

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

OCTOBER, 1962

"Be courageous and let your heart be strong. Yes, hope in Jehovah."—Ps. 27:14.

VOL. V NO. 10

1962—a Wonderful Year of Increase

¹The psalmist said, "Happy is everyone fearing Jehovah, who is walking in his ways." (Ps. 128:1) During the 1962 service year our cause for happiness has been very great. The average number of publishers in the field each month was 267,486, an increase of 18,755 over last year's average of 248,681 or an 8-percent increase. Along with this splendid increase, we averaged 9.7 hours each month, very nearly the desired goal of ten hours. In fact, in five out of the last six months we have reached ten hours. All together, 41,379,040 hours were spent proclaiming the good news in the United States during the past service year. What a tremendous witness has been given!

²That our potential for continued increase is great is indicated by the fact that the average number of Bible studies for the service year was 198,921, the highest yearly average on record. Keep up this wholesome activity, brothers, for it is the key to further expansion.

³In addition to all the good things above, the Society was pleased to enroll 243 congregations during the 1962 service year, to compare with 184 new congregations during the 1961 service year. Moreover, 758 out of a possible 849 unassigned counties were worked during the 1962 campaign, leaving only 91 counties unworked, which is the smallest number on record. Well done! The message of the Kingdom is reaching the faraway and isolated places, to the praise of Jehovah.

⁴Last but not at all least are the outstanding and happy developments in the pioneer service. The grand total of 2,553 were appointed to serve as regular pioneers during the service year—the highest figure since 1951.

⁵And what about vacation pioneer activity? It is pleasing to say that 26,098 publishers enjoyed this feature of service during the 1962 service year, which is 8,233 more

than the peak of any other service year. As for special pioneers, the number increased from the previous year's average of 520 up to 683. The Society looks forward to adding

more regular, vacation, and special pioneers during the months ahead.

⁶Truly Jehovah has blessed our efforts to make known the good
(Continued on page 7, col. 1)

Be like Dew from Jehovah

¹Just as dew brings to life the vegetation, so we as Jehovah's servants are privileged to use the waters of truth to revive men of goodwill and so help them to come to life spiritually. How can we do this during October? First of all, by effective use of the refreshing sermon "Awake to God's Promise of Peace." Practice it at home; then use it regularly in the service. But more is needed.

²Persons of goodwill need a constant flow of refreshing truth. We can arrange for that by offering them a subscription for *Awake!* Just think of it, their having a subscription means that twenty-four times during the year a new issue of *Awake!* will be put into

OFFER FOR OCTOBER
Subscription for "Awake!", with
three booklets, for \$1.

THEME FOR OCTOBER
Like Jehovah's Dewdrops Among
Many Peoples.—Mic. 5:7.

their hands, with fresh topics to arouse their interest. All of us will want to share in this work, and during October each publisher has the quota of obtaining one new subscription; pioneers, five; special pioneers, eight. If a householder already subscribes for *Awake!* offer *The Watchtower*. Some may want to offer subscriptions for both *The Watchtower* and *Awake!*, for \$2. Fine results have come from doing this.

³The most important factor in obtaining subscriptions is *spending time in the field service*. If we are out in the service each week offering

the subscription to people, results will be forthcoming. Another factor is *preparation*. That applies not only to the sermon, but also to the presentation of the magazine. Have in mind points that will appeal to householders and be enthusiastic about them. You may want to display, not only the current issue, but several recent issues to give householders a good idea of the fine variety of topics covered in *Awake!* It is also important to *follow up* on all who show some interest. Call back on those who obtain the special issues and offer the subscription. Follow through on all expired-subscription slips sent to you from the Society. And what about those with whom you conduct studies? You enjoy *Awake!* So will they.

⁴We are also working hard this month to distribute the special issues of *The Watchtower* and *Awake!* Each one of us who is a congregation publisher has a quota of six of each; pioneers, fifty. But why? It is not merely to put out a lot of magazines. There is information in them that people need. They need to appreciate what God's kingdom is and what it means to them; that God has an organization with which they must associate in order to please him. These matters the special issues present clearly and persuasively. But it is up to each one of us to get these magazines to the people, and then follow through by helping them to study.

⁵As a help to all of us in accomplishing our work during October, on Sunday morning at the service centers we will discuss together,
(Continued on page 2, col. 3)



"Be at it urgently" and you will preach regularly.



Your Service Meetings

SECOND MEETING IN OCTOBER

5 min: Introduction, text and comments.
13 min: New World News, Announcements and "Around the World in 1963."
15 min: Question-and-answer discussion of the article "Be like Dew from Jehovah."
15 min: "Presenting the Good News"—talk and demonstration.
12 min: Concluding comments, covering "1962—a Wonderful Year of Increase."

THIRD MEETING IN OCTOBER

5 min: Introduction, text and comments.
15 min: Question-and-answer discussion of "Congregation Organization" article "The Kingdom Hall—Part I."
10 min: Report from assistant congregation servant—in form of talk offering suggestions that will aid the congregation to increase in regularity and maturity.
22 min: Reaching Subscription and Magazine Goals in October.

CHAIRMAN (3 min.) "Awake!" campaign well under way. Good schedule and right attitude important. This should be true of each member of the family and of each publisher in the congregation. Each should have keen desire to reach twofold goal of subscriptions and individual magazines set for October. Schedule should be arranged by each publisher to fit his circumstances. Various publishers will be interviewed to illustrate how this might be done.

SCENE I (4 min.) Chairman interviews father who works full week to support family. Is trying to include some prestudy work but believes he will reach quotas mostly through weekend activity. By supporting Saturday's magazine work he expects to reach individual magazine quota and with the sermon and subscription offer on Sunday he is confident he will get at least one subscription. In Sunday work, he is always prepared to drop to two magazines if offer is refused.

SCENE II (4 min.) Sister with opposing husband is interviewed. Questions bring out that her schedule is different. Husband demands that she be home on weekend to care for household duties and be with him. She is trying to work things out so she can spend at least one Sunday in service. However, most of service will be midweek. Has definite day set aside for Magazine Day and also does regular door-to-door work. Determined to stick to schedule till twofold goal is reached or exceeded.

SCENE III (4 min.) Chairman interviews youth of school age. Discovers he is pessimistic about reaching October goals. School and homework keep him busy; has not been in service yet this month. Does not expect to be irregular, does he? Preparation and scheduling will help him too. Whole weekend not needed for study. Serving Jehovah is important part of youthful training. Is somewhat worried about learning new sermon. Use simplified sermon in October "Kingdom Ministry." He brightens up at helpful suggestions and goes where he too can reach October goals.

SCENE IV (4 min.) New publisher is interviewed. Enjoyed hearing of arrangements of experienced publishers, but reaching goals for October

seems impossible for him. Shown why he should not feel that way. Take advantage of various group-witnessing arrangements. Work with other publishers short while, then alone. Is already proficient in magazine work. Prepare new simplified sermon found in October "Kingdom Ministry." Experienced publishers use it when householders are busy; he should use it until he feels capable of longer sermon. Is enthusiastic at thought of having full share with others during rest of October.

CHAIRMAN (3 min.) Summarize thoughts, showing that scheduling of time is necessary to fit needs of various publishers. Forethought and adjustments make it possible for each publisher to reach twofold goal for October.

8 min: Concluding comments. (Include remarks on slogan, based on 2 Timothy 4:2, bottom of page 1.)

FOURTH MEETING IN OCTOBER

5 min: Introduction, text, comments.
15 min: "What Has Happened to Magazine Placements?" Talk, with a few questions to audience, by magazine-territory servant. Compare local congregation with the nation.

12 min: Local experiences and expressions from publishers and pioneers telling how they have been able to increase their magazine placements.

18 min: Talk by mature brother on "Watchtower" article of September 1, 1962, "Christians—Not Followers of Men."

10 min: Concluding comments. (Include remarks on slogan, based on Matthew 24:45, bottom of page 8.)

FIFTH MEETING IN OCTOBER

Congregations having a fifth service meeting will arrange their own program.

FIRST MEETING IN NOVEMBER

Theme: United Publication of the "Word of Life."

5 min: Introduction, text, comments.
12 min: Talk on "United Publication of the 'Word of Life.'" (See "Watchtower," November 15, 1961, pages 681-696, also issue of November 1, 1962.)

25 min: Demonstration: Increasing Attention to Kingdom Interests by Pioneering.

(3 min.) Chairman discusses the importance of increasing attention given to Kingdom interests. Points to the new chart showing how congregation is caring for interests. Encourages all to look at chart and make comparisons of their individual activity and the extent to which they contribute to the totals. Can you increase your interests? What is your status in life? Can you make room for pioneer service? Invites the audience to watch following scenes and make personal application. (The chairman should introduce each scene.)

SCENE I (5 min.) Two married sisters on way home from meeting discuss new chart and comment about the provision made for activity of pioneers to be shown. Feel more could pioneer in the congregation. Of all the publishers in the congregation surely more could pioneer. One exclaims, "Why not us?" Both have children but they are now in school. Even when the children are out of school family will cooperate. Husbands have often made

the suggestion that wives pioneer. Why haven't they? No reason. Plan to do so.

SCENE II (5 min.) Couple sitting in living room enthusiastically talk about the complete coverage of ministerial activities shown on the new chart. Wife expresses wish that more with congregation were pioneering. Husband suggests both of them pioneer and thus show increase in Kingdom interests entrusted to their care. Talk over what could be done; they have no children. Get part-time job, make good schedule, cooperate, and so forth.

SCENE III (5 min.) Two young, single persons meet during lunch hour. Discuss the new chart. One states that he could not help but feel a little guilty in not contributing more to the chart. The other admits he felt the same way. What is holding them back? They are single, have no obligations, good health, and so forth. Why not pioneer? Have thought about it often but always felt it was not for them. Both see need for increasing attention given to Kingdom interests by pioneering.

SCENE IV (5 min.) Meeting just over and two elderly persons stand talking about the good program and the stress placed on increasing attention to Kingdom interests. Cannot understand why it is that many in the congregation do not do more and pioneer. Nothing stopping them. One remarks, "But what is stopping us?" We both have no family obligations. We are now on pension and thus our needs will be cared for. Why not increase our activity by pioneering? Decide to talk it over with the congregation overseer and get applications without further delay.

CHAIRMAN (2 min.) Why not give careful consideration to your circumstances and see if you can show an increase in the Kingdom interests entrusted to you by pioneering? If you cannot serve as a regular pioneer, why not vacation pioneer from time to time? Increase your attention to Kingdom interests.

10 min: Talk by congregation servant on our work for November, based on the Society's letter of August 17. During November continue to use sermon learned in October, or any other that is appropriate.

8 min: Concluding comments.

Be like Dew from Jehovah (Cont'd)

the first week, the current sermon and effectively presenting the subscription; the second week, the simplified sermon shown under "Presenting the Good News" along with use of the single copies of the magazines; the third week, how to start studies when literature is placed; and the fourth week, overcoming local objections. For the benefit of all, the study conductor may assign different ones of us to prepare demonstrations of these points and to have practical suggestions to offer when they are discussed. We can all benefit by being present.

There is much to be done. Have a full share in doing it.

P11. Material Adapted for Field Ministry

338 a. Expressions made understandable for goodwill persons; b. appropriate points selected; c. practical value of material highlighted.

339 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 of goodwill that you meet in house-to-house witnessing.

340 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 goodwill persons 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 in the field could understand. You have had some preparation for this quality in connection with aspect "b" of the article "P2. Clear, Understandable." (§13, 32) Now it is to be treated separately because of its outstanding need and importance.

a. Expressions made understandable for goodwill persons

341 The need for this quality is demonstrated by the expressions some of the brothers use in the field 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, then such expressions usually convey no meaning whatsoever to those persons we meet in the field. They must be clarified by 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.

342 In considering this aspect, your counselor will be asking himself, Would a person unacquainted with the 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 people of goodwill to become acquainted with them. But, if you do use any of these theocratic terms, he will observe whether they are explained. He will want to be sure that everything you say will be

understood, since that is our purpose in speaking.

b. Appropriate points selected

343 Your selection of ideas to present in the field will vary just as the terms you use vary, depending upon the setting. That is because normally there are some things we would not voluntarily 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?

344 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 person of goodwill 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.

345 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.

346 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.

347 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 for 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.

c. Practical value of material highlighted

348 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. It must be kept constantly before the mind of the audience.

349 This involves more than just audience contact (§240-243) and helping your audience to reason (§214, 215, 223). Now you must go farther and actually fit your householder into the application of the material. Our purpose in the field is to teach persons of goodwill 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.

350 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 in speaking to persons of goodwill, especially new ones. However, if you are a beginning speaker and do not demonstrate this aspect of the quality in your first student talks, your counselor will not necessarily hold you back. But you should continue to work on it because it is so important in the field.

S9. Confidence and Poise

351 a. Manifest in physical bearing; b. shown by controlled voice.

352 A confident speaker is a relaxed speaker. He is calm and composed because he has the situation under control. That means he is poised. Lack of poise, on the other hand, shows a certain lack of confidence. It betrays a feeling of insecurity or uneasiness manifested in restless mannerisms or nervousness, which is frequently transmitted to the audience. The poised speaker, however, creates a sense of security, a controlled atmosphere.

353 Assurance should not be confused with overconfidence, which is also manifested outwardly in some way, such as 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. The theocratic minister will never display such an unchristian state of mind. Rather, he will lean toward modesty in his bearing and deportment. 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 your effective ministry.

354 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.

355 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 of their qualifications as speakers.

356 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 new, your first few 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.

357 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.

358 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.

359 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?

360 Generally speaking, there are two outlets for pent-up emotions or tense-

ness. 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.

a. Manifest in physical bearing

361 The first evidence of confidence, 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 podium; 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, 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.

362 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.

b. Shown by controlled voice

363 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.

364 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. If you really are nervous and do not make this effort you will almost certainly talk too fast and with too high a pitch. These two things are almost automatic with extreme nervousness.

365 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.

S10. Fluency

366 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. Fluency is speaking or reading without hesitating, halting or stumbling, whether in words or ideas. It is smooth or pleasingly graceful speech, flowing with ease or freedom.

367 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.

368 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.

369 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.

370 Many speakers have the disconcerting mannerism of inserting such expressions as "and-uh" or similar "word whisksers." 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. If so, you are certainly now in position to see the need to correct the habit.

371 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 through to the end without stopping or changing ideas in "midstream."

372 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, then 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.

373 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. You would do well to become acquainted with them so that you can express yourself fluently as you repeat these ideas in your talks and in the field.

374 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.

375 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.

376 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. The exercise suggested in paragraph 331 should be helpful here also.

377 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. You must continually practice with this goal in mind or you will never master it. You will go right on reading just words, and your fluency will be bound to suffer for it.

378 In practicing a reading assignment these things are essential if fluency is one of your problems. Only in this way can you conquer this vital quality of effective speaking and reading.

expressed with the desire to communicate, the conversational quality will be a part of the delivery.

389 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.

390 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, on a reading assignment in the school or in reading texts in connection with an extemporaneous talk. You cannot make all portions of the Bible sound like conversation, because the expressions and sentence structure are not always conversational in makeup. What can you do?

391 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.

392 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.

393 In conversational reading or speaking, sincerity and naturalness are the keystones.

394 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.

S11. Conversational Quality

379 a. Expressions used; b. style of delivery.

380 The most effective manner of public speaking is the enlarged conversational delivery. It is colloquial discourse as contrasted with a formal essay style of speaking. It is spirited conversation, maintaining a proper dignity befitting the public platform. —1 Cor. 2: 4, 5; Col. 4: 6.

a. Expressions used

381 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.

382 Your school servant will realize, however, that conversational speaking will vary considerably according to the individual and his background. Some persons have a naturally precise way of expressing themselves, whereas others are extremely colloquial in their speech. Yet both can be acceptable.

383 Therefore your speech on the platform should reflect your daily expression. You should not try to "put on airs" on the platform. 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 and more to the point.

384 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.

385 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, 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.

b. Style of delivery

386 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 as befitting the audience in more formal occasions.

387 Conversational delivery is just the opposite of oratory. It lacks all elements of the "preachy" delivery and is free from all affectation.

388 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. (See §254, 255.) 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

P12. Introduction Roused Interest

395 An introduction should rouse interest in the subject in order to prepare the audience for as favorable a consideration of your talk as possible. It is designed to show the value of your subject to the audience. Therefore, this quality involves the material in your introduction as well as how your audience receives it.

396 In determining the effectiveness of your introduction the school servant will realize that many times this is a matter of choice. He will simply ask himself, Was your approach ap-

pealing? Was it fresh, suited to the audience and the occasion? Did it stimulate a desire to listen to your talk? Even though it might not be an introduction that he himself would select, if it will accomplish your purpose in the talk, then it should be satisfactory.

397 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 au-

dience. 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. For suggestions on introductions in the field ministry, see *qm* 176, ¶9, 10; 177, ¶12, 13.

398 It might be necessary in some instances to overcome prejudice in your introduction. If the subject being discussed is highly controversial, this might 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. See ¶196-199, 214, 215.

399 What you say is always of primary importance. But to rouse 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 the manner in which you intend to deliver it.

400 Ordinarily, short, simple sentences will best accomplish your purpose in the introduction. However, your school servant will not hold you to this practice if you find that another style of introduction will accomplish your purpose better.

401 As to the wording, here is a case where a departure from the rule governing extemporaneous speaking might be in order. 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.

402 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, be sure to slow down and speak in a low-pitched voice. (See ¶364.) Speak with confidence, but avoid any impression of being dogmatic. Such bearing may alienate your audience at the outset.

403 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. Consider the material carefully and then decide what will best arouse the interest of the audience in this subject.

404 See also *qm* 23-25; *km* 11/57, page 4, columns 1, 2.

P13. Introduction Appropriate to Theme

405 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.

406 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. (See ¶56, 57.) 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.

407 It becomes clear that this aspect of the subject of introductions should be considered from the standpoint of your subject and the material being presented. Your counselor will be observing how you gather the scattered thoughts of your audience and funnel them into this one channel of thinking that you have outlined for them.

408 In the Theocratic Ministry School many brothers have difficulty in preparing appropriate introductions to reading assignments. These require careful consideration, although many possibilities are open. For example, questions might be asked in regard to the portion's prophetic application

or in regard to principles contained in the assignment. These questions should not be answered in the introduction, of course. The reading assignment itself should do that, with a final application in the conclusion. In regard to application of scriptures, always consult the Society's publications. This can be done through the *Watch Tower Publications Index*.

409 Another method might be to give background information as to the setting of the material to be read. Or perhaps the context of the assignment could be made clear or the purpose of the scriptures to be read. If the material centers around some particular topic or doctrinal point, this might be a basis for an introduction. But care should be exercised in this regard if a large portion of the assignment is unrelated to that theme.

410 In all of these introductions for reading assignments the descriptive page headings found in the *New World Translation of the Holy Scriptures* will be helpful. Cross-references also can be used, although it should be remembered that these are not interpretative and should not be so used.

411 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.

P14. Introduction of Proper Length

412 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, the subject itself, the purpose of the talk, the audience involved and many similar considerations.

413 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. By now every student will be accustomed to using 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?

414 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.

415 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.

416 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. If you spend too long introducing them, your time may be up before you get around to presenting them.

417 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.

CONGREGATION ORGANIZATION

The Kingdom Hall—Part One Care and Conduct

¹The Kingdom Hall is the most important building in the community. Why? Because it is the central place for true worship. It is a place for Christians to be built up by regularly partaking of spiritual "food at the proper time" and by association with others of like precious faith. The Kingdom Hall may also be used for wedding ceremonies and funeral services; arrangements should always be made through the congregation committee.

²Since the Kingdom Hall is rightly the most important structure in the community, the building's appearance, outside and inside, should properly represent Jehovah's organization. All in the congregation should feel obligated and accept the privilege and responsibility to keep the Kingdom Hall orderly, clean and attractive. A schedule may be worked out by the congregation servant for the various service center groups to take turns in cleaning the hall, and he should provide an outline of the things that need to be done each week. One or two groups might be assigned each month, with the study conductor or another mature brother in charge. Whatever system is used should be a workable one that results in a well-kept Kingdom Hall.

³It is the privilege and responsibility of each one associated to voluntarily contribute financially and otherwise to the needs and maintenance of the hall. If each one has a share the burden will not fall on a few. (Luke 21:1-4) Early each

month the standing of accounts will be read at a service meeting so all will know what was contributed, the expenses the congregation had, and the financial standing at the start of the new month.

⁴The Kingdom Hall should be identified by an appropriate outside sign saying "Kingdom Hall of Jehovah's Witnesses." Times of meetings should also be shown. Some congregations find it possible to put up moderate-sized highway signs at the city limits, giving the location of the Kingdom Hall and time of meetings. Many persons try to locate Jehovah's witnesses through the telephone directory. If there is a telephone at the Kingdom Hall or at the congregation servant's home, it is advisable to have a phone number listed under "Jehovah's Witnesses."

⁵If the Kingdom Hall has a display window it should be kept neat and attractive and changed every month or so under the direction of the magazine-territory servant. If magazines are used in the display, they should be the latest ones. Inside the Kingdom Hall provision may be made by the literature servant for a display of the Society's publications at the literature counter.

⁶Proper decorum should be practiced at the Kingdom Hall at all times. Adults and children should conduct themselves in a manner befitting true worship. Anything distracting to others or interfering with their own undivided attention, such as whispering, noisily chewing gum, eating, rattling paper,

children making unnecessary trips to the restroom, and so forth, is to be avoided during meetings. Servants and attendants should be aware of these conditions and take the offending adults and children individually into their confidence and ask their cooperation and then see that order is maintained. Alert attendants, who could be your study conductors or other kind and friendly brothers appointed to this service by the congregation servant, can do much to establish and maintain proper decorum.

⁷A spirit of warmth and friendliness should at all times prevail at the Kingdom Hall. It is the responsibility of each one to make himself known to others present and promote love. Practice this at the Kingdom Hall, the most important place in the community, the center of true worship.

Around the World in 1963

¹Preparations are moving ahead very well for the around-the-world international assembly of 1963. The first assembly will be in Yankee Stadium, New York city, July 7-14 inclusive, and the final one in the Rose Bowl, Pasadena, California, September 1-8. That means sixty-four days of assemblies from start to finish. About 600 brothers have informed the Society that they plan to go around the world, 450 taking the northern route and 150 the southern route. The bookings for the Society's tour around the world will be closed January 1, 1963.

²About 150 brothers from the United States are also planning to go to Jordan and visit the Holy Land in a three- or four-week trip, and still others are planning to go to Hawaii. Any Witnesses planning to make any of these trips with the Society's tour should make their arrangements with the Society before January 1, 1963.

³All brothers everywhere will be thinking about attending the nearest convention and will be planning their vacations for next summer, putting in requests with their employers for time off and saving funds needed for the trip they desire to take. In addition to making our own personal arrangements we want to keep before Jehovah in prayer our request that, if it be the will of God, his blessing may be upon this great gathering of his people around the world, all to his honor and glory.

⁴The convention cities and dates are as follows:

U.S.A., New York, July 7-14; England, London, July 14-21 (Sweden, Stockholm, July 14-21); Germany, Munich, July 21-28 (Italy, Rome, July 21-28); Greece, Athens, July 27-30; Jordan, Tour in Jordan, July 31-Aug. 3; Lebanon, Tour in Lebanon, Aug. 1-4; India, Delhi, Aug. 6-11; Burma, Rangoon, Aug. 8-11; Thailand, Bangkok, Aug. 8-11; Hong Kong, Hong Kong, Aug. 14-18 (Philippines, Manila, Aug. 14-18); Taiwan, Shou Feng, Aug. 18-21; Japan, Kyoto, Aug. 21-25; Korea, Seoul, Aug. 24-27 (ALTERNATE SOUTHERN TRIP: Singapore, Singapore, Aug. 14-18; Indonesia, Djakarta, Aug. 15-18; Australia, Melbourne, Aug. 16-20; New Zealand, Auckland, Aug. 21-25; Fiji, Suva, Aug. 24-27); Hawaii, Honolulu, Aug. 28-Sept. 1; U.S.A., Pasadena, Sept. 1-8.

Announcements

◆ To assure prompt delivery of magazines to new subscribers, congregations should send in subscriptions each week. Be sure that all slips are correct and neat. During October publishers will remit 90c for each new subscription.

◆ Early in October the congregation servant will meet with the assistant congregation servant to discuss what needs to be done to aid the congregation. Particular attention will be given to see that personal assistance is being given to publishers who need it and that all are helped to be regular and to advance to maturity.

◆ November 22 is America's Thanksgiving Day. Congregation servants should arrange for special Magazine

Day activity. Additional magazine supplies should be ordered by October 15.

◆ Literature offer: November, *Paradise* book, and booklet, for 75c. December, *New World Translation of the Holy Scriptures*, with a booklet, for \$1.

◆ New publications available:

"Make Sure of All Things" —Japanese "Look! I Am Making All Things New" —Gujarati, Marathi, Slovenian

Security During "War of the Great Day of God the Almighty" —Tagalog When All Nations Unite Under God's Kingdom —Hiligaynon-Visayan, Pampango

◆ Older publications: (Refer to listing in August, 1962, *Kingdom Ministry*.) Books no longer available:

The Harp of God, Preservation, Preparation, Jehovah and Yearbook for 1947, 1948, 1955, 1956, 1957, 1959. Other books listed are still available. Also available:

Yearbook for 1945 and "*The Kingdom Is at Hand*."

Booklets: All booklets are still available with the exception of the 64-page booklets *Righteous Ruler* and *Armageddon*.

A Wonderful Year of Increase (Cont'd) news of the Kingdom and has manifested his approval with a wonderful year of increase. It is a pleasure for all of us to be working together. Let us continue to work hard and pray for Jehovah's blessing as we walk in his ways.

Presenting THE GOOD NEWS

¹ Have you been using simplified sermons in presenting the current offer? Many new and younger publishers have, with excellent results. When householders are really too busy, experienced Witnesses skillfully use them too.

² During October you might say: "Good morning. My name is —. I am making a brief call to share some good news. The Bible foretells a change that most people desire. Notice what it says God will do: (Read Isaiah 2:4.) It will be a welcome change indeed, will it not, when people in all the world prepare for peace and not for war? How and when is this to happen? This journal, *Awake!*, is devoted to publishing Biblical answers to questions such as these. A year's subscription of 24 issues is only \$1.00. I would be pleased to write up your subscription now."

³ When offering the single copies of the magazines always endeavor to place both *The Watchtower* and

Awake! If you have not yet placed all your copies of the special October 8 *Awake!* include it with the October 15 *Watchtower* as you offer it. When featuring *The Watchtower* you might try this: Point out the title of the main article along with a sentence from the second paragraph of that article, saying: "Most of us have prayed for God's kingdom, but why take courage now? (Point to paragraph.) 'It is because of the relief and the blessings that God's kingdom will bring, not after our day, but within our very own generation.' It will bring you much pleasure to read the rest of this article. This issue of *The Watchtower*, together with the *Awake!*, is yours for a contribution of ten cents."

⁴ Use the thoughts above with wording that is natural and effective for you. To get them well in mind, parents and children will do well to practice them together. Then use them to accomplish our work for October.

What Has Happened to Magazine Placements?

¹ *The Watchtower* and *Awake!* are the finest Bible journals in the world. There is every reason to be proud to present them to all people. Have you reached the suggested quota in the past—and are you reaching it now? What do the facts show?

² In the United States, from 1957 to 1961, publishers did well, reaching or exceeding the quota, on an average, three years. However, in 1962 congregation publishers have averaged the lowest number of magazines per month—11.6—of any year since 1956. Compare the figures below.

Year	Cong.	Pubs.	Reg. Pios.	Spec. Pios.
1957	12.4		99.8	135.6
1958	12.5		103.0	144.5
1959	11.9		95.2	140.5
1960	11.7		95.5	142.3
1961	12.0		100.0	142.6
1962	11.6		96.2	144.1

Special pioneers have been consistently increasing their magazine placements and are to be commended. Regular pioneers will want to bring their average up to 100 each month.

³ What has caused magazine place-

ments to drop off? Lack of time spent in magazine service is an important factor. Ask yourself, Does my schedule include time for magazine activity? Have I supported the Magazine Day of the congregation? If not, have I set aside time to share regularly in the magazine work? Can I engage in pre-study magazine work? If the time is set aside and used for magazine work, quite likely the placements will be made.

⁴ Some say rainy weather at times prevents them from supporting Magazine Day arrangements. When this happens, why not adjust your schedule to do something you had planned for another day during this time and then use the other day for magazine work? At other times, when you fail to place the regular offer of literature or people are "too busy," do you present the two magazines? Many brothers place at least six or eight magazines each Sunday by doing this.

⁵ Is it possible that you do not report all magazines placed? Re-

NEW WORLD NEWS

◆ From islands in the Indian Ocean comes good news: La Reunion reached its ninth new peak of the service year, with 31 publishers in July. Madagascar, another new peak—85 publishers. Mauritius, 69 publishers.

◆ All-French assembly at Quebec City very successful. Public meeting attendance, 2,103; 63 baptized.

◆ Dominican Republic reports 898 publishers—a 46-percent increase.

◆ Tahiti, with 55 publishers, had a 95-percent increase over last year's average.

◆ Work began on new branch building in Ghana in July; 8,295 reported service.

◆ Guadeloupe reports 260 in attendance at district assembly and 13 baptized, also a new peak of 344 publishers.

◆ Eighth new peak in Indonesia this year: 648 publishers.

◆ Peak of publishers in Tanganyika: 739 report.

◆ Another encouraging report, this one from Leopoldville, Congo: 2,124 publishers in July—an increase of 53 percent.

AUGUST SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bl. St.	Av. Mags.
Sp'l Pios.	690	128.6	41.5	6.5	148.9
Pios.	7,002	91.3	30.5	4.8	94.1
Vac. Pios.	4,917	83.3	16.9	1.8	74.3
Pubs.	255,641	10.3	3.2	.6	11.2
TOTAL	268,250				

Public Meetings Held: 22,415

UNITED STATES QUOTA FOR 1962
273,549 Publishers

ports show that thousands more magazines are sent out to congregations than are reported placed by congregation publishers and pioneers. Be sure that you keep an accurate record and report all magazines placed. Have magazines accumulated in your home and become old? If so, have you considered taking them to veterans' homes or hospitals, county homes and jails, as well as rest homes and offering these magazines on a contribution or free to the inhabitants of these places? This will keep the magazines from piling up and failing to serve their valuable purpose. Be alert and place them.

⁶ One more important factor to consider is the need for personally reading the magazines and being familiar with the articles being presented. Having definite points to show householders can excite their interest in reading the issue you are presenting. By taking advantage of each opportunity, the quota of twelve magazines per publisher will be reached and exceeded during this service year.

★ Do you direct new ones to God's organization? ★

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