

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

SEPTEMBER, 1962

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

VOL. V NO. 9

Be Patient and Regular in the Ministry

¹ After directing our attention to the example set by the patient, hardworking farmer, the disciple James urges: "You too exercise patience." (Jas. 5:8) Patience is vital to our ministry.

² Although the name of Jehovah has been greatly abused, He has shown patience. As his servants we too must show patience in announcing the sanctification of that name. This we will continue to do during September as we give the sermon "God's Name to Be Sanctified," and offer the book *"Let Your Name Be Sanctified."*

³ Manifesting patience in our ministry, we will not feel that our job is done simply because we have covered our territory. Patience will move us to call again and again. It will stimulate us to follow up on all interest shown, overcome objections and repeat truths over and over, when necessary, to fix them in the minds of newly interested ones.

⁴ It is obvious that patience on our part does not mean that we are simply waiting but doing nothing. Not at all! We are patient *workers*. That means that we couple our patience with regularity. One of the best ways to do this is to have a schedule, one that makes provision for us to be in the service every week, ten hours a month, sharing in all features of the ministry. Such regularity makes us more productive ministers. We become more proficient in giving sermons and in overcoming objections. Because we are regularly in the service, we are better able to follow through on all interest shown. The result is more fruitage from our work.

⁵ September 3 is Labor Day, and it should be a fruitful opportunity for special magazine service. Arrange to take good advantage of it.

⁶ This also is the final month for work in unassigned territory this year. By regular, concentrated activity there, it should be possible

to finish working these assignments this month. Then, when sending your report to the Society, be sure to include, on 3" x 5" slips of paper, information concerning goodwill persons. Additionally, arrange for capable publishers to correspond with these interested ones.

⁷ September, of course, marks the beginning of the new service year.

With conventions and vacations behind us, it is good to review our personal ministry to get it well organized again. Similarly, congregation servants would do well to check the congregation as a whole to see what needs attention. To this end, it would be advisable for the overseer to meet with the book study

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Parents, Are You Training Your Children in the Ministry?

¹ Recently a survey was taken to ascertain the age-grouping of publishers in the United States. The results are set forth below:

Ages	Percentage of Pubs.
15 and under	23
16-30	24
31-50	30
51-70	18
Over 70	5

² Interestingly, this survey shows that 77 percent of all publishers are sixteen years of age or older. What a strong, healthy percentage of publishers to take the lead in preaching

words. Our children should accompany us in the house-to-house ministry, on back-calls and when conducting Bible studies. Youthful ministers should understand both how and why our ministry is conducted as it is.

³ From experience parents learn that a good way to train their children is to take them in the distribution of the *Watchtower* and *Awake!* magazines. Parents, do you aid your children to have talking points on each magazine and do you train them to give effective 30- to 60-second presentations? One father in Texas has trained his twelve-year-old son in this way and the boy reported placing 23 magazines in two hours, and regularly reaches or exceeds the magazine quota. Has this been your experience as a parent?

⁴ Circuit servants report that a large percentage of those irregular in service are children. This can be remedied if parents will work out personal schedules for their children, allowing them to spend at least two and a half hours each week or ten hours each month in service. Lovingly take them along with you to the service center for the various meetings for field service. Many children are now finding it possible to share in the campaign offer by using the simplified ser-

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OFFER FOR SEPTEMBER
"Let Your Name Be Sanctified," and
 a booklet, for 50c.
THEME FOR SEPTEMBER
Patience in the Ministry with
Regularity.—Jas. 5:8.

the good news of Jehovah's kingdom! However, 23 percent, or more than 66,000, are fifteen years old and younger. With this in mind, how essential it is for parents to consider the words, "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." (Prov. 22:6) Yes, parents should instill in their child the desire to become one of Jehovah's ministers. Set this goal before the heart of your child early. We can best do this by setting a good example as ministers ourselves, since actions speak louder than

★ Imitate those with "faith and patience." ★

Your Service Meetings

Beginning this month the first service meeting for the following month will also be given; this will allow congregation servants more time to prepare the first meeting of the following month.

FIRST MEETING IN SEPTEMBER

Theme: Patience in the Ministry with Regularity.

5 min: Introduction, text and comments.

10 min: Talk on "Patience in the Ministry with Regularity." (See "Watchtower," April 1, 1961, pages 201-214, and September 1, 1962, page 532.)

15 min: Question-and-answer discussion of main article "Be Patient and Regular in the Ministry."

20 min: "Parents, Are You Training Your Children in the Ministry?" Talk and demonstration of points.

10 min: Concluding comments. (Cover "What Happened Here in July?")

SECOND MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

17 min: Question-and-answer discussion of "Congregation Organization" article, "Transfer of Publisher's Record Card."

18 min: "Aid Others to Start Studies." Talk and demonstration of points.

10 min: Concluding comments.

THIRD MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

10 min: Talk on article "Watchtower" and "Awake!" Special Issues."

25 min: Analyzing Our Ministry.

Each publisher should have his Publisher's Record card, showing year's totals and averages, also paper and pencil for notes. Congregation chart, with correct totals and averages of entire year's report, should be displayed.

(3 min.) Congregation servant talks to the audience on need for progressive ministry. New service year should find all scheduling lives for greater activity and continued progress toward maturity. Goals to be worked for by all publishers: ten hours, six back-calls, one Bible study and twelve magazines each month. Review of past year's activity will show what may be needed to improve ministry this year. Each publisher encouraged to check his own card as committee discusses the congregation's activity for past year.

(20 min.) Congregation servant discusses ministry with other two members of committee. They should have previously checked over Publisher's Record cards and the entire congregation's record so as to have informative discussion of the number of publishers reaching the various field service goals, the effect that better scheduling has had on the congregation's activity, how productive home Bible studies have been in producing new publishers, how many new publishers there were during the past year, how many are immersed now in comparison to a year ago, and the good effect on the congregation of special activity such as the circuit servant's visit and many vacation pioneering.

They further discuss what may be done in the coming year to improve

individual and congregational organization, what steps can be taken to improve scheduling of time by individual publishers, how training program and personal assistance arrangement may be enlarged or strengthened to build up those requiring help, what parents can do to help children be regular and grow to spiritual maturity. In conclusion they discuss the value of working with a purpose, making time count and progressively directing the interested ones to the organization.

(2 min.) Congregation servant briefly sums up past year's activity and emphasizes goals publishers will work for in new service year, including congregation goals of 10-percent and 20-percent increase for December and April. Stresses again the need for progressively improving ministry and advancing to spiritual maturity.

10 min: Talk and demonstration on effective introductions to current sermon and appealing points in "Sanctified" book to show to householders.

10 min: Concluding comments. (Include remarks on slogan, based on Hebrews 6:12, bottom of page 1.)

FOURTH MEETING IN SEPTEMBER

5 min: Introduction, text and comments.

20 min: "Why Be Interested in What Others Believe?" Talk and demonstration of points found in article in "Awake!" of July 22, 1962.

25 min: Know Your October 8 "Awake!"

Make prior announcement so publishers will have October 8 "Awake!" with them.

(1 min.) Chairman's introduction. Special October 8 "Awake!" to be widely distributed. When we know the details of our subject, it is easier to express it. When we appreciate that our subject is of interest to the other person, it is easier to express ourselves with enthusiasm.

(10 min.) Panel of three experts, prepared in advance, called to platform. (Possibly a brother, a sister, a young publisher.) One member of panel prepared on article "Man's Quest for Peace," one on "Uniting All Men Under the Kingdom of God," and one on rest of the articles. Considering one article at a time, chairman asks experts questions to bring out talking points usable in field service, such as the title of the article, a subheading in the article, a sentence, a verse quoted, or a picture. The panel should state why they feel the point will be effective. (Does it provide information of community interest? Does it have personal appeal? Or is it a point that fits well with the theme of the current sermon?) The panel should refer to page and paragraph where each talking point is found so the audience may follow in their copies.

(12 min.) Three demonstrations by panel members featuring points in articles named above. Publisher making presentation should first tell what point he will feature in presentation and why he picked this point. Then demonstrate. After presentation is completed the chairman will ask the audience for comments as to good points observed and points that they believe will have good householder appeal. After these observations of commendation the publisher who made the presentation should state just one point concerning either the material

used or his manner of presentation, telling why he believes this helped make the offer effective and appealing. The first demonstration should be a brother offering two magazines to a man waiting in a parking lot. The second demonstration, a 30- to 60-second presentation featuring "Awake!" from house to house. The third, presentation of the "Awake!" subscription at the conclusion of the sermon. Allow about four minutes for each demonstration and comments.

(2 min.) Chairman's concluding comments. The special "Awake!" along with "The Watchtower," should be presented everywhere; offering a subscription, as an offer if the subscription is not taken, in 30- to 60-second presentations, store-to-store and street work, in working parking lots, and in incidental witnessing. Begin distribution of individual copies this weekend. Keep featuring the special issue until all copies are used.

10 min: Concluding comments. (Continue work with "Sanctified" book this weekend. Start with "Awake!" subscription offer on October 1.)

FIRST MEETING IN OCTOBER

Theme: Like Jehovah's Dewdrops Among Many Peoples.

5 min: Introduction, text and comments.

12 min: Talk on "Like Jehovah's Dewdrops Among Many Peoples." (See "Watchtower," January 15, 1962, pages 48-55, and also issue of October 1, 1962.)

10 min: "Yearbook" experiences on magazine distribution; also emphasize various ways special issues can be placed. (See "Index" under "Magazine Distribution.")

23 min: New sermon under "Presenting the Good News." Chairman will develop sermon with congregation and in conclusion have a prepared publisher give model sermon.

10 min: Concluding comments. The new chart should be posted for this meeting, the overseer explaining it to the congregation. (Include remarks on slogan at bottom of page 8.)

JULY SERVICE REPORT

	Pubs.	Av.	B-C	Av.	Bi.St.	Mgs.
Sp'l Pios.	701	129.3	41.1	6.3	149.9	
Pios.	6,856	85.5	28.9	4.8	89.1	
Vac. Pios.	5,016	84.7	16.5	1.7	75.8	
Pubs.	254,793	9.4	2.9	.6	10.4	
TOTAL	267,366					

Public Meetings Held: 21,798

UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN JULY?

A new peak in vacation pioneers! That is the outstanding point of our report. July's 5,016 vacation pioneers exceeded any other month by 933. Excellent, indeed!

Though the number of publishers as a whole dropped almost 4,000 from June, it is good to see that our July report reached the monthly average for the first ten months of this service year, namely, 267,362, which continues to give us a 7.5-percent increase over last year's average. Let all of us schedule at least ten hours of service for September and report so the new service year will begin with a fine report.

Progressive SPEECH TRAINING

P9. Coherence Through Connectives

256 a. By transitional expressions; b. adequate for your audience.

257 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. That particular quality of coherence will be considered in connection with the article "P10. Logical, Coherent Development."

258 But in most talks there are parts that need to be connected beyond 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 and it involves the words, sentences or additional thoughts that unite ideas.

259 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. This is particularly true in a reading assignment where the reading is introduced and then appropriately concluded. 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.

260 In the use of transitions, think of yourself as the "leader" in the game of "follow the leader." If you jump across a gap that is too wide or turn too abruptly, some of those in the game will be lost. While that may be the point of the game, it is not so with your talk. All the audience must follow you to the end to fulfill the purpose of your talk. That means you must use proper transitions or connectives.

a. By transitional expressions

261 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.

262 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.

263 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. In this way the transition serves not only as a connective but it is like mortar between bricks, uniting the two inseparably.—See "Sermon: 'God's Word, an Inspired Guide,'" *km* June, 1962, p. 2, col. 1.

264 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.

b. Adequate for your audience

265 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 world 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.

P10. Logical, Coherent Development

266 a. By reasonable order; b. only relevant material used; c. no key ideas omitted.

267 As stated earlier in this series (1193): "To convince by argument involves three basic factors: first, the proofs themselves; second, the sequence or order in which proofs are presented; third, the manner and methods used in presenting them." The first of these factors was considered in the article "P7. Convincing Argument" (1192-209), while the third was discussed under the subject "T6. Audience Helped to Reason" (1210-223). The second factor is the concern of this present article.

268 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.

269 Development means to unfold gradually, as a flower from a bud, to form or expand by a process of growth. Logic is coherent if its reasoning follows a gradual growth in such sensible, natural processes that all parts are united in sequence.

270 Logical, coherent development therefore is the process of sound thinking, with points arranged in a gradual order so that all combine into one unified whole. It is essential to effective speech and is a vital part of Bible education.—Luke 1:3; Acts 9:22; 18:28.

271 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 *q7m* 26-29.

272 How will your school servant view your talk in giving counsel on this quality? First of all, he will real-

ize that no two speakers will reason exactly alike. Therefore he will view this quality from the standpoint of your own effort. If your development is one that the average person can easily follow and understand, then it will be acceptable whether it follows the pattern that he himself would develop or not.

273 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 his own particular purpose and each was successful. So, if your development sensibly fulfills your purpose, your counselor will accept it.

274 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.

275 With this purpose of your talk in mind, your counselor will try to anticipate your points as you present them and what you are leading up to in the development of the material. In view of his advance consideration of the material you are assigned, this should not be too difficult if your talk follows the simple rules of logical development to be considered in the three aspects that follow.

a. By reasonable order

276 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 al-

ways 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.

277 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 it. 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.—See *qm* 27 ¶4; also ¶263 of this series.

b. Only relevant material used

278 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.

279 However, your counselor will not arbitrarily call something irrelevant 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.

280 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.

281 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.

282 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.

c. No key ideas omitted

283 How do you know whether an idea is a key idea or not? Paragraph 39 in this series answers, "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.

55. Sense Stress

284 a. Thought-conveying words in sentences; b. principal ideas in talk.

285 Sense stress and modulation combine to make a talk meaningful and colorful. But, of the two qualities, sense stress is usually the easier for a new speaker to master on the platform. That is why it is listed ahead of modulation on the Speech Counsel slip. However, not every aspect of sense stress will be required at this point in your progressive speech training. Whereas placement, degree and variety of stress are all involved in proper emphasis, we are going to leave the mastery of variety of stress to our consideration of "S8. Modulation." Here we will confine ourselves to placement and degree of stress, with variety of stress considered only as a means of acquiring emphasis. You will not be required to demonstrate a variety of means of stress at this point.

286 Remember first of all, then, what sense stress is to accomplish. It is to present thought that is not distorted. It is to accent or emphasize words or thoughts to convey accurate meaning and to indicate to your audience their relative importance. Degrees of stress vary from light to medium to heavy.

a. Thought-conveying words in sentences

287 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. At the very least, much of the force and strength will be lost in your expression.

288 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.

289 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.

290 Your counselor will not require you to demonstrate a variety of these means of emphasis while you are working on this quality. He will be concerned primarily with whether your emphasis was properly placed and of sufficient degree to make the key words stand out. He will observe whether you had no stress, too much or too little.

291 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. Remember, thought is the master, words are the servants. Make the words do the will of the master.

b. Principal ideas in talk

292 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. Of course, this involves more than just stress. But, even if the main points are properly prepared to make them stand out (see ¶35-48), failure to give them proper emphasis in delivery can weaken them to the extent that they may be lost altogether.

293 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.

294 See also *qm* 50-53.

56. Enthusiasm

295 a. Shown by animated delivery; b. appropriate to material.

296 Enthusiasm is the result of strong feeling on behalf of a cause or a subject. It is ardent zeal or interest. If you are to have enthusiasm as a speaker, you must be convinced that your audience needs to hear what you have to say because it is God's message. You must feel the material, live it and speak from your heart, not just your mind.

297 Enthusiasm is closely related to

warmth and feeling, which are listed as S7 on the Counsel slip. 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. You are excited about it, and you are filled to overflowing with it, and you give it out with an obvious desire to communicate it to someone else. On the other hand, you are warm and speak with feeling because of your audience. You have a strong desire to reach and win your audience, to draw them to the ideas you wish to convey.

298 Enthusiasm stimulates and enlivens your audience. It moves your audience to action, whereas warmth and feeling deepen their faith and move them to change their views, even to accept counsel and rebuke. This does not mean that enthusiasm is devoid of love and kindness. But warmth and feeling go farther in showing tenderness, empathy and compassion. Your counselor will view these qualities, "S6. Enthusiasm" and "S7. Warmth, Feeling," as set out above.

a. Shown by animated delivery

299 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 be positive. You must sound convinced though not dogmatic. You must expend yourself completely. One caution: While you should be enthusiastic, you should never get carried away. To lose self-control means to lose your audience.

300 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.

301 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.

302 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. It can be your own. 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.

b. Appropriate to material

303 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 en-

tire talk. If you do, they will be exhausted even before they begin to act. However, this does not mean that you should just let down from time to time. It merely 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.

304 Main points particularly should be presented enthusiastically. As you learned in the article "S5. Sense Stress" (§292, 293) 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.

305 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 in any way your loss of ardent zeal or interest. Picture in your mind a deer grazing quietly in a little clearing. Though relaxed in appearance and graceful in repose, 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, quiet but thoroughly alive. So you can be, even when not speaking with all your enthusiasm.

306 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.

307 See also qm 41 §5, 179 §8; and the article in this series "S8. Modulation."

S7. Warmth, Feeling

308 a. Evident in facial expression; b. evident in tone of voice; c. appropriate to material.

309 You have already learned that enthusiasm is closely related to warmth and feeling. (§297, 298) But in these same paragraphs it was shown that they react differently on your audience as well as being prompted by different emotions.

310 Enthusiasm might be compared to an electric light bulb that is primarily a source of light. As the speaker is alive, so the power is turned on. The spirit of God is upon him and he shows dynamic energy in his speech. He glows with sincerity, conviction, life, animation, force, energy.

311 But one who has warmth and feeling is like a brilliant, glowing flame. He is like fire because there is not only light but warmth and heat given off. You can feel it as well as see it. The speaker radiates warmth, love, kindness, sympathy. You are drawn to him as to a fire on a cold night.

312 Enthusiasm is spirited speaking and vital to your talk, but tender feeling is also needed. For example, reading of the fruits of the spirit at Galatians 5: 22, 23 without warmth and feeling would not be fitting. See also 1 Thess. 2: 6-8, 13; Eph. 4: 1, 2; 1 Pet. 3: 15.

a. Evident in facial expression

313 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. This would be worse than having a seemingly cold or impersonal expression. Neither should warmth and feeling be confused with sentimentality and emotionalism. A kind facial expression will demonstrate genuineness and sincerity.

314 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. This is where the audience can help you as a speaker, while you, in turn, help your audience through the things you are saying. See qm 82 §2.

b. Evident in tone of voice

315 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.

316 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 attentive and 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.

317 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. Such artificialities should be left to those who have no sincere love for God or his sheep.

318 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.

319 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.

c. Appropriate to material

320 As in the case of enthusiasm, the warmth and feeling you put into your expression depend in 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.

321 Where, then, would warmth and feeling be appropriate? Most of the things you would say in the field 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.

S8. Modulation

322 a. Variety in power; b. variety in pace; c. variety in pitch; d. fits thought or emotion.

323 Modulation is the spice in the talk. If you speak with effective sense stress you will be understood. But you must add modulation to your delivery if your audience is to continue listening.

324 Modulation, then, 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. Some expressions may lend themselves to delicate, pastel shades, while others must be shown in the boldest, strongest variations of color and tone. 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.

325 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.

a. Variety in power

326 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.

327 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. Determine these two extremes according to the circumstances and setting and then make as full use of the range in between as is practical.

b. Variety in pace

328 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. That is why, in this series, "P8. Use of Outline" was considered before this quality of modulation.

329 If you have not yet come to that quality on your Speech Counsel slip, and you are weak on this aspect of modulation, your counselor may or may not hold you back. That depends on his view of all the circumstances and of your particular needs. But he will certainly show you how speaking from an outline will help you correct this weakness.

330 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 would usually call for a slower delivery. In some instances, for particularly strong emphasis, you could even use slow, deliberate stress. You might stop completely, in a pause, which is a total change of pace.

331 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, draw-ing out the v-ow-els 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.

c. Variety in pitch

332 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.

333 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.

334 One of the main causes of weakness in this aspect is the lack of sufficient range in the voice. If that is your problem, work at it. Try an exercise similar to that suggested in paragraph 331 above. In this case, though, work at raising and lowering the pitch rather than varying the pace.

d. Fits thought or emotion

335 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 very 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.

336 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.

337 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. Just remember, you must have variety in your material to get the most from this quality of modulation. And your expression must fit the thought or emotion of the words you are speaking. Read John 11: 11-44 and see how varied your expression can be.

CONGREGATION ORGANIZATION

Transfer of Publisher's Record Card

¹ Do you know where there is a faithful record of your loving efforts to find and feed the "other sheep"? On your Publisher's Record card. It mirrors the zeal and devotion you show to Jehovah in the field ministry. Yes, what a valuable record is contained on our Publisher's Record cards, one we will each want to build up as time progresses. Often the question comes up as to what we should do with our cards when transferring from one congregation to another. Our view should be, "Where we go, our record goes."

² If you transfer to another congregation, you should ask your overseer for your current card and all previous ones in the file so you can turn them over to your new congregation servant. Also, if you are going to be away from your home congregation for more than three months, you should take your cards along with you and turn them over to the new congregation.

³ On occasions publishers have moved to new localities, but the Kingdom Hall location and times of meetings were not known to them. What should be done in such a case? Always feel free to write the Society, and you will receive a prompt acknowledgment along with the requested information for a smooth transfer to your new congregation.

It is a pleasure for the Society to be of such service.

⁴ What if a Kingdom publisher is found in your territory and he has not been attending meetings and did not bring his Publisher's Record card along with him from the previous congregation? When this happens, the overseer should ascertain which congregation this publisher previously attended and then write the overseer for the cards and any other information that will aid him to assist this publisher to maturity. If the address of the previous congregation overseer is not known, then the overseer can always write the Society for it.

⁵ Often new and less experienced publishers still in need of help will transfer to another congregation. To offset any loss of association and service when this transfer is made, the alert overseer may lovingly write to the new overseer and supply helpful information as well as the new address of the one moving. Thus, arrangements for continued help can be made so there will be no lapse into inactivity through lack of association, study and service. What loving concern for the sheep!

⁶ May we individually continue to develop a fine name or reputation before Jehovah. And if we move to another location, a record of our works will go with us as we transfer our cards to the new congregation.

Aid Others to Start Studies

¹ Did you know that in the average congregation just about one-third are conducting home Bible studies? Making allowance for youthful ministers and beginners, this still leaves about one-third that could be and should but are not conducting home Bible studies.

² Are you among the one-third that are conducting home Bible studies? Then you know how rewarding it is, for you have the satisfaction of seeing others make progress, you enjoy the fruits of your labors. Preaching is like sowing seed, but teaching is like nurturing the plant to maturity so that it too can bear fruit.

³ Those of us who are conducting one or more home Bible studies may be doing well, but do you know how we could do better? By aiding still others to start Bible studies. Especially should all mature publishers, such as the overseer and his ministerial assistants, be alert to note those not conducting studies and aid them to start studies. Why are they not conducting studies? Is it lack of appreciation? Let us talk to these, telling them of the joyful experiences we have in conducting studies. More important still, let us lovingly assist such by having them come along with us so they see for themselves what a joy it is to have one's own study.

⁴ Or is the problem of Brother No-Study lack of confidence? Then let us remind him that youthful, very aged and even blind ministers are conducting Bible studies. In fact, shut-in, invalid ministers are conducting studies, some by telephone and others by having their interested ones come to them. So really, there is no reason for lack of confidence.

⁵ But the lack of confidence may still be there and so we will need to build up Brother No-Study by taking him along with us to one of our studies. Let him conduct it one week and then on the way home review the study with him, with commendation and kindly counsel for improving. More than that, take him with you and let him note how you may start a study on the very first call. Or have him accompany you when making back-calls and see how you turn a back-call into a home Bible study. Help him to become "sheep"-minded instead of hour- or literature-minded.

⁶ Yes, let all of us who are enjoying the blessings of conducting studies seek to share this joy with others by aiding them to conduct studies.

Announcements

◆ **CONTRIBUTIONS FOR THE 1963 ASSEMBLY:** The Society appreciates very much the response on the part of the brothers in wanting to help publishers from other lands to attend one of the around-the-world international assemblies in 1963. It will be appreciated, and will facilitate the handling of these contributions in the Society's office, if the following is done by all congregation servants.

Please mail your contribution to the Office of the Treasurer, Watch Tower Bible and Tract Society, 124 Columbia Heights, Brooklyn 1, New York.

The 1963 assembly contributions should be sent in a separate check and not be included with remittances for other things. Write a brief letter with your check saying what the contribution is for. Show the name of the

congregation and the unit, giving the complete name and address of the congregation servant and the date. The letter should be signed by the congregation servant.

This will greatly aid the Society in properly handling the contributions and acknowledging the same.

◆ **New publications available:**
New World Translation of the Holy Scriptures, deluxe (black or maroon) —English Bible #43 —Indonesian
Security During "War of the Great Day of God the Almighty" —Samareno

Take Courage—God's Kingdom Is at Hand! —Dutch, English, Spanish
"The Word"—Who Is He? According to John —English, Spanish
"This Good News of the Kingdom" —Lithuanian

◆ **Out of stock in U.S.A.:**
From Paradise Lost to Paradise Regained —Finnish
"This Good News of the Kingdom" —Swahili

◆ **Available again in U.S.A.:**
 Bible #43 —Dutch

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

Be Patient and Regular (Cont'd)

conductors early in September, after one of the meetings at the Kingdom Hall, to discuss matters such as meeting attendance, personal assistance, the training program and arrangements for group service. Through patient, regular ministry as a unified people we can show our heartfelt devotion to Jehovah and share in sanctifying his great name.

Presenting THE GOOD NEWS

With Sermon "Awake to God's Promise of Peace"

¹ One of the most interesting campaigns that we engage in each year is that in which we offer the *Awake!* subscription. *Awake!* has an appeal to thinking people everywhere. Combine this with a timely sermon and each one of us will be provided with an effective means of presenting the message of truth in October. The following sermon, taken from material in the *Sermon Outlines* booklet, page 31, subheading G, should prove to be effective.

Theme: Awake to God's Promise of Peace

Men very fearful, perplexed

—Luke 21:25, 26

Peace efforts doomed to failure

—Dan. 2:44

Not men, but God's kingdom will succeed

—Matt. 6:10

To live, sue for peace with Kingdom now

—Isa. 2:4

² We might wish to use a presentation like this: 'Good morning. My name is —. My visit comes because of a serious problem that is of real concern to each person in the neighborhood. Dr. Harold C. Urey, Nobel Prize winner and atomic scientist, not too long ago said, "Freedom from fear? We will eat

fear, sleep fear, live in fear and die in fear." He was referring to the capacity for destruction that the armed forces of the world now possess. Many persons now wonder how this problem is to be solved and real peace will come. The Bible gives the answer. It long ago foretold this time of trouble and fear. (Luke 21:25, 26) The efforts of world leaders to alleviate fear and bring peace are doomed to failure. God's judgment against the nations is already set. (Dan. 2:44) The only remedy is God's kingdom, for which Christians pray. (Matt. 6:10) God assures us of a world where fear will be gone and peace will be everlasting. (Isa. 2:4) While this is good news, it is of benefit only to those who are awake to it. Things that are taking place in the world today are fulfilling Bible prophecy and prove that the time for peace by God's kingdom is at hand. To help honest-hearted persons to be awake to these prophecies and also their fulfillments, we are encouraging them to get acquainted with *Awake!* [Make subscription offer.]

³ You may find it advantageous to have with you more than one issue of *Awake!* to demonstrate the variety of enlightening subjects it covers.

Watchtower and Awake! Special Issues

¹ The people we meet in our ministry are often like those to whom Jesus said: "You know how to interpret the appearance of the sky, but the signs of the times you cannot interpret." (Matt. 16:3) They are so engrossed with the mundane affairs of life that they fail to see the significance of the times in which we live. They need to have someone point out to them what the events of our day mean in terms of God's purpose and how they can act with lasting benefit to themselves. That is just what the special *Watchtower* and *Awake!* magazines for October do.

² The special issue of *Awake!*—the one dated October 8—develops the theme "The United Nations or the Kingdom of God?" It discusses man's quest for peace, the record made by the United Nations, and

what both the nations and the clergy think about that world organization. Then, leading the reader step by step, it forcefully shows why this organization, ostensibly working for the good of mankind, actually is in conflict with the kingdom of God. It clearly shows what God's kingdom is, what it will accomplish and what we must do to act in harmony with our prayer for it. It is a forceful, factual presentation that will appeal to reasoning persons.

³ The October 15 issue of *The Watchtower* is also a special issue, featuring the article "Take Courage—God's Kingdom Is at Hand." There is no message that is more vital in this day.

⁴ Giving these issues special distribution will call for special effort on our part. It would be a fine thing for each publisher to endeavor

NEW WORLD NEWS

◆ **British Isles:** There was a total attendance of 51,587 at the public meetings held at the eight Courageous Ministers District Assemblies here; 782 were baptized.

◆ **Finland:** At the district assembly in Tampere 4,722 attended, and 2,017 at Kotka. A total of 131 were immersed.

◆ **Indonesia:** The seventh peak in number of publishers this year: 642, which is a 35-percent increase.

◆ **New Guinea:** 165 publishers report, marking a 96-percent increase and the seventh consecutive peak this year.

◆ **Australia:** 14,754 books, mostly copies of the "New World Translation," were placed by 14,908 publishers in one month. That is the largest number of books placed in any one month in ten years. Also, a new peak of 10,401 Bible studies was reported.

Parents, Are You Training? (Cont'd)

mons. Of course, parents bear the responsibility for training their own children. However, when children show a desire to share in the service, other adult publishers in some cases may feel that they would like to volunteer to assist in training some of the younger ones. If so, they can speak to the parents about it, and their help will, no doubt, often be appreciated.

⁵ So all who are parents have a serious yet joyful responsibility before Jehovah. The training received by children now will benefit them as long as they live. In this way the many thousands of youthful members of the New World society will be able to respond to Ecclesiastes 12:1: "Remember, now, your grand Creator in the days of your young manhood."

to place at least six copies of the special *Awake!*, and pioneers 50, along with an equal number of copies of the special *Watchtower*. If you have not yet ordered your extra supplies, do so now. These two issues are important. To get them into the hands of as many persons as possible, plan to have some share in regular magazine work each week. When working with the subscription offer, present the single copies if the householder does not subscribe or is too busy to listen. Be sure that everyone you meet has the opportunity to obtain them. By all means, let's give the distribution of these special issues our enthusiastic support!

★ Use magazines to advertise the Kingdom. ★