

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

JULY, 1962

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

VOL. V NO. 7

Dwelling in Jehovah's House

¹ What a grand privilege is ours to be guests in Jehovah's house! There is no other place that we would rather be. Assembling with our brothers and sharing with them in public worship are the activities around which we build our lives.

² During the next three months that public worship is going to take many of us into unassigned territory. There we will be offering the *Watchtower* subscription and a book for \$1.50; but if some persons are not at home and we will not be able to return, in this isolated territory we may leave a back issue of *The Watchtower* and *Awake!* with a subscription slip attached to the outside cover. Perhaps some will send in their own subscription. Of course, to accomplish the most good, it is important to scout out the territory in advance, plan for meetings there and arrange to follow up interest. You will be glad to know that, of the 905 territories available, 747 are assigned to be worked this summer.

³ But what about those not going to unassigned territory? They will be concentrating on the least-worked territory in their home congregation, offering the book "*Let Your Name Be Sanctified*," with a booklet, for 50c. It is also advisable to have along another book to offer when the householder has the one being featured. Our sermon theme, "God's Name to Be Sanctified," is appropriate to the literature offer and it is a theme that we as Jehovah's witnesses particularly enjoy discussing. This will be our sermon for the next three months, so learn it well now.

⁴ With pleasant weather and summer vacations now here, each congregation can advantageously arrange for additional service during the week, mornings or afternoons, as many days as the publishers are able to share. And when you have been in the service, do not forget to turn in your report, even if that

means mailing it to your congregation servant so he will have it by the end of the month. There may even be some who now see that they can join the many who are taking up vacation pioneer service this summer. If so, obtain and fill out

your application now. There is still time to enroll for August.

⁵ Indeed, it is a pleasure to dwell in Jehovah's house, because it is a place of activity—activity that brings glory to God and blessings to those who love him.

Are You Personally Reaching the Ten-Hour Goal?

¹ Each one of us has the privilege and responsibility before Jehovah God to preach the good news of the Kingdom. Are you personally devoting ten hours a month, which is just two and a half hours a week, twenty minutes a day, to this activity? It is good for each one of us to analyze his individual activity, whether old or young in age, whether many years in the truth or fairly new, single or married, in good health or otherwise, to see if we are doing all that we can in Kingdom service.

² The key to meeting or exceeding the goal of ten hours a month is a successful schedule for field service. Exactly what is required? First of all, as pointed out in our present Saturday-evening circuit assembly

publishers. Then, of course, as outlined in the February *Kingdom Ministry*, when the circuit servant visits the congregation he will render personal assistance to as many as possible. Showing that circuit servants are helping many successfully to work out practical schedules, which publishers are keeping, one congregation servant reports that of seventy publishers associated only sixteen were reporting ten hours or more. After the circuit servant's visit thirty-six were reporting more than ten hours and many others were almost reaching this desired goal.

³ This summer we certainly want to avoid a letdown in field service. Note our average hours, back-calls and magazines for June, July and August of last year, compared with the quotas of ten hours, six back-calls and twelve magazines.

Month	Hours	Back-Calls	Magazine Placements
June	8.7	2.8	9.7
July	10.0	2.9	11.8
August	9.2	2.9	10.4

With fine weather, long evenings, vacations, midweek witnessing and well-organized meetings for field service, all publishers should be able to spend ten or more hours each month. Make that your goal. Work out a schedule that will enable you personally to spend at least ten hours a month in field service and, of course, let us encourage and aid one another to have the fullest part in fulfilling our privilege and responsibility to preach the good news of the Kingdom.

OFFER FOR JULY
"Let Your Name Be Sanctified," and a booklet, for 50c.

THEME FOR JULY
Dwelling All Our Days in Jehovah's House.—Ps. 27:4.

program, make a reasonable schedule in accord with your own circumstances; then follow through. Stick to your schedule on a weekly basis. Family heads should work out a personal schedule with their children that will enable the children to spend at least ten hours in service. Publishers wishing assistance in working out a schedule can talk to the congregation servant, their study conductor or other mature



Have a part in sanctifying the "great name" Jehovah.



Your Service Meetings

FIRST MEETING IN JULY

Theme: Dwelling All Our Days in Jehovah's House.

5 min: Introduction, text and comments.

10 min: Talk on "Dwelling All Our Days in Jehovah's House." (See "Watchtower," December 15, 1961, pages 746-755, and July 1, 1962, page 416.)

15 min: Question-and-answer discussion of main article "Dwelling in Jehovah's House."

22 min: Sermon: "God's Name to Be Sanctified."

CHAIRMAN (2 min.) What a pleasure it is for us to progressively study the book "Let Your Name Be Sanctified!" And what a privilege it will be for us to offer this fine book from July through September! To aid us, we have a new sermon, "God's Name to Be Sanctified," from "Sermon Outlines," section 27, subheading "A."

CHAIRMAN (10 min.) Sermon should be prominently outlined for audience. Chairman conducts animated and helpful discussion of introduction, transitions, scriptures, etc.

Theme: "God's Name to Be Sanctified"

"God" indefinite term. Our Lord has personal name; Father has too

Jehovah is God's name —1 Cor. 8:5, 6

Must call on his name for salvation —Ps. 83:18

Kingdom will sanctify God's name —Rom. 10:13, 14

—(Paraphrase Matt. 6:9, 10)

Suggested introduction and transitions: "Many of us have often prayed the 'Lord's Prayer' (or the 'Our Father') and have said: 'Hallowed be thy name.' A modern Bible translation says: 'Let your name be sanctified.' But what is God's name? We each have a name that identifies us. We can appreciate how necessary this is in reference to God, in view of what is said at 1 Corinthians 8:5, 6. [Then read scripture.] Since 'God' is an indefinite term and since even our Lord, Jesus Christ, has a personal name, it would only be reasonable to believe that the Almighty Father would have one too. Please note what Psalm 83:18 says in this connection. [Read Psalm 83:18.] Just how important it is to call on the name of Jehovah can be seen from Romans 10:13, 14. [Read these verses.] Actually, that is why we are here, to share the good news about God's name and purpose with you. This book, 'Let Your Name Be Sanctified,' highlights God's name and shows how it will eventually be restored to its rightful position and cleared of reproach. Notice this picture [turn to the inside cover and paraphrase Matthew 6:9, 10] showing how people of all nations would come to appreciate the true God, Jehovah, and make his name holy through united worship. You may have this copy, together with this printed sermon, for a small contribution of 50 cents." After the offer, make an effort to start study in the booklet.

CAPABLE PUBLISHER (8 min.) Well-delivered sermon shows its appeal and wholesome effect upon householder. Observe ease with which it can be handled and study started.

CHAIRMAN (2 min.) Each publisher is encouraged to share effectively in distributing the "Sanctified" book during July, August and September.

Each one of us should prepare and rehearse this sermon immediately. Also, we should use the simplified sermons wherever necessary or advisable for the best results.

8 min: Concluding comments. Cover "What Happened Here in May?" (Include remarks on slogan, based on Ezekiel 36:23, at bottom of page 1.)

SECOND MEETING IN JULY

5 min: Introduction, text and comments.

12 min: New World News, Announcements and convention article "1962 Assembly Time."

18 min: Question-and-answer coverage of "Congregation Organization" article "Support the Circuit Servant's Visit."

15 min: Demonstration of points in "Presenting the Good News."

10 min: Concluding comments.

THIRD MEETING IN JULY

5 min: Introduction, text and comments.

22 min: Question-and-answer discussion, along with demonstration of points, of article "Do You Use the 'Watch Tower Publications Index'?" (Brothers should be encouraged the week before to bring their copies with them to the meeting.)

23 min: Demonstration on "Placing Literature Where Money Is Scarce."

CHAIRMAN (4 min.) In many localities the reply is heard, "Sorry, we have no money." This should not prevent alert publishers from placing literature with interested persons. Many brothers find they can trade for commodities with an equal value. In rural areas, trading works very well, as fruits, vegetables, eggs and other farm products are available. These can be used or sold to others. In the city, too, you can trade. Note how to do it.

SCENE I (3 min.) Literature servant, talking with Brother "No Trade," is pleased congregation has sufficient supply of literature for summer activity. "No Trade," obtaining literature, concerned that he will not be able to place much literature because "people say they have no money." "Have you tried trading?" servant asks. "No Trade" never has and wouldn't know how. Servant suggests they stand aside and watch how one publisher exchanges literature for items.

SCENE II (4 min.) Brother working in rurals talks with farmer. Sermon is concluded and brother is offering literature. Farmer regrets that he has no money. Alertly brother suggests he may have something he would be able to trade, perhaps eggs, fruit or vegetables, fresh or canned. Farmer is pleased with suggestions, has fresh eggs or vegetables he would be happy to exchange. Exchange is made, and brother arranges to make return call next week.

SCENE III (1 min.) Brother "No Trade" sees now how to trade offer for rural commodities but remarks to literature servant that most of their work will be done in the city, and "you can't trade there." "Why not?" servant asks. Watch and see how it can be done.

SCENE IV (4 min.) Publisher finds householder to be interested, but she says it is just before "payday" and "money is scarce." Publisher tactfully

mentions he would be willing to exchange book for something in home, perhaps canned goods. Householder has canned vegetables and soup on hand and they work out an equitable exchange. Publisher can use canned goods at home. Both are pleased. Publisher arranges to call back.

SCENE V (2 min.) "No Trade" enthusiastic about success at trading, will try it himself. Servant points out the important thing is getting the literature to people who desire it, even if they do not have money. Anything that has value can be exchanged.

CHAIRMAN (5 min.) In addition to these suggestions some have found they can exchange two magazines for a bar of soap, a spool of thread, postage stamps, etc. Use tact and discernment in making these suggestions. The key to trading is being alert to what is available locally and knowing basically the value of various exchange items. Many brothers in unassigned and regular assigned territory enjoy excellent success trading where money is scarce. Take advantage of trading to get the literature to goodwill persons.

10 min: Concluding comments. (Include remarks on slogan, based on Ecclesiastes 7:25, bottom of page 8.)

FOURTH MEETING IN JULY

5 min: Introduction, text and comments.

12 min: Regularly Meet the Magazine Quota. "Yearbook" experiences showing the value of routes (pp. 192, 193 and 214), street work (pp. 159, 234) and short presentations (p. 206). Magazine-territory servant to give talk, using "Yearbook" experiences to encourage publishers to meet magazine quota regularly.

15 min: Question-and-answer discussion of article "Are You Personally Reaching the Ten-Hour Goal?"

18 min: Talk on "Watchtower" article of July 15, 1962, "Consideration for Older Persons and Afflicted Ones."

10 min: Concluding comments.

MAY SERVICE REPORT

	Pubs.	Avs.	Av.	Av.	Av.
		Hrs.	B-C	Bi.	St. Mags.
Sp'l Pios.	696	144.5	54.5	7.9	133.4
Pios.	6,796	98.1	33.9	5.2	102.0
Vac. Pios.	2,996	86.6	25.4	3.1	80.6
Pubs.	263,862	10.1	3.3	.6	11.5
TOTAL	274,350				

Public Meetings Held: 24,338
UNITED STATES QUOTA FOR 1962
273,549 Publishers

WHAT HAPPENED HERE IN MAY?

What an excellent month of Kingdom service we enjoyed! Publishers and pioneers alike are to be commended, not only for personal field service, but also for helping thousands newly started in April to continue in May. Keep up this splendid work during this summer.

Outstanding in May, we had 274,350 publishers. We exceeded our 10-percent increase of 273,549. Only in April were more publishers in the field. Too, it is pleasing to see that publishers again averaged ten hours. How was your average? Our Bible study activity has dropped some. Did your congregation go up or down in Bible studies? Now with Jehovah's blessing and our zeal, what will June, July and August be? We will all work and see!

Progressive SPEECH TRAINING

S2. Use of Pausing

72 a. For punctuation; b. for change of thought; c. for emphasis; d. fit circumstances.

73 Perhaps no other quality of speech can make as wide a distinction between a beginning speaker and an experienced one as the proper use of pauses. Pauses help both the audience and you as the speaker. They give you confidence and poise, allow for better breath control and an opportunity to gain composure at difficult points of the speech. Pauses show the audience that you have the situation under control, that you are not unduly nervous, that you are considering your audience and that you have something you want them to hear and remember.—See *qm* 42 ¶8.

74 A beginning speaker should lose no time in acquiring the ability to pause effectively. First you must become convinced that what you have to say is important and that you want it to be remembered. A mother in correcting her child will preface her remarks by saying, "Now you listen to me, young man! I have something I want to say to you!" She will not speak another word until the child has given full attention. Then she will say what is on her mind. She wants to make sure that the child will not ignore what she is saying and that it will be remembered.—See *qm* 52 ¶6, 7.

75 Some people never pause, even in everyday speaking. If that is your problem you will want to cultivate this quality to improve the effectiveness of your ministry in the field. There our speaking is in the form of conversation. To pause in such a way that your householder will not interrupt but will listen and wait requires the right kind of pausing. But skill and proficiency in pausing in conversation is just as essential and just as rewarding as is the ability when exercised on the platform.

76 But, even if you know you should pause and want to do it, you may need some practical methods to help you realize what a "pause" actually means. Then you must practice pausing until it no longer seems strange to you on the platform.

77 Try this. Read aloud Ruth 1: 22 to 2:2. Read it first without pausing. Now reread it, this time hesitating just slightly at commas and silently counting five at the end of verse 22 (chapter 1), three at the end of verse 1 (chapter 2), and two before and after each quotation. This may seem like a mechanical approach to the problem, but it might help you to get the "feel" of pausing. After a while you will find it unnecessary and will pause as the material or occasion requires it.

78 One serious problem in connection with the proper use of pausing is having too much material. Avoid this. Allow time for pauses; they are essential.

a. For punctuation

79 Pausing for punctuation simply means for clarity of thought; to set off related ideas; to indicate phrases, clauses, ends of sentences and paragraphs. Often such changes can be indicated by inflection, but pauses are also effective to give oral punctuation to what is said. And as commas and semicolons have different significance in sentence divisions, so pauses should vary according to their use.

80 Misplaced pauses can completely change the thought of a sentence. An illustration of this is the words of Jesus at Luke 23: 43, "Truly I tell you today, You will be with me in Paradise." If the comma or pause were put between the words "you" and "today" a completely different thought would result as is evidenced by the common misinterpretation of this text. Correct pausing therefore is essential in order to convey the thought intended.

81 Learn to punctuate orally in extemporaneous speaking by observing all written punctuation when you read. The only written punctuation that can sometimes be ignored in reading is a comma. To pause or not to pause at a comma often is a matter of choice. But this is the only mark of punctuation that can be ignored at times. Semicolons, periods, quotation marks, paragraph divisions, all must be observed.—See *qm* 47 ¶12.

82 You might find it helpful in reading a manuscript or a portion from the Bible to mark the copy. Draw a small vertical line between phrases where a brief pause (perhaps just a hesitation) is to be inserted, two lines or an "X" for a longer pause and so on. Then, if the sense of some phrase escapes you for a moment as you begin to read it, at least your pauses will come in the right places and your phrasing will be correct. This in itself will help to clarify the meaning intended in the material.

83 If, on the other hand, you find in your practice reading that certain sentences are awkward for you and you repeatedly pause in the wrong places, you might make little pencil marks like loops between the words, tying all the words together that make a phrase. Then, as you read, do not pause or hesitate until you come to the last one of the words hooked together. Many an experienced speaker has found such little devices necessary at times.

b. For change of thought

84 In a transition from one main point to another, a pause gives the audience an opportunity to reflect. Besides, it prevents misunderstanding. It gives the mind a chance to adjust itself, to recognize the change in direction and follow the development of the new thought being presented. It is just as important for the speaker to pause in changing ideas as it is for the driver of an automobile to slow down to make a turn.

85 In an extemporaneous talk, the material must be so organized in the outline as to allow for a pause between main points. This need not interfere with the continuity or coherence of the talk, but the ideas should be so well formulated that you can build a particular point to a climax, pause, and then go on to a new thought. Such climaxes and changes can even be marked in your outline if necessary to remind you. Pausing when you change thought will also help to make your main points stand out.

86 Pauses for change of thought are usually longer than pauses for punctuation; however, long pauses should not be overdone in a talk or the talk will become draggy. Besides, they are likely to sound affected.

c. For emphasis

87 A pause for emphasis is usually a dramatic pause. It creates expectancy or it gives the audience a chance to reflect.

88 Pausing before an important point creates anticipation. A pause afterward allows the full import of the idea to sink in. These two uses of the pause are not the same, so you must decide which is most appropriate in a particular instance or whether both are to be used.

89 Pauses for emphasis should be limited to highly significant statements, otherwise they become meaningless and their value is lost.

d. Fit circumstances

90 Interruptions often require a speaker to pause momentarily. If a disturbance is not too severe and you can raise your volume and continue, ordinarily this would be best. (See ¶64.) But, if a disturbance is sufficient to interfere with the talk completely, then you must pause. Your audience will appreciate your consideration. Besides, many times they are not listening anyway, because the temporary disturbance has distracted them.

P5. Illustrations Fit Material

91 a. Simple; b. application made clear; c. important points emphasized.

92 Illustrations should be an essential part of almost any talk. Jesus used illustrations freely, but his illustrations were apt and suited to the material. Illustrations hold interest. They season speech. They impress important ideas.

The right kind of illustrations arouse imagination, stir to better appreciation, serve as memory aids and often can cause an audience to investigate the subject further.

93 On occasion, an illustration can be used to sidestep prejudice or bias. It can sweep away objections before a

controversial doctrine is introduced. For example, you might say, "No father would put his child's hand on a hot stove as a means of punishment." Such an illustration introducing the doctrine of "hell" would immediately make the false religious conception of "hell" repugnant and therefore more easily set aside.

94 Illustrations can take many forms. They can be analogies, comparisons, contrasts, similes, metaphors, personal experiences, examples. They can be chosen from many sources. They can deal with animate or inanimate objects of nature. They can be based on occupations of the audience, on human traits or characteristics, household items, or such works of men as houses, ships, etc. Whatever illustration is used, however, it should be chosen because of the occasion and the material, not just because it is a favorite illustration of the speaker.

95 A word of caution. Do not overseason the talk with too many illustrations. Use them, but do not overuse them.

96 Proper use of illustrations is an art. It requires skill and experience. But their effectiveness cannot be overstated. To learn to use illustrations you must learn to think in terms of illustrations. As you read, note illustrations that are used. As you look at things, think of them in terms of Christian living and the ministry. For instance, if you see a potted flower that looks dry and wilted, you might think, "Friendship is like a plant. To flourish it must be watered." Some persons today look at the moon only in terms of space travel. The Christian looks at it as God's handiwork, a satellite of His creation, an object that endures forever, something that affects our everyday lives, causing the tides to ebb and flow.

97 In preparing a talk, if simple illustrations do not come readily to mind, check related material in the Society's publications. See if illustrations are used there. Think of key words in the talk and pictures they convey to your mind. Build on these. But remember, an illustration that does not fit is worse than no illustration at all.

a. Simple

98 A simple illustration is easier to remember. It contributes to the line of argument rather than detracting by reason of its complicated nature. Jesus' illustrations were often no more than a few words. (For example, see Matthew 13: 34, 35; 24: 32, 33.) To be simple, the terminology must be understood. If an illustration needs much explanation it is excess baggage. Discard it or simplify it.

99 Jesus used little things to explain big things, easy things to explain hard things. An illustration should be easily visualized, with not too many elements presented at one time. It should be pointed and concrete. Such illustrations are not so easily misapplied.

100 An illustration must be completely parallel to the material it is designed to illustrate. If some aspect of the

illustration is not appropriate, do not use it. Someone will think of the inappropriate features and it will lose its effect.

101 If you are not certain of an illustration, test it on your friends before a talk. Their reaction should help you decide whether to use it, rework it or discard it.

b. Application made clear

102 If the application of an illustration is not made, some may get the point but many will not. The speaker must have the illustration clearly in mind and know the purpose of it. He should state simply wherein the value of the illustration lies.—See Matthew 12: 10-12.

103 An illustration can be applied in a number of ways. It can be used to establish a principle which is simply stated either before or following the illustration. It can be applied by enforcing the consequences of the argument demonstrated by the illustration. Or it can be applied just by drawing attention to the similarities of the points of the illustration to the argument. Jesus combined all three methods quite simply in applying his

illustration in the example cited in the preceding paragraph.

c. Important points emphasized

104 Do not use an illustration simply because you happen to think of one. Analyze the talk to know what the main points are and then select illustrations to help drive them home. If forceful illustrations are used on minor points, the audience may remember the minor points rather than the main ones.—See Matthew 18:21-35: 7: 24-27.

105 The illustration should not eclipse the argument. It might be what the audience remembers, but as the illustration comes to mind the point it was intended to highlight should also come back to mind with it. If it does not, the illustration has become too prominent.

106 In preparing a talk and selecting illustrations, weigh the value of the illustration in comparison to the points to be stressed. Does it reinforce these points? Does it make them stand out? Does it make the points easier to understand and remember? If not, it is not a fitting illustration.

107 See also g62 3/8 22, 23.

P6. Illustrations Fit Audience

108 a. Drawn from familiar situations; b. in good taste.

109 Not only must illustrations fit the material, but they must be adapted to your audience. When Nathan was called upon to correct David in his sin with Bath-sheba he chose the illustration of a poor man and his one little lamb. (2 Sam. 12: 1-15) Not only was this illustration tactful, but it fit David since he had been a shepherd. He got the point immediately.

110 If most of the persons in the audience are elderly, illustrations would not be used that would appeal only to young persons. But to a group of college students, such illustrations might be perfectly appropriate. Sometimes illustrations can be approached from two opposite views for those in an audience, such as old and young, men and women.

a. Drawn from familiar situations

111 If you use things at hand in making illustrations, they will be familiar to your audience. Jesus did this. To the woman at the well he likened his life-giving qualities to water, etc. He drew on the little things in life, not the exceptional. His illustrations readily conveyed a picture to the minds of those in his audience, or they reminded them immediately of some personal experience in their own lives. He used his illustrations to teach.—See w58 538.

112 Likewise today. Housewives may know about the business world, but you do better if you illustrate your remarks with things that are in their everyday life, their children, their household duties, items used about the home, etc.

113 Effective too are illustrations based on something that is definitely

local, native perhaps only to that particular locality. Current happenings well known in the community, such as items in the local news, are also apt if they are in good taste.

b. In good taste

114 Any illustration used should be fitting to a Bible discussion. Obviously illustrations should not be "off-color," that is, in regard to morals, etc. Avoid statements with a double meaning if they might be misconstrued. Ask yourself, Should a minister of Jehovah use it? Christians should lean toward modesty. We should use discrimination and good judgment. A good policy to follow is: if in doubt, leave it out.

115 Neither should anyone be the "goat" of your story. Comedians make this their stock-in-trade, but we are not comedians. Do not try to be humorous. Jest and jokes can lead to illustrations in bad taste.

116 Illustrations should not needlessly offend any person of goodwill, especially those newly associated. For this reason, it would not be good to raise doctrinal or controversial matters that are not really at issue in your discussion. For instance, you would not use an example such as blood transfusion or saluting a flag if such were not the main point of the discourse. Someone might be drawn aside and even stumbled. If a point of your talk is to discuss such matters, that is different. Then you have an opportunity to reason on them and convince your audience.

117 So use discernment in selecting your illustrations. Do not defeat your purpose by allowing your illustrations to prejudice your audience against the important truths that you are discussing.

T1. Scriptures Properly Introduced

118 a. Anticipation aroused; b. attention focused on reason for using text.

119 The scriptures that are used in a talk are ordinarily the focal points of the talk. Arguments center around these texts. How much they will contribute to the talk, then, depends upon how effectively they are used. This requires a combination of speech qualities but particularly those that involve teaching techniques. For this reason, three specific qualities involving the use of Scripture texts lead the list of "Teaching" qualities on the Speech Counsel slip. These three will be considered here in sequence.

120 Like many other speech qualities, it is not always possible to isolate any one of these three qualities and definitely distinguish it from the others. That is particularly true in this instance because of the great variety of ways in which a Scripture text can be introduced, read and applied. Sometimes, for instance, the introduction of the text not only leads into the reading but also makes the application, so that the reading itself only emphasizes or clinches the point. On the other hand, some texts are used with telling effect when no word of introduction is spoken, as for instance in the very opening of a talk.

121 These circumstances, however, might generally be considered as the exception, rather than the rule, especially for those newer in the speech training program. Therefore, it would seem best in considering these qualities in the Theocratic Ministry School to endeavor to learn each quality, one at a time, viewing them more particularly as we do in our door-to-door sermons.

122 In these sermons, which are the most basic of public talks, we almost invariably employ these three qualities (T1, T2, T3) in order on each text. If we do not, we are generally not making the most of our opportunity to teach. That is because a door-to-door sermon has only three or four main points, with one Scripture text for each. Therefore, each text must be fully developed in order to be understandable and to prepare the way for the next text of the sermon.

123 In more detailed talks you may not employ all of these methods for each text because some texts will no doubt be secondary in nature and so will not require such an extensive development to establish the point.

124 But in your Theocratic Ministry School talks you should concentrate on one quality at a time, demonstrating each as effectively as you can. Furthermore, you should consider each with teaching in mind. So think about teaching when you approach the text (T1), when you read it (T2), and after you read it (T3 and also T5 and T6).

125 The counselor, for his part, will make an effort to observe each quality in turn, and assist you in your endeavor to develop your ability to use each of these techniques, so that, when they have been mastered, you can use what seems best whenever you speak.

126 Another thing. Handling these qualities in this way should permit almost anyone to make a beginning in our progressive speech training program. Anyone who can select a couple of texts from the assigned material, introduce each text in turn, read it and then discuss it, should be in position to enroll. Even if you are using only the simplified sermons from door to door, you can make a start in the Theocratic Ministry School. Compare these three qualities of teaching (T1, T2 and T3) with the methods of developing sermons in *Kingdom Ministry* as of May, 1962, page 2, column 1, and page 4, columns 1 and 2.

127 Generally speaking, the introduction to a scripture should serve two purposes. It should arouse sufficient anticipation to command attention when the text is read and it should focus attention on your reason for using the text.

a. Anticipation aroused

128 How can you know when you have aroused anticipation for a text? By audience reaction primarily, but also by the way in which you introduce the text. If the audience would be left up in the air because you failed to read the text after introducing it, or if you left a question unanswered in your introduction, then you can be sure you have aroused interest in the text. Of course, the introduction must be in keeping with the subject and with the text to be introduced. And either the text itself or the application that follows must answer the question that the introduction has left open.

129 The amount of expectation stimulated depends upon how appropriate and well chosen your words are and how you speak them. If they are dull and flat or if they are too many, anticipation will be killed and the text anticlimactic. The introduction to the text might be likened to the bugle sound that precedes a proclamation. The herald does not present himself to play an entire concert. Rather, the rousing notes of his bugle center all interest and attention on the proclamation. Introduced in this way, your selected text will be heard with keen enjoyment and benefit.

b. Attention focused on reason for using text

130 While an introduction to a text may leave a question unanswered, still it should at least provide some reason to show why the text is appropriate and worthy of full attention. For example, in a discussion on the earth as man's permanent home you might be preparing to use Revelation 21:3, 4. Along with your preliminary argument you might say: "Now in this next scripture, Revelation 21:3, 4, look for the place where the tent of God will be when suffering and death are no more." Not only have you aroused anticipation by leaving something for the text to reveal but you have also focused attention on the significant part of your text, which you can easily

apply to your argument after reading the text.

131 What methods can you use to introduce scriptures effectively? A complete list would be impossible. Therefore you should be constantly alert in listening to talks or in reading *The Watchtower*. Analyze what others do. Try to identify different ways that scriptures are introduced. Consider their effectiveness. In preparing your own talks give advance consideration to what the text is to accomplish, especially if it is a key text to a main point. Plan its introduction carefully so that it will be used with the most telling effect. Here are a few suggestions.

132 A question. Questions demand answers. They stimulate thinking. Allow the text and its application to supply the answer. For instance, in discussing blood transfusion, you may be introducing Acts 15:28, 29, after having established the prohibition according to the Hebrew Scriptures. You could introduce the text by asking, "But is this same prohibition binding upon Christians? Note this authoritative ruling of the governing body of the early congregation as they were moved by the holy spirit."

133 A statement or principle, to be supported by the text introduced. For example, in a talk on delinquency you might say: "Even our choice of companions is an important factor in what our attitude might be toward right and wrong." Then you could read Paul's words at 1 Corinthians 15:33 as support for your statement.

134 Citing the Bible as authority. Especially for secondary texts you might simply say: "Note what God's authoritative Word states on this point." This is cause enough to look with expectation to the text and it provides a clear reason for using it.

135 A problem. In a talk on "hell" you might say: "If man is to suffer in eternal flames of fire, that would mean that he must be conscious after death. But notice what Ecclesiastes 9:5, 10 says."

136 Multiple choice. If a direct question or problem might be too difficult for a particular audience, present several possibilities and allow the text and its application to provide the answer. In talking to a Catholic you might want to use Matthew 6:9 to show to whom prayer should properly be directed. A direct question or problem might turn your householder's mind in the wrong direction, so you might say, "There are many views as to whom we should pray. Some say to Mary, others say to one of the 'saints,' but some say we should pray only to God. Here is what Jesus said."

137 Historical background. If you were to use Hebrews 9:12 in a talk on the ransom to show that Jesus, by offering his own blood, "obtained an everlasting deliverance for us," you might find it necessary to preface your reading of the text with a brief explanation of the "holy place" in the tabernacle, which, Paul indicates, pictured the place Jesus entered.

138 Context. Sometimes the setting of a text as explained in the surrounding verses is helpful in introducing a

scripture. For instance, in your use of the scripture at Luke 20: 25 to show what it means to "pay back Caesar's things to Caesar," you may find an advantage in explaining Jesus' use of

a coin with Caesar's inscription as the account is related in the context.

139 Combination. Of course, combinations of these methods are also possible and often profitable.

T2. Scriptures Read with Emphasis

140 a. Right words stressed; b. effective method used; c. texts householder reads.

141 In an extemporaneous talk, any material that is read changes the pace of the presentation. Reading of scriptures should not be done in a matter-of-fact way. Rather, it must bring an added stimulation to the talk if the reading is to accomplish its purpose. Since reading is difficult for most persons, this requires particular attention.

142 Scriptures should be read with feeling, but it should not be overdone. The amount of expression given to a text should depend upon the text itself and its setting in the talk. It should bring the argument to a high point but should not attract attention to the reading.

143 Furthermore, the reading should focus attention on the part of the text that supports your argument. It should drive home the point so that the audience is convinced. Thus, reading scriptures with proper emphasis instills confidence. It makes the reading authoritative.

a. Right words stressed

144 The reason for which a text is being read should govern what is going to be stressed. If every thought expressed in the text is emphasized equally, nothing will stand out and your point of argument will be lost. So make certain that the words that are given primary stress are those that carry the thought for which the scripture is used.

b. Effective method used

145 The thought-carrying words that you want to stand out can be stressed in a number of ways, and the means that you use should be in keeping with the scripture and the setting of the talk. But at this stage of your development, unless you are an experienced speaker, your counselor will be more concerned with whether you accomplished your purpose in making the points stand out than if your method was particularly appropriate.

146 Furthermore, this aspect of the quality "Scriptures Read with Emphasis" is not intended to exhaust all possible means of oral emphasis. You will deal with these details more fully when you work on the quality "S5. Sense Stress." These few methods are listed here to assist you in acquiring the ability to read your Scripture texts effectively. Naturally your ability will increase as you master other qualities of speech.

147 Voice stress. This involves any change in voice, whether in pitch, pace or power, that makes the thought-carrying words stand out from the rest of the sentence.

148 Pausing. See paragraphs 87 to 89.

149 Repetition. Emphasis can be gained on a particular point by inter-

rupting yourself and rereading the word or phrase. This method should be handled with discretion and is not to be used when delivering a Bible reading assignment.

150 Gestures. Body movement, as well as facial expression, can often help to punctuate a word or phrase.

151 Tone of voice. Occasionally the tone in which words are read can affect their meaning and set them apart but, here also, discretion should be exercised, especially in using sarcasm, etc.

T3. Scripture Application Made Clear

154 a. Words to be applied isolated; b. point of introduction driven home.

155 Reading a text, even with emphasis, is usually not enough to accomplish your purpose. Occasionally, it is true, the scripture itself might serve as the application of the idea you intend in your argument. But, for the most part, and especially in our sermons, it is necessary to draw attention again to the thought-carrying words in the text and then show how they apply to the argument. Remember, the average person is unfamiliar with the Bible and cannot absorb your point in just one reading. Reemphasizing the key words and applying them permit the ideas to sink in.

156 If it is to be possible for you to apply a text, it must be appropriate to your argument and, generally, it must be properly introduced. Then, having in mind the quality of teaching, you will want to make your application as simple as possible. (In working on this quality in the Theocratic Ministry School, have in mind the suggestions in paragraphs 120 to 126.)

157 Furthermore, you must have a clear understanding of the text and your application must be accurate. Consider the context, the principles employed or the persons involved when your use of the scripture calls for it. Never use a scripture in a way that is out of harmony with what the writer intended. Follow the Society's publications closely on application.

a. Words to be applied isolated

158 Before or during the applying of the text the key words should usually be reemphasized. This is to make certain that everything in the text not related to your argument will be subordinated or made secondary. The words themselves that appear in the text need not actually be repeated to do this, although that is generally the way it is done. But if you can, in some other way, effectively focus your audience's attention on the isolated thoughts being considered, your counselor will not object. One way you can do this is simply to use synonyms in restating your idea. Another is to ask questions. If your presentation is a

c. Texts householder reads

152 When a householder reads a text, he may stress the wrong words or none at all. What can you do then? Generally in such a case it is best to resort to your application of the text to emphasize the points you want stressed. After the reading is completed, you might draw the householder's attention to these words by repeating them or asking questions. —See paragraph 158.

153 There is another way this can be handled, but it requires caution and tact. You might interrupt the reading at the proper point, excusing yourself as you do so, and then draw particular attention to the word or phrase being read that you want to emphasize. If this can be done without embarrassing or antagonizing the householder it can be effective, but it should be done sparingly.

sermon, your questions can be phrased to draw the key thoughts from the householder.

b. Point of introduction driven home

159 This aspect of the quality simply means to make certain that your purpose in using the text is clearly understood and appreciated. It may be you have not found it necessary or desirable for some reason to make a formal introduction to the text. That does not mean the point of the text need not be driven home. But, as a rule, you have made at least some advance preparation for your argument before the text is read. Now you must see that there is some follow-through to round out the use of the text.

160 Your audience and the importance of the point in the overall presentation of material will determine the extent to which application must be made. It is generally not enough just to discuss the text. You must connect the thoughts emphasized in the text to your introductory argument. You must plainly state what that connection is. That connection must be sufficient for your audience to grasp and it must accomplish your purpose in using the text.

161 The simpler your application can be, and still accomplish your purpose, the better it will be. It should not be overly detailed. It should be free from all unrelated details. This can be accomplished by reducing your argument to the fewest possible facts and then adding only what is necessary to make them understandable. If something has been left unanswered in the introduction, your application must supply it. For examples of introductions and applications see "Let God Be True," p. 75 [23, 24; p. 92 [10, 11.

162 At this point of progress in the Speech Training program, simplicity and directness should be your goal. When you have advanced to "T5. Repetition for Emphasis" and "T6. Audience Helped to Reason" you will develop further abilities that will help you in making application of your Scripture texts as well as in other features of your talk.

Do You Use the “Watch Tower Publications Index”?

¹ Peter admonished Christians: Be “always ready to make a defense before everyone that demands of you a reason for the hope in you.” (1 Pet. 3:15) All of us certainly want to do just that. To find answers to questions that arise, we have a wonderful aid in the *Watch Tower Publications Index 1930-1960*, along with its 1961 supplement. Not only can these be used in personal study and research or in preparation of talks, but they can also be helpful to us in answering inquiries that may be encountered in field service. Then again, questions may present themselves to mind as we attend meetings. For example, at a congregation book study a question related to the subject being considered, but not dealt with in detail in the publication studied, may present itself to mind. After the study it can be further discussed, but how can we find the answer?

² Well, let us illustrate with a question based on correspondence received by the Society. While studying “*Let Your Name Be Sanctified*,” pages 52 and 53, those attending a congregation book study might wonder: “Where did Jude get his information concerning Enoch’s prophecy?” To find the answer, suppose we consult the “Scripture Index” in the *Watch Tower Publications Index 1930-1960* at listings for Jude 14, 15. This is on page 377. Among the references cited is one to *The Watchtower* for 1943, page 95. The answer is to be found there. Jude may have obtained the information in any one of three ways. It could have been handed down orally, or it may have been contained in ancient writings. Then again, it may have been directly revealed to him by Jehovah. Since Jude wrote under inspiration of God, the inclusion of Enoch’s prophecy in the letter of Jude and in God’s Word establishes it as genuine. That in substance is the answer the Society has given by letter. Those consulting the *Index*, however, will find this information on page 95 of *The Watchtower* of March 15, 1943.

³ Now take another example. In considering “*Let Your Name Be Sanctified*,” page 76, the question might arise: “Why does the book say that ‘Israel knew Almighty God by his personal name Jehovah,’ in view of what is stated at Exodus 6:3?” Again, let us consult the *Watch Tower Publications Index 1930-1960*, page 322, where we will find listings for Exodus 6:3. One refers to *The Watchtower* for 1953,

CONGREGATION

Support the Circuit Servant’s Visit

¹ Have you ever stopped to realize how many loving and helpful provisions Jehovah makes for us? Innumerable, aren’t they? And certainly among them is the visit of the circuit servant. How beneficial it is to reflect on some of the reasons why we should support this special week of activity to the full!

² From Tuesday on there are countless benefits to be gained—uplifting counsel and encouragement, not just for the servants and study conductors, but for all of us. For example, consider the thirty-minute talk on Tuesday evening. This special talk sets the stage for the week’s activity and, since we all need encouragement and direction for the work ahead, we will want to be present for this spiritual feast from the very beginning.

³ By attending the congregation book study we always learn much from the lesson and even observe a model study that can serve as a pattern in many respects for our home Bible studies. But when the circuit servant visits each group there is even more, because he counsels us relative to our study and service activity as a group, pointing out where improvement can be made. We surely do not want to miss out on this loving provision.

⁴ Consider, too, the Saturday-night program. After a stimulating talk on our spiritual needs, the in-

page 574. The supplementary *Index* for 1961, page 52, gives, among other references on Exodus 6:3, “*Let Your Name Be Sanctified*,” page 92. These sources combine to show that Exodus 6:3 does not mean that no individual up to Moses’ time knew the pronunciation of Jehovah’s name. Now, however, for the first time Jehovah was calling out a people for his name’s sake, and now Jehovah’s purposes regarding his people were being understood. Hence, for the first time the full meaning of Jehovah’s name could become known to his servants, for Jehovah declared his name in connection with his purposes. See how the indexes enabled you to find that information?

⁴ Let us take one more example. At a Bible study you might be considering *From Paradise Lost to Paradise Regained*, pages 40 and 41. You are asked by the householder: “How many of each ‘clean’ animal did Noah take into the ark? Was it seven pairs or just seven of each?” You are not certain but promise to answer the following week. Later

(Continued on page 8, col. 3)

ORGANIZATION

formative feature “New Things Learned” is conducted. How much this sharpens our appreciation for the truth and heightens our effectiveness in the ministry! Following this there is a special thirty-minute talk by the circuit servant, tailor-made for each congregation. This talk is designed specifically for our own congregation, contains loving counsel in connection with our service to Jehovah and shows where improvement can be made in our theocratic activity. If we miss this talk, we will not be able to receive this particular instruction again. Why? Because conditions change and even in four months there will be a new discussion based on the current condition of the congregation.

⁵ Finally, there is Sunday, the climactic day of the visit. Do we always try to bring someone of goodwill to the public talk and thus stimulate his appreciation for the truth through association and greater knowledge? And let us not forget the dessert, as it were, the final thirty-minute talk by the circuit servant, containing upbuilding and encouraging counsel for each one of us and outlining the work ahead. Yes, there are compelling reasons for fully supporting the visit of the circuit servant. Can we afford to miss any of the features of this special week? Hardly, if we want to advance consistently to maturity.

Announcements

◆ A Courageous Ministers District Assembly will be held in Bermuda, August 10-12.

◆ Beginning September 2, circuit servants will give the public talk “Is It God’s Will that Men Suffer and Die?” A new circuit assembly program starts in September, and the public talk to be given by district servants will be “The Bible’s Answer to Our Problem of Survival.”

◆ Congregation servants should ascertain the supplies needed by regular pioneers in the congregation and order them, using the regular Order Blank. Include twelve pink monthly report cards for each pioneer, also Weekly Record sheets for those that need them. No supplies need be ordered for vacation pioneers.

◆ New publications available:

“Look! I Am Making All Things New” —Croatian
Preaching and Teaching in Peace and Unity —Ga, Hiligaynon-Visayan

Security During “War of the Great Day of God the Almighty” —Armenian, Hiligaynon-Visayan, Pangasinan, Papiamentu, Russian, Ukrainian
Sermon Outlines —Chinese, Japanese

◆ Out of stock in U.S.A.:
Bible #43 —Dutch
1961 Watchtower bound volume —Spanish

Presenting THE GOOD NEWS

With a Simplified Sermon

¹ All of us who read *Kingdom Ministry* have noticed that the Society has recently been featuring simplified variations of the current sermon. You will be interested to know that response to this arrangement has been gratifying indeed. Publishers just starting out in service have found them easy to prepare and effective to deliver at the doors. Youthful ministers have found the simplified sermons the means enabling them to share in presenting the regular offer. In fact, many of us have had opportunity to use them, especially when meeting busy householders. The following simplified presentations of the new sermon will likely prove helpful to all of us.

² One might say: "Good morning, My name is —. I am making brief calls on my neighbors for the purpose of leaving an important thought. Although people of many religions pray the 'Lord's Prayer' (or the 'Our Father' prayer), many still do not know God's true name. The Bible helps us to recognize and identify this name." (Read Psalm 83:18; then open "Let Your Name Be Sanctified" to first page, the one

with a picture.) "It will certainly be a happy time when people of all nations, as illustrated in this picture, unite in sanctifying God's name, in harmony with the prayer recorded at Matthew 6:9, 10." (Point to scripture under picture.) "To help you gain more knowledge of the true God Jehovah and of his purpose to sanctify his name this Bible-study aid is yours for only 50 cents."

³ Another possible presentation could be: "My name is —. We are encouraging people who are sincere in their religion to get a better understanding of the 'Lord's Prayer.' Many persons pray, 'Our Father in the heavens, let your name be sanctified.' This makes it apparent that God has a name and his name is to be sanctified. That name is clearly identified for us at Psalm 83:18, which says, . . . [Read from Bible.] To aid us to learn more about this name that will soon be sanctified, or cleared of profane use, we are offering this Bible-study aid, 'Let Your Name Be Sanctified,' along with this printed Bible sermon. This is your copy for the contribution of 50 cents."

1962 Assembly Time

¹ Yes, assembly time has arrived. Have you already attended an assembly? Will you be going within the next few weeks? Whatever you do, do not fail to be present at one of the Courageous Ministers District Assemblies. The program is filled with Scriptural talks and demonstrations that we will all be discussing with our brothers and using to help persons of goodwill for a long time to come.

² In addition to being present ourselves, it is good to see whom else we can help to attend. What about other members of our own family? others in the congregation? persons of goodwill with whom we study? What a blessing it will be for them and us to be present for all three days of the assembly! Do not miss any of it.

³ In order to give a witness to as many as possible by means of the assemblies, they have been scheduled

for forty-eight cities in the United States alone, as well as many cities in other lands. How appropriate for us to be gathering as *courageous* ministers of the Kingdom at a time when the world is so filled with fear! We have reason for courage. And during the assembly we want to make full use of the opportunities open to us to help others to appreciate that fact. Plan to have a full share in house-to-house work, street magazine and advertising work, and in personally bringing others to the assembly, especially to the Sunday public talk.

⁴ Spanish-speaking brothers will be interested to know that there will be an all-Spanish assembly in New York city at Hunts Point Palace, July 20-22; this will replace the partial Spanish program that was planned for Jersey City. Additionally, the assembly in Pomona, California, and the one in San An-

NEW WORLD NEWS

- ◆ The brothers in Brazil report 26,390 preaching in April—a new peak and a 21-percent increase.
- ◆ Our brothers in Greece, working under difficult conditions, rejoiced to see 9,688 publishing in April. This is a new peak and a 22-percent increase.
- ◆ Mexico reports "We made it!" with 27,054 publishers in April—a 21.7-percent increase and a new peak. There were 65,211 present for the Memorial.
- ◆ Indonesia reports new peak of 632 publishers, for a 32-percent increase. Six new congregations formed this service year.
- ◆ New peak of 36,829 publishers in the Philippines—a 26-percent increase over last year's average. Society's new office building dedicated, with 2,099 in attendance.
- ◆ Mozambique reports about twenty-five brothers released from prison. They were never brought to trial, and no reason was given for their release.
- ◆ A 21.1-percent increase in Bolivia in April. Their 493 publishers represent a new peak for the country.

Do You Use the "Index?" (Cont'd)
you check the *Watch Tower Publications Index 1930-1960* under "Ark (Noah's)" and the subheading "number of clean animals." You are referred to *The Watchtower* of 1954, page 127. There you find your answer. Of each of the "clean" animals Noah took a total of seven into the ark, three pairs and an extra one being available for sacrificial purposes. *The Watchtower* of February 15, 1954, gives further details; so you now have the needed information to answer your inquirer.

⁵ So, then, brothers, let us all use the *Watch Tower Publications Index 1930-1960* and its yearly supplements. If you do not have some of the publications to which reference is made, these may be available to you in the library of your Kingdom Hall or someone else in your vicinity may have them and be willing to let you refer to them. Use of the indexes will lead every one of us to a wealth of information. This, in turn, will develop and enhance our ability to teach others.—2 Tim. 2:24, 25.

tonio, Texas, will have full Spanish programs.

⁶ As persons who desire to dwell all our days in Jehovah's house, let us be sure to avail ourselves of these special provisions that Jehovah has made for us to assemble for worship this summer.

★ Do research to find "the reason of things." Use the "Index." ★