles governing talking and speaking that would likewise apply in personal letter writing. Gossip is gossip, whether spoken over the backyard fence or whether written in a letter. Words spoken in a fit of anger can also be sharp and cutting when written on paper. (Eph. 4:29, 31; 2 Thess. 3:11) If carried to extremes, much time could be spent in writing too many letters.

¹² As to the length of your letter, there can be no arbitrary rules given, but there are certain points to bear in mind. The letter must be clearly stated. Enough should be said not to leave room for ambiguity or confusion. It should not be necessary to write another letter to explain what your first one meant.

¹³ Finally, is your letter neat? Are your margins in correct proportion to your letter? Do you have scratched-out portions and untidy erasures? Attention to these matters will always make for better letter writing and more enjoyable reading, and will certainly reflect favorably on your theocratic ministry.

REVIEW: 1. What is a letter? 2, 3. (a) Are letters of recent origin? Explain. (b) Into what two classes do we divide most letters? 4. Name three items to be considered particularly for writing business letters. 5. Name the seven parts of a business letter. 6. Explain the first three steps. 7. What comes first in the body of a letter? 8. What purpose is served by step number five? 9, 10. Explain the counsel given here with regards to the signature of a letter and reference data. 11. Name three possible dangers of too much personal letter writing. 12, 13. (a) How can you tell if your letter is long enough? (b) What final questions should be answered correctly?

PROBLEM: Below is a sample of a letter to the Society. Study it carefully, then close the book and write one yourself.

New York, New York, Congregation
of Jehovah's Witnesses
Bayview Unit
c/o Mr. John J. Witness
111 Columbia Drive
Brooklyn, N.Y. 11201
October 30, 1966

Watchtower Society
117 Adams Street
Brooklyn, N.Y. 11201

Dear Brothers:

Please refer to our Remittance and Credit Request dated September 30, 1966. The total remittance was \$145.60 (one hundred forty-five dollars and sixty cents) and of this amount \$60.20 (sixty dollars and twenty cents) was to be applied to our literature account and \$85.40 (eighty-five dollars and forty cents) to our magazine account. In checking our statement for the month of October, it was noted that our literature payment was not applied, although credit was given for our magazine payment. It will be appreciated if the \$60.20 is credited to the literature account on the next statement.

A Literature Order Blank dated September 30, 1966, was enclosed with the above-mentioned remittance. The literature ordered was listed on the Invoice dated October 12, 1966, for \$40.75 (forty dollars and seventy-five cents), which was charged on the October statement. We have received the shipment of literature but have found that 60 copies of Life Everlasting—in Freedom of the Sons of God were missing. Please cancel the charge for the shortage in shipment.

The person designated below has advised us that she is not receiving her copies of Awake! magazine. Her subscription was listed on Subscription Record, sheet number 1, dated September 4, 1966. Her name and address are as follows: Mrs. John L. Smith, 1001 Hamilton Street, Brooklyn, New York 11201.

Thank you for your attention to the above.

Your brother increasing earthly
interests of the Prince of Peace,

John J. Witness

John J. Witness
Congregation Servant

PRIVATE STUDY

Study 37

READING

¹ Just as the physical body subsists on food, so the mind subsists upon and is built of the mental food that it takes in. If one eats good, wholesome, nourishing food his body is built up and strengthened. If he eats poor, contaminated food, his body is poisoned and becomes sick. Just so with the mind. If one takes in wholesome, upbuilding mental food his mind is built up, but if he takes in poor, contaminated mental food his mind is bound to become weakened, sickly.

² Let no one think he is strong enough to take in poor food for his mind and avoid mental weakening, just as no one is able to take in contaminated material food and avoid physical weakening; for just as the stomach digests physical food, so the mind ruminates on and digests the mental food taken in, and it has a definite effect upon the mind; it goes to make up the mental characteristics. This would mean, then, that ministers of Jehovah God will be selective in their reading and will confine themselves mainly to better reading. They should not be narrow in their selectivity to the extent that they are confined to only one kind of reading; they should have a rounded-out reading program. But Jehovah's organization provides a great portion of what is necessary for this. *The Watchtower* gives us the strengthening spiritual meat, which is food served at its proper time and the proper kind of food. (Matt. 24:45-47) *Awake!* brings us variety in mental food by extending its scope out beyond purely Biblical things to other things that God has provided for man's enjoyment. The bound books published by the Society give us Bible instruction in a more comprehensive and thoroughgoing way in developing a big theme or subject of God's Word. Then, of course, there is the Bible itself, undoubtedly the best of spiritual food.

³ One also wants to keep his mind alive to what is going on about him; so he is interested in the news. But here again, be selective. Read the papers that really give news, not just the sensational news, such as murders and all the filth and degradation of this world. What is upbuilding, necessary or

even interesting about this? It may appeal to the sensations, emotions, but it always has the effect of focusing one's mind in those sordid directions. The most profitable reading is that which appeals to the intellect, to higher, spiritual things. It appeals to thought, stimulates thinking, not purely to the emotions.

⁴ Selectivity in choosing reading material might be called narrow by some, but really it is not. One could not, even if he desired, read all the books printed. (Eccl. 12:12) Selectivity edifies. Even though at times the material selected may seem more "heavy" to him than he wants, yet if he will read it he will not only become interested, but find that it will make his life more enjoyable, because then he will have something to think about, to talk about. He will be able to be contented alone with his thoughts, or able to talk interestingly in company with others.

⁵ There are some things recommended by those who have made a study of efficient reading that will be helpful to Jehovah's ministers. We want our reading to yield the maximum understanding in a minimum amount of time. There is quite a bit to be said about improvement in the mechanics of reading. The slow reader reads from 100 to 150 words a minute and labors over words, while a skillful reader may read as much as 600 or more words and get more understanding out of what he reads. What is the cause for the difference? The slow one reads word by word or even syllable by syllable. He generally hears each word pronounced in his mental ear, or his lips move or his throat forms the sounds silently. This takes time and energy, is tiresome, and, the worst is, it delivers to the mind a choppy sequence of words so that the mind has difficulty in piecing together the thoughts and grasping them. The object, then, is to read in larger thought groups, to see, instead of a word at a time, a whole thought at a time. How is this accomplished?

⁶ The eyes, as they move across the printed line, do not move smoothly, as might be supposed, but stop several times, in a sort of jerky movement unfelt by the reader (unless he reads slowly and laboriously). The slow reader's eyes may focus or fix in this way six or eight times on one line of print, while those of a good reader may make only two or three fixations, seeing thought groups. One can cut down the number of stops made by practicing seeing several words at a time, by seeing how few fixations per line he can make and still take in thoughts expressed. Avoid the movement of the

lips or throat muscles or the "hearing" of the words; rather let *thoughts* sweep by in a visual image.

⁷ Another thing the poor reader does is to make "regressions," that is, he reads part of a line or sentence and then habitually goes back, feeling that he missed something. This takes time, breaks into the thought and destroys the picture. One should work hard to break the habit of regression. Even if you miss something, continue reading without going back. It is better for you to read the article again to get the full understanding. It will take no more time and will help you break this retarding habit.

⁸ Learn to think while reading. Think actively, drawing conclusions, agreeing or disagreeing constantly. A passive reader either takes in what is there and agrees entirely without thought or else just gets an emotional sensation. But a good reader, thinking actively while reading, will be able to write down his conclusions. So when you read a paragraph, test yourself by expressing or writing down a conclusion, not just getting an emotional sensation.—Acts 17:11.

⁹ One who understands what he reads gets the point of the paragraph. He fits it to the theme of the article or to the fixed point at which it aims. A poor reader may get entirely wrong conclusions. He may get the illustrations, but misapply them. Keep in mind the theme and what the paragraph is attempting to prove, then relate what you read to that fixed point, relating each paragraph to the principal subject-theme.

¹⁰ An additional aid in reading is building up a larger vocabulary. If one is reading *The Watchtower* or *Awake!* and comes to an unfamiliar word he should look it up in the dictionary. But he should not rely entirely on the dictionary; rather, he should relate words to the context and learn their usage and the connotation attached to them. He should strive to enlarge his recognition vocabulary. He will thus not spend all his time thumbing through a dictionary, breaking into his reading sequence.

¹¹ Every one of Jehovah's ministers should consciously put forth effort in these directions so that he will make the most efficient use of his limited time. Do not become discouraged. In learning any skill you will find that you make progress for a while and then seem to "level off" and for a time do not make any noticeable progress. This is when you must not give up but, rather, put forth more effort. To your joy you will discover that, after a time of "leveling off" in which your

mind is getting familiar with its newly acquired ability, you will suddenly take an even sharper upturn, then another leveling-off stage and another upturn. So anyone can improve his reading if he does not become discouraged by these "no progress" periods.

REVIEW: 1. Why is proper reading an indispensable item to us? 2. How can Jehovah's ministers be assured of proper spiritual and mental food? 3. (a) What besides theocratic material may be of help to the minister? (b) Contrast theocratic reading material with that of the world. 4. How does careful selectivity of reading matter edify us? 5. Why is the slow reader usually inefficient? 6. How may one train himself to read in thought groups? 7. Why are habitual "regressions" in reading detrimental? 8, 9. How may one think actively while reading? 10. How can one enlarge his recognition vocabulary? 11. Why is perseverance necessary in achieving better reading ability?

PROBLEM: Read several paragraphs in a *Watchtower* article, using thought groupings, with no regressions, and check to see how well you can answer the questions on these.

Study 38

HOW TO STUDY

¹ All of Jehovah's witnesses are disciples or learners. They are in the great school of success, of which the teaching faculty are Jehovah God and Jesus Christ. How will they succeed unless they study? Personal study is the fundamental, foundation part of their lives as ministers of God. They must have spiritual discernment if they rightly serve him; yes, they must have it to get life. They want to be as mature and efficient as possible and to make the most of their study hours. Therefore they must know how to study.

² A definition of study is: To set the mind upon a subject systematically to learn it for future use; to make something an object of consideration with a view to action. This requires diligent mental application and meditation. Jehovah's servants have aids to study that none of the outside world have. These things are: the spirit of Jehovah, and his Word; his organization supplying the Watch Tower publications explaining the Bible; and actual experience by application in the field.

³ For our study to be lastingly effective it must be such that it will build up memory. Memory is more than mere retention. It includes the ability to recall the experience at will. Therefore when you study, do it with a view to improving your recall ability. Four things applied in study will benefit

greatly in this, namely, (1) When reading, be sure to get *reasons*. Do not take everything for granted. Find out, Why? (2) Study not just to satisfy yourself, but with the constant thought in mind, "I am going to explain this to someone else." (3) Be sure to get the understanding of all illustrations given and, if none are given, see if you can take the idea presented and make a practical illustration that could be used to clarify it to someone else. (4) Think of the connection the material being studied has with your ministry; keep alive your interest. Interest is vitally essential to memory. You can keep your mind alert by being interested every day in what is going on around you, being interested in people, being observant, alive. This will improve your powers of study.

⁴ Since memory is fed by the five senses, it is necessary in study to employ as many of these as possible. Try to visualize your subject. If studying a Bible event, see in your mind's eye how the places looked, how the people dressed and lived, their expressions and actions. Hear them talking, feel the happiness or tenseness of the occasion, the heat, cold, dustiness, etc. Smell the atmosphere and the aromas, taste the food—in short, use every one of the five senses every step of the way. Visualize the whole scene, then focus "close up" on significant details. This fixes things in their proper relation as to time, place and importance.

⁵ In argument, abstract ideas are often presented. You may not be able to visualize. Then you must use association. How? First, fit the ideas, especially if they are new ones, into the pattern of truth. See how it affects your viewpoint on related things. Sometimes a new understanding will clear up many other things and give a broader vision of the Kingdom. Such was the case when the understanding concerning the "great crowd" of Revelation, chapter 7, was first discerned. Many who wondered exactly where they stood in God's purposes now saw their wonderful privilege of being on a paradise earth as Jehovah's "other sheep." Once a thing fits clearly into the pattern of truth, you remember it. It is so harmonious, you think to yourself, "It just has to be that way. Why didn't I see it before?"

⁶ Also, concerning presentation of a new fact or truth, think, "What do I know about this already?" Make your mind go to work. Then you can associate the material studied and fit it in. Also, compare new ideas with old. If you know the previous understanding held concerning a Scriptural point, contrast or compare it with the idea being studied. An

example concerns the "great crowd" of Revelation 7. It had formerly been thought that they were a partially faithful, secondary spiritual class. This was out of harmony with God's requirements of complete faithfulness for all his creatures. How much more reasonable and in harmony with the Scriptures the right idea is! The comparison method firmly fixes the new thoughts. The old or mistaken ideas will be put out, never again to pop up in your mind masquerading as the correct understanding.

⁷ Concentration is a quality that may be cultivated. When one decides to study he is foolish to be worrying about something else needing attention. He will accomplish neither his study nor the "something else." So let him be diligent in what he is doing. Take advantage of the present. People who are always living in the past or the future never get much done. Concentrating can be done. For instance, say you were in a position like that of the apostles when the mob came to arrest Jesus, or like that of John when the Revelation was given to him, or Peter, James and John on the mount of the transfiguration. You would not have any trouble concentrating. You would be so absorbed that absolutely nothing else would come into your mind. When you study, therefore, to achieve real concentration, you have to be more interested in what you are studying than anything else during that study period. That interest will make concentration automatic. You can cultivate concentration by reminding yourself of this fact each time you start to study.

⁸ Before starting to study, then, put all other things aside and determine you will be interested in what you are doing. The wholesome word of truth you are studying will soon absorb your complete attention. This will also banish tiredness and drowsiness. Proper light and ventilation work to this end and promote concentration. Breaking long periods of concentration with short intermissions of physical action, such as taking a walk, will prevent tenseness, an enemy of profitable study.

⁹ Underlining is helpful if done sparingly. But underline only key words and phrases to make a skeleton outline that will quickly recall the substance of the material in a brief review. Outstanding conclusions that may be used for argumentation may be underlined.

¹⁰ In the Watch Tower publications often a few words or a paragraph will be devoted to showing how the thought presented refutes a false religious error. This kind of point

is important to note. It indicates that there are those who put up such argument, sometimes an argument we never faced before. It is good to have this argument pointed out, as it may be met up with in the field.

¹¹ Review is essential, for it is found that our mind operates so that things repeated form deeper and deeper channels of thought, until the idea eventually becomes permanently ours. The best time to review outlines, notes or underlined material is soon, while you can still reconstruct the main body of the subject on your skeleton outline. You will be surprised at how this aids the ideas to stick with you.

¹² Make a schedule for private study and hold to it. It demands a place in your life as prominent as eating material food and as necessary as preaching. How many times you have said, "I wish I could study more." Then do it! You can. Usually putting off study is a form of mental laziness or restlessness. We may find it easier to watch television or do light reading instead. However, if we just start reading something profitable we shall find it begins to grab hold of our interest and enlivens and builds us up mentally and increases our spirituality, instead of encouraging the mental lethargy that the majority of this world are in. So do not let anything of less importance break into your study periods. If you really want to study more, utilize time before or after lunch, on streetcars, while waiting for someone, and such in-between occasions. Just fifteen minutes set aside every day will bring marvelous results, and anyone can spare that.

¹³ Last of all, if you have studied with an aim, you do not wish to fall short of it. That aim was to make your study direct your actions. Take seriously and apply to yourself the truths learned and, if you want to make them your own, to remember them and make them praise Jehovah, use them in the field as soon as learned. Fit them into your presentation and make it fresh, timely and up to date. Truly you will have studied well and properly.

REVIEW: 1. Why must Jehovah's witnesses study? 2. Define "study," and what aids do Jehovah's witnesses have to assure success in study? 3. Name four things that will enable one to remember material studied. 4. How can the five senses be used to aid memory? 5, 6. How can an abstract idea or a newly expressed truth be remembered? 7, 8. What things can one do to improve concentration? 9, 10. In underlining study material, what things must be considered? 11. When and how should one review? 12. How can one ensure spending the proper amount of time in study? 13. What is the best use to make of things studied?

PROBLEM: From a current *Watchtower* select points that can be woven into our presentations in the field.

Study 39

STUDYING "THE WATCHTOWER"

¹ There cannot be the slightest doubt that the Bible is Jehovah God's Word of direction to his people. It is his letter of instruction to them and it contains all that is necessary to qualify his ministers for proper service. (2 Tim. 3:16) The teaching of his people comes through Christ Jesus by means of God's spirit, his Word and his organization. Jesus spoke of the time when he and Jehovah would be recognized as the Teachers of God's people and said: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so." (Matt. 24:45, 46, NW) Now, since the Lord's coming to the temple, this has actually taken place. So the "faithful and discreet slave" has, as a letter or way of getting this information to God's people, the *Watchtower* magazine. This class of faithful ones also has the commission recorded at 2 Timothy 2:2 (NW): "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." By studying *The Watchtower* together with the Bible we can be adequately qualified to teach others.

² *The Watchtower* is usually written in one of two styles, the commentary style, a verse-by-verse discussion of a Bible chapter or dramatic picture or prophecy, or the topical style, in which there is an assembly of various texts bearing on one main subject. We do not have time to read the Bible to learn what it says on one subject. Surely every time a new subject arises we cannot read the entire Bible to take into our view all the texts relating to that topic. However, within the few pages of a *Watchtower* article many texts on certain subjects are brought together. Truly it is a timesaver.

³ Not only does this method save time, but it makes for systematic teaching, for rapid learning. Basic truths are called to notice, and, upon these, additional truths are built up to complete the picture. Then events and conditions in the world today are placed alongside Bible prophecies and it becomes clear that the former are fulfillments of the latter. This lets us know where we are in the stream of time, that we live in the last days, that soon Armageddon will sweep aside this old world of wickedness to make way for God's new world of righteousness. The divine requirements for one's

preservation through this battle of God Almighty are given, and thus *The Watchtower* shows the Bible to be the one practical guide for modern times. It is all-important to study the Bible and, since *The Watchtower* assists in understanding the Bible, its study is also imperative.

⁴ Private study of the magazine is essential. We should set aside sufficient time to digest its contents. Just as we take time to eat temporal food and allow it to digest properly, so we should set aside sufficient time not only to read but also to reflect upon *The Watchtower's* strengthening Bible-based articles. Food bolted down on the run does us little good, and the same applies to spiritual food. We must allow time for our minds to dwell upon it and assimilate it completely. That applies to the magazine's entire contents, not just the leading study articles. We eat from all the dishes of a temporal meal in order to get variety and a balanced diet. We should also read and digest all the articles in *The Watchtower*. This will equip us more completely for speaking to others the truths it contains. Just because time does not permit a congregational study of all the articles in the magazine does not mean they are unimportant. They should be studied diligently together with the leading articles provided for congregation study.

⁵ The first essential for study is the right condition of mind and heart, appreciating that Jehovah grants understanding only to the meek, and not to the stiff-necked. If we have love for Jehovah and for the organization of his people we shall not be suspicious, but shall, as the Bible says, 'believe all things,' all the things that *The Watchtower* brings out, inasmuch as it has been faithful in giving us a knowledge of God's purposes and guiding us in the way of peace, safety and truth from its inception to this present day.

⁶ One should read *The Watchtower* when it is first received and read it enthusiastically. He can get the fresh information and begin to think upon it for later study. This first, early reading will be a big factor toward transforming one from a mediocre publisher into a live, enthusiastic one. Later he can make a second reading, this time very carefully, with the congregation *Watchtower* study in mind.

⁷ How should one proceed in privately studying *The Watchtower*? First, read the caption text. This announces the subject or theme to be treated. It immediately brings to mind thoughts already known on the subject and creates expectancy as to the new truths to be revealed thereon. As one now

proceeds he will be alert to catch every point bearing on the theme suggested by the caption text, and see how that theme is first introduced in the opening paragraphs, developed in the body and brought to a conclusion in the final paragraphs.

⁸ Much valuable information is contained in the scriptures that are merely cited (not quoted). Therefore look them up. Get a more rounded-out picture. Do not take for granted that the text applies, but see how it applies. Make sure of all things for yourself. Then they are yours. Be sure to get the proper application.

⁹ After one reads each paragraph he should read the printed question on that paragraph and answer it in his own words. If unable to do so, he should read the paragraph again. Do not repeat the answer parrotlike, in the exact words of the paragraph. One may, however, wish to underscore the main point of each paragraph. Thus it will be impressed on one's mind and also be made available for quick future reference. So proceed from one paragraph to another until the article is covered.

¹⁰ Another coverage of its contents may be in private discussions with friends. In your conversations and social get-togethers, bring up these points of new understanding. Discuss the significance of these as they apply to God's organization in its forward movement and our individual relation to it. Contrast it with the former understanding. Discuss the relation of certain points to other points of truth and the over-all vision. Mention interesting field points, and how certain points help clear out certain false religious objections met in the field. An excellent time to bring out some of these points is at the morning field-service assemblies, when demonstrations are made and suggestions entertained for presenting the message.

¹¹ Last but not least, if we really want to appreciate what we study in *The Watchtower*, if we want to have it in our hearts and not merely in our heads and let it mature us, we must put it to use in the field. After all, Jehovah has provided *The Watchtower* so that his name and purposes may be known in all the earth. If used to its intended purpose, it will also serve to keep us on the road to everlasting life.

REVIEW: 1. What place does *The Watchtower* serve in God's organization today? 2. How does *The Watchtower* discuss Biblical subjects and how is it a timesaver? 3. How does *The Watchtower* serve as an aid and protection for us? 4. Why is it necessary to study all *Watchtower* articles privately? 5. With what attitude should we approach the study of *The Watchtower*? 6, 7. Describe the first and second readings of

The Watchtower. 8. What should be done with scripture texts cited? 9. How can one be sure he is really getting the understanding of a paragraph? 10, 11. What would be an excellent way of getting another coverage and best use of *The Watchtower*?

PROBLEM: Select points of special interest from a current *Watchtower*, also field service points, and discuss them with a brother or sister, comparing points with each other.

Study 40

USE OF WATCH TOWER BIBLE HELPS

¹ “‘And test me now in this way,’ says the LORD [Jehovah] of hosts, ‘and see if I will not open for you the windows of the heavens, and pour out for you a blessing until there is no more need.’” (Mal. 3:10, *AT*) Nothing but the very best could come from such a blessing of Jehovah. His promise is that there should be no lack of good things, nor should there be an end until the need for such things will have been met. And what is this blessing and when should it come? A reading of the context of the prophet’s words shows it had to do with food from Jehovah’s house; that it would be at the time of the presence of the messenger of the covenant who would come to see this food poured out to those hungering for the truth.—Mal. 3:1, 10.

² The most outstanding and foremost Bible help today is the one studied by Jehovah’s witnesses world-wide, and that is the *Watchtower* magazine. (See *The Watchtower*, October 15, 1953.) From its first issue in July, 1879, to this very year the *Watchtower* magazine has been devoted solely to announcing Jehovah’s New World government. Faithfully it has reflected the ever-increasing flashes of light of Bible prophecy from the temple of God by the reigning King, Christ Jesus. (Rev. 11:19) As understanding increases and prophecies are fulfilled so does *The Watchtower* progress and keep up with the light of truth, which “is like the light of the dawn, that shines ever more brightly till the day is full.”—Prov. 4:18, *AT*.

³ As a Bible help the *Watchtower* magazine is a timesaver. It makes use of all available Bible helps to bring together material on vital Bible subjects. The very latest information on Bible manuscripts, archaeological findings, and, yes, even scientific knowledge, which proves more every day the authenticity of the Bible, is referred to, bringing its readers in touch with the physical facts of fulfilled prophecy in our day. Whereas the average individual would not have time or the resources for detailed research himself, *The Watch-*

tower is designed for that very purpose. It should be used and considered with that thought in mind. Note some of its aids.

⁴In addition to the main articles covering detailed Bible prophecies and doctrines, we find helpful secondary articles in every issue. These are excellent for supplementary material for talks; they supply background material. Jesus many times mentioned and exposed the Pharisees to the Jews. But who were the Pharisees and what was their origin? See *The Watchtower* of May 15, 1953. The Bible says the Sadducees and the Pharisees did not agree on doctrine. Well, what did the Sadducees believe? The article in the August 1, 1953, *Watchtower* on "The Sadducees of Jesus' Day" supplies the answer. To those who may find it necessary to talk to Moslems in their field ministry, there is excellent material on the so-called sacred book of the Moslems, the Qurán, in a series of articles in the 1952 *Watchtowers*. Knowledge is valuable only if it is tapped and used; so search out these specific articles and incorporate them into your ministry.

⁵Though the information is available, knowing how to find it is a problem for some. One of the most valuable aids in locating Scriptural information is the *Watch Tower Publications Index*. The *Index* is divided into two parts: the Subject Index and the Scripture Index. To use the Subject Index, determine in your own mind what the *subject* is on which you want material; select a noun that expresses that subject, and then look up that word in the Subject Index. Suppose, for example, you wanted some historical evidence of the fact that early Christians refused to compromise on matters of worship even when persecuted. Your interest is in the early Christians, is it not? So look under the noun "Christians." There you will find the heading "Christians (Early)," and under it the subheading "refused to compromise." Several fine references to various Watch Tower publications are listed for you. However, if you are seeking information on a certain scripture, it is usually wise to look in the Scripture Index and then look up the references given, starting with the most recent one. By use of the *Index*, satisfying information can readily be located. It can aid you in personal study, preparation of talks and answering questions met in the field ministry.

⁶Other Watch Tower Bible helps are the many bound books. These include the book "*New Heavens and a New*

Earth." This book deals with creation and Jehovah's purpose right down to this present day, and describes the birth of God's kingdom in 1914, the birth of a new land and the bringing forth of a nation in one day, Jehovah's day, all this preparatory to his bringing in a completely new system of things. The volume *You May Survive Armageddon into God's New World* considers the fulfillment of forty-two types and prophecies concerning the earthly heirs of God's new system of things. The fine book *"Your Will Be Done on Earth"* focuses attention on the fulfillment of prophecies in the Bible book of Daniel and includes maps showing the territory controlled by the various world powers. *"Let Your Name Be Sanctified"* sets out extensive details on use of the name Jehovah and discusses at length the significance of much of the Bible record in the books of Kings.

⁷ Is it something concerning the modern-day history of Jehovah's witnesses that you want to know? Then the book *Jehovah's Witnesses in the Divine Purpose* is what you need. Or do you want scriptures on a wide variety of subjects conveniently grouped for use in the field ministry? The compact handbook *"Make Sure of All Things; Hold Fast to What Is Fine"* has been designed for that use.

⁸ The Bible has much to say about the deceitfulness and danger of false religion. The excellent 704-page volume *"Babylon the Great Has Fallen!" God's Kingdom Rules!* lays bare the facts concerning the millenniums-long development of the world empire of false religion, and in so doing provides verse-by-verse commentary on large sections of the prophecies of Isaiah and Jeremiah and the book of Revelation. The book *What Has Religion Done for Mankind?* also sets out a study of false religion, providing explanations and high points of such religions as the ancient Egyptian cults, Hinduism, Buddhism, Islam and the modern-day "Red Religion" of communism. All of these are excellent reference books, and, in addition to using them in that way, if you personally have not read them through, you will find it richly rewarding to do so.

⁹ There are also two fundamental Bible textbooks that each Bible student should have read and studied carefully. One is the book *"Things in Which It Is Impossible for God to Lie,"* which takes up such basic subjects as Jehovah God, Jesus Christ, angels, soul, death, ransom, resurrection, God's permission of wickedness, Christ's return, the "conclusion of the system of things" and God's new order. The other is

the book *Life Everlasting—in Freedom of the Sons of God*, which discusses God's selection of spiritual sons and his manner of dealing with them. It also helps one to see the Christian's responsibilities toward the political powers, the Christian congregation and one's marriage mate. It alerts one to the Bible's counsel on neutrality and its warning against spiritism and misuse of blood. It builds up appreciation for the significance of baptism in imitation of Jesus Christ. Obviously, these are matters that every Christian should understand clearly in order to pursue a course that is well pleasing to Jehovah God.

¹⁰ Millions upon millions of booklets have also added to the great volume of testimony going out regularly in all languages. These cover such varied fields as doctrine, up-to-date world events fulfilling prophecy, science viewed in the light of the Scriptures, and messages of immediate concern to people everywhere for convenient reading.

¹¹ Bible students recognize that knowledge of geography often makes possible a clearer understanding of Scripture accounts. Carefully prepared maps included in the back of the *New World Translation*, along with those in "*All Scripture Is Inspired of God and Beneficial*," serve as excellent helps for locating the position of lands and cities and understanding their geographic features.

¹² More information of interest in the book "*All Scripture Is Inspired of God and Beneficial*" includes a fine summary of each book of the Bible, along with helpful background information. There is a discussion and several charts on Bible chronology. Archaeological findings that support the Bible and the Hebrew and Greek texts of the Bible are discussed. Furthermore, much excellent material is provided concerning the *New World Translation*, and this, along with the Foreword and Appendix in the *New World Translation* itself, helps us to appreciate in fuller measure the living Word of God.

¹³ Indeed, the Watch Tower Bible helps are an evidence of spiritual plenty among Jehovah's people. While those persons in the world's false religious organizations grope in darkness because of failure to listen to God's Word, Jehovah's servants walk in the light. Their understanding of the Scriptures is becoming ever more clear, and it is through the Watch Tower Bible helps that this information is made available. All theocratic ministers do well to use them to the full to praise Jehovah and to feed his flock.

REVIEW: 1. What promise is held forth by Jehovah's prophet and for what time period? 2, 3. How can we say that the *Watchtower* magazine is the foremost Bible help today? 4. How can this magazine supply information for talks on various subjects? 5. (a) What is the quickest way to locate information that has appeared in the Watch Tower publications? (b) How is the Subject Index to be used? (c) When is it wise to consult the Scripture Index? 6. In which of the Watch Tower publications can you find detailed information on (a) creation? (b) prophecies concerning those who will live on earth in the new system? (c) the prophecies of Daniel? (d) the divine Name? 7. (a) Where is there a detailed modern-day history of Jehovah's witnesses? (b) What purpose does "*Make Sure*" serve? 8. Which books inform us in detail as to false religion and so safeguard us against it? 9. Which are our two fundamental Bible textbooks, and why? 10. What information do the booklets contain? 11. Where can you find good maps of Bible lands? 12, 13. What are some outstanding features of the book "*All Scripture Is Inspired of God and Beneficial*"?

Study 41

USE OF CONCORDANCES

¹ Where is one who can say that he has a perfect memory, one who can say he never forgets anything? Such a person would be rare indeed, no matter how good his purpose and intentions may be. And what better purpose could a creature have than to want to remember all possible of God's Word, the Bible, and to be able to call to mind the innumerable scriptures once read and studied for preaching? But in spite of good intentions we admittedly have weak memories. To aid us we should know how to use a Bible concordance. Its diligent use will help to make up for our forgetful memories.

² Just what is a "concordance"? Looking at the preface of an early edition (1737) of Cruden's concordance we learn "A Concordance is a Dictionary, or an Index, to the BIBLE, wherein all the words used through the inspired writings are arranged alphabetically, and the various places where they occur are referred to, to assist us in finding out passages, and comparing the several significations of the same word." A more recent definition is: "An alphabetical index of words, showing the places in the text of the Bible where each *principal* word may be found, with its immediate context or surrounding words in each place." The mere explanation of a concordance should make the average minister appreciate the use of one. It would save him time.

³ There are three main uses of a Bible concordance. First, a concordance is used to locate a particular known text that the memory fails to call to mind. Referring to the exhaustive concordance, one could not help but eventually run across

the text he wants, but in the smaller concordances one must rely upon the *principal* words listed alphabetically. A portion of the context containing the principal word together with the scripture reference is the one desired. This requires that the minister train himself to determine what are principal words in Bible texts he reads. To illustrate, the principal words are italicized in the following scripture and could be easily found in a concordance. "In whom the *god* of this *world* hath *blinded* the *minds* of the *unbelieving*, that the *light* of the *gospel* of the *glory* of *Christ*, who is the *image* of *God*, should not *dawn* upon them."—2 Cor. 4:4, AS.

⁴ For the minister who desires to work up a theme on a given subject for door-to-door preaching or for congregational talks, the second point to consider in using a concordance is excellent. Almost all talks should have a "theme" or central thought throughout. Let us say that we are going to develop a talk with "joy" as our theme: "The Joy of Serving Jehovah." The student may have one or two scriptures in mind, but he wants more information, different phases of thought on the subject. For speedy work he refers to his concordance. He learns that the angels in heaven had joy over God's creation of the earth. Later, after rebellion set in, one scripture reference shows God's only-begotten Son, Jesus, "with joy" endured all manner of things to do his Father's will with respect to man and the earth. Faithful ministers on earth gladly receive the words of Jesus to them: "Then enter into the joy of your master" for faithfulness to your commission from Jehovah. One of the secrets of the Christian's success is found in the scripture: "The joy of Jehovah is your strength." These and other texts could all be woven into an excellent motivating talk for presentation.—Neh. 8:10, AS.

⁵ The ministry of Jehovah's witnesses often requires that they refute various false religious doctrines. The third point for discussion demonstrates the value of a concordance in this respect. This is the comparative study of Bible texts to get at the harmony of the teaching of the Scriptures on any one subject. Through such a study scriptures seemingly difficult to understand are made plain when compared with others that clarify the view or thought in question. Take, as an illustration, the word "earth." In some places in the Bible it has literal application, that is, to the globe upon which we stand. In other scriptures its application is quite symbolic. Looking in our concordance we find Ecclesiastes 1:4 listed, where it says, "The earth abideth for ever." That applies

to the literal mundane sphere, as is further shown by the text at Isaiah 45:18. Here it shows that Jehovah God did not make the earth in vain, but that he formed it to be inhabited. The literal earth will always abide.—Ps. 104:5.

⁶ At Isaiah 60:2 it is stated: "Darkness shall cover the earth." Here the reference to "earth" is symbolic, as it refers to unrighteous human society that is under demon influence. It is to this symbolic "earth" that the apostle Peter was referring when he recorded, at 2 Peter 3:7 (AS): "But the heavens that now are, and the earth, by the same word have been stored up for fire." This "earth," that is, the earthly society of ungodly people under the invisible control of Satan the Devil, will be destroyed.

⁷ There are occasions, however, when one simply cannot remember a principal word in a text. He remembers several insignificant words or the thought but can locate no principal word as a key for his small concordance. It becomes necessary to consult an "exhaustive concordance." If only one word of the text is known, the scripture verse can be found under the listing of that word.

⁸ There are two outstanding English exhaustive concordances used by the student today, James Strong's *Exhaustive Concordance of the Bible* and Robert Young's *Analytical Concordance to the Bible*. Both have distinctive values. Both offer material for getting back to the original meanings and the different shades of meaning of original Bible words. To get the proper sense of many scriptures of some of the Bible translations it is often necessary to do just that—go back to the original words of the original languages and find their various shades of meaning. An illustration in point is with reference to the word "world." In the *King James Version* the word "world" translates four different original Greek words, each with a different meaning, each word seeming to refer to a different aspect of what one might take the ordinary English word "world" to mean. Hence, for some there is obscurity in reading such references in the *King James Version*.

⁹ We have already quoted 2 Corinthians 4:4 in paragraph 3 of this lesson. It says, "in whom the god of this *world* . . ." Let us look in Strong's concordance for the Greek origin of this word as used here. First we look up the reference in the concordance part. Right by the word at this reference we find italicized the number 165. (In Strong's concordance italicized numerals indicate a Greek original and refer to the Greek

Dictionary, whereas the upright or Roman-type numerals refer to the Hebrew and Chaldee Dictionary appearing in the back part of the volume.) Referring to the Greek Dictionary, we find the word "world" in our text to be the Greek word *aion*, which means either a "system of things" or an "age," and not the globe we stand on. Satan is, in fact, "the god of this system of things."

¹⁰ Another reference to the term "world" has to do with the destruction of one. This is at 2 Peter 3:6 (AS): "by which means the world that then was, being overflowed with water, perished." Again going to the Greek Dictionary, following the concordance number 2889, after "world," we come to the Greek word *kosmos*. In the Greek this means "orderly arrangement" as it is closely connected with its inhabitants, or mankind. What the apostle Peter had in mind, when writing under inspiration, was the destruction of people alienated from God, and he makes this clear in the next verse when he refers to "destruction of ungodly men."

¹¹ Still another word is translated "world" from Greek. This word is under Concordance number 3625, as shown by reference to the scripture at Revelation 16:14 (AS) of the main body of the concordance. It reads: "For they are the spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." "World" or *oikouménē*, as here used in the Greek, signifies the "inhabited earth." It appears, then, that Satan, the Devil, has certainly deceived the nations of all the inhabited earth and will shortly lead them against Jehovah God and his Son, Christ Jesus, in battle. A fourth Greek word translated "world" is listed in the concordance as 1093, and is *ge*, which means "earth." At Revelation 13:3 it refers to the symbolic earth, the people inhabiting the earth.

¹² To appreciate properly the extensive aid that can be given by use of an exhaustive concordance, one would do well to read the introductory matter at the beginning of each separate feature in the concordance.

¹³ Do you want to be an alert and efficient minister fully equipped? Then add the use of a concordance to your personal study and research along with all other Bible helps.

REVIEW: 1. What impresses upon us the need of a Bible concordance? 2. What is a concordance? 3. Explain the use of a small concordance through locating principal words of a text. 4. Show how a "theme" may be developed by using a concordance. 5, 6. Illustrate the use of a concordance in a comparative study of a given subject. 7, 8. What are

several advantages of the exhaustive concordances? 9-11. Explain the treatment of the term "world" in Strong's *Exhaustive Concordance*. 12, 13. (a) For further details on the use of the exhaustive concordance, where should we go? (b) Why have a concordance in your library?

PROBLEM: Work up a comparative study of a Bible subject, using a concordance for a back-call.

Study 42

BIBLE DICTIONARIES

¹More than ever before in recent years the increase of knowledge and the abundant discoveries by archaeologists of Bible places and towns, Bible manuscripts and artifacts have opened up new avenues of information and study for the Bible student. Moreover, the Bible itself is a never-ending source of new things. It contains information on every imaginable subject dealing with the affairs of entire nations and civilizations involving the daily life and customs of peoples. Whereas it mentions many items of interest, it does not always supply details about them. To locate additional information, thus increasing one's appreciation of the geography of Bible places, the meaning of names and the topography of land, often pertinent to points in Bible prophecy, a Bible dictionary is of value. Used rightly, it can be an aid to the minister of Jehovah God.

²Just how can one make a Bible dictionary work for him in his ministry? There are a number of ways. Often an outline of a talk to be given to a congregation will include a point requiring a detailed explanation to present a clear picture. Take, for example, the Bible record of Rahab and the two spies of Israel. The record at Joshua 2:6 (NW) shows that the house of Rahab had a flat roof. Consultation with a Bible dictionary shows that, quite different from house roofs of today, it was the custom of the people of those times to have flat roofs for their houses. Thus stalks of flax could be laid out in rows to dry and afford a hiding place for the two Israelites. The record says that the spies were let out of the window of Rahab's house down the wall upon which her house was built. Does it not sound strange that a house should be built high up on a wall of a city? Referring to the subject *city* we find that in Hebrew terminology a city referred to a collection of permanent human habitations, whether few or numerous, especially if surrounded by a wall. Such walls were often very thick, being, according to some authorities, from twenty to thirty feet across. It can easily

be seen that Rahab's house was built upon such a wall with the window of her house facing outward.

³ Other references in the Bible to cities show that it was a good thing for each city to be built upon a hill, or (Hebrew) *tel*. (Jer. 30:18, AS) *Harper's Bible Dictionary* comments on this as follows: "Jerusalem today gives us many clues as to the appearance of any city of Bible times, the immensely stout stone walls . . . high elevation above valleys, with steep glacis on the E. and S., etc." Jerusalem was such a city built upon a hill, Mount Zion, and was noted for its natural defenses and its protected water supply.

⁴ Many times geography plays an important part in prophecy. We read, at Revelation 16:16 (NW), that the war of the great day of God the Almighty is mentioned as being fought at *Har-Magedon*, or Armageddon. The mere fact that Jehovah's great battle is named Armageddon should arouse interest as to why. What significance is there to the name *Har-Magedon*? Again consulting *Harper's Bible Dictionary* we learn that the name *Har-Magedon* means "the Mount or Hill of Megiddo" or "the Hill of Battles." It goes on to say, "The importance of Megiddo was due to its domination of the intersection of two vitally important ancient trade and military routes." The hill of Megiddo overlooked the pass through the mountains between the plains of Sharon to the south and the plains of the valley of Esdraelon to the north. Anyone controlling the pass was in position to be victorious in battle. This location was within the territory of Jehovah's people. Here in ancient times God gave decisive victories to the Israelites, completely overwhelming their enemies. Thus *Har-Magedon* well pictures the place where, within the realm of the experiences of Jehovah's witnesses on earth, Jehovah will fight to decisive victory over all the Devil's political kingdoms of the earth.—Judg. 5:19, 20.

⁵ Many of the more modern Bible dictionaries have much to say regarding up-to-date archaeological discoveries. One such is *Harper's Bible Dictionary*, which lists the discovery of the Moabite Stone. It is noted as being "the largest single literary document yet found, outside the Bible, dealing with Palestine and East Palestine." It is of interest to the Christian minister for, though it is written in Moabite characters (similar to Hebrew), it contains the tetragrammaton, or name of Jehovah. It corroborates the Bible account at 2 Kings 3:4 about Mesha, king of Moab, having to pay Ahab, king of Israel, tribute of sheep. Other Bible places are mentioned

on the stone. Such points of archaeology, although not depended upon by the Christian minister today for faith, do contribute supplementary proof for many, and can be used for talks.

⁶ Again to show the value of a Bible dictionary to supply details for interesting talks and explanatory material, note the following Bible references and then check in a Bible dictionary. It is surprising to some to read in the Bible that houses were painted rich, brilliant colors in ancient times. (Jer. 22:14) Marble floors and tiles of varied hues added much to the palaces and homes of many. (Esther 1:6, AS) Those in high positions were able to maintain summer houses as well as winter houses for their pleasure and ease. Bible descriptions show that these were magnificently outfitted with ivory furniture, ebony pieces and gold inlay work. (Amos 3:15; 6:4; Ezek. 27:15-24) All types of tapestries, carpets, cloths and pillows were provided for the comfort and beauty of the homes. (Amos 3:12; Prov. 7:16, 17; 31:21-24, AS) When it became uncomfortable, due to the cold, heaters were provided for warmth. (Jer. 36:22, AS) Evidently some of these homes of ancient peoples of Bible times paralleled and even outclassed some of the homes of this "modern" day.

⁷ For those who found it necessary to travel from one place to another there was a good choice of the mode of travel desired. (Isa. 66:20) And why should one worry about departure time? The servant could always remind one by referring to the sundial by the steps. On the journey itself the way was safely marked out by the highway signs put up as markers and guides for the convenience of travelers.—Jer. 31:21, AS.

⁸ How about work? What occupations did people of olden times have for livelihood? Shipbuilding was a very important trade for many. Others were specialists in guiding or piloting ships in and out of harbors, and the ever-present professional sailor was evident at every port. (Ezek. 27:4-9, 26-29; Isa. 33:21, 23) A dignified trade was that held by the prophet Amos—that of a tree dresser of sycamores (fig trees) before Jehovah called him as his prophet. (Amos 7:14, AS) Still others were brick makers (Nah. 3:14), masons (1 Chron. 22:2), engravers (2 Chron. 2:14), musical-instrument makers (2 Chron. 9:11), some were barbers, as evidenced by mention of the items of their trade (Jer. 41:5; Ezek. 5:1). A diligent man could find any number of professions and trades to put his hand to for providing for home and family. Looking up

these items in a Bible dictionary can provide much, much interesting material for amplification.

⁹ An aid such as a Bible dictionary is only of help if one is at hand, available for ready use. Most libraries in the Kingdom Halls of Jehovah's witnesses today have them, and all are encouraged to use them for research. However, there are a few comments in order here as to some of the dangers of such "helps," as to where they could do more harm than good. The mature minister would have little difficulty in determining what was in accord with Jehovah God's purpose and his Word, the Bible; but what about the novice? Care should always be exercised by the minister in recommending such an aid to those newly interested in the truth, especially if the information desired should be of a doctrinal matter. To illustrate, very few Bible dictionaries today have accurate chronology charts. They will give the year 537 B.C. as the time King Cyrus issued the decree for the return of the Jews to Palestine for rebuilding the temple. But instead of accepting the Bible prophecy which foretold the Israelites' being in captivity during 70 years of desolation of their land (which would make the year of the desolating of Judah and Jerusalem 607 B.C.), they give the date 586 B.C. as the year of its desolation. In this they err.—*The Westminster Dictionary of the Bible*, pages 108, 109.

¹⁰ There may be other instances where Bible dictionaries will ignore the Bible rule and simply give a private opinion or interpretation. Parts of the Bible are altogether rejected by some dictionaries, or they intimate that such records are nothing more than stories or myths handed down. Such so-called "higher criticism" must be guarded against and rejected by the minister of Jehovah God.

¹¹ It can be seen, then, that Bible dictionaries can be useful to the minister when he desires information on history, geography, archaeology, occupations, daily life of peoples, etc., but that they can also be misleading if taken at face value on chronology, points of doctrine, and dependability for accurate knowledge. Always remember to use the Watch Tower Bible helps as your touchstone for the good that can be obtained out of such references as Bible dictionaries.

REVIEW: 1. What can be found in a Bible dictionary? 2. Illustrate how a Bible dictionary supplies additional thought on the Bible account of Rahab and the two spies. 3. What point of interest does a dictionary supply on "cities"? 4. Show how a Bible dictionary can supply information on points of geography. 5. How is archaeology dealt with in Bible dictionaries? 6-8. Name some Biblical items that a Bible dictionary could

be used to supply information on. 9, 10. What dangers must be guarded against in the use of Bible dictionaries? 11. What should be the touchstone when we are using Bible dictionaries?

PROBLEM: Use a Bible dictionary, looking up additional information on the items mentioned in paragraphs 6-8.

Study 43

OTHER STUDY HELPS

¹ When it becomes necessary to go beyond the use of Bible dictionaries and concordances for information it leads one into a variety of other helps, such as Bible cyclopedias, books on archaeology, historical references such as Josephus' *Antiquities*, treatises on Bible manuscripts, comparisons of modern science and the Bible, and many others. At times the occasion arises when it is necessary to present technical material of a highly specialized nature. Reference to such type of helps as mentioned above can be of great aid to support the argument of the theocratic minister.

² Much has been said in recent times about archaeology. Jehovah's witnesses are interested in archaeology only to the extent that it corroborates or supplements the Bible record. The following will demonstrate how such type of Bible help may give valuable information toward supplementing the Bible itself.

³ The book of Genesis in its early chapters names a people whose influence and empire in early civilizations have become known through the study of archaeology in recent times. Genesis 15:18 mentions the covenant made with Abraham, promising his seed "this land, from the river of Egypt unto the great river, the river Euphrates," which land was inhabited by the Kenites, Amorites, Girgashites, Jebusites and others including the Hittites, descendants of Heth. (Gen. 10:15, NW) Genesis 23:1-20 is devoted to Abraham's purchase of the cave situated in front of Hebron to bury his beloved wife Sarah, and this purchase he makes from the sons of Heth, Hittites. Later, David married a Jewess, Bath-sheba, Solomon's mother. She had no Hittite blood in her, but Uriah, her former husband, was a Hittite. (2 Sam. 11:3; 12:24; 23:39; 1 Chron. 3:5) The Bible states that the Hittites had kings and that they were ranked as a mighty and terrible power or threat to other nations. (2 Chron. 1:17; 2 Ki. 7:6, 7) Thus we see there are numerous references in the Bible to such a people as the Hittites.

⁴ However, up until recent archaeological findings, many higher critics scoffed at the idea of a Hittite empire or nation. Where has secular history ever mentioned such a people? they asked. As far as historical records are concerned, they did not exist, as there was no written record outside the Bible that mentioned them.

⁵ It was in the early part of the nineteenth century that notice first began to be given to strange hieroglyphic writings in the vicinity of Syria. This same kind of writing began to appear with regularity in ruins around ancient Bible places like Carchemish (Jer. 46:2) and in the foothills of the Taurus Mountains. For a long time these writings were a mystery. In the year 1906 more similar discoveries were made farther north in modern Turkey at a place called Boghazkevi. (*New World Translation of the Hebrew Scriptures*, Vol. I, page 566, footnote) Here in an ancient royal palace were found the archives of a lost people. An abundance of clay tablets was found that identified this as the ancient capital of the Hittite empire. These tablets were written in cuneiform style and could be translated. It is only recently that the Hittite hieroglyphic writing has been deciphered, enabling archaeologists to translate these writings into modern languages for the world to understand. Commenting on this the magazine *Time*, February 16, 1948, has this to say: "The Unknown Tongue. Some relics of the ancients are wrapped, not in the mud, but in the deeper mystery of a still-untranslated language. The big-nosed Hittites (Sons of Heth in the Bible), who dominated Asia Minor from the earliest biblical times, left stonecut inscriptions so numerous and so lengthy that they seem likely to contain plenty of ancient history. But since the diggers lacked a key to the still hieroglyphic characters, all they could do was bite their learned nails and hope that a key stone would turn up eventually.

⁶ "Last fall, hardy Turkish diggers hacked their way into a dense, bandit-ridden forest in southern Anatolia. There they discovered a Hittite royal palace with lines of two-headed stone bulls. Among the bulls the diggers found the long-sought key: 30 stones with parallel inscriptions in Hittite hieroglyphics and early Phoenician, a translatable Semitic language . . . Scholars were sure that other inscriptions, now readable, would tell the story of the Sons of Heth, who fought with Egyptians and Mesopotamians when the world was younger."

⁷ Other references dug up in archaeology are to be found in Egypt where records mention the Hittites under the name Kheta. This is only one among many of the instances of where archaeology supports the Bible record and silences the so-called modern "critic."

⁸ A Bible Atlas will often provide information on recent discoveries regarding long-hidden Bible towns. In the *Westminster Historical Atlas of the Bible*, on page 102, we find plate 18, which shows the excavated sites in modern Palestine. One can see the scores of places surveyed for the recovery of valuable information. The fact is that George St. Clair in his book *Buried Cities of Bible Lands* on page 123 says that there are in Scripture 622 names of places that were missing from the published maps, authentic locations not being determined. But by reason of archaeological explorations and surveys scores of these have been uncovered. Recent archaeological references to Bible towns and locations are constantly being made in the *Biblical Archaeologist* periodical. Several books have been written on such towns as Jericho and Lachish, both mentioned prominently in the Bible during the period of time when Joshua entered the Promised Land.

⁹ The Watch Tower publications make frequent reference to the works of the Jewish historian Josephus. Josephus was an eyewitness to many of the things that came upon the Jews who had rejected Jesus Christ. Jesus had foretold in graphic language just what was to come upon the Jewish nation because of their disobedience. At Luke 19:41-44 (NW) he said to Jerusalem: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected." Josephus testifies that this is exactly what happened to Jerusalem A.D. 70. In Books V and VI of his *Wars of the Jews* he explains how Titus of the Romans decided upon building a wall around the city and how all the trees within a distance of a hundred furlongs had their branches cut off in order to make the pointed stakes. He then goes into a detailed description of the slaughter of the Jews, men, women and children being slain by the thousands. Much

other material can be found in such history books that give us facts about Bible times.

¹⁰ For many years higher critics have contended that the Bible is out of harmony with science and medicine. Recent publications have shown a very definite relation between things the Bible foretold long ago and what modern science has only recently been finding out through research. Ecclesiastes 1:7 (AS) says: "All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again." Men for centuries have wondered why the sea, having all the rivers running into it, has never become full. The modern science of meteorology has explained all this as the cycle of evaporation and precipitation, and specifies that it is governed by set laws. How did the writer of Ecclesiastes know this? He wrote under inspiration by the One who created the cycle and set the laws governing it. There are indeed many such instances of where Jehovah God had recorded in his Word small bits of accurate knowledge that modern science has only just begun to find out and learn. (The booklet *Basis for Belief in a New World* gives a number of them.)

¹¹ Care should always be taken as to the use of these "other helps" of the Bible. Not all that they contain can be relied upon to be accurate. Where they might enter into the field of doctrine and speculation and interpretation they are likely to lead one astray and into a maze of the very thing we want to avoid—"higher criticism." The theocratic minister can measure such aids by always lining them up with the prophet Isaiah's inspired words: "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."—Isa. 8:20, AS.

REVIEW: 1. What are some of the other study helps to be considered here? 2-7. Give a brief résumé of an instance of Bible reference to a people unknown to secular history where archaeology has brought to light proof of their existence. 8. How may a Bible Atlas be used for research work? 9. Who was Josephus, and what information may be gleaned from his works? 10. Give several examples where the Bible and modern science agree as to true scientific statements. 11. Why should care be exercised in the use of these other study helps?

PROBLEM: Show instances in past *Watchtower* magazines where some of these other study helps have been used for amplification on Bible points.

OUR MINISTRY

Study 44

HOUSE-TO-HOUSE MINISTRY

¹ “The joy of Jehovah is your strength.” When we go in the service we must have that joy that comes from knowing why we are doing this service. Having this joy, we realize that we are representing the highest One in the universe, the theocratic, universal Sovereign, Jehovah. We are happy, with a happy countenance, reflecting the countenance of our God, who is a happy God.—Neh. 8:10, AS; 1 Tim. 1:11, NW.

² When you start in the service are you rightly representing the new world? Consider your appearance. Are you clean, careful and neat in dress as if you had a very important appointment with a prominent businessman or official? You should be. This does not mean that you should have fine or expensive clothes, but it does mean that you should be very clean, in person and clothing, clothes pressed, mended if necessary, and well kept. You should not be dressed so that your dress in itself will attract attention. If you have any extreme fads or peculiarities, do away with these. People look on these as evidences of fanaticism. The thing that should attract attention and that is truly outstanding and different is the message of the Kingdom we bring. We want to attract and focus all attention on it. So first, check the appearance of yourself, your book bag and literature. Have everything fresh and clean, well arranged, handy for yourself and inviting to the person to whom you speak. If the person finds fault, let it be as with Daniel, of whom it was said, “We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.”—Dan. 6:5.

³ We should pray before we start our service and sometimes silently pray as we walk along. Jehovah’s spirit is necessary and his ministering angels are watching interestedly, as they take part in the gathering work. Having this good start, we shall have confidence and courage. What should be our attitude as we approach the people of our territory? It should be a positive attitude. Jesus gave this counsel: “Wherever you enter into a house say first: ‘May this house have peace.’”

(Luke 10:5, NW) You are a peaceful person, bringing a message of peace, of good. It will do untold good to the person who receives you with peace. So you approach the house with love and consideration for the persons inside, not judging them, but assuming that they are at heart sheeplike ones of good will.

⁴ But wait! Have you something to say? The Bible says: "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary." (Isa. 50:4, AS) You have been given the learning through a study of God's Word and training through the meetings of his people. Are you going to use this learning to help others? If so, you must prepare in advance.—Eccl. 12:9, 10.

⁵ How will you prepare? By memorizing what you are going to say? No, for your presentation must be flexible and adaptable to circumstances that arise. One excellent way is, first, choose a fixed point, an idea or a theme to build your conversation around. This can be done by referring to the subjects in "*Make Sure of All Things*". You can take the subjects "Conduct of Christians," "Earth and Its Destiny," "Kingdom," "Life" and many others. Go over the subheadings in these subjects, getting a few main points that you want to make in developing that subject. For flexibility and freedom it is better not to have too rigid an outline. So get these fixed points in mind that you want to make, with a scripture or two to read. You might even practice with another publisher, so that you can give a coherent three-to eight-minute witness that is clear, to the point and conversational, an efficient Kingdom presentation at the home.

⁶ Now you approach the first door. How can a person introduce himself? He may state variously that he is a minister, a representative of the Watch Tower Society, one of Jehovah's witnesses, doing an educational work, calling to encourage Bible study in the home, bringing good news, carrying out a public service, working with an international Bible research group, bringing the people the good results of this research, working in conjunction with a world-wide society of ministers, working together with more than a half-million ministers, representing a New World Bible society. In presenting the *New World Translation* one may say that he represents a Bible translation committee. During assemblies one may style himself a visiting delegate to the convention being held.

⁷What should you do when the householder opens the door? It is better not to start in immediately with your witness, but pause, not embarrassingly long, but briefly, permitting the householder to invite you in. In fact, it is very important to try getting an invitation into the home, because once in the home you can accomplish far more with the person of good will. Therefore, have the friendly attitude of expecting to be invited in, and be ready to accept an invitation or gesture to that end. You might receive an invitation to step inside by giving consideration to the householder. If it is a cold or windy day, you might suggest that it is probably disagreeable with the door open, and that you can step inside and briefly present the important message that you have. Never go inside without either a spoken or gestured invitation from the householder. Never insist on getting in. Sisters especially should be careful and judicious about entering a home, knowing that our work takes us to "all kinds of men." If not invited in, then go right ahead, state your purpose and give the witness at the doorstep.

⁸There are certain things that the householder wants to know when you approach. These things are: Who are you? What do you have? How much will it cost? Who you are does not necessarily mean your name, although you may at times introduce yourself by name. But the person wants to know at least whom you represent, what work you are doing, or what is the purpose or objective of your call. So you must quickly give satisfactory answers.

⁹Obviously, your introduction must fit the person who answers your knock. If a man comes to the door, you can talk to him about things pertaining to the world situation, living standards, science, local events pertaining to business or civic interests, or anything concerning his family, its welfare and its safety. These things are of interest to men. Sometimes religion can be a subject, but more infrequently than with women. When a woman answers, religion is a good subject. Or her children, her household, the things that are going on locally, conditions among the local churches, living conditions, the cost of living, the new world and its beauties and wonders, prayer, all may be of interest to the woman.

¹⁰The Bible also may be used in the introduction. Scriptures that tie together logically and interestingly can be read to the householder, demonstrating that you are really preaching from the Bible. This gives the householder much more confidence in the message. Scriptures such as 2 Timothy

3:1-5, together with Matthew 24:11-14, or Ecclesiastes 1:4, with one or two marginal references showing God's purpose toward the earth, are good and interesting openings. Or, connect Matthew 5:3 and 6:10 with Revelation 21:1-4. This paves the way for presenting the literature.

¹¹ Do not try to get the householder to commit himself too strongly on any point, and do not ask him pointed questions that would embarrass him. But it is extremely important to encourage the person to talk. Make the conversation two way. Do not be "preachy." Get some points of agreement with him. Make some statements or questions to which he will answer in the affirmative. Be always cheerful and positive, not negative. You want to help him, and by getting his viewpoint and opinion you will know what he needs and what obstacles must be cleared out to aid him to see the truth.

¹² After the brief, pointed introduction, bring to his notice and vision the literature. It should be brought in logically, in connection with what you have said in the introduction, not by an abrupt break in the conversation, such as, "I have a book here," but make the literature appear as the logical thing needed, that which fills the need and fits what you have said to arouse interest. You may say, "To fill this need, this book entitled 'Things in Which It Is Impossible for God to Lie' has been provided." Sometimes you may say: "Six million people are now reading this book," or, "A group of ministers devoting full time to Bible research have produced this publication answering the questions now asked by millions of people." Convince the people that the literature is a product of research, not the interpretation of some individuals.

¹³ At this point it is usually good to state, not with finality, but in a sincere way, what contribution is suggested for the literature. This shows the person that it is easily within his reach if he desires to have it. It removes the barrier question, "What is this going to cost?" and lets the householder concentrate on what you are saying.

¹⁴ We have now arrived at the body of our talk, the actual presentation of the literature, which is the subject of our next lesson.

REVIEW: 1. What is our disposition when in the ministerial work? 2. What should be the appearance of a minister of Jehovah? 3. With what attitude should we approach the people? 4, 5. What advance preparation must be made? 6. Give examples of opening words that may be used. 7. Describe our conduct and actions in respect to getting an invitation into the home. 8. Describe the usual thoughts of the house-

holder. 9. What topics usually interest (a) a man? (b) a woman? 10. Briefly illustrate Scriptural presentations leading to the current literature offer. 11. State some facts in favor of encouraging the householder to take part in the conversation. 12. Illustrate how the literature may be introduced. 13, 14. What barrier must usually be removed early in the presentation?

PROBLEMS: (a) Select a theme from *"Make Sure of All Things"* and make an introduction (opening sentence or two) leading into this theme. (b) Outline very briefly a Scriptural three- to eight-minute sermon, showing what scriptures may be tied together to develop a stated theme.

Study 45

PRESENTATIONS

¹ In our previous lesson, counsel as to preparation and introduction was given. Let us suppose you have gone this far in a presentation and have brought the literature to the householder's attention. How will you proceed?

² Having given your three- to eight-minute sermon, then introduce the literature, showing the person how the publications go into detail on the subject you talked about. Open the book or magazine to certain striking statements in its pages, to illustrations in the book or to chapter headings. Hold it so that it can be easily read by the person. Prove that the publication actually contains the answers to the questions that you have aroused. And by all means offer the literature and get him to take it in his hands if he is willing. Let him read for himself, let him have the feel of it. People like to make their own decisions. You merely help them. He may see something in the publication that appeals to him, something you may have passed over entirely.

³ Do not overdo the presentation. Showing too many features of the literature at one time will wear out the householder. It will make it appear too heavy and complicated, requiring too much study. This will happen if you show the table of contents, index, illustrations, statements in the paragraphs, and all its other features in one presentation. Rather, try to find a point of interest and stress this. The use of the Bible is good, to show the householder that the literature and the Bible work together hand in hand and that in studying the literature one is really studying and understanding the Bible with its aid.

⁴ Always welcome anything that the householder says. Always encourage him to talk and express his views. Do not shrink away from an objection, but welcome it. It gives you

an opportunity to give a further witness to the truth. Do not ignore his remarks. Remember, he has as much right to his ideas as you. Answer him. He is deserving of an answer to his questions and problems. And particularly when refuting objections, turn to the Bible. Or use "*Make Sure of All Things*". Give him a Scriptural answer to his questions.

⁵ Bear close in mind that you want to give your three- to eight-minute sermon and make the presentation of the literature, emphasize that the literature answers this or that question, try to point to where the literature deals with it. Do not forget that our purpose is to help the people by getting the Kingdom literature into their hands, which they can read in their own homes and thus get a knowledge of God's purposes.

⁶ Now there are a number of qualities that each presentation must have. Among these is friendliness. "A man that hath friends must shew himself friendly." (Prov. 18:24) We are the friends of the people and we go to them in a friendly way with a friendly message. This means that we should have a smile and a cheerful approach, not a gloomy or sour appearance. Another is timeliness. We should make our message fit the circumstances we meet at the door. We should be up to date, having concern for what is going on in the world so that we can talk intelligently to the people who are facing the problems of life today. We can always attempt to make our presentation applicable to the person to whom we are talking, to apply it to his personal interest, to show him that it is something that he vitally needs. If a man has a library in his home, we would probably talk with him as a person who is well read. If he is a laboring man, we would talk with him differently than with a professional man, directing our conversation to fit his interests.—Acts 17:22-24.

⁷ We must be adaptable. (1 Cor. 9:20) If circumstances arise during the conversation, we must be able to adapt ourselves, not being thrown off balance and losing opportunity to give a witness. We must always have boldness, as the apostles had. This does not mean rudeness or inconsiderateness, but outspokenness, freeness of speech. (Acts 4:13, 31; Eph. 6:19) We must go to the people, knowing that this is the truth, knowing that we are right and that the people need this vital message whether they appreciate that fact or not. Freeness of speech will enable us to have confidence and radiate it to others.

⁸ Enthusiasm is another quality important to our presentation. Enthusiasm will stir others to action. (Acts 18:25; 26:29)

It will succeed where other means fail. We must have sincerity. (2 Cor. 2:17) We must be honest and accurate in our statements. Give a straightforward answer to their questions. Answer as directly as possible, then give the explanation, but do it in a tactful, not a blunt, rude, way. Do not go in a long, roundabout way to give an explanation, but satisfy the person's mind and give him the Bible proof. That is why we are there, as ministers. And if we can turn to the literature and show him that it will give him a fuller answer to the question, then he will desire to have it to read for himself.

⁹ We must have kindness. (Col. 3:12) Never be unkind. Never in any case should we try to make the last remark or be able to overcome or "get back" at him with a "smart" remark. No, we must always show the kindness Jesus showed. He said: 'If the person does not want your peace, let your peace return to you, and go on your way.' He did not say that we should wrangle, or try to force the message upon him or threaten him with destruction at Armageddon. Later on he may become interested.

¹⁰ Then, variety. (Eccl. 12:10; Matt. 13:52) A stereotyped, cut-and-dried presentation is unimpressive. Our presentation has to be alive, fresh, if it is to give the people something to think about. If all of Jehovah's witnesses employ variety, the people at the homes will gradually, by hearing different truths from God's Word, be able to piece together the pattern of truth. It will prove to them that we are real ministers, real educators.

¹¹ As to the conclusion. How soon should it come? You should not be lengthy in your witness, but should present the literature in a clear-cut manner, making one or two fixed points, then lay the matter before them for their decision. If you come to a conclusion rather early, stating again the contribution amount, you give the person a chance to make a decision. If he seems inclined to be negative, then another fact or two can be presented and another conclusion made. But if you go on and on instead, you wear out the householder. Conclude with a real appeal. Show how the person can share in this knowledge, how it will help him, how he and his family need it, how it will serve as a protection. Show that there will never be a better time than now, or that there will never be more time to read than now. With eyes sincerely directed at the householder, be sure that your conclusion is positive, forceful and strong. Do not conclude the

literature offer with a question that can be easily answered in a negative way. Make it easy to answer affirmatively.

¹² If the householder refuses to take the literature, leave him in a better condition than when he was approached, that is, in a better attitude toward the Kingdom work. You should be kind and not act disappointed, but gladly leave a tract for his consideration, or a handbill, to leave an opening for another conversation at a later time. Remember, you or someone else must call again. Even if he seems opposed now, he may later turn out to be interested in the truth and become one of the Lord's "other sheep."

¹³ If the person takes literature, you might make a few more brief points about how to study the literature. Then pave the way for a back-call by showing that he is entitled to a demonstration of the best way to study, or by some similar remark. If possible, a definite arrangement of a certain day and time to call back is appropriate. One should not stay and talk a long time. The person may be busy and may expect you to leave when he decides to take the literature. You may tire the householder and make him decide that he does not want the literature and certainly does not want you to return for another long call. Leave something for him to look forward to on your return visit.

¹⁴ If the person possesses Watch Tower literature already, and does not desire to take the current offer, then encourage him to look into the books he already has. Perhaps he will get his book and you can show him interesting things that he should read. Then in the same manner offer again to call back and help him further.

¹⁵ Be assured that, if you do these things with love, fruitage will result, "knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58, NW.

REVIEW: 1, 2. Let two persons illustrate the way literature should be shown and offered to the householder. 3. What caution should be observed in displaying the literature? and why is it necessary in nearly every case to use the Bible? 4. With what attitude should we meet objections? and how should objections be handled? 5. As to the literature, what do we not want to forget? 6. How can friendliness and timeliness be integrated into our presentation? 7. Of what advantages are adaptability and boldness? 8. How can we display enthusiasm and sincerity? 9. Kindness helps us avoid what mistakes? 10. Why is variety necessary? 11. How can we make an effective conclusion? 12. If the householder shows no interest, what will our reaction be? 13. If literature is accepted, what should we do? 14, 15. What should be done if the householder already has Watch Tower literature?

PROBLEMS: (a) Give a direct, tactful answer to some objections, such as: "You can prove any old thing by the Bible." (b) Demonstrate,

with another person acting as householder, how to make a good conclusion and what to do when the person takes literature. (c) Demonstrate what should be done when the person refuses the literature.

Study 46

WITNESSING WITH MAGAZINES

¹The *Watchtower* and *Awake!* magazines are two of the most effective instruments that Jehovah's witnesses have in their ministry. The advantage of offering *The Watchtower* and *Awake!* to people is that these magazines are always fresh, always alive, always up to the events of the day. There is always a new message in them, a new viewpoint or new light upon God's Word that is fresh and vital.

²The experiences of God's people and the latest developments God is bringing about in advancing his New World society are set forth in *The Watchtower*. Not only does it present the product of the research done by the "faithful and discreet slave" in the Scriptures, as it hands out the food in its proper season to the members of the household of faith, but also the latest researches done by scientists, archaeologists and scholars of the world as they make new discoveries in the Bible lands, bringing new manuscripts and better understanding of the ancient Bible languages to light.

³Through the pages of *Awake!* one is kept informed on the world. He realizes the wide scope of activity going on. He sees the wonderful and varied things God has put in the earth for our pleasure, study and mental advancement. It makes the mind active and young. *Awake!* serves the purpose toward people of good will of attracting their attention to the things taking place, of causing them to see the contrast between this old world and the right principles of God's Word. It enables them to begin to sigh and cry for the disgusting things committed in Christendom and to start looking for something better. (Ezek. 9:4) It quickens their desire to get something from God's Word. It paves the way for them to read other Watch Tower publications, particularly the *Watchtower* magazine.

⁴So when we go witnessing with magazines we must keep these things in mind and remember that we are bringing all this to the people. We must be reminded of the contrast between old-world magazines and *The Watchtower* and *Awake!* While old-world magazines may show how the people live, yet they do not show how the people can get everlasting life.

They may show the sordid, terrible conditions in the world, but they do not give the cause behind these conditions or the remedy, the new world. They may help the people to see what is taking place, but they do not help them to face the issues that come up today, upon which they must make a decision affecting their everyday lives as well as the destinies of themselves and their families. One needs to convince the householder that he is bringing a message of interest that fills a real need in this vital time today and that to this end *The Watchtower* and *Awake!* are published. *Kingdom Ministry* gives good suggestions for presentations.

⁵ Magazine work can be done any time. You can have your own weekly Magazine Day or the one the congregation suggests. Publishers should do house-to-house and store-to-store work mostly because they will talk to more people and place more magazines. Street work is another way to place magazines. The convenience of the publishers and the public will determine when to do magazine work. Each publisher should, if possible, work with the magazine some day during each week. All territories should be covered occasionally with the offer of two magazines. The magazine-territory servant will arrange Magazine Day group witnessing to cover territories not assigned to service centers and individuals. Magazine distribution can be a regular feature at each service center before the congregation book study.

⁶ To have a regular and adequate supply of magazines, publishers should register with the magazine-territory servant and get a set number of copies ordered for them every week. Then, starting out, call from house to house, continuing in your territory until all those magazines are placed. The next week calls may be made again upon those who took magazines the week before, offering the latest copy. You need not talk more than thirty seconds, at the most a minute. Some will accept, and some refuse. Then the publisher should go into further parts of his territory until these magazines are placed. In this way a magazine route can be built up. Magazine Day is for the purpose of getting the magazines into the hands of the people. This will produce results. On calling back the second time do not spend a great deal of time unless the person shows unusual interest, but try to carry on and complete the placing of the magazines. Merely produce the new issue, offering it and if necessary explaining something about its contents. If the person shows unusual interest, more might be said and a back-call arranged. If he has not read

the magazine you left last week, call to his attention the importance of reading it or the article in the new issue that you have. On the back-call you may start a study in *The Watchtower* or *Awake!* or place a book such as "*Things in Which It Is Impossible for God to Lie*," so that the fundamental doctrines can be studied.

⁷ Another feature of magazine work is that of placing subscriptions. When you do this be prepared to talk three to eight minutes, or longer if necessary. The placing of subscriptions is a joyous work, and the publisher should go into this with a positive attitude, not feeling that it is something greater than he can place. He should feel that with the subscription offer he is able to give a fresh, different witness each time because of the change in articles in each new issue of the magazines.

⁸ In presenting *The Watchtower* or *Awake!* during or at the end of a three- to eight-minute sermon it is usually better to say something general about the magazine first. Show the purpose of the magazine and its general scope and coverage, then go into some of the specific points discussed therein. Select articles that will be of interest to the person to whom you are talking. To a man the articles on politics, commerce, world events, science and nature are of interest. To a woman subjects dealing with housekeeping, clothing, women's activities and natural history. In *Awake!* there are many subjects that school children are interested in—current events, nature items, articles from foreign lands giving local color, and scientific subjects—all helpful in schoolwork and in reports they may have to make. In *The Watchtower* there are many brief, very pointed articles. These are very practical and easily grasped by the householder. Select these, knowing their contents before starting in the service.

⁹ Point up *The Watchtower* as a product of Bible study and research, a magazine that enables us to find a satisfactory and reliable solution for the everyday problems of life, a magazine that enables us to know how to live today and how to be pleasing to God and how to educate and train the entire family best toward getting life. Sometimes it is helpful in placing subscriptions to take along several issues. A display of the different colors is attractive. Briefly show what interesting subjects have been covered in just those few issues. Or, if you have several copies in different languages, a display of these is quite appealing. This gives the person a grasp of the world-wide circulation of the magazine, its scope. It has

a message designed not for just one small group or nationality, but for the whole world. The circulation figures found on the inside front cover show that it is being read by millions. It is worthy of their consideration and should be coming regularly into their home. It is important to present the subscription without hesitation, enthusiastically. Do not be timid and drop to a single copy unless the householder, after consideration, gives a definite no.

¹⁰ As in the house-to-house work, for store-to-store work one should be dressed in a businesslike way and have a neat brief case. Usually the magazine bag is not used for this. He should approach the store or office manager, give him a very brief witness and state the contribution rate. If permitted by the manager, the witness may present the magazine to clerks who are not busy. But be brief, do not talk to anyone long. Remember, thirty seconds to one minute. You want to come back to that store, and should show consideration for the fact that the employees are paid for their time. Therefore only an offer of the magazine is necessary. Any interest can be taken care of by arranging to call at their homes. Usually present *The Watchtower* and *Awake!* together, covering the stores each time, particularly where good will is manifested.

¹¹ Street work with magazines, *The Watchtower* or *Awake!* is also effective and provides good advertising for the Kingdom, if it is done properly. Do not stand like a signpost merely holding up the magazine, but walk about the street, offering the magazine to those standing at the curb and to persons in parked cars, also to those walking down the street. Smile, look directly at the person and ask, "Have you read the latest copy of *The Watchtower*?" or, "While you're waiting, I have something of unusual interest for you." Other introductions may be used; then have something that you can say very quickly about the magazine. If refused, go on to another person. Avoid arguments and long conversations; be especially careful and tactful, kind and courteous. Ignore opposers and try to avoid them by walking a few steps away. Keep on with your work. If trouble arises, rather than try to handle it yourself, seek the assistance of a police officer.

¹² Be a magazine-conscious publisher. Study them yourself; distribute them as a sweet fragrance of truth in your territory. These magazines should have the greatest circulation of any magazine in the world. Have your share in making both *The Watchtower* and *Awake!* household words.

REVIEW: 1, 2. Why is *The Watchtower* appropriate to offer to the people? 3. What does *Awake!* do for the good-will reader? 4. Compare *The Watchtower* and *Awake!* with other magazines. 5. How may Magazine Day be conducted? 6. How will the publisher work his territory with magazines? 7. How should we feel about presenting the subscription offer? 8, 9. How may we present the subscription offer effectively? 10. How should store-to-store magazine work be done? 11, 12. What is the most effective manner of doing street magazine work?

PROBLEMS: (a) Show points of the current *Watchtower* and *Awake!* and read excerpts that would be appealing to men or to women householders. (b) Give a brief presentation of the magazines suitable for house-to-house magazine work.

Study 47

OTHER WITNESSING

¹ The anointed and their good-will companions are sending up praise and rendering Jehovah sacred service in his temple day and night, continually. This means that our service to him is not governed by time, but is a twenty-four-hour service. The apostle Peter says we must be always ready to make a defense of the truth and to help others to learn. This requires that we be constantly on the alert for opportunities to give persons a witness to the Kingdom under all circumstances, and that we should cultivate this ability. —1 Pet. 3:15.

² The time may possibly come, as it is even now in some countries, when no literature can be used by Jehovah's witnesses, aside from the Bible itself. Therefore, now is the time that we should learn well to witness to everyone we meet, in traveling, in our place of secular work, in our homes, at homes of relatives and friends, and in every possible place. Then, if such time does come, we shall be well equipped to go ahead and the Kingdom message will continue to expand and prosper.

³ As in other forms of witnessing this kind of preaching requires preparation. Jehovah's organization has provided equipment that enables us to do this very conveniently. The tracts are a most handy aid. They are attractive; they cover subjects that are topics of daily conversation. They are to the point, easy for a person to read and understand. They are convenient. Carry them in some kind of folder so that they do not become wrinkled. "*Make Sure of All Things*" is designed especially for this kind of witnessing and may be carried at all times. The advantage of "*Make Sure of All Things*" is that it is a listing of scriptures. This appeals more to some persons than literature that explains the Scriptures.

With its index and its 123 subjects one can get ideas as to ways of bringing up conversations and directing them to these subjects, thus quickening interest in the Bible and other literature.

⁴ If one has a small pocket Bible it is very useful. Often-times you can be reading the Bible or "*Make Sure of All Things*" and can comment on something being read, readily starting a conversation. Another of the most effective publications of the Watch Tower Society for such work is the booklet *Basis for Belief in a New World*. Its logical, scientific, modern-day approach to the subject is very effective. It appeals particularly to persons who have become disgusted with the false religions of Christendom and those who have begun to doubt the Bible's authenticity because of false teachings. It contains a reasonable, powerful argument for hope in a righteous new world, which will be quickly grasped by all right-minded persons.

⁵ Places that are convenient for this type of witnessing are streetcars and buses going to and from work, traveling to conventions and assemblies either by train or by car, when stopping at filling stations, restaurants, hotels and tourist homes on the way. One can often begin a witness to his fellow passenger by talking about his occupation as a minister or about the assembly. One excellent time for witnessing by those engaged in secular work is at lunch time. In this case "*Make Sure of All Things*" and the *New World Translation* are especially good, because one can then profitably improve himself and, while reading, can make remarks and call the attention of his fellow workmen to some of the good things therein stated. Back-calls can be arranged for those manifesting interest.

⁶ Housewives have many opportunities of witnessing to salesmen, deliverymen and others calling at their homes. For this, it is good to have near each door a small supply of literature, particularly the current offer, some subscription blanks, tracts, handbills and, necessarily, Bibles and "*Make Sure of All Things*". Then when one calls it is quite convenient to step over to the literature table and begin demonstrating it. Often an attractive display of literature will elicit comments and questions from callers, giving an opening for a witness. Many subscriptions have been obtained and much literature has been placed in this way, because the first step in witnessing is here automatically taken care of, that is, a friendly contact exists to start with. It is easy to go into a

good and effective witness. Subjects such as the conditions of our times, high prices and the need for education are very appropriate to introduce a forceful witness to the Kingdom.

⁷ *Awake!* magazine articles, if well read and studied by Jehovah's witnesses, will give them the ability to talk interestingly and will provide ideas for directing the conversation into the proper channels. The section of *Awake!* "Watching the World," is particularly helpful for this. It is good for us to be cognizant of the things going on in the world by reading *Awake!* because it enables us to talk intelligently on almost any subject, thus enabling us to turn the conversation into profitable theocratic channels. In such witnessing it is more effective to try to lead naturally from a discussion of these things into the Bible or publications. This avoids the barrier that many people throw up if they think that a person is "preaching" to them.

⁸ For those unable to get out of the home due to infirmities and other reasons, a telephone territory is helpful. In this kind of witnessing a certain number of names are marked off in the telephone directory to call on each particular "witnessing day." Have some literature at hand to help you in giving a good witness, and, of course, the Bible. Prepare in advance what you are going to say. Have a notebook or pad to take down the names of interested ones and other things about the conversation.

⁹ In telephoning, one can explain that he (or she) is a minister and, due to incapacity, this is how he carries on his ministerial work. To those who show some interest offer to send a booklet, magazine or tract. Then say you will telephone again after a week to see how the person likes what he has read. Such names will constitute your back-call list. Telephone back at the time stipulated. With the help of your notes you will carry on, speaking about the literature you have sent, to stimulate further interest. If interest is shown arrangements may be made for an able publisher in the congregation to call at the home of the good-will person. In the meantime you continue your telephone conversations with him. One caution, use tact by not having long conversations. It may cause them to turn you down for later telephone calls, because it may unduly interfere with their affairs or their business. Sometimes the interested person will visit the infirm publisher, because of consideration for the sick. In such cases a study may be started right in the infirm publisher's home, with the good-will person making the visits.

¹⁰ Various other methods are employed. Some write letters to newspapers and magazines that have columns open to letters from readers. An interesting letter is composed giving a witness to the Kingdom. Correspondence clubs have been used. Some infirm witnesses watch the obituary notices in the newspapers and write brief, but kind, consoling letters to the bereaved ones, comforting them with the comfort the Scriptures alone can give, sometimes sending along tracts, booklets or magazines showing the wonderful provision God has made for a resurrection. Many responses are received by witnesses from their efforts to comfort the mourners, and some have been further enabled to find the truth.

¹¹ Some of our good-will persons are so isolated in the rurals that it is impossible to reach them even as much as once a month. In such event a correspondence course may be carried on between the publisher and the person. The publisher writes questions or uses the questions in the literature; the good-will person writes the answers, mails them to the publisher. The answers are corrected from the literature and sent back to the person. This keeps friendly contact and causes the person to study harder. It gives practice to both the publisher and the good-will person in formulating pointed, direct and correct answers in talking to others about the Kingdom.

¹² If all efforts through direct house-to-house or back-call contact are impossible, there is always a way, if the witness of Jehovah will really make an effort to preach the truth. It is the living Word of God; and such seed sown will not be wasted, but will bring forth fruit as God wills. Resist not the spirit, but give that seed the widest sowing everywhere you can. The wise man said: "Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:1, 6.

REVIEW: 1. How continuous is our service? 2. State one strong reason in favor of our learning how to witness to all we meet. 3, 4. Describe the aids provided for "other witnessing" and how they are a help. 5. Name occasions that present opportunities for "other witnessing." 6. How can the housewife minister to others by witnessing in her home? 7. How will *Awake!* equip us for this kind of witnessing? 8, 9. How can an incapacitated person make use of the telephone to preach? 10, 11. In what ways can letter writing be a preaching instrument? 12. Does this form of witnessing at every opportunity produce results?

PROBLEM: Demonstrate just how you could approach and witness to: (a) a salesman at your home, (b) a fellow workman, (c) someone with whom you are dealing, such as a filling-station attendant.

Study 48

"TACTFUL TOWARD ALL"

¹ Tactfulness is a requisite of the theocratic minister. Paul says: "But a slave of the Lord does not need to fight, but needs to be tactful toward all." (2 Tim. 2:24, NW) All of Jehovah's witnesses must be tactful. Jesus gave good counsel on tactfulness. He said: "Prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16, NW) Tactfulness is to be used as an instrument to push forward the theocratic work of preaching. It must be used to glorify Jehovah's name and to help others to do so. Therefore, it does not mean compromise or deceit. Tactfulness may be defined as: 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. Tact is knowing what to say, how to say it and when to say it.

² From these definitions and Biblical descriptions of tact we can see that it has primarily a positive connotation. That is, it means more than merely avoiding offense. Tactfulness means to put your information across to the person, to handle the matter in such a way that the person being spoken to is aided and that the theocratic objective is reached. We can go too far in the matter of tact and become overtactful, servile, which would be wrong, the same as being untactful. Either would not be an honor to Jehovah's name.

³ Now as to tactful effectiveness in a general way: in preaching the good news we shall succeed if we appeal to people's love of righteousness, to their reason and to their desire for better things rather than to fear or rather than to condemn them. We should talk of things that are for their benefit, because people are interested, and properly so, in their own welfare and in those whom they love. We can also appeal to the things people generally accept as right, to principles upon which we can lay a foundation of truth and build up our presentation of the Kingdom message.

⁴ Important aspects of tactfulness are brevity, kindness and practicality. Our words should be few. Jesus followed the Bible admonition to let his words be few when before the wicked. (Ps. 39:1; Luke 20:19-26) Do not attempt merely to "get the best" of a person in an argument, but argue in a way that will be edifying and upbuilding for him. If we are tactful we shall also be practical. Paul's exercise of

tact was the practical way. (1 Cor. 9:19-23) We should attempt to show how the truth is practical, how, if they follow the way outlined in the Scriptures, it will be the only really practical way to live now and to look for life in the new world.

⁵ On all occasions we should tell the truth. This does not mean that we should be blunt or try to tell the people everything we know at one time. But it means we should be frank, honest and very clear in our remarks and that we should attempt to make these remarks helpful. Often a statement of truth needs to be accompanied by an explanation that will avoid the wrong conclusions the hearer might otherwise reach. The very best way to be clear, forceful and convincing, and to be sure that your words have an effect, is to read to the people from the Bible.—Heb. 4:12; 2 Cor. 10:4, 5.

⁶ If we keep in mind that the people with whom we are dealing do not understand the truth and are unfamiliar with God's laws and dealings with his people, we shall be mindful to couch our words in terms and phraseology that they will understand and in a way that their minds will be able to grasp the truth. The tactful person makes every effort to encourage the one to whom he is talking to enter into the conversation, so that he will be able to know what is the thing to say and how to say it. If you are talking to a person and some argument comes up, then analyze his statement before answering; try to see what is behind the person's remark, what he really means by it and how he came to have that idea.

⁷ In our work we deal with people of many habits and customs, and who also have many faults. Avoid controversies over these things. The tactful witness will remember that the important thing is to give the person a vision of God's kingdom and its establishment, and what it means to serve God under this kingdom through Jesus Christ. These customs and habits should not be points of contention. They are not the big things. If wrong, they will be corrected by the wonderful good news of the Kingdom as the person is drawn to a full dedication to Jehovah.

⁸ Tactfulness will help us to avoid the other extreme with persons of good will, of trying to become the best friend of the family and prying into and meddling in their affairs. Such action is not conducive to Kingdom service, but is really selfishness, turning those people toward the witness and his personality. Neither should he make them feel indebted to

him so that they think they must give him things. Instead he must turn them to Jehovah and Christ as the great Teachers and Givers, and show that their giving must be their service to God, "the fruit of lips which make public declaration to his name."—Heb. 13:15, NW.

⁹ The use of tact is equally important in relations with our brothers in the truth. While they are more mature than others and have a better understanding, yet we would be wrong in treating them untactfully because we feel that they should understand or "they should know better." Remember, they are our brothers and we deal with them in love, as Paul says: "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith." (Gal. 6:10, NW) Because they are brothers, we should not take advantage of them by invading their personal rights or privacy or their ownership of property. To the contrary, the brotherly relationship causes us to maintain an even higher regard and respect for them.

¹⁰ Jehovah's theocratic ministers are always courteous and polite in their dealing with all persons, whether of the public or government officials and officers of the law. As on other occasions they must weigh their words, not to leave the impression that they are trying to hide something, but that they are certain of the facts and have the clear evidence. At all times be honest, frank, clear and helpful. Never be abashed in the presence of mere man, yet always be kind. To dedicated servants of Jehovah the use of theocratic tactfulness bears much fruit, whether they are dealing with their own brothers or with the public to whom they are preaching. Never do they blurt out all they know; they tell what is necessary and save the rest for another occasion. Jesus said, even to his disciples: "I have many things yet to say to you, but you are not able to bear them at present."—John 16:12, NW.

REVIEW: 1, 2. Define and describe tactfulness. 3. What general principles, if followed, will make our preaching tactfully effective? 4. Name some important aspects of tactfulness. 5. What is the difference between frankness and bluntness? 6. How will the tactful person analyze what he has to say? 7. How shall we regard customs and habits of those to whom we are witnessing? 8. Tactfulness will enable us to avoid what selfish action? 9. How does tactfulness apply in our relations with our brothers? 10. In dealing with officials how will tactfulness be employed?

PROBLEM: Show how one might deal tactfully with situations: such as (a) The home where we are witnessing has many images, or a Christmas tree, etc., and questions arise concerning them. (b) A person refuses to accept the message, but asks you to pray with him, or some other similar situation.

Study 49

APPROACHING PERSONS OF VARIED FAITHS

¹ Jehovah's witnesses as ministers are deeply interested in the people in their territory. The sheeplike ones in it are their congregation. Each minister having a territory should study the people in his territory and try to find out their viewpoint of things, discerning what religion many of them have. He should try to find out the outstanding beliefs of these people and the way they view the Bible, and how they look upon God and his purposes toward mankind and their relationship to him. As we go from house to house we cannot expect most persons to accept immediately what we say, because of the things that they have been taught and the way they look at matters. So we must make every effort to give a witness to them and not be too easily turned away at the door without having given them opportunity to know why we called and to hear something about the message we bring.

² In talking with the people we must demonstrate our interest in them by getting their mind on matters, showing that we respect their right to their viewpoint. By our trying to answer their doubts and their problems, they will see that we are really trying to help them. Oftentimes to ask their opinion on some point, or to present to them a problem that starts them to thinking, helps those who are bound up in a false religion or who are indifferent to the message of the Kingdom.

³ We may approach a person who does not specify that he belongs to any particular faith, but merely states, "I have my church." The best way to deal with such person is to get him to talking, to show interest in his church and what he thinks and get him to express a few things that he believes. One might ask what the person thinks of the movement toward union of all religions, then show the danger here in compromising beliefs and principles for the sake of mere unity.

⁴ Ephesians 4:4 shows there is only one body and one true faith. At 2 Corinthians 13:5 the apostle's admonition is to keep testing whether we are in the faith. From there you can go on to show the need of more study of the Bible on the part of each Christian and the understanding of the present-day events fulfilling prophecy, such as the great long-range prophecy of Jesus at Matthew 24. With this type of

person, in calling his attention to such scriptures it is good to ask occasionally what his church teaches on the point, so that he begins to see that it has failed to instruct him on so many of the vital things of the Bible.

⁵ Again we may have a territory in which there are many Catholic people. We can express our pleasure in meeting Catholics, and make a statement such as this, "I know Catholics are great believers in Christ." Or say, "I have many good discussions with Catholics." Then bring their attention to the Lord's prayer at Matthew 6:9-13, and explain to them the wonderful promises of the Kingdom as expressed at Isaiah 65:17-25; Isaiah 35; Revelation 21, etc. Sometimes it is helpful to ask if you can see their Bible or prayer book. Show them that the pope has encouraged Catholics to read their Bibles and how our literature quotes freely from Catholic translations.

⁶ Another approach might be to ask how they like the new modern-language Catholic translations, and lead into a discussion of modern translations and their advantages, showing them the *New World Translation*. Also to show that many Catholics are reading our publications it is good to point to the publication page showing the number of copies published of the particular book or magazine that we are demonstrating. Where Catholics feel free to have a Bible it is very effective to show them scriptures on the subject of the new earth. Where they do not feel free to talk about or read the Bible, then one must establish friendliness with them, talking about the purposes of God and Christ and gradually increasing their faith in the Bible and their desire to look into it. Sometimes with Catholics a very appropriate point is to speak to them about the threat of communism that now looms up to destroy religion and show them how God will protect those who believe in him against such things as communism or other antichrist forces, as shown at Revelation 17:13, 14; 12:17; 19:14, 15.

⁷ One may be talking to natural Jews. In speaking with these it is better to use mainly the Hebrew Scriptures, talking about Abraham and the covenant promise made to him, then describing the wonderful Kingdom promises outlined by the prophet Isaiah and the rising up of Messiah, as mentioned in Daniel. If the subject of Messiah or Christ has to be discussed with such, then we can show how it was their own people, the Jews, who accepted Christ, many of them. Because the leaders, who were trying to cater to Rome, rejected Jesus,

does not mean that he was an impostor. Also call attention to Daniel's prophecy of the seventy weeks, showing how it had to be fulfilled long before now, and that the Messiah must have come already. (Also see "*All Scripture Is Inspired of God and Beneficial*," page 343.) Bring out how Jehovah's witnesses have much in common with the Jews and how the early nation of Israel was a nation of Jehovah's witnesses, as outlined at Isaiah 43:10-12. Let these people know that you are not a Catholic, nor a Protestant, but that you are one who is really a servant of the Almighty God, the God of Abraham, Isaac and Jacob.

⁸ Jews also are generally interested in knowledge, education and science, particularly in the education of their children. Many times they can be appealed to to accept the Watch Tower publications because of their educational content and because much of the history of the Jewish nation, also the chronology and things relating to their ancestors, are dealt with in the literature. Christian Scientists and many of the modernist religions can be appealed to from the same viewpoint, namely, of knowledge and science. Publications explaining creation, chronology and the relation of science to the Bible are attractive to them.

⁹ You may come across some, in this modern day of higher criticism, who are not sure of the Bible's reliability. You can reason with them that there is a God, from the creation we see about us. Then reason further that, if he created all these wonderful things that we enjoy, then he would produce a book to communicate what his purpose is toward us and the way we should take. Then, using "*Make Sure of All Things*" on the subject "Bible," show the authenticity of the Bible, how prophecies are fulfilled, how the Bible was transmitted and preserved, and the high standards it holds out to us.

¹⁰ With people of non-Christian faiths, such as Hindus, oftentimes we must talk to them quite a while before we can study with them in one of our publications. We may have to discuss with them the difference between ourselves and the other so-called Christians or Christian missionaries and take some time before we actually get around to a Bible study. We have to impress upon such persons the fact that there is only one true God and show them who that God is, how he is a God of love and a God of purpose toward us. After that we have to show these people the necessity of acting, that there is something they must do. We must convince them

that there is a Supreme God to whom we are accountable for our acts, that there is a right and a wrong way and that active service to him is required.

¹¹ Buddhists can be appealed to on the basis of world conditions. They like prophecies and prophets and things that were written many years ago. Show what the Scriptures have prophesied and how it all fits in exactly with what is happening in the world today. Of course, you have to prove that the Scriptures are true and that their ideas of a hell of torment or some sort of purgatory and transmigration of the soul are false.

¹² With Moslems, who believe in the Qurán, one must keep in mind that the Qurán is based to a great degree on Jewish tradition, and not on the Bible. Therefore bring up points dealing with the Hebrew Scriptures, about Abraham, Isaac and Jacob and the prophets, whom they claim to believe in, and do not touch so much on the Christian Greek Scriptures. Also speak of the educational aspect of our work, the improvement of mind it will bring to them. Then select contradictory places in the Qurán, proving that the Qurán contradicts itself and is not reliable, as is the Bible.

¹³ In dealing with these persons of many faiths we want to watch that we do not put a stumblingblock in their way, but that we use utmost tact. As to those of non-Christian faiths, the witness given by the apostle Paul, recorded at Acts 17:22-31, is a model example of tactful, effective presentation. The booklet *Basis for Belief in a New World* will be a most helpful aid to us. And many, many arguments to meet the above situations can be found in "*Make Sure of All Things*", if we meditate beforehand, considering the kind of people we meet in our territory.

REVIEW: 1. What considerations should the minister make regarding the people in his territory? and what effort do we want to make at every home? 2. How shall we demonstrate interest in the people to whom we are witnessing? 3, 4. Deal with the remark, "I have my church." 5, 6. How may we reason with and help persons of Catholic faith? 7, 8. (a) What points would make our presentation applicable to a natural Jew? (b) A Christian Scientist? 9. Show how to approach persons who have little or no faith in the Bible. 10. We need to convince Hindus of what things? 11. How can we appeal to Buddhists? 12. What points may impress Moslems? 13. How and with what equipment can we be successful in dealing with persons of varied faiths?

PROBLEM: Demonstrate, with another person, how to witness to people of varied faiths, either those mentioned above or others.

Study 50

ARGUMENTATION

¹ The apostle Paul wrote the following counsel to Timothy: "Further, turn down foolish and speculative questionings, knowing they produce fights. But a slave of the Lord does not need to fight." (2 Tim. 2:23, 24, NW) Was Paul here advising Timothy not to argue the things concerning the Kingdom, that most controversial subject? No; for it is written of Paul himself that while he was in Athens "his spirit within him came to be irritated at beholding that the city was full of idols. Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market-place with those who happened to be on hand." (Acts 17:16, 17, NW) Paul was an imitator of Christ Jesus, and Christ was the greatest exponent of argumentation ever on this earth. So effective were his arguments and refutations that his enemies, the scribes and Pharisees, feared to dispute with him on the Scriptures. Throughout the Bible are found the finest examples of argumentation, voiced by the servants of Almighty God. They were God's mouthpieces, moved to speak by the spirit of Jehovah. Hence it may be said that Jehovah God was the Author of such flawless argument.

² Most of the argumentation used by Jehovah's witnesses is at the homes of the people in the house-to-house work or in return visits and in the course of home Bible studies. Good-will persons are not opposers of the truth, but they sometimes present arguments to substantiate beliefs they have been taught. Again, sometimes one opposed to the Kingdom message is on hand to prevent good-will persons from hearing. In either case we want to apply the principles of good argumentation to enable the honest hearer to see the truth.

³ Successful argument is based on three main principles: First, get a plain, clear statement of the proposition, both sides agreeing as to what the argument is about. In this way you can come to grips with one another and not beat the air. If the argument is on the "soul," the broad subject "soul" itself would not be a proposition. Rather, the proposition might be, The soul is immortal. Our opponent would take the affirmative side and we the negative. Stick to this proposition.

⁴ Second, get definitions of terms clear. Be sure each understands just what the other means by his use of a term or

expression. For example, someone may say, "You don't believe in the doctrine of the trinity." Now, the trinity doctrine means that there are three persons in one God: God the Father, God the Son and God the Holy Ghost, all coequal and coeternal. Similarly, the terms "world's end," "hell," "evolution" and "species" have various meanings attached to them and present entirely different pictures to the minds of different people. There are almost as many brands of evolution as there are believers in it. Hence, in an argument on "evolution" the all-important need of each side is defining its understanding of the term.

⁵ Third is analysis. Every proposition to be argued has special issues that support it. If the affirmative side cannot prove all these issues, then the argument to support the proposition fails. Analyze, get at the root of the matter. Often a proposition hangs on one or two major issues. Select the issues you know are important and do not waste time by being led off into every issue the opponent brings up. As an illustration, someone may say, "Jehovah's witnesses should salute the flag." The issues would be: Is it required by God? or, Does it violate his law? and, Is it proper and necessary from the viewpoint of patriotism? To Jehovah's witnesses the main issue, in fact, the whole question, is that of obedience to God's law. So one would concentrate most of his argument on that issue, while disproving the other briefly. Some might say, "Jehovah's witnesses ought to get a license to preach." The issues would be: Should peddlers be required to get a license? and, Are Jehovah's witnesses peddlers? Obviously, our argument would be concentrated on the second issue. (2 Cor. 2:17) So analyze carefully, and rigorously exclude all irrelevant or unnecessary issues, or, if brought up by your opponent, show how they do not apply to the proposition being argued.

⁶ To settle an argument successfully the burden of proof should be upon the one who makes the assertion that a thing is true. One who asserts that the trinity doctrine is true should prove it. The negative side has merely to show that his "proofs" do not stand. If one says, "Jehovah's witnesses are seditious," or "their teachings are dangerous," he must cite specific cases and examples to prove such is true. Oftentimes opposers of Jehovah's witnesses, when called upon for specific proofs, see the weakness of their position and abandon the field of battle.

⁷ Get as many agreements as possible from your opponent. Ask questions, get your opponent to commit himself. Draw out from him, as far as he will go, the consequences or conclusions of his ideas, so that he cannot back down or shift ground when the truth is presented. Get him to show what evidence and reasoning he bases his conclusions upon. Listen carefully to what he says, to analyze and to detect fallacies in his argument or evidence.

⁸ Be very careful to be accurate in all statements you make. Use evidence honestly. In quotations, do not twist the meaning of a writer or speaker or use only partial quotations to give a different thought than the person intended. Also if you use statistics, use them properly. Statistics can often be used to give a distorted picture.

⁹ Do not be hasty, nor make doubtful or rash statements. It will lead you into further difficulties. Avoid the pitfalls of improper argumentation, and watch for these in your opponent's argument. If you always try to give reasons that are relevant and logical, and do not make mere statements without giving proof, you will be less open to such mistakes. If your opponent misunderstands or misconstrues what you say, go back and rephrase your statement properly, or later trouble may result. Before speaking, consider carefully what you are going to say. Careless statements or hasty admissions will bring a snare.

¹⁰ When you make references to the Scriptures or to any other authority, be definite. And use reliable, capable authority. The Bible is the most conclusive and reliable of all. Quoting from official publications of an organization to show what they believe is good. Also one wants to use evidence from an authority that the hearers will accept. However, whether accepted by others or not, the Bible may always be used, for, hearing its forceful presentation of truths, the hearers may become convinced. We are ministers and in all cases the Bible is our most powerful instrument.

¹¹ Use correspondencies and illustrations freely, particularly Scriptural ones. Due to the limited hearing you may receive because of shortness of time, especially in house-to-house witnessing, use the simplest, clearest, strongest points of argument first. Shun involved, technical arguments. For instance, if you are disproving the trinity doctrine, use proofs such as John 14:28; 5:19; 20:17, and illustrations of Jesus praying to Jehovah as his God, instances of where Jesus is shown as subject to Jehovah God, such as at 1 Corinthians 15:27, etc.

These would convince the average honest person who would reason, and usually the good-will person will be convinced by such lucid arguments. On the other hand, weak arguments on side issues give your opponent a chance to shift ground or get off onto a minor, insignificant technicality.

¹² In every argument, regardless of the attitude of the hearers, exercise love. Do not consider your opponent as an antagonist to "beat down," but try to help him. Appeal to his reason, love of righteousness, sense of justice and desire for peace and life and a new world.

¹³ In giving talks, or in arguing with one not opposed but merely desiring accurate knowledge, generally it is best to lead from the easily accepted, familiar things to the more difficult. Paul did this at Athens. (Acts 17:22-31) But never be roundabout in getting to the point, neither be lengthy nor rambling. Present the truth fearlessly, directly and with freeness of speech and rely on it to move the honest hearer. —Acts 28:31; 2 Cor. 3:12.

REVIEW: 1, 2. Is use of argumentation by a minister proper? 3. What is the first principle in argumentation? 4. Illustrate the need of getting clear the definitions of terms used. 5. Illustrate analysis in argument. 6. Upon whom should the burden of proof rest? 7. Why should we get our opponent to agree with us on as many points as possible? 8. What can be said as to accuracy on our part? 9. What pitfalls should we be careful to avoid? 10. In use of evidence, what would be reliable authority? 11. Should our arguments be simple or involved? Why? 12, 13. What should be our attitude and procedure in argumentation?

PROBLEM: Take a subject (for example, "blood transfusion"). Formulate a proposition. Next, state the main issues involved. Then show the most outstanding arguments supporting the Scriptural or true side of the proposition.

Study 51

REFUTATION

¹ False religious doctrines cause the people to stumble in accepting Kingdom truths. These stumbling stones must be cleared out of the way. One must 'prepare the way' for argument advocating the theocracy by 'gathering out the stones of stumbling' placed in people's minds. By refutation "gather out the stones." It must be done tactfully; otherwise the preacher of good news closes the mind of his listener and creates prejudice and thereafter the most persuasive of arguments falls on deaf ears. All refutation should be presented in kindness. Comfort the mourning people, and do not antagonize them.

² The requisite for refutation is thorough knowledge, not only of one's own side of the case, but also of his opponent's, also very careful analysis. Know what to expect and be prepared to refute. In the course of one's argument one might even anticipate some of the opponent's objections to one's case and refute them; in other words, beat him to the punch. In answering arguments raised against one's own contention concentrate upon the main issues. Do not become involved in minor points and insignificant detail, but isolate the key points raised. Show that those key points are the vitals of your opponent's case, that his contention stands or falls with them and then shatter them, thus toppling the entire case of the opponent.

³ How can one find openings for refutation? By knowing the principles of good argumentation and seeing that his opponent sticks to them. If the opponent violates them he is open to attack. Watch for such departures from sound argument and aim refutation at these vulnerable spots. Test his case as to general arguments and details of proofs by the following questions.

⁴ Has he used undefined or misleading or ambiguous terms? Or, if defined, are his definitions correct? Some might improperly define "hell" as a place of eternal torment. Has he made assertions without giving proof therefor? Such an assertion is: "As long as I live up to what I think is right I'll go to heaven." Has he made broad, general, sweeping charges without citing any specific evidence in support thereof? (Acts 24:5, 6, 10, 12, 13) This is what the majority of statements against Jehovah's witnesses are. Has he in any way ignored the question at issue? He may be merely appealing to tradition, prejudice, emotion, sentimentality or the sense of humor of his hearers, to cause such things to overshadow reason and fact. Since Jehovah's witnesses present the truth of God's Word, which exposes false religion, the clergy, stung by this, resort to another subterfuge, indulging in personalities and injecting irrelevant and prejudicial issues. Has he shifted ground by jumping from one subject to another, such as shifting to "soul" or "hell" when in a tight spot of argument on the false doctrine of the trinity? Does the conclusion your opponent makes from his premises necessarily follow? To illustrate: He may have stated three premises: God is the Source of life; the Bible is his Word of truth pointing the way to life; man must study it to gain life. From these three premises someone might draw the conclusion: "Therefore

to live man must attend church." He falsely assumes that almost any "church" teaches Bible truth.

⁵ Test testimonial evidence. Was the testimony of witnesses unprejudiced? Was it consistent with human experience? with the known facts? with itself? Is there anything in the conditions under which a witness testified that renders his testimony suspicious? Enemies of the theocracy often use prejudiced witnesses against Jehovah's people. Were the authorities used reliable? False religion uses as authority the traditions of men. Show such to be Scripturally unreasonable.

⁶ As to the circumstantial evidence an opponent may use. Watch for the following openings for refutation: Has he argued from a resemblance that does not hold in some points? Arguing against Jehovah's witnesses' neutrality, some draw a resemblance between the wars of Israel when they were God's chosen people and modern conflicts between the warring nations. The resemblance does not hold, in that Israel's wars were fought at God's commands and God was with them and fought their battles for them. "And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD [Jehovah] unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Also, at that time Jehovah did not have dedicated servants in all countries, as today. Today his "nation" consists of persons "out of every tribe and tongue and people and nation." —2 Chron. 20:15; Rev. 5:9, NW.

⁷ An opponent may argue from cause to effect or effect to cause. Are the causes he cites sufficient to produce the effect he claims, or has he overlooked other causes? The clergy argue that God brings woes upon the earth because the people do not support the churches. That is not the true cause of earth's woes; they overlook the source of such woes as shown in the Bible and substitute a false cause for selfish reasons. (Rev. 12:12) Also an opponent may single out one cause and place on it full blame for an undesirable condition, whereas several causes may be equally responsible. If so, point out these other facts and show that the alleged cause by itself did not bring about the condition but that other causes were at work.

⁸ In many cases refutation fails because the refuter does not use emphasis. That is, he does not make his point clear enough; he does not drive home the devastating refutation

he has. So one should observe the listener to be sure the point strikes home. Take him right along with you to reach the conclusion you reach. Carry out an unreasonable argument of your opponent to its logical or absurd conclusions. Apply it to real life or to your opponent himself. For example, a man might support war as a good thing to deter overpopulation of the earth. Then, is he willing for himself and family to be the victims? We may be arguing with someone who uses Acts 1:11 to prove that Christ will return in fleshly body. We may state that there it says he will come back "*in like manner*," but unless we follow up and clearly show the difference between coming in *body* and *manner*, that powerful argument may lose its force upon our hearers.

⁹ In proclaiming the good news from house to house and on return visits refutation is given when called for by the householder's expressions. But in the course of a speech, when should the refutation be given? At the beginning? the end? the middle? or throughout? It depends upon the audience's familiarity with the proposition and their attitude toward it. If it is different from what they have always believed and the speaker knows it will be met with strong objections or with prejudice, he should anticipate their reaction and at the outset strike down these barriers to unbiased reasoning. If they have no preconceived ideas on the subject, present the constructive proofs. At the end, if it seems advisable, one may mention objections that might arise and refute these. However, predominating in the conclusion should be the forceful summary of the arguments advanced in favor of the cause. If the audience's attitude toward the subject does not dictate the placement of refutation it is best to place it through the middle of the talk. Why? Because refutation merely weakens the opponent's case. It does not prove one's own. It is not the powerful portions of a talk. It is one's defense, not his offense. Since the crucial parts of a talk are at the introduction and conclusion, strong arguments should mark these strategic places, not merely defensive statements. Sometimes if the talk is on an extremely controversial subject strong refutation must be used throughout the discourse. Analyze the subject and the audience to assure the proper placement of refutation. And do not be afraid. If you know your subject, analyze it and the opponent's arguments carefully, and trust in Jehovah to back you up, you will succeed to the honor of Jehovah's name.—Jer. 1:19; Isa. 54:17; Rom. 8:37.

REVIEW: 1. Why does the minister of the good news need refutation? 2. What is the requisite for refutation? 3. How can one find openings for refutation? 4. What questions might one ask to test his opponent's argument? 5. How would one test testimonial evidence? 6. How would one test circumstantial evidence? 7. A cause-effect argument would be tested by what questions? 8. What is necessary to make our argument effective toward our hearers? 9. At what point in a talk would refutation be placed?

PROBLEM: Refute the contention: "If there's a heaven, there's got to be a hell," where the opponent's argument is that everything has its opposite, so concluding there is a hell of torment.

Study 52

ANSWERING OBJECTIONS

¹In their witness work to "all kinds of men," Jehovah's witnesses meet all kinds of objections. These, however, can be divided into three classes. First, there is the evasive objection, intended to turn the witness away without discussion. Second, the objection that is intended to throw a "bombshell" into the presentation of the witness to overcome it and break it up, destroying its continuation or effectiveness. Third, we find the sincere objector, who has questions or arguments for which he would really like an answer. This last type of person may sometimes show opposition to the message we bring because of his sincerity in the objection he makes. If it is explained and cleared up, this person may show himself to be one of the Lord's "sheep."

²In the first case, the evasive answer, you might briefly acknowledge the remark and go on with your powerful Scriptural theme, trusting it to arouse interest and hold his attention. Or, if such evasive objection is persisted in, if you see the householder lets it still stand in the way, you might give logical reasons to overcome it. In this situation the most effective thing to do is to draw the householder into conversation. Get him enthused in some topic so that he forgets his objection. A few illustrations are:

³"I'm busy." This must be acknowledged and consideration shown. If the person is really very busy, tied up in a telephone conversation or something you know is urgent, you can tactfully suggest you will call again. If it is mere evasion, you can mention the rush of present-day life, assuring the person that you will take only a very few minutes, as you are busy too. Then you might show why things are moving so fast. Time is short for this system of things. The Devil tries

to keep all very busy so they cannot hear the Kingdom message of deliverance.

⁴ To all such who protest "busyness" as an excuse for not studying the Bible you can say that the pace is increasing and certainly they will not find more time later. No time is as opportune as now. The pre-flood world is an illustration. Then people were involved with everyday-life affairs. Today anyone can be like that. But only a few will awake and take note of the times and heed God's warning message, thus finding the place of safety amid the destruction toward which this world is hastening. You may use the parable of the sower, particularly concerning the one who was choked out by the cares of this life. (Matt. 13:22) The example of Mary and Martha, found at Luke 10:38-42, is appropriate. Here Mary was commended by Jesus for buying out the time from everyday affairs to listen and learn from Jesus.

⁵ A common evasive answer is, "I have my Bible." Sometimes one will say, "I have my Bible, and I think I understand it pretty well." If so, we can commend the person for this, and then say something along this line: "You know, it's good to see someone who studies and appreciates the Bible. Why, I have talked with people who have a Bible, but yet they didn't even know how old Jesus was when he was baptized." Or, mention some other simple Bible matter that they probably do not know. This will either cause the person to listen to you for fear you will ask him the same question or it may cause him to start a conversation with you after he has come to the conclusion that he does not know so much about the Bible as he had thought. He will be led to humble himself. Another way to help these people is to call attention to some prophecy now fulfilled and ask if they have considered it lately. Texts from Matthew 24, Revelation, chapters 6, 13, 17, are good for this. Then we can also show that the literature is a time budgeter or timesaver, that it is a Bible aid, not a Bible interpreter, and can convince him by showing him the scripture index, chronological charts and like helps. If he really is a student of the Bible these should interest him. Again, you may commend him on his Bible reading and go ahead, showing him something in the Bible about the new world, giving your short sermon and presenting the literature.

⁶ Another may remark, "Oh, I have all kinds of books (or, magazines)." You might attack this objection from the theme of right thinking. You can compare the low standard of the world's literature, particularly the magazines of today, with

the high standard that is needed and that is provided in the Bible and in our literature. Turn his mind toward the idea that right thinking is the greatest need today. The attack being made on the comic magazines flooding the country is evidence that intelligent persons agree with this. Call attention to the fact that our publications have a New World outlook. Contrastingly, other publications show the viewpoint of this world or system of things, but none take it from the vantage point of the Watch Tower publications, namely, that we are at the doorway of a new world created by God's own hands. Nothing will give us such a bright, happy, yet realistic hope.

⁷ "We have our own church literature" is a remark often met. Of such persons, ask questions as to what their literature has to say on such things as the time of the end, the new world, opportunity for life in a new earth, etc. Then demonstrate how the Watch Tower publications are a product of much research, not merely church news or a reiteration of certain creeds, but a progressive, advancing study of the Bible as its sacred secrets are being rapidly revealed during the unparalleled events of our day. The stirring developments of our time were foretold in prophecy. We cannot afford to miss the significance of these. Outline briefly what Jesus foretold at Matthew 24:14 regarding the great world-wide publication of the message of the established Kingdom, an outstanding feature of the sign of the time of the end.

⁸ "I don't have any money." We cannot judge whether this statement is sincere or not. But this reply can be given: "That's all right. While I'm here, I should like to explain the enlightening message I have." Or, if the objection comes after you have progressed in your sermon to a certain point, you may say, "You *are* interested, then, in what I have to say?" Then you might contrast the work of Jehovah's witnesses with that of false religion. Isaiah 55:1 and Revelation 22:17 reveal that God's message is free. Point out the charitable, missionary aspect of this work.

⁹ In meeting the second category of objections, one must be quick to overcome the difficulty. Also one must usually stick right to one's theme. The person may not be greatly interested in the answer to the objection. If it is overcome or set aside in his mind, that is enough. It is unwise to pursue that line of argument further, unless you see that you have said something concerning the remark he has made that has aroused genuine interest. Such a remark may be like

this: "As long as I live up to what I believe, I'll get to heaven." The issue here is, Is sincerity enough? A lesser issue is: Is heaven the only reward God gives? The example of the rich young man who came to Jesus is here appropriate. (Matt. 19:16-24) Many sincere people are pagans, yet according to Christian faith this sincerity in their pagan belief will not save them. All roads do not lead to the same place. It is advisable to use a road map. The Bible, and only true knowledge of it, is a safe, sure guide. A different attack would be on the basis of the second issue mentioned. Such persons probably do not understand Jehovah's purposes toward the earth. The Lord's prayer (Matt. 6:9-13) here provides a strong argument. Show the earthly blessings God has promised, opening up an entirely new avenue of thought, that of living on the earth in a blessed, happy state. This may result in their interest and enlightenment.

¹⁰ In the third kind of objection, where the householder is sincere and really desires the answer to the question he poses, it is worth our while to go into the matter, thoroughly answering his question from the Scriptures. The Bible and "*Make Sure of All Things*" will aid us, and we may be able to start an informal study of the subject at that first call. In any case, Jehovah's witnesses are glad to answer without irritation or exasperation, using all means to get the cooling waters of truth to those who thirst in this day of spiritual famine.—1 Pet. 3:15; Amos 8:11.

REVIEW: 1. Into what classes can most objections Jehovah's witnesses meet be divided? 2. How may the evasive answer be handled? 3. In what ways can you meet the answer, "I'm busy"? 4. What can be said to one who is "too busy to read"? 5. Answer the response, "I have my Bible." 6. Overcome the objection, "I have all kinds of books." 7. Answer, "We have our own church literature." 8. How would you deal with, "I don't have any money"? 9. If an objection to destroy your presentation is met, such as, "If I do what I think is right, I'll get to heaven," how will you overcome it? 10. How will one answer the sincere, inquiring objector?

PROBLEMS: (a) Answer some commonly met evasive answer, such as, "I wouldn't be interested today." (b) Overcome the objection: "You are against the government."

Study 53

RETURN VISITS

¹ The homes of the people are the best places to teach them. Jesus Christ, the greatest teacher ever on earth, stands as proof of this statement. In the account of his ministry in the

four Gospels the words "house" and "home" are used more than 110 times, and in nearly all these instances it is in connection with Jesus' teaching there. Jesus not only made the initial call; he called back time and again to teach. The apostles saw their weighty responsibility in this regard. Thus we find Paul saying to Barnabas: "Above all things, let us return and visit the brothers in every one of the cities in which we have published the word of Jehovah to see how they are."—Acts 15:36, NW.

² In their placing of literature Jehovah's witnesses are not book salesmen. They do not, after placing the literature, leave the people to shift for themselves without regard to whether they ever read the literature or get the understanding thereof. They are not like the hireling clergy of Christendom, interested only in what they can get out of the people, but they are truly, sincerely interested in the welfare of Jehovah's sheep.—2 Cor. 2:17.

³ In making a call back, we have a goal, a purpose. That is, to start a home Bible study eventually. The back-call itself is to improve the interest they already have, or to rekindle interest and clear out obstacles that stand in the way of their studying. To aid himself to make the return visit the efficient minister keeps a neat, orderly House-to-House Record containing the names of those who are interested and some information as to literature left and conversations had on the original call. Do not wait too long. On your first call you have aroused enthusiasm enough that the person acted to take literature or express some interest. The longer you wait the more that enthusiasm will cool off and the more interference will have arisen to hinder the person of good will. So call soon, preferably within one week. Keep that spark of interest burning.

⁴ To prepare openings for return visits, the first call may sometimes be concluded with a remark of this nature: "You are now entitled to a free demonstration of how to use this book." Or, "You are entitled to one hour's free instruction during this month," or, "I will be in this area again next week and would like to talk with you some more then." Try to make a definite appointment as to the day to call again. Then you are expected by the householder and he will read the literature, knowing you are going to talk to him about it. Having this appointment, keep your word as a Christian minister. If you do not get an appointment, make it business-like when you do return. Do not say, "I was in this neighbor-

hood and just thought I'd drop by." Do not appear haphazard, but let it be seen that this is your business and that you made a special effort to call. Each publisher should make his own return visits. If he desires he may take another publisher along. The watchword for successful back-calls is, Prepare! Have something special to say to the householder and say it enthusiastically. You will find using ten- to fifteen-minute sermons most practical and effective.

⁵ One can open a back-call with a remark such as: "You are one of over a million households on whom a special call is being made this week." (From 1967 Yearbook) Based on information in your House-to-House Record, direct the attention to certain subjects connected with your previous conversation. Get the householder's reaction. Do not merely ask, "Do you have any questions?" but try to focus the attention on some vital, interesting subject you have prepared. Get the book the householder has and point to it and let him see what is in the literature. If the subject does not seem to be one of interest to him, switch to another. If your House-to-House Record does not indicate any special subject of conversation, you can get ideas to open the conversation by looking at the front-page topics in the day's newspaper and prepare a ten- to fifteen-minute talk. Or take a subject in the literature or "*Make Sure of All Things*". Know what you are going to say. You may even be able to start a Bible study on your first back-call. Be alert!

⁶ Teaching or helping their children is always a timely subject to parents. Another good theme for opening is the story of the Ethiopian eunuch. Turn to Acts, chapter 8, and relate how the eunuch, although reading the Scriptures, needed someone to help and instruct him. Apply it to the householder.

⁷ If you do not get an invitation into the home, have your presentation epitomized, but if the weather is good and conditions favorable give your whole talk. Do not go away without at least giving some witness. Give the person something to think about. He will see it is not a light matter. If you are too easily turned away, it makes it easier to dismiss you without consideration the next time.

⁸ On a successful call, after having aroused further interest by turning to certain subjects in the book, or having cleared out obstacles by a Bible discussion, tell the person you want him to see in the publication he has what an abundance of good things God has for his people. Describe how greatly

Jehovah's witnesses have helped honest seekers for truth by means of the literature. Take up a few paragraphs with the questions as a demonstration of this. Show how much can be learned in just ten or fifteen minutes. Afterward sum up two or three high points the person learned in that time, things he never knew in all his previous attendance at denominational churches.

⁹ At the back-call it is good to explain the objective of Jehovah's witnesses. Many wonder why we are calling. Some hesitate to agree to a study for fear of being proselyted or asked to join a church denomination. We can show that Jehovah's witnesses have something wonderfully good that they desire to give others and that they are not doing this for selfish reasons nor to build up a huge organization. If we open our eyes, the Kingdom truth is evident from one end of the earth to the other. It is not in mere church buildings. This is not something merely local that is going on. Describe the New World society and the flight to safety now on. To this end the convention reports are most helpful. Give them logical, Scriptural reasons proving that God today has a society of people gathered together in oneness, that oneness being based on education, the training of their minds for New World living. Portray the world-wide aspect of this great educational movement.

¹⁰ Do not tell the good-will person that he will be required by us to quit his religion. Let him study the truth and see what it directs him to do. Jesus said his sheep know his voice and will follow him willingly as soon as they hear with understanding.—John 10:4.

¹¹ Take a special interest in each person on whom you call. Analyze him. See what his problems and difficulties are so that you will know whether you are helping him, and will not be working blindly, beating the air. You are a minister, engaged in spiritual healing. You must care tenderly for this one who needs your healing ministrations.

¹² After having made the call, analyze your presentation. Ask: "Did I prepare properly?" "Was I untactful?" "Did I take too long?" "Did I make the call because of an ardent desire to help the Lord's sheep?" "What subject shall I discuss next time?" "How shall I approach the subject?" Then discuss these things with others of Jehovah's witnesses; get their suggestions. Mature brothers may know exactly how to help you make your next back-call more effective.

¹³ The back-call work—and it may take a few calls before turning them into home Bible studies—is one of the most joyful activities in which Jehovah's witnesses engage. There you see the sheeplike persons of good will begin to sense the truth and see the light of understanding dawn in their eyes. It is something you have to experience to appreciate, and will be a source of strength and encouragement to you and a cause for gratitude and praise to Jehovah on the part of the person of good will, resulting in his gaining of everlasting life.—1 Tim. 4:16.

REVIEW: 1, 2. How do Jehovah's witnesses copy Jesus in their ministerial methods, and differ from clergymen? 3. Why and when should the return visit be made? 4. At the first call, what may be said to pave the way for a return visit? and what is essential on the second call? 5, 6. How can one open up the conversation at a return visit? 7. If not invited into the home, what should one do? 8. How may one lead into a home Bible study? 9, 10. How can one settle the good-will person's mind as to why he is calling? 11, 12. What analyses should be made to be sure our calls are effective? 13. What are some of the rewards received in this work?

PROBLEM: Prepare a ten- to fifteen-minute talk for a return visit, supposing the person has taken a certain book or other literature. Have a definite outline of this on paper.

Study 54

HOME BIBLE STUDIES

¹ Jesus gave instruction on the home Bible study work when he repeated to Peter three times, "Feed my sheep." (John 21:15-17) He described his work in the Revelation to John: "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the evening meal with him and he with me." (Rev. 3:20, NW) As to the blessing of Jehovah God upon the small home Bible study group, Jesus said: "For where there are two or three met together in my name, there I am in their midst."—Matt. 18:20, NW.

² Before going to the study prepare well by going thoroughly over the lesson. Give thought to portions that may be hard to understand, points where they will likely raise questions and points of special interest and application to their everyday lives. This is one of the great secrets of lively, successful studies. When you arrive at the study, see that all are supplied with Bibles and books so that each can follow the Bible references when they are read.

³ An established study should always be started with a prayer. One can explain to the good-will persons the necessity of prayer at the study. There are many reasons why prayer should be offered. The most important of these is that Jehovah's guidance and blessing are essential. Also, it demands the attention and respect of those studying. They will appreciate that they are learning from Jehovah God and Christ Jesus, the true Teachers. It shows the seriousness and dignity of the study and also shows them your sincerity as a minister of God, not holding yourself up as the one to be looked to as teacher.—Isa. 54:13.

⁴ Before the lesson is started a brief review of the high points of the preceding lesson is good. One can vary this. Sometimes the conductor may do it, or he may ask the students to give some high lights. This leads up to the current study and continues the thread of thought. The conductor will read the questions with understanding and emphasis. He should be polite and courteous throughout the study, paying attention to all, not slighting anyone, and being helpful. Aid the new ones to locate the scriptures read. To get them to comment, ask them questions such as, "What do you think about it?" Paraphrase the questions, if necessary, and get them to look up from the book and put the answer they may have read in their own words. Outstanding scriptures cited in the paragraph but not quoted should be looked up by all.

⁵ Throughout the study, address your remarks to the people. Look them in the eye; be sincere. When the correct answer to the question is not given, see that it is given, so that all will have a proper understanding of the truth. Have enthusiasm and confidence in Jehovah. Use sufficient volume. If the conductor uses volume it will inspire others. If he is unenthusiastic and perfunctory in his manner, they will reflect this attitude. Have assurance and poise, knowing that you are doing Jehovah's work. Radiate theocratic zeal and respect for God's organization. Let your language be Scriptural and edifying. Set the proper example for the newly interested ones.

⁶ Ordinarily the study period will be about one hour. Often a chapter can be covered, but this depends on the aptitude of those studying. It is good to increase the pace of slow students gradually so that progress will be made. Stick to the lesson as closely as possible, and watch the time. Sometimes the householder will ask questions that do not pertain

to the subject studied. Be kind and patient with such digressions. If a question can be answered in a very few words, do so and say that you will give more information after the study. But do not let it overshadow and obscure the subject being studied. If the question is irrelevant, kindly ask the questioner to wait until the study is over and you will gladly take up the subject then. You may be able to show that this question will be answered in the next chapter, or in a few pages, and ask the group to wait until then and it will be cleared up.

⁷ If your students have prepared for their lesson by studying, commend them on their good answers given, their progress and familiarity with the Scriptures, etc. (1 Tim. 4:15) This encourages them. When they have difficulty finding Scripture texts, explain how this study serves the very purpose of training them to be able to find them quickly. If they do not study between calls, encourage them to study for the next time. Show how much more they will get out of it. Demonstrate how to study, what to underline, etc. They may not know how to study.

⁸ In many instances children are present. If they do not take part in the study it is good to speak to them when you enter the home each evening. Ask them to sit in on the study. After the parents have learned to enjoy the study themselves, explain that now is the time when the children should learn about their Creator, in the days of their youth. Then, when they are older they will not turn away.—Prov. 22:6; Eccl. 12:1.

⁹ When children are sitting in, include them in your remarks; say some things they will understand. Let them read Scripture references if they are old enough. Paraphrase your questions so they will get the sense of them, and occasionally ask them questions to which the answer is obvious, so they can get a start in answering. Assign them certain portions of the book or certain questions to comment on at the next study. Give them scriptures to prepare for next week as to application. Assign them, with the parents' approval, the duty of having the books and Bibles ready when you come for the next lesson. Oftentimes the zeal of the children in looking forward to and preparing for the next study will encourage the parents to continue to study and progress. Also, it helps the parents, who may be busy with other things. Make the children feel they are having a part, that they are wanted and needed at the study. If you have time

before or after the study, tell them some Bible story, such as that of creation, the Flood, etc. Recount some of the things they have already learned so that they will have them fixed in mind and will appreciate that they are advancing, and will be able to talk to their friends and schoolmates. Urge the parents to teach them between calls, taking up the lesson for the next study. Teach them the books of the Bible. This is easy and interesting for them and aids them to find texts quickly.

¹⁰ If children disturb the study, invite them to sit and listen. Talk to the children whenever you get an opportunity. Tell them that you are studying God's Word and that you had a prayer at the beginning of the study asking Jehovah God and Christ Jesus to be there and bless the study. Certainly they do not want to be disrespectful to Them. In the case of small children, another publisher might go along and help to give the parents a chance to concentrate on the study material. If the parents are far enough advanced in knowledge, a heart-to-heart talk with the parents may help. Another aid is to take along occasionally one of the well-behaved children of Jehovah's witnesses. Theocratic children can set an example and draw children of the household to take an interest.

¹¹ Always be appreciative and show your gratitude for any kindnesses the people of good will extend to you. Do not talk too much. Try to encourage them to do most of the talking and express themselves. Tactfully draw out the answers from them. Review, repetition and association with new points learned will emphasize them. See that they are progressing and advancing toward maturity. Watch for this. Your purpose is not merely to hold a study, but to mature these people, enabling them, too, to be ministers of God. To do that you must be regular every week in making your visit a study, not a social call. They will see your sincerity. Then direct them toward Jehovah's organization, a subject that will be discussed in our next lesson.

¹² Whether these persons of good will have previously been students or not, now they must be students, learners, because every one who is a disciple of Jesus Christ must come to him and learn. So, make yourself, as a teacher, one who trains others to teach.—2 Tim. 2:2.

REVIEW: 1. How did Jesus show that the minister must conduct home Bible studies? 2. What preliminaries and preparation are necessary? 3. Why is prayer at a study essential? 4. Describe the study

procedure. 5. What is the proper, theocratic deportment for the conductor? 6. How may questions or digressions on the part of those studying be handled? 7. What points of helpfulness and encouragement may the conductor keep in mind? 8. What should be done if there are children in the home? 9. In what ways may children be helped to progress in the study? 10. If children disturb the study, how can this be overcome? 11, 12. How can the conductor accomplish his purpose of training the learners at his study?

PROBLEMS: (a) Demonstrate how to lead from a return visit into a home Bible study. (b) Demonstrate what the minister will do where children are in a home where a Bible study is being held.

Study 55

DIRECTING INTEREST TO THE ORGANIZATION

¹The home Bible studies we hold with the people are not an objective in themselves. They are to be alive, moving, progressive, and held for the purpose of directing the sheep to the great ark of safety, the theocratic system of things, and to the organization now operating within it. Do not let your studies become commonplace, stale or stagnant.

²Consequently, always keep before the minds of your students that the truths they learn are a blessed provision of Jehovah through his organization in heaven and on earth. Keep them appreciative of this fact. A very early start is the best. From the first, casually but enthusiastically bring in points here and there about the organization, the local congregation, the work in the field, local and world-wide.

³What are some of the things you may do, or may have prepared, to point these persons toward the organization? Usually they should be things prepared to show them for five or ten minutes after the study for the evening has closed. Well, these persons may see the truth from a doctrinal viewpoint. But they also need to see that Jehovah has an organization and that it is Scripturally conducted. They may not realize this at all. Their eyes need to be opened to the fact that the King is ruling, the whole world is being judged and they have a definite place in his purposes. They must appreciate the oneness of mind of all Jehovah's people wherever they are being gathered, of whatever race and nationality. Therefore a variety of practical things is here outlined, things that you can prepare before each study and progressively stress until you have accomplished the purpose you began with them.

⁴Public Meetings. Show them the urgency of the subject to be discussed. Explain that at all our meetings there is

no collection or obligation. Tell of some of the interesting points developed at the last public talk. Give the attendance figures, and mention some of their friends that were there.

⁵ Congregation Book Studies. Describe the method of conducting and show how similar it is to their home Bible study. Explain the advantages of group study and of meeting and associating with Jehovah's people. Describe the cleanness, happiness and cheerfulness of those attending. At times take some of the witnesses attending the area study to your home Bible study. Thus the people will feel quite acquainted before they attend.

⁶ Jehovah's Organization. Speak to them about how Jehovah has an organization. ("*Make Sure of All Things*", under the heading "Jehovah's Witnesses," has material specially prepared for this purpose. Use one or more of the scriptures, as appropriate.) Portray the organization vividly; describe just how the work is done.

⁷ Watchtower Study. Show them *The Watchtower* and its questions and the method of underlining key words or thoughts. Take an issue they are interested in and show them how it answers their questions. Explain just how the Watchtower study is conducted. Tell them of interesting points brought out at the last Watchtower study at Kingdom Hall, or of some topics that will be dealt with at the next study, showing them how each week's portion is outlined on the last page.

⁸ Service Meeting. Explain the purpose and necessity of the service meeting. Show how Jesus at times retired with his disciples to give them instruction for service. Afterward, the apostles and early Christians did not neglect meeting together to discuss the methods and progress of their preaching work. Then describe just how the service meeting is carried on and tell them of certain interesting and instructive features occurring on the programs. Demonstrations are of special interest. This is a different meeting. It is for them as well as Jehovah's witnesses. It will help them by giving them ideas and ways of talking about the Kingdom to others. With these people you may take along your *Kingdom Ministry*. Point things out that you know will help them. Also the *Yearbook* with its description of the service and the experiences and expansion taking place will open their eyes and enliven them. In using these publications, be sure to have special features in mind to direct their attention to.

⁹ Theocratic Ministry School. Show that this is entirely Scriptural. This school marks the organization as being really educational, building up all its members, far advanced above other religious organizations. (See "*Make Sure of All Things*," page 274.) Explain the school's purpose. Tell how even young boys are enrolled and of the talks they give. If the good-will people have children this is a very strong point, in their eyes. Stress the need of getting the information from whatever publication is being currently studied in the ministry school. Describe the helpfulness of the library and some of the books it contains.

¹⁰ To get them started witnessing leave a few handbills or booklets to give others they associate with. Leave *Watchtower* and *Awake!* subscription blanks, showing how to fill them out for persons desiring the subscription. However, do not give the impression that this satisfies completely their need of serving Jehovah. Always keep before their minds the idea of advancement.

¹¹ The best way to get your student in the service is to invite him in the door-to-door work. Continually relate joyful experiences you are having. Radiate the happiness it gives. Describe the reactions of the people to the message. Assure him he will not have to do the talking, but will enjoy going and hearing you, for not only by reading but now by experience he will realize the things studied.

¹² Have the person go with you on a back-call or study. He may be quite advanced and can help the people of good will. Let him feel that he is helping. On the way home from the study you may ask if he minds accompanying you to a door or two where the people were not home when you worked the territory. This will give him a taste of witnessing. Or you may have a magazine or two to deliver on the way, etc.

¹³ Use all encouragement possible to get them to attend conventions and circuit assemblies, helping them to get there, if necessary. The convention reports and *Yearbook* are very helpful in this. If your students are fairly well along in study, you may want to take up the matter of dedication and baptism with them. A careful study of chapter 22 of the '*Impossible to Lie*' book and "*Make Sure of All Things*," subjects "Dedication" and "Baptism," will be appropriate. Do not urge them to baptism; let them make their own decision. But explain and direct their minds to it. Tell of the baptism arrangements at the assembly.

¹⁴ Now, when these persons do respond to your invitation, be alert to help them, whether it is getting to a meeting or in the service. When they arrive at Kingdom Hall give them a warm welcome. Make them feel comfortable. See that they are supplied with a songbook and the material being studied. Introduce them to some of the servants and others. Do not be selfish or jealous and try to keep them to yourself. You do not have to be their best friend. Be glad if they find others they like. Show them around the hall; explain the chart, display the library you told them about. Show the orderliness of the service and how the different departments, such as territory, literature, etc., are arranged. Make their visit there a lively one, something they will not forget.

¹⁵ If they accompany you in the service, do your very best in witnessing. Display the proper attitude. If rebuffs or opposition is encountered at the doors, explain that this is an evidence of the great dividing work Jehovah is now carrying on, with his King Christ Jesus separating the sheep and the goats.

¹⁶ By thus lovingly leading the lost and straying sheep back to the fold of their Father, Jehovah, and their mother, God's organization, you are not only writing letters of recommendation for yourself as a true minister of God, but, more importantly, adding to the praise and witness being given to Jehovah in this never-to-be-repeated day of his vindication.—2 Cor. 3:3; Hag. 2:7.

REVIEW: 1. How is it seen that home Bible studies are not an objective in themselves? 2. Of what should the minister and those studying be ever appreciative? 3. To what realization do persons who are studying need to be awakened? 4-9. To encourage good-will persons, what may be said on the following subjects: (a) Public meetings? (b) congregation book studies? (c) Jehovah's organization? (d) *Watchtower* study? (e) service meeting? (f) theocratic ministry school? 10-12. What ways may be used to start the good-will person in field service? 13. How may we encourage new ones toward dedication? 14. When these attend meetings, how may we make their visit profitable? 15, 16. In witnessing along with these new ones, what attitude must we display? Why?

PROBLEM: Outline and prepare a five-minute talk on one of the subjects in paragraphs 4 to 9.

Study 56

TRAINING NEW MINISTERS

¹ Some uninformed persons charge that Jehovah's witnesses are untrained because they have not attended religious

seminaries or been ordained in impressive ceremony by some organization of men. But in this they are wrong. Jehovah's witnesses are highly trained in the way that makes real ministers, effective preachers, to meet the crying need in this time of spiritual famine.

² With such training in mind, a home Bible study may be continued with a person after he has begun to preach and even after he is baptized. The student should at least be well grounded in the knowledge set out in the books *"Things in Which It Is Impossible for God to Lie"* and *Life Everlasting—in Freedom of the Sons of God*. If the minister conducting the study acquaints his student well with the book *"Make Sure of All Things"* he accomplishes a double purpose. He equips him with a fundamental knowledge and prepares him to convey this learning to others. Strive diligently for maturity for your student.—Heb. 6:1-3.

³ The secret of success is, start training these new ones from the very earliest. By example and teaching, show them the right, theocratic way to carry on the work in harmony with the organization of God. The great success of the missionary work in foreign lands is partly because of this. There the missionaries organize their newly interested ones and show them the right way to work. They start off on the right foundation. If we are lax and careless in this, they will get into a "rut," and then we shall find it is very hard to remedy their condition.

⁴ So, take the new ones in the house-to-house work with you as early as possible. It is the "backbone" of our ministry. Emphasize the teaching work, do not lead them to believe they are fulfilling the ministry by occasional witnessing to friends and neighbors.

⁵ First, take the person with you, let him hear you talk. Try to make your presentation simple, straightforward, tactful. Avoid long, complicated presentations. Stress a theme. Make a presentation that he feels he also could make. Always think and talk positively, encouragingly, not negatively. Radiate your joy in the work. He will pick up your spirit and reflect it. Enliven in him a desire to do the work.

⁶ Next, institute a regular organized training program. Gradually give him a share in the procedure. But first explain your program to him. Show him that he is not to worry about doing everything at once, but that you will teach him, step by step, the most efficient and effective methods of preaching. Just as a man learning a new job needs actual practice as well

as theory, give him such progressive experience. You might show him to stand by your side at the door, not behind you. Counsel him as to posture, attitude. Show him how to knock on the door, not too softly, not too harshly. Let him do this at the next door. Then give him a scripture text you want read, telling him you will probably ask for it during the conversation. Or, depending on the person, ask him concerning some point made during your witness, "Haven't you found this to be true?" and give him a chance to express himself to the householder. Handbills or tracts may be used by the one being trained, to present as called for by the publisher. All this preparation and counsel can be given as you walk from house to house.

⁷ Then begin to show him a simple introduction that he can give. Let him try it at a door, and you carry on with the rest of the presentation. Step by step give him more to do until he becomes capable of giving the entire witness at the home. If he is witnessing and is momentarily "stumped" without an answer, come into the conversation and help him. Do not discourage him by taking the presentation entirely out of his hands. After answering the householder, try to maneuver the conversation so the one being trained can carry on; you merely helped him over a difficult place.

⁸ After a witness is given at a home, commend him on good points he may have made. Then it is profitable to discuss what might have been said or done differently to make the witness more effective. But be sure never to discuss these things in the sight or hearing of the persons witnessed to. Wait until you have a private opportunity, such as when walking between homes, where it appears to others as casual conversation between the two of you. Thus you can tactfully correct errors he or you make and avoid their repetition.

⁹ Be considerate of his physical strength and his situation. Do not start off with long, wearing-out days of service. He is new and will tire more easily; again, he may not have his affairs yet arranged so that he can conveniently spend so much time. Never try to force him to go from house to house by himself. Far better that you should see him well trained beforehand and that he desires to witness on his own. Afterward, discuss his problems and experiences with him. If you find out how he is giving the witness you will know whether he needs more training. After the day's work, always express appreciation for the enjoyable day and his help and encouragement to you. Then, if possible, make a date for another

period of witnessing. He will be more enthusiastic and ready to agree than at any other time.

¹⁰ After you have trained him to this point, it is advisable to let him work alone, perhaps down one side of the street, with you on the other side. He can keep his own House-to-House Record and thus feel more personal responsibility toward the territory and good-will interest there. For his sake, do not stay long in the homes you are witnessing to, but try to keep yourself within his vision and ready to aid him if called on. This will inspire confidence. Remember, he will later train others, and he will follow the pattern you give; so be very loving, considerate and careful in training him.

¹¹ Begin early with a schedule. Taking his problems into consideration, show how easily he can spend a few hours regularly in house-to-house work. As he matures, help him increase and expand this to other features of the service.

¹² On back-calls you will do well to sit down with the one being trained and together prepare in advance a ten- to fifteen-minute talk. Outline what you intend to do at the call. Have him prepared with the ideas you intend to present, with scriptures, "*Make Sure of All Things*", etc. Introduce him at your back-call and acknowledge him as a part of the conversation.

¹³ It is good to help him make his own back-calls. He will enjoy seeing those he first contacted being helped. It will give him personal satisfaction and he will inwardly give praise to Jehovah and express it outwardly too. Find out what the person said to him at the first call, literature placed, etc. Then plan with him, giving him, if he is willing, the job of introducing the matter. Try to help him take most of the burden of the call, with you as helper.

¹⁴ By taking him on your home Bible studies and conducting them properly, as outlined in the study "Home Bible Studies," you will emphasize in his mind the way of properly conducting his own studies later. Cultivate comments from him, as one newly in the truth. Often this helps good-will persons, as they feel a common bond as learners and are on a common ground. Later, express appreciation of this to him. You may helpfully attend some of his studies too. But be mindful at all times that you are training him, not forever "nursing" him as a babe.

¹⁵ Since the apostle says, "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching," his training will extend into his being aided by you and the servants of the congregation in every feature of the work, ministry school, etc. (Gal. 6:6, NW) Avoid meddling in his personal affairs. But help him to drop old-world habits and ever uphold and stress New World ways.

REVIEW: 1. Are Jehovah's ministers trained? 2. How may we ensure a foundation understanding for those whom we are directing to the organization? 3-5. What points underlie the secret of success in training new ministers? 6. How may we prepare the new minister for training, and in what elementary ways should we start? 7. How can we get the new minister started witnessing on his own? and how can we come to his assistance when needed? 8. When and how may we offer him counsel? 9. How may we assist him to continue in the service after this initial effort? 10, 11. What things can we do to help him witness alone? 12. How can we train him to prepare and make return visits? 13. What may be done to assist him in carrying on the back-call work himself? 14. Describe how the new minister may be trained in home Bible study work. 15. To what degree should the new minister's training be carried?

PROBLEM: Demonstrate the training of a new minister in house-to-house work, as outlined.

Study 57

ORGANIZING NEW CONGREGATIONS

¹ The real basis for a congregation of Jehovah's people is a group of sincere, dedicated servants of Jehovah God who love Jehovah and his kingdom. Before a congregation can be organized there must be such people. So, really, at the root of the congregation organization there is a love of the truth. Those in it must know the truth and must have a knowledge of God's purposes through a study of his Word, the Bible. It is not just a matter of gathering together people to make up an organization.

² This does not mean, however, that we can merely take the truth to the people and to those who love it, and even to those who dedicate themselves, and that is all we have to do and we do not have to do any work of organizing. No! As mature ministers of Jehovah God our duty is to aid these people to see their privileges of serving God, to help them and to bring to them the benefits of the organizational arrangement that Jehovah has provided to aid them to continue carrying on their ministry. We know that in union there

is strength, for the Bible says: "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." (Eccl. 4:9-12) We know that we must enable these lovers of truth to see their responsibility and privilege of working and becoming a part of Jehovah's working organization, and then to become dedicated and baptized. They cannot work independently of the organization, else they will cool off and become cold and stiff in the death reserved for Satan's cold, wicked world.

³ Jehovah has organized his people to praise him in a united way. When we have these people of good will with whom we have been studying and whom we have been training in the field, we should organize them so that by being gathered into his theocratic system of things they will not stray from the fold and be lost. When we, as isolated publishers and especially pioneers, go into a territory, we go there with the objective of organizing and establishing a congregation. The first thing we do is to consider our territory. We must divide it so that it can be properly and thoroughly worked. The best thing is to divide it into sections that can be worked thoroughly, instead of scattering our work aimlessly over the whole area, if it is large. What we want to take first is a portion of the territory that we can handle and work well. Then we must work with the people. The secret of organizing a congregation is getting out and talking to the people and keeping talking the truth. By talking we shall draw those who are Jehovah's sheep. We must have a love for them.

⁴ After a while we begin Bible studies. Without these we cannot organize a congregation. Now, we may get to have many Bible studies going, but we must not neglect doing the house-to-house work at the same time. Never may that lose its definite place in the minister's schedule. Without house-to-house work constantly we cannot keep ourselves alive to the truth, we cannot radiate real zeal to persons of good will, and we cannot get them into the field service when they are ready. So we schedule our time for house-to-house work, back-calls and studies. Later, we try to get the persons attending our home Bible studies acquainted with one another. Perhaps we shall have more interest than we can handle

with Bible studies. Then we shall try to consolidate some of these, getting two or three groups into one home. This leaves us more time to do house-to-house work and take care of other studies, as well as enabling our good-will persons to become acquainted and begin to have a love for others who are coming into the truth.

⁵ Next, we may be able to get a Bible study in a home, similar to a congregation book study. We can probably find someone who is willing to open his home to let others come in. Now, as our good-will persons attend, we can encourage them to bring a friend to this study, always keeping before their minds the objective of helping others. This Bible study, after the book is finished, may be changed into a *Watchtower* study or, in time, this can be made an additional study.

⁶ Then we can organize public meetings, giving the talks ourselves or getting help from a nearby congregation. These meetings are a great aid in getting good-will persons together. We can make a special effort to get all of them to attend and to bring in others of their friends and acquaintances. This will enable all to come together into one central place where they will begin to see that the organization is something that is going to be here permanently and that it is expanding.

⁷ Our next step, perhaps, is to organize a *Watchtower* study. *The Watchtower* is food in its proper season provided by the "faithful and discreet slave" class and this spiritual food is the main thing. Without it these sheep cannot grow to maturity. Probably you can find a home centrally located in which the study can be held.

⁸ Keep in mind that what we want are workers. So, in harmony with the study "Training New Ministers," we want to get these into the field and train them so they will be witnesses, because a congregation of Jehovah's people is a congregation of active witnesses. This, however, cannot be done overnight or in a short time. It takes time, months or even years. But do not worry. Be patient; work at your assignment.

⁹ Having done this, we should talk to them about dedication if we have not already done so. Explain that dedication is necessary if they wish to continue to serve God and get life. Explain baptism and its meaning. Make a special effort to get them to a circuit assembly. This will do them much good. They will see others; they will know that many others believe as they do; it is not merely a local thing. They will observe the smoothness and harmony of the organization and

the happiness, joy, peace and forward-looking attitude of Jehovah's witnesses.

¹⁰ Next, we can organize a service meeting. This may be done before a congregation is organized, or afterward. We can carry on these meetings in the regular way, the pioneers doing most of the actual work.

¹¹ Now we come to the point of sending in an application for a congregation. We must give consideration to those now associated with us. Think about the number of those who are dedicated. Think about the maturity of the publishers. Look at the Scriptural qualifications set forth for servants at 1 Timothy 3:1-13 and Titus 1:5-9 (NW). See how many give evidence of maturing toward meeting this standard. Let those being organized know what is required. Explain what a congregation organization means, how it functions, how it is representing the Society in this portion of the field at the Society's direction, how it is the one place in the community where the people can come together to worship and serve Almighty God, and how there are responsibilities as well as privileges attached to it. Those organized as a congregation must be persons who say that is what they want, and that they are willing to fight for the truth and will stand by it.

¹² We do not organize them into a congregation and then leave them. No, it is much better to stay with the newly formed congregation. If it is a pioneer organizing them, it is best for him to be the one recommended for congregation servant, because he is mature, the one to whom they are looking for help. They are new, and this is a critical point for them.

¹³ If you have the proper attitude toward the sheep, you must have the deep conviction that you are there to serve them. You are their slave. After these new ones see the purpose of the organization and have strong servants to help them stand, then the pioneer may consider leaving. Be sure, before leaving, that they will continue the work and that the Society has appointed servants to take oversight of congregation matters.

¹⁴ Try to promote friendliness among those of the new congregation. Show them what love really means, and how they must be bound together in a bond of unity for the sake of Jehovah's kingdom and that petty differences must be overlooked and overcome to merit Jehovah's blessing. Stay with the congregation; watch out for its welfare; keep work-

ing to help it advance. Many problems may confront them; they are new and do not know how to handle such difficulties. So it is up to the one who organizes them to stay until the congregation is firmly established and can stand on its own feet, so that it will be an oasis in the desert of Satan's world, that the people may come to the congregation organization and get the cool, refreshing waters of truth.

REVIEW: 1. What is the basis for a congregation? 2. How important is it to associate the new ones with a congregation? 3. What is the primary secret of success in organizing new congregations? 4. What proper balance is to be observed in our work, and how may we take care of our more mature studies? 5-7. What will be our first steps toward definite congregation organization and association? 8. How is there need of patience? 9. Before they can be a congregation, we must clearly set before them what matter? How? 10. May a service meeting be held before the congregation is organized? 11. What things must be considered before sending in the congregation application? 12-14. (a) Why must we stay with the congregation after it is organized? (b) What responsibilities must we feel toward this newly formed congregation?

PROBLEM: Briefly outline the steps taken by a pioneer group, from entering the territory to establishing a congregation.

CONGREGATION ACTIVITIES

Study 58

SERVANTS' RELATIONS WITH THE BROTHERS

¹ For a servant to get a proper understanding of his relationship with the brothers he first has to have an understanding and appreciation of his relationship to Jehovah God. He must realize that his appointment is from Jehovah in that Jehovah has laid down in his Word, the Bible, the qualifications and arrangements for servants and overseers in the congregations, and therefore he can be said to be appointed from Jehovah through his organization. He needs to appreciate that he is, first of all, a servant of Jehovah and, second, a servant in the sense that he will serve and minister to his brothers to the honor of Jehovah's name. Therefore, knowing these things, he will first of all have confidence, not self-assurance, but confidence in the arrangement that Jehovah has made and the backing that Jehovah and his organization will give him in carrying out the principles expressed in the Bible, which constitutes the basic organization instructions for Jehovah's organization.

² His main office, then, is to help those in the congregation to be ever mindful to acknowledge Jehovah's sovereignty and magnify him at all times; also to turn the eyes of all toward Jehovah's organization as the one arrangement or central place of worship for all of his people. He cannot do this without the wisdom that comes from above. This wisdom is described in God's Word at James 3:17 (NW): "But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."

³ Let us analyze this wisdom that the servant should reflect in his dealings with his brothers. First of all, it is chaste or pure. The first exercise of wisdom is for the advancement and cleanness of the organization, purity, holding to pure worship and the Word of God, and to the common faith that was once for all time delivered to the sanctified ones. He must be ever on the alert, watching out for the welfare of the congregation, putting up a hard fight for the faith.

Notice that chasteness comes before peaceableness. His action may not be peaceable for those causing divisions or reproach in the organization, but the servant cannot compromise with uncleanness for the sake of peace.—Jude 3.

⁴ However, the servant is not looking for trouble, neither is he a spiritual policeman, as is shown by James' next words, "then peaceable." A good servant realizes that he is to watch over the peace of the congregation and see that it moves forward in a peaceable way. It is proper to pray for and work for the peace of Jehovah's organization. (Ps. 122:6, 7; 133:1-3) Such servant will never take part in anything that would tend to disrupt the peace of the congregation. He will be free from all sects, cliques or gossip. At all times his efforts will be effectively directed toward peacefulness and happiness of every one of the brothers.

⁵ "Reasonable." Always do things in a reasonable way. Reason as Jehovah counsels, along with the Scriptures. (Isa. 1:18) The servant should be reasonable in his own life course, not be an extremist, a crank or stubborn. Ever willing to reason with any brother, he will have a most important quality for any servant, namely, to be approachable. Even the most meek and timid publisher in the congregation should feel perfectly free to approach him. He will defeat his purpose if he has an unapproachable attitude, a barrier or front that discourages others from talking to him. He should be one to whom they feel they can come with any of their problems and get a "reasonable," Scriptural answer and discussion. Some translations (*AV*, *AS*, *ED*) render this "gentle." Such one would be a person who can also take suggestions from others, and should not be one who would say, "This is the right way and this is the way it's got to be." No, he should be willing to reason and take for granted that all the brothers desire to do the right thing and to serve Jehovah, and will do it when they see and understand how.

⁶ "Ready to obey." The profitable servant is very quick to obey organization instructions from the Bible and counsel from the "faithful and discreet slave" class. Note how Abraham "hurried" and "ran" to do Jehovah's bidding. (Gen. 18:6, 7, *NW*) Such a servant studies the Bible and organizational counsel and is alert to put into action new things that are brought out through the organization.

⁷ "Full of mercy and good fruits." He should remember God's quality of mercy. "Happy are the merciful, since they will be shown mercy." (Matt. 5:7, *NW*) He must be very

careful to avoid being hasty to reprimand persons or have them disfellowshipped, because he knows he is handling lives and should not do these things without consideration, prayer and a study of God's Word. A good servant must bring forth the fruitage of the spirit that is described in the Bible. This includes the fruitage of preaching, so that others can follow his example.—Gal. 5:22, 23; Heb. 13:15.

⁸ "Not making partial distinctions." He should continually guard against showing partiality. If one has more of this world's goods he should not be favored above others. (Jas. 2:1-4) Nor should those be catered to who seem to have more knowledge or more influence among Jehovah's people. No, as a servant of God he stands firmly for the truth at all times. No circumstance justifies his taking part in any divisions; he shuns any taking of sides.

⁹ "Not hypocritical." Certainly he would want to do the things that he encourages others of the flock to do. He would want his own course of action to be in harmony with that which he advocates for others. He will have unhypocritical brotherly love, really and truly loving the brothers intensely from the heart. With this healthy spirit he will never become a "boss." He will not think that he can order others around, but will remember that it is Jehovah's flock, not his, and will act as Peter counsels, tenderly shepherding the flock. If the servant follows Christ's pattern he will be careful to "shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." Jesus gave the very clear description of a true servant: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the arrangement among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be slave of all."—1 Pet. 5:2, 3; Mark 10:42-44, NW.

¹⁰ James, after describing this wisdom from above, goes ahead to say: "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (Jas. 3:18, NW) The blessing, increase and fruitage of the organization and its expansion cannot come under conditions of strife, jealousy and contentiousness, but under peaceful conditions. It is the servant's duty to make peace, to see that such conditions exist.

¹¹ To be a really Christlike, effective servant requires much love, friendliness and tender affection for the publishers. He will be close to them, aiding them in service, always looking to their welfare, always taking an interest in each individual publisher, always at their call when needed. Taking the initiative to build them up, he will become well acquainted with the brothers, not being too familiar or interfering with their personal affairs, or losing respect for them, but fellowshiping with them at meetings, in the service, in their homes, knowing them well.

¹² To do all these things will require extraordinary diligence in study of God's Word, *The Watchtower*, *Kingdom Ministry* and other Bible-study aids, for without this one will lose the spirit, zeal and appreciation of one's position. One will become cool. One will become one-sided, overlooking important duties. But if one applies Jehovah's good counsel, if one makes this appointed service the first thing in his life, one can be assured of success.

REVIEW: 1. To serve his brothers properly, what things must a servant appreciate? 2, 3. In what way must he exercise "chaste" wisdom? 4. How must he be "peaceable"? 5. How is reasonableness exercised by a wise servant? 6. In what way does he show himself "ready to obey"? 7, 8. Apply the expression "full of mercy and good fruits, not making partial distinctions." 9. How will he be "not hypocritical" in his dealings with the congregation? 10, 11. In what ways can he work for peace and unity among the brothers? 12. What will help the servant maintain the proper attitude?

PROBLEM: Show how a servant might plan and make his association with the brothers upbuilding (a) at meetings, (b) in the field, and (c) in informal association.

Study 59

CONGREGATION OVERSEERS

¹ The word "overseer" is translated from the Greek word *episkopos*, which literally means "one who visits and inspects." It applies in Jehovah's organization to one who watches out for and takes care of the interests of God's flock. The apostle Paul says, at 1 Timothy 3:1 (NW): "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." Every one of God's servants should train himself and cultivate his talents and abilities and the fruitage of the spirit so that he will be able to be used, if necessary, by God's organization in such capacity, for it is a very honorable work. However, since overseership carries with it a great deal of responsibility, the rule of Jesus applies:

"To whom much was given, much will be demanded of him."
—Luke 12:48, NW.

² Paul sets down the qualifications for overseers at 1 Timothy 3:1-7 and Titus 1:5-9. By reading these texts you can see that the Bible sets a very high standard for overseers. The overseer, the congregation servant, is held responsible for the affairs of the congregation and is the one with whom the Society communicates on congregation matters. He must therefore shoulder his responsibility and discharge it as to Jehovah. He cannot be fearful or spineless in the performance of his duties. He must be courageous. He must realize that if he carries out Jehovah's will and if he follows the Bible and the counsel from the "faithful and discreet slave," he will succeed, Jehovah's spirit working out the things the overseer is unable to do. Therefore he must lean heavily on Jehovah and Christ Jesus and must seek a greater portion of Jehovah's spirit, frequently calling on Jehovah sincerely and earnestly in prayer.

³ Maturity is the outstanding quality for an overseer. Maturity includes knowledge, judgment, balance, experience and growth in the fruitage of the spirit. One thing in connection with this is that he must be "qualified to teach," which demands that he have a very sound knowledge of the truth, with as much background as possible. He should know something about the modern-day history of Jehovah's work and be well grounded on doctrine, so that if any of the congregation need assistance he will be able to help with Scriptural advice and counsel. A good knowledge of the details of the duties of all the servants is necessary so that he can train them and see that their work is done properly. It is good for the overseer to have previously held several of the servant's positions and proved himself capable.—1 Tim. 3:13.

⁴ Being congregation servant, he is responsible for the expansion of the Kingdom witness in the territory held by the congregation. This is a field over which Jehovah has given him the oversight. He wants to aid the congregation to get the most out of it, to expand the worship of God to the very widest limits in this field. He is responsible to apply fully all the methods of work advised by the Society to the greatest degree possible.—Rom. 11:13.

⁵ Necessarily, the overseer's thoughts are, How can I improve the situation of the congregation? How can I more fully and effectively put to work the Society's methods and see that none of the sheep are neglected or lack proper

feeding from Jehovah's table? He should see that all congregation meetings are properly handled so the congregation will be edified and strengthened. He is on the watch, informed as to what is taking place, observing things affecting the service, aiding the congregation to meet them. Alertly he advances the Kingdom interests by keeping the publishers informed and alive to these things also, moving forward with the front lines of Jehovah's organization. He realizes that this is an educational organization and its objective is to have not only the publishers but also the people of good will educated and trained.

⁶ While applying suggestions from *Kingdom Ministry* and other publications of the Society, he should not look upon them as inflexible, trying to force these things on everyone, but should be kind and helpful, attempting to educate all to see that the methods advised by the Society are the most effective, and to bring all to one mind on these matters. He should not be too concerned about the details of how everyone does his work; he should see that the preaching gets done.

⁷ A temptation that may face the congregation servant is that of getting the idea that some method or scheme of his own is a better way. He may put it into effect and it may for a time seem to get results. But he will find that no real lasting blessing will come from Jehovah unless he is operating in conformity with Jehovah's theocratic organization. Such an example was furnished by Moses and Aaron at Meribah when they failed to obey Jehovah's instructions. They got results in striking the rock, water flowed forth; but they brought no blessing, only God's disfavor, on themselves. (Num. 20:9-12) Jehovah's counsel must always be put into effect by the overseer with love, faith, warmth and affection toward God and his brothers. Thus he will be trying to advance the congregation to maturity and help the sheep, not just working for the sake of a big report or large numbers.

⁸ As for the overseer, he must aid the other servants to become trained, strong, standing on their own feet. They should not be dependent on him. Neither is he the "manager" of the congregation, merely telling others what to do. He is required to do the same work that all publishers do; in fact, setting the example.

⁹ The good congregation servant looks upon the congregation as a family, and he is glad to consult the other servants

and to receive help and suggestions and to co-operate with them. He trusts the servants' capabilities, letting them use their own initiative, helping them, but letting them do their work without interference, not thinking that he has to do every little thing. He is friendly with the publishers and makes an effort to talk to everyone. He observes those who may be drifting away or perhaps cooling off, or withdrawing themselves from the others and becoming aloof. He talks to such, tries to help them and assist them in the service. The apostle says: "Admonish the disorderly, speak comfortingly to the depressed souls, support the weak, be long-suffering toward all." (1 Thess. 5:14, NW) Certainly Paul was an excellent example of an overseer, and he gives good counsel further at 1 Timothy 4:10-16.

¹⁰ The proper attitude for the overseer is one of optimism, not pessimism. Our God is a happy, optimistic God. Being optimistic, the overseer will fully support the pioneer work. He will co-operate with pioneers in the congregation, and will counsel and assist others to become full-time ministers, knowing that it is the highest profession and one of the greatest steps toward expansion.

¹¹ The wise overseer knows that if the spirit of Jehovah is upon the congregation and has free movement among them, unobstructed, the blessing of Jehovah will come and the congregation will prosper. If there is weakness or something lacking in the congregation, he knows that somewhere the spirit is being resisted, obstructed. If he looks upon it in this way, then he can try to find the causes. It may be that the brothers need more knowledge, more personal study. It may be a lack of clear understanding of the organization and the methods of carrying on the work as outlined in *Kingdom Ministry* and other Watch Tower publications. Perhaps outside work, activities or interests are drawing their time and attention away from Kingdom work. It may be that they do not know how to meet the obstacles and objections met in the house-to-house work. Finding out where the spirit is obstructed, then he will be able to focus his efforts in the proper direction. Training in the house-to-house and the back-call and Bible study work is the most urgent need now. He must see that the training program is carried out and he shares in it.

¹² On frequent occasions he should consult the requirements outlined in the Scriptures at 1 Timothy 3:1-7 and 1 Peter 5:1-10 to see if he is measuring up to them. Also he can review

the wonderful example of humility given by our Master Jesus Christ as recorded at John 13:1-20, and of concern for the congregations, by the apostle Paul, expressed at 2 Corinthians 11:21-28. If the overseer has this concern uppermost in mind, the congregation will move ahead and will be a praise in that area to Jehovah's name and sovereignty.

REVIEW: 1. What is an overseer, and what should be our viewpoint as to doing such work? 2. The Bible, at 1 Timothy 3:1-7 and Titus 1:5-9, sets what standard for overseers? 3. Why is maturity the most important quality needed by the overseer? 4, 5. What attitude and thoughts does the overseer properly have toward the congregation and its territory? 6. How should he apply the Society's counsel in the congregation? 7. What should he do and what avoid as to getting the work done? 8. What is his relation to the other servants? 9. What is the proper relationship existing in the congregation, so what must he look out for? 10. He should encourage what feeling toward pioneer service? 11. When weaknesses exist, where does he look for the cause, and what is the best method of overcoming them? 12. How may he ensure that he is doing his job properly?

PROBLEM: Make an analytical study of the Scriptural qualifications for overseers as set forth at 1 Timothy 3:1-7 and Titus 1:5-9.

Study 60

ASSISTANT MINISTERIAL SERVANTS

¹The term "minister" or "servant" is translated in the Christian Scriptures from the Greek word *diákonos*, which literally means "through the dust," applying to one who is dusty from running errands for a master. Hence it means one who is a servant or minister. (Matt. 22:13, footnote a) Jesus Christ is God's chief *diákonos*, or minister. (Rom. 15:8) All those who are dedicated and serving him are likewise ministers. But the Bible uses this term *diákonos* also in a special sense in connection with the visible organization of Jehovah, to apply to those who are appointed to special positions of service within the organization. It is in such way that this term is used at 1 Timothy 3:8-13. In this case the Scriptures refer to those who are appointed as servants in the congregation, and particularly to those who are the assistants to the overseer of the congregation, known as the congregation servant. It is in this connection that the expression "ministerial servant" will be discussed in this lesson.

²The assistant servants in a congregation are: assistant congregation servant, Bible study servant, magazine-territory servant, literature servant, accounts servant, the *Watchtower* study servant, ministry school servant and book study con-

ductors. Each one has oversight over his particular sphere of activity in the congregation, but in relation to the congregation servant each is an assistant, who helps to get his particular part of the work of the congregation done. It follows, then, that the ministerial servants should be most sure that there is unity and co-operation among themselves, with support of all the work done in harmony with the congregation servant as he tries to carry out his overseership. In almost every case the health and activity of the congregation can be measured by the activity of its servants. A group of alive, active servants who love Jehovah and his kingdom and love the brothers will mean that the congregation will reflect this same love and activity, giving a real witness to God's kingdom in the territory.

³ Since the ministerial servants are assistants to the congregation servant and are intimately connected with their own departments, having oversight of these, they must study their departments carefully and be alert to see wherein weaknesses lie and where and how improvements can be made and the Society's counsel put into application in their own feature of the work. Thus they can be of great assistance to the congregation servant, keeping him informed and making suggestions, giving ideas that will help on the service meetings, things needed and ways in which they can be presented to the congregation. When assigned a part on the program they will take it to heart, do research on it, rehearse it and be sure that their part is effective.

⁴ One thing the ministerial servants should keep in mind is that they are also publishers and that their servant position is merely an added privilege of service. Like all servants in Jehovah's organization, their chief duty is to work in the field ministry, assisting and training the publishers. They are not above the other publishers in the eyes of Jehovah, but are servants, really slaves, to their brothers. If not such, they are servants in name only and of little use in their office. A few words regarding the activities of each servant may here be appropriate.

⁵ Assistant Congregation Servant. This servant should be the next best to the congregation servant, because he is the first assistant to the congregation servant. He has charge of the publishers' records and is interested in seeing that the other servants receive information regarding the activity of the congregation and the individual publishers, as to things that need attention in each servant's particular part of the

work. He gives them this information. He needs to be a most co-operative person because of this, and alert to help the other servants. He should study the duties of all the servants so that he is ready, if occasion arises, to take care of the duties of the congregation servant.

⁶ Bible Study Servant. He should be interested in the good-will persons in the territory, knowing their names and the locations of studies being held, becoming acquainted with as many of these as possible. By attending these with the brothers he can see whether such good-will persons are getting the proper spiritual food or not, whether the brothers are carrying information regarding the organization to them, trying to get them to progress and associate with the congregation. His interest is also in seeing that the literature placements are followed up by use of the House-to-House Record and that the brothers know the proper way of preparing for return visits and studies and how to approach the people in this work.

⁷ Magazine-Territory Servant. He should train himself to be an organizer, helping to arrange field service groups, showing the captains how to take care of the coverage of the territory effectively. He assigns the territory in a systematic manner, keeping a good record of what is worked and what needs working. He is interested in seeing that all the territory is properly covered in a balanced way, with the various forms of witnessing that are provided by the organization, including house-to-house magazine witnessing.

⁸ He is very much interested in getting the *Watchtower* and *Awake!* magazines into the hands of the people. He should show how a brief, thirty-second to one-minute, appealing presentation of the magazines may be made. His chief interest in magazine distribution should be in the house-to-house and store-to-store work, the activities wherein the most magazines can be placed. He keeps prominently before the publishers Magazine Day. Other forms of publicity, such as provided by handbill and placard work, newspaper, radio and sound-car work, should be exploited by him, under the congregation servant's direction. He must be alive and on his toes to see that Kingdom publicity is given proper attention in the locality, including public meetings.

⁹ Literature Servant. As an army finds it necessary to have a supply department to carry on its fight, so the literature servant cares for the spiritual supplies taken to the people by the publishers in our fight against the evil spiritual forces

of Satan. He should see to it that there is sufficient literature on hand for publishers to draw from and use at all times. He should have the proper appreciation of the literature provided by Jehovah's organization. He should know what is contained in the literature, so that if a question arises he can direct the publisher to the literature containing the answer. He also continually looks for interesting points of information in the current campaign offers and brings these to the attention of the brothers at service meetings and when with them in the field. He may devise presentations fitted to the current offer of literature.

¹⁰ Accounts Servant. He is interested in the brothers' having an accurate knowledge of the congregation's financial standing. He will keep the account books of the congregation in accord with the Society's system, provide contribution boxes at all meetings and keep a proper record of all money received. At the end of each month all accounts should be balanced and proper remittance made to the Society through the congregation servant. He will make a monthly report to the congregation including the congregation's standing in their account with the Society.

¹¹ In accompanying studies the duties of school servant, the *Watchtower* study servant and book study conductors are set forth.

¹² Sometimes the servants are called on by the congregation servant to help some brother who has erred, or in a matter respecting the cleanness of the congregation. The Scriptures show that if a brother has become spiritually sick he may call upon the mature servants, who will aid him. James says: "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him." The servants, by the healing oil of God's Word and spirit and by a clear, frank discussion, may help the spiritually sick one to recover.—Jas. 5:14, 15, NW.

¹³ Right-minded servants will have in mind that when they are dealing with the brothers they are handling lives in the sight of Jehovah God and must be unusually kind. Paul instructs: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be

tempted. Go on carrying the burdens of one another, and thus fulfill the law of the Christ." So the servants must consider that they themselves might be found in a similar fault and show the same mercy that they would desire, in accordance with the Word of Jehovah God.—Gal. 6:1, 2, NW.

REVIEW: 1. Show the Scriptural uses of the term *diákonos*. 2. What does an active, theocratic body of servants mean to a congregation? 3. How can ministerial servants be of real assistance to the congregation servant? 4. What is the primary duty of all servants? 5-10. Briefly describe the activity of the following servants: (a) assistant congregation servant, (b) Bible study servant, (c) magazine-territory servant, (d) literature servant, (e) accounts servant. 11, 12. How will servants perform the duty outlined at James 5:14, 15? 13. Why must mercy be expressed toward the brothers?

PROBLEMS: Illustrate: (a) How servants may assist the congregation servant in preparing a service meeting; (b) how they may help a weak publisher.

Study 61

THE "WATCHTOWER" STUDY SERVANT

¹ One who conducts a study in the congregation of Jehovah's people is termed in the Greek Scriptures *proistámenos* (Rom. 12:8; 1 Thess. 5:12; 1 Tim. 3:4, 12) or *proestō's* (1 Tim. 5:17), which words literally mean "one who stands before, takes the lead and conducts." A weighty responsibility is on one who occupies a study conductor's position. The *Watchtower* study deals with the principal publication of the "faithful and discreet slave" class. *The Watchtower*, studied with the Bible, provides "food in its proper season" for the household of faith. (Matt. 24:45-47, NW) This study is therefore a key meeting of the congregation. The conductor has the duty of seeing that the congregation gets the most from this food.

² The *Watchtower* study servant should therefore take his privilege seriously and make each study especially instructive to the congregation and a delight to attend. Much study and preparation devolve upon him. Being required to be particularly interested in the material contained in *The Watchtower*, he must be a student, mature, well-balanced in knowledge of the truth, having a background of experience in the truth, theocratic, obedient to Jehovah's instruction and following the counsel of His organization. His close relation with the brothers demands that he be tactful, loving and kind.

³ When *The Watchtower* first arrives the *Watchtower* study servant must make an immediate study of it. He should

be in the front as concerns a knowledge of the truth. Studying *The Watchtower* when it arrives gives him opportunity to be thinking upon it so that he can apply it in his service and everyday life. Then, later, when it is studied at the meeting, he will have given it advance thought and will be equipped to help the congregation get a deeper understanding of it. Prior to the congregation study he should go over *The Watchtower* again very thoroughly until he is able to answer every question without looking at the paragraph. When he is conducting the study he will be able to focus attention on those who are commenting and acknowledge their comment. Instead of continually looking down at the pages of *The Watchtower* he can concentrate on the answer being given and weigh the correctness and clarity of it, so that he will know whether to entertain further comment or not. He can thereby intelligently and effectively conduct the study.

⁴ He has more than a mere routine job of conducting an orderly meeting. He must be aware of this fact: Each article in *The Watchtower* has a specific purpose in the forward movement of the New World society. Each subject it discusses fits into the general theme of Jehovah's training program as his people approach the new world. It is directed by Jehovah through his organization. The things necessary are brought out, some even before we have need of them, so that we shall be forearmed. (Isa. 42:9) The alert servant can aid the congregation to appreciate this and apply it better to their lives.

⁵ To contribute to the congregation's progress he alertly watches for new explanations of certain parts of the Scriptures, new unfolding of truths. He can call this to the attention of the congregation and keep them abreast of the latest developments of truth. Also he may look for field points, that is, things that may be used effectively in the field service, outstanding arguments and refutations of false doctrines or explanations of prophecies together with their fulfillment in present-day physical facts, etc. The brothers can note these and practice telling these truths to the people in the field, making their presentation of the Kingdom message fresh and lively.

⁶ The *Watchtower* study servant should be interested in all who attend the meetings and try to acquaint himself with all, especially the new ones. He should be sure arrangements have been made to show latecomers to seats and that new ones have a copy of *The Watchtower* for the study. As to

those who do not regularly attend, he will try to visit these and work with the servants and study conductors to encourage them to attend regularly.

⁷ He is interested in all taking part in the comments during the study, for he knows that those who comment will get a better understanding and more enjoyment out of the meeting. He should try to call upon all and encourage brief and pointed comments so that others can have a part and the truth will stand out clearly and sharply. There are many ways by which he can encourage them to comment. One way is by occasionally making a short two- or three-minute talk at the end of the *Watchtower* study. In it he can show the necessity of taking part in the study and the advantages of commenting.

⁸ But of even more benefit is personal help given to the publishers. Approach them and show them how to study their *Watchtower*, how to pick out and underline key words or phrases and to use these to help them put the comment in their own words. To those especially timid, assign a certain paragraph or two and say, "I'll call on you during the study to answer this particular question." Then be sure to remember to do this. This helps the publisher in getting started to comment. Or suggest that he merely read the answer that he has underlined in *The Watchtower*, in order to get started. Later, he may put the answers in his own words. Or let the person write out an answer and read it when called on.

⁹ It is very important to help the brothers in this way. Once they are started, you can work with them toward improvement, toward commenting in their own words, toward making more pointed comments, until all attending are able to answer clearly and concisely, because if they can express themselves at the congregation study they can better do so to the people in the field.

¹⁰ In his social contacts with the brothers he can be very helpful by starting a conversation based on some material in *The Watchtower*. Having studied the latest articles, he can start the brothers to thinking about the fresh presentations of points of truth therein, thereby sharpening their appetite for the congregation study and for more personal study. He should keep in mind that he is to a great degree responsible for the publishers' spiritual growth, which occupies a very important part in their lives.

¹¹ In the congregation *Watchtower* study we consider the main articles. But there are many other articles that are

highly practical and that bring in information that is often needed in the field and in refuting false religious objections. The conductor can do this: Study these articles well, then sometime call attention to them at the close of the *Watchtower* study. He may mention that their study of this issue of *The Watchtower* is not complete until they read and make their own the material that is in the other articles.

¹² If the conductor is alive to his privileges he can gain and enlist the assistance of the more advanced publishers in helping the weaker ones. Also he will be alert to train and encourage those with home Bible studies to keep the *Watchtower* study before these good-will persons. He should interest himself in any who may be conducting home Bible studies with *The Watchtower*. Make every publisher *Watchtower* study-minded, every one bringing someone else along to the study.

¹³ Since *proistámenos* or *proestō's* means "one who takes the lead and conducts," the *Watchtower* study servant should be most zealous in his example before the publishers in the field service. If he is a leader in the field he demonstrates that he believes the truths printed in *The Watchtower* and that they are necessary for the people of good will. He will by this balanced, rounded-out course of action have a large share in the whole congregation's maturity.

REVIEW: 1. Why is the responsibility of the *Watchtower* study conductor weighty? 2. What qualification should he have? 3. What advance study and consideration of *The Watchtower* should he make? 4. With what fact in mind will he conduct an edifying study? 5. What points may he make in his brief comments? 6. What duty does he have toward new ones or irregular attenders? 7-9. (a) How may he encourage comment? (b) How can personal help be given, with what results? 10. How can he help the brothers in social contacts with them? 11. What can he do to get the publishers to study the entire *Watchtower*? 12, 13. How can he fulfill, in all ways, the meaning of the word "conductor"?

PROBLEM: Demonstrate a proper introduction and concluding remarks to be made by a conductor, using a current *Watchtower*.

Study 62

MINISTRY SCHOOL SERVANT

¹ The school servant has a unique position. He is directly connected with the training of the servants of Jehovah in their ministry both in their house-to-house and public-platform witnessing. Even the world is forced to acknowledge

that Jehovah's witnesses by means of the theocratic ministry school have a wonderful training program. Such training is not known at all in the congregations of Christendom. In some respects it can be said that the theocratic ministry school is the spearhead of the witness work as far as it pertains to our appearance before the world and the impression made upon the good-will person, because of the good training of God's ministers through this means.

² The school servant should be one who has a good knowledge of the truth, a good working knowledge of the language of the land and of the proper expression of oneself, and who is very tactful, kind and helpful. He needs the quality of patience also. His duty is to make a personal study of each individual student speaker. He does not carry on the school in a perfunctory way, giving counsel as he sees it is needed, but he is interested in the gradual progress of each of the school students, trying to improve him step by step. He is concerned as to whether every brother enrolled is really making progress; whether he is a better speaker and witness than he was when he entered the school. He is not satisfied if the brothers do not seem to make progress, but checks up on himself to see what he can do for them. If a brother has any difficulty in improving, he must find the information and counsel that fit this brother's need, that the brother can apply with the school servant's help.

³ Not only are those assigned to give talks at a particular meeting his charge, but also all who attend. His comments should be beneficial to everyone present. He tries to make the school fit all of them. He should see that they are all interested in the lessons being studied and that all take part in the audience comments that are made. He keeps before the mind of all that the school is not only for those enrolled, but for all, to train them better for their ministerial work with the people.

⁴ In order to do this he may have a part on the service meeting programs, in which he will show how to outline and organize a presentation. He can demonstrate how such can then be rehearsed before other brothers so that various themes and demonstrations can be presented to the people by the publishers, thus making them more flexible and versatile in presenting the message at the doors. He will help the brothers make up three- to eight-minute talks, by individual coaching in their private homes as well as with them in the actual house-to-house work. Necessarily, he should

have a variety of good presentations so he can set the example.

⁵ He is interested in the public meetings. He watches the individual in the school as to his qualities for giving public talks, continually seeking to improve them. When he feels one is qualified to be used as a public speaker, he may make this known to the congregation servant. He does not criticize the public speaker after his talk, but he should try to help the brothers who want and ask for assistance in gathering material and as to the style of delivery of their talks, so that all will be of a high standard. If requested, he can aid the brothers to get the latest, most practical material. By reading *Awake!* and news items, keeping abreast of world events, and particularly of things that are signs of the times, he can bring to the brothers' attention striking facts and statements that will awaken people to the day we are in. Anything that points to the fact that the Kingdom is established and that the New World society is progressing and expanding and that Satan's old world is on its way out may be noted by him. Clippings and other things in the library will provide material that is up to date. He is, of course, interested in the school library, seeing to it that the brothers are able to use the material there, making arrangements for it to be open and available to them and for help to be given in finding the material they need.

⁶ Of course, he is expected to make a special study of material being currently used in the school. If it requires research into other publications he must do this in order to be well informed and able to correct inaccuracies made by the students. By such thorough knowledge he can bring out information helpful in the field and at the same time show them the need of doing more research for themselves. If the publishers are slow to comment on points, he can ask questions that will bring this information out. This is a school. He wants to abide by the Society's outline for conducting it and be sure that the information is put across.

⁷ The school servant, like all others, must always seek personal improvement, especially in his own speech. He must be careful of his everyday speech, trying to incorporate into his speech new expressions in the Watch Tower publications. In quoting scriptures he should usually try to quote them as appearing in the *New World Translation*. His language will become more and more a New World language, his statements more expressive and accurate, his Scriptural instruc-

tion more effective. He must seek to increase his vocabulary with expressive words that will be usable by the brothers who hear him.

⁸ The school servant should not be continually critical of others. He tries to set the example himself, but outside the school sessions themselves the school servant will not be critical of the brothers. Some may not use the most polished speech, but are expressive and sincere, so correcting every mistake in grammar and pronunciation is not a thing to get excited about. But he can aid the brothers who desire help in this way.

⁹ He should never get to the point where he himself cannot enjoy a talk. He should not be so critical that he thinks of the faults in a talk ahead of the good things stated. If so, he will miss good counsel and Scriptural admonition given by the brothers and will himself become spiritually sick. Everything he does must be done in love of the truth and of the brothers. He must appreciate that the brothers are giving information from Jehovah's table, and it is not to be held in contempt. He may benefit much from the things said. Rather than be critical, be ready to commend and encourage along constructive lines.

¹⁰ Some do not enroll in the school. Perhaps the servant can, with the help of the book study conductors and others, see why this is and personally encourage them to enroll. They may be timid, they may need help in preparing a talk, they may be afraid to deliver it before an audience. Different ways may be suggested, such as helping them outline and even write out a talk, delivering it before the servant alone before going before an audience. Once they are enrolled, the servant can gradually bring out the ability they thought they did not have.

¹¹ Think of the wonderful training that the ministry school has already given Jehovah's servants. They have been enabled to give a good, clear witness, even before courts and rulers. Never forget or lose sight of the valuable privilege you have as ministry school servant.

REVIEW: 1. Why is the position of the school servant a unique one? 2, 3. (a) What qualifications are necessary for a school servant? (b) What is his concern for the brothers enrolled? (c) What is his concern for those not enrolled? 4. How can he help the brothers in their field ministry? 5. In what ways can he help toward providing good public meeting speakers? 6. Remembering he is conducting a school, what will he do? 7. For self-improvement, of what will he be mindful? 8, 9. What must he guard against to avoid becoming critical of his

brothers? 10. How can he encourage others to enroll? 11. Has the ministry school proved its worth? How?

PROBLEMS: Demonstrate how the school servant will help (a) a weak person to prepare a talk; (b) a brother to enroll in the school.

Study 63

THE CONGREGATION BOOK STUDY CONDUCTOR

¹ The congregation book study conductor has no insignificant job. He is really the representative of the congregation in the service center in which he conducts the study. He can make this a special service privilege of great joy to him if he so desires. The congregation book study is an evidence of Jehovah's loving-kindness and tender care for his people. He is not treating his people as an indistinguishable mass, but he has arranged through his organization special, individual, loving care and attention for each by means of the small, intimate study group.

² It follows that one of the main duties of the congregation book study conductor, even more important in some respects than the conducting of the study, is to cultivate warm, loving association among those who attend his study. He has a list from the congregation showing what publishers are assigned to his study group. He should take a direct, personal interest in each one of these. What he wants to do is to be able to help each; therefore he must make a personal study, understanding each one, to know his problems as to his field service, not his personal and private affairs. To this end he should associate with these brothers. He should talk to them at the meetings and visit their homes; he should always encourage them to attend the meeting and participate in the service activities of the study group.

³ He should aid them also to study. Some are backward, timid, withdrawing themselves from association with others. These persons need more attention. He will go to these and try to help them and will arrange it so that others in the group will associate with them and bring them into their company. Then they will become healthy, awake publishers who can be an asset in assisting other new ones.

⁴ He has much to do with arranging groups for witnessing at the service center, which is the place where the study is held. He can see that other mature publishers take the less experienced, backward and new ones along with them and train them by being a companion in the house-to-house field

service. He should be interested in seeing that not one of those assigned to his study drifts away, but that all become more mature in study and service.

⁵ In this matter he will take the lead in the field with his study group. He will himself take new ones in the house-to-house service and select other experienced publishers to help others in their ministry, following the circuit servant's suggestions. He should encourage every one in the group to go in the service, helping them in door-to-door and back-call work, seeing that the back-calls are made and the interest properly taken care of, as well as getting the territory properly and thoroughly covered. He should go with all the different ones in his group, as he has time, training the more efficient ones so that they, in turn, can train others. He has a very big job in this regard.

⁶ The study conductor should also take an interest in the good-will people that the publishers have at their own home Bible studies. He should know where these studies are held, and inquire how the study is coming along, and get acquainted with the new interest if the publisher asks for the book study conductor's help.

⁷ Publishers who attend his study should always be directed to the central organization. It is not the purpose of the study conductor to have the most interesting study in the congregation to which he can draw publishers so that they feel they can learn as much as or more than they could by coming to the central headquarters meetings. No, he is to conduct the study in the most interesting and instructive way possible, but in doing so is to use it as a means to point all the publishers to the central organization. He will co-operate at all times with the congregation servant. He should remember that his book study is merely an extension arrangement of the congregation organization and therefore should continually help the publishers realize their dependence on it.

⁸ There are many ways in which this can be done, some of which are mentioned in the study "Congregation Book Studies." But the conductor can go farther, if he has a real interest in his group. He will try to see that they are a 100 per cent group. By this is meant that he will see that all share in field service every month and are rounded-out publishers in every feature of activity. He will be interested in seeing that his group is 100 per cent in commenting at the *Watchtower* study, that they help with demonstrations at the service meeting, that the brothers are enrolled in the ministry

school, that they support public meetings and engage in every field of service in association with the congregation. He will help the publishers to prepare demonstrations assigned to members of his group and to rehearse them so that they will be edifying to the congregation. Being closely associated with them, he can give the congregation servant assurance that any demonstration assigned to his group will be reliably executed.

⁹ His Sunday morning assemblies for field service can be put on a definite schedule so that time will not be wasted in getting in the field. If they assemble at the service center he may have a reading of the text and comments and a very brief suggestion or demonstration of the campaign offer, not over fifteen minutes in all. He can co-operate with the congregation, organizing his group for Magazine Day, back-call activity and other features of service. Generally, he will find that it is advantageous to arrange for the group to work territory that is near the service center. This will make it easier to follow up any interest shown, to care for not-at-homes and to bring interested ones to the book study. He will also see that the small service groups of two to six publishers are definitely organized, with one appointed to look after the group, having specific hours to begin and end their work and an orderly way of working territory so that publishers can make the most of their time and will not be discouraged.

¹⁰ A few other examples of how he can build up his group are: While out in the service, during or after group work is over, they may stop for a picnic lunch or they may stop by someone's home. Then he may suggest that a few paragraphs of the current *Watchtower*, the one being studied for that week, be discussed. The questions may be asked, different ones commenting. Then he can say, "Now we have all commented here. All of you can comment this Sunday at the *Watchtower* study. Let's make this group 100 per cent in commenting." Amazing will be the good results obtained! By thinking of not only his own congregation book study, but of the service of the congregation as a whole, getting the brothers to carry out the things suggested in the *Kingdom Ministry* and at the meetings, he will make his group more rounded-out, more mature publishers.

¹¹ Thus praise comes to Jehovah's name by his proper conducting of the book study and service center. But perhaps even more praise and thankfulness to Jehovah are given by

the brothers because of the love that he cultivates among them and the peace and harmony that make the congregation a clean, blameless, fully theocratic and progressive unit in the forward advance of the theocracy.

REVIEW: 1. In what way is the congregation book study an evidence of Jehovah's love? 2, 3. How can the congregation book study conductor best cultivate warm, loving association among the brothers? 4, 5. How will he work personally with the publishers? 6. What interest should he take in good-will persons in the service center? 7. What relation does the book study have to the congregation organization? 8. How can he see that his group is well rounded out in every feature of activity? 9. What points of organization will he follow through on? 10, 11. What are some other examples of how he can build up his group?

PROBLEM: Illustrate a sample week's schedule for a congregation book study conductor.

Study 64

THE CONGREGATION PUBLISHER

¹The congregation publisher plays a unique part in God's organization. Since the congregation is the one place in the community where the people of good will can gather together and serve and worship God with spirit and with truth, the congregation publisher plays an important part. Generally the publisher is permanently located in the community. He is established there and is well known. He has a good reputation in the community for his dealings with others. So there are certain advantages that the congregation publisher has. Since he is permanently located, others know him well and he has a chance to speak with some whom other witnesses may not contact. He is employed or in business and in his business dealings he gets opportunity to meet people that others usually do not. Also he can assist the congregation and the circuit in arrangements for assemblies and sometimes has acquaintance with men in the business world through whom he can obtain assembly needs. Also, he can support the Kingdom work financially. This has been a big aid in the work locally as well as in the world-wide missionary field.

²He may have a family, and the bringing up of his family in the proper theocratic way and their influence in the community often have a decidedly beneficial effect. Others of good will who are contemplating the service of God look upon him as a good example because he is a reliable person who takes care of his material obligations and also is an active

minister. They are in a similar situation and are encouraged and say, "I can do that, too."

³ The congregation publisher should realize that he is a part of Jehovah's wonderful New World society. This society is like a great family, a household with Jehovah as Head. The thing to seek, then, is this New World society association, to cultivate it and to aid the whole congregation in being like one big family, happy and at unity, supporting Jehovah's work.

⁴ If he is not an appointed servant in the congregation he should devote himself to fully supporting the servant body. He should be just as interested in the congregation and its advancement as the appointed servants. This includes being on hand for contact points, attending the meetings, being alive and taking part in all these things, and assisting the servants in every way to make more peaceable relations and more prosperous advancement of the congregation.

⁵ Although he may not be an appointed servant, this does not mean that he is not a mature person, an "older man," Scripturally. He can be, working with the appointed servants in aiding others who are weaker and need help. He should improve his service continually for advancement. (1 Tim. 4:15, NW) It is the wrong viewpoint to look upon the position of an appointed servant as being a job that he would not want because of the extra work and responsibility. Rather, he should work toward the end that he be used by Jehovah in more responsible capacities.—1 Tim. 3:1.

⁶ If he is working for the benefit and peace of the congregation he will keep confidence with the organization and with his brothers. He will realize that if he gossips about his brothers he is not really interested in the congregation's advancement and is not working for its peace. He will, nevertheless, co-operate with the appointed servants in keeping wrongdoing out of the congregation, and will inform those servants if wrongdoing exists, so that it can be righted and the congregation kept healthy.

⁷ One of the most effective things that the congregation publisher can do is to lend his assistance to the servants in training the weak publishers. The good congregation publisher is always ready and on call to help anyone needing assistance.

⁸ Although he may have a part-time secular employment, his chief occupation is that of minister. He should be content with the things he has, not trying to get material gain in

this world, but, as Paul says, 'godly devotion with self-sufficiency is a means of great gain.' His objective is to serve Jehovah.—1 Tim. 6:6, NW; Heb. 13:5.

⁹ In order to obey the apostle's instructions wherein he says, "In no way are we giving any cause for stumbling, that our ministry might not be found fault with," he needs to have personal organization. (2 Cor. 6:3, NW) The congregation publisher has many resources that he can organize and use to the best advantage. Although none of us have much, yet we do have certain things given us by Jehovah that we can use to contribute to the praise of his name. These resources are: time, health, abilities, knowledge and influence. To use his time wisely he will schedule it. Nothing can be done orderly unless a personal schedule is arranged, which means he will schedule his time for study, for various features of the field service and for the other duties he has to discharge.

¹⁰ He should take care of his health, not being fanatical on the matter, but conserving his strength so that he can use it in the Kingdom's interests. This means he will not dissipate his strength, being careful that he does not spend his time and that of others excessively in mere seeking of pleasure. Many have natural abilities. They need to organize and see where these can be used and offer them to the organization. Cultivate these abilities to the highest possible usefulness to the theocracy.

¹¹ He has knowledge, which means that it can be useful and helpful to those who are immature. He must continually study to keep that knowledge sharp as a resource on which he can draw for his ministry. Everyone has influence which can be used for good or bad. Let the influence you have be used always for upbuilding and in a way that will bring praise to Jehovah.

¹² Each congregation publisher has dedicated his life to Jehovah God. If he organizes his resources he should do so with the single objective of having the Kingdom interests in view. He should build his life, not around himself and his own interests, but around his dedication to Jehovah. He can, by this means, flexibly conform his situation to this objective of serving Kingdom interests and take care of his obligations well, still serving God first of all.

¹³ He is in a clean organization; so he should see that he is clean. His course and way of action, also his own person and his home, should be models of cleanliness and theocratic order. Perhaps he can volunteer to open his home up for a

congregation book study. If his home or appearance is unkempt, shabby, dirty, then others will not desire to associate with the congregation. They judge the whole organization by what they see its representatives do. Cleanliness is a definite part of New World living and constitutes a good witness to others.

¹⁴ The family is the basic theocratic unit in God's arrangement. If the congregation publisher is the head of a family he should arrange to make it fully theocratic. A good practice is to have a discussion of the daily text from the *Yearbook* at the breakfast table. He will have a peaceable, orderly, harmonious home, observing the Bible outline for the conduct of the home in a theocratic way. This would include proper teaching and training of the children. Lovingly, he will treat his wife with affection, as his own body. (Eph. 5:25; 1 Pet. 3:7) If others in the family are not in the truth, the congregation publisher should have consideration for them, just as if they were. They should be treated with love and tactfulness. In his social activities he will not seek those of the world but will seek to be with those who are in the truth, and he will make these activities clean and his recreations merely an end to refresh his strength for more work in Jehovah's service. If he has secular obligations he will be faithful in these, and honest in his dealings with all others, as Paul says: "Provide the right things in the sight of all men."—Rom. 12:17, NW.

¹⁵ The Kingdom work, then, is his primary occupation. It is his career, his life work. If he can arrange his affairs to become a full-time minister he should look forward to this and arrange for it at the earliest opportunity. Make your position as a congregation publisher merely a steppingstone to full-time ministry. If this is not possible, due to obligations, be a good congregation publisher.

REVIEW: 1, 2. The theocratic congregation publisher can have what influence for good in his community? 3. What is the relation of all ministers in Jehovah's New World society? 4. In co-operating with the servants, he will do what? 5. In what way and toward what end should he be working? 6. What can be said as to keeping confidence with the organization? 7. The most helpful work he can do is what? 8. How can he be content? 9-11. (a) What resources does the congregation publisher have? (b) How can he use to Jehovah's praise each of the following resources: (1) time, (2) health, (3) abilities, (4) knowledge, (5) influence? 12. Around what should he build his life? 13. How is the appearance of his person and home important to the New World society? 14. What must he do to discharge his family headship fully? 15. Toward what can he always try to arrange his affairs?

PROBLEM: Illustrate how on Sunday morning a family head may theocratically conduct the daily text at breakfast and arrange for service for the day.

Study 65

WOMEN MINISTERS

¹ "The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 68:11, AS) Yes, women may be ministers of God. In fact, it is recorded that women accompanied and ministered to Jesus during his intensive three-and-a-half-year preaching campaign. A woman, Phoebe, is spoken of as being a minister of the congregation at Cen'chrae. (Mark 15:40, 41; Rom. 16:1) Women have had a very large part in the proclamation of the good news of the Kingdom ever since the days of Jesus and they have been richly blessed by Jehovah God.

² Although women may be ministers, God recognizes the sex distinction in that he gives the men responsibilities that are not open to women. The apostle Paul gives instructions as to the position of women in the congregation. At 1 Corinthians 14:33-35 (NW) he says: "As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation." Again, at 1 Timothy 2:11, 12 (NW): "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." Paul then goes on to show the reason: "For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (Vss. 13, 14) Here Paul shows that the woman was created to be in subjection to the man, and safely so. When the woman ran ahead of her theocratically appointed head, thinking she knew how to run earth's affairs better than Adam, she got into trouble.

³ Just what is the application of Paul's above words about teaching? Women are not used in the congregation as teachers, or to be overseers over dedicated, capable brothers, neither are they used to stand before a public audience and give talks. This does not mean, however, that they cannot

have any part in the congregation activities. Far from that. At the congregation studies they are perfectly free to comment, to read and apply Scripture citations called for, thereby contributing to the study and helping others of good will there. They are qualified to teach new ones, having the same privilege of service in going from house to house, making back-calls and conducting Bible studies, teaching the way of truth to persons of good will, whether men or women.

⁴ Women can be a very great help to the congregation by assisting the servants in aiding the weak ones, especially other sisters. They can go with them in the field. By their kind and mild way and good example they can train these sisters to be better, more qualified ministers. It is better generally for the sisters to leave the assistance of brothers in the service to the more mature brothers. But as to new ones, especially men or women who attend their home Bible studies, the women are perfectly within their rights in helping these along, teaching them in their homes and in the witness work.

⁵ Sisters should not try to give counsel to the dedicated brothers. On this matter they are "to be in silence." They must not argue with or contradict the brothers in the congregation, or try to correct them or give instructions. If they want to learn something, they may ask their husbands at home, or, if unmarried, ask a mature brother. They should not be asking merely to bring out a point of correction, or to get their husbands or other brothers to correct the servants. No. Paul says they may ask if they themselves want to *learn* something.

⁶ As to training others, such as younger brothers who are enrolled in the ministry school, a sister should help her own children, but it is better to leave the helping and counseling of other brothers as to preparation and delivery of talks to the school servant. If the servant counsels her own young children in the school, she should submit to this counsel and acknowledge the correctness of it to her sons, helping them in the way the school servant suggests.

⁷ Sisters have a large share in congregation privileges by taking part in demonstrations at the service meeting under the direction of a brother. They can help to make the service meetings practical, lively and interesting by their own diligent efforts in working up the part assigned them. Sisters may give their experiences and, when doing so before the audience, can make use of the counsel on speaking that they

hear expressed in the ministry school. Thus they uphold the theocratic rule and encourage others.

⁸ If the sister is careful and avoids trying to run the congregation, she is showing obedience, as the bride of Christ obeys him. Women can glorify God's name in this special way. God uses them to praise him in a way different from the brothers. How? They show their willing submissiveness by controlling any desires to direct the congregation that they may have, whereas God uses the brothers to direct and holds them responsible for doing it properly. By such Christian course of action sisters can show the beautiful qualities of patience, endurance and humility with obedience to God's theocratic arrangement.

⁹ If the sister has children, she has the responsibility and great joy of aiding them to serve Jehovah, teaching them to respect the headship of the father. If the father is in the truth she can counsel and guide them in performing the instruction of the father for his children, just as Jehovah's womanlike organization counsels her many children to obey the instructions of the great family Head, Jehovah God. By so doing she will inculcate in the children respect and recognition of the father's headship.

¹⁰ Sometimes a sister has a family, some of whom are not in the truth. She can help them very much by being kind and considerate, not trying to force the truth upon them. She will recognize the headship of her husband not in the truth. Where he opposes her in doing Jehovah's will and tries to cause her to violate God's law, she will follow the rule, "We must obey God as ruler rather than men." (Acts 5:29, NW) But she will carry out all her wifely duties to her husband and family, being a model Christian wife. Instead of looking upon herself as better than her husband and more wise by reason of the truth in directing the family, she will respect him, help him and, by example, try to aid him to see the truth. She will not be continually bringing up the issue of the Kingdom, nor will she condemn the husband or convict him of being stubborn or being against God.

¹¹ Peter gives advice on the course of such a wife. He counsels: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair

and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God.”—1 Pet. 3:1-4, NW.

¹² Peter here shows that it is the example, “without a word,” that may result in the winning over of the husband to the truth. So she should not be overanxious. If she conforms to the course of action recommended by Peter she may have the joy of winning her husband to Jehovah’s service. And if there are children, she will at the same time provide favor from Jehovah for them if she teaches them concerning the Kingdom truths. If her husband does not accept the truth, she is assured of the love and tender care of Jehovah, just as the faithful women of old.—1 Cor. 7:14.

¹³ The Scriptures show that it is the tendency of fallen humanity to gossip. The sister who avoids this can by her example help many others in the congregation and work for the general peace and well-being of the congregation.

¹⁴ Many women are in a position to be full-time ministers. Even some married sisters whose husbands have secular work may be able to arrange their affairs to become full-time publishers. This requires efficient arranging of their household affairs. If they have children they can follow the example of many of the sisters today who have organized the children to take part of the household duties, so that the sister can get out in the service full time. These sisters never neglect their duties as housewives, but take good care of these, at the same time honoring God’s name in the full-time service. Such women are beautiful in Jehovah’s sight and are certain to receive rewards from him now and everlasting life in the new world.

REVIEW: 1. May women be ministers of God? 2. How do the Scriptures show the woman’s position in God’s arrangement? 3. What congregation activities may women have part in? 4. Show how women may participate in the training program. 5. Should sisters counsel the brothers? Why? 6. How may a married sister help her own children? 7. How may sisters participate in service meetings? 8. In what special way may sisters glorify Jehovah? 9. Sisters may co-operate in God’s family arrangement in what ways? 10-12. If her mate is not in the truth, what will be the wise, Scriptural course for her? 13. What weakness of fallen humanity should the sister be particularly on guard against? 14. May a housewife be a full-time minister and still take proper care of family obligations?

PROBLEM: Illustrate how a sister may organize her household duties and her children to be a good publisher or even a full-time minister.

Study 66

CHILD MINISTERS

¹ There is not the slightest doubt that children and youths can be ministers of God. We have the outstanding examples of young Jeremiah and Timothy, and Samuel was a minister as soon as he was weaned. (Jer. 1:6, 7; 1 Tim. 4:12; 1 Sam. 2:18) Jesus himself was a youthful minister, and he encouraged little children. What kind of minister does he want you to be?—Luke 18:16; Matt. 21:16.

² Are your parents in the truth? Then you should show obedience to them. Even Jesus has a Father to whom he must show obedience. This is right in the theocratic arrangement God has set up. Are your parents not in the truth? You still must show them obedience in all things that are not in conflict with God's law. Then there are others to whom proper respect is due. These are any of those in the congregation who are older, just as Jesus showed respect to those who were the older men of his nation. When he was found in the temple at the age of twelve, he was not showing disrespect to these men and teaching or telling them what to do. No, he was "listening to them and questioning them." (Luke 2:46, NW) Do not tell others what to do.

³ Proper respect must be shown also to others outside the congregation, such as your schoolteachers. Never be disrespectful to anyone. Help others not in the truth by showing to them the mild, obedient and respectful spirit that a child of God's people should display. Even a young person may be an example to others who are older in the truth. Paul exhorted young Timothy to do this.—1 Tim. 4:12.

⁴ The Bible says: "Remember also thy Creator in the days of thy youth." (Eccl. 12:1, AS) Now is the greatest opportunity you will ever have. You can start out and build your life in a theocratic way, beginning now. How will you start, what are the privileges you have and what may you do with your life to make it a praise to Jehovah, and to prepare yourself for greater use by him?

⁵ First of all, since you are young your mind is pliable. It is open to knowledge and to forming good habits. Good habits formed will in later life become automatic and will be a great help. Poor habits will be a hindrance and will be very hard to overcome, in some cases always being in the way of the minister, something he has to fight against while maintaining his integrity against Satan and his demons.

⁶ To start with, develop neatness, cleanness and orderliness. These qualities you can easily begin to practice. Keep yourself clean, your clothes neat, your room neat and orderly. See that your books, book bag and records you keep are always a credit to the truth for neatness and order. Co-operation is another wonderful trait. Learn how to co-operate with your brothers in the truth and with others. Learn how to work alongside others efficiently and the advantage of teamwork. Learn what it means to overlook the faults of others and still work with them toward the goal of getting the necessary work done. Be reliable, dependable. If something is given you to do, first find out what needs to be done and then do a complete, thorough job. Become thorough in your work. Do not do things in a halfhearted manner or just to "get by." —2 Tim. 4:5.

⁷ Increase your powers of observation. This means you need to be interested in what is going on about you. Notice things, not just the things you may have your mind fixed on, but enjoy living, traveling and working. Be alert, be quick to look for new truths, to move when you see what the command of Jehovah is, or when his organization gives you counsel, or when you have something to do for the theocracy. Study Jehovah's organization and find out just how it functions; be interested in it in every part; mold yourself to it. In that way you will be trained theocratically.—Ps. 48:12, 13.

⁸ Sometimes you may not know just how to do these things. If the brothers come to aid you in the field service or some other theocratic activity, if counsel is given you by the mature brothers, be willing and ready to take this assistance. Be glad, be appreciative and thankful for it and apply it. Always remember to show your gratitude to those who are helping you. Even go yourself to seek the help of mature brothers on matters. Ask them to answer questions you do not understand. Ask them to advise you on things you need to do. But also cultivate the habit of thinking dependably and reliably yourself, basing your thinking on God's Word, not always leaning on someone else. This means that you must study. Schedule a time for your study and do it diligently, just as you would your secular schoolwork, but with more zeal. —Eph. 5:15.

⁹ Accept any assignments that are given you by Jehovah's organization with readiness and zeal. Do not be fearful you cannot perform them, but work at your assignments, seeking

Jehovah in prayer and getting the help of his servants. He will not fail you.—Deut. 31:6.

¹⁰ At all times strive for maturity. Do not remain childish in your ways, but strive to be a well-balanced, rounded-out Christian, joyful, happy, co-operative, diligent, alive and alert. (1 Cor. 14:20) Take your place in the congregation organization. Watch the congregation chart and be a publisher that meets or betters the congregation quota. Be a regular publisher by sharing in the field ministry every month. Then when secular school is out, be a vacation pioneer. Always build yourself up, getting this full-time experience, with the goal of later entering into the full-time service as a permanent career.

¹¹ What privileges do you have as a young minister? You have all the privileges of Jehovah's service, helping the people of good will. You can go in all features of the witness work. There are many instances of children conducting studies with older persons, tactfully and respectfully helping them toward the new world. You have an opportunity that many of the grownups do not have, of standing firm for Jehovah's sovereignty in the schools and other places. You have the privilege of taking part in the ministry school. If you are a young man, you may give student talks. In these you should try to set a good example, not leaning always on someone to tell you what to do, nor relying always on reading your talks and on too many notes. No, study your subject, understand what you have to say and deliver it with conviction and confidence in Jehovah, cultivating the ability to speak. And examine every work you perform to be sure it exalts Jehovah's name, not your own.

¹² You are getting a secular education. Get the most you can out of it. Be a diligent student in school and equip yourself. Many of the things you learn and the natural abilities you have will be useful to Jehovah's people. You can be useful now in the congregation by offering your assistance to the servants. Offer to help, if needed, in cleaning the hall, moving chairs or any other work the servants assign. Do not neglect helping your parents and the rest of the family in the home so that they, too, can take part in the service. Let your father and mother regulate you as to work that can be done around the home, to the advancement of the whole family in the truth.

¹³ Avoid worldly associations, ties and obligations. If these things come up in connection with your schoolwork or your

other associations and the question arises as to whether you should enter into a certain activity or not, always get the counsel of your parents in the truth, or mature brothers, before being swayed or making such decisions. Do not let those of the world talk you into a course of action. Always rely on those who are mature in the truth and you will be safe, even though some other course might seem more enticing at the time.—1 Tim. 6:20, 21.

¹⁴ Watch your moral relations closely, as Paul counseled Timothy. (2 Tim. 2:22) This is an evil and corrupt world. Even when among those in the truth be very careful about moral relations. (1 Tim. 5:1, 2) Do not do anything that would taint your good record, and in a few moments do something that would hurt your good conscience toward Christ and that might forever hinder you in being a useful citizen of the New World society. In your association, let it be with those who are theocratic in their ways. Of course, you need to help weaker ones in the service, but in choosing associates, be with those who will edify you. "Bad associations spoil useful habits."—1 Cor. 15:33, NW.

REVIEW: 1. Does God recognize children as ministers? 2. How may a child show theocratic obedience? 3. What proper respect must a child show, with what results? 4. When should one start building his life theocratically? 5. Why should good habits be formed now? 6. How will one develop orderliness, co-operation, reliability? 7. For what reasons should one increase his powers of observation? 8. On difficult matters and decisions, what will the young person best do? 9, 10. Describe how a youth may develop maturity. 11. What privileges are open to the youthful minister? 12. How can diligence be displayed in all activities? 13, 14. What counsel is here given on associations and moral relations?

PROBLEMS: Outline a week's activity of a theocratic child who also attends school. Also describe the vacation pioneer arrangement.

Study 67

THE FULL-TIME MINISTER

¹Of all the things that a person does, what would be the most direct way of serving God most effectively? Serving in the field of full-time ministry. Our example in this respect is Jesus Christ. He was a perfect man. Think of the things to which he could have devoted himself to help mankind, to better living conditions. In the field of engineering think of the construction work, or in music or art the wonderful masterpieces he could have accomplished! But he, the Son of

God, considered it best to devote himself to the full-time ministry of the Word of God. He knew that was the best way to serve God and help his fellow man, and which would bring the most blessings and happiness to himself and others and, more than that, would bring praise and honor to Jehovah and turn the minds of men to their Creator and universal Sovereign. So nothing that we can do, if we have the opportunity, can excel being a full-time minister.

² When one starts on the course of full-time ministry, he should therefore look upon it, not as something he will do for a while until he settles upon something else, but as a lifetime occupation, a career that he will continue throughout life, with no retirement. The full-time minister is a direct representative of the Watch Tower Bible and Tract Society. He is under the direct administration of the visible governing body of Jehovah's organization on earth. Therefore, he should maintain the high standard and the dignity of representing Jehovah and the Society, for those observing him look upon him as the Society. To them he represents what the people in Jehovah's organization are like.

³ He is able to devote all his time to preaching. But aside from this he is the same as a congregation publisher. He is no better than a congregation publisher, neither is he any higher in Jehovah's eyes. For, since he can be a full-time minister, it is no more than he should do, and Jehovah holds him responsible to do so. Such can only say: "We are good-for-nothing slaves. What we have done is what we ought to have done." (Luke 17:10, NW) So he should not consider himself above his brothers in any way, but, rather, as being more their slave, because he devotes more time to serving them as well as the people of good will.

⁴ If one looks properly upon the full-time ministry as a lifetime occupation, a career, he will see that he must have personal organization to be able to continue this ministry successfully. Satan the Devil tries everything to break the integrity of God's ministers and to turn them away from the ministry. Without personal organization, without entering into full-time ministry as one would a business or profession and organizing and working with continuous full-time service as our aim, we cannot succeed.

⁵ Personal organization means that the minister not only should schedule his time but should have organization of his financial affairs, have a plan by which he can support himself and continue the work most effectively. He must have

organization about everything he does, including his personal appearance, his living quarters and all his actions, in order that the high standard of God's ministry may not be found fault with.—2 Cor. 6:3.

⁶ If the full-time minister is associated with a congregation he will find that his work is relatively ineffective and unsuccessful unless he works closely with the congregation, co-operating fully with the servants, aiding the congregation to increase and directing the interest he finds in the field toward the central organization of the congregation. He must take an interest in every publisher and help those who are weak, as the servants direct the training program. He must make all efforts to bring the people of good will into association with the congregation and its ministers, not holding these persons back, isolating them to himself.

⁷ The zealous full-time minister attends and takes part in all the congregation meetings. This includes the congregation book study, which is a vital link between the people of good will and the central headquarters organization. In co-operating with the servants he will offer to help them, but he will not try to take charge of the congregation. Because one is appointed by the Watch Tower Society as a full-time minister, this does not mean that he is a special servant in the congregation unless he is appointed as such. He may offer his assistance, but he should not go beyond his authority and meddle in the affairs and duties of the appointed servants or worry and complain about the way the servants are doing their work.—1 Thess. 5:11.

⁸ The real full-time minister will, nevertheless, have advancement in mind. He will have a desire to go forward in the theocratic organization and be used by Jehovah to the widest possible extent. He will equip himself by engaging in every part of the field service activity. In the ministry school and other meetings he will seek to improve himself, and working with the servants in the congregation's training program he will be qualified to be used as a servant, if needed. He will be glad, if such occasion arises, to be used in this way, continuing to fulfill his full-time preaching duties, and also his added privileges as a servant.—1 Tim. 3:1.

⁹ Should he be a servant he will not let such duties encroach upon his field service time, but will manage and adjust his program to take proper care of both. The ministry in the field is his primary obligation, but now he broadens his scope of work and is used in a more blessed way by Jehovah.

As a full-time minister who may be later moved to another assignment, he will be especially careful to train other brothers so that they will understand the responsibilities of congregation organization and can keep the work going smoothly in case he receives another assignment.

¹⁰ If he does not have obligations that would otherwise prevent it, he can look forward to being a missionary. He knows Jesus' words: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) He realizes that this means that God's will is for able ministers to go to other lands. Attending the Watchtower Bible School of Gilead and accepting a missionary assignment are things he can work toward with happy anticipation.

¹¹ Usually the full-time minister does part-time secular work to provide the things necessary for himself and others who may be dependent upon him. This proves the minister to be a true servant of God, who will "provide the right things in the sight of all men." (Rom. 12:17, NW) The thing to watch in connection with part-time secular work is that one controls it and uses it to aid him to be a better minister. He must not let it control him, or put the desire to make money into his mind. If so, he will begin to put the ministry in a secondary place. The full-time minister who tries to make just a little extra or to have more of the luxuries offered by this world and is not satisfied will find himself gradually drawn away and in great danger of becoming snared and plunged into the sea of destruction with Satan's organization. (1 Tim. 6:8-10; Heb. 13:5) Happiest are the ministers of Jehovah who are content with enough to keep them going in the service.

¹² Since the good full-time minister provides the things needful for himself, he avoids being a "sponger." He should not think that because he is a full-time minister he should be taken care of or that others owe it to him to provide him with things he needs. No, he must have the attitude Paul had when he said: "By labor and toil night and day we were working so as not to impose an expensive burden upon anyone of you."—2 Thess. 3:8, NW.

REVIEW: 1. What is the most direct way of serving Jehovah effectively? 2. Before entering full-time ministry what proper viewpoint of this work should one have? 3. What relation exists between full-time and congregation ministers? 4. Why is personal organization essential? 5. What is included in the expression "personal organization"? 6, 7. If

with a congregation, what interest will he have in it and what assistance will he render? 8. How will he display his desire to progress? 9. If a servant, how will he care for this added privilege? 10. What may he look forward to in fulfillment of Matthew 24:14? 11. Give points of counsel as to part-time secular employment. 12. How did Paul show the proper disposition of a full-time minister?

PROBLEM: Work out suggestions as to how brothers and sisters in different situations may become full-time ministers, with methods they might employ for financial support, etc.

Study 68

THE MISSIONARY

¹ God's faithful servant Abraham is one of our best examples for a foreign missionary. He was called by Jehovah to leave the country in which he was born and reared, a country with a high degree of civilization, and to leave his own family to go into a land that he knew nothing of. This land was a land of paganism and of fierce, warlike tribes. The land was promised by Jehovah to Abraham's posterity in the distant future, but, as to Abraham himself and his immediate family, they were not given any of the land as their own. (Acts 7:2-6) In fact, Abraham was told that he and his seed would receive persecution in this land. It was given to Abraham much like a foreign missionary assignment, a land or territory in which he was to witness to the greatness and purposes of Jehovah, the Almighty God.

² Abraham no doubt counted the cost and made the decision to be a witness in this foreign assignment. He was greatly blessed by Jehovah while there. Why? Because of his faithfulness in witnessing. While in this land he had many difficult trials and testings, and he passed through these faithfully, so that God was able to say of him: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment in order that Jehovah may certainly bring upon Abraham what he has spoken about him."—Gen. 18:19, NW.

³ Abraham was actually active preaching while in this land. He did not settle down in a place and there merely acquire great riches and much cattle. As it is written in Psalm 105:12-15 concerning him and his household: "When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them

wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." They moved their large camp about, preaching as they had contact with the natives. They were certainly acting as his "anointed," his commissioned witnesses and his prophets, although not doing house-to-house work in cities as the missionaries of Jehovah's witnesses do today in their foreign assignments. And not only did Abraham preach; he kept on preaching. He never retired, nor did he leave his foreign assignment. He reared his family there. He never even sent his son Isaac, the promised seed, back to his home country to get a wife, but rather brought her out by the hand of his servant. Abraham died in his foreign assignment.—Gen. 24:1-9; 25:8.

⁴The apostle Paul was an outstanding Christian missionary, preaching zealously and establishing congregations over a wide area covering much of the then-known civilized world. On one of these tours he was told by God in a dream to take up a missionary assignment in Macedonia. He obeyed. And what happened to him there? On reaching his assignment he landed in jail! (Acts 16:9, 22-24) Did this discourage Paul the missionary? No; he used this as an opportunity to give a witness and legally establish the good news there, and to establish a congregation in that city of Philippi.

⁵So as Paul did, the modern-day witnesses of Jehovah who desire to be foreign missionaries do it because they appreciate Jesus' words: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, NW) They realize that this great command and prophecy is actually in its day of fulfillment now, and means what it says, that the good news must be preached in all nations, just as much as in their own home country. They are situated so that they can leave and go to another land. So they, as Abraham and Paul did, count the cost, knowing that this means they must leave the comforts of home and the civilization and customs they are accustomed to, to get acquainted with an entirely new life in a foreign land.

⁶However, the true missionary does not let this problem discourage him, because he acts out of love for God and love for the people of good will whom he knows God has in these countries. He must have love for the people in his assignment if he is going to help them. He must come to understand them, he must be considerate of their ways and customs,

appreciating that these things are of very small importance, to compare with the Kingdom message he is bringing them. He also knows that, if any of their ways and customs are contrary to God's ways, it is through the Kingdom message that they will become cleaned up and made over to conform themselves to New World ways. He realizes that many of his own customs, from living in what might be termed more "civilized" countries, are strange to these people, too. So his love for them causes him to forget the strangeness and the differences and have instead the joy of seeing the light of understanding of the truth dawn in the eyes of the people of good will there, exactly as he has seen it in his home country.

⁷ The missionary must have a love for his brothers and must love to associate with those who are in the truth. He must be able to get along with his fellow missionaries in the foreign land in unity and co-operate, working together, always putting the expansion of the Kingdom interests first. One with the true missionary spirit looks upon his assignment as a possession Jehovah has entrusted to him, which he wants to develop to the utmost limits, expanding the Kingdom interests and their increase to the widest possible scope, bringing forth from it the loudest praises to God. And all this he will do by applying the principles set forth in the Bible and the methods employed by God's organization, always being guided by God's Word and his spirit.

⁸ There are many trials and difficulties that face the missionary. These, however, may be no harder than those he faces in his home country, but may be different. But he must remember that his only commission, his only work in that country, is the work of teaching, instructing, training the people of good will to serve God properly. He must realize that his commission is not to carry on commercial pursuits and that he is not required to indulge in worldly social ways of the people to attract them to the truth. Some missionaries of false religion have used these methods to try to win the people to them, but the minister of God knows that he is assigned by Jehovah there to preach the good news of the Kingdom. Jesus said his sheep know his voice. It is this voice of truth that brings results.

⁹ When a missionary establishes a congregation he must work diligently with it, because his objective is to bring these people to maturity and train them to serve Jehovah God properly. Therefore he wants to start out right, using

theocratic ways. He should uphold the pure standard of truth at all times. If the ways, lives and customs of the people are contrary to the principles set forth in the Bible, he cannot compromise in order to receive such persons into the congregations or to try to build up an organization with them. He must show them the pure standards of God's Word and show them how they must conform their lives to Bible standards and must dedicate themselves wholly and unreservedly to Jehovah God, the holy God, in order to win his favor. He will maintain cleanness in the organization and show these people the New World way to live. The principles of God as set forth in the Bible apply to all people and at all times. There is only one way of serving God, and that is the way of true and clean worship.

¹⁰ The missionary has a blessed privilege indeed and can truly realize that God is gathering his people out of all nations, kindreds, tongues and peoples and is making a New World society, where neither race nor color nor nationality provides any barrier to unity of worship and service of the one true God, Jehovah, and to full, complete love for one another.

REVIEW: 1, 2. What can a foreign missionary learn from Abraham's example? 3. What did Abraham do while sojourning in Canaan? 4. How was Paul an outstanding example of a missionary? 5. What do those who become missionaries realize? 6. Why is the missionary not discouraged at the strangeness of a foreign assignment? 7. (a) What relation must he maintain with his fellow missionaries? (b) How does he view his assignment? 8. The missionary must keep what objective always in mind? 9. What standards must he hold in establishing congregations? 10. What truth can be fully and joyfully realized by the missionary?

PROBLEM: Compile information (*Yearbooks*, etc., may be used) showing the need of missionary work, and describe how a prospective missionary may "count the cost."

WORSHIP —CLEAN AND UNCLEAN

Study 69

EVIDENCES OF PREFLOOD UNCLEAN WORSHIP

¹ Worship that is clean and undefiled must be so from the standpoint of the true God, Jehovah, who is the receiver of all right adoration, praise and service. (Jas. 1:27, NW) Worship contrary to this is therefore unclean, defiled or false religion. For centuries the Bible itself has kept ajar the curtains of preflood times by revealing to man an authentic account of the introduction of unclean worship in Eden. (Gen. 3:1-7) Therein is further recounted the unacceptable sacrifice of murderous Cain (Gen. 4:3-8), the hypocritical misuse of Jehovah's name in Enosh's day, which began about 3791 B.C. (Gen. 4:26), and finally of God's condemnation of most of mankind which had sunk low in the sink of immorality at the close of the preflood era of defiled worship.—Gen. 6:5-7.

² At a conference of leading archaeologists held in 1931 at Leiden, Netherlands, there was arranged in order and standardized the names of the three main cultural periods of all the preflood cities excavated in Iraq. These periods were called after the names of the sites where traces of them were first discovered. The earliest is known as the "Al-Ubaid Period," the second as the "Uruk Period" and the third as the "Jemdet Nasr Period." For convenience we further group those periods before and following c. 3400 B.C. (the approximate date for the beginning of metal working in the time of Tubal-cain) up to the beginning of the "Al-Ubaid Period" as merely "Pre-Al-Ubaid Periods." For each of these four designated preflood eras a brief summary will follow as to archaeological evidences discovered of unclean worship.

PRE-AL-UBAID PERIODS

³ *Ghassul*: It was in 1929 while this preflood Palestinian site was being excavated that several mural frescoes were discovered which were apparently used to decorate their houses on the inside and outside. One of these frescoes shows

that the Ghassulians worshiped a goddess (in embroidered shoes) and a god, the former taking precedence. The Ghassulians apparently also believed Satan's first lie, "You positively will not die" (Gen. 3:4, NW), because stone-lined graves were found with ornaments and pottery that originally contained food at the time of burial.

⁴ *Arpachivah*: An early religious shrine was unearthed at this site around which there was a marked concentration of figurines, little idols, both of humans and of animals. The human figurines were almost all plastic representations of nude, painted females with unmistakable indications of approaching delivery.

⁵ *Jericho*: In the pre-flood site of this city a religious shrine was found containing a portico originally supported by six wooden posts, a wide antechamber and a large inner room. In and around this structure were no ordinary household objects, but instead there were many animal figurines (sheep, cattle, goats, pigs), as well as plastic phallic representations. Phallic worship was already well known at this time as indicated by findings at Magharet el-Wad in Palestine of this early period. Also here at Jericho a triad of plastic statues was found which suggests that these inhabitants may have worshiped a trinity consisting of a father, a mother and a son.

⁶ *Eridu*: The government's department of antiquities undertook the excavations of the early pre-flood sites of Eridu in 1947 and 1948. Their discoveries of a religious interest were many. A prehistoric temple was found together with a small shrine which contained an altar and an offering table. Thus early man, inspired by his demon gods, began building temples long before any record exists of the great God of heaven having given instructions to build a house of worship. Likewise directly contrary to God's original purpose in making man the ruler over the animals, Satan soon had man worshiping representations of animals, implying man's inferiority to animals. (Gen. 1:26) This is clearly evidenced in the discovery of figurines of the "lizard-headed" god worshiped by the inhabitants of Eridu. Men of Eridu also believed in the superstitious doctrine of human immortality, where provisions were made for food for the dead in the stone-lined graves unearthed at this site. Not only had the Eriduans been overreached to believe that the human soul lives on after death but they also believed that animals had souls that lived in the afterworld. In the excavation of the stone-lined grave of a boy who had his dog buried with him

this is manifested: a bowl of food had been left for the boy and a bone for the dog.

AL-UBAID PERIOD

⁷ *Al-Ubaid*: Four hand-modeled clay figurines of "lizard-headed" goddesses were found at the site of Al-Ubaid. Here is additional evidence of demonic influence to color man's preflood unclean worship by means of animal representations.

URUK PERIOD

⁸ *Uruk (Warka)*: It seems the early inhabitants of Uruk (also Erech) raised their first temple upon an artificial "mountain" composed of lumps of mud and thus introduced the principle of building temples on artificial elevations. On top was a shrine of several chambers and furnished with a stairway for the god to descend, since their religion apparently prescribed that the summit of this artificial mountain was the god's point of contact with the earth. In time this structure was encased by the "Red Temple," an extremely imposing preflood building.

⁹ *Near Uruk*: The "Uruk Period" is also outstanding for the making of cylinder seals. These seals were used not only for sealing documents but as trademarks and marks of ownership to safeguard possessions. Apparently, thievery was widespread in those days, considering the great number of cylinder seals found. One cylinder impression reveals a story of making offerings at a shrine that is located to the right. Here a bearded figure seems to be offering a lioness or panther with cut-off paws.

JEMDET NASR PERIOD

¹⁰ *Uruk*: An outstanding find of a religious nature in this period is that of a gigantic stone vase standing almost to the height of a man. It is ornamented with sculptured reliefs in three registers. In the middle register there is depicted a procession of priests bringing offerings in the form of jars of wine and heaped bowls of food.

EVALUATION OF EVIDENCE

¹¹ The evidence hereby presented is adequate to support the Bible record of the rapid degraded course of preflood unclean worship. The archaeological finds pieced together as to religion do not make a pretty picture or establish a record

that would bring merit to our early forefathers in the flesh. The resultant panorama shows that early after man's expulsion from Eden he continued to believe Satan's lying offer of human immortality and developed fanciful myths as to souls living on in the afterworld. (Gen. 3:4) Idolatry, too, became an early snare. And from idols of humans and animals he quickly gravitated to phallic worship. Further, contrary to Jehovah God's express pleasure in the right sacrifice made by Abel of a firstling of his flock, the men of unclean worship continued in Cain's course by offering fruits of the ground, wine and various foods. (Gen. 4:4) Temples and shrines were erected without divine command by the Great God of the universe. Truly Almighty God had every reason finally to condemn them.—Gen. 6:5-7.

¹² Centuries later after God had destroyed the first wicked world the Aramaic *Targums* kept alive reports as to the deviation of preflood mankind. As to Enosh's day the *Targum of Palestine* says with respect to the introduction of idolatry: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord." This same targum goes on to remark as to the adoration of females and the development of lewdness: "And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them; and the sons of the great saw that the daughters of men were beautiful, and *painted*, and *curled*, *walking with revelation of the flesh*, and with imaginations of wickedness; that they took them wives of all who pleased them."

¹³ What we have here seen as to preflood man's course of magnifying the flesh has been repeated many times since the days of the Deluge under the auspices of religion. The above-cited evidences of demon religion fully confirm Paul's accurate description of ancient and modern unclean worship.—Rom. 1:21-24, NW.

REVIEW: 1. What does the Bible relate as to unclean worship before the Flood? 2. How have leading archaeologists designated the three main preflood cultural periods as they are indicated by excavations in Iraq? 3-6. Describe the findings, and the false doctrines thereby indicated, that were unearthed at (a) Ghassul, (b) Arpachivah, (c) Jericho, (d) Eridu. 7. What developments of unclean worship are indicated during the Al-Ubaid period? 8, 9. (a) What is shown by the elaborate temple buildings of the Uruk period? (b) What part did cylinder seals play in ancient unclean worship? 10. What outstanding find of a religious nature and belonging to the Jemdet Nasr period was unearthed at Uruk? 11. Through what steps of development of unclean worship was man

led to his degraded condition at the time of the Flood? 12. What record do the *Targums* give of this unclean worship? 13. How did Paul speak of ancient and modern unclean worship?

Study 70

POSTFLOOD BABYLONISH RELIGIOUS THINKING

¹ For many years after the Flood the earth was cleansed of false religion. However, "the god of this system of things" made repeated attempts to re-establish religious control over man. Finally in the days of Noah's grandson Cush and Cush's son Nimrod the new devil religion began to encroach upon the then-living children of men. The degrading worship of human political rulers begun on the plains of Shinar was carried to other parts of the earth, as is shown by the worship given to the Egyptian Pharaohs and the worship of Malcam by the Ammonites.—2 Cor. 4:4, NW; Zeph. 1:5.

² The Scriptures record that Nimrod "displayed himself a mighty hunter in opposition to Jehovah." (Gen. 10:8, 9, NW) It appears that Nimrod was not only a hunter of animals but also a hunter of men, contrary to God's law. Tradition has it that Nimrod met a violent death at the hands of Shem and about seventy-two of his associates, Shem being the son of Noah who maintained and upheld the true worship of Jehovah.

³ Nimrod's mother is believed to be Semiramis, who was later worshiped in Babylon as Ishtar and in Tyre and Zidon and in the rest of Canaan as Ashtoreth. The unfaithful Solomon went after her and built her a high place before Jerusalem. (1 Ki. 11:5; 2 Ki. 23:13) In Babylon she was also called "lady of heaven." The "queen of heaven" was worshiped by unfaithful Israelites in Jeremiah's day. (Jer. 7:18; 44:17-25) She was later worshiped at Ephesus and elsewhere as Artemis (Diana).—Acts 19:25-28.

⁴ The use of symbols in devil worship is widespread. Faithful Job declared he had refrained from giving worship to symbols such as the sun and moon. (Job 31:24-28) Also the stars were worshiped. (Deut. 4:19) Another symbol through which the demons received the worship of religionists was the cross. First introduced in Babylon, from there it spread throughout the earth. Even animals were used as symbols through which men might worship the demons. The many animal gods of Egypt are outstanding examples of this.

Today state-exalting nations liken their governments to the lion, the bear, the eagle, etc., and place their images upon insignia and standards just as was done from ancient times. Flags were a characteristic feature of Egyptian temples.

⁵ From the worship of symbols to the worship of images was a short step. The idolizing of the image consisted of waving the hand and saluting it, throwing a kiss to it or actually kissing the image. Many of the rites of image worship were even more degrading than these. In connection with the worship of Baal and Ashtoreth images the Devil instituted phallicism (sex worship). The "groves" or "ashe-rahs" were images or visible symbols used in connection with the phallic worship of Baal and Ashtoreth.—Lev. 18:20-25; Num. 31:16; Ps. 106:28.

⁶ The demons, in mockery of God and to bring reproach upon his name, had men offer up sacrifices to them, even human sacrifices such as were offered up to Baal. (Ps. 106:37, 38; Deut. 12:30, 31; Acts 15:29) In the worship of the Devil under the symbol of Baal, altars were reared to him, temples were built for him, and prophets offered sacrifices to him. And Baal's priests (chemarim) were identified by the black robes that they wore!—Zeph. 1:4.

⁷ After Nimrod's death, Semiramis, Nimrod's mother, is believed to have reigned for about forty years as queen of Babylon. Upon Nimrod's violent death it is said she gathered together a number of the leading men in Babylon for a secret council of "wise men," later known as "magi," at which time she performed a feat of magic in an effort to prove the continued existence of her son. This was simply a feat of demonism, spiritism, which was used to prove to this group of so-called "wise men" the credulous doctrine of the inherent immortality of man. Semiramis subsequently proclaimed the deification of Nimrod.

⁸ In time this group of early Babylonish "magi," so-called wise men, as demon-inspired false prophets became the nucleus for the establishment of a powerful Babylonish priesthood. Having accepted the lie as to Nimrod's "immortality" as a false foundation they began to produce a flood of idolatrous thinking that was directly contrary to the true worship of Jehovah. Around the deified-Nimrod concept as a god they built up fantastic lying doctrines, phallic rites and ridiculous ceremonies, all imposed upon the credulous minds of men through fear of spirits, human dictators and wild animals. (Rom. 1:22, 23, 25, NW) Many of these debased con-

cepts of religious teaching and their associated ceremonies came to be called the "mysteries of Babylon."

⁹ The post-Nimrod magi priesthood soon blossomed into a religious hierarchy, with one of their number put forth as a high priest, said to be the successor of Nimrod. Various pagan titles, robes, dignities and mystical symbols of rulership began to be associated with such a self-styled exalted one. Then Satan infused the idea into the minds of this early politically ambitious Babylonish hierarchy that their high priest should also rule as a king and that he had divine right of world domination. As Nimrod's successors these king-high priests soon assumed the title, "king of the four regions," king of the four quarters of the world.

¹⁰ With the years the Babylonish hierarchy expanded their assumed religious and political powers over neighboring city-states. Beyond their limited political expansion, however, their religious expansion seemed more influential. They tried to put across the idea that the ancient hierarchy in Babylon was sole custodian of divine wisdom as emanating from the gods. In this way various colorings and variations of Babylonish religion were taken by the many scattering tribes as they migrated to the distant continents. Even to this day the heathen religions of every part of the earth bear eloquent testimony of this fact, because basically the pattern of their religious thinking is idolatrous and there is an underlying similarity of religious rites, equipment and doctrinal formulas, whether in Africa, Asia, Europe or the isles of the sea. The Bible confirms that in all ages Satan's efforts to control the minds of men religiously has become Babylonish.—Jer. 51:12, 13; Rev. 17:1-6, 15.

¹¹ Literal Babylon continued for centuries as a fountain source of degrading paganism. As an expanding shrine-filled, temple-adorned, hierarchy-dominated, idolatrous center, Babylon became known as the "eternal city," even as Rome is now called the "eternal city." Political dynasties and world powers came and went, yet old wicked Babylon survived them all by means of the shrewd maneuverings effected by its pagan priesthood. Names of patron gods, too, were changed to suit the changing times, but still with the same basic significations stemming from deified Nimrod and Semiramis. Finally Marduk came to be the mightiest of the pantheon of the gods and was said to be the "lord of Babylon." To the honor of Marduk the Babylonish hierarchy constructed within the city of Babylon a great temple bastion with its own buildings,

priestly quarters and gates. This Vatican-like center was called *Esagila*. Here at *Esagila* were the archives and treasures of the Babylonish hierarchy. From *Esagila* for hundreds of years went forth the religious encyclical-like pronouncements.

¹² More than a thousand years after Abraham's time Babylon still continued to be famous and came to be the capital city of the third world power as organized by its great king, Nebuchadnezzar, who is mentioned in the Bible as the destroyer of Jerusalem 607 B.C. (2 Ki. 25:1-12) Nebuchadnezzar served the idol-god Marduk and greatly enlarged and enhanced the glory of the "eternal city," Babylon, in his devotions to god Marduk. As a sign of Marduk's supremacy Nebuchadnezzar brought to Babylon to be deposited at *Esagila* the god images and religious vessels that he had collected from all the nations he subjugated in his military campaigns. Even the holy vessels of Jehovah's temple in Jerusalem were brought to Babylon at the time of the Jewish captivity and kept in *Esagila*. (Ezra 1:7) All this symbolized religious subjection to the patron god of Babylon and enhanced the religious power and influence of the Babylonish hierarchy.

¹³ All this exaltation and supremacy of the Babylonish hierarchy finally underwent a great shaking when Babylon politically fell as the third world power at the hands of King Cyrus of the Persians in 539 B.C. Now that the Babylonish hierarchy was depleted of much of its previous religious domination, the Bible seems to indicate that the city of Pergamum, west of Babylon in the province of Asia, years later became known as Babylon's successor as the center for the Babylonish priesthood. It is claimed that after 539 B.C. much of the Babylonish pontificate of priests re-established themselves and their Nimrod religious powers, titles, dignities, robes and ceremonies at Pergamum, conferring these upon a new line of kings. Finally, in B.C. 133 the last king of Pergamum, Attalus III, by reason of his having no heir and because Roman armies by this time had conquered territories surrounding Pergamum, willed all his dominions, titles, robes and religious powers as a pontiff in the long line of claimed Nimrod's successors. This was to prove to be a rich acquisition later as Rome turned into an empire.

¹⁴ Some years later, in 63 B.C., Julius Caesar became the pagan high priest of Rome, in a life office as Pontifex Maximus. Having become the chief religious head of the Roman

pagan hierarchy he entered the field of politics and gradually made himself the first dictator of Rome, which in fact amounted to his becoming the first emperor of Rome, having combined in himself religious and political headship. It is said that Julius Caesar adopted the very form of robes, titles and ruling symbols as inherited by will from the last Nimrod pontiff of Pergamum. Caesar's successors as emperor continued likewise to acquire the office of Pontifex Maximus along with all the dignities as successors of ancient Nimrod and his Babylonish line of religious, political rulers. This perpetuated Babylonish religious thinking in high court matters and religious councils, colored by all the pomp and circumstance of this Satan-empowered line of rulers. But then in the fourth century A.D., when the bishops of Rome took to themselves the title of Pontifex Maximus, they as the line of popes carried forward in fact the ancient line of successors of Nimrod. The very papal dress and headgear perpetuate to this day the Babylonish religious order and control, in another "eternal city," Rome, dedicated to anti-Biblical thinking.

REVIEW: 1. When did revived devil religion first begin to take real hold? 2. What controversy over worship appears to have developed at this time, and what seems to have been the outcome? 3. What position did Nimrod's mother receive in this postflood development? 4. How was religious thinking of this period further influenced by development of symbols? 5. What was the next step in unclean worship? 6. What further means of reproach to God were devised by the demons? 7. How did Nimrod's mother have a definite part in the beginning of Babylonish thinking? 8. What did the magi become, and what was produced doctrinally? 9. What did one of their number become? 10. Why is Babylon a fitting symbol of all false religion? 11. As what did the city of Babylon become known, and what religious changes occurred? 12. What did Nebuchadnezzar do, religiously? 13. What shift took place as to the religious center? 14. What occurred during the time of Caesar and his successors, and also in the fourth century after Christ?

Study 71

EARLY CHRISTIANITY AND ROME

¹From the days of the founding of Rome in 753 B.C., Rome's form of religion and priesthood had been that of Babylonish origin, both in doctrine and practice. As the Roman Empire grew and expanded with the centuries, more peoples and nations were subjugated, together with their several sets of gods, rites, mysteries and priesthoods. For a time the Romans pursued a policy of religious tolerance exacting from conquered peoples only submission to political

control. Being masters at law and organization, the Romans later sought to strengthen their domination by advocating a world religion under the leadership of the Roman pagan pontiffs and consistent with Roman heathen rites. At first persuasion was used and then later force to bring about the incorporation of the many gods, doctrines and rites of Babylon, Greece and Egypt with those of Rome in the century before Christ.

² To a large extent the Jews solely stood apart from this enforced incorporation. However, no real freedom was to be gained by such unyielding opposition. The *Pax Romana* (Roman Peace) was maintained only with great difficulty and it was in the midst of these opposing dual-governmental controls over Palestine, namely, Rome and hierarchical Judaism, that Christ Jesus appeared. He it was who instructed his followers in the proper relationship of man to Jehovah God, the Supreme Sovereign, and to Caesar's governments as lesser superiors. Jesus clearly set the pattern for all future Christian relationships with civil authorities by his simple statement, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21, NW) Jesus showed further that, while he was on earth, his position, and therefore that of his disciples, was to be, not one of open rebellion to the "Caesar" authorities, but rather one of compliance with proper regulations. (John 18:36) Pilate himself recognized this fact when he said, "I find no fault in him."

³ However, persecution and suppression of the early Christians did arise. Why? Because Christians did not absorb themselves in the conventional social and religious pursuits of that age. So they were believed to be "haters of mankind." History tells us that the conscientious Christian could attend no public festival and celebrate no holiday. The popular view was that Christians were antisocial kill-joys. That the Christians put the damper on all pleasure must have been the idea possessed by every gladiatorial fan. While whole towns would swarm to the bloodcurdling games, what was the position of the Christian? The writings of Athenagoras, an Athenian and Christian, (probably dated about A.D. 177) answer when he states that "Christians refuse to go to gladiatorial shows."

⁴ Christians would not even fight in Rome's imperial armies. If they gave their lives for Caesar, what would they have left to give to God? So secular history tells us: "A careful review of all the information available goes to show that,

until the time of Marcus Aurelius (who ruled A.D. 161-180) no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service."* Consequently, Christians must have been called "unpatriotic" and "cowardly" and other vicious names. So hated were the Christians that the Jews at Rome told the apostle: "As regards this sect it is known to us that everywhere it is spoken against."—Acts 28:22, NW.

⁵ What was the early Christian's attitude toward Roman political life? A modern history records: "Early Christianity was little understood and was regarded with little favor by those who ruled the pagan world. Pagan writers referred to it as 'a new and vicious superstition', and to Christians as 'misguided creatures' practicing 'moral enormities', creatures guilty of 'hatred of the human race', 'criminals who deserved the most severe punishment.' . . . Christians refused to share certain duties of Roman citizens. The Christians were regarded as anarchists hoping to destroy the state; as pacifists who felt it a violation of their faith to enter military service. They would not hold political office. They would not worship the emperor."—Heckel and Sigman, *On the Road to Civilization, A World History*, 1937, pages 237, 238.

⁶ Moreover, when the number of Christians increased in a community the pagan element experienced an economic crisis. Why? Because profitable temple revenue and the markets with offerings for pagan sacrifices would drop to alarmingly low levels. The silversmiths of Ephesus realized their economic crisis, and once when the apostle Paul expelled a demon from a girl a lucrative fortunetelling business went on the rocks.—Acts 19:27; 16:16-19.

⁷ "Finally, the common cry raised against them was that they were atheists. They had no idols; they despised the gods of ancient Rome." To be sure, Rome was noted for its bewildering variety of idols and deities. Yet Christians would not worship one of them; they could only despise the gods of stone and metal.—Duncan Armytage, *Christianity in the Roman World*, 1927, pages 50, 78, 79, 92, 93.

⁸ Subjects of the Roman Empire were expected to be loyal to the official state religion, which early came to mean primarily the worship of the emperor. To deny his divinity was unthinkable—except to a Christian! So Christians were soon branded as "atheists," but not the Jews. Why? Because the Christians "were fundamentally distinct from them [the

* Ernest W. Barnes, "Rise of Christianity," 1947, pages 306, 331, 333.

Jews] in that they were universalists and felt bound to declare openly and somewhat aggressively that the gods of the State were no gods at all, that men worshiped them in ignorance." (Same source as above) Therefore Christians were called not only "haters of mankind" but "atheists" as well; and though they believed in one God, Jehovah Most High, they still were "atheists."

⁹ From the Roman standpoint, Christians deserved to be thrown to the lions in the arena. "Christians to the lions" was the popular demand of the masses that crowded the public shows and games in the amphitheaters. Popular accusation was the chief agent of conviction. It is strange that, with few exceptions, the Roman government did not particularly exert itself to hunt Christians out. On this point the famous rescript of Emperor Trajan is illuminating. He wrote to the governor of Bithynia: "Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished (with death)." If the government considered Christians openly dangerous, then it would have been the emperor's bounden duty to search them out. But it was left up to the people. Hence, the pagan populace was as responsible for initiating persecution of Christians as the government.—*Harvard Classics*, 1909, vol. 9, page 428.

¹⁰ In spite of the popular feeling, many Romans in high official positions became Christians. This is evidenced by the decree of Emperor Valerian: "Senators and prominent men and Roman knights are to lose their position and, moreover, to be stripped of their property; if they still persist in being Christians after their goods have been taken from them, they are to be beheaded. But members of Caesar's household are to have their goods confiscated and to be sent in chains by appointment to the estates of Caesar."—Duncan Armytage, *Christianity in the Roman World*, 1927, pages 50, 78, 79, 92, 93.

¹¹ Since the emperor's edict was so carefully worded, there must have been numerous conversions of prominent citizens to Christianity. Caesar's own household was included in the law! How it must have upset Caesar's peace of mind when some of his household became Christians! In truth, it happened. For the apostle wrote: "All the holy ones, but especially those of the household of Caesar, send you their greetings."—Phil. 4:22, *NW*.

¹² Early Christians were "no part of the world." (John 15:18, 19, *NW*) But this Roman policy of persecution was pur-

sued spasmodically for nearly three centuries until a sufficient body of apostates arose to make a compromise with the state.

REVIEW: 1. What was Rome's position as to religion from the time of its founding? 2. What resistance was made by the Jews? and what proper position toward "Caesar" governments did Jesus outline? 3. Why did persecution and suppression of the early Christians arise? 4. Why did they not fight in Rome's imperial armies? 5. How did Christians regard participation in political activity? 6. How were Christians a threat to the economy of a community? 7, 8. Why were Christians branded as "atheists"? 9. Where did responsibility lie for the execution of faithful Christians? 10, 11. What evidence is there that many prominent persons and even some of Caesar's own household became Christians? 12. What did persistent persecution result in?

Study 72

TESTIMONIALS FROM THOSE OUTSIDE

¹The Scriptures themselves testify to the life and work of Christ Jesus and of his disciples. Their evident inspiration is sufficient reason for their acceptance by those who believe. But there are some who are not willing to rely solely upon the evidences as found in the Bible. These turn to secular history for information of the time of Christ and there seek confirmation of his activity. Such writings are to be found, though they are comparatively few in number.

²The Roman satirist and poet, Juvenal (c. A.D. 60-140), makes an allusion to Tacitus' description of the Christian persecution. The highly esteemed statesman and philosopher, Seneca (c. 4 B.C.-A.D. 65), who was Nero's tutor, makes a slight reference to Christianity. So does Dio Chrysostom (c. A.D. 40-115), the "golden mouthed" Greek sophist. Likewise, the Greek historian and philosopher Arrian, who was born about A.D. 96. Suetonius, the Roman historian who was born toward the end of the first century, in sketching the life of Claudius Caesar, says: "[Claudius] expelled from Rome the Jews, who were continually exciting disturbances, at the instigation of Chrestus [Christ]." And again, in telling of the cruel persecution under Nero, Suetonius says: "*The Christians were punished, a set of men of a new and mischievous superstition.*"—*Vit. Claud.*, cap. 25; *Vit. Nero.*, cap. 16.

³The famous Jewish historian of that time, Flavius Josephus, has this to offer. A passage in his *Antiquities of the Jews*, although challenged as, but not proved, spurious, reads: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful

works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day [about A.D. 93]." Again, Josephus tells how the high priest Ananus "assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James."—Josephus' *Antiquities of the Jews*, Book XVIII, chapter iii, par. 3; Book XX, chapter ix, par. 1 (translated by Wm. Whiston).

⁴ About A.D. 54 Tacitus, one of the foremost secular historians of antiquity, was born. In his *Annals* interest centers on the time of Nero and he indicates the impact Christianity had already begun to have on Roman life. In telling how a rumor reported that Nero was the one guilty of burning Rome, he writes: "To get rid of that report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus [Christ], from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as nightly illumination, when daylight had expired."—Tacitus' *Annals*, Book 15, par. 44 (translated by A. J. Church and W. J. Brodribb).

⁵ To add further testimony to the expansion of Christ's teachings and to the sincerity of his disciples, attention turns to a letter written by a Roman governor to his emperor not

more than forty years after the death of the apostle Paul. Pliny the Younger, as governor of Bithynia, wrote to Emperor Trajan inquiring how best to deal with the early Christians. After confessing in this letter that he had not personally attended the "trials concerning those who profess Christianity," Pliny says (*Harvard Classics*, vol. 9, pages 425-428):

⁶ "The method I have observed towards those who have been brought before me as Christians is this: I ask them whether they were Christians." If they admitted it they were punished. However, others "upon examination denied they were Christians, or had ever been so." These, when put to the test, not only offered up pagan sacrifices, they "even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances." Still others, Pliny says, admitted that at one time they were Christians and even "addressed a form of prayer to Christ, as to a divinity," but for some time now they no longer claimed to be Christians.

⁷ Pliny wanted to know if Trajan approved of these methods and tactics. In answer, the emperor commended Pliny on the way he was handling the matter. "You have adopted the right course," Trajan wrote, "in investigating the charges against the Christians who were brought before you." Trajan's nephew, who succeeded him as emperor (A.D. 117-138), also wrote to the proconsul of Asia regarding Christians.

⁸ Lucian, a Greek rhetorician born toward the end of Trajan's reign, writing to Cronius concerning the death of Peregrinus Proteus, a famous Cynic, says, among other things, that the Christians "spoke of him [Christ] as a god, and took him for a lawgiver, and honored him with the title of Master. They therefore still worship that great man who was crucified [impaled on a *cruce simplex*] in Palestine, because he introduced into the world this new religion."

⁹ Origen, one of the most notable "Church Fathers" (A.D. 185-254), has preserved the testimony of several additional non-Christians of ancient times. For example, Origen says a Greek philosopher named Numenius, who lived in the latter half of the second century, "quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." Origen also speaks of Phlegon, who lived about the middle of the second century, as mentioning the fulfillment of certain prophecies pertaining to Christ.

¹⁰ Celsus, a rabid enemy of Christianity who lived about 130 years after the death of Jesus, made many quotations

from the Christian Greek Scriptures, explaining: "We take these things from your writings, to wound you with your own weapons." The original works of Celsus are lost, but Origen has preserved for us nearly eighty of his quotations from the Scriptures. Jesus, Celsus says, was represented as the Word of God; was called the Son of God; was from Nazareth, the son of a carpenter; claimed to have had a miraculous conception. Celsus makes allusion to Jesus' being carried down to Egypt, to his baptism in the Jordan, to the voice declaring him to be God's son, to the temptations in the wilderness, to the choosing of the twelve apostles. He admits that Jesus performed great miracles: fed multitudes, opened blind eyes, healed the lame, cured the sick, raised the dead. He also makes reference to many points of doctrine in the teachings of Christ. And in the end he refers to the betrayal by Judas, Peter's denial, the scourging, crowning and mockery heaped upon Jesus, as well as the darkness and earthquake that came at Jesus' death, and then the resurrection that followed. Thus this heathen writer unwittingly proved that such things were written down and were universally believed by Christians at that time.

¹¹ In modern times, true Christians are similarly spoken of. A modern historian writes: "Witnesses give allegiance only to Jehovah, and so have run into trouble by refusing to vote, do jury duty, or salute the flag. The Supreme Court of the United States has vindicated them in the flag-saluting dispute. In many states and countries they have suffered much persecution, including stoning, whipping, and the burning of their homes; but they rejoice in this, expecting it, and knowing that the word 'martyr' is Greek for Witness."—Charles Francis Potter, *The Faiths Men Live By*, 1954, pages 299, 300.

¹² Another modern historian discloses a hitherto little-thought-of phase of the early Christians' activity. "For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. . . . There were great writers in those great days of Christian beginnings, but there were great editors and publishers too, and without them we should not have had our Pauline corpus,

our fourfold gospel or our New Testament. All this presents a picture of the early Christians quite unlike that usually offered by historians. They were to an unusual extent a book-buying and book-reading people. . . . Christians were beginning to lay hold of the techniques of publication to spread over the world the great message they felt they had for mankind. That was the great dynamic that drove them on, to take every known means and even find new ones for their work.”—Edgar J. Goodspeed, *Christianity Goes to Press*, 1940, pages 75-77.

¹³ The above is especially interesting in view of what another modern writer has to say about Jehovah’s witnesses. “As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. . . . Jehovah’s Witnesses have literally covered the earth with their witnessing.” Then after giving a report on the great quantity of literature distributed, the writer continues: “It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah’s Witnesses. . . . No modern Christians make a more constant use of scripture, or memorize it in greater quantities than the Witnesses. To argue successfully with them on scriptural grounds, one must know his scriptures better than most members of even the fundamentalist churches do today.”—Charles Samuel Braden, *These Also Believe*, 1950, pages 370, 380.

REVIEW: 1, 2. Which historians made brief allusions to the Christians? 3. What is revealed by Josephus? 4. What was the popular attitude toward Christians in Nero’s time as reported by Tacitus? 5-7. What does the correspondence between Pliny the Younger and Emperor Trajan demonstrate? 8-10. What references did early pagan historians make toward Christian teaching and doctrine? 11. What modern-day recognition is given the persecution of Jehovah’s witnesses? 12. In what activity did the early congregation engage as revealed by a modern historian? 13. What similar report is given of Jehovah’s witnesses today?

Study 73

FALLING AWAY FROM CHRISTIANITY

¹ True Christianity, the planting of Jehovah, was planted a noble vine. Its true worship and service were established in a theocratic manner under Christ Jesus himself, together

with the governing body of his apostles whom he personally appointed. For a time true Christianity flourished brilliantly as the shining light of the world to the vindication and praise of Jehovah's name. From the days of Jesus' forceful ministry in Palestine until the death of the last apostle, John, (A.D. 29 to about 100) a phenomenal unity of thinking and action prevailed in the early church. In spite of violent persecution Christianity spread to the entire then-known world, which at that time was under the oppressive rule of the sixth head of the sea beast, namely, the Roman Empire. Never in the history of this world had such a threat developed to Satan's efforts in achieving universal religious dominance as that of the true ministry of early Christianity.

² Satan began early to plant weeds or imitation Christians among the wheat, as foretold by Jesus at Matthew 13:24-30 (NW). During the very ministry of Jesus the Devil induced Judas to become an apostate, namely, an 'evil slave,' one who forsakes the truth. Continually in later years Satan employed "fifth column" tactics to implant selfish ambitious men among those of the early church in an endeavor to gain control. Paul spoke of this infiltration at Acts 20:29, 30 (NW), where he warned: "I know that after my going away oppressive wolves will enter in among you . . . and speak twisted things to draw away the disciples after themselves." Further he said: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories."—2 Tim. 4:3, 4, NW.

³ After the apostles and their close collaborators such as Timothy and Titus died, the theocratic organization of pure worship was lost sight of, with a great many of the professing Christians falling away to the subtleties of devil religion now that the restraining force of the apostles had been taken away. The very apostasy Jesus and his apostles had foretold rapidly came to the fore as wolves in sheep's clothing. This did not affect all the Christians and their congregations immediately, however. The zealous resistance of outside persecution and the lack of pagan contamination are clearly evident in the underground activity of the early faithful believers.

⁴ Beginning with Nero (A.D. 64) the heat of persecution began to rage against the true followers of Christ. Though

occasional reigns of indifferent or indulgent rulers permitted rest from the fierce opposition, Christians of those days came to live in a state of perpetual caution, though never relaxing as a group in the vigorous prosecution of their worship. During much of the time it was impossible for them to meet together in congregational worship and study except in the strictest secrecy. Hence less than a hundred years after the apostle Paul fell victim of the Neronian persecution, Christianity had developed into a well-organized underground movement. This proved true in a very literal way as well, for the sites chosen by them for their meetings were the twisting underground labyrinths of Rome known as the catacombs. Though there are existing catacombs in other cities and locations, those in Rome are the most famous for their association with early Christianity. They furnish us with a remarkably clear description of the history, beliefs and traits of professed Christian worship during our common era's first three or four centuries.

⁵ The pagans worshiped gaudily in ornate temples with magnificent idols and accompanied with all the frills of incense and candles. Not so the Christians. The typical pagan view of them was: "Why have they no altars, temples and sacrifices?" The marked contrast between Christian and pagan thinking then can be seen from the epitaphs of each. Whereas the heathen extolled their lives of indulgence and sounded an "eat, drink and be merry" note, Christians usually engraved the name and a few words denoting the restful sleep into which the dead had fallen and frequently made reference to their hope in the resurrection. One inscription reads: "You, well-deserving one, having left your (relations), lie in peace—in sleep. You will arise; a temporary rest is granted you."

⁶ But these facts will alert one to the realization that those Christians so close to the apostolic church held beliefs markedly different not only from pagans then but from many professed Christians now. Surely if they ridiculed the idolatry of the Romans of the first three centuries, they would not condone the recognition paid to images by the church with headquarters at the same city today, simply because it professes to be Christian. If they believed in a resurrection until which time they would sleep, it is unthinkable that they could reconcile their faith to a teaching in an after-death "purgatory," "hell-fire" or, for that matter, consciousness in any form. Obviously, a falling away from these early beliefs

and practices has since occurred. But this is only the beginning of the great gulf separating those early followers of the Messiah from modern Christendom's hundreds of sects and cults.

⁷ One will scan the record of the catacombs in vain to find any record of Mariolatry during the first three centuries. In none of the early drawings is the virgin given a position of prominence, nor is any prayer found addressed to or through her. Neither were the Christians of the catacombs fanatical collectors of relics. Though their martyrs were naturally highly respected, there was no effort to worship them or to secure their remains for use as relics by which to exploit the credulous.

⁸ Also concerning the delegating of church headship to Peter, the catacomb walls are blank. "No specifically Romanist doctrine finds any support in inscriptions dating before the 4th century. We begin to trace signs of saint-worship in the 5th century. The first idea of transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, even then Peter's figure does not appear armed with the keys, as in the later symbolism."—McClintock and Strong's *Cyclopædia*, Vol. 2, page 147.

⁹ Though drawings are frequent no capital is made of the crucifixion of Jesus in anguish of any kind among those of the first three centuries. Even the heathenish cross, claimed by Christendom as the very symbol of Christianity, is rare in the catacombs and, then, some assume that this was due to the ridicule and reproach that the symbol is supposed to have brought on the Christians by their adversaries. The absence of pictures of a cross as an object of worship was not because true Christians were afraid to reveal their form of worship. No, rather in those earliest times the Christians flatly refused the universal acceptance of the pagan, idolatrous cross. Withering under the fire of repudiation from the catacombs, the *Catholic Encyclopedia* admits: "Catholic writers have at times found a richer dogmatic content in the pictures of the catacombs than a strict examination is able to prove."—Vol. 3, page 423.

¹⁰ Eventually episcopal or bishop rule did begin to set in. Gradually pagan doctrines and fables began to be mixed with the pure doctrines of the truth. Greek philosophy was introduced with a consequent wresting of the sacred Scriptures. By the beginning of the fourth century the Roman pagan state religion was becoming effete, dying, more licentious and

immoral than ever. The pontiffs and priests were wholly debased and cruel. The state ceremonies and rites became revoltingly obscene, more so than in times past. The people began to turn away from religion and year after year the Roman Empire was sinking deeper into immorality and decay. The apparent strength of the young apostate Christian organization was sought to be used to bolster up the dying structure of the pagan state cult. By agreement A.D. 321 Emperor Constantine managed to get many "Christian" bishops to accept Sunday, *dies Solis* in Latin, the official pagan day of worship.—McClintock and Strong's *Cyclopædia*, Vol. 10, pages 18, 19.

¹¹ Under the fusion religion then set up the pagan Roman Emperor Constantine became the head of the new Catholic Church, or the first actual pope, though not the official one to bear that title. Constantine continued to be recognized as Pontifex Maximus, which was the title he bore as high priest of the ancient Roman pagan cult. Julius Caesar, who was originally trained as "flamen Dialis," a priest of Jupiter, later 63 B.C. was elected to the office of Pontifex Maximus, in which he served as the high Roman priest for 19 years. In 44 B.C. Julius Caesar combined in himself the office of high priest with that of political life-dictatorship. From that date forward all Roman emperors till the end of the fourth century served the combined office of emperor and high priest of the Roman pagan cult.—*Encyclopedia Americana*, Vol. 22, page 351.

¹² Thus, 400 years after Julius Caesar's time, Emperor Constantine made certain of the continuance of this false religious title under the new fusion religion. He therefore assumed the supreme religious headship over the new Catholic Church, taking steps to remodel the entire government of the Christian congregations along Roman pagan lines. The theocratic method of true Christian church government was entirely set aside for a hierarchic form of priest rule and order. The falling away from true Christianity to reorganized Babylonish thinking was now complete.

REVIEW: 1. When since the Flood did the greatest threat to Satan's false religious thinking begin to develop? 2. How did Satan early begin to combat it? 3. What caused a reversion to devil religion? 4. What gave rise to the early Christian "underground" movement? 5. What difference in religious thinking of Christians and pagans is shown by the epitaphs of each? 6. How is the thinking of early Christians shown to be markedly different from that of many professed Christians today? 7, 8. How is it shown that Mariolatry and delegating of church headship were not a part of early Christian practice and belief? 9. What

further do the catacombs reveal as to the thinking of the early Christians? 10-12. What distinctions began to develop in the congregation, and what condition in pagan Roman religion made a fusion seem desirable? and how and by whom was the fusion finally effected?

Study 74

DEVELOPMENT OF THE "MAN OF LAWLESSNESS"

¹ Satan in his sowing of many religious philosophies and fathering of priesthood organizations finally brought forth his masterpiece, a fusion religion. In his long career of religious cultivation it was during the fourth century of our Common Era that he successfully grafted together two of his religious plantings. The one comprised the young body of deflected, "lawless," apostate Christians, the weeds Satan had sown among the real wheat. The other religious planting was the corrupt, heathen state religion of pagan Rome, which devilish institution had its roots deeply buried in ancient Babylon, the very fountainhead of false religion in this world. The resultant mixed vine became designated "Catholic" religion, the Universal Church, or the revitalized imperial state church of the Roman Empire. After the death of the apostles and especially from the fourth century forward this huge religious vine became organized Christianity or Christendom, the beginning of the "man of sin" or "man of lawlessness."—2 Thess. 2:3, NW.

² Already in the days of the early congregation the apostasy had begun. Paul called this to the attention of the Corinthians in his first letter and admonished against divisions that had begun to arise over doctrine. (1 Cor. 1:11-13; 3:3, 4) Even earlier Paul had to warn the Galatians about being perverted through another sort of good news and warned that "a little yeast ferments the whole lump." Apparently even two years after the question of circumcision had been settled, some were still resisting the governing body and trying to establish a teaching of their own. (Gal. 5:9-12; 1:6-8, NW) Then years later Paul had to warn Timothy against Hymenaeus, who, with Philetus, was teaching a false doctrine regarding the resurrection, which teaching, he said, "will spread like gangrene."—1 Tim. 1:19, 20; 2 Tim. 2:16-18, NW. See also 2 Timothy 4:14, 15; Titus 3:10, 11.

³ According to Jehovah's purpose a restraining force (that of the personally present authority of the apostles) was

operating to prevent any serious disruption of the early church during the period of its operation A.D. 33 to 100. Of this it is recorded at 2 Thessalonians 2:7 (NW): "True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way." After the death of John, the last of the twelve apostles of the Lamb, (about A.D. 100) ambitious ones gained control of the governing body of the congregation.

⁴ From the Council of Nicaea (A.D. 325) forward the Roman Emperor Constantine fused the existing apostate Christianity together with the pagan Roman state cult, forming a new state religion labeled the Catholic Church. The name "Catholic" means "universal." For this reason the newly organized, fused "Christian" religion was aptly named, as it became Satan's official all-out bid for universal religious control throughout the Roman Empire. Barriers to demon control once let down, the gates were open to a flood of Babylonish doctrines and forms of pagan organization as they swept into the new, politically organized state Catholic Church. The original truth and pure worship of the early Christians were now totally eclipsed.

⁵ By the end of the fourth century not a shadow of the original apostolic church or organization existed, as the whole control of the congregations passed into the hands of the emperors and their provincial governors. Multitudes of the people now became so-called Christians, because it was the fashion and favor of the day. Of this great multitude of new fusion converts it is recorded: "As no one in those times objected to Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like and their transferring them into their devotions; and as no one proposed utterly to abolish the ancient pagan institutions but only to alter them somewhat and purify them, it was unavoidable that the religion and the worship of Christians should in this way become corrupted. This also I will add, that the doctrine of the purification of souls after death by means of some sort of fire which afterwards became so great a source of wealth to the clergy, acquired in this age a fuller development and greater influence."—J. L. von Mosheim, *Ecclesiastical History*, translated from Latin by James Murdock, page 191.

⁶ Upon these filthy, fourth-century fusion foundations Satan has erected his gigantic, lawless, Antichrist organization, a masterpiece of deception, iniquity and oppression all guided

under the hierarchic priesthood after the order of Nimrod. As the word "hierarchy" means "a body of ecclesiastical rulers," A.D. 325 is, in fact, the founding date of the *Catholic Hierarchy*. "Before the time of Constantine the clergy were not recognized as holding any distinct rank in the state, but when Christianity was adopted as the religion of the Roman empire, its ministers were considered as occupying the place of those heathen priests whose superstitions had fallen into disrepute."—McClintock and Strong, *Cyclopædia*, Vol. VIII, page 396.

⁷ In 378 the Roman Emperor Gratian conferred upon Damasus, the then bishop of Rome, supreme spiritual authority in the Western Empire, permitting the bishop to use the title Pontifex Maximus, which hitherto only the emperors used. However, it was not until the year 440 that the newly made bishop of Rome, Leo I, exerted himself by trying to establish spiritual supremacy over the eastern sees and thus gain supremacy over the entire Catholic world. Betraying himself as part of Satan's seed, Leo I, this first official pope of the Roman Catholic Hierarchy, presumptuously declared for himself universal sovereignty, a title which belongs to Jehovah God alone. Upon his ascension to the papal chair he made the following bold declaration:

⁸ "I will revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning; appealing to love but ruling by fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, a symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more."—John Lord, *Beacon Lights of History*, Vol. III, pages 244, 245.

⁹ Following 440, the Church of Rome embarked upon a program of expansion and domination spreading itself over all of central and western Europe. From hence forward the "Golden Era" of the Roman Hierarchy can be said to have set in, continuing unchallenged until the Reformation of the early sixteenth century. This period is more correctly designated, however, the "Dark Ages," a period of great superstition, tyranny, corruption, oppression, ignorance, violence and crime of every nature, all practiced under priest rule.

¹⁰ In the course of time the pope of Rome now became a powerful entity for the political rulers to contend with. The pope, dissatisfied in being merely a "spiritual" ruler, now desired secular power as well. With the old Roman Empire's having disintegrated by the eighth century, the popes schemed to organize a new Roman Empire to be called the Holy Roman Empire, and succeeded when Pope Leo III crowned Charlemagne, much to Charlemagne's indignation, as Charles I, Emperor of the Holy Roman Empire.

¹¹ The thirteenth century witnessed the creation of the dreaded Inquisition. By this time the rule of the Hierarchy had become so oppressive and corrupt that many were speaking out against this iniquitous system and causing rebellions. The papacy denounced all criticism of itself as "heresy," promptly retaliating, to stamp out all opposition. The dreaded Inquisition created by the Hierarchy was an ecclesiastical court that judged cases dealing with heresy, the judgment of which was to be made according to the Canon Law of the Church. Torture, reduced to a fine art, was used in its trial procedure. If the victim survived the ordeals of the trial (and this was rare) he was judged guilty and turned over to the state for execution. This century also became outstanding as the age of monasteries, with the result that scores of these prisonlike institutions were built up all over western Europe. Further, it was in this century that the "holy" crusades were organized to drive out the Mohammedans from the Holy Land. Scores of thousands lost their lives in this crusading racket of the Hierarchy.

¹² Indeed, the history of the Roman Catholic Hierarchy is long and bloody. But a preliminary day of great trouble finally broke against her in the days of the Protestant Reformation. However, she survived that great explosion, although considerably shattered and depleted in power. Reorganized, she still continues in her great iniquity. And now, those very systems that broke away in independence of her sovereign rule join with her in making up that great combine, the organized clergy of Christendom, the "man of lawlessness."

REVIEW: 1. From what two plantings did Satan graft together his lawless fusion religion of the fourth century A.D.? 2, 3. What evidence shows the beginning of lawlessness in the days of the apostles, and what was the restraining force against it? 4, 5. How did the lawless ones finally begin to assert themselves, and what was the result to the congregation? 6. When did the Catholic Hierarchy really have its beginning? 7, 8. What developments were there in 378 and 440? 9. How is the period following A.D. 440 designated, and what characterizes it?

10. How did the popes further strengthen their political power and influence? 11, 12. What occurred in the thirteenth century and in what did it culminate?

Study 75

THE REFORMATION NO RESTORATION

¹ The history of religion in general and of the Roman Catholic Hierarchy in particular in the sixteenth century can be summed up in the one expression "The Reformation," though called by Catholics, "The Rebellion." The Reformation, rather than being a restoration of true worship, essentially brought in a change in church government from hierarchic to that of episcopal and congregational. The original theocratic form of the early church was not restored. Contrary to what is generally thought, the Reformation did not bring in a large number of reforms as to fundamental church doctrines, which continued to be heavily tainted with paganism. Although some reformers made sincere moves in this direction, various doctrines such as "trinity," "immortality of the soul," "hell-fire," traditions of men and creature worship continued unchanged.

² The Reformation or rebellion itself, as it broke in the year 1517, brought to the fore several leading reformers such as Martin Luther in Germany, John Calvin in Geneva (who was active among the French, giving rise to the French Huguenot movement) and Ulrich Zwingli, founder of Protestantism in Switzerland. Thomas Cranmer, Nicholas Ridley and Hugh Latimer led the Reformation in England. Foremost among these reformers was Martin Luther, born in Lower Saxony in 1483. In 1505 he entered a convent where he began studies for the priesthood, to which he was consecrated in 1507. The following year he was appointed to a chair of professorship in the University of Wittenberg, where he became an instructor and lecturer of theology. During this period many things happened that developed those ideas which eventually led him to open revolt against the Catholic Church. On a pilgrimage to Rome he saw at firsthand the pomp and corruptions of the Roman hierarchy.

³ In the year 1517 the traffic in indulgences was brought to the neighborhood of Wittenberg by Johann Tetzel, a Dominican monk. The sale of indulgences was a form of bribery where the remission of temporal punishment due to divine judgment against sin was granted upon payment of money.

This blasphemous doctrine enraged Luther. At midday, October 31, 1517, he nailed ninety-five theses or points of protest upon the door of Wittenberg church. Little did Luther realize this simple act of protest would set ablaze the whole Roman Catholic world. The theses ran clear through all Germany in a few weeks, for all the world was complaining about the indulgences.

⁴ Although many influential men, students, professors and princes of the German state rallied around Luther as their champion, he was finally excommunicated by papal bull after he refused to recant. Luther had dramatically burned the bull threatening excommunication in public in December, 1520. Luther being charged with spreading "pernicious" heresy, the pope urged Holy Roman Emperor Charles V to put Luther under the ban of the empire, which he did, thus making Luther an outlaw. Luther's excommunication and banishment truly spread fuel on the fire of controversy throughout central and western Europe.

⁵ Luther little realized the extent of the Reformation and still thought it possible for a reconciliation with Rome and that the pope would make adjustments. But such was not the case. Many of the German princes and large numbers of the people clamored for tolerance from the Hierarchy. After a period of controversy and discussions between the opposing factions Emperor Charles V called a German diet to meet at Augsburg June 25, 1530, to discuss the religious questions and other political matters. Luther's representatives and other theologians participated in these heated discussions and debates. All efforts at compromise failed. Rome would listen to nothing but absolute submission. When it was clearly shown that the pope would not make any concession, Luther's party had gone too far to withdraw and so the first Protestant church was founded.

⁶ Hard on the heels on Germany's break with Rome, England shook from her neck the papal yoke! From the days of Wycliffe, 150 years prior to the Reformation, many in England were dissatisfied. The common people had heard the Bible read to them, and there was a growing thirst for the truths of Christianity. When the explosion of the Reformation occurred in Germany, England was ready to join in. The leaders of the English reformation were Latimer, Cranmer and Ridley. The year following the German breakaway, a general convocation was called of all the religious leaders in England (1531). During the next six years other convocations met and made various declarations, which gradually led

up to the open break with Rome. These ecclesiastical declarations were sent to Parliament for final approval. The Convocation at Canterbury made this historic declaration: "The Bishop of Rome has no greater jurisdiction conferred on him by God over this country than any other foreign bishop." In 1534 Parliament terminated forever the pope's jurisdiction in England.

⁷ From that time forward the Church of England has been a separate religious organization and the state church of England. As the days progressed more liberal doctrines were adopted at the various convocations, thus making the Church of England a Protestant organization. Finally, in 1648, the Church of England and the Church of Scotland (which had previously withdrawn from Rome) were united under the Westminster Confession, originally containing thirty-nine articles. The Westminster Confession readopted the Nicene Creed and set forth uniform articles of faith. It is interesting to note that the Lutheran state church also adopted the Nicene Creed, thus showing that all these so-called Protestant organizations continued the fundamental fusion doctrines originally inculcated A.D. 325. Though Germany and England slipped the papal yoke from their necks, they did not break the bonds of fusion religion that enmeshed them.

⁸ One of the outstanding reformers was John Calvin, born in France in the year 1509. A great expositor of the Scriptures, he is also the foremost proponent of the doctrine of predestination; and many Protestant organizations follow his teachings as "Calvinism." Groups in France and Switzerland, as well as the Church of Scotland, are based on his teachings, as are the Presbyterian and Dutch Reform sects of today.

⁹ In France proper, the followers of Calvin became known as the Huguenots. After the year 1533 groups of Huguenots were to be found in many parts of France, gradually establishing themselves as the leading Protestant church movement in that country. Fearful for the future of the Roman Catholic Church in France, Catholic leaders turned to the political state and sought the aid of Henry II to suppress the growing "heresy." Henry II and his successor Francis II engaged in a campaign of extreme persecution and the office of the Catholic church now became that of the executioner and hangman. Enduring the persecutions no longer, the Huguenots took up arms in open revolt. A series of bloody wars followed, which did not end until the French Revolution granted some

political equality to Protestants. Certainly no such pattern as this was set by the early congregation of Christ's ministers.

¹⁰ Calvin's failure to get back to true principles of Christianity is further revealed in his treatment of Michael Servetus. This Spanish scholar, who had produced a book exposing the false doctrine of the trinity, and who had given evidence of not being fully convinced of Calvin's doctrine that God had foreordained the larger number of the human family to eternal torment, had further come to the conclusion that the baptism of infants was equally unscriptural and he concluded that a person should be at least thirty years of age before being baptized. Because of his opposition to the teachings of Calvin, he was finally arrested by "Protestants" and was tried as a "heretic" by "heretics" from Catholicism and was sentenced to be burned alive. The sentence was executed in even a more fiendish way than that practiced by Roman Catholic persecutors, he being literally roasted alive, in horrible torture, for nearly five hours before he expired, while Calvin watched from a window.

¹¹ Although the Reformation had begun as a religious movement, it can readily be seen that it had soon developed into a strong political argument. By 1618 the Protestant states had become so powerful as actually to challenge the sovereignty of the "Holy Roman Empire." As provoked by Holy Roman Emperor Ferdinand II in 1618 the thirty years' religious war broke out in Europe with the Protestant states of Europe fighting the remnants of the Roman Empire. After Europe's bloodiest war with millions losing their lives, the religious war was brought to a close in 1648, with the signing of the peace treaty of Westphalia. Here it was that the Protestant powers gained the ascendancy over the Catholic states. In 1789 the great French Revolution began and spread throughout Europe. Napoleon became emperor of France and set out to gain domination of Europe. In 1799 he conquered Rome and took the pope prisoner. This ended the thousand-year political rule of the popes as temporal rulers; and in 1806, due to Napoleon's formation of the Confederation of the Rhine, the emperor of Austria abdicated the throne of the "Holy Roman Empire" and declared the empire dissolved.

¹² Comes the nineteenth century, and numerous religious sects and divisions rise throughout "Christendom." The major Protestant systems had by now become thoroughly organized and set, resisting any further changes and development. They, too, set about to hinder further enlightenment and growth

in knowledge of the truth of the Holy Scriptures. That was true in the 1870's when God began to restore many fundamental truths, using a small group of his witnesses in America. In the following decade Charles T. Russell and others formed the Watch Tower Bible and Tract Society to begin a world-wide educational campaign which was to result in the full restoration of original Christianity and to free multitudes from the bondage of false religion or demonism. The good work continues, despite virulent opposition by the fusion religionists of papal Rome and of her now nonprotesting off-spring called "Protestantism."

REVIEW: 1. What names are applied to the history of religion during the sixteenth century? and what were the essential changes brought in by the Reformation? 2. When did the rebellion really break out, and who took the lead? 3. What finally brought the opposition to a head, precipitating the rebellion? 4. What was the pope's reaction to Luther's course, and how did the Hierarchy deal with him? 5. What efforts at compromise failed, resulting in what? 6. Where did the rebellion immediately gain momentum, and what resulted as to the pope's jurisdiction there? 7. What church government resulted following the break in England and Scotland, yet what is seen as regards doctrine? 8-10. Who led the Reformation in France, and how did he and his followers show there was no return to the principles of control in the early congregation? 11. Into what did the Reformation quickly develop and what brought an end to the "Holy Roman Empire"? 12. When did a true reformation begin, and how is it received by those "Protestants" of the rebellion?

PROGRESSIVE SPEECH TRAINING

Study 76

USE OF THE SPEECH COUNSEL SLIP

¹ Having studied the information on Speech Preparation and Delivery in the first part of this book, you already know the fundamentals of public speaking. But have you incorporated them all into your preparation and delivery of talks? This section, entitled "Progressive Speech Training," is designed to help you to do that.

² To provide you with a program to follow, the Speech Counsel form, reproduced with this Study, lists thirty-six points on which to work, and they are set out in an order that is most conducive to balanced progress on the part of a new student of public speaking. Each of these speech qualities is discussed thoroughly in Studies 77 through 93, in the order in which they are listed on the counsel slip. In most cases two qualities that are reasonably related have been combined into a single study, with the thought that it would be good to take them up at the same time.

³ You will observe that there is just one list of points on the counsel form on which to work. Those that might be classed as preparation, speaking and teaching have all been worked into that one listing. It would be best for new speakers to start at the beginning of the list. For their first talk in the Theocratic Ministry School, they should concentrate on the first two points, those discussed in Study 77. If they master both of them, then the next time they can work on the points taken up in Study 78, and so on. But it is not necessary to take up the points considered in a full Study each time. Some speakers may need to take just one speech quality at a time, and, if so, the school servant will encourage them to do that. Others may need to concentrate on a particular quality for several times, and while they are doing that, it would probably be wise to add no other, or at most just one, new quality down the list each time so that there will be enough time to focus needed attention on the quality that is causing difficulty.

⁴ **PREPARING YOUR TALK.** When you receive an assignment in the Theocratic Ministry School, keep in mind that the reason for your giving the talk is not only to cover

instructive material for the congregation but also to improve your speaking ability. To achieve this, it is important to spend some time analyzing the particular speech qualities on which you are assigned to work for that talk.

⁵ In preparing any talk to be given in the Theocratic Ministry School, it is recommended that you first consult your Speech Counsel slip. Take note of the particular speech qualities that are next in line for your attention. After each of these points on the counsel slip is a number that indicates which Study in *Qualified to Be Ministers* discusses the matter. Read that Study carefully, observing not only how the speech quality is to be demonstrated in your delivery but also how it should affect your preparation. To simplify matters for you, the principal aspects of each speech quality are set out in the book in bold-faced type. These are the main factors to consider.

⁶ Having done this, read the assigned material on which your talk is to be based. Also, decide on the type of person or audience to whom your talk will be delivered. You are free to select your own setting, in harmony with the instructions with the school schedule for the year. Will you be talking to Jehovah's witnesses, newly interested persons, your own children, a doctor, a teacher, a fellow employee, or someone else? It is important to make an appropriate selection of setting so that you can use the material in a manner that is realistic. Determine, too, the purpose of your talk, that is, what you hope to accomplish. Now, organize and outline your material, keeping in mind your audience and the purpose of your talk and considering how these govern the way in which you will apply the points on which you are to be counseled. If you carefully follow this procedure, each talk that you give, regardless of the experience you have had in the past, should reflect improvement in your speaking ability.

⁷ COUNSEL. After each student talk the school servant will offer kindly and helpful counsel, designed to assist the student to continue to improve his speaking ability. Counsel will also be given to instruction speakers, but this will be done privately after the school.

⁸ The points on which counsel is to be given will always be those on which the student was notified in advance that he would be working. Of course, if some other aspect of the talk is particularly good, the counselor may certainly include it in his commendation, but he will not mark the coun-

sel slip on that point. The marks to be used are as follows: "W" (Work on this) when further work on the particular speech quality would be advantageous; "I" (Improved) when a student has already worked on a point more than once and gives evidence of improvement but could advantageously work on it another time; "G" (Good) when the quality under consideration was demonstrated well enough to warrant moving on to a study of other speech qualities when preparing the next assignment in the school.

⁹ It is not enough to tell a speaker that he did well or needs to work again on a particular speech quality. It will be helpful to everyone present if the counselor will explain *why* it was good or *why* it needed improvement and *how* to improve. In addition, it will be beneficial for him to highlight the reasons why the speech quality under discussion is so necessary in the field ministry or in the congregation meetings. This will stimulate appreciation for the point on the part of the entire congregation and will encourage the student to continue giving it attention.

¹⁰ Considerable discernment should be used by the school servant to accomplish the most good by the counsel given. If a speaker is very new, perhaps what is needed more than anything else is encouragement. Other students, longer in the school, may also be diligent in preparing their talks, giving attention to the speech qualities on which they are assigned to work, but they may have limited ability. In such cases, if a certain speech quality was manifested even to a limited extent, the school servant will probably mark it "G" on the counsel slip. On the other hand, another speaker may have greater experience or more natural ability, but, perhaps due to the press of other work, he may not have taken the time to make a study of the speech qualities assigned and as a result he may not have done as well as he could. In such a case as this it will actually hinder the progress of the student if the school servant marks "G" on the counsel slip and tells him to go on to something else. If the talk was of such a type that the assigned quality could have been manifested, the counselor will mark it "W" (Work on this) and kindly offer some personal assistance to the student to help him to progress. In this way students will be encouraged to make each talk, not merely the fulfillment of an assignment, but a marker in their progress as speakers.

¹¹ There may be times when the counselor observes that a student is having particular difficulty with some speech

	Date											
	Talk No.											
Fluency (85)												
Conversational quality (85)												
Pronunciation (85)												
Coherence through connectives (86)												
Logical, coherent development (86)												
Convincing argument (87)												
Audience helped to reason (87)												
Sense stress (88)												
Modulation (88)												
Material adapted for field ministry (89)												
Enthusiasm (90)												
Warmth, feeling (90)												
Illustrations fit material (91)												
Illustrations fit audience (91)												
Conclusion appropriate, effective (92)												
Conclusion of proper length (92)												
Timing (92)												
Confidence and poise (93)												
Personal appearance (93)												

NOTE: For each talk the counselor will check the student on the next points in order on the Speech Counsel form, covering whatever is grouped together in a single Study in **Qualified to Be Ministers**. Whenever there are adjustments made in that procedure the counselor will note that in advance under "Remarks." The blank spaces on the form may be used for counseling students on points not listed, such as accuracy of statement, articulation, bearing, choice of words, grammar, mannerisms, relevancy and voice quality when the need arises.

quality that would not normally come up for consideration for some time, or it may be a quality that the student covered earlier but that has now become an outstanding weakness. If he believes that, more than any other point, this one needs attention to improve the student's speaking, it would be wise to discuss it with him privately and specifically assign him to work on it in connection with his next talk, and he will make a notation to that effect under Remarks on the counsel slip. After this particular quality has been satisfactorily dealt with, then the student will take up where he left off with the consecutive coverage of the points in the order listed on the Speech Counsel slip.

¹² Keep in mind that this speech training is progressive. Do not expect to become an accomplished speaker overnight. It is a gradual process, but one that can be speeded up by your diligent effort. If you ponder over the suggestions given in this Progressive Speech Training and become absorbed in the preparation of your assignments, your advancement will become manifest to all who observe your activity as a servant of God.—1 Tim. 4:16.

REVIEW: 1-3. Explain how the Speech Counsel slip and *Qualified to Be Ministers* are designed to be used together. 4-6. Give suggestions on steps to take in preparing a student talk. 7, 8. On what points will counsel be given by the school servant, and what marks are used on the counsel slip? 9, 10. What suggestions are offered to make the counsel given most beneficial? 11. Is it always necessary to cover points on the counsel slip in consecutive order? Explain. 12. How can you make greater advancement in speaking ability?

Study 77

INFORMATIVE MATERIAL, CLEARLY PRESENTED

¹ Worthwhile talks start with diligent preparation, and that calls for time and effort. But how rewarding it is! You increase your fund of accurate knowledge and you have something really beneficial to share with your audience. Rather than speaking in generalities, you have illuminating details to offer, and you know that what you are saying is right. This builds up the audience's appreciation for God's Word, and so honors Jehovah. Our consideration of informative material particularly involves *what* you say in your talk. Briefly consider the various aspects of the matter.

² **Specific material.** A talk dealing in generalities lacks weight and authority. It is vague. It leaves the audience uncertain. If ideas are to be remembered they must be

specific, exact. This gives evidence of research and knowledge of the subject.

³ This quality can be acquired in preparation by asking, Why? When? Where? etc. It is usually not enough to say something happened. Give names of places, dates, perhaps reasons. It is not enough to state certain truths. Show *why* they are true; show why they are of value to know. If giving instruction, explain *how* a thing is to be done. How much development of this kind is essential will be determined by how much an audience already knows. So consider the audience to ascertain what details may be required.

⁴ **Informative to your audience.** What might inform one audience might add nothing to the knowledge of another group, or it might even leave them completely in the dark. Obviously, then, the material must suit a particular audience. For instance, in a talk on how our work is conducted, the material would be handled altogether differently at a service meeting than in talking to a person getting ready to dedicate himself, or to a local Chamber of Commerce group.

⁵ These factors must also be taken into account in the various assignments in the Theocratic Ministry School. The material presented in any assigned talk should be considered as to audience, setting and purpose of the talk. These factors will be determined by the type of talk and the setting the speaker has arranged. Of course, the instruction talk will be a talk to the congregation. Other talks may vary, the audience and purpose being identified by the setting. In all cases, both student and counselor can ask themselves, Is the material adapted to the particular audience involved in the presentation? Will the audience be informed and instructed by it?

⁶ In preparation ask yourself, What do I want to accomplish in this talk? How much of what I want to say does this person or group already know? What foundation must I lay before these points can be made clear? How would I say it differently to an altogether different group? Comparisons often clarify our viewpoints. Try different approaches to different groups in your preparation just to get the feel of the difference in considering the audience and making the material informative to the particular audience you are going to address.

⁷ **Material of practical value.** There is much to be learned, but not all of it is practical. To us, informative material concerns those things we need to know for Christian living,

for our ministry. We want to know how to use this information that we have acquired.

⁸ The student, in preparation, and the school servant, in counseling, might consider this point by asking, What guiding principles are to be found in the talk? Could the material be used in making decisions? Can the information presented be adapted to the field ministry? Does it magnify God's Word and point to his purpose? Few talks can contribute all this information, but to be practical, material presented should be usable in some way by the audience.

⁹ **Accuracy of statement.** Jehovah's witnesses are an organization of truth. We should want to speak the truth and be absolutely accurate in every detail at all times. This should be so not only as regards doctrine but also in our quotations, what we say about others or how we represent them, also in matters involving scientific data or news events. Private interpretations of any such material should be avoided.

¹⁰ Wrong statements delivered to an audience may be repeated and the error magnified. Inaccuracies that are recognized by an audience raise questions as to the authority of the speaker on other points, perhaps even calling in question the truth of the message itself. A newly interested person hearing such statements, and having heard a different view expressed on another occasion, might come to the conclusion there is disunity of thought among Jehovah's witnesses and discontinue association without even revealing his reason.

¹¹ The counselor should not pick to pieces every statement made by the student, especially one new in the truth and therefore not fully established in the deeper things of God's Word. Rather, he will tactfully help to mold the thinking of the student and show him how to improve his accuracy by careful advance preparation.

¹² **Additional clarifying material.** Thoughts presented as a result of meditation or that may be gleaned from further research on a subject can contribute much to a talk and can sometimes avoid an uninstructional repetition of material already familiar to the audience. It adds freshness to the presentation, enlivens the interest of the audience, and can make a very familiar subject truly delightful. Also, it gives confidence to the speaker. He approaches his talk with an enthusiasm born of the knowledge that he has something just a little different to present.

¹³ A danger to be avoided is private speculation. The Society's publications should be used and relied upon. Check

the *Watch Tower Publications Index*, cross-references and footnotes on the scriptures. Make sure that what you say is clarifying, not misrepresenting.

¹⁴ In preparing your material it is also important to give careful attention to *how* you are going to say what you have to say. This is what the Speech Counsel slip refers to as "Clear, understandable." Failure to give adequate attention to this can prevent you from reaching your audience, or it may hinder them in retaining what they hear. There are three principal aspects of this matter to consider.

¹⁵ **Simply stated.** This does not mean that phrases need to be thought out in advance. But ideas to be presented must be analyzed and certain definite factors taken into account. This will generally result in a talk that is compact and in expression of thought that is simple, spoken in plain language. A subject that is involved in the mind of the speaker will be involved in presentation.

¹⁶ Last-minute preparation must be avoided. Each point of the talk must be thought through all the way until it is simple and clear to the speaker. Review of these points in preparation for delivery will so sharpen them in his mind that they will come out readily when called for and will be as sparkingly clear to the audience as to the speaker.

¹⁷ **Unfamiliar terms explained.** Our study of the Scriptures and the Watch Tower Society's publications has given us a vocabulary of terms quite strange to those unacquainted with our work. If we were to explain the truths of the Bible to some audiences, using such terms as these, either much of what we say would be lost or our speech would be entirely unintelligible.

¹⁸ Consider your audience. What is the level of their understanding? How much do they know of our work? How many of these expressions will be as readily understood by them as by the speaker? Terms like "theocracy," "remnant," "other sheep," even "Armageddon" and "Kingdom," can convey either a different thought to the hearer's mind or none at all. Even such terms as "soul," "hell" and "immortality" need to be clarified if the hearer is unfamiliar with our work. But if the talk is being delivered to the congregation, terms such as these need not be explained. So the setting should be taken into account by the counselor and appropriate counsel given.

19 Not too much material. A talk may be highly informative, so much so in fact that the great quantity of material floods the audience and understanding is dulled or lost completely. To accomplish the purpose of a talk, no more material should be introduced than can be clearly developed in the allotted time. No more should be expressed than can be reasonably absorbed by the audience. Furthermore, material presented to a stranger or newly interested person would have to be considerably simplified as compared with material on that same subject when presented to the congregation. Here, too, the counselor must take into account the audience being addressed by the speaker.

20 How will the student know how much material to put into a talk? Comparison will be an advantage in preparation. Analyze what you have to present. How many of these points will already be known to the audience, at least in part? How many will be completely new? The broader the foundation of knowledge already had the more can be built upon it in a given time. But if practically nothing is known of the subject to be discussed, then great care must be exercised as to how much is going to be said and how long it will take to explain these points to the full comprehension of the audience.

REVIEW: 1-3. Why is specific material needed to make one's talk informative? 4-6. For your talk to be informative to your particular audience, what factors must you keep in mind? 7, 8. How can we make our talks practical? 9-11. Why is accuracy of statement so important? 12, 13. What is the value of additional clarifying material? 14-16. What must be done in preparing a talk so as to state things simply? 17, 18. Why must unfamiliar terms be explained? 19, 20. How can we avoid having too much material?

Study 78

EFFECTIVE INTRODUCTIONS

1 Arousing interest. The introduction of a talk should arouse interest in the subject. It ought to capture the attention of your audience and prepare them to give favorable consideration to what follows. To accomplish this, it is necessary to show the value of your subject to the audience.

2 One of the best ways to arouse interest in a talk is to get your audience involved. Let them realize that this information is vital to them, that it concerns their life. In doing so you must start from the level of the audience. That means that what you say should be within the general knowledge

of those listening. It might be an illustration, or a problem, or a series of questions, or some equally effective method of presentation. But it should always be something that will be familiar to your audience so that they can understand it and apply it to themselves.

³ It may be necessary, in some instances, to overcome prejudice in your introduction. If the subject being discussed is highly controversial, this may be particularly true. In such cases your introduction is vital if you are to hold your audience until the arguments establishing your point can be effectively covered. Having accomplished this through the introduction, then you must continue to hold your audience throughout the entire talk.

⁴ *What* you say is always of primary importance. But to arouse interest through your introduction, *how* you say it is probably more important than in almost any other part of the talk. For this reason your introduction requires careful advance preparation not only as to what you are going to say but as to the manner in which you intend to deliver it.

⁵ Ordinarily, short, simple sentences will best accomplish your purpose in the introduction. Since word choice is so vital in accomplishing your objective in the short time available for the introduction, you might find it an advantage to prepare the first two or three sentences quite carefully. Write them out in your notes so that you can read them, or memorize them so that your opening words will carry all the impact they deserve and require. Besides, this will give you more confidence at the start and an opportunity to gain sufficient composure to carry on extemporaneously.

⁶ Just a few words further as regards delivery of your introduction, although your counselor will not be concerned with these points in connection with this speech quality. If you feel nervous, slow down and speak in a low-pitched voice. Speak with confidence, but avoid any impression of being dogmatic. Such bearing may alienate your audience at the outset.

⁷ Although the introduction to a talk is the first thing presented, it is usually prepared most effectively after the rest of the talk has been well organized. This will allow you to know what it would be best to say in order to introduce properly the material that you have prepared.

⁸ **Appropriate to theme.** Only if your introduction is appropriate to the theme will it lead into the subject effectively. Great care must be exercised to use in the introduction only what contributes to your purpose in speaking. It should, of

course, be in keeping with the dignity of the Kingdom message and designed not to offend those who may be strangers in the audience.

⁹ Not only must your introduction lead into the subject of your discussion, but it must clearly present the particular aspect of the material that you are going to handle. This means limiting your subject to a specific theme and then, in some way, identifying that theme as much as is practical in your introduction. If you do not state the theme specifically, you might, in some instances, use key or theme words in the introduction. In this way your audience will not be expecting you to cover some other aspects of the subject that the title of your talk might suggest.

¹⁰ All talks should be a unified whole, not starting off with one thing and winding up with another. Furthermore, this matter of an introduction being appropriate to the theme must be balanced against making the introduction interest-arousing. In other words, the theme should not be sacrificed simply for a good story at the outset. The purpose of the talk should dominate in the selection of your material. And it must fit and cohere to the body of the talk.

¹¹ **Of proper length.** How long should an introduction be? There is no specific answer that will fit all situations. The length of an introduction depends upon the time allowed for the subject itself, the purpose of the talk, the audience involved and many similar considerations.

¹² In fact, in listening to a talk, it should usually be difficult for the sake of continuity, to mark a clearly defined division between the introduction and the body. This is the problem your counselor will have in handling this quality on your Speech Counsel slip. Every student uses some introductory remarks in his talk, but the counselor will be interested in this: Is the introduction so rambling, so detailed, so lengthy, that your audience becomes restless before you get into the main arguments to be presented?

¹³ An introduction should proceed in a definite, orderly and rapid sequence of thought toward the subject without sacrificing interest-arousing qualities. It must be complete, with no gaps. This requires careful thought, because if your start is so remote from the subject that it demands lengthy and detailed explanation, then it would be best to revise your introduction and perhaps find a new starting point.

¹⁴ If it is difficult to find a marked division between the introduction and the body of the talk, then the chances are

that your introduction is of proper length. It will indicate that you have so well brought your audience into the material that they are listening to your arguments without actually being aware of it. On the other hand, if they begin to wonder when you are going to get to the point, then you can be sure your introduction is too long. This is often a weakness in door-to-door sermons, where the need to vary the length of your introductions will change from one door to the next.

¹⁵ When you are giving the only talk on the program, or giving a student talk, your introduction might be longer than on other occasions. But if your talk is part of a symposium, or if it is a part on a service meeting, then your introduction can be brief and to the point because it is a part of a unified whole that has already been introduced. Much time is consumed unnecessarily by lengthy, involved introductions. It is the body of the talk that is going to convey the ideas you have to present.

¹⁶ In summary, your introduction is only to establish contact, arouse interest and lead into the subject you are going to discuss. Do this with as much dispatch as is practicable and then get on into the real meat of your subject.

REVIEW: 1-3. By what means can you arouse interest for the subject in the introduction of a talk? 4-6. What other factors will help our introductions to arouse interest? 7. When should you prepare your introduction? 8-10. How can we make our introductions appropriate to the theme? 11-14. In what way can we determine if the introduction is of proper length? 15, 16. How long should the introduction of a talk be when it is part of a symposium?

Study 79

VOLUME AND PAUSING

¹ Unless others can readily hear you, the value of what you say will be lost. On the other hand, if your volume is too loud, it can irritate the audience and so detract from the fine thoughts that you have prepared. Our need to be concerned with adequate volume is evident in many Kingdom Halls, where those commenting at meetings from the front of the hall often cannot be heard by those in the rear. At times one speaking from the platform may lack sufficient volume and so fail to inspire his audience. In the field service, too, we meet persons who are hard of hearing and there are noises with which to compete, whether from inside the homes on

which we call or outdoors. All this indicates that we need to give careful consideration to proper volume.

² Loud enough to be comfortably heard. The first consideration in determining how much volume to use is best analyzed by the question, Was the necessary power of voice exercised? That is, were you heard in the back row without overwhelming those in the front? That might be a sufficient consideration for the beginning student, but those more advanced should endeavor to master the following aspects of the matter as well. The school servant should determine to what extent each student will be counseled on this quality.

³ Volume to fit circumstances. A speaker must be aware of varying conditions under which he speaks. It broadens his powers of discernment, makes him more flexible and allows him to reach and hold his audience with greater ease.

⁴ Conditions vary from hall to hall and with the size of the audience. To control the circumstances you must control your volume. Giving a talk in the Kingdom Hall requires more volume than in the living room of a newly interested person. Furthermore, a small group near the front of the hall, as at an assembly for field service, will require less volume than when the hall is filled, as at a service meeting.

⁵ But even these conditions are not constant. Sudden noises arise outside and inside the hall. The passing of a car, a nearby train, loud animal noises, the crying of children, a late arrival—all these require an adjustment in your power of voice. Failure to recognize them and compensate for them in volume will cause something, perhaps a vital point, to be missed.

⁶ Many congregations have amplifying equipment for the voice. But if care is not exercised in its use, and the volume fluctuates extremely from loud to soft, it might be necessary to counsel the student for lack of consideration of these circumstances. (See page 66, paragraphs 6, 7.)

⁷ Occasionally a speaker will find this matter of volume difficult to master simply because of the quality of his voice. If this is your problem and your voice just does not carry, the school servant will consider it in giving counsel. He might suggest certain exercises or a program of training that will help to develop and strengthen your voice. However, voice quality itself is a separate point for counsel and will not be stressed in considering your volume.

⁸ Not every existing circumstance can be judged in any one talk. Counsel should be given on the current talk, not on

every possibility that might arise. However, if the need seems to exist, the school servant might warn a student of possible problems that he might meet under different circumstances, even though the student is commended for his current talk and his counsel slip marked "G."

⁹ How can a student determine whether his volume is ample? Audience reaction is one of the best barometers. An experienced speaker will closely observe those at the rear of the hall during his introduction and will be able to determine from their expression and general attitude whether they can hear comfortably, and he will vary his volume accordingly. Once he has acquired the "feel" of the hall, he will have no more difficulty.

¹⁰ Another means is to observe other speakers on the same program. Are they easily heard? How much volume are they using? Adjust yours accordingly.

¹¹ **Volume appropriate to material.** This aspect of our discussion of volume should not be confused with modulation. At present we are interested in simply fitting the volume to the particular material being discussed. For example, if denunciations were being read from the Scriptures, obviously the volume would be regulated differently than if the student were reading counsel on love among the brothers. Compare also Isaiah 36:11 with verses 12 and 13 and note the differences that must have existed in the way these statements were spoken. Volume must be adapted to the material but should never be overdone.

¹² In deciding how much volume to use analyze your material and your purpose carefully. If you want to change the thinking of your audience, do not drive them away by too much volume. However, if you want to stimulate them to spirited activity, perhaps volume could be stronger. If the material calls for strength, do not weaken it by speaking too softly.

¹³ In the delivery of your talk, properly placed pauses are just as important as adequate volume. Without them, the meaning of statements easily becomes obscure and the main points that your audience ought to remember fail to make a lasting impression. Pauses give you confidence and poise, allow for better breath control and an opportunity to gain composure at difficult points of the speech. Pauses show the audience that you have the situation under control, that you are not unduly nervous, that you are considering your

audience, and that you have something you want them to hear and remember.

¹⁴ A beginning speaker should lose no time in acquiring the ability to pause effectively. First, you must become convinced that what you have to say is important and that you want it to be remembered. A mother in correcting her child will preface her remarks by saying, "Now you listen to me, young man! I have something I want to say to you!" She will not speak another word until the child has given full attention. Then she will say what is on her mind. She wants to make sure that the child will not ignore what she is saying and that it will be remembered.

¹⁵ Some people never pause, even in everyday speaking. If that is your problem you will want to cultivate this quality to improve the effectiveness of your ministry in the field. There our speaking is in the form of conversation. To pause in such a way that your householder will not interrupt but will listen and wait requires the right kind of pausing. But skill and proficiency in pausing in conversation is just as essential and just as rewarding as is the ability when exercised on the platform.

¹⁶ One serious problem in connection with the proper use of pausing in a discourse is having too much material. Avoid this. Allow time for pauses; they are essential.

¹⁷ **Pause for punctuation.** Pausing for punctuation simply means for clarity of thought; to set off related ideas; to indicate phrases, clauses, ends of sentences and paragraphs. Often such changes can be indicated by inflection, but pauses are also effective to give oral punctuation to what is said. And as commas and semicolons have different significance in sentence divisions, so pauses should vary according to their use.

¹⁸ **Misplaced pauses** can completely change the thought of a sentence. An illustration of this is the words of Jesus at Luke 23:43, "Truly I tell you today, You will be with me in Paradise." (NW) If the comma or pause were put between the words "you" and "today" a completely different thought would result, as is evidenced by the common misinterpretation of this text. Correct pausing, therefore, is essential in order to convey the thought intended.

¹⁹ **Learn to punctuate orally in extemporaneous speaking** by observing all written punctuation when you read. The only written punctuation that can sometimes be ignored in reading is a comma. To pause or not to pause at a comma

often is a matter of choice. But this is the only mark of punctuation that can be ignored at times. Semicolons, periods, quotation marks, paragraph divisions, all must be observed. (See page 47, paragraph 12.)

²⁰ You might find it helpful in reading a manuscript or a portion from the Bible to mark the copy. Draw a small vertical line between phrases where a brief pause (perhaps just a hesitation) is to be inserted; two lines or an "X" for a longer pause.

²¹ If, on the other hand, you find in your practice reading that certain sentences are awkward for you and you repeatedly pause in the wrong places, you might make pencil marks tying together all the words that make a phrase. Then, as you read, do not pause or hesitate until you come to the last one of the words hooked together. Many an experienced speaker does this.

²² **Pause for change of thought.** In a transition from one main point to another, a pause gives the audience an opportunity to reflect. Besides, it prevents misunderstanding. It gives the mind a chance to adjust itself, to recognize the change in direction and follow the development of the new thought being presented. It is just as important for the speaker to pause in changing ideas as it is for the driver of an automobile to slow down to make a turn.

²³ In an extemporaneous talk, the material must be so organized in the outline as to allow for a pause between main points. This need not interfere with the continuity or coherence of the talk, but the ideas should be so well formulated that you can build a particular point to a climax, pause, and then go on to a new thought. Such climaxes and changes can even be marked in your outline, if necessary, to remind you.

²⁴ Pauses for change of thought are usually longer than pauses for punctuation; however, long pauses should not be overdone in a talk or the delivery will drag. Besides, they are likely to sound affected.

²⁵ **Pause for emphasis.** A pause for emphasis is usually a dramatic pause. It creates expectancy or it gives the audience a chance to reflect.

²⁶ Pausing before an important point creates anticipation. A pause afterward allows the full import of the idea to sink in. These two uses of the pause are not the same, so you must decide which is most appropriate in a particular instance or whether both are to be used.

²⁷ Pauses for emphasis should be limited to highly significant statements, otherwise they become meaningless and their value is lost.

²⁸ **Pause when circumstances require it.** Interruptions often require a speaker to pause momentarily. If a disturbance is not too severe and you can raise your volume and continue, ordinarily this would be best. But, if a disturbance is sufficient to interfere with the talk completely, then you must pause. Your audience will appreciate your consideration. Besides, many times they are not listening anyway, because the temporary disturbance has distracted them. So use pausing effectively, to be sure that your audience gets the full benefit of the good things that you want to tell them.

REVIEW: 1, 2. Why must we speak loud enough? 3-10. What circumstances help us to determine the amount of volume we should use? 11, 12. Why is it essential to have volume appropriate to material? 13-16. Point out the value of pausing. 17-21. Explain the importance of pausing for punctuation. 22-24. Why is it necessary to pause for change of thought? 25-28. Show how pausing helps us to emphasize a point as well as to cope with disturbing circumstances.

Study 80

DIRECTING ATTENTION TO THE BIBLE

¹ Our desire in the ministry is to direct the attention of everyone to God's Word, the Bible. It contains the message that we preach, and we want the people to realize that what we say is not of our own originality but from God. People who love God have confidence in the Bible. When it is read to them, they listen and take its counsel to heart. But when they get out their own copy of the Bible and read it for themselves, the impression is considerably deepened. So, in the field ministry, when circumstances make it possible, it is wise to encourage the householder to get out his own copy of the Bible and look up the scriptures with you. Likewise, at congregation meetings, if all are encouraged to use their Bible, newer ones will more readily recognize that it is the source of our beliefs, and all will benefit from the added emphasis of visual impression.

² Therefore, you will have a decided advantage in fulfilling your purpose in speaking if those in your audience, wherever it is practical, follow your reading of Scripture texts in their own Bibles. Whether they do or not will depend to a great extent on whether you give them the proper encouragement.

This is what is referred to on your Speech Counsel slip as "Audience encouraged to use Bible."

³ **By suggestion.** One of the best ways is to extend a direct invitation to the audience to use the Bible; this method is frequently used. At times the same results can be had simply by saying where the texts are located before you read them; perhaps like this: "Now as we read 2 Timothy 3:1-5, think about the conditions in this very neighborhood." Then, as you turn to the text yourself, glance around to see if the audience is taking advantage of the suggestion. Usually they will begin to look up the text too.

⁴ It is up to the speaker to decide which, if any, texts he wants to emphasize by having the audience look them up. Watch your audience. Be interested to see if they are following you. Even if for some reason you are required to give a manuscript talk, you can often handle key texts in such a way that the audience will follow you in their Bibles.

⁵ **By allowing time to find the text.** Merely citing a scripture is not sufficient. If you read it and then pass on to another before the audience has time to find it, they will eventually become discouraged and desist. Observe your audience, and when the majority have located the text, then it can be read.

⁶ It is usually advisable to make your citation of the text sufficiently in advance of your planned reading so that valuable time is not lost through frequent long pauses or unnecessary "fill in" while the audience is finding the text. Yet appropriate pausing here is proper. On the other hand, if the citation is made early in your introduction to the text, you must have in mind that some of the things you say will not be as closely followed. So in such a case those things that are pertinent to the advance argument would have to be stated before the citation was given.

⁷ The scriptures that are used in a talk are ordinarily the focal points of the talk. Arguments center around these texts. How much they will contribute to the talk, then, depends upon how effectively they are used. So the matter of "Scriptures properly introduced," which is noted on your Speech Counsel slip, is an important one for consideration.

⁸ There is a great variety of ways in which a Scripture text can be introduced, read and applied. Sometimes, for instance, the introduction of the text not only leads into the reading but also makes the application, so that the reading itself

only emphasizes or clinches the point. On the other hand, some texts are used with telling effect when no word of introduction is spoken, as, for instance, in the very opening of a talk.

⁹ To learn how to introduce scriptures effectively, analyze what others do. Try to identify different ways that scriptures are introduced. Consider their effectiveness. In preparing your own talks give advance consideration to what the text is to accomplish, especially if it is a key text to a main point. Plan its introduction carefully so that it will be used with the most telling effect. Here are a few suggestions:

¹⁰ A question. Questions demand answers. They stimulate thinking. Allow the text and its application to supply the answer. For instance, in discussing blood transfusion, you may be introducing Acts 15:28, 29, after having established the prohibition according to the Hebrew Scriptures. You could introduce the text by asking, "But is this same prohibition binding upon Christians? Note this authoritative ruling of the governing body of the early congregation as they were moved by the holy spirit."

¹¹ A statement or principle, to be supported by the text introduced. For example, in a talk on delinquency you might say: "Even our choice of companions is an important factor in what our attitude might be toward right and wrong." Then you could read Paul's words at 1 Corinthians 15:33 as support for your statement.

¹² Citing the Bible as authority. Especially for secondary texts you might simply say: "Note what God's Word states on this point." This is cause enough to look with expectation to the text and it provides a clear reason for using it.

¹³ A problem. In a talk on "hell" you might say: "If man is to suffer in eternal flames of fire, that would mean that he must be conscious after death. But notice what Ecclesiastes 9:5, 10 says."

¹⁴ Multiple choice. If a direct question or problem might be too difficult for a particular audience, present several possibilities and allow the text and its application to provide the answer. In talking to a Catholic you might want to use Matthew 6:9 to show to whom prayer should properly be directed. A direct question or problem might turn your householder's mind in the wrong direction, so you might say: "There are many views as to whom we should pray. Some say Mary, others say to one of the 'saints,' but some say we should pray only to God. Here is what Jesus said."

¹⁵ **Historical background.** If you were to use Hebrews 9:12 in a talk on the ransom to show that Jesus, by offering his own blood, "obtained an everlasting deliverance for us," you might find it necessary to preface your reading of the text with a brief explanation of the "holy place" in the tabernacle, which, Paul indicates, pictured the place Jesus entered.

¹⁶ **Context.** Sometimes the setting of a text as explained in the surrounding verses is helpful in introducing a scripture. For instance, in your use of the scripture at Luke 20:25 to show what it means to "pay back Caesar's things to Caesar," you may find an advantage in explaining Jesus' use of a coin with Caesar's inscription, as the account is related in the context.

¹⁷ **Combination.** Of course, combinations of these methods are also possible and often profitable.

¹⁸ The introduction to a scripture should arouse sufficient anticipation to command attention when the text is read and it should focus attention on your reason for using the text.

¹⁹ **Anticipation aroused.** How can you know when you have aroused anticipation for a text? By audience reaction primarily, but also by the way in which you introduce the text. If the audience would be left up in the air because you failed to read the text after introducing it, or if you left a question unanswered in your introduction, then you can be sure you have aroused interest in the text. Of course, the introduction must be in keeping with the subject and with the text to be introduced. And either the text itself or the application that follows must answer the question that the introduction has left open.

²⁰ The introduction to the text might be likened to the bugle sound that precedes a proclamation. The herald does not present himself to play an entire concert. Rather, the rousing notes of his bugle center all interest and attention on the proclamation. Introduced in this way, your selected text will be heard with keen enjoyment and benefit.

²¹ **Attention focused on reason for using text.** While an introduction to a text may leave a question unanswered, still it should at least provide some reason to show why the text is appropriate and worthy of full attention. For example, in a discussion of the earth as man's permanent home you might be preparing to use Revelation 21:3, 4. Along with your preliminary argument you might say: "Now in this next scripture, Revelation 21:3, 4, look for the place where the tent of

God will be when suffering and death are no more." Not only have you aroused anticipation by leaving something for the text to reveal, but you have also focused attention on the significant part of your text, which you can easily apply to your argument after reading the text. By thus directing attention to the actual content of the scripture, you emphasize the importance of God's Word.

REVIEW: 1, 2. Why should we direct our hearers to the Bible? 3, 4. How can we do this effectively? 5, 6. Explain why it is beneficial to allow time for the audience to find scriptures we plan to read. 7-18. What methods can be used to introduce Scripture texts effectively? 19, 20. How can we determine if we have aroused anticipation for the text cited? 21. Why should we focus attention on our reason for using a text?

Study 81

READING AND APPLYING SCRIPTURES

¹ When you speak to others about the purposes of God, whether privately or from the public platform, your discussion centers around scriptures that you read from the Bible. So the actual reading of those scriptures ought to be done well. It should not be done in a matter-of-fact way. Rather, it should bring an added stimulation to your presentation if the reading is to accomplish its purpose. For this reason the Speech Counsel slip lists "Scriptures read with emphasis" as something for special consideration by everyone who wants to be a capable minister.

² Scriptures should be read with feeling, but it should not be overdone. The amount of expression given to a text should depend upon the text itself and its setting in the talk. It should bring the argument to a high point but should not attract attention to the reading.

³ Furthermore, the reading should focus attention on the part of the text that supports your argument. It should drive home the point so that the audience is convinced. Thus, reading scriptures with proper emphasis instills confidence. It makes the reading authoritative.

⁴ **Right words stressed.** The reason for which a text is being read should govern what is going to be stressed. If every thought expressed in the text is emphasized equally, nothing will stand out and your point of argument will be lost. So make certain that the words that are given primary stress are those that carry the thought for which the scripture is used.

⁵ For example, if you are using Ezekiel 18:4 to prove that sin leads, not to eternal torment, but to death, you would read it in this way: "The soul that is sinning—it itself *will die*," with special emphasis on the italicized words. But if the point that you are making is that it is not merely the body but actually the soul that dies, you would shift the emphasis, reading: "*The soul* that is sinning—*it itself* will die." Your placement of emphasis should be determined by the reason why you are reading the scripture.

⁶ **Effective method of emphasis used.** The thought-carrying words that you want to stand out can be stressed in a number of ways, and the means you use should be in keeping with the scripture and the setting of the talk.

⁷ This aspect of the quality "Scriptures read with emphasis" is not intended to exhaust all possible means of oral emphasis. You will deal with these details more fully when you study sense stress. But a few methods are listed here to assist you in acquiring the ability to read your Scripture texts effectively. Naturally your ability will increase as you master other qualities of speech.

⁸ **Voice stress.** This involves any change in voice, whether in pitch, pace or power, that makes the thought-carrying words stand out from the rest of the sentence.

⁹ **Pausing.** This may be done either before or after the key portion of your scripture, or both. Pausing immediately before you read a principal thought creates anticipation; pausing afterward deepens the impression made.

¹⁰ **Repetition.** Emphasis can be gained on a particular point by interrupting yourself and rereading the word or phrase. This method should be handled with discretion.

¹¹ **Gestures.** Body movement, as well as facial expression, can often help to punctuate a word or phrase.

¹² **Tone of voice.** Occasionally the tone in which words are read can affect their meaning and set them apart but, here also, discretion should be exercised, especially in using sarcasm.

¹³ **Texts householder reads.** When a householder reads a text, he may stress the wrong words or none at all. What can you do then? Generally in such a case it is best to resort to your application of the text to emphasize the points you want stressed. After the reading is completed, you might draw the householder's attention to these words by repeating them or asking questions.

¹⁴ There is another way this can be handled, but it requires caution and tact. You might interrupt the reading at the proper point, excusing yourself as you do so, and then draw particular attention to the word or phrase being read that you want to emphasize. If this can be done without embarrassing or antagonizing the householder it can be effective, but it should be done sparingly.

¹⁵ Reading a text, even with emphasis, is usually not enough to accomplish your purpose. Occasionally, it is true, the scripture itself might serve as the application of the idea you intend in your argument. But, for the most part, and especially in our sermons, it is necessary to draw attention again to the thought-carrying words in the text and then show how they apply to the argument. This is what the Speech Counsel slip refers to as "Scripture application made clear." Remember, the average person is unfamiliar with the Bible and cannot absorb your point in just one reading. Reemphasizing the key words and applying them permit the ideas to sink in.

¹⁶ If it is to be possible for you to apply a text, it must be appropriate to your argument and, generally, it must be properly introduced. Then, having in mind teaching, you will want to make your application as simple as possible.

¹⁷ Furthermore, you must have a clear understanding of the text and your application must be accurate. Consider the context, the principles employed or the persons involved when your use of the scripture calls for it. Never use a scripture in a way that is out of harmony with what the writer intended. Follow the Society's publications closely on application.

¹⁸ **Words to be applied isolated.** Before or during the applying of the text the key words should usually be reemphasized. This is to make certain that everything in the text not related to your argument will be subordinated or made secondary. The words themselves that appear in the text need not actually be repeated to do this, although that is generally the way it is done. But in certain instances you can, in some other way, effectively focus your audience's attention on the isolated thoughts being considered. One way you can do this is simply to use synonyms in restating your idea. Another is to ask questions. If your presentation is a sermon, your questions can be phrased to draw the key thoughts from the householder.

19 Point of introduction driven home. This simply means to make certain that your purpose in using the text is clearly understood and appreciated. It may be you have not found it necessary or desirable for some reason to make a formal introduction to the text. That does not mean the point of the text need not be driven home. But, as a rule, you have made at least some advance preparation for your argument before the text is read. Now you must see that there is some follow-through to round out the use of the text.

20 Your audience and the importance of the point in the overall presentation of material will determine the extent to which application must be made. It is generally not enough just to *discuss* the text. You must connect the thoughts emphasized in the text to your introductory argument. You must plainly state what that connection is.

21 The simpler your application can be, and still accomplish your purpose, the better it will be. It should be free from all unrelated details. This can be accomplished by reducing your argument to the fewest possible facts and then adding only what is necessary to make them understandable. If something has been left unanswered in the introduction, your application must supply it.

22 At this point of progress in the Speech Training program, simplicity and directness should be your goal. When you achieve it, your reading and applying of scriptures will reflect the ability of a skilled teacher.

REVIEW: 1-3. When giving talks, how should we read scriptures? 4, 5. What is meant by "right words stressed"? Illustrate. 6-12. In what ways can we stress the thought-carrying words of a text? 13, 14. When a householder reads a text, how can we stress its key points? 15-17. Why is it important to make the scripture application clear? 18. How can we effectively isolate key words to be applied? 19-22. What follow-through is referred to by "point of introduction driven home"?

Study 82

USE OF REPETITION AND GESTURES

1 Your purpose in talking should be to impart information that your audience will remember and be able to use. If they forget it, the benefit is lost. One of the principal means by which you can help them to fix in mind what you say is to repeat the points that are most important. It has fittingly been said that repetition is the mother of retention. Repetition is one of the essential teaching techniques. You have already

learned its value in connection with your use of scriptures. But "Repetition for emphasis" is listed separately on your Speech Counsel slip because it applies to other parts of your talk too.

² To assist you to become proficient in using repetition for emphasis, we are going to view the matter from two different aspects. Each concerns a different means of repetition; each has a different purpose in view. A repetition of main points serves as a memory aid. A repetition of points not understood assists understanding.

³ Not only delivery but also preparation is vital in considering this quality. You need to determine in advance which ideas call for repetition and when it would be best to repeat them.

⁴ **Repetition of main points.** A repetition of main points is frequently accomplished by some type of summary. We will discuss two outstanding types, calling them "progressive" summary and "concluding" summary.

⁵ The progressive summary consists of reviewing the essentials of each main point as it is considered, drawing into each successive summary the essentials of the main points that have preceded it. In this way the thread of the talk is constantly being drawn tighter.

⁶ At the end of the talk, a concluding summary, whether used with progressive summaries or not, draws everything together and the whole talk can be reviewed in a few brief statements. Occasionally it will assist to mention the exact number of points that are going to be reviewed. This is a further memory aid.

⁷ A summary need not be a dry repetition or restatement of points or ideas. It can be accomplished in a variety of ways: by illustration, by the use of a scripture, by approaching the matter from a different viewpoint, by comparisons or contrasts, by drawing parallels, by using synonyms or questions. To demonstrate, a very practical summary of a public talk might be a short, five-minute sermon, employing the basic Scripture texts and major arguments of the talk. Here is the hour's talk in capsule form, something almost everyone can carry away and use.

⁸ The summary type of repetition is particularly helpful in connection with talks involving reason and logic, and the time lapse between the discussion and the brief review helps in embedding the thoughts more deeply in the minds of the audience. However, it is not always necessary to summarize a

point. It can often simply be restated later as an effective basis for another point that is to be developed.

⁹ Another way that main points can be repeated is by outlining them in the introduction of the talk, then by following with an extensive development of these points in the body. This repetition further embeds the thoughts in the mind.

¹⁰ By becoming acquainted with these different ways of repeating main points, much can be done to make a talk interesting and enjoyable as well as making it easier to remember.

¹¹ **Repetition of points not understood.** Whether to repeat a point for understanding depends almost entirely upon your audience. If it is an essential point and it would not be clear to them without having the opportunity to hear it stated more than once, you must reconsider it in some way or you will arrive at the conclusion of your talk unaccompanied by your audience. On the other hand, needless repetition, that which is not employed for emphasis, will make the talk wordy and uninteresting.

¹² Keep your audience in mind in preparing the talk. It should enable you somewhat to anticipate the particular problems your audience might have. Prepare to repeat such ideas in some way so that they can be seen from different viewpoints.

¹³ How can you know if you are not being understood? Look at your audience. Observe facial expressions or, if talking to one or two persons, ask questions.

¹⁴ But note this well: Repeating the same words will not always accomplish your purpose. There is more to teaching than that. If your audience did not understand you the first time, merely saying the same words over again may not be enough to make you better understood. What can you do about it? You must become adaptable. It might call for impromptu additions to your talk. Your learning to cope with the needs of the audience will determine to a great extent your effectiveness as a teacher.

¹⁵ Gestures, too, add emphasis to what you say, and they often reinforce the meaning of the spoken word. In this way they supplement and vitalize the ideas. Practically no one talks without some form of gesturing. So, if you do not gesture on the platform, your audience will know you are not at ease. But when you gesture naturally, the audience will

not think of you; they will think of what you are saying.

¹⁶ Gestures fall into two general classifications as to their nature: descriptive and emphatic.

¹⁷ **Descriptive gestures.** Descriptive gestures express action or show dimension and location. These are the easiest to learn. So, if you have a problem with gesturing on the platform, try simple, descriptive gestures first.

¹⁸ When you are working on this quality in the school, do not be content with just one or two gestures. Try to gesture throughout the talk. In order to do this, look for words that show direction, distance, size, area, speed, location, contrast, relative positions or comparison. If necessary, mark these words in some way in your notes, in order to remind you to gesture at that point. Continue this practice, even though you receive a "G" the first time. After a few talks you will find that you no longer need to mark your gestures or think of them in advance and you will gesture naturally.

¹⁹ **Emphatic gestures.** Emphatic gestures express feeling and conviction. They punctuate, vitalize and reinforce ideas. Therefore emphatic gestures are essential. But, beware! Emphatic gestures are usually the kind that become mannerisms. To prevent this, avoid repetitious gestures.

²⁰ If your problem is mannerisms in gesturing, limit yourself solely to descriptive gestures for a time. Once you have become adept in gestures of this type, emphatic gestures should become a matter of course. As you gain experience and become more at ease on the platform, your emphatic gestures will express your inner feelings naturally, demonstrating your conviction and sincerity. They will add meaning to your speech. (See also pages 48-50.)

REVIEW: 1-3. Why is repetition an essential teaching technique? 4-6. Describe how the "progressive" summary and the "concluding" summary can be used to repeat main points. 7-10. How can summary-type repetition of points be interestingly developed? 11-14. What key factors are involved in repeating points not understood? 15-18. How can one learn to use descriptive gestures? 19, 20. Emphatic gestures serve what purpose?

Study 83

HIGHLIGHTING THE THEME AND MAIN POINTS

¹ Every talk needs a theme in order to give it direction and to tie all its parts together in a pleasing way. Whatever your theme may be, it must permeate the entire talk. It is the gist

of your talk; it could be expressed perhaps in one sentence and yet it would include each aspect of the material presented. The theme should be obvious to everyone in the audience, and it will be if it is properly emphasized.

² The theme of a talk is not simply a broad subject, such as "faith"; it is the particular aspect from which that subject is discussed. For example, the theme might be "Your Faith—How Far Does It Reach?" Or it could be "Faith Needed to Please God" or "The Foundation of Your Faith" or "Keep On Growing in Faith." Although these themes all center on faith, they each view the subject in a different way and require development along completely different lines.

³ In some instances you may have to gather material before your theme is selected. But the theme must be clearly established before preparation is begun on the outline of the talk or before the main points are selected. For instance, following each home Bible study we discuss the organization of Jehovah's witnesses. That is a broad subject. To decide what you will say on this subject, you must consider your audience and the purpose of your talk. On this basis you will select a theme. If you were trying to start a new person in the service, you might decide to show that Jehovah's witnesses imitate Jesus Christ by preaching from house to house. That would be your theme. Everything you say would be to develop and establish that phase of the broad subject, Jehovah's witnesses.

⁴ How can you emphasize a theme in your talk? First, you must select an appropriate theme, one suited to your purpose. This requires advance preparation. Once the theme has been selected and your talk developed around it, it will almost automatically be emphasized if you talk on the outline that you have prepared. However, in actual delivery, the repeating of key words or the central idea in the theme from time to time will more readily ensure the theme's being driven home.

⁵ **Appropriate theme.** In the Theocratic Ministry School it is usually no problem to have an appropriate theme, because in most cases one is provided for you. But this will not be true of every talk that you are called on to give. So it is wise to give careful consideration to the theme.

⁶ What determines whether a theme is appropriate? Several things. You must consider your audience, your objective, and the material that you have been assigned to cover, if such is the case. If you find that you give talks in which no theme is emphasized, it may be that you are not actually building

your talk around any central idea. You may be including in the talk too many points that really do not contribute to the theme.

7 Theme words or idea repeated. One way that all parts of a talk can be made to highlight the theme is to repeat key words stated in the theme or to repeat the central idea of the theme. In music, a theme is a melody repeated often enough to characterize the entire composition. In fact, generally just a few measures are enough to make the number recognizable. The melody does not always reappear in the same form. Sometimes only a phrase or two of the melody occurs, occasionally a variation on the theme is used, but, in one way or another, the composer skillfully weaves his melody in and out of the composition until it permeates the whole and characterizes it.

8 So it should be with the theme of a talk. The key words or theme idea repeated is like the recurring melody of a composition. Synonyms of these words or the central theme idea rephrased serves as a variation on the theme. Such means employed discreetly enough not to become monotonous will cause the subject theme to become the characteristic expression of the entire talk and it will be the main thought your audience will carry away.

9 After determining the theme of your talk, the next step in preparation is to select the main points that you plan to use in developing it. On your Speech Counsel slip this is listed as "Main points made to stand out."

10 What are the main points in a talk? They are not simply interesting ideas or points that are briefly stated in passing. They are the main sections of the talk, the ideas that are developed at some length. They are like shelf labels or signs in grocery stores that help one identify what a section of shelves contains, and they govern what may be included in that section and what ought to be left out. Under the label CEREALS, jams and jellies would be out of place and only confuse persons. Under the sign COFFEE AND TEA, rice would not belong. If the shelf labels are hidden because of overcrowding or overloading, then it is difficult to find anything. But if the signs remain clearly visible, one can quickly recognize what is before him. So it is with the main points of your talk. As long as they can be perceived and kept in mind, your audience will need very few notes to follow you to your conclusion and carry away the meat of your talk.

¹¹ Another factor. The selection and use of main points will vary according to the audience and purpose of the talk. For this reason, the school servant should evaluate the student's choice of main points on the basis of the student's use of them, not on an arbitrary selection of points the counselor may have made in advance.

¹² In making your selection choose only the essentials. So, ask, what makes a point essential? It is essential if you cannot accomplish the purpose of your talk without it. For example, in a discussion of the ransom with a person unacquainted with the doctrine, it is vital to establish Jesus' humanity on earth, otherwise it would be impossible to demonstrate the corresponding quality of his sacrifice. Therefore you would consider this one of the main points of the discussion. But if you had already proved to this person that the trinity was a false conception, then your handling of this point might be only secondary because already accepted. And because of this it would then be comparatively simple to establish the corresponding value of Jesus' ransom. In that case the consideration of Jesus' humanity would not be an essential.

¹³ So ask yourself, What does my audience already know? What must I establish to accomplish my purpose? If you know the answer to the first question, you can answer the second by gathering your material, temporarily setting aside all matters that are known and sorting out all the remaining points into the fewest possible groups. These groups become your identifying signs as to what spiritual food you are presenting to the audience. These labels or main points must never become covered up or hidden. They are your main points, which must stand out.

¹⁴ **Not too many main points.** There are only a few essentials on any subject. In the majority of cases they can be numbered on one hand. This is true regardless of the time you have in which to present them. Do not fall into the common snare of trying to make too many points stand out. When a grocery store gets too big and there are too many categories, one may have to ask for directions. Your audience can reasonably grasp only so many different ideas at one sitting. And the longer your talk, the simpler it must be made and the stronger and more sharply defined your key points must be. So do not try to make your audience remember many things. Select those points that you feel they

absolutely must carry away and then spend all your time talking about these.

¹⁵ What determines whether there are too many points or not? Simply stated, if any idea could be left out and the purpose of the talk still be accomplished, that point is not a key point. To round out the talk you may decide to include the point as a connective or a reminder, but it should not stand out as prominently as those that could not possibly be omitted.

¹⁶ Another thing, you must have sufficient time to develop each point successfully, conclusively. If much must be said in a short time, hold the matters known to the audience down to a minimum. Strip away all but the unfamiliar factors and make them so clear that it will be difficult for the audience to forget them.

¹⁷ Lastly, your talk must give an impression of simplicity. This does not always depend on the amount of material presented. It may be just the way your points are grouped together. For example, if you were to walk into a store where everything was piled together in the middle of the floor, it would look crowded and most confusing. You would have difficulty finding anything. But, when everything is properly arranged and all related items are grouped together and identified by a section sign, the effect is quite pleasing and any one item can be easily located. Make your talk simple by grouping your thoughts under just a few main ideas.

¹⁸ **Main ideas developed separately.** Each main thought must stand on its own. Each must be developed separately. This does not prevent a brief outline or summary of the main headings in the introduction or conclusion of your talk. But in the body of the talk you should talk about only one main idea at a time, allowing only such overlapping or regressions as may be needed for connections or emphasis. Learning to make a topical outline will greatly aid in determining whether main points are developed separately.

¹⁹ **Subpoints focus on main ideas.** Points of proof, scriptures, or other material presented should focus attention on the main idea and amplify it.

²⁰ In preparation, analyze all secondary points and keep only what directly contributes to that main point, either to clarify, prove or amplify the point. Anything irrelevant should be drastically cut. It will only confuse the issue.

²¹ Any point related to a main idea should be directly connected to that thought by what you say. Do not leave it

to the audience to apply. Make the connection clear. Say what the connection is. What is not spoken will generally not be understood. This can be accomplished by repeating key words that express the main thought or by repeating the idea of the main point from time to time. When you master the art of focusing all your subpoints on the main points of the talk, and tying in each main point with the theme, your talks will take on a delightful simplicity that will make them easy to give and hard to forget.

REVIEW: 1-4. Explain what is meant by the theme of a talk. 5, 6. How can you determine whether a theme is appropriate? 7, 8. Show ways that one can highlight the theme. 9-13. Explain what the main points in a talk are. Illustrate. 14-17. Give reasons why we should not have too many main points. 18. How should main points be developed? 19-21. How should subpoints be employed?

Study 84

AUDIENCE CONTACT AND USE OF NOTES

¹ Having good contact with your audience is a great aid in teaching. It wins their respect and enables you to teach more effectively. Your contact with them should bring you into such close touch that their every reaction is immediately felt by you as speaker. Your use of notes plays an important part in determining whether you have such audience contact or not. Extensive notes can be a hindrance; but skilled use of notes is not disturbing, even if the circumstances require that they be somewhat longer than usual. That is because one who is skilled does not lose his contact with the audience by looking at the notes either too much or at the wrong time. On your Speech Counsel slip this is given attention, and it is listed as "Audience contact, use of notes."

² **Visual contact with the audience.** Visual contact means to see your audience. It means not just looking at the audience but looking at the individuals in the audience. It means seeing the expressions on their faces and reacting accordingly.

³ Looking at your audience does not mean simply a rhythmic movement from one side to the other so that no one is missed. Look at someone in the audience and say a sentence or two to that individual. Then look at another and say a few more sentences to that person. Do not stare at anyone so long that he is embarrassed and do not concentrate on only a few persons in the entire audience. Continue to move throughout the audience in this way, but, as you speak to a

person, really talk to that one and then get his reaction before you pass on to another. Your notes should be placed on the speakers' stand or in your hand or Bible so that you can look at them quickly, with only an eye movement. If it is necessary to move your entire head to see your notes, it will be awkward and audience contact will suffer.

⁴ Your counselor will observe not only how often you use your notes but when you look at them. If you are looking at your notes while you are reaching a climax, you will not see your audience's reaction. If you are constantly consulting your notes, you will also lose contact. This generally indicates either a nervous habit or insufficient preparation for delivery.

⁵ There are times at which experienced speakers are called on to give an entire talk from a manuscript, and, of course, this somewhat limits their visual contact with the audience. But if they are well acquainted with the material as a result of good preparation, they are able to look at their audience from time to time without losing their place, and this is a stimulus to expressive reading on their part.

⁶ **Audience contact by direct address.** This is just as essential as visual contact. It involves the words you use in addressing your audience.

⁷ When you talk to one person privately you address him directly by saying "you," "your" or "we," "our." Where it is appropriate, you can speak the same way to a larger audience. Try to view your talk as a conversation with one or two persons at a time. Watch them closely enough so that you can respond to them as though they had actually spoken to you. This will personalize your delivery.

⁸ A word of caution though. Avoid the danger of becoming too familiar with your audience. You need not become intimate any more than you would in dignified conversation with one or two persons at a door in delivering a sermon, but you can and should be just as direct. (See page 73, paragraph 10.)

⁹ Another danger. You must be judicious in your use of personal pronouns and not cast your audience in an undesirable light. For instance, in a talk on delinquency, you would not use a form of address that would infer your audience were the delinquents. Or, if you were discussing low hours in the service meeting, you might include yourself in the talk, using the pronoun, "we" instead of always saying "you." Thoughtfulness and consideration should easily overcome any danger of this sort.

¹⁰ Few beginning speakers start out by speaking from an outline. Usually they will write the talk out in advance and then either read it or deliver it from memory. Your counselor will overlook this at the beginning, but when you come to "Use of outline" on your Speech Counsel slip he is going to encourage you to speak from notes. When you master it, you will find that you have taken a great stride forward as a public speaker.

¹¹ Children and adults who cannot even read give talks, using illustrations to suggest ideas. You can prepare your talk with a simple outline too, the same as the sermons that are outlined in *Kingdom Ministry*. You speak regularly without a manuscript in the field ministry. You can do it just as easily in the school, once you make up your mind to it.

¹² Since working on this quality is to help you to get away from a manuscript, both in preparation and in delivery, do not memorize your talk. It will defeat the purpose of this study.

¹³ If you are using scriptures, you can ask yourself the adverbial questions, How? Who? When? Where? etc., and then, as they fit your material, use these questions as part of your notes. Then in giving the talk simply read a scripture, ask yourself or your householder these questions, as appropriate, and answer them. It can be as simple as that.

¹⁴ Beginners often are concerned that they will forget something. However, if you have developed your talk logically, no one will even miss a thought if you do overlook it. Coverage of material is not the main consideration at this stage anyway. It is more important for you now to learn to talk from an outline.

¹⁵ Timing will not be considered a weakness at this point either. Forget the time. Your counselor will stop you when your time is up.

¹⁶ It is possible that in giving this talk you will feel you have lost many of the qualities already learned. Do not be alarmed. They will return and you will find yourself more proficient at them once you can learn to speak without a manuscript.

¹⁷ Just a word about notes. They should be used to recall ideas, not to recite them. Notes should be brief. They should also be neat, orderly and legible. If your setting is a back-call, your notes should be inconspicuous, perhaps inside your Bible. If it is a platform talk and you know you are going to

be using a speakers' stand, then notes should be no problem. But if you are not sure, prepare accordingly.

¹⁸ Another aid is to write the theme at the top of your notes. Main points should also stand out clearly to the eye. Try writing them in all capital letters or underlining them.

¹⁹ Your use of only a few notes in delivering your talk does not mean you can skimp on preparation. Prepare the talk in detail first, making as complete an outline as you wish. Then, prepare a second, much briefer, outline as suggested above. This is the outline that you will actually use to deliver the talk.

²⁰ Now put both outlines in front of you and, looking only at the abbreviated outline, say just as much as you can on the first main point. Next, glance at the more detailed outline and see what you have overlooked. Go over the point again, bringing in those thoughts. Go on to the second main point in your abbreviated outline and do the same. In time, the shorter outline will become so familiar to you that you can recall everything in the more detailed outline just by looking at your few brief notes. With practice and experience you will begin to appreciate the advantages of extemporaneous speaking and will use a manuscript only when absolutely required. You will feel more relaxed when you speak and your audience will listen with greater respect. (See also pages 57-60.)

REVIEW: 1. Explain the importance of audience contact and the part use of notes plays in this. 2-5. What makes for effective visual contact with the audience? 6-9. Point out another means of gaining audience contact, and the pitfalls that must be guarded against. 10, 11. What should encourage us to learn to use an outline? 12, 13. Give suggestions on how to make an outline. 14-16. What factors should not discourage us? 17, 18. In making notes, what should we remember? 19, 20: How can we practice using an outline?

Study 85

FLUENT, CONVERSATIONAL DELIVERY WITH PROPER PRONUNCIATION

¹ When you get up in front of an audience to give a talk, do you find that you are often groping for the right words? Or, when reading aloud, do you stumble over certain expressions? If so, you have a problem with fluency. A fluent person is one who is ready in the use of words. It does not mean a "glib" person, that is, one who is thoughtlessly or insincerely free with words. It is smooth or pleasingly graceful speech,

flowing with ease or freedom. Fluency is listed on the Speech Counsel slip for special attention.

² In speaking, the more common causes for lack of fluency are lack of clear thinking and preparation of the material. It can also result from a weak vocabulary or a poor choice of words. In reading, the lack of fluency is usually because of a lack of practice in reading aloud, although here too a lack of knowledge of words will cause stumbling or hesitancy. In the field ministry, a lack of fluency can be a combination of these factors coupled with timidity or uncertainty. Here the problem is particularly serious because in some instances your audience will literally walk out on you. In the Kingdom Hall your audience will not literally walk out but their minds will wander and much of what you say will be lost. So it is a serious matter; fluency is certainly a quality to acquire.

³ Many speakers have the disconcerting mannerism of inserting such expressions as "and-uh" or similar "word whiskers." If you are unaware of the frequency with which you add such expressions to your speech, you might try a practice session in which you have someone listen and repeat these expressions after you each time you say them. You might be surprised.

⁴ Other persons always speak with regressions, that is, beginning a sentence, then interrupting themselves and starting all over again. If you are afflicted with this bad habit, try overcoming it in your daily conversation. Make a conscious effort to think first and get the thought clearly in mind. Then say the complete thought without stopping or changing ideas in "midstream."

⁵ Another thing. We are accustomed to using words as we express ourselves. So words should come naturally if we know exactly what we want to say. You need not think of the words. In fact, it is better for the sake of practice just to make certain that the idea is clear in your mind and that you think as you go. If you do, and if you keep your mind on the idea rather than on the words that you are speaking, the words should come automatically and your thoughts should be expressed as you really feel them. But as soon as you begin to think of *words* rather than *ideas* your speech will become halting.

⁶ If your problem in fluency is a matter of word choice, then some regular study in building a vocabulary is called for. Take special note of words in *The Watchtower* that are unfamiliar to you and add some of them to your daily

vocabulary. These are usable words because they are words that recur in our ministry.

⁷ Since lack of fluency in reading is generally due to an unfamiliarity with words, you would do well to practice reading aloud regularly and systematically if this is your problem.

⁸ One way this can be done is to select a paragraph or two of material and silently read it over carefully until you are familiar with the entire thought of the portion. Isolate thought groups, marking them if necessary. Then begin to practice reading this portion aloud. In practice, read it over repeatedly until you can read entire thought groups without one hesitation or halting in wrong places.

⁹ Unfamiliar or difficult words should be pronounced over and over until they are easy for you to say. After you can say the word alone, then read the entire sentence with that word in it until you can add it to the sentence just as freely as you can the more familiar words.

¹⁰ Also, practice sight reading regularly. For example, always read the daily text and comments aloud the first time you see them. Become accustomed to allowing your eye to take in words as groups, expressing complete thoughts, rather than seeing just one word at a time. If you practice, you can conquer this vital quality of effective speaking and reading.

¹¹ Another desirable speech characteristic noted on the counsel slip is "Conversational quality." It is something that you have in everyday life, but do you have it when you get up to give a talk? Somehow, persons who easily converse even with a large group often become very formal and somewhat "preachy" when called on to prepare in advance to "give a talk." Yet the most effective manner of public speaking is the everyday conversational style.

¹² **Conversational expressions used.** Much of the effectiveness of conversational speaking depends upon the expressions that are used. In preparing an extemporaneous talk, it is generally not good to repeat expressions exactly as they appear in print. A written style is different from the spoken word. So shape these ideas according to your own individual expression. Avoid the use of involved sentence structure.

¹³ Your speech on the platform should reflect your daily expression. You should not try to "put on airs." Still, your prepared talk will naturally be an improvement over everyday speech, since your ideas are more carefully thought

out in advance and will come with greater fluency. Consequently, your expressions themselves should be better phrased.

¹⁴ This stresses the importance of daily practice. In speaking, be yourself. Avoid slang. Avoid constant repetition of the same expressions and phrases to convey every different thought that you might have. Learn to speak with meaning. Take pride in your daily conversation and, when you are on the platform, words will come much more readily and you will be able to speak with a conversational quality that will be colorful, easy and acceptable to any audience.

¹⁵ This is particularly true in the field ministry. And in your student talks, if you are talking to a householder, try to talk as though you were in the field service, using expressions that you would use there in a natural and easy way. This will make an informal and realistic talk and, more important, will train you for more effective presentations in the field ministry.

¹⁶ **Conversational style of delivery.** Conversational quality does not depend alone upon the expressions that are used. Your manner or style of delivery is also important. This involves the tone of voice, voice inflection and naturalness of expression. It is as spontaneous as everyday speaking, though amplified to the audience.

¹⁷ Conversational delivery is just the opposite of oratory. It lacks all the elements of the "preachy" delivery and is free from all affectation.

¹⁸ One way in which conversational quality is often lost by beginning speakers is through too thorough advance preparation of the wording of the material. In preparation for delivery, do not think that you should go over the talk word for word until you know it practically by heart in order to be properly prepared. In extemporaneous speaking, preparation for delivery should put the emphasis on a careful review of the ideas to be expressed. These should be reviewed as thoughts or ideas until one easily follows the other in your mind. If they have been logically developed and well planned this should not be difficult, and in delivery of the talk the ideas should come freely and easily. That being so, and if they are expressed with the desire to communicate, the conversational quality will be a part of the delivery.

¹⁹ One way that you can assure yourself of this is to make an effort to talk to different individuals in the audience. Speak directly to one at a time. Think of that person as having

asked a question, and then answer it. Picture yourself in a private conversation with that person in developing that particular thought. Then pass on to another in the audience and repeat the same process.

²⁰ Maintaining a conversational style of delivery in reading is one of the most difficult qualities of speech to master, yet one of the most vital. Most of our public reading, of course, is from the Bible, in reading texts in connection with an extemporaneous talk. The Bible should be read with feeling and a keen awareness of the meaning. It should be alive. On the other hand, God's true ministers will never affect the sanctimonious tonal inflection of the religious clergy. Jehovah's servants will read His Word with the natural emphasis and unpretentious reality that the living language of this Book deserves.

²¹ Much the same is true in reading *The Watchtower* or summing up the paragraphs at a book study. Here again, the expressions and sentence structure are not designedly conversational, so your reading cannot always sound like conversation. But, if you get the sense of what you are reading and read it as naturally and meaningfully as you can, you can often make it sound as though it were extemporaneous speech, though perhaps a little more formal than you would normally use. It should be your practice, therefore, to write in whatever marks will help you, if you can prepare in advance, and do your utmost to present the material in a realistic and natural style.

²² In conversational reading or speaking, sincerity and naturalness are the keynotes.

²³ Good speech cannot be put on for an occasion any more than can good manners. But if you employ good speech every day it will show on the platform the same as your good manners applied at home always show when you are in public.

²⁴ Proper pronunciation is also important, and it is listed separately on the Speech Counsel slip. While not all Christians have had a great deal of worldly education, even as Peter and John were observed as being unlettered and ordinary men, still it is important to avoid distracting from our presentation of the message due to poor pronunciation. It is something that can be readily corrected if we give adequate attention to it.

²⁵ If one's pronunciation is very bad, it may even be that he will convey wrong ideas to the minds of his audience, which would be definitely undesirable. When you hear someone mispronounce a word in his talk, the general effect is that it flashes before your mind as a stoplight would. You may even cease following his line of argument and begin to think about the word that he mispronounced. It can cause you to switch your attention from what is said to how it is being said.

²⁶ It might be said that there are three general types of problems in connection with pronunciation. One is definitely erroneous pronunciation, where the accent is misplaced or the letters are given the wrong sound. Most modern languages have a regular pattern of accentuation, but in the English language the pattern is not uniform, which makes the problem a more difficult one. Then, too, there is pronunciation that is correct but exaggerated, overly precise, giving an impression of affectation, even snobbishness, and this is not desirable. The third problem is slovenly speech, characterized by constant slurring of words, telescoping or skipping syllables and other such practices. They are to be avoided.

²⁷ Usually in our everyday speech we employ words with which we are well acquainted; so pronunciation is not a great problem in this connection. The greatest problem arises in reading. But Jehovah's witnesses do a great deal of reading in public as well as in private. We read the Bible to people when we go from house to house. Sometimes we are called on to read the paragraphs in the *Watchtower* study, at a home Bible study or a congregation book study. It is important that the reading be accurate, that the pronunciation be proper. If it is not, it gives the impression that we do not know what we are talking about. It destroys our authority; it draws attention away from the message.

²⁸ Counsel on wrong pronunciation should not be overdone. If there is some question concerning a word or two, private counsel may be sufficient. But even if only a few words are mispronounced in the course of a talk, if these are words that we regularly use in our ministry or in our daily speech, it would be helpful to the student for the school servant to draw attention to them so that he learns how to pronounce them properly.

²⁹ On the other hand, if in reading from the Bible the student happened to mispronounce one or two Hebrew names, this would not be considered an outstanding weakness. However, if he mispronounced many names, this would give

evidence of lack of preparation, and counsel should be given. The student should be helped to learn how to ascertain the proper pronunciation and then practice it.

³⁰ So too with exaggerated pronunciation. If it really detracts from the talk because it is a constant practice, help should be given to the student. It should also be noted that, when speaking rapidly, most persons are inclined to slur a few words. No counsel needs to be given on this, but if it is a regular practice, if a student constantly slurs his words and it becomes difficult to understand his speech or detracts from the message, then it would be advisable to give him some assistance.

³¹ Of course, your counselor will keep in mind that acceptable pronunciation may vary in different localities. Even dictionaries often list more than one acceptable pronunciation. So he will exercise care in counseling on pronunciation. He will not make it a matter of personal preference.

³² If you have a problem with pronunciation, you will not find it difficult to correct when you set your mind to it. Even experienced speakers when given an assignment of reading get out the dictionary and look up words with which they are not well acquainted. They do not simply make a stab at them. So use the dictionary.

³³ Another way that pronunciation can be improved is by reading to someone else, someone who does pronounce words well, and ask him to stop you and correct you every time you make a mistake.

³⁴ A third method is by listening carefully to good speakers. Think as you listen; take note of the words that they pronounce different from you. Write them down; check them in the dictionary and practice them. Soon you too will have correct pronunciation. Fluent, conversational delivery, along with proper pronunciation, will greatly enhance your speaking.

REVIEW: 1-4. List the causes and symptoms of lack of fluency. 5-10. What suggestions are given to improve a speaker's fluency? 11-15. How does conversational quality depend on the expressions used? 16-19. Point out how delivery can affect conversational quality. 20-23. How can one make his reading sound natural? 24, 25. Why is poor pronunciation undesirable? 26, 27. What problems are listed in connection with pronunciation? 28-34. How can one be helped to improve his pronunciation?

Study 86

COHERENT DEVELOPMENT OF A TALK

¹ A coherent talk is one that is easy for the audience to follow. On the other hand, if coherence is lacking, their attention will soon be lost. Obviously, this is a matter that deserves serious attention when you prepare a talk; so "Coherence through connectives" is included on the Speech Counsel slip as deserving of your careful consideration.

² Coherence means a sticking together within, a uniting of parts held fast together making a logical whole. Sometimes this is accomplished in large measure simply by the logical order in which the parts are arranged. But in most talks there are parts that need to be connected beyond the simple arrangement of material. In such cases coherence requires a bridge from one point to another. Words or phrases are used to show the relation of the new ideas to what precedes them, thereby filling in gaps due to change in time or point of view. This is coherence through connectives.

³ For example, the introduction, the body and the conclusion of your talk are separate parts of the talk, distinct one from another, yet they must be tightly united by transitions. Additionally, main points need to be tied together in a talk, especially if they are not too directly related in thought content. Or sometimes it is just sentences or paragraphs that need connectives.

⁴ **Use of transitional expressions.** Frequently a bridge between ideas can be built simply by a proper use of connecting words or phrases. Some of these are: also, in addition, furthermore, moreover, likewise, similarly, hence, thus, for these reasons, therefore, in view of the foregoing, so, so then, thereafter, however, on the other hand, on the contrary, contrariwise, formerly, heretofore, etc. Such words effectively join sentences and paragraphs.

⁵ However, this quality of speech often calls for more than such simple connectives. When one word or phrase alone will not suffice, then a transition is called for that leads the audience completely over the gap to the other side. This might be a complete sentence or even the addition of a more fully expressed transitional thought.

⁶ One way such gaps can be bridged is to try to make the application of the preceding point a part of the introduction to what follows. Frequently this is done in our house-to-house sermons.

⁷ Furthermore, not only should consecutive points be tied together, but sometimes points more widely separated in the talk should be. For example, the conclusion of the talk should be tied in with the introduction. Perhaps an idea or illustration introduced in the beginning of the talk could be applied in such a way in the conclusion that it will motivate or further show the relation of the illustration or idea to the purpose of the talk. Reintroducing some aspect of the illustration or idea in this way serves as a connective and makes for coherence.

⁸ **Coherence adequate for your audience.** How extensive connectives must be will be determined to some extent by your audience. Not that some audiences need no transitions. Rather, some audiences just need more, due to their lack of familiarity with the ideas to be related one to another. For instance, Jehovah's witnesses will readily connect a scripture dealing with the end of the present wicked system of things to a text speaking of the Kingdom. But to someone who views the Kingdom as a state of mind or something in your heart, the association would not be so readily grasped and some transitional idea would have to be introduced to make the connection clear. Our door-to-door work continually calls for such adjustment in our sermons.

⁹ A closely related aspect of speech is "Logical, coherent development," and this, too, is included on the counsel form. It is a fundamental requirement of persuasive speech.

¹⁰ What is logic? For our purpose we might say that logic is the science of correct thinking or sound reasoning. It imparts understanding because it is the means by which a subject is explained in its connected parts. Logic shows why they act and belong together. The development is coherent if its reasoning follows a gradual growth in such a way that all parts are united in sequence.

¹¹ There are two basic methods that can be followed in the development of argument. (1) Set the truth directly before the audience, producing facts to substantiate it. (2) Attack some erroneous position, which, being demolished, will leave the truth to assert itself. It only remains then to make proper application of the truths under discussion. (For more detailed methods of developing your material see pages 26-29.)

¹² No two speakers will reason exactly alike. A perfect example of different approaches to the same subject is in the writing of the four Gospels. Four disciples of Jesus wrote

independent accounts of his ministry. Each is different, yet all wrote reasonable, logical presentations. Each developed the material to accomplish a particular purpose and each was successful.

¹³ In this connection the counselor must identify your purpose and endeavor to evaluate your sequence of thought on the basis of whether the purpose was accomplished or not. You can help him, and your audience, by making your purpose clear, particularly in the way you introduce your material and then apply it in the conclusion.

¹⁴ **Material in reasonable order.** First, in organizing your material or your outline, make certain that no statement or idea is brought in without some preliminary basis being laid for it. Keep asking yourself these questions: What is the most natural thing to say next? Having gone this far, what would be the most logical question that could be asked? Having identified this question, then simply answer it. Your audience should always be able to say: "From what you have already said I can see that this point is so." If no foundation is laid, then the point would usually be considered as being out of logical sequence. Something is missing.

¹⁵ In arranging your material you should consider those parts that naturally depend upon each other. You should endeavor to see the relationship of such parts and then arrange them accordingly. It is somewhat like building a house. No builder would try to erect the walls without first laying the foundation. Nor would he lay all the pipe for the plumbing after he had plastered the walls. If, under certain circumstances, there is a change in the procedure normally used in building a house, there is good reason for doing so. So it should be in the building of a talk. Each part should contribute its share in constructing a solid and compact whole, each in order, each adding to the part it follows and preparing the way for the ones to come. You should always have a reason for the order in which you present the facts in your talk.

¹⁶ **Only relevant material used.** Each point you use must be tied in tightly to the talk. If not, it will appear unrelated, it will not fit; it will be irrelevant material, that is, not bearing upon or connected with the matter in hand.

¹⁷ However, your counselor will not arbitrarily call something irrelevant that may outwardly appear unrelated if it is successfully tied in. It might be that you have chosen to use such a point for a particular purpose, and, if it fits the

theme, is made a part of the talk, and is introduced in logical sequence, your counselor will accept it.

¹⁸ How can irrelevant material be quickly and easily identified in preparing your talk? Here is where a topical outline serves so effectively. It helps to classify your information. Try using cards or something similar, with all related material on each card. Now, rearrange these cards according to the natural sequence in which you think they would normally be presented. Not only will this help in determining what approach should be made to the subject, but also it will help to identify anything that is irrelevant to the theme. Those points that do not fit into sequence should be adjusted so that they do, if they are necessary to the argument. But, if they are not necessary, they should be eliminated as irrelevant to the theme.

¹⁹ From this it can quickly be seen that the theme of your talk, selected with audience and purpose in mind, controls in determining the relevancy of a point. In certain circumstances a point might be vital to accomplishing your purpose, depending upon the background of your audience, while, to a different audience or with a different theme, it might be unnecessary or totally irrelevant.

²⁰ In view of this, how complete should coverage of the material in your assignment be? Logical, coherent development should not be sacrificed just to cover every point that may be included in your assignment. It would be best, though, to select a setting that will allow you to include just as much of it as is practical, since the student talks are an instructive part of the school arrangement. However, those ideas essential to the development of your theme as key points cannot be omitted.

²¹ **No key ideas omitted.** How do you know whether an idea is a key idea or not? It is essential if you cannot accomplish the purpose of your talk without it. This is particularly true in logical, coherent development. For example, how could you manage if a contractor built you a two-story house and left out the staircase? Just so, a talk with certain essential points omitted could not possibly be logical and coherent in development. Something is lacking and some of the audience will be lost. But that does not happen when a talk is coherent and is logical in its development.

REVIEW: 1-3. What role does coherence have in a talk, and how can it be attained? 4-7. What is meant by the use of transitional expressions? 8. How does the audience affect the use of transitions for

coherence? 9-13. What is logical development, and what are the two basic ways to develop an argument? 14, 15. Show why our having material in reasonable order is so important? 16-20. How can one be certain that he has only relevant material in his talk? 21. Why is it vital that no key ideas be omitted?

Study 87

CONVINCE YOUR AUDIENCE, REASON WITH THEM

¹ When you talk you expect your audience to listen, but that is not all. You would also like them to accept the arguments presented and act on them. This they will do if they are convinced of the truthfulness of what you say and if their hearts are right. To convince means to satisfy by proofs. But the proofs alone are not always sufficient. Argument in support of them is usually required. Therefore, to convince by argument involves three basic factors: first, the proofs themselves; second, the sequence or order in which the proofs are presented; third, the manner and methods used in presenting them. In this discussion, which corresponds to "Convincing argument" on the Speech Counsel form, we are going to consider *what* is said, what proof is given, rather than how you present it.

² Convincing argument depends upon sound basic reasons, and that is the way your counselor will be viewing it. Your proofs must be convincing even if one were to read them from cold print. If the convincing quality of your talk depends upon the *manner* in which it is presented and not upon the *facts* you have used to establish your point, then you will need to develop this quality further in order to make your argument really solid and factual.

³ **Foundation laid.** Before presenting your arguments, it is necessary to lay a proper foundation. You must make clear what the point of discussion is, and it is advantageous to establish a common ground by emphasizing relevant matters on which you agree.

⁴ In some instances terms must be clearly defined. All things that are irrelevant must be eliminated. Do not be hasty in laying your foundation. Make it firm, but do not make the foundation the entire building. (See page 197.)

⁵ In preparing your talk, you should try to anticipate how much your audience already knows about your subject. This will determine to a great extent how much of a foundation

you will need to lay before you actually get into presenting your arguments.

⁶ Tact and Christian manners dictate a kind and considerate approach, though that is not the point we are working on here. Always draw to the full on your knowledge of Christian principles and open the hearts and minds of your audience.

⁷ **Sound proof given.** A matter is not "proved" simply because you, as the speaker, believe it or state it. You must always remember that your audience is fully justified in asking, "*Why* is that true?" or, "*Why* do you say that is so?" As the speaker you always have the obligation of being able to answer the question "*Why*?"

⁸ The questions "How?" "Who?" "Where?" "When?" "What?" produce only facts and information in reply, but the question "*Why*?" produces reasons. It stands alone in this regard and demands more of you than just facts. It taxes your thinking ability. Because of this, in preparing your talk, ask yourself that same question repeatedly: "*Why*?" Then be certain that you can supply the answers.

⁹ As reasons for statements you make you can often quote someone who is accepted as an authority. That simply means that if *he* said it, it must be true because he is recognized as one who knows. That makes it reason enough for believing it. The supreme Authority in this field is, of course, Jehovah God. Therefore, quoting a text from the Bible in support is evidence enough to prove a point. This is called "testimonial" evidence because it consists of "testimony" from an acceptable witness.

¹⁰ In producing testimonial evidence you must be certain that your witness will be acceptable to your audience. If you use human authorities, be sure of their background and how they will be viewed. Many persons will accept the Bible as divine Authority, but some view it as man's work and therefore not absolute in authority. In such cases you might have to resort to other evidences or perhaps establish the authenticity of the Bible first.

¹¹ A word of caution. All evidence must be used honestly. Do not take a quotation out of context. Make certain that what you say is exactly what the authority you are quoting had in mind to say. Be specific in your references. Be careful of statistics too. Improperly presented, these can boomerang with devastating results. Remember the man who could not swim and who drowned in a stream that *averaged* only three feet in depth. He forgot about the ten-foot hole in the middle.

¹² Circumstantial evidence is that other than human testimony or divine authority. It is evidence that is based on inferences from facts rather than quotations of witnesses. In order to establish your conclusions and make circumstantial evidence convincing, you must have a sufficient array of facts and arguments in support of your conclusions.

¹³ If the overall proofs you submit (not necessarily in order) are sufficient to satisfy the audience to whom you are speaking, your counselor will consider it satisfactory. The counselor will ask himself, viewing it from the mind of the audience, "Was I convinced?" If he was, then he will commend you on your presentation.

¹⁴ **Effective summary.** Some kind of summary is usually essential to convincing argumentation. It is a final appeal to reason, enhancing appreciation for the arguments used. A summary should not be simply a restatement of facts, although basically it is simply a matter of "since this is so, and since that is so, therefore we conclude . . ." This aspect is designed to tie all the points together and draw them to a conclusion. Many times it is the effective summary that drives home the arguments so they really convince.

¹⁵ Even though the arguments you use in a talk may be sound, it is not enough simply to state the facts. You must present them in such a manner that you help the audience to reason, to understand your arguments and to arrive at the same conclusions that you do. This is what the Speech Counsel slip refers to as "Audience helped to reason."

¹⁶ You should desire this quality because God reasons with us. Also, Jesus explained his parables to his disciples and equipped them to teach these same truths to others. Helping your audience to reason, then, means to use those techniques necessary to help your audience to understand your argument, come to your conclusions and be equipped to use your arguments to teach someone else.

¹⁷ **Common ground maintained.** What you say as well as how you say it is vital in establishing a common ground at the outset of your talk. But this common ground must not be lost as the talk progresses or else you will lose your audience as well. You must continue to express your points in such a way that they will appeal to the mind of those in your audience. This requires that you keep in mind their viewpoint on the subject being discussed and use this knowledge to help them to see the reasonableness of your arguments.

¹⁸ A classic example of establishing a common ground and maintaining it to the end, that is, helping the audience to reason, is the argument of the apostle Paul, as recorded in Acts 17:22-31. Notice how he established a common ground at the outset and tactfully maintained it throughout his entire talk. When he concluded he had not only freed himself of the charge against him but had convinced some of his audience of the truth, including one of the judges of the court.—Acts 17:33, 34.

¹⁹ **Adequate development of points.** In order for an audience to reason on a subject they must have at their disposal sufficient information presented in such a way that they do not reject arguments simply because they do not fully understand them. It is up to you to do this.

²⁰ To do it effectively, take care not to cover too many points. The good of your material will be lost if presented hurriedly. Take time to explain points thoroughly, so your audience will not only hear them but understand them. When you state an important point, take time to develop it. Answer such questions as Why? Who? How? What? When? Where? and in this way help your audience to grasp the idea more fully. At times you can present arguments for and against a point to emphasize the reasonableness of your position. Likewise, after stating a principle, you may find it advantageous to illustrate it so the audience will see its practical application. Of course, discretion must be used. The extent to which any point is developed will depend on the time available and the relative importance of the point to the subject under discussion.

²¹ Questions are always good in helping an audience to reason. Rhetorical questions, accompanied with appropriate pauses, will stimulate thinking. If you are talking to only one or two persons, as in the field ministry, you can draw them out with questions as you go along, and in this way be sure that they are grasping and accepting the ideas being presented.

²² Since you want to lead the mind of those in your audience, you must build on things they already know, whether from their own experience or from an earlier part of your own discussion. So, in determining whether you have adequately developed certain points, you must take into consideration what your audience already knew about the subject.

²³ It is always important to watch the reaction of your audience to make sure that they are following you. Where necessary, go back and clarify points before proceeding to the next argument. Unless you take care to help them to reason, they may easily lose your train of thought.

²⁴ **Application made for audience.** When presenting any argument, be sure to follow through by clearly pointing out how it bears on the issue under consideration. Also, include motivation in the talk, urging your hearers to take action consistent with the facts that have been presented. If they have truly been convinced by what you said, they will be ready to act.

REVIEW: 1, 2. What is convincing argument? 3-6. Point out why a foundation must be laid. 7-13. Explain the meaning of "sound proof given." 14. What is an effective summary? 15, 16. Why must we help the audience to reason? 17, 18. How is common ground maintained? 19-23. Suggest methods by which points can be adequately developed. 24. Making application of arguments for your audience serves what good purpose?

Study 88

SENSE STRESS AND MODULATION

¹ Sense stress and modulation combine to make a talk meaningful and colorful. Without them, thoughts become distorted and interest lags. Since sense stress is usually the easier of the two to master, we will give it attention first.

² Keep in mind what sense stress is to accomplish. It is to emphasize words or thoughts in such a way as to convey accurate meaning and to indicate to your audience their relative importance. Sometimes the stress needed is simply heavy or light, but there are also times when it requires finer shades.

³ **Thought-conveying words in sentences stressed.** Placement of stress is basically a matter of which words are stressed. It involves the recognizing of those words that convey the thought and, by proper emphasis or stress, making them stand out in relation to the words surrounding them. If words other than those that carry the thought are stressed, the meaning will be obscure or distorted.

⁴ Most persons in normal, everyday speech will make their meaning clear. Unless you have a particular mannerism, such as emphasizing prepositions, this aspect should present no real problem. Any outstanding weakness in the matter of placement is usually the result of some such mannerism. If

that is your problem, work at it diligently. Ordinarily such habits cannot be broken in a talk or two, so your counselor may not hold you back if your wrong placement is not so pronounced as to distort your meaning. But for the most forceful and effective speech, keep working until you have completely mastered proper placement of stress.

⁵ Usually more conscious thought must be given to sense stress in preparing for public reading than for purely extemporaneous speech. That is true of the reading of scriptures in a talk just as it is true of reading paragraphs at the congregation *Watchtower* study. The reason why more attention must be given to sense stress when there is reading to be done is that the material we read usually was written by someone else. So we need to study it carefully, analyzing the thought and repeating the expressions themselves until they become natural to us.

⁶ How is emphasis or sense stress accomplished? There are a variety of means, often used in combination: by greater volume, by more intensity or feeling, by lowering the tone, by raising the pitch, by slow and deliberate expression, by increasing the pace, by pausing before or after a statement (or both), by gestures and facial expressions.

⁷ At first be concerned primarily with whether your emphasis is properly placed and of sufficient degree to make the key words stand out. So, in preparing your material, underscore the key words if you will be reading it. If you are speaking extemporaneously, get the thoughts clearly in mind. Use key words in your notes and then stress those words.

⁸ **Principal ideas in talk stressed.** This is the aspect of sense stress most frequently lacking. In such cases there are no peaks in the talk. Nothing stands out above everything else. When the talk is concluded it is often impossible to remember anything as being outstanding. Even if the main points are properly prepared to make them stand out, failure to give them proper emphasis in delivery can weaken them to the extent that they may be lost.

⁹ To overcome this problem, you must first analyze your material carefully. What is the most important point of the talk? What is the next most important? If you were asked to state the gist of the talk in one or two sentences, what would you say? That is one of the best ways to identify the highlights. After these are known, mark them in your notes or manuscript. You can now build to these points as climaxes. They are the peaks of your talk and, if the material is well

outlined and you deliver it with strong degrees of emphasis, the principal ideas will be remembered. That is your purpose in speaking. (See also pages 50-53.)

¹⁰ Simple sense stress enables the audience to understand what you say, but variety in stress that modulation offers can make it enjoyable for them to listen. Do you make good use of modulation in your field ministry and in talks that you are privileged to give in the congregation?

¹¹ Modulation is an intermittent variation of pitch, pace and power designed to hold interest and demonstrate your progressive thoughts and emotions as speaker. To serve you best, your modulation should cover the full range of color that the material of any particular talk will allow. In the upper range of modulation you may have, in diminishing degree, excitement, enthusiasm and keen interest. In the middle range is mild interest, while in the lower range is seriousness and solemnity.

¹² In no instance would you want to appear theatrical by extremes of expression. Our speech should be colorful, not piously solemn like the orthodox clergy, nor hysterically violent like the tent-meeting evangelist. Proper dignity and respect for the Kingdom message will prevent any such unchristian displays.

¹³ **Variety in power.** Perhaps the simplest way to obtain modulation is to vary the power of your voice. This is one way of building climaxes and stressing the main points of your talk. However, simply increasing your volume will not always make the points stand out. In some cases it might make them more prominent, but the added force with which they are delivered may defeat your purpose. It may be that your points call more for warmth and feeling than an animated tone. In this case, lower your volume but increase your intensity. The same would be true if you were expressing anxiety or fear.

¹⁴ While variety in power is essential for modulation, care must be exercised not to speak so softly that some will not hear. Neither should volume be increased to the point of unpleasantness.

¹⁵ **Variety in pace.** Few beginning speakers will vary their pace on the platform. We do it constantly in our everyday speech because our words flow out of us spontaneously just as we think of them or have need of them. But the new speaker on the platform will usually not allow himself to do

this. He prepares his words and phrases too carefully, so all the words come out at the same rate of speed. Speaking from an outline will help to correct this weakness.

¹⁶ The main current of your talk should be a moderate pace. Minor points, narration, most illustrations, etc., will allow you to speed up. Weightier arguments, climaxes and main points usually call for a slower delivery. In some instances, for particularly strong emphasis, you could use slow, deliberate stress. You might even stop completely, in a pause, which is a total change of pace.

¹⁷ A few words of caution. Never speak so rapidly that your diction suffers. An excellent exercise in private practice sessions is to try reading aloud as rapidly as you can without stumbling. Repeat the same paragraph over and over, constantly increasing your pace without stumbling or muffling your articulation. Then try reading as slowly as possible, drawing out the vowels rather than chopping off the words. Then speed up and slow down alternately and spasmodically until your voice is flexible and will do what you want it to do. Now when you speak, your changes in pace will come automatically, according to the sense of what you are saying.

¹⁸ **Variety in pitch.** Change of pitch is probably the most difficult means of modulation, that is, in any degree. Of course, we constantly stress words by a slight raising of the pitch, usually accompanied by a slight increase of power. We *hit* the word, as it were.

¹⁹ But more change in pitch than this is called for if you are to get the most benefit from this aspect of modulation. Try reading aloud Genesis 18:3-8 and 19:6-9. Notice the great variety of both pace and pitch called for in these verses. Excitement and enthusiasm always have their outlet in a higher pitch than sorrow or anxiety. When these emotions appear in your material, express them accordingly.

²⁰ One of the main causes of weakness in this aspect of speech is the lack of sufficient range in the voice. If that is your problem, work at it. Try an exercise similar to that suggested earlier in this study. In this case, though, work at raising and lowering the pitch rather than varying the pace.

²¹ **Modulation to fit thought or emotion.** From our discussion of this quality so far it becomes quite clear that variations of the voice cannot be made simply to obtain variety. Your expressions must fit the mood of what you are saying. Where, then, does modulation begin? Obviously, it begins

with the material you have prepared to deliver. If you have nothing but argumentation or nothing but exhortation in your talk, you will have little variety in your delivery. So analyze your outline after you have finished it and make sure you have all the ingredients present for a colorful as well as meaningful presentation.

²² But sometimes in the middle of your talk you feel the need for a change of pace. You feel your talk is dragging. What can you do? Here again extemporaneous delivery has the advantage. You can change the nature of your material as you go. How? One way would be to stop talking and start reading a text from the Bible. Or you might convert some statement into a question, with a pause for emphasis. Perhaps you could insert an illustration, making it an adaptation of an argument in your outline.

²³ These techniques used during the talk, of course, are for experienced speakers. But you can use the same ideas in preparing your material in advance from your assignment.

²⁴ It is said that modulation is the spice in a talk. If the right kind is used and in the right amount, it will draw out the full flavor of your material and make it a delight to your audience.

REVIEW: 1, 2. What does sense stress do for a talk? 3-7. Tell how one can acquire good sense stress. 8, 9. Why is it important that principal ideas be stressed? 10-12. Explain what modulation means. 13, 14. What is meant by variety in power? 15-17. How does variety in pace enhance a talk? 18-20. Explain how one can acquire variety in pitch. 21-24. Why must modulation fit the thought or the emotion?

Study 89

MATERIAL ADAPTED FOR FIELD MINISTRY

¹ A large part of our work as Christian ministers today involves preaching and teaching God's Word to persons who know very little about the Bible. Some of them have never had one in their possession; others merely have a copy on the shelf. This means that, if they are going to get the full benefit from what we tell them, we need to adapt it to their circumstances. Not that we change the message, but we put forth a special effort to express it in language that they will understand. Actually, being called on to adapt our material in this way is a test of how thoroughly we understand it ourselves.

² To adapt means to modify to meet new conditions, to

conform. It means to reconcile something to one's own or to another's satisfaction. Consideration of the matter of adapting material for the field ministry should emphasize the need to make sermons or any other talk simple and understandable to a specific audience and particularly to newly interested persons met in the field ministry. In working on this quality in the school, therefore, you should always view your audience as you would those persons that you meet in house-to-house witnessing.

³ This does not mean that your talk must take the form of a door-to-door sermon while you are working on this quality. All talks will be the same in manner of presentation as outlined in your current instructions for the school. What it does mean is that, regardless of the type of presentation you are making, the arguments you develop and the language you use will be the kind that you would use with persons met in the field. Since most of our speaking is done in the field ministry, this should help you to become aware of the need to speak simply, on a level that most persons met in the field service could understand. You have had some preparation for this quality in Study 77. Now it is to be treated separately because of its outstanding need and importance.

⁴ **Expressions made understandable for the public.** The need for this quality is demonstrated by the expressions some of the brothers use in the house-to-house ministry and on new studies. Our understanding of the Scriptures has given us a vocabulary that is not commonly known. We use such words as "remnant," "other sheep," and so forth. If we use them in our speaking, such expressions usually convey no meaning whatsoever to those persons we meet in the field service. They must be clarified by the use of a suitable synonymous expression or explanation to be understandable. Even allusions to "Armageddon" and "the Kingdom's establishment" convey little meaning without some explanation as to their significance.

⁵ In considering this aspect, your counselor will be asking himself, Would a person unacquainted with the Bible truth understand that point or expression? He will not necessarily discourage you from using such theocratic terms. They are a part of our vocabulary and we want newly interested persons to become acquainted with them. But if you do use any of these terms, he will observe whether they are explained.

⁶ **Appropriate points selected.** Your selection of ideas to present in the field service will vary just as the terms you use

vary, depending upon the setting. That is because normally there are some things we would not select to discuss with a newly interested person. In such circumstances the choice of material is entirely up to you. But when you are given an assignment in the school, the points you are to cover are preselected for you. The only choice you have is from those contained in the assignment. What should you do?

⁷ First of all, since you are limited in the points you can use, you should determine upon a setting for your talk that will allow for the largest selection of appropriate points. Your counselor will be interested in the points you select and how they fit the circumstances of your talk. That is because you are demonstrating, in this quality being considered, that different features of field service call for different kinds of material. For example, you would not use the same material in inviting a newly interested person to a meeting as you would in giving a door-to-door presentation. So, whether your assignment calls for a discussion with a householder or is to be a regular platform talk, identify the particular audience you are addressing by the things that you say and by the points that you select from the assigned material.

⁸ In order to determine whether points are appropriate or not, your counselor will consider the objective of your talk. In a house-to-house visit your purpose generally is to teach and to stimulate the householder to study more. On a back-call your objective is to develop the interest and, if possible, start a home Bible study. If it is a presentation following a study, then it is to get the householder to attend a meeting or to engage in field service, and so forth.

⁹ Of course, even in the same feature of service, your selection of points might vary due to your audience. So this should be taken into consideration too. Those points in your assigned material that are not appropriate to your objective should not be brought into your talk.

¹⁰ In view of these factors the setting must be selected before the talk is prepared. Ask yourself, What do I want to accomplish? What are the points needed in order to accomplish this purpose, and how must these points be modified in order to suit the circumstances of the talk? Once you have decided these matters, appropriate points can be selected without difficulty and presented in such a way as to adapt the material for field ministry.

¹¹ **Practical value of material highlighted.** Highlighting the

practical value of the material means to show the householder clearly and unmistakably that it concerns him, that it is something he needs or can use. From the very beginning of the talk the householder must realize that "this involves me." This is necessary to gain audience attention. But, to hold that attention, it is necessary to continue that same personal application of the material consistently throughout the talk.

¹² This involves more than just audience contact and helping your audience to reason. Now you must go farther and actually fit your householder into the application of the material. Our purpose in the field ministry is to teach persons the truth of God's Word and to help them learn the way to salvation. So, with tact and consideration, you must show your householder the practical benefits to him of listening and of acting on what you have to say.

¹³ Although this aspect of the quality has been placed third, it is not because it is the least important. It is a vital point and should never be overlooked. Work on it, because it is important in the field ministry. Seldom will you be able to hold the attention of a householder for any length of time unless he can clearly see that what you are saying is of some value in his own life.

REVIEW: 1-3. Why is it valuable to learn to adapt our material for field ministry? 4, 5. Explain why our expressions must be made understandable for the public. 6-8. In preparing our talks, why must we be careful to select appropriate points? 9, 10. How can we determine if the points we selected are appropriate? 11-13. Why is it important to point out the practical value of the material we have presented?

Study 90

MANIFESTING ENTHUSIASM AND WARMTH

¹ Enthusiasm is the life of a talk. If you are not enthusiastic about what you say, your audience certainly will not be. If it does not move you, it will not move them. But for you as a speaker to manifest genuine enthusiasm, you must be firmly convinced that your audience needs to hear what you have to say. That means that you took them into consideration when you prepared the talk, selecting points that would be most beneficial to them and molding them in such a way that your hearers would readily appreciate their value. If you have done this, you will feel impelled to speak with earnestness, and your audience will respond.

² Enthusiasm shown by animated delivery. Enthusiasm is most clearly manifested by the animation of your delivery. You cannot be indifferent or lackadaisical in attitude. You must be thoroughly alive in your facial expression, in your tone of voice and in your manner of speaking. That means you must speak with strength and vigor. You must sound convinced though not dogmatic. While you should be enthusiastic, you should never get carried away. To lose self-control means to lose your audience.

³ Enthusiasm is contagious. If you are enthusiastic about your talk, your audience will pick up that enthusiasm. In turn, with good audience contact, it will be reflected back to you and keep your own enthusiasm alive. On the other hand, if you are dead, your audience will die with you.

⁴ Paul says we should be aglow with God's spirit. If you are, your animated delivery will cause God's spirit to flow over into the audience and move your audience to activity. Apollos showed such spirit in his speaking, and he is called an eloquent speaker.—Rom. 12:11; Acts 18:25; Job 32:18-20; Jer. 20:9.

⁵ To be enthusiastic about a talk you must be convinced that you have something worth delivering. Work on the material you are going to present until you feel you have something that will first stimulate you as the speaker. It need not be new material, but your approach to the subject can be fresh. If you feel that you have something for your audience that will strengthen them in their worship, that will make them better ministers or better Christians, then you have every reason to be enthusiastic about your talk, and unquestionably you will be.

⁶ Enthusiasm appropriate to material. For the sake of variety in your talk and to benefit your audience, you must not carry your enthusiasm on too high a plane throughout your entire talk. If you do, they will be exhausted even before they begin to act. This emphasizes again the need to prepare material of sufficient variety to allow for variety in your delivery. It means that some points you discuss naturally call for more enthusiastic delivery than others, and they should be skillfully interwoven throughout your talk.

⁷ Main points particularly should be presented enthusiastically. There must be peaks in your talk, climaxes to which you build. Since these are high points of your talk, they will usually be the points designed to motivate your audience, to drive home the application of your argumentation, your

reasons or your counsel. Having convinced your audience, you now need to stimulate them, to demonstrate the benefits of your conclusions, the joys and privileges that pursuing these convictions will bring them. This calls for enthusiastic delivery.

⁸ In spite of this, though, you should never lapse into indifference in your presentation at other times. You should never lose your strong feeling on behalf of your subject or manifest any loss of interest. Picture in your mind a deer grazing quietly in a little clearing. Though relaxed in appearance, there is latent power in his slender legs that can send him bounding away in tremendous leaps at the least hint of danger. He is at ease but constantly alert. So you can be, even when not speaking with all your enthusiasm.

⁹ What does this all mean then? That animated delivery is never forced. There should be a reason for it and your material must provide you with that reason. Your counselor will be concerned as to whether your enthusiasm was appropriate for your material. Was it too much, too little or out of place? Of course, he will take into account your own individual personality, but he will encourage you if you are shy and reserved and caution you if you seem overly excited about everything you say. So fit your enthusiasm to your material and vary your material so that your enthusiastic delivery will be balanced throughout.

¹⁰ Enthusiasm is closely related to warmth and feeling. However, their expressions are prompted by different emotions and produce different results in your audience. As a speaker, you are usually enthusiastic because of your material, but you are warm when you think of your audience with the desire to help them. "Warmth, feeling," listed on the Speech Counsel slip, deserves thoughtful attention.

¹¹ If you manifest warmth and feeling, your audience will sense that you are a person who shows love, kindness and tender compassion. They will be drawn to you as to a fire on a cold night. A spirited delivery is stimulating, but tender feeling is also needed. It is not always enough to persuade the mind; there are also times when you must move the heart.

¹² For example, would it be fitting to read from Galatians 5:22, 23 concerning love, long-suffering, kindness and mildness without some reflection of those qualities in your own manner? Note, too, the tender feeling expressed in Paul's

words at 1 Thessalonians 2:7, 8. These are expressions that call for warmth and feeling. How should it be shown?

13 Warmth evident in facial expression. If you have a warm feeling toward your audience, it should show in your face. If it does not, your audience may not be convinced that you are sincerely warm toward them. But it must be genuine. It cannot be put on like a mask. Neither should warmth and feeling be confused with sentimentality and emotionalism. A kind facial expression will demonstrate genuineness and sincerity.

14 For the most part you will talk to friendly audiences. Therefore, if you really look at your audience you will feel warm toward them. You will feel relaxed and friendly. Pick out someone in the audience with a particularly friendly face. Talk to that individual personally for a few moments. Select another and talk to that one. Not only will this give you good audience contact, but you will find yourself being drawn to the audience, and your warm facial expression in response will draw your audience to you.

15 Warmth and feeling evident in tone of voice. It has been well established that even animals can interpret your emotions to some extent by the tone of your voice. How much more, then, will an audience respond to a voice that expresses warmth and feeling by its very tone.

16 If you really feel detached from your audience, if you are thinking more of the words you are saying than of how your audience is going to respond to them, it will be difficult to hide it from an audience that is alert. But if your interest is centered sincerely in those to whom you are speaking and you have an earnest desire to convey your thoughts to them so that they will think as you do, your feeling will be reflected in every inflection of your voice.

17 Obviously, though, this must be a sincere interest. Genuine warmth can no more be simulated than can enthusiasm. Never should a speaker give an impression of hypocritical sweetness. Neither should warmth and feeling be confused with sentimentality or the assumed, quavering voice of the cheap emotionalist.

18 If you have a hard, coarse voice, it will be difficult to manifest warmth in your expression. You should endeavor conscientiously and diligently to overcome any such problem. It is a matter of voice quality and will require time, but proper attention and effort can do much to improve the warmth of your voice.

¹⁹ One thing that might help you from a purely mechanical standpoint is to remember that short, clipped vowels make speech hard. Learn to draw out the vowels. This will soften them and automatically make your speech warmer in tonal expression.

²⁰ **Warmth and feeling appropriate to material.** As in the case of enthusiasm, the warmth and feeling you put into your expression depend in a large measure on what you are saying. An example of this is the account of Jesus' condemnation of the scribes and Pharisees at Matthew 23. We cannot imagine him expressing these scathing words of denunciation in a dull and lifeless way. But in the midst of this expression of indignation and wrath there is a phrase full of warmth and tender feeling, expressing Jesus' compassion with the words: "—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." Here tender feeling is obviously indicated, but the next statement: "Look! Your house is abandoned to you," does not carry this same emotion. The tone is one of rejection, disgust.

²¹ Where, then, would warmth and feeling be appropriate? Most of the things you would say in the field ministry or in a student talk would lend themselves to this expression but particularly when you are reasoning, encouraging, exhorting, sympathizing, etc. In remembering to be warm, do not forget to be enthusiastic when appropriate. Be balanced in all things, but give the fullest possible expression to everything you say.

REVIEW: 1. What will stimulate enthusiasm? 2-5. How does an animated delivery express enthusiasm? 6-9. What bearing does the material in one's talk have on enthusiasm in the delivery? 10-12. What is meant by warmth and feeling? 13, 14. How can warmth be shown in facial expressions? 15-19. Point out what will cause warmth and feeling to be manifest in a speaker's voice. 20, 21. In what way does material in a talk affect warmth and feeling in the delivery?

Study 91

FITTING ILLUSTRATIONS

¹ When a speaker uses illustrations, he actually impresses meaningful pictures on the minds of his audience. Illustrations stimulate interest and highlight important ideas. They stir up one's thinking processes and make it easier to grasp new thoughts. Well-chosen illustrations couple intellectual appeal with emotional impact. The result is that the message

is conveyed to the mind with a force that is not often possible with simple statements of fact. But this is true only if the illustrations are fitting. They must fit your material.

² On occasion, an illustration can be used to sidestep prejudice or bias. It can sweep away objections before a controversial doctrine is introduced. For example, you might say, "No father would put his child's hand on a hot stove as a means of punishment." Such an illustration introducing the doctrine of "hell" would immediately make the false religious conception of "hell" repugnant and therefore more easily set aside.

³ Illustrations can take many forms. They can be analogies, comparisons, contrasts, similes, metaphors, personal experiences, examples. They can be chosen from many sources. They can deal with animate or inanimate objects of creation. They can be based on occupations of the audience, on human traits or characteristics, household items, or such works of men as houses, ships, etc. Whatever illustration is used, however, it should be chosen because of the occasion and the material, not just because it is a favorite illustration of the speaker.

⁴ A word of caution. Do not overseason the talk with too many illustrations. Use them, but do not overuse them.

⁵ Proper use of illustrations is an art. It requires skill and experience. But their effectiveness cannot be overstated. To learn to use illustrations you must learn to think in terms of illustrations. As you read, note illustrations that are used. As you look at things, think of them in terms of Christian living and the ministry. For instance, if you see a potted flower that looks dry and wilted, you might think, "Friendship is like a plant. To flourish it must be watered." Some persons today look at the moon only in terms of space travel. The Christian looks at it as God's handiwork, a satellite of His creation, an object that endures forever, something that affects our everyday lives, causing the tides to ebb and flow.

⁶ In preparing a talk, if simple illustrations do not come readily to mind, check related material in the Watch Tower Society's publications. See if illustrations are used there. Think of key words in the talk and pictures they convey to your mind. Build on these. But remember, an illustration that does not fit is worse than no illustration at all. When considering "Illustrations fit material," which is listed on the Speech Counsel form, there are several aspects of the matter to keep in mind.

7 Simple. A simple illustration is easier to remember. It contributes to the line of argument rather than detracting by reason of its complicated nature. Jesus' illustrations were often no more than a few words. (For example, see Matthew 13:31-33; 24:32, 33.) To be simple, the terminology must be understood. If an illustration needs much explanation, it is excess baggage. Discard it or simplify it.

8 Jesus used little things to explain big things, easy things to explain hard things. An illustration should be easily visualized, with not too many elements presented at one time. It should be pointed and concrete. Such illustrations are not easily misapplied.

9 An illustration is best if it is completely parallel to the material it is designed to illustrate. If some aspect of the illustration is not appropriate, it may be better not to use it. Someone will think of the inappropriate features and it will lose its effect.

10 Application made clear. If the application of an illustration is not made, some may get the point but many will not. The speaker must have the illustration clearly in mind and know the purpose of it. He should state simply wherein the value of the illustration lies. (See Matthew 12:10-12.)

11 An illustration can be applied in a number of ways. It can be used to establish a principle that is simply stated either before or following the illustration. It can be applied by enforcing the consequences of the argument demonstrated by the illustration. Or it can be applied just by drawing attention to the similarities of the points of the illustration to the argument.

12 Important points emphasized. Do not use an illustration simply because you happen to think of one. Analyze the talk to know what the main points are and then select illustrations to help drive them home. If forceful illustrations are used on minor points, the audience may remember the minor points rather than the main ones. (See Matthew 18:21-35; 7:24-27.)

13 The illustration should not eclipse the argument. It might be what the audience remembers, but as the illustration comes to mind the point it was intended to highlight should also come back to mind. If it does not, the illustration has become too prominent.

14 In preparing a talk and selecting illustrations, weigh the value of the illustration in comparison to the points to be stressed. Does it reinforce these points? Does it make them

stand out? Does it make the points easier to understand and remember? If not, it is not a fitting illustration.

¹⁵ Not only must illustrations fit the material but they must be adapted to your audience. This is listed separately on the counsel form as "Illustrations fit audience." When Nathan was called upon to correct David in his sin with Bath-sheba, he chose the illustration of a poor man and his one little lamb. (2 Sam. 12:1-6) Not only was this illustration tactful, but it fit David since he had been a shepherd. He got the point immediately.

¹⁶ If most of the persons in the audience are elderly, illustrations should not be used that would appeal only to young persons. But to a group of college students, such illustrations might be perfectly appropriate. Sometimes illustrations can be approached from two opposite views for those in an audience, such as old and young, men and women.

¹⁷ **Drawn from familiar situations.** If you use things at hand in making illustrations, they will be familiar to your audience. Jesus did this. To the woman at the well he likened his life-giving qualities to water. He drew on the little things in life, not the exceptional. His illustrations readily conveyed a picture to the minds of those in his audience, or they reminded them immediately of some personal experience in their own lives. He used illustrations to teach.

¹⁸ Likewise today. Housewives may know about the business world, but you do better if you illustrate your remarks with things that are in their everyday life, their children, their household duties and items used about the home.

¹⁹ Effective too are illustrations based on something that is definitely local, native perhaps only to that particular locality. Current happenings well known in the community, such as items in the local news, are also apt if they are in good taste.

²⁰ **In good taste.** Any illustration used should be fitting to a Bible discussion. Obviously, illustrations should not be "off-color," that is, in regard to morals. Avoid statements with a double meaning if they might be misconstrued. A good policy to follow is: If in doubt, leave it out.

²¹ Illustrations should not needlessly offend any person in your audience, especially those newly associated. For this reason, it would not be good to raise doctrinal or controversial matters that are not really at issue in your discussion. For instance, you would not use an example such as blood trans-

fusion or saluting a flag if such were not the main point of the discourse. Someone might be drawn aside and even stumbled. If a point of your talk is to discuss such matters, that is different. Then you have an opportunity to reason on them and convince your audience. But do not defeat your purpose by allowing your illustrations to prejudice your audience against the important truths that you are discussing.

²² So use discernment in selecting your illustrations. Be sure they are appropriate. They will be if they fit both your material and your audience.

REVIEW: 1, 2. Briefly show what illustrations do for a talk. 3-6. From what sources may illustrations be drawn? 7-9. Why are simple illustrations so effective? 10, 11. Show why the application of illustrations must be made clear. 12-14. What will help to determine what is a fitting illustration? 15, 16. Explain why illustrations must fit the audience. 17-19. For illustrations to appeal to your audience, from where should they be drawn? 20-22. Name some pitfalls to be avoided in use of illustrations.

Study 92

APPROPRIATE CONCLUSION AND YOUR TIMING

¹ What you say last is often remembered first. So the conclusion of your talk deserves careful preparation. It should draw into sharp focus the principal points that you want remembered and drive home the theme with finality. As a result of both your composition and the delivery it ought to stimulate the audience to action. It is to this that we urge you to give attention when you come to "Conclusion appropriate, effective" on the Speech Counsel form.

² **Conclusion in direct relation to theme of talk.** For ideas on how to relate the conclusion to the theme of the talk, we suggest that you review Study 83. Your conclusion does not need to restate the theme of the talk in so many words, although some students, especially those who are new, may find it a help; but it should draw attention to it. Then, on the basis of the theme, show what the audience can do.

³ If the conclusion is not directly related to the theme, it will not round out the material and tie it together. Even if you use a straight summary conclusion, presenting a skeleton of the main points, still you will no doubt want to add a final sentence or two, expressing the central idea or theme of the talk.

⁴ Conclusion shows hearers what to do. Since ordinarily your purpose in speaking is to stimulate to some type of action or to persuade to a certain viewpoint, certainly, then, the concluding thoughts of the talk should drive home those points. The main purpose of the conclusion, therefore, is to show the audience what to do and encourage them to do it.

⁵ For this reason, in addition to making clear the purpose of your talk, the conclusion should have earnestness, conviction, a motivating force. Often it will be found that short sentences are advantageous in giving force to the conclusion. But, regardless of sentence structure, sound reasons for acting should be given, including the benefits that will be derived from taking such a course.

⁶ The conclusion should follow logically what has already been stated in the talk. Thus, what you say in your conclusion is to move your audience to act on what has already been stated in the body of the talk. Your conclusion will clarify and emphasize what they are to do so that they will act on the basis of those things covered in the talk and will be particularly moved to do it by the forcefulness of your conclusion.

⁷ In the house-to-house ministry conclusions are often weak. This happens when the audience is not shown definitely the course we expect them to take, either in obtaining one of the publications, agreeing to a return call or something similar.

⁸ Conclusions on assignments in the school will also be weak if they are simply summaries of the material and do not move the audience to action. Some application of the material should be given, or in some other way the material should be shown to be of particular value to the audience.

⁹ Some speakers find it very helpful to conclude a talk on a Bible theme with a short sermon on the entire talk, using the key texts and theme of the talk as the basis for the sermon. By epitomizing the talk in this way with a few texts discussed as you would at the door, you will not only make the point of the talk clear but you will give the audience something they can carry away with them and use in repeating the highlights of the talk. That is the primary purpose of the conclusion, and this method is not only appropriate but effectively accomplishes that purpose. (See also pages 30-32.)

¹⁰ The length of the conclusion should not be determined by the clock, though that often happens. A conclusion is of

proper length if it is effective and accomplishes its purpose. Therefore, the appropriateness of its length should be determined by the results. This is what your counselor will do when you are working on "Conclusion of proper length," on the Speech Counsel slip.

¹¹ For a comparison of conclusions in proportion to the length of the body of material, notice the brief conclusion to the entire book of Ecclesiastes as found at Ecclesiastes 12:13, 14, and compare it with Jesus' sermon on the mount and his conclusion at Matthew 7:24-27. Here are two different types and lengths of conclusions, yet both accomplish their purpose.

¹² A conclusion should not catch the audience unawares. Not only should the words spoken point obviously to the end of the talk, but they should also have a note of finality. What you say and how you say it should end your discussion. It should not drag on unnecessarily. If you are not able to tie your talk together and still hold interest throughout the conclusion, then it should be reworked. It is still too long.

¹³ If you are a beginning speaker, it is often best to make your conclusion shorter than you feel might be needed. Make it simple, direct and positive. Do not let it run on endlessly.

¹⁴ If you are giving one talk of a symposium, or if you are speaking on a service meeting, then your conclusion will tie in with the introduction of the next talk and therefore can be briefer. Nevertheless, each individual part should have a conclusion that accomplishes the purpose of the talk. If it does, then it is of proper length.

¹⁵ Not only is length of the conclusion important; the timing of every part of the talk deserves attention. For that reason there is a separate entry on the Speech Counsel slip for "Timing."

¹⁶ The importance of proper timing of a talk should not be minimized. If the talk is properly prepared, the timing will also have been considered, but if the speaker, in an endeavor to squeeze in all the material, runs overtime, he is actually not accomplishing his objective, because those in the audience will begin to fidget and look at their watches and not really pay attention to what he is saying. The conclusion, which should embody the application and motivation that are vital to accomplishing the purpose of the talk, will be lost. Even if it is presented, in many cases the audience will fail to get the benefit from it because the speaker is going overtime.

¹⁷ Not only is the audience ill at ease when the speaker goes overtime, but the speaker is too. When he sees that his time is running out and he has too much material, he may endeavor to cram in too much, destroying its effectiveness. This often results in lack of poise. On the other hand, if the speaker finds that he does not have sufficient material to fill in the allotted time, in an endeavor to stretch it out he may well become incoherent and ramble in his presentation.

¹⁸ While it is true that the school servant will indicate to the student when his time is up, it is disappointing, both to the student and to the audience, when a talk must be cut off before it is finished. The speaker should have sufficient interest in his material to want to present it. The audience will feel as if they have been left hanging in midair if they fail to hear the conclusion. One who consistently goes overtime on his talks shows that he is inconsiderate of others or gives evidence of lack of preparation.

¹⁹ When a number of speakers have part in a program, proper timing is of particular importance. For example, there may be five parts on a service meeting. Each speaker may talk only one minute over his allotted time, but it also takes time for the next one on the program to get up to the platform to get started. If we allow one minute between each part and one minute beyond the total allotted time for each speaker, it would make the meeting nine minutes overtime. Yet each one was only a very little overtime. The result may be that some have to leave before the meeting is over in order to catch a bus home, or unbelieving mates who have come to pick up one at the meeting and who are kept waiting may become irritated. The general effect is not good.

²⁰ Difficulties can also arise if a speaker on a symposium does not fill his allotted time. If, for example, a brother assigned a half-hour discourse on a convention program were to stop after twenty minutes, it might cause a disruption in the program if the next speaker did not happen to be ready to start immediately.

²¹ Of course, one of the basic causes for running overtime in a talk is having too much material. This is something that should be corrected when the talk is being prepared. If the other points, the earlier points on the Speech Counsel form, have been mastered up to this point, however, timing will not be a problem. If you have already learned how to isolate your main points and prepare a proper outline, you will find that good timing follows naturally. Timing is being

considered near the end of the counsel form because it is to a large extent dependent on the earlier qualities of speech that have been discussed.

²² Generally the problem in timing is going overtime. A well-prepared speaker usually has plenty of informative material, but he must exercise care so as not to use more than the allotted time will allow for.

²³ However, new or inexperienced speakers are at times inclined to run short. They will want to learn to make full use of the available time. At first they may find it a little difficult to gauge their talks so as to make them come out exactly the length that is desired, but they should endeavor to come as close to the allotted time as is possible. Nevertheless, unless the talk falls considerably short of the allotted time, the timing would not be counted weak if the student prepared and presented a well-rounded-out, satisfying talk.

²⁴ Whether a speaker's timing should be considered weak or not can best be determined by observing the effect of the presentation on the audience. When the school servant indicates that the time is up, the student should feel free to finish his sentence. If with that sentence he can bring his talk to an effective conclusion so that the audience feels that they have heard a well-rounded-out discussion, then the timing should not be considered weak.

²⁵ How can proper timing be achieved? Fundamentally it is a matter of preparation. It is important to prepare, not only the material that will go into a talk, but the presentation of the talk. If there is adequate preparation for delivery, timing will usually be correct.

²⁶ In outlining your talk indicate clearly which are your main points. Under each main point you may have several subpoints to be covered. Some, of course, will be more important than others. Know which ones are vital to the presentation and which ones can be deleted if necessary. Then if, during your presentation, you find that you are getting behind time, it will be a simple thing to present only the principal arguments and delete the secondary ones.

²⁷ This is something that we are constantly called on to do in the field ministry. When we go to the doors of the people we are ready to give them a sermon. If they will stay and listen, we will talk to them for perhaps ten minutes. But we are also ready to give that same sermon in condensed form, taking perhaps three minutes, or, if necessary, only one or two minutes. How do we do it? We have in mind our key

point or points and the most important material needed in support. We also have in mind other information of secondary importance that can be used to enlarge the discussion, but we know that when the situation calls for it this can be dispensed with. This same procedure can be followed in presenting a talk from the platform.

²⁸ It is often helpful to a speaker to make a note in the margin of his talk to indicate how much he should have covered when half his time is up, or, if it is a longer discourse, he may want to divide it into quarters. Then when he passes those time markings on his outline, he should check the clock and see how he is doing. If he is running behind time, that is the time to start deleting material of secondary importance rather than waiting till the last minute and cramming the conclusion and so destroying its effectiveness. However, it is very distracting if a speaker is constantly making reference to his watch or if he does it in a very conspicuous way, or if he tells the audience that his time is running out and so he must rush through his material. This is something to be handled in a natural way without disturbing the audience with it.

²⁹ Achieving proper overall timing requires that the introduction be of appropriate length, that each of the key points be developed in proper proportion, and that sufficient time be left for the conclusion. It is not something to be considered simply when you see that your time is running out. If you watch your timing right from the start, the result will be a well-proportioned presentation.

REVIEW: 1-3. How can you make the conclusion relate to the theme of your talk? 4-9. Why must your conclusion show your hearers what to do? 10-14. Give suggestions as to the length of a conclusion. 15-18. If timing does not receive careful attention, what results? 19, 20. Why is timing particularly important on service meetings and convention programs? 21-24. Briefly relate some of the problems with regard to timing and their causes. 25-29. How can a person make certain his talk is properly timed?

Study 93

POISE AND PERSONAL APPEARANCE

¹ A poised speaker is a relaxed speaker. He is calm and composed because he has the situation under control. Lack of poise, on the other hand, shows a certain lack of confidence. The two go together. That is why "Confidence and poise" is listed as just one point on the Speech Counsel slip.

² While confidence and poise are desirable on the part of a speaker, they are not to be confused with overconfidence, which is manifested by swaggering or strutting or slouching in an overly relaxed manner if seated or too casually leaning against a doorpost if preaching from house to house. If something in your presentation suggests an overconfident attitude, your school servant will no doubt give you private counsel, because his interest will be to help you overcome any such impression you may be giving that might impede the effectiveness of your ministry.

³ However, if you are a new speaker, it is more likely that you will feel timid and shy as you approach the platform. You will have a real nervousness and uneasiness that could cause you to believe you will give an ineffective presentation. This need not be so. Confidence and poise can be acquired by diligent effort and a knowledge of why they are lacking.

⁴ Why do some speakers lack confidence? Generally for one, or both, of two reasons. First, lack of preparation or wrong view of their material. Second, a negative attitude toward their qualifications as speakers.

⁵ What will give you confidence? Basically, it is the knowledge or belief that you will be able to accomplish your purpose. It is the assurance that you do have the situation in hand and can control it. On the platform this might require some experience. Having given a number of talks, you can be reasonably sure that this one also will be successful. But even if you are relatively new, your earlier talks should encourage you, so that by the time you reach this quality on the Speech Counsel slip, you should feel reasonably certain that you can give a satisfactory talk.

⁶ Another vital requirement for confidence, whether you are experienced or not, is a knowledge of your material and conviction that this material is worthwhile. That means not only thorough advance preparation of your subject but also careful preparation for delivery. If you realize that it is for your own theocratic advancement as well as for the instruction of the brothers in attendance, you will approach the platform in a prayerful attitude. You will become absorbed in the subject and you will forget yourself and your nervousness. You will be thinking of pleasing God, not men.—Gal. 1:10; Ex. 4:10-12; Jer. 1:8.

⁷ This means you must be convinced of everything you are going to say. Make certain in your preparation that this is so. And after you have done all that you can to prepare an

interesting and lively talk, if you still feel that the talk lacks color or is dead, remember that a live audience will warm up your talk. So make your audience alive by your own presentation, and their interest will give you confidence in what you have to present.

⁸ Just as a doctor looks for symptoms of illness, so your counselor will notice signs that point unmistakably to lack of composure. And just as the good doctor will work on the cause of your illness rather than the symptoms, so your counselor will endeavor to help you overcome the real causes of lack of confidence and poise. However, knowing the symptoms and learning to control them will actually help you to overcome the underlying causes of those symptoms. What are they?

⁹ Generally speaking, there are two outlets for pent-up emotions or tenseness. They can be classified as physical or bodily evidences and vocal manifestations. When these are displayed to any degree, we say that person lacks poise.

¹⁰ **Poise manifest in physical bearing.** The first evidence of poise, then, is manifest in your physical bearing. Here are some things that will betray you if you lack confidence. Consider first the hands: hands clasped behind the back, held rigidly at the side or tightly clutching the speakers' stand; hands repeatedly in and out of pockets, buttoning and unbuttoning a coat, aimlessly moving to the cheek, the nose, the eyeglasses; incompleting gestures; toying with a watch, a pencil, a ring or notes. Or consider a constant shuffling of the feet, a swaying of the body from side to side; back like a ramrod or sagging of the knees; frequent moistening of the lips, repeated swallowing, rapid and shallow breathing.

¹¹ All these evidences of nervousness can be controlled or minimized by conscious effort. If you make that effort you will give an impression of poise in your physical bearing. So go to the platform well groomed, breathe naturally and evenly, and make a definite effort to relax. Your audience is bound to react favorably, and this, in turn, will help you to gain the confidence you are seeking. Try it and be built up by it.

¹² **Poise shown by controlled voice.** Vocal evidences displaying nervousness are an abnormally high pitch, a trembling of the voice, repeated clearing of the throat, an unusual thinness of the tone caused by lack of resonance due to tenseness. These problems and mannerisms also can be conquered by diligent effort.

¹³ If you know you are nervous when you begin to talk, then you must make a special effort to talk slower in the introduction than seems necessary and with a lower pitch than you might feel is normal for you. This will help you to gain control.

¹⁴ But do not wait until you go on the platform to practice all these things. Learn to be poised and controlled in your daily speech. It will go far toward giving you confidence on the platform and in your field ministry, where it is most essential.

¹⁵ Good personal appearance can aid you to have poise, but it is also important for other reasons. If it is not given adequate attention, the minister may find that his appearance distracts his audience so that they really do not pay attention to what he is saying. Rather, he is focusing attention on himself, which, of course, he does not want to do. If a person is extremely careless about his personal appearance, he may even cause others to look down on the organization of which he is a part and to despise the message that he is presenting. This should not be. So, while "Personal appearance" is listed last on the Speech Counsel form, it should not be viewed as of least importance.

¹⁶ **Proper attire and grooming.** Extremes in attire should be avoided. The Christian minister will not follow the fads of the world that draw attention to oneself. He will avoid being overdressed, or dressing in too flashy a manner so that attention is directed to the clothing. Also, he will exercise care so as not to be dressed in a slovenly way. Being well dressed does not require that one wear a new suit, but one can always be neat and clean. Trousers should be pressed and the necktie worn straight. These are things that anyone can do.

¹⁷ The counsel concerning attire that the apostle Paul recorded, as found in 1 Timothy 2:9, is appropriate for Christian women today. As is true of the brothers, they should not dress in such a way as to draw attention to themselves, nor would it be appropriate for them to go in for extremes in worldly styles of dress that give evidence of lack of modesty.

¹⁸ Of course, it should be kept in mind that not everyone will dress alike. They should not be expected to. People have different tastes, and this is quite proper. What is considered proper dress also varies in different parts of the world, but

it is always good to avoid dressing in such a way as to convey unfavorable suggestions to the minds of those in the audience and to avoid stumbling those who come to our meetings.

¹⁹ As for proper dress on the part of the brothers when giving talks in the school or on the service meeting, it might be said that they should be attired in the same general way as the brother who delivers a public talk. If it is customary in your locality for those who deliver the public talks to wear a necktie and suit coat, then that is also proper attire when giving talks in the Theocratic Ministry School, since you are being trained for public speaking.

²⁰ Proper grooming also should receive attention. Uncombed hair can leave a bad impression. Reasonable care should be exercised to see that one presents a neat appearance in this regard. Likewise, when men in the congregation have assignments on the meetings, they should see that they are properly shaved.

²¹ As to counsel on this matter of proper attire and grooming, where there is room for commendation this may always be properly given from the platform. In fact, when commendation is given to those who give proper attention to their attire and grooming, this encourages others to follow that good example. However, when there are weaknesses in regard to attire and grooming, it might be better for the school servant to offer these suggestions in a kindly way in private, rather than counseling the student from the platform.

²² **Proper posture.** Proper posture is also involved in personal appearance. Again, not everyone carries himself in the same way, and no endeavor should be made to make the brothers conform to a certain rigid pattern. However, extremes that are undesirable and that draw attention to the individual and away from the message should receive some attention so that they can be corrected or eliminated.

²³ For example, not everyone places his feet just the same, and generally speaking, it makes little difference how you do stand, as long as you are standing erect. But if a speaker stands with his feet so far apart that it gives the audience the impression that he thinks he is on a horse, that can be very distracting.

²⁴ So, too, when a speaker is slumped over, not standing erect, it elicits a feeling of pity on the part of the audience toward the speaker because he does not appear to be well, and

this, of course, detracts from the presentation. Their thoughts are not on what he is saying but on him.

²⁵ Standing on one foot, with the other leg wound around behind it, gives evidence of obvious lack of poise, as does standing with one's hands shoved into his pockets. These are things to be avoided.

²⁶ Likewise, while it is not wrong for a speaker occasionally to rest his hands on the speakers' stand, if there is one, he certainly should not lean on the speakers' stand, any more than a publisher in the field ministry would lean against the doorframe when giving a sermon. It does not present a good appearance.

²⁷ It must be reemphasized, however, that individuals are different. Not everyone stands the same way, and it is only undesirable extremes that detract from one's presentation that should receive attention in the Theocratic Ministry School.

²⁸ Correcting one's posture is definitely a matter of preparation. If you have weaknesses along this line, you must think ahead and know that when you mount the platform you should assume the proper posture before you begin speaking. This is also something that can be corrected by practicing proper posture every day.

²⁹ **Neat equipment.** If, when one is giving a sermon at the door or a talk from the platform, a handful of papers falls out of the Bible he is using, this obviously is distracting. It gives a bad appearance. This does not mean that nothing should ever be put in the Bible, but when difficulties begin to arise that detract from one's talk, then it indicates that more attention must be given to proper appearance.

³⁰ The same is true of one's literature case. There are many ways in which a literature case can be packed in a neat way, but if, when we go to the door and reach for a publication in our case, we have to feel through a mass of papers in order to find it, or if, when we pull out a magazine, a half-dozen other things fall out on the doorstep, something definitely needs to be done about it.

³¹ It can also be quite distracting to the audience if the speaker has his outside pockets loaded with pens and pencils and other equipment that are clearly in evidence. No rule should be made as to where a person keeps these things, but when they begin to draw attention to themselves and away from the talk, then some adjustment needs to be made.

32 No inappropriate facial expression. When preparing a talk it is advisable to consider the mood that the material calls for. For example, when speaking about death and destruction, it would be inappropriate to have a broad smile on one's face. Likewise, when speaking about the happy conditions of the new system of things, it would hardly be fitting to scowl at the audience.

33 Facial expression generally is not a problem, and, of course, some persons are more inclined to be serious in expression than others. What is to be guarded against, however, is the extreme that detracts from the talk. If the facial expression would raise a question in the minds of the audience as to the sincerity of the speaker, this definitely would be undesirable.

34 So it is good when preparing a discourse to consider the mood in which it should be delivered. If it is a serious subject, dealing with the destruction of the wicked, then it should be delivered in a serious way. And if you are thinking of the material and keep it in mind, your facial expression in most cases will naturally reflect that. If it is a happy subject, one that should elicit joy on the part of the audience, then it should be delivered in a happy way. And if you feel at ease on the platform, your facial expression will usually radiate that joy.

35 As you have prepared your talks for the Theocratic Ministry School, if you have diligently read and applied each of these Studies corresponding to the points listed on your Speech Counsel form, then we feel confident that 'your advancement has been manifest to all.' (1 Tim. 4:15) But we urge you not to stop there. If you have succeeded in mastering the first aspect of each speech quality, set out in bold-faced type in the book, work on the second one next time. Continue to make progress. Even seasoned speakers benefit from regular review of these matters. Our desire is to glorify God by our speech, and the Theocratic Ministry School is designed to assist us to do it with increased effectiveness.

REVIEW: 1-9. Define poise and confidence, and tell how these can be attained. 10, 11. How can physical bearing expose a lack of confidence? 12-14. If one's voice betrays lack of confidence, what can be done to acquire poise? 15. Why is good personal appearance so important? 16-21. What counsel is given on proper attire and grooming? 22-28. Discuss how posture can affect one's personal appearance. 29-31. Why should our equipment be neat? 32-34. What part do facial expressions play in our appearance? 35. How can one continue to make progress as a speaker?

SUMMARY OF SPEECH QUALITIES

Informative material

- Specific material
- Informative to your audience
- Material of practical value
- Accuracy of statement
- Additional clarifying material

Clear, understandable

- Simply stated
- Unfamiliar terms explained
- Not too much material

Introduction roused interest

Introduction appropriate to theme

Introduction of proper length

Volume

- Loud enough to be comfortably heard
- Volume to fit circumstances
- Volume appropriate to material

Pausing

- Pause for punctuation
- Pause for change of thought
- Pause for emphasis
- Pause when circumstances require it

Audience encouraged to use Bible

- By suggestion
- By allowing time to find the text

Scriptures properly introduced

- Anticipation aroused
- Attention focused on reason for using text

Scriptures read with emphasis

- Right words stressed
- Effective method of emphasis used
- Texts householder reads

Scripture application made clear

- Words to be applied isolated
- Point of introduction driven home

Repetition for emphasis

- Repetition of main points
- Repetition of points not understood

Gestures

- Descriptive gestures
- Emphatic gestures

Subject theme emphasized

- Appropriate theme
- Theme words or idea repeated

Main points made to stand out

- Not too many main points
- Main ideas developed separately
- Subpoints focus on main ideas

Audience contact, use of notes

- Visual contact with the audience
- Audience contact by direct address

Use of outline

Fluency

Conversational quality

- Conversational expressions used
- Conversational style of delivery

Pronunciation

Coherence through connectives

- Use of transitional expressions
- Coherence adequate for your audience

Logical, coherent development

- Material in reasonable order
- Only relevant material used
- No key ideas omitted

Convincing argument

- Foundation laid
- Sound proof given
- Effective summary

Audience helped to reason

- Common ground maintained
- Adequate development of points
- Application made for audience

Sense stress

- Thought-conveying words in sentences stressed
- Principal ideas in talk stressed

Modulation

- Variety in power
- Variety in pace
- Variety in pitch
- Modulation to fit thought or emotion

Material adapted for field ministry

- Expressions made understandable for the public
- Appropriate points selected
- Practical value of material highlighted

Enthusiasm

- Enthusiasm shown by animated delivery
- Enthusiasm appropriate to material

Warmth, feeling

- Warmth evident in facial expression
- Warmth and feeling evident in tone of voice
- Warmth and feeling appropriate to material

Illustrations fit material

- Simple
- Application made clear
- Important points emphasized

Illustrations fit audience

- Drawn from familiar situations
- In good taste

Conclusion appropriate, effective

- Conclusion in direct relation to theme of talk
- Conclusion shows hearers what to do

Conclusion of proper length

Timing

Confidence and poise

- Poise manifest in physical bearing
- Poise shown by controlled voice

Personal appearance

- Proper attire and grooming
- Proper posture
- Neat equipment
- No inappropriate facial expression

THEOCRATIC ORGANIZATION

Study 94

AN ORGANIZATION DIRECTED BY GOD

¹ There was a time when Jehovah was alone. He personally constituted the universe. Then he began his marvelous work of creation. His first creation was his only-begotten Son, who later became Jesus Christ. This Son he took into association with himself in creating, and so, in working with the Father, the Son was Jehovah's master worker. (Col. 1:15, 16; Prov. 8:30) Later, when angels, mighty spirit creatures, were brought into existence, they too were given commissions of work to do, all under the direction of God. Viewed collectively, this universal organization is pictured in the Scriptures as a wife to Jehovah, because it works under his direction as a submissive helpmate.—Isa. 54:5; Gal. 4:26.

² God has all this invisible universe organized into an efficient and orderly arrangement. The mighty spirit creatures making up the invisible universe are of various ranks and are placed in positions of varying degrees of responsibility. There are the cherubs, who are special consorts of Jehovah's throne and who uphold his majesty and supremacy in the parts of the universe to which they are assigned. (Ps. 99:1; Gen. 3:24) There are the seraphs, who serve to purge and keep out uncleanness from the organization and to declare Jehovah's glory. (Isa. 6:1-7) There are myriads of other angels, used to perform various services. (2 Ki. 19:35; Dan. 10:5-13) Jesus Christ is the archangel Michael, above all of them. (1 Thess. 4:16; Rev. 12:7) The apostle Paul describes the angels as being organized into "thrones or lordships or governments or authorities." (Col. 1:16, NW) All these mighty spirits serve at Jehovah's command and are accountable to him for duties accomplished.—Dan. 7:9, 10; Job 1:6; 2:1.

³ The prophet Ezekiel was given a symbolic vision of the great organization of Jehovah God, like a chariot above which Jehovah sat and which went forward according to the command and spirit of God. It was attended by the ranks of glorious spirit creatures. This organization was exhibited to Ezekiel as having 'wheels within wheels.' Certainly Jehovah has a well-arranged, harmonious organization under his direction.—Ezekiel, chapters 1, 10.

⁴ When God created Adam and Eve upon the earth, he gave them work to do, in harmony with his purpose for the earth. As children of God with God-given assignments of work, they were part of God's great family-like organization. Lovingly, their heavenly Father communicated with them vocally from the invisible realm, giving them commands for their good. (Gen. 2:16, 17; 3:8, 9) When they rebelled against God, rejecting God's standard of good and bad, they were expelled from his organization.

⁵ During the centuries that followed, there were persons who manifested strong faith in God and looked to him for direction. While they are not referred to in the Bible as sons of God, because they were sinful humans, they certainly were his servants. On numerous occasions Jehovah communicated with them through angelic spokesmen, and by his spirit he moved his prophets to give expression to his will. (Gen. 22:11; Heb. 2:2; Acts 3:21) He dealt, not only with individuals, but, in time, with the nation of Israel, to which he gave instructions concerning worship that was in harmony with his purpose. He provided them with a written Law, a priesthood, instructions concerning the offering of sacrifices and prophetic promises concerning his purposes for the future.

⁶ At Jehovah's appointed time, foretold long in advance through the prophet Daniel, the most qualified of God's heavenly creatures appeared on the earthly scene to lay the foundation for the Christian congregation. He was the one to whom the Law and the Prophets pointed. (Luke 24:44-48) This one was intimately acquainted with the organizational procedures of Jehovah God. He had served with his Father during all the time that the heavenly organization was being brought into existence. He was "the Word," God's representative spokesman through whom instructions had been issued to others of his creatures. (John 1:1, 14) He knew the mind of his Father better than any other creature. When he spoke, it was, as he said, 'not of his own originality,' but the words of God. (John 14:10) During his three-and-a-half-year ministry he personally trained men who would carry on the work after his return to heaven.

⁷ When Jesus ascended to heaven, divine direction of the affairs of the Christian congregation did not cease. To the contrary, Jesus had promised: "The helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:26, NW) At Pentecost, 33 C.E., that spirit

was poured out on the 120 disciples who were waiting in Jerusalem in obedience to Jesus' direction. The benefits of Christ's ransom sacrifice having been applied on their behalf so that they were declared righteous by God, they now were brought into a new relationship with Jehovah as his spirit-begotten sons. These "holy ones" were now members of God's universal organization of holy creatures, and they were called to become members of the kingdom of God with Christ. (1 Cor. 1:2; Jas. 2:5) Under direction of the holy spirit, they were moved there at Pentecost to speak to Jews and proselytes of many nations about the "magnificent things of God." (Acts 2:11, NW) They continued to look to God for direction, and he provided it by means of the holy spirit. —Acts 4:24-31.

⁸ When the time came, in harmony with the prophecy recorded at Daniel 9:24-27, for the opportunity to become members of the body of Christ to be extended to uncircumcised Gentiles, again it was God in heaven who directed it. The Gentile Cornelius of Caesarea was "given divine instructions by a holy angel" to send for the apostle Peter at Joppa, and Peter, in turn, was instructed by the spirit to go with the men who came to find him. (Acts 10:3, 19-22, NW) That it was, indeed, God who was directing matters was made unmistakable when holy spirit fell on those Gentiles when they heard and accepted the message that Peter carried to them. (Acts 10:44) Thus in an unmistakable manner God "joined in bearing witness with signs as well as portents" that the Christian congregation was being directed by him.—Heb. 2:4, NW.

⁹ Even after the miraculous gifts of the spirit passed away, the spirit itself continued to operate upon the Christian congregation in harmony with God's will, and it does so today. There is still on earth a remnant of the body of Christ, persons who have been anointed with holy spirit and commissioned as ambassadors, urging people, "Become reconciled to God." (2 Cor. 5:20, NW) They thus serve as ambassadors of God, and it is God who is making entreaty to mankind through them, because they serve under his direction. To them has been entrusted responsibility for the global Kingdom preaching work being done at the conclusion of this system of things.

¹⁰ It is urgent for all who desire salvation to recognize this visible organization on which Jehovah's spirit operates. Those who receive the ones sent forth by Jesus as preachers

of the good news receive Christ, and, in turn, they are receiving Jehovah God, who anointed Jesus. (Matt. 10:40) In his illustration of the sheep and the goats, Jesus made clear that, when he arrived in glory, he would separate people of all nations on the basis of how they treated his brothers, the spirit-anointed members of his body. Those who refreshed them by wholeheartedly sharing with them as dedicated Christians in God's service would be granted everlasting life; persons who neglected to do this would be cut off in destruction. (Matt. 25:31-46) In the final book of the Bible, Revelation, the "great crowd" of those who are shown as standing approved before the throne of God, ascribing salvation to him and to the Lamb, are "rendering him sacred service day and night in his temple," that is, in association on earth with the remnant of the body of Christ, who make up a temple of "living stones," "a holy temple for Jehovah . . . a place for God to inhabit by spirit."—Rev. 7:9-15; 1 Pet. 2:5; Eph. 2:21, 22, NW.

¹¹ Although this "great crowd" who are associated with the temple class are not anointed by holy spirit as heirs of the heavenly kingdom, God's spirit, nevertheless, is available to them in full measure and they, individually, can manifest the fruits of the spirit in their lives. They are grateful to God for the privilege of serving in association with the ones who are heirs of the heavenly kingdom and gladly give them wholehearted cooperation in carrying out the God-assigned ministry, to the glory of Jehovah God. Not only do they benefit from the ministry of the remnant of Christ's body members now, but they will continue to do so in the new system of things, when Christ's glorified fellow heirs will serve under his direction in restoring obedient mankind to perfection, that they may enjoy "the glorious freedom of the children of God." (Rom. 8:21) Those who fully appreciate this theocratic structure of the organization, discerning that it truly does function for God's glory and under his direction, will zealously work in close cooperation with it.

REVIEW: 1-3. Briefly describe Jehovah's universal organization in the heavens. 4. Who, at one time, were human members of God's universal organization, and how did God communicate with them? 5. Before our Common Era, how did God direct his human servants who descended from sinner Adam? 6-8. (a) Outline how Jehovah formed the Christian congregation, and explain the relationship to God enjoyed by its members. (b) How was divine direction of the congregation evident even after Jesus' ascension to heaven? 9. Today, whom is God using as ambassadors? 10, 11. (a) To gain salvation, what must all others

recognize, and how do the Scriptures show this? (b) What attitude should we all have toward this organization?

Study 95

THEOCRATIC SOCIETY IN OPERATION

¹ Jehovah's organization is theocratic. That means that it is ruled by the direct administration of God, and all who desire to serve in association with the organization must respect the theocratic arrangement of things. They must submit to Jehovah God as the Universal Sovereign and they ought to give full cooperation to those whom he has put in positions of responsibility. It is vital that each one appreciate the position occupied by Jesus Christ as Head of the Christian congregation, as the Ransomer and now as King empowered by God. (Acts 4:12; Rev. 19:16) So, too, they must show proper regard for those on earth who have been appointed by holy spirit as overseers of God's people, and, even within the family, they must work in harmony with the principle of theocratic headship.—Acts 20:28; 1 Cor. 11:3.

² The modern-day organization of Jehovah's witnesses functions in harmony with the pattern found in the early Christian congregation. In accord with the example set by Jesus Christ and his apostles, they look to the Bible as the inspired word of God. In order to govern his congregation on earth, Jehovah caused the Bible to be written. Although written mostly by men, it is not from a visible source, but is inspired from heaven. Its instructions are theocratic, from God to his creatures. It applies earth-wide and takes precedence over anything humans may say. (1 Pet. 1:24, 25; 2 Pet. 1:21) The Creator knows how to operate his organization and what are the best procedures for it to employ.

³ At the time of Pentecost, 33 C.E., Jesus Christ, to whom his disciples looked as their master, appointed his spirit-anointed followers as a class as "the faithful and discreet slave," responsible to provide spiritually for the individual members of the household of faith. (Matt. 24:45-47, NW) A few were moved by holy spirit to write portions of the Christian Greek Scriptures. Others were shepherds and teachers; all were active ministers of God who shared in various ways, not only in preaching to unbelievers but in building up their fellow Christians.—Eph. 4:16.

⁴ That "faithful and discreet slave" is still with us today, being made up of all those of the remnant of Christ's

body members yet on earth. But since their Lord's return, their responsibilities have been enlarged. The "slave" class has been appointed over *all* the Master's belongings here on earth. They are caring for the spiritual welfare of his "other sheep" and publicizing to the ends of the earth the fact that their returned Lord is ruling in the heavens as King and will soon destroy all who reject government by God.—John 10:16; Matt. 24:14.

⁵ From among the members of that spirit-anointed class certain ones serve as a visible governing body. In the first-century congregation that governing body was made up of the "twelve apostles of the Lamb," along with certain mature brothers in the Jerusalem congregation. (Rev. 21:14; Acts 15:2, 23) When decisions had to be made that affected all of God's people, they examined the matter carefully in the light of the Scriptures, sought the direction of God's spirit and then gave appropriate direction. Response to their oversight strengthened the faith of the congregations and resulted in continued increase with God's blessing.—Acts 16:4, 5; 1 Cor. 3:6, 7.

⁶ In order that the work under present-day conditions may be most effectively accomplished, "the faithful and discreet slave" has organized a legal corporation, the Watch Tower Bible and Tract Society of Pennsylvania. During the years since the Lord came to his temple the visible governing body has been closely identified with the board of directors of this corporation. This does not mean, however, that the corporation itself is necessary for the existence of the governing body, for even if no corporation existed God's congregation with its theocratic structure would still exist. The Society is nonprofit and noncommercial, the members being chosen on the basis of Christian maturity. It is theocratic and wholly devoted to advancing the interests of pure worship.

⁷ In order to obey Jesus' command to preach this good news of the Kingdom in all the inhabited earth, the Watch Tower Society has branch offices in various countries. All of these are subject to the visible governing body and all are sharing in the same service and for the same purpose. However, each branch specializes in its own territory. Knowing the problems and conditions that exist there, the branch is in position to apply instructions in the most beneficial way and to handle local matters promptly.

⁸ Just as there were "overseers and ministerial servants"

in the congregations during the time of the apostles, the same arrangement is in operation today. (Phil. 1:1, NW) These men are not appointed because of personal popularity but because they are mature Christians, giving evidence that they are responsive to God's spirit and that they fit the description in the Bible of those who may serve in such capacities. (1 Tim. 3:1-13) The appointment is then made under the supervision of the governing body, theocratically. In addition to the servants who reside locally, there are also the circuit and district servants who travel from place to place to upbuild the congregations.

⁹ Their counsel, based on God's Word, is beneficial and for our upbuilding. So we do well to heed the counsel written by the apostle Paul at Hebrews 13:7, 17 (NW), which says: "Remember those who are taking the lead among you, who have spoken the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are taking the lead among you and be submissive, for they are keeping watch over your souls as those who will render an account; that they may do this with joy and not with sighing, for this would be damaging to you."

¹⁰ Not only the overseers and ministerial servants are ministers. There is no clergy and laity distinction among Jehovah's witnesses. They are a society of ministers, each and every baptized Witness being a minister, a preacher of the good news and a teacher of those who want to learn of God's purposes as set forth in the Bible. They all endeavor to aid others to become believers. (1 Thess. 3:2; 1 Cor. 3:5) This Kingdom preaching work is vital and is to be done with a sense of urgency. Now is the time to share in it as fully as possible.

¹¹ Regular meetings to discuss God's Word are part of the program of activity. They meet in private homes and in other assembly halls, as did the early Christians. (Heb. 10:25; Rom. 16:5; Acts 19:9) They realize that regular attendance at such meetings is vital to their spiritual well-being. Periodically they also have larger assemblies, which increase their knowledge, sharpen their appreciation of the organization and afford opportunity for faith-building association with fellow witnesses.—Neh. 8:1-3.

¹² In everyday association with one another those of the theocratic society of Jehovah's witnesses try to make such occasions helpful, upbuilding. They enjoy being with others of Jehovah's witnesses. (1 Thess. 5:11; Rom. 14:19) One of

Jehovah's witnesses may travel to a far-distant place where he is unacquainted; yet upon meeting a fellow Witness there is immediate joy, a meeting of minds and a common ground of interest and conversation.

¹³ Bible principles govern every facet of the life of a mature Christian witness of Jehovah. If one is a husband, he endeavors to shoulder the responsibility that is his as head of the house, doing so in a loving manner. If one is a wife, she strives to demonstrate a submissive attitude toward her husband. Christian youths, too, as they grow in appreciation of theocratic principles, can become exemplary in obedience to their parents and respect toward all persons. (Eph. 5:21-6:4) As to employer-employee relationships, Jehovah's witnesses know that it is God's law that the Christian should do his secular work conscientiously, as to God, giving a full measure of service. They do not engage in strife with their employer. Neither are they, if employers, unjust toward employees. (Col. 3:22-25) The extent to which each one applies Bible principles in all these various aspects of life is a reflection of that one's progress toward maturity, and that is a goal toward which all should strive.

¹⁴ Jehovah's witnesses are very happy as a theocratic society, both because of the fine spiritual condition they enjoy now and because of what they look forward to. (Isa. 65:13, 14) They anticipate living after the destruction of this old order in God's righteous new system of things, where they will be perfected in mind and body. (2 Pet. 3:13, 14) They know that the theocratic society will go through Armageddon and will continue to grow and expand until it fills the earth. They keenly look forward to the share that they may have in the work to be done then, to Jehovah's glory; so they are grateful for the loving assistance that the organization is providing to make them acceptable servants of God now and to equip them for a part in carrying out the will of God in his righteous new order.

REVIEW: 1. What do we mean when we say that Jehovah's organization is theocratic, and how do we show appreciation for that fact? 2. What place does the Bible occupy in the organization? 3, 4. When did "the faithful and discreet slave" originate, and how does it function? 5-7. Describe the Christian governing body and its relation to the Watch Tower Society. 8, 9. In what way are servants in the congregations appointed, and how should we view them? 10. Who among Jehovah's witnesses are ministers, and how so? 11. Why are congregation meetings and conventions important to us? 12, 13. What governs the everyday conduct of God's people? Give examples. 14. For what is the theocratic organization equipping us?

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