

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

NOVEMBER, 1962

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

VOL. V NO. 11

Unitedly Publish the "Word of Life"

¹ United publication of the "word of life" results in the most effective witness. Although there were only three hundred men with Gideon, what an impression it made when they all held aloft their torches, blew their trumpets and shouted together! (Judg. 7:16-22) So today when we unitedly preach the Word, it causes great consternation to the enemies of God and results in liberation to many from whom they had kept the light of life.

² For persons to gain the freedom the truth brings, for them to get on the road to eternal life, they need to hear what the Bible has to say and understand it. Our work is to help them, and that is what we are going to do during November by using the sermon "God's Purpose for Man" and offering the *Paradise* book. Everyone, young and old, new and experienced, can share in this activity, using either the regular sermon or a simplified one. In addition to studying the sermons together at the service meeting, it is always advantageous to rehearse them at home early in the month. In fact, in many cases it is advisable for family groups to take some time to do this together every week. Such personal attention to the members of one's family results in advancement to maturity.

³ Personal attention is also needed by newly interested ones for them to progress. They need to have a home Bible study in order to get a firm grip on the Word of life. Remember how much a home Bible study helped you? It will do the same for others. Their having obtained the *Paradise* book or subscribed for *Awake!* is not sufficient; individual assistance is needed. Each one of us ought to have a keen desire to provide this help and we should be alert to every opportunity to do so. It is not enough for a few of the publishers to care for this work; the needs of the "sheep" call

for united participation on our part. Each publisher should endeavor to conduct a home Bible study; each pioneer, seven; each special pioneer, ten. Is your congregation meeting its quota in studies? Are you meeting yours? Work diligently to reach your goal by the end of November. If you are having a problem in getting studies started, talk to your Bible study servant; let him know that you want to be united with your brothers in this feature of pub-

lishing the "word of life." He will be glad to help.

⁴ During November a special part of our ministry will be the distribution of the booklet "The Word"—*Who Is He? According to John*. In addition to the copies being mailed out to the clergy of Christendom, we want to place this booklet in every home possible. By thoroughly discussing the doctrine of the trinity it clears up any ques-

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Preparing New Ones for Service

¹ During December we always strive for a 10-percent increase in the number of Kingdom publishers. Where do these new ones come from, and how are they introduced to ministerial activity?

² Many of us have been conducting home Bible studies for several months, or even years. Many of these persons really understand the purpose of our ministry. Hence, now is the time to help them fulfill it. To this end, the Society recommends the following procedure:

³ Take five or ten minutes after your next home Bible study and

OFFER FOR NOVEMBER

"From Paradise Lost to Paradise Regained," and a booklet, for 75c.

THEME FOR NOVEMBER

United Publication of the "Word of Life."—2 Tim. 4:2.

discuss the work of Jehovah's witnesses worldwide. Show how the work is being done in 187 lands in fulfillment of Matthew 24:14. Describe local growth. Discuss experiences from the *Yearbook* showing the great happiness gained by those who have overcome obstacles in the path of preaching. (See *Yearbook*, pages 207, 208, 218.)

⁴ The following week you can

show the value of studying the Bible. Outline how beneficial the *New World Translation* is. Read John 17:3, showing how the Scriptures lead to life. Ask your student how others will learn of this message. Then analyze Romans 10:13, 14, with stress put on "how, in turn, will they hear without someone to preach?" Jesus gave admonition to preach at John 21:15-17. To help spread understanding of Jehovah's purposes we should promote Bible reading, and during December the *New World Translation* offer will fill that need. Refer the student to the article in *The Watchtower* of October 15, 1961, "Bible Knowledge Made Plain Through Modern Translation." (Give the student a copy, if available, or discuss with him talking points demonstrating superiority of the *New World Translation*.)

⁵ Finally, with interest in field service previously built up, invite the student to share with you in Kingdom activity. Teach him a simplified sermon from the December, 1961, *Kingdom Ministry*. We should never hesitate to invite persons of goodwill into the field service, but, rather, prepare them for it and let Jehovah's spirit actuate them into the ministry.

★ Use "The Word" booklet to publish the "word of life." ★

Your Service Meetings

SECOND MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: New World News and Announcements.

15 min: Question-and-answer discussion of main article "Unitedly Publish the 'Word of Life.'"

20 min: Reviewing "God's Purpose for Man" Sermon.

CHAIRMAN (3 min.) All in the congregation, young and old alike, encouraged to share in "Paradise" book offer. Parents can set fine example for children by preparing and practicing sermon with them. Properly equipped publishers have increased joy and satisfaction.

(15 min.) Father and mother with teen-age child and one younger prepare "God's Purpose for Man" sermon together. (See May "Kingdom Ministry.") Father discusses with them the need of being prepared. They discuss introductions, transitions from one scripture to another, and the transition into book offer. Father mentions the need of keeping accurately the House-to-House Record. With complete information, the back-call work is greatly facilitated. The youngest child does not feel he can give a long sermon. Parents discuss simplified, one-scripture sermon with him. He is happy, for he can use this. He gives simplified sermon, does well and is commended. Father then gives full sermon as example for family, using the following scriptures: Gen. 1:28; Isa. 55:11; Ps. 37:10, 11. Uses illustration on page 241. Family express appreciation for discussion together. All better prepared for November campaign.

CHAIRMAN (2 min.) Chairman urges all family heads to take lead in preparing for family service. Study conductors and other mature publishers can assist others who need help.

10 min: Concluding comments. (Cover "What Happened Here in September?" and include remarks on slogan, based on Philippians 2:16, bottom of page 1.)

THIRD MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: Talk on privilege of sharing fully in the distribution of "The Word" booklet. (Congregation servant can let brother preparing this talk read the Society's letter of August 17, for information.)

15 min: "Presenting the Good News"—demonstrate points.

20 min: Follow Up Book Placements and Start Home Bible Studies.

(2 min.) Chairman stresses need to follow up "Paradise" placements. How may this be accomplished? Watch family preparing to follow up placements. (Encourage publishers to bring "Paradise" book to follow sermon.)

(15 min.) Same family as in house-to-house sermon demonstration of week before. All have placed "Paradise" books and kept a House-to-House Record with proper notations. Father stresses need to know what to say on return visit to start study. Father reviews with family back-call sermon, covering pages 222 through 225 in "Paradise" book, using Isa. 9:7, Matt. 4:23 and 1 Cor. 15:25, 26. (See

May "Kingdom Ministry.") Introduction to back-call sermon is made by referring to Ps. 37:10, 11, the last scripture in house-to-house sermon. Youngest son will be aided by father to follow up placements. Definite arrangement made to make back-calls according to the family schedule of service.

(3 min.) Chairman discusses with audience need to follow up placements promptly. Keep accurate House-to-House Records. Start studies on initial calls where possible. Where studies not started on initial call, on return visit use full back-call sermon or part, whichever is most appropriate. Keep goals in mind: six back-calls and one Bible study per publisher.

10 min: Concluding comments. (Include remarks on slogan, based on Proverbs 3:27, bottom of page 8.)

FOURTH MEETING IN NOVEMBER

5 min: Introduction, text and comments.

15 min: Talk on "Do You Live Your Faith?" (See "Watchtower," August 1, 1962.)

10 min: Interesting local experiences, covering "Thanksgiving Day" magazine work, distribution of special booklet, starting studies, etc.

20 min: "Preparing New Ones for Service"—question-and-answer discussion along with demonstration of points.

10 min: Concluding comments.

FIFTH MEETING IN NOVEMBER

5 min: Introduction, text and comments.

10 min: Suggestions from Bible study servant for increasing back-calls to six per publisher and for more publishers to share in Bible study activity. (Congregation servant and Bible study servant will meet early in month and discuss how this can be done in local congregation.)

15 min: Question-and-answer coverage of "Have You Applied?" and talk working in "Yearbook" experiences concerning vacation pioneering referred to in article.

20 min: Bible sermon for December—demonstration.

Chairman will review sermon with congregation and in conclusion have publisher give a model presentation. (For detailed information see June, 1962, "Kingdom Ministry.")

Theme: God's Word, an Inspired Guide

Suggested introduction: "In these days when there are delinquency and insecurity all around us, you have no doubt asked: What does the future hold for us? Where can we find a reliable guide to help us cope with the problems of life? The best place to go is the Bible, and this scripture tells us why.

Bible inspired, helps us meet problems of life with success—2 Tim. 3:16, 17 Gives us hope for the future

(Paraphrase Rom. 15:4) Shows that Kingdom will soon bring peace, security right here on earth

—Mic. 4:3, 4 Taking in of such knowledge means life —John 17:3

Chairman concludes with encouragement for all to share in Bible campaign and to help new ones out in service.

10 min: Concluding comments.

FIRST MEETING IN DECEMBER

Theme: Courage Through Faith and Hope in Jehovah.

5 min: Introduction, text and comments.

10 min: Talk on "Courage Through Faith and Hope in Jehovah." (See "Watchtower," December 15, 1961, pp. 741-755, also issue of December 1, 1962.)

17 min: Question-and-answer coverage of "Congregation Organization" article.

18 min: How to help all publishers share in service during December. Three study conductors discuss how they will help all publishers with their service centers share in the ministry during December.

10 min: Concluding comments.

Publish the "Word of Life" (Cont'd)

tion that one might have on the identity of the true God and of his Son; and the taking in of this knowledge, Jesus showed, means life. Indeed, distribution of this booklet is a good way to publish the "word of life."

When presenting the regular offer during November, we will always include "The Word" booklet. Even if the householder is busy or if he does not accept the bound book, we will encourage him to accept the booklet for 5c. Besides this, as outlined under "Presenting the Good News," during November we will offer the booklet whenever we present the magazines; two magazines and the booklet being left for 15c. This offer can be used to good advantage in prestudy work. We will also use it on "Thanksgiving Day," and it would be fine for all of us to plan to share in the service that day, either in the morning or the afternoon. The message we have is a most important one, and to get it to others our personal quota for November is to distribute at least twelve copies of "The Word"—Who Is He? According to John; one hundred for pioneers.

Distribution of "The Word" booklet will also provide an excellent opportunity to start new ones in the service. If they have read its message with appreciation, they will want to share it with others. By December we hope to have 294,180 participating in the ministry; by April, 320,923. Let us encourage those with whom we are studying to be included among these united publishers of the "word of life." It is by united ministry that we can offer the greatest praise to our God!

Progressive SPEECH TRAINING

P15. Conclusion Appropriate, Effective

418 a. In direct relation to theme of talk; b. shows hearers what to do.

419 One object of the conclusion is to gather together the various threads of thought and leave your audience with a clear understanding of the purpose of the talk. The conclusion is the end result, the summing up of the discourse. If your conclusion is poor it will destroy the good effect of the talk. But if it is appropriate and effective it will help cover up any weak parts there might have been in the discourse.

420 A conclusion to a talk should not be like the closing paragraphs of a newspaper story. In newspaper writing the first few paragraphs of the article cover the essentials of the account. The remaining paragraphs simply fill in some details. Not so with a talk. A talk should end *where* but not *as* it began. It should pick up the theme in a note of finality. It should be forceful, with the most persuasive appeal at the end.

421 Do not start your conclusion with a ring of finality and then settle back into the same style of delivery as in the body of the talk. Every speech when it ends should end all over.

a. In direct relation to theme of talk

422 For ideas on how to relate the conclusion to the theme of the talk, you should review the article "P4. Subject Theme Emphasized." Your conclusion does not need to restate the theme of the talk in so many words, although some students, especially those who are new, may find it a help; but it should draw attention to it. Then, on the basis of the theme, show what the audience can do.

423 If the conclusion is not directly related to the theme, it will not round out the material and tie it together as an end result. Even if you use a straight summary conclusion, presenting a skeleton of the main points, still you will no doubt want to add a final sentence or two, expressing the central idea or theme of the talk.

424 Just as the theme of your talk is of your choosing, so it should be with your conclusion. And if it is effectively tied in to your theme, your counselor will consider your choice satisfactory. Therefore, your counselor will view your conclusion through your eyes and those of the entire audience, not arbitrarily according to his own viewpoint. If you have worked to a certain end and accomplished your purpose, then reasonably your conclusion should be commendable, all other things considered.

b. Shows hearers what to do

425 Since ordinarily your purpose in speaking is to stimulate to some type of action or to persuade to a certain viewpoint, certainly then the concluding thoughts of the talk should drive home those points. The main purpose of the conclusion, therefore, is to show

the audience what to do and encourage them to do it. See *qm* page 30, ¶4.

426 For this reason, in addition to making clear the purpose of your talk, the conclusion should have earnestness, conviction, a motivating force. Often it will be found that short sentences are advantageous in giving force to the conclusion. But, regardless of sentence structure, sound reasons for acting should be given, including the benefits that will be derived from taking such a course.

427 The conclusion should follow logically what has already been stated in the talk. Thus, what you say in your conclusion is to move your audience to act on what has already been stated in the body of the talk. Your conclusion will clarify and emphasize what they are to do so that they will act on the basis of those things covered in the talk and will be particularly moved to do it by the forcefulness of your conclusion.

428 In the house-to-house ministry conclusions are often weak. This happens when the audience is not shown definitely the course we expect them

to take, either in obtaining one of the publications, agreeing to a return call or something similar.

429 Conclusions on reading assignments in the school will also be weak if they are simply summaries of the material and do not move the audience to action. Some application of the material should be given, or in some other way the material should be shown to be of particular value to the audience. This need not be a lengthy explanation. Sometimes it can be done effectively simply by rereading a key text and then briefly making application of it.

430 Some speakers find it very helpful to conclude a talk on a Bible theme with a short sermon on the entire talk, using the key texts and theme of the talk as the basis for the sermon. By epitomizing the talk in this way with a few texts discussed as you would at the door, you will not only make the point of the talk clear but you will give the audience something they can carry away with them and use in repeating the highlights of the talk. That is the primary purpose of the conclusion, and this method is not only appropriate but effectively accomplishes that purpose.

431 See also *qm* pages 30-32.

P16. Conclusion of Proper Length

432 The length of the conclusion should not be determined by the clock. A conclusion is of proper length if it is effective and accomplishes its purpose. Therefore, the appropriateness of its length should be determined by the results.

433 For a comparison of conclusions in proportion to the length of the body of material, notice the brief conclusion to the entire book of Ecclesiastes as found at Ecclesiastes 12:13, 14, and compare it with Jesus' sermon on the mount and his conclusion at Matthew 7:24-27. Here are two different types and lengths of conclusions, yet both accomplish their purpose.

434 A conclusion should not catch the audience unawares. Not only should the words spoken point obviously to the end of the talk, but they should also have a note of finality. The statements in your conclusion should be positive, leaving no question of doubt as to your meaning. They should have the sound that this is the end of the matter. What you say and how you say it should end your discussion. It should not drag on unnecessarily. If you are not able to tie your talk together and still hold interest throughout the conclusion, then it should be reworked. It is still too long.

435 If you are a beginning speaker, it is often best to make your conclusion shorter than you feel might be needed. Make it simple, direct and positive. Do not let it run on endlessly.

436 If you are giving one talk of a symposium, or if you are speaking on a service meeting, then your conclusion will tie in with the introduction of the next talk and therefore can be

brief. Nevertheless, each individual part should have a conclusion that accomplishes the purpose of the talk. If it does, then it is of proper length.

P17. Timing

437 The importance of proper timing of a talk should not be minimized. If the talk is properly prepared, the timing will also have been considered, but if the speaker, in an endeavor to squeeze in all the material, runs overtime, he is actually not accomplishing his objective, because those in the audience will begin to fidget and look at their watches and not really pay attention to what he is saying. The conclusion, which should embody the application and motivation that are vital to accomplishing the purpose of the talk, will be lost. Even if it is presented, in many cases the audience will fail to get the benefit from it because the speaker is going overtime.

438 Not only is the audience ill at ease when the speaker goes overtime, but the speaker is too. When he sees that his time is running out and he has too much material, he may endeavor to cram in too much, destroying its effectiveness. This often results in lack of poise. On the other hand, if the speaker finds that he does not have sufficient material to fill the allotted time, in an endeavor to stretch it out he may well become incoherent and ramble in his presentation.

439 While it is true that the school servant will indicate to the student

when his time is up, it is disappointing, both to the student and to the audience, when a talk must be cut off before it is finished. The speaker should have sufficient interest in his material to want to present it. The audience will feel as if they have been left hanging in midair if they fail to hear the conclusion. One who consistently goes overtime on his talks shows that he is inconsiderate of others or gives evidence of lack of preparation.

440 When a number of speakers have part in a program, proper timing is of particular importance. For example, there may be five parts on a service meeting. Each speaker may talk only one minute over his allotted time, but it also takes time for the next one on the program to get up to the platform to get started. If we allow one minute between each part and one minute beyond the total allotted time for each speaker, it would make the meeting nine minutes overtime. Yet each one was only a very little overtime. The result may be that some have to leave before the meeting is over in order to catch a bus home, or unbelieving mates who have come to pick up one at the meeting and who are kept waiting may become irritated. The general result is not good.

441 Difficulties can also arise if a speaker on a symposium does not fill his allotted time. If, for example, a brother assigned a half-hour discourse on a convention program were to stop after twenty minutes, it might cause a disruption in the program if the next speaker did not happen to be ready to start immediately.

442 Of course, one of the basic causes for running overtime in a talk is having too much material. This is something that should be corrected when the talk is being prepared. If the other points, the earlier points on the Speech Counsel form, have been mastered up to this point, however, timing will not be a problem. If you have already learned how to isolate your main points and prepare a proper outline, you will find that good timing follows naturally. Timing is being considered near the end of the counsel form because it is to a large extent dependent on the earlier qualities of speech that have been discussed.

443 Generally the problem in timing is going overtime. A well-prepared speaker usually has plenty of informative material, but he must exercise care so as not to use more than the allotted time will allow for.

444 However, new or inexperienced speakers are at times inclined to run short. They will want to learn to make full use of the available time. At first they may find it a little difficult to gauge their talks so as to make them come out exactly the length that is desired, but they should endeavor to come as close to the allotted time as is possible. Nevertheless, unless the talk falls considerably short of the allotted time, the timing would not be counted weak if the student prepared and presented a well-rounded-out, satisfying talk.

445 Whether a speaker's timing should be considered weak or not can best be determined by observing the effect of the presentation on the audience. When the school servant indicates that the time is up, the student should feel free to finish his sentence. If with that sentence he can bring his talk to an effective conclusion so that the audience feels that they have heard a well-rounded-out discussion, then

the timing should not be considered weak.

446 How can proper timing be achieved? Fundamentally it is a matter of preparation. It is important to prepare, not only the material that will go into a talk, but the presentation of the talk. If there is adequate preparation for delivery, timing will usually be correct.

447 In outlining your talk indicate clearly which are your main points. Under each main point you may have several sub-points to be covered. Some, of course, will be more important than others. Know which ones are vital to the presentation and which ones can be deleted if necessary. Then if during your presentation you find that you are getting behind time, it will be a simple thing to present only the principal arguments and delete the secondary ones.

448 This is something that we are constantly called on to do in the field ministry. When we go to the doors of the people, we are ready to give them a sermon. If they will stay and listen, we will talk to them for a full eight minutes. But we are also ready to give that same sermon in condensed form, taking perhaps three minutes, or, if necessary, only one or two minutes. How do we do it? We have in mind our key point or points and the most important material needed in support. We also have in mind other information of secondary importance that can be used to enlarge the discussion, but we know that when

the situation calls for it this can be dispensed with. This same procedure can be followed in presenting a talk from the platform.

449 It is often helpful to a speaker to make a note in the margin of his talk to indicate how much he should have covered when half his time is up, or, if it is a longer discourse, he may want to divide it into quarters. Then when he passes those time markings on his outline, he should check the clock and see how he is doing. If he is running behind time, that is the time to start deleting material of secondary importance rather than waiting till the last minute and cramming the conclusion and so destroying its effectiveness. However, it is very distracting if a speaker is constantly making reference to his watch or if he does it in a very conspicuous way, or if he tells the audience that his time is running out and so he must rush through his material. This is something to be handled in a natural way without disturbing the audience with it.

450 Proper timing also involves proper proportion of your material. Achieving proper overall timing requires that the introduction be of appropriate length, that each of the key points be developed in proper proportion, and that sufficient time be left for the conclusion. It is not something to be considered simply when you see that your time is running out. It needs attention right from the time that preparation of your outline begins.

P18. Personal Appearance

451 a. Proper attire and grooming; b. proper posture; c. neat equipment; d. no inappropriate facial expression.

452 A pleasing personal appearance is important in the ministry. If it is not given adequate attention, the minister may find that his appearance distracts his audience so that they really do not pay attention to what he is saying. Rather, he is focusing attention on himself, which, of course, he does not want to do. If a person is extremely careless about his personal appearance, he may even cause others to look down on the organization of which he is a part and to despise the message that he is presenting. This should not be.

a. Proper attire and grooming

453 Extremes in attire should be avoided. The Christian minister will not follow the fads of the world that draw attention to oneself. He will avoid being overdressed, or dressing in too flashy a manner so that attention is directed to the clothing. Also, he will exercise care so as not to be dressed in a slovenly way. Being well-dressed does not require that one wear a new suit; but one can always be neat and clean. Trousers should be pressed and the necktie worn straight. These are things that anyone can do.

454 The counsel concerning attire that the apostle Paul recorded, as found in 1 Timothy 2:9, is appropriate for Christian women today. As is true of the brothers, they should not dress in such a way as to draw attention to themselves, nor would it be appropriate for them to go in for extremes in worldly styles of dress that give evidence of lack of modesty.

455 Of course, it should be kept in mind that not everyone will dress alike. They should not be expected

to. People have different tastes, and this is quite proper. What is considered proper dress also varies in different parts of the world, but it is always good to avoid dressing in such a way as to convey unfavorable suggestions to the minds of those in the audience and to avoid stumbling those who come to our meetings.

456 As for proper dress on the part of the brothers when giving talks in the school or on the service meeting, it might be said that they should be attired in the same general way as the brother who delivers a public talk. If it is customary in your locality for those who deliver the public talks to wear a necktie and suit coat, then that is also proper attire when giving talks in the Theocratic Ministry School, since you are being trained for public speaking.

457 Proper grooming also should receive attention. Uncombed hair can leave a bad impression. Reasonable care should be exercised to see that one presents a neat appearance in this regard. Likewise, when men in the congregation have assignments on the meetings, they should see that they are properly shaved.

458 As to counsel on this matter of proper attire and grooming, where there is room for commendation this may always be properly given from the platform. In fact, when commendation is given to those who give proper attention to their attire and grooming, this encourages others to follow that good example. However, when there are weaknesses in regard to attire and grooming, it might be better for the school servant to offer these suggestions in a kindly way in private, rather than counseling the student from the platform.

b. Proper posture

⁴⁵⁹ Proper posture is also involved in personal appearance. Again, not everyone carries himself in the same way, and no endeavor should be made to make the brothers conform to a certain rigid pattern. However, extremes that are undesirable and that draw attention to the individual and away from the message should receive some attention so that they can be corrected or eliminated.

⁴⁶⁰ For example, not everyone places his feet just the same, and, generally speaking, it makes little difference how you do stand, as long as you are standing erect. But if a speaker stands with his feet so far apart that it gives the audience the impression that he thinks he is on a horse, that can be very distracting.

⁴⁶¹ So, too, when a speaker is slumped over, not standing erect, it elicits a feeling of pity on the part of the audience toward the speaker because he does not appear to be well, and this, of course, detracts from the presentation. Their thoughts are not on what he is saying but on him.

⁴⁶² Standing on one foot, with the other leg wound around behind it, gives evidence of obvious lack of poise, as does standing with one's hands shoved into his pockets. These are things to be avoided.

⁴⁶³ Likewise, while it is not wrong for a speaker occasionally to rest his hands on the podium, if there is one, he certainly should not lean on the speaker's stand, any more than a publisher in the field ministry would lean against the doorframe when giving a sermon. It does not present a good appearance.

⁴⁶⁴ It must be reemphasized, however, that individuals are different. Not everyone stands the same way, and it is only undesirable extremes that detract from one's presentation that should receive attention in the Theocratic Ministry School.

⁴⁶⁵ Correcting one's posture is definitely a matter of preparation. If you have weaknesses along this line, you must think ahead and know that when you mount the platform you should assume the proper posture before you begin speaking. If you do not do this you probably will not correct it later. This is also something that can be corrected by practicing proper posture every day.

c. Neat equipment

⁴⁶⁶ If when one is giving a sermon at the door or a talk from the platform a handful of papers falls out of the Bible he is using, this obviously is distracting. It gives a bad appearance. This does not mean that nothing should ever be put in the Bible, but when difficulties begin to arise that detract from one's talk, then it indicates that more attention must be given to proper appearance.

⁴⁶⁷ The same is true of one's literature case. There are many ways in which a literature case can be packed in a neat way, but if when we go to the door and reach for a publication in our case we have to paw through a mass of papers in order to find it, or if when we pull out a magazine a half dozen other things fall out on the doorstep, something definitely needs to be done about it.

⁴⁶⁸ It can also be quite distracting to the audience if the speaker has his outside pockets loaded with pens and

pencils and other equipment that are clearly in evidence. No rule should be made as to where a person keeps these things, but when they begin to draw attention to themselves and away from the talk, then some adjustment needs to be made.

d. No inappropriate facial expression

⁴⁶⁹ When preparing a talk it is advisable to consider the mood that the material calls for. For example, when speaking about death and destruction, it would be inappropriate to have a broad smile on one's face. Likewise, when speaking about the happy conditions of the new world, it would hardly be fitting to scowl at the audience.

⁴⁷⁰ Facial expression generally is not a problem, and, of course, some persons are more inclined to be serious in expression than others. What is to be guarded against, however, is the extreme that detracts from the talk. If the facial expression would raise a question in the minds of the audience as to the sincerity of the speaker, this definitely would be undesirable.

⁴⁷¹ So it is good when preparing a discourse to consider the mood in which it should be delivered. If it is a serious subject, dealing with the destruction of the wicked, then it should be delivered in a serious way. And if you are thinking of the material and keep it in mind, your facial expression in most cases will naturally reflect that. If it is a happy subject, one that should elicit joy on the part of the audience, then it should be delivered in a happy way. And if you feel at ease on the platform, your facial expression will usually radiate that joy.

512. Pronunciation

⁴⁷² Proper pronunciation is also important. While not all Christians have had a great deal of worldly education, even as Peter and John were observed as being unlettered and ordinary men, still it is important to avoid distracting from our presentation of the message due to poor pronunciation. It is something that can be readily corrected if we give adequate attention to it.

⁴⁷³ If one's pronunciation is very bad, it may even be that he will convey wrong ideas to the minds of his audience, which would be definitely undesirable. When you hear someone mispronounce a word in his talk, the general effect is that it flashes before your mind as a spotlight would. You may even cease following his line of argument and begin to think about the word that he mispronounced. It can cause you to switch your attention from what is said to how it is being said. Mispronunciation sounds a discordant note in the talk.

⁴⁷⁴ It might be said that there are three general types of problems in connection with pronunciation. One is definitely erroneous pronunciation, where the accent is misplaced or the letters are given the wrong sound. Most modern languages have a regular pattern of accentuation, but in the English language the pattern is not uniform, which makes the problem a more difficult one.

⁴⁷⁵ Then, too, there is pronunciation that is correct but exaggerated, overly

precise, giving an impression of affectation, even snobbishness, and this is not desirable.

⁴⁷⁶ The third problem is slovenly speech, characterized by constant slurring of words, telescoping or skipping syllables and other such practices. These practices are sometimes classified as weaknesses in articulation, but since they are so common and do involve pronunciation, you will do well to consider them at this point. They are to be avoided.

⁴⁷⁷ Usually in our everyday speech we employ words with which we are well acquainted; so pronunciation is not a great problem in this connection. The greatest problem arises in reading. But Jehovah's witnesses do a great deal of reading in public as well as in private. We read the Bible to people when we go from house to house. Sometimes we are called on to read the paragraphs in the *Watchtower* study, at a home Bible study or a congregation book study, or we may have an assignment to read the Bible in the Theocratic Ministry School. It is important that the reading be accurate, that the pronunciation be proper. If it is not, it gives the impression that we do not know what we are talking about. It destroys our authority; it draws attention away from the message.

⁴⁷⁸ The school servant should not become overly fussy about pronunciation and endeavor to fit every student into his own pattern of speech. Nor should counsel on wrong pronunciation be overdone. If there is some question concerning a word or two, private counsel may be sufficient. But even if only a few words are mispronounced in the course of a talk, if these are words that we regularly use in our ministry or in our daily speech, it would be helpful to the student for the school servant to draw attention to them so that he learns how to pronounce them properly.

⁴⁷⁹ On the other hand, if in a Bible reading assignment the student happened to mispronounce one or two Hebrew names, this would not be considered an outstanding weakness. However, if he mispronounced many of the names in the assignment, this would give evidence of lack of preparation, and counsel should be given. The student should be helped to learn how to ascertain the proper pronunciation and then practice it.

⁴⁸⁰ So too with exaggerated pronunciation. If it really detracts from the talk because it is a constant practice, help should be given to the student. It should also be noted that, when speaking rapidly, most persons are inclined to slur a few words. No counsel needs to be given on this, but if it is a regular practice, if a student constantly slurs his words and it becomes difficult to understand his speech or detracts from the message, then it would be advisable to give him some assistance.

⁴⁸¹ Of course, your counselor will keep in mind that acceptable pronunciation may vary in different localities. Even dictionaries often list more than one acceptable pronunciation. So he will exercise care in counseling on pronunciation. He will not make it a matter of personal preference. But if this is your problem and your pronunciation is definitely wrong, detracting from the presentation of the Bible truth, your counselor will urge you to do something to correct it.

482 If you have a problem with pronunciation you will not find it difficult to correct when you set your mind to it. Even experienced speakers when given an assignment of reading get out the dictionary and look up words with which they are not well acquainted. They do not simply make a stab at them. They know that proper pronunciation is important. So use the dictionary, observe the accents and other diacritical marks and so learn to pronounce words properly.

483 Another way that pronunciation can be improved is by reading to someone else, someone who does pronounce words well, and ask him to stop you and correct you every time you make a mistake. This can be a great help.

484 A third method is by listening carefully to good speakers. Think as you listen; take note of the words that they pronounce different from you. Write them down; check them in the dictionary and practice them. Soon you too will have correct pronunciation.

Conclusion

485 It is hoped that this series has helped you to get better acquainted with the Speech Counsel slip. But do not let it end there. The real benefit to you as a student will not come in simply waiting for the school servant to use these articles as a basis for counsel. You will continue to derive the most good from these articles if you use them consistently in preparing your assignments, as outlined in paragraph three. Your school servant will constantly encourage you to do this so that you can make the most rapid and consistent progress.

486 In addition, though, school servants should continue to use the articles in giving counsel. Whenever a student needs help to overcome a weakness, refer to the articles specifically, directing attention to the paragraphs on which the counsel is based. Use the Index on this page to locate quickly the various speech qualities and their aspects.

487 Counsel, to be most helpful, must be specific. The student must know exactly what was good or weak in his talk if he is to continue to make progress. But he must also know why it was so and, if it was weak, know how he can make improvement and be encouraged to do it. The articles in this series were designed to make such counsel possible.

488 In giving counsel, school servants will do well each time to consider these questions:

1. Will your counsel be kind?
2. Will your counsel be accurate?
3. Will the student know why he was good or why he was weak?
4. Will the student know what to do to improve?
5. Will the student be encouraged to make progress?

489 The provisions of the Theocratic Ministry School enable everyone to enroll and make progress. The simplified program now available should encourage everyone to share in these provisions. Make the most of them and you will rapidly expand your ability as a minister in Jehovah's service.

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Save all six installments of this material. Use it regularly.

CONGREGATION ORGANIZATION

The Kingdom Hall — Part Two Rent, Buy or Build

¹ The congregation must decide whether it will rent, buy or build a Kingdom Hall. Circumstances of congregations vary as to what is available in the way of halls to rent, their convenience for publishers to attend, rental price, and so forth. Often it is more convenient to rent property to be used as a Kingdom Hall than to buy or build.

² However, because of prejudice, high rental, or other reasons, it may be that the congregation prefers to acquire their own Kingdom Hall. The majority of congregations in the United States now own their Kingdom Halls and, judging from correspondence received by the Society, more congregations anticipate building their own Kingdom Hall. How should congregations that wish to build halls go about it?

³ As outlined in *Preaching and Teaching in Peace and Unity*, paragraph 121, the congregation committee will discuss the matter and, having reached a decision, will present the matter to the congregation in the form of a resolution presenting all the facts. All dedicated members of the congregation may discuss the resolution pro and con before it is voted on. If the congregation accepts the resolution (the majority would have to vote in favor) and gives the committee full power to act, the committee may do so without further discussion.

⁴ Congregations that decide to build or buy are invited to write the Society for a copy of "Memorandum on Kingdom Halls." This memorandum outlines legally what is required before taking title by a trustee arrangement or by the congregation incorporating. Congregations may use whichever arrangement is more convenient according to local circumstances.

⁵ Today almost every town of any size has zoning laws. Some local authorities rejoice to misuse zoning laws to deny Jehovah's witnesses the right to assemble in a place of worship. Usually the authorities are cooperative, but where there is opposition they are not. They resort to the zoning laws to keep Jehovah's witnesses out of the community. Therefore, before any congregation ever undertakes to buy property a check of the zoning laws should be made, and before a contract or agreement of purchase is arranged for, the congregation should write to the legal department of the Society.

⁶ Whether a congregation incorporates or uses the trustee arrangement, the congregation committee continues to have oversight and the responsibility to follow through and carry out the expressed will of the congregation. If the committee lacks brothers with building experience but the congregation has experienced brothers in the building trades, the congregation committee may

wish to appoint a building committee. Such building committee will always operate under the direction of the congregation committee. If the contract is given to an outside builder, some congregations have been able to expedite matters and save considerable money by working out with the contractor an arrangement for brothers to do various jobs on weekends, evenings, and even to sub-contract portions of the work to qualified brothers in a particular line of work. Care should be taken to be sure that the brothers are qualified and will cooperate with the contractor. The Society in the United States has a number of Kingdom Hall designs that were sent in to the Society by congregations that have built their own halls, and these are available for loan to congregations that wish building suggestions.

⁷ Before undertaking the building of a Kingdom Hall, the congregation must decide upon the property to be purchased and how much it wishes to spend on the Kingdom Hall. The zoning laws should be carefully checked. (See page 7, *Kingdom Ministry*, June, 1962.) To know how much money individual members of the congregation would like to donate as outright contributions, and the amount individuals would like to loan, as well as the amount of money publishers will be able to contribute monthly, slips of paper can be passed out at a service meeting and each one can put down the amounts. No signatures are required on the slips except where outright contributions or loans are to be made. Knowing who the individuals are in these cases will enable the congregation committee to follow through with the individuals. If it should be that a congregation in the United States is not quite able to finance the entire project within the congregation, it may write to the Society for any suggestions on the problem of additional financing.

⁸ All publishers will cooperate closely with the committee in supporting Kingdom Hall matters. It is good to complete the Kingdom Hall just as soon as possible. While brothers and some sisters are often required to spend many hours in Kingdom Hall construction that otherwise would be spent in Kingdom service, without exception each will put some time in field ministry. Ones not engaged in Kingdom Hall construction will want to expand their ministry and spend more than the usual time in the field service to hold up field service activities during the construction of the Kingdom Hall.

Announcements

◆ Literature offer for December: *New World Translation of the Holy Scriptures*, with a 32-page booklet, for \$1. January through April: *Watchtower* subscription, and three booklets, for \$1.

◆ Make December 25 a special Magazine Day. Order additional magazines by the end of November so all will have sufficient.

◆ Yearbooks and calendars may be ordered after November 20. Yearbooks are 50c each and calendars are 25c each. Pioneers on the list before July 1, 1962, may receive a free Yearbook by placing a request with the literature servant, who will include it with the congregation order and later request credit.

◆ Please wait for a notice to appear in *Kingdom Ministry* before placing orders for bound volumes of *The Watchtower* and *Awake!* for 1962 and the 1962 supplement to the *Watch Tower Publications Index*.

◆ A copy of the 1963 Theocratic Ministry School schedule should be given to each publisher as soon as the congregation supply is received.

◆ All who can vacation pioneer during December, either for two weeks or for the entire month, are invited to submit applications now.

◆ Effective immediately, congregations will include their donations with their remittances for literature, magazines,

handbills and subscriptions, sending all to 117 Adams Street. Donations for the 1963 around-the-world assembly are to be included. On the Remittance and Credit Request form congregations will write in "Donation," or "1963 Assembly Donation." One check payable to Watchtower Bible and Tract Society of New York, Inc., will include all on the Remittance and Credit Request form.

Individuals also will mail their donations to 117 Adams Street, making their checks payable to Watch Tower Bible and Tract Society of Pennsylvania, accompanying each check with a letter stating what it is for. These donations to the Pennsylvania Corporation of the Society support the work worldwide.

◆ New publications available:
The Watchtower (monthly) —Serbian
"Look! I Am Making All Things New" —Hindi, Kanarese, Swahili
Take Courage—God's Kingdom Is at Hand! —Italian
"This Good News of the Kingdom" —Hebrew

When *All Nations Unite Under God's Kingdom* —Portuguese
"Your Will Be Done on Earth" —Swedish

◆ Available again in U.S.A.:
 Concordance —Spanish
"Make Sure of All Things" —French

◆ Out of stock in U.S.A.:
 Concordance —German

Presenting THE GOOD NEWS

¹ After reading "The Word"—*Who Is He?* According to John we have a keen desire to let others learn these vital truths. In our magazine activity offer the two latest magazines and the booklet on a contribution of 15c. If the offer is refused, we can drop down to the booklet on a contribution of 5c. It will undoubtedly prove to be an interesting and satisfying work. This presentation might be used:

² "We are stopping with information we are sure you will want to give very careful attention. Ever since the second century a controversy has raged as to the identity of the one identified in the Bible at John 1:1 as 'the Word.' Some say this one is the Son of God. Others say it is God himself. Modern translators have thrown increased light on this vital Bible subject and this is considered in the booklet *'The Word'—Who Is He?* According to John. We place this

booklet and the latest copies of *The Watchtower* and *Awake!* on a contribution of 15c."

³ Or, you might want to offer the magazines first. Select one article from one of the magazines, call attention to it, and then you could say, "This month we are offering *The Watchtower* and *Awake!* along with the booklet, *'The Word'—Who Is He? According to John.* This booklet discusses one of the most important truths presented in the Bible. We are leaving these three on a contribution of 15c."

⁴ If the offer is refused, we will still have in mind placing the booklet if at all possible. Having already described the booklet, we might simply say, "Because of its timeliness you will probably want to accept the booklet alone. It is left on a contribution of 5c."

⁵ Have a full share in the distribution of this new booklet during the month of November.

Have You Applied?

¹ Vacation pioneering is not limited to the summer months. Many do vacation pioneer then, and that is fine. However, there are additional times and opportunities when one may enjoy this service. Have you considered them?

² Many now regularly vacation pioneer each time the circuit servant visits, and reap richly of the assistance offered by his visit. Seasonal workers such as farmers often find that they can take advantage of this provision in the winter months when their work is slack. What better way could there be for Christian children to spend their holidays from school, especially when they receive a two-week vacation at the world's Christmastime? If you are in this group, have you applied to use this time wisely by vacation pioneering? In some instances whole families have arranged to pioneer at this time.

³ One brother writes regarding the experiences his family of six enjoyed as vacation pioneers last December: "Truly our hearts were filled to overflowing . . . Being employed as a farmer, my vacation is given me in the winter. We chose to take it while the children were

out of school during the holiday season. We had had vacations before, but this time we determined as a family to spend as much time as possible in Jehovah's service. Never before had our vacations meant so much to us, as we always seemed worn out on returning home. Not so this time!" While vacation pioneering in isolated territory, this family placed 59 Bibles and spent over 400 hours in the ministry. What a blessing to men of goodwill!

⁴ Over 26,000 vacation pioneered during the 1962 service year. Did they enjoy it? Ask them. Their reply is a resounding *Yes!* "I cannot put into words the joys I had in service that one month." "The more we do, the more joy we have. In one month, there were more subscriptions, books, magazines, back-calls than in almost a whole year in His service at any previous time." (See also 1962 *Yearbook*, pages 160-161, 168, 176, 252 and 264.)

⁵ Vacation pioneering makes one more aware of the need for full-time preachers. One teen-ager whose parents are opposed to the truth stated, "I feel that being a vacation pioneer is only a small-scale

NEW WORLD NEWS

◆ Hong Kong: In August, 220 publishers reported; one in four was in some branch of pioneer service. Courageous Ministers assembly was attended by 275.

◆ In Japan district assemblies were attended by 2,345, to compare with 1,602 last year. Three assemblies had TV coverage; 109 persons were baptized.

◆ Okinawa: 291 present for district assembly despite a typhoon.

◆ Martinique: District assembly held with attendance of 416 at public talk, which means that three newly interested persons were present for each Witness. Twenty-three were baptized.

◆ Tanganyika: Five circuit assemblies in August, including one in foothills of Mt. Kilimanjaro, where 1,189 heard the public talk. The Society's film was shown twice, with total attendance of 3,450.

◆ Korea: Three Courageous Ministers District Assemblies were held, with 5,056 in attendance and 244 immersed.

◆ Haiti: Circuit assemblies enjoyed by brothers, with 663 present at one and 502 at the other. A total of 48 were baptized.

SEPTEMBER SERVICE REPORT

| | Pubs. | Av. Hrs. | Av. B-C | Av. Bi. St. | Av. Mags. |
|------------|---------|----------|---------|-------------|-----------|
| Sp'l Pios. | 684 | 143.1 | 52.9 | 7.5 | 143.4 |
| Pios. | 7,154 | 91.9 | 30.8 | 4.9 | 102.2 |
| Vac. Pios. | 2,140 | 81.6 | 21.4 | 2.5 | 78.6 |
| Pubs. | 263,051 | 10.3 | 3.3 | .6 | 12.0 |
| TOTAL | 273,029 | | | | |

Public Meetings Held: 25,041
UNITED STATES QUOTA FOR 1963
294,180 Publishers

WHAT HAPPENED HERE IN SEPTEMBER?

The new service year got off to a fine start with publishers averaging 10.3 hours and 12 magazines, which is very gratifying. It is evident that each month many more publishers are working out schedules that enable them to spend at least ten hours in service. Keep up the good work! Note too the fine pioneer increase! From 7,002 in August we jumped up to 7,154 in September. And, we are happy to say, many pioneer and vacation pioneer applications are being received at the office daily.

Our 10-percent quota of 294,180 publishers, which we desire to reach by December, means 21,000 more publishers in the field than during September. If each one conducting a Bible study begins now to encourage those with whom he is studying to share in the service, many of these will be out in service by December.

picture of what I will be doing in about three years when I am out of school."

⁶ Stop and seriously consider your circumstances. If you can and have not, apply now for vacation pioneering and share the joys that it offers.



"Do not hold back good"—Start home Bible studies.

