

# KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

AUGUST, 1962

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

VOL. V NO. 8

## Keep United Under God's Kingdom

<sup>1</sup> International unity is lacking in the old world, but it is a reality among Jehovah's people. It reaches over national, racial and economic barriers, drawing us close to one another, just like a flock in a pen. This is because all of us worship the true God, accept the Bible as our guide and submit to the same government, the kingdom of God.

<sup>2</sup> As united people it is our privilege to make known the name of God and his purpose to sanctify that name by means of the Kingdom. During August we shall be able to share in this work in a very direct way by speaking to people on the subject "God's Name to Be Sanctified" and placing with them the book "Let Your Name Be Sanctified." What could be more appropriate! This is a matter that means much to us as Jehovah's witnesses. It is something about which we can speak earnestly, and it may be that our very earnestness will be the thing that will move some to give a hearing ear. Show them clearly what it means to them and emphasize the urgency of learning about it and acting on it now.

<sup>3</sup> If the householder already has the new book, that is fine. Discuss it with him. Endeavor to start a study. Be equipped, too, to offer another one of the Society's books so he can continue to grow in knowledge. And, remember, even when you do not place other literature, be alert to offer the magazines. If you have not been doing this, make it a point to work on it as a means of getting the Kingdom message into the homes of the people.

<sup>4</sup> Of course, to have a share in making known God's name we must get out in the service. It is not a burdensome work. Really, the greatest possible refreshment comes from doing Kingdom service. Yet, even when we find it difficult, we remind ourselves, as the apostle Paul did, that necessity is laid upon us.

(1 Cor. 9:16, 17) And not only do we want to plan to be in the service ourselves, but we need to go out of our way to arrange to take along those who have newly started in service in recent months and others who need help. Rather than waiting for them to ask, we ought to take the initiative in offering to be of help.

<sup>5</sup> Many times younger publishers do not get into the service and re-

port regularly. They, too, need help. It is important for them to learn dependability when they are young, and especially in their service to God. Failure to teach them regularity in the ministry when they are young will tend to make them halfhearted about their worship in later years. So it is vital for parents to take the time to teach their children the simplified sermons and

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### Pioneer Increases —A Cause for Happiness

<sup>1</sup> 'Well done, good and faithful slaves!' Your response to the call for more pioneers is gratifying. The Society would like to commend you for increasing the interests committed to your care, and we also want to share with you news of the joyful results.

<sup>2</sup> A comparison of the first ten months of this service year with the same period last year shows our cause for happiness. During the first ten months of the 1961 service year

OFFER FOR AUGUST  
"Let Your Name Be Sanctified," and a  
booklet, for 50c.  
THEME FOR AUGUST  
Keeping International Unity Under  
God's Kingdom.—Mic. 2:12.

the Society enrolled 1,471 new pioneers. In the same period of 1962 the Society appointed 2,116 new pioneers. With the exception of 1959, this represents the best on record for regular pioneers since 1952. This May 233 new pioneers were enrolled and in June, 215—more than in any other May or June on record!

<sup>3</sup> Another cause for happiness is the number of pioneers remaining on the list. A comparison of the two periods indicates that more pioneers are finding it possible to make

needed adjustments in order to hold on to their privilege of service. This is commendable. It is suggested that, if any of you who are pioneers ever feel it is necessary to leave the pioneer service, you first analyze your circumstances with the help of mature brothers. If, thereafter, your problems still exist, write the Society for advice.

<sup>4</sup> Our happiness is great too when we review the results in the vacation pioneer work during the same ten-month periods. The first ten months of the 1961 service year showed 13,816 vacation pioneers appointed, whereas 1962 appointments during the same period increased to 20,868. The previous peak in any similar period was 14,489. During June of 1962 the number of vacation pioneers appointed was 4,118 the highest number in any one month on record! Very fine indeed. That vacation pioneering is definitely a means to increase appreciation for the pioneer service is shown from the fact that almost all who now enroll as regular pioneers have first served as vacation pioneers.

<sup>5</sup> Are not these things to be happy about? Perhaps you can join the ever-increasing number of those arranging their affairs to become pio-

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★ "Let us exalt his name together." ★

# Your Service Meetings

## FIRST MEETING IN AUGUST

Theme: Keeping International Unity Under God's Kingdom.

5 min: Introduction, text and comments.

12 min: Talk on "Keeping International Unity Under God's Kingdom." (See "Watchtower," October 15, 1961, pages 612-626, and August 1, 1962, page 468.)

15 min: Question-and-answer discussion of the main article "Keep United Under God's Kingdom."

18 min: "Presenting the Good News"—demonstration of points and a talk encouraging all to place at least twelve magazines during the month.

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

## SECOND MEETING IN AUGUST

5 min: Introduction, text and comments.

15 min: Question-and-answer discussion of article "Pioneer Increases—A Cause for Happiness."

22 min: Demonstration based on back-call sermon: "The True God." (Publishers notified week before to bring Bibles and "Good News" booklets.)

(2 min.) Chairman talks on need to make prompt return visits with objective of starting a Bible study. By reviewing main points of initial sermon householder's interest can be further stimulated. It is most effective if our back-call sermon directs the householder to the Bible-study aid we desire to use, in this case the "Good News" booklet. All publishers can make effective back-calls and start Bible studies by using the simple presentation below.

(18 min.) Chairman briefly discusses the sermon with audience, then a well-prepared publisher demonstrates it.

Theme: The True God

Name of true God to be sanctified  
—Matt. 6:9, 10

Creator of heaven and earth

All must recognize his supremacy  
—1 Cor. 15:28

No man has seen the true God  
—1 John 4:12

'Last week on my call we discussed the fact that the true God has a name, and we read Psalm 83:18 from the Bible. Do you remember what that personal name is?' To this householder answers, 'Jehovah.' 'Very good. Then too, remember we read the words recorded at Romans 10:13, 14 and learned how important it is to call on the name of Jehovah. [Allow householder to comment.] Many people today want to do this, and we are praying for God's name to be sanctified, which Matthew 6:9, 10 tells us will come about through the Kingdom. With this in mind I left with you last week a Bible-study aid entitled "This Good News of the Kingdom." Do you have this booklet handy?' Householder is not sure what happened to it; possibly one of his children tore it up. House not in order, or would invite publisher in. Publisher replies he has another and hands it to householder. He opened to page 5, commenting he will spend only a few minutes. Directing householder's attention to page 5 dealing with The True God, reads first part of question on paragraph 5, then draws general comment from house-

holder. Asks householder to read aloud from first of paragraph down to Acts 4:24. Publisher then reads the scripture and explains that Jehovah is the Creator. Householder next asked to read in paragraph 1 to Corinthians 15:28. Publisher then reads scripture and asks householder what should be recognized from this text concerning God. 'His supremacy and authority' is the answer. Publisher continues same method for rest of paragraph. Does same with paragraph 6. On completing it publisher says, 'Wouldn't it be interesting to consider the position of Jehovah's Son, Christ Jesus? I will be happy to return next week at this same time, and we can continue this enlightening discussion.' Makes definite arrangements to return and continue discussion. Householder apologizes for not having house in order, will be ready next week to invite publisher in. (More good material, for use as appropriate, is found in "Sermon Outlines," under the heading "Jehovah, God.")

(2 min.) Chairman encourages all to prepare and use this easy-to-present back-call sermon. By keeping a complete house-to-house record and returning promptly, all of us will enjoy excellent results starting Bible studies. Thereafter follow through by conducting studies regularly on a weekly basis and thus receive Jehovah's blessing by gathering more of his "other sheep."

10 min: Encouraging local experiences on making back-calls and starting studies.

8 min: Concluding comments. (Include remarks on scripture [Psalm 34:3] at bottom of page 1.)

## THIRD MEETING IN AUGUST

5 min: Introduction, text and comments.

10 min: New World News, Announcements and District Assemblies.

10 min: Question-and-answer coverage of "Older Publications Available."

25 min: Talk and demonstration on "Do You Use the 'Watch Tower Publications Index'?" [All publishers should be encouraged to bring their copies of "Index" to this service meeting.]

CHAIRMAN (2 min.) Uses of the "Watch Tower Publications Index" discussed briefly: For personal study, preparation of talks and meetings, overcoming objections encountered in field ministry. At congregation book study a question related to material being studied may arise and can be dealt with after the meeting. Notice how this is handled.

SCENE I (5 min.) Study is over. Sister Inquisitive refers to 'Let Your Name Be Sanctified,' page 66, paragraph 3, and reads first few sentences. She asks book study conductor: 'Why was Canaan cursed instead of Ham?' Conductor suggests checking "Index." They consult listings for Genesis 9:25 and are referred to w53 478. It is explained Canaan was cursed because he was apparently involved in some perversion against the person of Noah. (Paragraph 6) Publisher reads and expresses delight at finding answer by using "Index." Conductor shows this source of information could also have been found by looking under "Canaan (Ham's Son)" and the subheading "curse," page 44 of "Index."

SCENE II (6 min.) While studying

chapter, "Is There a Trinity?" in "Let God Be True" with Bible student, Sister Studious is asked to explain what is meant at John 20:28 when Thomas called Jesus "my Lord and my God." Sister briefly explains Jesus was a god or mighty one and likely this is what Thomas meant. For a more complete answer she will do some research and give more information next week.

[Pantomime Scene] Later at the Kingdom Hall she checks "Index," locates information in library. She reads answer aloud and expresses pleasure at usefulness of the "Index."

CHAIRMAN (12 min.) Questions and problems come up from time to time that may be answered by referring to the "Index." Chairman invites audience to tell him under what heading in "Index" they would look to answer question, "Should Christians celebrate birthdays?" [See "Birthdays" and "Holidays."] Then he asks for the references given and has brothers prepared in advance tell them briefly what answer is given under "Holidays" reference w60 703-4 and "Birthdays" reference w58 740. Then chairman asks audience where in "Index" a married couple would look for advice if they were not getting along well and wanted to learn to dwell together in unity. Has audience say what subheadings and references would likely be best. [See headings "Marriage," subheadings, "husband's role" and "wife's role," and "Headship."] Prepared brother can briefly relate points on pages 718-19 of w60; another can give information from g60 4/22 18-19. Another question of local interest might be considered if time permits. "Index" seen to be very valuable in everyday problems and questions. Chairman encourages all to put "Index" to use and to use Kingdom Hall library when necessary.

10 min: Concluding comments. (Include remarks on slogan at bottom of page 8.)

## FOURTH MEETING IN AUGUST

5 min: Introduction, text, comments.

12 min: "Yearbook" experiences on attending circuit assemblies. See 1961 "Index" under "Circuit Assembly."

15 min: Question-and-answer discussion of "Congregation Organization" article, "Supporting Circuit Assemblies."

18 min: Start More Bible Studies: Bible study servant will analyze back-call and Bible-study activity of congregation. How can these features be built up? Offer encouraging suggestions and demonstrate points.

10 min: Concluding comments.

## FIFTH MEETING IN AUGUST

Congregations that have a fifth service meeting this month will arrange their own program.

### Pioneer Increases

(Cont'd)

neers. Another service year is about to begin. This is a good time to give serious consideration to your present circumstances and, if possible, resolve now to increase the "few things" committed to your care by becoming a pioneer and entering into the greater joy that it affords.

# Progressive SPEECH TRAINING

## T4. Audience Encouraged to Use Bible

163 a. By suggestion; b. by allowing time to find text.

164 People who love God have confidence in the Bible. When it is read to them they listen and take its counsel to heart. But when they read it for themselves, the impression is considerably deepened. That is because they are receiving a visual as well as an oral impression. Also, their interest is more directly concentrated. It is easier for them to distinguish between the speaker's words and those of the Bible. If all are encouraged to use their Bible, newcomers will appreciate more readily our interest in getting them familiar with the Bible.

165 Therefore, you will have a decided advantage in fulfilling your purpose in speaking if those in your audience, wherever it is practical, follow your reading of Scripture texts in their own Bibles. Whether they do or not will depend to a great extent on whether you give them the proper encouragement.

### a. By suggestion

166 Encouragement does not necessarily mean a direct invitation to the audience to use the Bible, although this is a good method and is frequently used. Often the same results can be had simply by saying where the texts are located before you read them; perhaps like this: "Now as we read 2 Timothy 3:1-5, think of the conditions in this very neighborhood." Then, as you turn to the text yourself, glance around to see if the audience is taking advantage of the suggestion. Usually they will begin to look up the text too.

167 Good reading on your part often does much to encourage the audience to open their own Bibles. However, in spite of the quality of your reading, some of those in your audience may look up a text as you cite it but, instead of following along in the Bible, will look at you again and just listen as you read.

168 This is encountered particularly with those texts that your audience knows quite well. When they hear the familiar citation, they may not even be inclined to look it up. However, if it is a text that you particularly want them to read along with you in the Bible, you might draw special attention to the words that are being read. For instance, you might say: "Notice how this is phrased." The audience will automatically look down at the Bible to see. It is up to the speaker to decide which, if any, texts he wants to emphasize by having the audience look them up. It can lose its effectiveness if overdone.

169 In making reference to a text it is vital that you be accurate. Be careful of simple misstatements. Watch your audience. Be interested to see if they are following you. Even if for

some reason you are required to give a manuscript talk, you can often handle key texts in such a way that the audience will follow you in their Bibles.

### b. By allowing time to find text

170 Merely citing a scripture is not sufficient. If you read it and then pass on to another before the audience has time to find it, they will eventually become discouraged and desist. Observe your audience, and when the majority have located the text then it can be read. You need not wait until every last person has found the text, because this would cause undue delay. This means that audience con-

tact is an essential to this quality of speaking.

171 It is usually advisable to make your citation of the text sufficiently in advance of your planned reading so that valuable time is not lost through frequent long pauses or unnecessary "fill in" while the audience is finding the text. Yet appropriate pausing here is proper. On the other hand, if the citation is made early in your introduction to the text, you must have in mind that some of the things you say will not be as closely followed. So in such a case those things that are pertinent to the advance argument would have to be stated before the citation was given.

172 See g62 3/8 21, 22; km 2/60.

## T5. Repetition for Emphasis

173 a. Of main points; b. of points not understood; c. by parallel words or thoughts.

174 Repetition is the mother of retention. It is one of the essential teaching techniques. By now, having considered points one to three under the heading of "Teaching," you should have impressed upon you what an effective means of teaching repetition can be in the use of Scripture texts. The purpose of considering this quality, "T5. Repetition for Emphasis," is to demonstrate the need for repetition of other points, even where Scripture texts are not employed.

175 To develop this quality through the school, three aspects have been selected. Each concerns a different means of repetition; each has a different purpose in view. A repetition of main points serves as a memory aid. A repetition of points not understood assists understanding. A repetition by parallel words or thoughts simply strengthens the point at the time it is presented, making it almost impossible to overlook.

176 Being a quality of teaching, repetition, like many teaching techniques, depends much on delivery for effectiveness. However, preparation is also vital in considering this quality. For example, in the article "P4. Subject Theme Emphasized," it is suggested (§52): "The repeating of key words or the central idea in the theme from time to time will more readily insure the theme's being driven home." However, the paragraph also makes it clear that first the theme must be selected and the talk developed around the theme. This requires advance preparation.

### a. Of main points

177 A repetition of main points is frequently accomplished by some type of summary. We will discuss two outstanding types, calling them "progressive" summary and "concluding" summary.

178 The progressive summary consists of reviewing the essentials of each

main point as it is considered, drawing into each successive summary the essentials of the main points that have preceded it. In this way the thread of the talk is constantly being drawn tighter.

179 At the end of the talk, a concluding summary, whether used with progressive summaries or not, draws everything together and the whole talk can be reviewed in a few brief statements.

180 A summary-type repetition of points is particularly helpful in focusing attention on the theme and purpose of the talk. It makes the talk more convincing by isolating the points the speaker desires his audience to remember, thus encouraging them to do so. Occasionally it will assist to mention the exact number of points that are going to be reviewed. This is a further memory aid.

181 A summary need not be a dry repetition or restatement of points or ideas. It can be accomplished in a variety of ways: by illustration, by the use of a scripture, by approaching the matter from a different viewpoint, by comparisons or contrasts, by drawing parallels, by using synonyms or questions. To demonstrate, a very practical summary of a public talk might be a short, five-minute sermon, employing the basic Scripture texts and major arguments of the talk. Here is the hour's talk in capsule form, something almost everyone can carry away and use.

182 The summary type of repetition is particularly helpful in connection with talks involving reason and logic, and the time lapse between the discussion and the brief review helps in imbedding the thoughts more deeply in the minds of the audience. However, it is not always necessary to summarize a point. It can often simply be restated later as an effective basis for another point that is to be developed.

183 Another way that main points can be repeated is by outlining them in the introduction of the talk, then

by following with an extensive development of these points in the body. This repetition further imbeds the thoughts in the minds.

184 By becoming acquainted with these different ways of repeating main points, much can be done to make a talk interesting and enjoyable as well as making it easier to remember.

#### b. Of points not understood

185 Whether or not to repeat a point for understanding depends almost entirely upon your audience. If it is an essential point and it would not be clear to them without having the opportunity to hear it stated more than once, you must reconsider it in some way or you will arrive at the conclusion of your talk unaccompanied by your audience. On the other hand, needless repetition, that which is not employed for emphasis, will make the talk wordy and uninteresting.

186 Keep your audience in mind in preparing the talk. It should enable you somewhat to anticipate the particular problems your audience might have. Prepare to repeat such ideas in some way so that they can be seen from different viewpoints.

187 How can you know if you are not being understood? Look at your audience. Observe facial expressions or, if talking to one or two persons, ask questions. Through experience, advance preparation will help even in this regard, but, basically, audience observation is the key.

188 But note this well: Repeating the same words will not always accomplish your purpose. There is more to teaching than that. If your audience did not understand you the first time, merely saying the same words over again may not be enough to make you better understood. What can you do about it?

189 You must become adaptable. It might call for impromptu additions to your notes. Furthermore, all the means of repetition mentioned in paragraph 181 are available and effective. Practice them regularly. Your successful use of such techniques will determine to a great extent your effectiveness as a teacher.

#### c. By parallel words or thoughts

190 This aspect of repetition is primarily a matter of sentence structure or choice of words and therefore requires considerable skill and experience. As a rule it should be used sparingly, otherwise it might sound affected and defeat your purpose. The counselor should not require this aspect if it is not used. But if a student speaker uses this means of emphasis effectively, then commendation might be given.

191 For examples, see: 1 Cor. 13:11; 2 Cor. 11:26, 27; Ezek. 21:27 (repetition of subject word). 1 Cor. 12:29, 30; 13:1-3; Phil. 4:8; Matt. 5:3-11 (repetition of sentence structure). John 21:15-17; 1 Cor. 12:14-18 (repetition of idea).

## P7. Convincing Argument

192 a. Foundation laid; b. sound proof given; c. effective summary.

193 To convince means to satisfy by proofs. But the proofs alone are not always sufficient. Argument in support of them is usually required. Therefore, to convince by argument involves three basic factors: first, the proofs themselves; second, the sequence or order in which proofs are presented; third, the manner and methods used in presenting them. For our purpose in the Theocratic Ministry School, each of these three factors will be considered as a separate quality of speech, though in application they all go together. Each step being mastered should equip you to present masterful argument.

194 The counselor, and you as the student, will view "P7. Convincing Argument" primarily from the standpoint of *what* is said, what proof is given, rather than *how* you present it. The sequence or order of your proofs will provide the basis for considering "P10. Logical, Coherent Development." Delivery of the material and how it can be used to teach will be considered in connection with the article "T6. Audience Helped to Reason."

195 Convincing argument depends upon sound basic reasons, and that is the way your counselor will be viewing it. Your proofs must be convincing even if one were to read them from cold print. If the convincing quality of your talk depends upon the *manner* in which it is presented and not upon the *facts* you have used to establish your point, then you will need to develop this quality further in order to

make your argument really solid and factual.

#### a. Foundation laid

196 Before presenting your arguments, it is necessary to lay a proper foundation. You must make clear what the point of discussion is, and it is advantageous to establish a common ground by emphasizing relevant matters on which you agree.

197 In some instances terms must be clearly defined. All things that are irrelevant must be eliminated. Do not be hasty in laying your foundation. Make it firm, but do not make the foundation the entire building.—See qm 197 ¶3, 4.

198 In preparing your talk you should try to anticipate how much your audience already knows about your subject. This will determine to a great extent how much of a foundation you will need to lay before you actually get into presenting your arguments. Present mutually acceptable ideas first. In this way confidence of the audience can be gained and a basis for reasoning established.

199 Tact and Christian manners dictate a kind and considerate approach, though that is not the point we are working on here. Always draw to the full on your knowledge of Christian principles and open the hearts and minds of your audience.—See qm 190-192.

#### b. Sound proof given

200 A matter is not "proved" simply because you, as the speaker, believe

it or state it. You must always remember that your audience is fully justified in asking, "Why is that true?" or, "Why do you say that is so?" As the speaker you always have the obligation of being able to answer the question "Why?"

201 The questions "How?" "Who?" "Where?" "When?" "What?" produce only facts and information in reply, but the question "Why?" produces reasons. It stands alone in this regard and demands more of you than just facts. It taxes your thinking ability. Because of this, in preparing your talk, ask yourself that same question repeatedly: "Why?" Then be certain that you can supply the answers.

202 As reasons for statements you make you can often quote someone who is accepted as an authority. That simply means that if he said it it must be true because he is recognized as one who knows. That makes it reason enough for believing it. The supreme Authority in this field is, of course, Jehovah God. Therefore quoting a text from the Bible in support is evidence enough to "prove" a point. This is called "testimonial" evidence because it consists of "testimony" from an acceptable witness.

203 In producing testimonial evidence you must be certain that your witness will be acceptable to your audience. If you use human authorities be sure of their background and how they will be viewed. Most persons will accept the Bible as divine Authority, but some view it as man's work and therefore not absolute in authority. In such cases you might have to resort to other evidences or perhaps establish the authenticity of the Bible first.

204 A word of caution. All evidence must be used honestly. Do not take a quotation out of context. Make certain that what you say is exactly what the authority you are quoting had in mind to say. Be specific in your references. Be careful of statistics too. Improperly presented, these can boomerang with devastating results. Remember the man who could not swim and who drowned in a stream that averaged only three feet in depth. He forgot about the ten-foot hole in the middle.

205 Circumstantial evidence is that other than human testimony or divine authority. It is evidence that is based on inferences from facts rather than quotations of witnesses. In order to establish your conclusions and make circumstantial evidence convincing, you must have a sufficient array of facts and arguments in support of your conclusions.

206 If the overall proofs you submit (not necessarily in order) are sufficient to satisfy the audience to whom you are speaking, your counselor will consider it satisfactory. The counselor will ask himself, viewing it from the mind of the audience, "Was I convinced?" If he was, then he will commend you on your presentation.

#### c. Effective summary

207 Some kind of summary is usually essential to convincing argumentation. It is a final appeal to reason, enhancing appreciation for the argu-

ments used. A summary should not be simply a restatement of facts, although basically it is simply a matter of "since this is so, and since that is so, therefore we conclude . . ." This aspect is designed to tie all the points together and draw them to a conclusion. Many times it is the effective

summary that drives home the arguments so they really convince.

208 Although application and motivation are vital to effective argument, these will not be considered here, but under "T6. Audience Helped to Reason."

209 See also *qm* 197-200.

## T6. Audience Helped to Reason

210 a. Common ground maintained; b. adequate development of points; c. application made for audience.

211 When you talk you expect your audience to listen. But that is not all. You would also like them to think, believe and act as you do. (Matt. 28: 19, 20) That means that you must help them to reason, to understand your arguments and to draw the same conclusions that you have. This involves teaching in all its forms.

212 This article will not concern itself with the arguments you use in your talk nor with the order in which they are presented. (For those qualities see "P7. Convincing Argument" and "P10. Logical, Coherent Development.") In dealing with this quality, helping your audience to reason, your counselor will be observing simply your manner of presentation, the methods you use to teach. He will consider audience reaction, trying to take the position of those in the particular audience you are addressing.

213 You should desire this quality because God reasons with us. Also, Jesus explained his parables to his disciples and equipped them to teach these same truths to others. Helping your audience to reason, then, means to use those techniques necessary to help your audience understand your argument, come to your conclusions and be equipped to use your arguments to teach someone else.

### a. Common ground maintained

214 What you say as well as how you say it is vital in establishing a common ground at the outset of your talk. But this common ground must not be lost as the talk progresses or else you will lose your audience as well. You must continue to express your points in such a way that they will appeal to the mind of those in your audience. This requires that you keep in mind their viewpoint on the subject being discussed and use this knowledge to help them to see the reasonableness of your arguments. Continue to apply those points you learned in paragraphs 196-199.

215 A classic example of establishing a common ground and maintaining it to the end, that is, helping the audience to reason, is the argument of the apostle Paul, as recorded at Acts 17: 22-31. Paul had been taken to the Areopagus on a serious charge. He was fighting for his life. Notice how he established a common ground at the outset and tactfully maintained it throughout his entire talk. When he concluded he had not only freed himself of the charge against him but had

convinced some of his audience of the truth, including one of the judges of the court.—Acts 17: 33, 34.

### b. Adequate development of points

216 In order for an audience to reason on a subject they must have at their disposal sufficient information presented in such a way that they do not reject arguments simply because they do not fully understand them. It is up to you to do this.

217 To do it effectively, take care not to cover too many points. The good of your material will be lost if presented hurriedly.

218 Take time to explain points thoroughly, so your audience will not only hear them but understand them. When you state an important point, take time to develop it. Answer such questions as Why? Who? How? What? When? Where? and in this way help your audience to grasp the idea more fully. At times you can present arguments for and against a point to emphasize the reasonableness of your position. Likewise, after stating a principle, you may find it advantageous to illustrate it so the audience will see its practical application. Of course, discretion must be used. The extent to which any point is developed will depend on the time available and the relative importance of the point to the subject under discussion. But thorough development of ideas will mean that your audience will come to know, not only the answer to any question you have discussed, but the reason for the answer, and in this way they will be helped to accept it and they will be in position to teach it to others.

219 Questions are always good in helping an audience to reason. Rhetorical questions, accompanied with appropriate pauses, will stimulate thinking. If you are talking to only one or two persons, as in the field ministry, you can draw them out with questions as you go along, and in this way be sure that they are grasping and accepting the ideas being presented.

220 Since you want to lead the mind of those in your audience, you must build on things they already know, whether from their own experience or from an earlier part of your own discussion. However, the sequence in which points are discussed will be reserved for "P10. Logical, Coherent Development."

221 It is always important to watch the reaction of your audience to make sure that they are following you. Where necessary, go back and clarify points before proceeding to the next argument. Unless you take care to help

them to reason, they may easily lose your train of thought.

222 See also w61 120-123; g62 3/8 21-23.

### c. Application made for audience

223 When presenting any argument, be sure to follow through by clearly pointing out how it bears on the issue under consideration. Also, include motivation in the talk, urging your hearers to take action consistent with the facts that have been presented.—See *qm* 18 ¶9.

## S3. Gestures

224 a. Descriptive; b. emphatic.

225 Practically no one talks without some form of gesturing. Gestures clarify the meaning and reinforce the ideas of speech. In this way they supplement and vitalize the ideas. So, if you do not gesture on the platform, your audience will know you are not at ease. But when you gesture naturally, the audience will not think of you; they will think of what you are saying.

226 Gestures fall into two general classifications as to their nature: descriptive and emphatic.

### a. Descriptive

227 Descriptive gestures express action or show dimension and location. These are the easiest to learn. So, if you have a problem with gesturing on the platform, try simple, descriptive gestures first.

228 When you are working on this quality in the school, do not be content with just one or two gestures. Try to gesture throughout the talk. In order to do this, look for action words throughout the assignment. These are ordinarily verbs, but they can be adjectives and adverbs as well. Look for words that show direction, distance, size, proportion, area, speed, location, contrast, relative positions or comparison. If necessary, mark these words in some way, either in your reading assignment or in your notes, in order to remind you to gesture at that point. Continue this practice, even though you receive a "G" the first time. After a few talks you will find that you no longer need to mark your gestures or think of them in advance and you will gesture naturally.

### b. Emphatic

229 Emphatic gestures express feeling and conviction. They punctuate, vitalize and reinforce ideas. Therefore emphatic gestures are essential. But, beware! Emphatic gestures are usually the kind that become mannerisms. To prevent this, avoid repetitious gestures.

230 If your problem is mannerisms in gesturing, limit yourself solely to descriptive gestures for a time. Once you have become adept in gestures of this type, emphatic gestures should become a matter of course. As you gain experience and become more at ease on the platform, your emphatic gestures will express your inner feelings naturally, demonstrating your conviction and sincerity.

231 See also *qm* 48-50.

## S4. Audience Contact, Use of Notes

232 a. Visual; b. by direct address.

233 Extensive notes can be a hindrance to audience contact. However, consideration of this quality will not be based on what kind of notes you use. "P8. Use of Outline" will cover that. The point here is, do you have audience contact? Teaching an audience is impaired without it.

234 Audience contact is a bridge to teaching. In fact, your audience contact as a speaker should bring you in such close touch with your audience that their every reaction is immediately felt by you as speaker.

235 However, your use of notes plays an important part in whether you have audience contact or not. Skilled use of notes is not disturbing, regardless of how extensive your notes may be. Your audience is unconcerned that you are even using them. That is because contact is not lost through looking at notes either too much or at the wrong time.

### a. Visual

236 Visual contact means to see your audience. It means not just looking at the audience but looking at the individuals in the audience. It means seeing the expressions on their faces and reacting accordingly.

237 Looking at your audience does not mean simply a rhythmic movement from one side to the other so that no one is missed. Look at someone in the audience and say a sentence or two to that individual. Then look at another and say a few more sentences to that person. Do not stare at anyone so long that he is embarrassed and do not concentrate on only a few persons in the entire audience. Continue to move throughout the audience in this way, but as you speak to a person really talk to that one and then get his reaction before you pass on to another. Your notes should be placed on the podium or in your hand or Bible so that you can look at them quickly, with only an eye movement. (qm 45 ¶7) If it is necessary to move your entire head to see your notes, it will be awkward and audience contact will suffer.

238 Your counselor will observe not only how often you use your notes but when you look at them. If you are looking at your notes while you are reaching a climax, you will not see your audience's reaction. On the other hand, if you are constantly consulting your notes, you will lose contact. This generally indicates either a nervous habit or insufficient preparation for delivery.

239 If yours is an assignment to read a portion from the Bible, your visual contact during the actual reading will, of course, be somewhat limited. But if you are well acquainted with the material as a result of good preparation, you will be able to look at your audience from time to time without losing your place, and this will be a stimulus to expressive reading.

### b. By direct address

240 There is another means of audience contact that is not often considered by speakers but that is just as essential as visual contact. It involves the words you use in addressing your audience.

241 When you talk to one person privately you address him directly by saying "you," "your" or "we," "our." Where it is appropriate, you can speak the same way to your audience. Try to view your talk as a conversation with one or two persons at a time. Watch them closely enough so that you can respond to them as though they had actually spoken to you. This will personalize your delivery. Furthermore, your use of personal pronouns will make your talk more direct and

will cement your contact more effectively.—See also qm 58 ¶6.

242 A word of caution though. Avoid the danger of becoming too familiar with your audience. You need not become intimate any more than you would in dignified conversation with one or two persons at a door in delivering a sermon, but you can and should be just as direct.—See also qm 73 ¶10.

243 Another danger. You must be judicious in your use of personal pronouns and not cast your audience in an undesirable light. For instance, in a talk on delinquency, you would not use a form of address that would infer your audience were the delinquents. Or, if you were discussing low hours in the service meeting, you might include yourself in the talk, using the pronoun "we" instead of always saying "you." Thoughtfulness and consideration should easily overcome any danger of this sort.

## P8. Use of Outline

244 Few beginning speakers start out by speaking from an outline. Usually they will write the talk out in advance and then either read it or deliver it from memory. Your counselor will overlook this at the beginning, but some place in your progress to maturity as a speaker you must learn to speak from notes. Learning this is your goal now.

245 Children and adults who cannot even read give talks, using illustrations to suggest ideas. You can prepare your talk with a simple outline too, the same as the sermons that are outlined in *Kingdom Ministry*. You speak regularly without a manuscript in the field ministry. You can do it just as easily in the school, once you make up your mind to it.

246 Since working on this quality is to help you to get away from a manuscript, both in preparation and in delivery, do not memorize your talk. It will defeat the purpose of this study. Your counselor's main concern in considering this quality will be whether you demonstrate those characteristics common to an extemporaneous talk.—See also qm 62 ¶4.

247 If you are using scriptures, you can ask yourself the adverbial questions, How? Who? When? Where? etc., and then, as they fit your material, use these questions as part of your notes. Then in giving the talk simply read a scripture, ask yourself or your householder these questions, as appropriate, and answer them. It can be as simple as that.

248 Beginners often are concerned that they will forget something. However, if you have developed your talk logically, no one will even miss a thought if you do overlook it. Coverage of material is not the main consideration at this stage anyway. It is more important for you now to learn to talk from an outline.

249 Timing will not be considered a weakness at this point either. Forget the time. Your counselor will stop you when your time is up.

250 It is possible that in giving this

talk you will feel you have lost many of the qualities already learned. Do not be alarmed. They will return and you will find yourself more proficient at them once you can learn to speak without a manuscript.

251 Just a word about notes. They should be used to recall ideas, not to recite them. Notes should be brief.

252 Three things should characterize your notes. They should be neat, orderly and legible. Notes should be prepared according to the nature of the talk and where it is to be delivered. If your setting is a back-call, your notes should be inconspicuous, perhaps inside your Bible. If it is a platform talk and you know you are going to be using a podium, then notes should be no problem. But if you are not sure, prepare accordingly.

253 Another aid is to write the theme at the top of your notes. Thus it is always visible as a reminder. Main points should stand out clearly to the eye. Try writing them in all capital letters or underlining them.

254 Your use of only a few notes in delivering your talk does not mean you can skimp on preparation. Prepare the talk in detail first, making as complete an outline as you wish. Then, prepare a second, much briefer, outline as suggested above. This is the outline that you will actually use to deliver the talk.

255 Now put both outlines in front of you and, looking only at the abbreviated outline, say just as much as you can on the first main point. Next, glance at the more detailed outline and see what you have overlooked. Go over the point again, bringing in those thoughts. Go on to the second main point in your abbreviated outline and do the same. In time, the shorter outline will become so familiar to you that you can recall everything in the more detailed outline just by looking at your few brief notes. With practice and experience you will begin to appreciate the advantages of extemporaneous speaking and will use a manuscript only when absolutely required.—See also qm 57-60.



# CONGREGATION ORGANIZATION

## Supporting Circuit Assemblies

<sup>1</sup> Have you ever stopped to consider what the Bible record means when it says that the Israelites assembled at Jerusalem for worship three times each year? (Ex. 34:23, 24) It does not mean that they simply walked a few blocks to the temple, or that they made a trip of a few hours in an automobile or by train. They had to leave their fields and shops behind and, in many instances, travel on foot for several days to reach Jerusalem; and they did this, not just once a year, but three times annually. Likewise today, Jehovah has directed that we meet together at regular intervals, but, in most parts of the earth, it is comparatively easy to get to the assembly site. Of course, it does take time and money to attend. Therefore we take care to plan well in advance to enjoy these rich spiritual banquets.—Deut. 14:22-27.

<sup>2</sup> And what are some of the benefits to be gained? On Friday evening we have the model theocratic ministry school and service meeting. How much we can individually learn from these meetings, and what a splendid example to copy in our local congregations!

<sup>3</sup> Consider too that assembly time is not just a time to take in, but also a time to give out. How? By sharing in field service. Reports show that support of field service on Saturday and Sunday mornings is quite weak at many assemblies. Study conductors can be very helpful in this regard by organizing their groups, obtaining sufficient territory, and by seeing that proper direction and good leadership are provided. Where these arrangements

are made well in advance many more are sharing in field ministry at assemblies.

<sup>4</sup> A recently added feature is the Saturday-afternoon meeting of the district servant with all interested in the pioneer service. Even if you are not immediately interested in the pioneer service, we encourage you to attend. It may well be the turning point that will mark your eventual entry into the vacation or regular pioneer service.

<sup>5</sup> Have you also considered the unique blessing to be obtained by attending the Saturday-evening session? This is a special program and portions of it are specifically designed for the needs of your circuit. The Saturday-evening program is primarily for the publishers, hence each one of us should plan to be present so we can learn how to serve our God more effectively. So as not to miss any of the good spiritual things provided, each one of us will want to be in our seat when the session starts and we will want to remain there until the session is completed.

<sup>6</sup> Finally, there is Sunday with the public talk and the final talks given by the circuit and district servants. These loving provisions call for our support, for they will stimulate our appreciation for the truth through greater knowledge and discernment. It took effort on the part of the Israelites and the early Christians to attend assemblies. It takes effort on our part to attend assemblies today. We encourage each one to support all circuit assembly activities, that we might be blessed by Jehovah.

## Announcements

◆ Literature offer: September, "Let Your Name Be Sanctified" and a booklet, for fifty cents; October, subscription for *Awake!*, and three booklets, \$1. Both the October 8 *Awake!* and the October 15 *Watchtower* will be special issues for wide distribution.

◆ Actual count of literature inventory is to be taken by all congregations on September 1. Two literature inventory forms are being sent to each congregation with the Statement. The original should be filled out and returned to the Society no later than September 5. Retain the duplicate for the congregation's files.

◆ Identification cards now in use expire August 31, 1962. New cards are available at the rate of two cards for one cent. Only baptized publishers and pioneers who regularly engage in house-to-house work and who are capable of doing so alone qualify for these identification cards.

◆ Congregations are being sent a new chart with instructions and a supply of monthly report cards and magazine

distributor order blanks. Congregation servants who have not yet ordered a supply of twelve report cards for each regular pioneer with the congregation should do so right away.

◆ If your congregation is working in unassigned territory, endeavor to spend full days in the service there. Cover it thoroughly. Follow up all interest. Organize meetings.

◆ Anyone who is planning to take the tours around the world or to the 'Holy Land' in 1963 should send in all the information requested by the Society no later than August 15. Many brothers have shown interest in the Hawaiian tour and so the Society is looking into the possibility of chartered jet flights to Hawaii. If sufficient brothers are interested to fill the planes we believe the following round-trip rates to Honolulu could be obtained: (Approximate) From New York \$450.00; from Chicago \$385.00; from Los Angeles and San Francisco \$220.00; from Portland and Seattle \$232.00; from Vancouver, B.C., \$253.10

## Older Publications Available

Since the release of the *Watch Tower Publications Index* there has been an increased demand for older publications that are out of stock here in Brooklyn. Knowing the desire many congregations and publishers have to complete their libraries, we are pleased to advise that the older publications listed below are available from some congregations and branches. It is suggested that school servants check the Kingdom Hall library, and publishers their own library, to see if they need any of these publications. Please order through the congregation. Regular publication rates will apply.

Books: The Harp of God, 30; Preservation, 36; Preparation, 44; Jehovah, 60; Riches, 548; Enemies, 749; Salvation, 6,246; Religion, 12,097; Children, 13,060; The New World, 5,763; "The Truth Shall Make You Free," 3,669; Yearbook (1947) 16, (1948) 15, (1955) 39, (1956) 13, (1957) 33, (1958) 373, (1959) 6, (1960) 74.

32-PAGE BOOKLETS: Loyalty; Satisfied; Peace—Can It Last?; Freedom in the New World: One World, One Government; "The Kingdom of God Is Nigh"; The "Commander to the Peoples"; "The Meek Inherit the Earth"; The Joy of All the People; The Permanent Governor of All Nations; The Kingdom Hope of All Mankind; Can You Live Forever in Happiness on Earth?; Will Religion Meet the World Crisis?; After Armageddon—God's New World; Christendom or Christianity—Which One Is "the Light of the World"?

64-PAGE BOOKLETS: Who Is God?; Cause of Death; Hereafter; Liberty; The Final War; Home and Happiness; Where Are the Dead?; The Crisis; Escape to the Kingdom; Dividing the People; Intolerance; World Recovery?; His Works; Righteous Ruler; Supremacy; His Vengeance; Favored People; Universal War Near; Choosing; Uncovered; Armageddon; Safety; Face the Facts; Warning; Government and Peace; Theocracy; Religion Reaps the Whirlwind; "Be Glad, Ye Nations"; "The Prince of Peace."

Please allow several months for delivery, as orders will be filled from various congregations and branches throughout the world. (Note paragraph 30 of the *Cost List*.) It would be appreciated if the literature servant would immediately ascertain what is desired locally and place an order, using a regular Order Blank.

(or \$229.10 by propeller craft). Anyone interested who has not already registered for the tours to Honolulu should write immediately to the Watch Tower Bible and Tract Society, Travel Desk, 124 Columbia Heights, Brooklyn 1, New York.

◆ New publications available:  
From *Paradise Lost to Paradise Regained* —Ibo  
"Let God Be True" —Yoruba  
Songbook —Chinese  
"This Good News of the Kingdom" —Marathi

◆ Available again in U.S.A.:  
From *Paradise Lost to Paradise Regained* —Korean  
"This Means Everlasting Life" —Afrikaans

# Presenting THE GOOD NEWS

## Using Brief Magazine Presentations

<sup>1</sup> The magazine work plays an important part in our Kingdom preaching. Many persons are reached in a short period of time, the presentations are simple and a fine testimony is possible through the pointed articles. To be truly effective, however, we must be very brief. Presentations should never drag. Select one article in one of the magazines that you can talk on enthusiastically and that will appeal to the people in your territory. Just one strong reason for reading the article is all that we need to give the householder. In the following presentations only two or three sentences are spoken before the article is referred to for the Bible's answer.

<sup>2</sup> For example, the August 1 *Watchtower* contains the article "Building a Happy Family." Pointing to the illustration of a family at their dinner table, you might say: "Many persons feel that there are too many distracting things today that pull the members of the family apart and cause unhappiness. They would like to see their families more closely knit together, as in this illustration. This article, 'Building a Happy Family,' will show what the Bible says is the best way to accomplish this. You will enjoy reading this article in the latest issue of *The Watchtower*. It is left, along with its companion, the *Awake!*, on a contribution of ten cents."

<sup>3</sup> Or, using the article "Role of Wife and Children in a Happy Family" you might say: "Bringing

up a family is a serious matter. It requires the cooperation of both father and mother. Because the father is the head of the house, some have wondered just what the responsibilities of the wife are in training the children. This article, 'Role of Wife and Children in a Happy Family,' will give the Bible answer. It is contained in this issue of *The Watchtower*. You may have it and its companion, the *Awake!*, on a contribution of ten cents."

<sup>4</sup> Using the article "Salvation Depends upon What?" in the August 8 *Awake!*, you might say: "More persons are members of a church than ever before. By this they indicate that they are interested in salvation, but there are conflicting ideas on how that salvation is to be gained. Some stress beliefs; others stress works. We have been encouraging those who are serious about their religion to read the Bible answer as found in this article, 'Salvation Depends upon What?' This copy of the *Awake!*, along with its companion, *The Watchtower*, is yours on a contribution of ten cents."

<sup>5</sup> Being brief does not mean being rushed. In a poised, unhurried manner we can get right to the point. Also, we want to keep an accurate record of all magazine placements. The best place to place magazines is where we placed them before. Thus, we will call back with the next issues with the goal of establishing a route. Keeping that route active will furnish these persons of goodwill with life-giving truth on a regular basis.

## Keep United

(Cont'd)

magazine presentations suggested and then to work with them in the service. Appreciate the importance of regularity, dependability, and help your family make it a characteristic of their service.

<sup>6</sup> During August, to help all of us in united Kingdom service, at the service centers on Sunday mornings we will review the current sermon the first week of the month; the back-call sermon the second week. The third week there will be a

demonstration showing how to start a study on the initial call when literature is placed. On the fourth week we will consider transitions to the offer, also the offering of magazines when the regular offer is not placed.

<sup>7</sup> Let us all endeavor to make this final month of the service year an outstanding one in our ministry. Keep the service quotas in mind. Demonstrate unity under the Kingdom by having a full share in the ministry.

## NEW WORLD NEWS

◆ Mauritius, with 67 publishers, reports that this is a 40-percent increase over last year's average.

◆ Papua reports 406 publishers in May—a 28-percent increase. Circuit assembly in Kerema had 200 present despite seven inches of rain; five were baptized and a total of 1,335 attended four film showings. Circuit assembly at Port Moresby was attended by 338.

◆ New branch-missionary home in Bangkok, Thailand, was dedicated on May 26; 161 were present from nearby congregations.

◆ There were 1,543 happy brothers at Tikurila, Finland, to witness the dedication of the Society's new branch office, home and factory; 1,850 at the public meeting on Sunday.

## JUNE SERVICE REPORT

	Pubs.	Av. Hrs.	Av. B-C	Av. Bl. St.	Av. Mags.
Sp'l Pios.	691	134.5	50.7	7.6	128.9
Pios.	6,931	92.0	30.7	5.0	97.7
Vac. Pios.	4,083	83.4	18.1	2.1	75.2
Pubs.	259,517	10.2	3.1	.6	11.4
TOTAL	271,222				

Public Meetings Held: 23,376

UNITED STATES QUOTA FOR 1962  
273,549 Publishers

## WHAT HAPPENED HERE IN JUNE?

The publisher figure for June is excellent! How so? Our report this year showed better consistency, and the publisher figure dropped down from May to June only 3,128 publishers, whereas last year the May to June drop was 11,085. Brothers, you did very well in arranging schedules that enabled you to be in the service and to help others share in the ministry. Also, it is pleasing to see that again in June, the fourth month in a row, publishers averaged over 10 hours field service. Keep it up.

What needs to be worked on? Bible studies. They continue to decrease in number. Though you attend assemblies and go on vacation, strive to conduct and report Bible studies each month.

## District Assemblies

<sup>1</sup> Have you attended one of the Courageous Ministers District Assemblies this year? There are still a few left. So, if you have not yet attended, why not make plans immediately and write to the city of your choice for rooming accommodations?

<sup>2</sup> The richness of Jehovah's spiritual food has not abated, but is increasingly beneficial. Manifest your full respect for his provisions by meeting together with your fellow ministers. Attending an assembly will be the most important activity on your theological agenda for this summer. Not only attend but show you are conscious of your spiritual need by taking in all sessions, all three days. It is of the highest personal interest for you to maintain your position as a courageous minister, bearing fruits to the honor of Jehovah's name.

★ Parents, help your children to publish regularly. ★