Theocratic Ministry School Guidebook
"Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons."
—1 Tim. 4:15.
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NOTE: Scripture quotations in this book are from the modern-language New World Translation of the Holy Scriptures.
Jehovah is the great Creator of speech. To him must go all the credit for this marvelous means of communication among intelligent creatures. And since all that God does is good, we can be sure that his gift of speech to man originally was one of those ‘perfect presents’ referred to in the Bible at James 1:17. Regarding human speech, Ludwig Koehler, an expert on words, wrote: “What actually happens in speech, how the spark of perception kindles the spirit, . . . to become the spoken word, eludes our grasp. Human speech is a secret; it is a divine gift, a miracle.”

Thus at his creation Adam was given a vocabulary. He also had the ability to coin new words. He was indeed gifted with the ability to communicate effectively. Not only could he express his thoughts in good speech, but he also had the ability to understand speech. This we learn from the fact that God spoke to Adam, issuing instructions to him. In turn, Adam could communicate with Eve.—Gen. 1:27-30; 2:16-20.

However, at a time of great wickedness on earth, at the tower of Babel, God confused the speech of men. (Gen. 11:4-9) And so it is that there are today many languages, most of which have various dialects. Some of these tongues are spoken by small tribal groups and others are spoken by millions of persons. Man’s speech, like man himself, has fallen far from its original perfection. Frequently his speech is used to spread falsehood and to turn people away from God.

We, as ministers of Jehovah, on the other hand, want to use the power of speech properly. We have the privilege of talking to people about the true God and sharing with them his thrilling message of eternal life in a righteous new order. To help us to do this effectively this Theocratic Ministry School Guidebook is provided.

Speaking words of truth. Proper use of the power of speech requires that what we speak always be the
truth, in full harmony with God's Word. Falsehood cannot impart spiritual health to listeners. So the apostle Paul wisely admonished: "Keep holding the pattern of healthful words that you heard from me." Why? Because that "pattern of healthful words" had come from God. (2 Tim. 1:13) Paul warned that some would "turn their ears away from the truth," but he showed that the right thing is to "preach the word," God's Word. So we should stick to God's Word of truth, using it as the basis for all the preaching and teaching that we do.—2 Tim. 4:1-5.

We are well aware that the right word spoken at the right time can start someone on the way to everlasting life or help him to stay in the way of life. (Prov. 18:21; Jas. 5:19, 20) So proper use of words is of great importance to each of us ministers, and the Theocratic Ministry School seeks to underline this fact.

Choice of Words. Words are designed to communicate thoughts or ideas from the speaker's mind to his hearers. This can be done successfully only if the speaker selects words that accurately express his thoughts and that are known or easily identifiable by his hearers. Effective choice of words does not come easily at first. Even wise King Solomon, the congregator of Israel, "pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth." (Eccl. 12:9, 10) So it takes mental effort, search and good judgment to find desirable words. At verse eleven of the same Bible chapter, the effectiveness of well-selected words is indicated. "The words of the wise ones" are likened to "oxgoads" that prod and encourage people along the road to life.

Simplicity of words is one of the first principles to learn. Words do not need to be complicated or difficult in order to make speech effective. In fact, simplicity is a key to understanding and thus a great aid to the memory. What could be simpler yet more majestic than these opening words of the Bible Record: "In the beginning God created the heavens and the earth"? You cannot forget them. So, too, the conclusion reached by the wise congregator after all his
9 We want to avoid words that muffle the clear ring of God’s truth. We do not want to ‘obscure counsel by words without knowledge.’ (Job 38:2) For who will hear and understand “if the trumpet sounds an indistinct call”? —1 Cor. 14:8.

10 We can all benefit from the fine example of Christ Jesus. His simple phrasing and illustrations from ordinary occurrences of life had a powerful effect on listeners. Recall his discourse given on the mountain close to Capernaum, as set out in chapters five through seven of Matthew’s Gospel. Flowery oratory? No. Ambiguous words? None. Jesus was concerned about getting the truth into minds so that it would affect the hearts of people. He truly had the mind of his Father, Jehovah. His is the finest example as to speech for all of Jehovah’s ministers.

11 Let us never underestimate the powerful effect of clear, simple, well-chosen words of truth. They can delight, they can inspire, they can move to action. Of Jesus’ speech the account at Luke 4:22 tells that the listeners “all began to give favorable witness about him and to marvel at the winsome words proceeding out of his mouth.” His apostles, too, found many eager listeners. This in spite of the fact that prominent Jews of that time perceived those apostles to be “unlettered and ordinary” men. (Acts 4:13) What was the explanation? They had learned their method from their Master, Christ. Is not that a great encouragement for God’s ministers today, both young and old?

12 Parents can do a great deal to help their children to express themselves well. Around the home fine everyday speech can be inculcated, both by example and by teaching. The principles of the Bible, which should guide one’s speech, can be impressed on youthful minds. (Deut. 6:6-9) Many families take a few minutes each morning to discuss the Bible text for the day as set out in the Yearbook of Jehovah’s Witnesses (or The Watchtower), and at other times they read together from The Watchtower or Awake! This is wonderful training for the family, adding new words to their vocabulary and showing how these words
can be delightfully phrased for more effective communication to others. In this way, too, the family are getting the mind of Jehovah on matters, and their speech will reflect that.

13 Making progress by sharing in Theocratic Ministry School. With the help of the course of study outlined in this Guidebook, all of us who sincerely desire to advance in the ministry will be aided to use “delightful words . . . correct words of truth.” Regardless of age or educational status, if you rely on Jehovah’s direction and on his spirit you can make progress and advance in the Christian ministry. But it is necessary for you to put forth the needed effort. You are urged to “ponder over these things; be absorbed in them, that your advancement may be manifest to all persons.”—1 Tim. 4:15.

14 Effort on the part of each one of us includes determining to be present at all congregational meetings of Jehovah’s people, and then following through with that determination. Particularly at the Theocratic Ministry School’s weekly sessions there will be help provided so that you can carry out the advice of the apostle Paul: “Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright.”—2 Tim. 2:15.

15 Each person, male or female, young or old, who attends meetings of the congregation may enroll and gain the benefits of this school. You may enroll whether you are baptized or not. Those who perhaps lack some school education should keep in mind that God foresaw that the message of the Kingdom would be heard without response by many who are wise in a fleshly way, of noble birth, highly educated from a worldly viewpoint. (1 Cor. 1:26-29) But he also foreknew that many who are despised from the world’s point of view would heed it and willingly pass it on to other truth-hungry persons. By enrolling in this school and by faithfully following through with its lessons you will be guided to knowledge that will truly enable you to speak delightful words of truth to honest-hearted ones. This will be for your own refreshment as well as for the refreshment of those who hear you.
16 Above all, by being a diligent student of this course you will be seeking, by word and action, to attain to that about which King David of Israel prayed: “Let the sayings of my mouth and the meditation of my heart become pleasurable before you, O Jehovah my Rock and my Redeemer.” (Ps. 19:14) Every Christian should have a strong desire to be able to speak well, on all occasions using words that will be pleasing to the Creator. The Theocratic Ministry School offers you valuable assistance in achieving that goal.

Review: 1-3. How did human speech originate, and how was it developed? 4. How should we use our power of speech? 5-6. Why is it so important that what we speak be the truth? 7-9. What kind of words are usually most effective? 10, 11. How is Jesus an example for us in speaking? 12. How can parents help their children to learn to express themselves well? 13-16. To benefit fully from the Theocratic Ministry School, what must we personally do?

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Study 2

The Theocratic Ministry School Brings Benefits

1 How does Jehovah train us as his servants to be effective in the ministry? It is done through his organization. In many lands the training starts with as basic a skill as learning to read. For those who have learned to read and write, the next step is to enroll in the Theocratic Ministry School.

2 This school provides free training for the ministry. It serves the congregation in two ways: (1) The individual student is given a program of study that helps him to improve in ability to gather, develop and present information logically to others; and (2) the entire congregation receives much valuable information in the course of each week’s program. Improved spiritual appreciation and ministerial activity are sure to result.

3 The program in each country is arranged by the Watch Tower Society’s branch office and a yearly schedule is provided. The program depends, of course, on the publications available in the language or languages of the country. Principally it centers around the Bible.
A number of helpful talks are presented by students each week. The principal one is called the instruction talk and is somewhat longer than the others. It is assigned to a capable brother, so that the congregation may gain the fullest benefit from it. The other talks are brief and may be assigned to male or female as the school schedule may provide. One of the shorter student talks, depending on the local schedule, may be a reading from the Bible. Other talks will develop assigned themes and perhaps be given a practical setting, if appropriate to the material. Assignments handled by sisters will often take the form of a presentation in the house-to-house ministry, perhaps a discussion at a back-call or after a Bible study, incidental witnessing, or a conversation with members of one’s own family or another publisher.

In small congregations composed entirely of women all the material can still be covered. How? By informal reports, discussions between two sisters, questions and answers or simply reading the published information.

School servant. A Theocratic Ministry School servant is appointed in each congregation. He should be a qualified teacher. He ought to have a good knowledge of Bible truth and a practical working knowledge of the language of most of his students. He needs to be tactful and kind. Spiritually, he should be an “older man.” It is his service to enroll you as a student, assign you talks and offer you kindly and constructive counsel.

The school servant keeps a record of those enrolled, mainly for the purpose of making assignments. These talk assignments are ordinarily issued at least three weeks in advance in writing. This gives you time to analyze and prepare the material for delivery. The school servant is aware that there are people of various levels of education in the congregation, and so he makes assignments with this in mind. He tries not to give a very young student a theme that would be unsuitable for one of tender years. He seeks to give equal opportunity to each enrolled student to share in the program.

Of course, when the school is held, it should be kept on schedule. So, when student talks run overtime,
the school servant or an assistant will give a signal. The student may complete the sentence he is on and then he should leave the platform.

9 The school servant counsels each student in the hearing of the entire congregation, because others besides the immediate speaker can benefit from it. Commendation is always in order. In fact, the counselor will be eager to encourage you. Constructive counsel will be offered on specific points listed on the Speech Counsel slip, points on which you have been asked to work. (See details in Study 20.) The school servant will put forth an effort to become personally acquainted with your needs as a student, and he will be keenly interested in your progress.

10 He is also eager to make each session of the school a blessing to all in the congregation. He will encourage you to participate to the extent that you are able, to offer comments during the regular oral review and to share in the periodic written review. If you have not enrolled, he will encourage you to do so, helping you with your difficulties and showing you how you too can be an effective praiser of Jehovah.

11 The Theocratic Ministry School servant also has the privilege of helping you as an enrolled student if you need assistance with your assignments, visiting you at your home where convenient. If there is not sufficient time to devote to this, he will invite mature brothers and experienced speakers to aid him. You parents, too, can assist greatly by extending such help to your own children, not to prepare the talks for them, but to offer suggestions and direction as to the necessary research and preparation. If you are training a new publisher in the field ministry, you might be invited to assist that same one to prepare his assignments in the ministry school.

12 The Theocratic Ministry School library at the Kingdom Hall is under the supervision of the school servant. He will do what he can to demonstrate to new ones how they may avail themselves of its store of Bible knowledge. He should endeavor to have all the latest publications of the Society, as well as other helpful reference books, on the shelves, available to students and others.
Benefits to students. When you are given an assignment in the school, eagerly accept it as coming to you through Jehovah's organization. Likewise receive and apply in all humility the counsel offered. The suggestions given you by the counselor can be applied both in your daily speech and in your ministry. By putting forth the effort to learn and apply the information provided in this school, you will benefit greatly.

Those who attend and share regularly in the school program find that their comments at meetings are greatly improved, and their participation in the field ministry is much more effective. And the school equips male students to prepare and present talks that stimulate and motivate the hearers, whether they are conducting parts on the service meeting programs or giving public lectures. Many, as a result of Theocratic Ministry School training, have been able to give a fine defense before courts and rulers, while others have spoken to school or social groups.

A student will also find, when he applies in his daily speech and conversation counsel received on student talks, that deeply ingrained, poor speech habits will be eliminated in time. Whether at a place of secular employment, at a public school or elsewhere, our training as Jehovah's witnesses soon becomes apparent to observers. As one well-known magazine expressed it: "In a few months, new Witnesses study the Bible harder than most Christians do all their lives. And it is no accident that almost all of them become poised and polished speakers."

It is good for each one of us in the congregation to have a goal so that we can determine what advancement we are making in the ministry. Such goals can usually be tied in closely with the degree of progress made in the Theocratic Ministry School. For example, do you feel you are unequipped to call back on interested ones and to answer their questions? Much of the material presented and demonstrated at the school is useful for just these situations.

For maximum benefit to be gained, the school should not be viewed as merely a one-hour weekly course. Rather, if you are a serious student, you will want to follow through on the program of home
study and preparation, including Bible reading and other necessary research. Not only the student speakers, but all of us in attendance at the school sessions will gain in knowledge and ability as Jehovah’s ministers if we prepare the current week’s lesson in advance.

18 All are encouraged to give their best, particularly having in mind the purpose of the school. It is not to give a display of speaking ability. Nor is it to show up the weaknesses and difficulties of some. Indeed, the motive with which we approach the school’s activities will to a large degree govern the extent of the benefit we shall gain. It is part of Jehovah’s educational system. He is teaching us and training us for his purpose. There is no need for any student to be concerned about the impression he makes, for we are not trying to please men or conform to purely human standards of teaching and speech. We are interested in gaining God’s approval and his blessing on our ministerial activity.

19 True, some brothers and sisters may feel as did Moses when he said to Jehovah: “I am not a fluent speaker, neither since yesterday nor since before that.” (Ex. 4:10) But if you have faith that nothing is impossible with God, you will overcome that initial feeling. (Matt. 19:26) Also, you can reason that any improvement in your ability to speak forth the Word of life is well worth the effort required. Even a small improvement may result in directing someone into the way of life, and would not that be cause for rejoicing?

20 The prime purpose of the Theocratic Ministry School is training for ministerial work. May you be one of the multitude who regularly attend and seek its benefits, and then see Jehovah’s blessing upon your efforts to progress.—Phil. 3:16.

REVIEW: 1-5. What training does the ministry school provide to aid us in our service to God? 6. What qualifications are needed on the part of the school servant? 7. What factors are considered when assigning talks? 8. Why are student speakers given a signal when their time is up? 9-12. In what ways does the school servant show his interest in the progress of those who give talks as well as in all those in the congregation? 13-17. How is the progress made by students readily evident to others? 18-20. Why should we not allow lack of personal ability to hold us back from sharing fully in the school?
Study 3

The Bible
—Our Principal Textbook

1. The Bible is our principal textbook in the Theocratic Ministry School, and as ministers of the good news we should be well acquainted with it. We ought to know how it was produced, what it contains and how to use it.

2. Bible writing dates back to the year 1513 B.C.E., when Moses was directed to begin the record. It was late in the first century C.E. when the apostle John finished his writing, thus bringing Bible writing to an end—after about sixteen centuries. Today the Bible is available, in whole or in part, in over 1,400 languages. Though few books reach a circulation in the millions, the Bible has been published by the thousands of millions. No other book can equal that record. Of course, the mere writing of a religious book, its preservation for hundreds of years and its esteem by millions do not prove that it is of divine origin. It must bear credentials of Divine Authorship demonstrating that it was inspired by God. A careful examination of the Bible convinces sincere persons that it truly has such credentials.

3. Originally written in Hebrew, Aramaic and Greek, the Bible, as we know it, has sixty-six books. The exact number of books is not important (whether certain ones are combined or left separated), nor the particular order in which they follow one another. The books remained as separate rolls long after the Bible canon or catalog of inspired books was closed, and ancient catalogs vary in the order in which the books are listed. What is most important, however, is what books are included. In reality, only those books now in the canon have any solid claim to inspiration. From ancient times efforts to include other writings have been resisted.

4. The Bible was originally written in continuous, unbroken lines of letters. It was not until the ninth century C.E. that any system of dividing sentences by punctuation marks was devised. The main features of our modern system of punctuation began in the fifteenth century C.E. as a result of the introduction
of printing. Subdivision of the Bible into chapters and verses (the Authorized Version has 1,189 chapters, 31,173 verses) was not done by the original writers either. This came centuries later. The Masoretes, Jewish scholars, divided the Hebrew Scriptures into verses. Then in the thirteenth century C.E. chapter divisions were added.

5 Inspired collection of books. Some forty different individuals served as secretaries of the one great Author to record the inspired Word of Jehovah. “All Scripture is inspired of God,” and this includes the writings of the Christian Greek Scriptures along with “the rest of the Scriptures.” (2 Tim. 3:16; 2 Pet. 3:15, 16) By “inspiration” is meant, not a mere stimulating of the intellect and emotions to a higher degree of accomplishment (as is often said of secular artists or poets), but the production of unerrung writings that have the same authority as if written by God himself. God caused his own spirit to become operative on faithful men whom he used to record things at his direction. For this reason the apostle Peter could declare: “Prophecy was at no time brought by man’s will, but men spoke from God as they were borne along by holy spirit.” (2 Pet. 1:21) In at least one case, however, the information was supplied in written form by God himself. This was the Ten Commandments, God giving Moses two “tablets of stone written on by God’s finger.”—Ex. 31:18.

6 In some cases information was transmitted word for word, by verbal direction. (Ex. 34:27) The prophets also were often given specific messages to deliver. (1 Ki. 22:14; Jer. 1:7) The evidence indicates, however, that the men used by God to record the Scriptures did not always simply record dictated material. For example, John received the Revelation through God’s angel “in signs” and John was told: “What you see write in a scroll.” (Rev. 1:1, 2, 10, 11) So, God apparently saw good to allow the Bible writers to select words and expressions to describe the visions they saw, while he always exercised sufficient guidance over them so that the end product was accurate and suited his purpose. (Eccl. 12:10) This doubtless explains the different styles evident in the books of the Bible.
That the writings of Moses were inspired of God there can be no doubt, in the light of internal evidence. It was not Moses’ idea to become the leader of the Israelites. At first Moses drew back at the suggestion. (Ex. 3:10, 11; 4:10-14) Rather, God raised Moses up and gave him miraculous powers. Even magic-practicing priests had to acknowledge that what Moses did originated with God. (Ex. 4:1-9; 8:16-19)

In obedience to God’s command and with the divine credentials of holy spirit, Moses was moved first to speak and then to write down part of the Bible. (Ex. 17:14) Following Moses’ death, the writings of Joshua, Samuel, Gad and Nathan (Joshua, Judges, Ruth, 1 and 2 Samuel) were added. Kings David and Solomon also made contributions to the growing canon of the Holy Writings. Then came the prophets from Jonah to Malachi, each contributing to the Bible canon. And each in turn met the requirements of true prophets as outlined by Jehovah: They spoke in the name of Jehovah, their prophecies came true and they turned the people toward God.—Deut. 13:1-3; 18:20-22.

Just as Jehovah inspired men to write, it logically follows that he would direct the collecting of these inspired writings. According to Jewish tradition, Ezra had a hand in this work after the exiled Jews were resettled in Judah. He was well qualified for the work, being one of the inspired Bible writers, a priest, and also “a skilled copyist in the law of Moses.” (Ezra 7:1-11) The canon of the Hebrew Scriptures was well fixed by the end of the fifth century B.C.E. It contained the same writings that we have today and which are now divided into thirty-nine books. No council of men made them canonical; from their beginning they had divine approval. The most conclusive testimony on the canonicity of the Hebrew Scriptures is the unimpeachable word of Jesus Christ and the writers of the Christian Greek Scriptures. Though they used the inspired Hebrew Scriptures freely, never did they quote from the apocryphal books.—Luke 24:44, 45.

The writing and collecting of the twenty-seven books of the Christian Greek Scriptures was similar to that of the Hebrew Scriptures. Christ “gave gifts in men,” yes, “he gave some as apostles, some as proph-
ets, some as evangelizers, some as shepherds and teachers.” (Eph. 4:8, 11-13) With God's holy spirit upon them they set forth sound doctrine for the Christian congregation. Jesus assured his apostles that God's spirit would help them, teaching, guiding and recalling to their minds the things they had heard from him, as well as revealing to them future things. (John 14:26; 16:13) This assured the truthfulness and accuracy of their Gospel accounts.

10 The real test of canonicity is not how many times or by what nonapostolic writer a certain book has been quoted. The contents of the book itself must give evidence that it is a product of holy spirit. Consequently, it cannot encourage superstition, demonism or creature worship. It must be in total harmony with the rest of the Bible. Each book must conform to the divine “pattern of healthful words,” and be in harmony with the teachings of Jesus. (2 Tim. 1:13) The apostles clearly spoke with divine authority. By holy spirit they had “discernment of inspired utterances” as to whether such were of God or not. (1 Cor. 12:4, 10) With the death of John, the last apostle, this reliable chain of divinely inspired men came to an end. And so with the Revelation, John's Gospel and his letters, the Bible canon closed. The sixty-six books of our Bible, by their harmony, testify to the oneness of the Bible, and recommend it to us as indeed Jehovah's word of inspired truth.

11 Contents. The Bible contains information that otherwise would not be available to men. The Genesis account, for example, provides information about earth's creation; it gives us knowledge of things that took place before man was on the scene. (Gen. 1:1-31) The Bible also tells us about conversations that took place in the heavens and which no human ears could hear, unless God provided the information.—Job 1:6-12; 1 Ki. 22:19-23.

12 More important, the Bible acquaints us with Jehovah. It relates details of miraculous visions of Jehovah with which his servants were favored. (Dan. 7:9, 10) Also the Bible acquaints us with God's name “Jehovah,” which name occurs more than 6,800 times in the Masoretic text of the Hebrew Scriptures. In the Bible we learn of Jehovah's outstanding qualities,
such as love, wisdom, justice, mercy, long-suffering, generosity, perfection in knowledge, changelessness. (Ex. 34:6, 7) Furthermore, the Bible tells us much about God's Son and the important place that he occupies in God's purpose. (Col. 1:17, 18; 2:3; 2 Cor. 1:20) More than any others, the Son of God, when on earth, was able to enlarge our acquaintance with Jehovah. For he was able to say: "He that has seen me has seen the Father also."—John 14:9.

13 Details as to the development of God's purpose are revealed in the Bible. All of the foretold blessings for obedient man were centered in a promised Savior whom Jehovah would raise up. He was described in the Garden of Eden by God as the "seed" of God's woman. (Gen. 3:15) In time God promised that this Seed would come through Abraham. (Gen. 22:18) He showed that the promised Savior would be an everlasting king and priest "according to the manner of Melchizedek!" (Ps. 110:4; Heb. 7:1-28) He gave the law covenant to Israel with its priesthood and sacrifices, all of which were a "shadow of the good things to come." (Heb. 10:1; Col. 2:17) To David promise was made that the kingship would everlastingly remain in his family. (2 Sam. 7:11-16) And the heir of that promise, as well as the one to whom all the other prophecies pointed as the Deliverer, is shown to be Jesus Christ. Yes, throughout its pages the Bible focuses on the theme of the inspired writings—the kingdom of God in the hands of Jesus Christ as the means that Jehovah has provided for carrying out His purpose.

14 As a book of prophecy, the Bible is outstanding. Thus it gives significance to events of history and shows why they turned out as they did. (Luke 19:41-44) It shows the future of all present worldly governments. (Dan. 2:44) It explains events of our days, showing that we live in the foretold time of the end of this old system and that soon God will clear out all the wicked.—2 Tim. 3:1-5; Ps. 37:9, 10.

15 Without the Bible we would not know the real purpose of life. (Eccl. 12:13) It makes clear that man is not a product of blind chance, but a creation of God, who has a loving purpose for mankind. And it explains what God's will is for us now and how we
can find real satisfaction in life.—Rev. 4:11; 1 Tim. 2:3, 4; Ps. 16:11.

Human history demonstrates that man, apart from God, cannot successfully direct his steps. Only the Bible provides the guidance that he needs. It gives guidance regarding morals, showing what God condemns and what he approves. (Gal. 5:19-23) It proves to be a most practical help amid a world that has thrown off moral restraint. It helps us to get the viewpoint of God and to be pleasing to him. And it shows us the way to eternal life in God’s new order. —John 17:3.

Is it not obvious why this Book of books should be our primary textbook for study? Christians, above all, are keenly concerned about investigating this Book that is authored by the One to whom God’s Son said: “Your word is truth.” (John 17:17) The Bible, therefore, assumes first place in the study course of the Theocratic Ministry School.

Review: 1, 2. When did Bible writing begin and end, and what is the extent of the Bible’s circulation? 3, 4. In what form was the Bible originally written, and when was it divided into chapters and verses? 5, 6. In what sense is the Bible inspired, and what explains the different styles of writing that it contains? 7. Who were some of the writers of the Hebrew Scriptures, and what requirements of true prophets did all of them meet? 8. What is the most conclusive proof of the canonicity of the Hebrew Scriptures? 9, 10. What assurance is there that the books of the Christian Greek Scriptures really belong in the Bible canon? 11. What information that otherwise would not be available to men is contained in the Bible? 12, 13. What do we learn about Jehovah and Jesus Christ from the Scriptures? 14-17. Why are Bible prophecy and Bible counsel on morals of great value to all of us?

Study 4 How to Read and Remember

For those who read just as a pastime, for their own entertainment, remembering what they read is of little importance. But for someone who is studying for a profession, it is vital to remember what he reads in his textbooks. Passing an examination and entering upon the chosen occupation depend on it. The Christian minister, however, has a greater need to remem-
ber what he reads, whether reading casually or seriously. His objective is to draw closer to Jehovah and to improve his ministry, to Jehovah’s praise.—Deut. 17:19.

2 The Christian’s main reading material is the Bible and those publications that offer genuine help in understanding the Bible. He knows that it is the knowledge found in the Bible that leads to eternal life. It is this reading that equips him to be an effective minister, and it is this reading with which we are chiefly concerned in the Theocratic Ministry School.

3 Our taking of information into the mind through reading may be compared to our taking of food into the stomach. In both instances we must be selective. The eater, even when just satisfying his appetite, is foolish to take into his stomach that which is indigestible or that which offers no real benefit to the body, or worse, may even poison him. For best results, for long-lasting benefits, food should be easily digested and assimilated by our bodies.

4 So, too, with our reading. Whether it is casual or serious reading, what we take in should be mentally digestible and it should be something that willlastingly benefit our minds. Obviously it is unwise to feed the mind on that which is untrue, godless or immoral, and which may therefore cause spiritual indigestion. (Phil. 4:8) And why waste time reading material of little value? Just as we are selective in what we eat, so we should be in what we read.

5 Schedule for personal reading. Having selected the right kind of material to read, you need to take the next step. This is to establish a schedule of reading that will fit into your particular life pattern. If you fail to set aside specific days, or evenings, for periods of reading, your efforts are likely to be too haphazard to be successful.—Acts 17:11.

6 Thoughtful reading requires ample time as well as surroundings that favor pondering over the material examined. But not all your reading will be done during extended study periods. If you can set aside even ten or fifteen minutes regularly each day to do some reading, you will be amazed at how much you can accomplish. Some persons do this reading early in the morning, or before going to bed at night.
Others read while riding public transportation en route to their place of secular employment or school, or during their lunchtime. In some homes, the entire family reads together for five or ten minutes after one meal each day or just before going to bed. Regularity, doing some reading every day, produces good results.

Your personal schedule should include time for reading the Bible itself. There is great value in reading it right through from cover to cover. This can be achieved by reading a certain number of chapters or pages each day or each week. However, your goal in reading should never be just to cover material, but to get the overall viewpoint of it with the intention of remembering. Take time to ponder on what it says. When reading the Bible you can always be confident that you are partaking of the best spiritual food that can be had.

Time is also needed for preparatory reading of the material to be covered at the Watchtower study and other congregation meetings. It is good to have in mind commenting at the meetings, but do not make the finding of answers your main objective. Rather, seek to understand what you read and consider how it affects your own life.

Then there are the Watchtower articles other than those used in the congregation’s weekly study. Awake! magazine, too, offers a great deal of informative material in its pages. And have you read the older publications of the Society in your language? To the extent that you can make time to read the material, there is a blessing in store for you. The rate of one’s spiritual growth is, to a large extent, governed by the regularity and the quality of one’s reading habits.

Memory aids. To benefit fully from what we read, we need to remember it. People will often say that they do not remember because they have a bad memory. It may be in many instances, however, simply an untrained or unworked memory. It is the course of wisdom to endeavor to get the most good out of the reading that we do. Much of the good would be lost if the material read were quickly forgotten. We need to learn how to read so as to remember. There
are a number of suggestions that have worked well for experienced readers. They may assist you.

11 As you read, endeavor to read phrases or word groupings rather than individual words. This will make it possible to speed up your reading and will help you to grasp ideas instead of struggling with words. For usual reading, do not sound out the words or move your lips as you read, and do not make a practice of backing up to read again unless it is to impress a key thought. Of course, for weighty, involved material you need to slow down so as to be sure to get the right thought. You may even want to read it aloud, or in an undertone. (Ps. 1:2) The Psalms and Proverbs, for example, were not written for speed reading but for meditation.—Ps. 77:11, 12.

12 It also helps if you read with pencil in hand, underlining key words and otherwise noting special points you may wish to go over again. Underlining, however, should be done sparingly, for if overdone it defeats the purpose of isolating the principal ideas. When you come across some specially valuable explanation or an argument that could be used to meet some common objection in the house-to-house ministry, it would be helpful to make note of the page and paragraph at the back of your book. Then it can be found quickly when needed. Never mark a book, of course, unless it is your own property.

13 You cannot just read through an article or a book without pausing, reflecting, comparing the information with what facts you already know on the subject—not if you really want to remember the outstanding points. Learn to analyze what you read, taking note of reasons given and arguments in support of conclusions that are presented. Also, be on the lookout for principles that apply to your life and that are a guide to daily living. Pause to consider how you can apply them.

14 In a serious reading of one of the Society’s bound books it is often helpful to consider first the title and the logical order of the table of contents. This will impress on your mind the overall theme. When you prepare to read a magazine article or a chapter in a book, look first at the various subheadings. These show the order in which the theme will be developed.
Be alert to take note of topic sentences, which usually appear near the beginning of each paragraph. They will often tell you in a nutshell what the paragraph is about. Concentrate on getting the overall view of the subject on which you are reading.

Another suggestion is to try to visualize what you read, making mental pictures as an aid to memory. In imagination see the actors and the background, hear the sounds and voices, smell the odors, taste the food and drink, share the happiness or grief of a situation. Try to put yourself in the scene being described. Every sense can be brought into play imaginatively to reproduce vividly the Bible account. Passages of Bible history can be more easily committed to mind in this way.

When you come to the close of a chapter, give it a final brief mental review. Then compare your mental outline with the written material again.

If possible, discuss with someone else the points you have covered, doing so while they are still fresh in mind. Your expression of them will deepen the impression on your mind, while the other person may well be able to add to your fund of knowledge on the subject. If you have found some practical field points, use them in your preaching ministry as soon as possible. This, too, will fix the material in your memory.

Value of effective reading. Reading has a direct influence on our lives. The kind of work we do, the skills we develop, our enjoyment of life, our spiritual growth are all connected with our reading ability. Without this ability to read one is denied much of the richness of learning and experience. Parents can help to train their children to read by a systematic home program of reading. From time to time it would be good to call on your children to read aloud, for example, reading the Yearbook text and comments for the day. If you are not a fluent reader, it would be well worth your while to practice for fifteen to thirty minutes each day. In a few months you will experience satisfying results.

Good reading habits, scheduled times for reading and research, and use of the various suggestions outlined here will greatly improve your ministerial ability. You will be able to remember more of the precious
words of God, so as to apply them in your life and ministry. Even elderly persons can improve their ability to remember if they practice the points here offered. No one should feel that he is too old to benefit.

20 God's reason for setting down his grand purposes in a book was so that all his wonderful works might be made known to the children of men and long remembered. (Ps. 78:5-7) Our appreciation for his generosity in this matter is best shown by our diligence in reading and remembering that life-giving Word.

Review: 1, 2. Why is it important for us to remember what we read? 3, 4. Why should we be selective in what we read? 5, 6. Why do we need to schedule time for personal reading, and when might such reading be done? 7. What should be our goal in Bible reading? 8, 9. What other material would it be beneficial to include in our reading program? 10-17. What practices will help us to remember more of what we read? 18-20. Why is it so important to learn to read well?

Study 5 Be a Good Listener

1 Your progress as a minister of Jehovah is dependent to a considerable extent on how you listen. Throughout your life listening plays an important role in learning. You are listening when you hear with thoughtful attention, but if your attention is not focused on what is being said, the words that are spoken fall on deaf ears. No doubt you have talked to persons who gave you only part of their attention. No matter how often they agreed with you, you knew that they were not really getting the point and so were not really being benefited by what you said. How careful, then, we should be to be good listeners at all times, but especially when attending a course in divine education! As Proverbs 1:5 states: "A wise person will listen and take in more instruction."

2 The congregation meetings are part of the educational program provided for us through Jehovah's organization. By listening intently we show respect for Jehovah and his provision for our education. But God knows our makeup and that we may tend at times to let our attention wander, so in his invitation to eat of the abundance of spiritual food that he pro-
vides he emphatically says: "Listen intently to me, and eat what is good, . . . Incline your ear and come to me. Listen, and your soul will keep alive." (Isa. 55:2, 3) If we would have eternal life and aid others to gain that prize, then we need to listen closely and grasp God's thoughts.—Heb. 1:1, 2; 2:1.

3 Listening attentively also demonstrates proper humility, and we all have good reason to be humble. We can all learn from someone else; none of us know it all. Even if the one speaking lacks in fluency or some other quality of the capable speaker, genuine humility should lead us to give help and encouragement by our attentiveness and response to what he says. And who knows but that he may touch on some angle or some shade of meaning that has never occurred to us before? Out of the mouths of babes, spiritually speaking, Jehovah can provide enlightenment.—Matt. 11:25.

4 Paying close attention is vital in connection with congregation meetings because the things we learn are to be applied in our lives. It is through gaining "accurate knowledge" that we are able to put on the new personality. (Col. 3:9, 10) But if we do not listen carefully, if we fail to pay attention to details, we may not fully appreciate what changes are needed in our lives and so our spiritual growth may be hindered. Too, it is important to be able to give the right answers in oral or written reviews. But how much more so, in the field ministry, should we be able to give everyone who asks us a reason for the grand hope that we cherish!

5 As you cultivate the habit of paying close attention to what is spoken, you will improve your ability to remember the things you hear.

6 How to listen. It is easy to let other matters distract us at meetings. We may be preoccupied by things that happened during the day or concerned about something that has to be done tomorrow. But if one is not listening intently to what is being said, what is the point of being present? So there is need for each one to discipline himself, to keep a tight rein on his train of thought. One must be determined to give full attention to the discussion at hand, and refuse to allow the mind to wander. It should be as though
one has pulled down a mental curtain on all thoughts that are foreign to the subject under discussion. That is concentration.

7 A good way to protect yourself against the wandering mind or the daydreaming habit is to make notes of points and scriptures used by the speaker. Keep the notes brief, as too many will distract your attention, while a few will help your concentration. These notes may be of value to you at some later time. But, even if you never use them again, they do help to keep your attention riveted on what is being said. You become deeply involved in the subject under discussion and can pinpoint the speaker's main arguments.

8 In ordinary conversation it is a good indication that the other party is listening if he raises intelligent questions on the subject under discussion. So, too, when listening to a prepared talk it is good evidence that your mind is on the subject if you find yourself raising constructive questions and then watching to see if the speaker will answer them. Among other things, ask yourself how you could use the material being presented.

9 The average person thinks much faster than the speaker can talk, permitting time for outside thoughts to enter the mind. It has been estimated that the average rate of thinking is about 400 words a minute, but the average rate of speaking is about 125 words a minute. However, this thinking speed can be used to our advantage if we reflect on the material presented, summarizing it, reviewing it, and so fixing it firmly in mind.

10 Another aid to getting the important points a speaker has to offer is to listen with the right motive. It is not our objective to listen with a view to criticizing the speaker's material and delivery. In the ministry school the appointed servant has the responsibility of offering counsel. So that leaves the rest of us free to concentrate on whatever useful information the speaker has to offer.

11 Again, when the school servant offers counsel to student speakers, it is seldom constructive for another student to be deciding whether he agrees with the counsel offered or not. But it will definitely be to his
advantage to ask himself whether the same counsel applies to him, and what benefit he can personally gain from it. Thus by being a good listener he is aided to progress by each talk given instead of limiting his advancement to the occasions when he personally is assigned to speak.

12 Youths and young children should also be taught to be attentive listeners. It helps if they are seated in a location where they are under the watchful eye of parents. If they can read, it is encouraging for them to have their own copy of the publication being used. Generally speaking, it is unwise to permit them to occupy the time with material that is foreign to the program. As a stimulus to listening they can be given to understand that when they get home they will be asked to repeat something they have learned. And they should be warmly commended if they do remember or make note of something said during the meeting. —Deut. 31:12.

13 Concentration comes more easily if we have been careful to avoid eating a heavy meal just prior to meeting time, for this is sleep-inducing. This is because the body's resources are taxed to care for digestion, leaving but a minimum to operate one's thinking processes. With mental perception thus dulled, there is danger of simply listening sluggishly to what is said, without response or deep appreciation, or of dozing off altogether.

14 Perhaps even more important is scheduling your affairs to be present regularly for the instruction presented. Students at many schools skip classes and then try to review the material themselves. But you will hardly benefit from instruction you do not hear. Do not let family or friends keep you from being present at the meetings. Make certain you are present to hear with life-sustaining regularity the truths presented from God's Word.

15 Testing your listening ability. We spend five hours each week at congregation meetings, and during most of that time we have the opportunity to learn by listening. Do you personally make the best possible use of that time? How much of the fine material covered each week by the public speaker do you retain? After attending the ministry school and the service meet-
ing, can you state the main idea of each talk in your own words, or do you find that at times you cannot even remember who was on the program? Might you benefit more fully by putting forth a greater effort to concentrate, perhaps even taking notes? Try it. Then review the main ideas in discussion with others after the meetings.

During several of our weekly meetings, questions are propounded and the audience is invited to comment. Those comments often reflect hours of personal study and years of experience. When others offer comments, do you really listen to what they are saying? Do you listen carefully enough so that, when they are finished, you could repeat in your own words the gist of what they said? Try to do just that, and you will be delighted at how much more you really hear.

During these meetings much reading is also done. Paragraphs of the study material are read in summary at the *Watchtower* study and the congregation book study. Do you really listen to what is being read, or do you look ahead at the next paragraph or let your mind wander during the reading? There is a wealth of detail in the paragraphs that time does not permit to be covered by oral comments. And repetition even of what was expressed by the commenters helps to fix it in mind. How much we can learn if we really listen to everything that is read at the meetings! It will help you to do so if you focus your eyes on the printed material as well as listening.

Eager listeners rewarded. Eager listeners recognize that there is much to be learned and they are anxious to get as much as possible. They heed the advice of Proverbs 2:3, 4: “Call out for understanding itself . . . give forth your voice for discernment itself, . . . keep seeking for it as for silver.” And as they search, Jehovah blesses them, because he has promised: “In that case you will understand the fear of Jehovah, and you will find the very knowledge of God . . . you will understand righteousness and judgment and uprightness, the entire course of what is good.”—Prov. 2:5, 9.

It is true that to be good listeners we must discipline ourselves. But how rewarding it is! Our spiritual growth becomes readily manifest. Beneficial changes are made in our lives. And our ability to make
known the good news both from the platform and in the field ministry improves.

20 Whereas our time for personal study may be quite limited, we all have opportunity to do much listening at congregation meetings. How important, then, the quality of our listening! And since the things we hear involve our service to Jehovah and our eternal life, how appropriate the counsel of Jesus: “Pay attention to how you listen”!—Luke 8:18.

Review: 1-5. What does it mean to listen, and why is it important, especially at congregation meetings? 6-8. How can you keep your mind from wandering when a talk is being given? 9. How can the comparatively fast rate of thinking be used to good advantage when listening to a talk? 10, 11. How can right motive be an aid in listening? 12. In what way can children learn to be good listeners? 13, 14. How can eating habits affect our listening? 15, 16. Explain how we can test and improve our listening ability at the meetings. 17. What will help to hold our attention while paragraphs are being read? 18-20. How are eager listeners rewarded?

Study 6

‘Apply Yourself to Public Reading’

1 The apostle Paul exhorted Timothy, “Continue applying yourself to public reading.” And he instructed Timothy to teach this and additional qualifications for the ministry to fellow Christian ministers. (1 Tim. 4:13) That inspired counsel is also appropriate for each one of God’s ministers today, and we do well to heed it.

2 Public reading is often called for on the part of the theocratic minister. At the Watchtower study and at the congregation book study scriptures and paragraphs have to be read. During the service meeting and the Theocratic Ministry School, as well as in the field ministry, Bible texts are read. Therefore it is for each minister’s own benefit and for the benefit of those who will listen, for him to become a good public reader.

3 Public reading is reading out loud for the benefit of others. But will listeners really benefit to the full if the reader stumbles over words and uses improper phrasing or misplaced emphasis that obscures the thought? What attention will they give if he lacks
enthusiasm, reading in a monotone? To read well in a group, preparation is needed. It is good never to go to an assignment, even for reading at a congregation book study, without having read through the material. Otherwise the audience will not be receiving the benefit that they might, and they may well pick up wrong pronunciations of words from the reader. Yes, there is need for each minister to apply himself to public reading.—Hab. 2:2.

Needed qualities. When reading, be enthusiastic. Infuse warmth into your presentation, reflecting the feelings described by the words. Thus you will avoid a cold and lifeless presentation. Exercise care not to reduce your volume to the point where your audience misses vital parts. Your volume must be sufficient to reach all parts of the room or auditorium being used. No one should have to strain to catch even a word.

There is need to sound out your words clearly, without chopping off part of some words, or slurring them together so as to render them unintelligible. On the other hand, it is not good to become so precise that your delivery detracts from the message. Well-enunciated reading means that the listener is never in any doubt about the words you are reading. Indistinctness often results because the reader's voice is not projected outward toward the audience, so make it a practice to hold your head up when you read. Open your mouth so as to let the sounds go out without any obstruction.

Proper emphasis is important. Indeed, it is the key to understanding what you read. It is well known that a change of emphasis can convey an entirely different meaning to an audience. Sometimes a single word requires special stress, but often it is a group of words, an entire phrase, that should be emphasized. The placement of emphasis should be determined by the thought to be conveyed, and that is governed, not merely by the rest of the sentence, but by the entire argument. Well-placed pauses are a vital part of emphasis. Short pauses help to group words in a meaningful way and draw attention to key ideas; longer pauses indicate the conclusion of a main part of the argument.
Variety in pitch and pace must also be taken into consideration as you strive to read well. Without it the delivery would be dull and unappealing. But when properly employed, such variety in expression will do much to make your reading sound more like natural, lively conversation.

Manuscript reading. One of the important situations involving public reading is delivery of a manuscript talk. This type of presentation has its place. For example, the Society may arrange from time to time for all congregations of God's people in a given land to hear the same information at the same time. Again, manuscript talks have their place on assembly programs, where there is the possibility that excerpts of the speech will be quoted by the news media or where involved material needs to be presented with accuracy.

The main difficulty to be overcome in manuscript reading is to make it sound as though the words and phrases were being put together in a conversational manner. However, the tone needs to be considerably enlarged. Usually the phrasing of the composition is quite different from what you would ordinarily use, the sentences perhaps being longer and more complex. It may have a choiceness of expression and a rhythm that are not natural to your normal speaking. You may feel that you could do a better job of delivery if you put the material in your own words. But practice and experience will enable you to make marked improvement in giving manuscript talks.

For success, advance preparation is the key. Time must be taken to become familiar with the manuscript. You should read over your material several times to get the main ideas clearly in mind. Should there be some unfamiliar words, look them up in a good dictionary and make notation of the pronunciation on the manuscript. Then practice giving the talk out loud to familiarize yourself with the style of presentation of the original writer. Some readers find that practicing aloud in front of a mirror helps them to improve audience contact, something that is quite important if the talk is being given in a small auditorium.
It is beneficial to underline or accent key words that you want to emphasize. Some readers find it helpful to divide off phrases in the manuscript with a tiny vertical bar. In addition, words in difficult or unusual groups that must be spoken together can be tied together with curved lines to remind you not to pause until you get to the end of the phrase. This avoids unnaturalness or loss of the meaning. Some thought can also be given to marking the manuscript to indicate where reasonably long pauses would be appropriate. Pauses can create expectation, give emphasis and allow time for the material to be absorbed. It is important also to identify peaks or high points in the talk. These can be marked, enabling you to build to a good climax, then change pace.

Bible reading. Bible reading is vital for young and old alike. Often there are situations that call for reading the Bible out loud. There may be such assignments in the Theocratic Ministry School from time to time. And all of us read scriptures when we talk to people in our ministry. But do we read them well? Have we practiced them so we do not stumble, so we emphasize the portions that fit our argument and so our reading sounds natural, conversational?

Preparation is surely needed when it comes to reading from the Bible. Keep in mind that this is the Word of God, that it is filled with passages of extraordinary beauty and emotion, as well as accurate and logical reasoning. We should seek to reproduce it worthily for the benefit of listeners. If we know in advance that we are to do some Bible reading, careful preparation should be made, to avoid stumbling at unusual words, phrases or styles of expression.

Consider that thrilling occasion when the returned exiles of Israel assembled in the public square before Jerusalem’s Water Gate to give rapt attention to the words of their God. Were those assigned Levites ill-prepared, slipshod in their presentation? The record answers: "They continued reading aloud from the book, from the law of the true God, it being expounded, and there being a putting of meaning into it; and they continued giving understanding in the reading." (Neh. 8:8) Those readers had deep respect for the
Supreme One, whose words they were transmitting to fellow worshipers.

Whether reading aloud for our own personal benefit, in the family circle, at the Kingdom Hall, or to someone on his doorstep, let it be with the aim to reproduce faithfully the original material, with all its feeling and faith-building power. This motivating power of public reading is underscored in these words recorded by the apostle John: “Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it; for the appointed time is near.”—Rev. 1:3.

**Review:** 1, 2. When do we have opportunities to do public reading? 3. Why is preparation important? 4, 5. What qualities are needed in order for public reading to stimulate the audience, and to be easily understood? 6. How is proper placement of emphasis determined, and in what way do pauses contribute to emphasis? 7. What helps to make reading sound like conversation? 8. When might a talk appropriately be given from a manuscript? 9, 10. What is the main difficulty to overcome when delivering a manuscript talk, and how can it be done? 11. What markings on the manuscript are helpful? 12-15. Why is advance preparation especially important in Bible reading?

**Study 7 Study Is Rewarding**

1 Would you like to see your faith increase, feel your love for God grow stronger, enjoy greater discernment and increased fruitage from your ministerial efforts? The progress that you make in all these respects is, to a considerable extent, dependent on what you do in the way of personal and family study. Such study is an essential part of our lives as Christians. Not only does it equip us to serve God now, but it is part of the preparation for life in God’s new order. Do you personally study as you should?—Matt. 4:4.

2 Finding adequate time for study is often a problem, but not an insurmountable one. If you realize that your program of study needs improvement, analyze your weekly schedule of activities. It is not likely that you will find much time that is not already being used. But the Bible urges us to ‘buy out time’ from other pursuits. (Eph. 5:15-17) If you have a televi-
sion set, why not keep a record of the time that you spend watching it during the week? You might be surprised at the amount of time used in that way. How much time do you spend in “small talk” over the telephone, visiting with neighbors or reading the newspaper or worldly magazines? Could some of this time each week be channeled into one or more periods of study that would be lastingly beneficial? Such study can be done during the daytime, in the evening or whenever it is best for you. Usually a person finds time for the things that are most important to him, and there is no question but that study of God’s Word is one of “the more important things” to a person who values his relationship with Jehovah.—Phil. 1:9-11; Prov. 2:1-5.

While you may find it difficult at first to settle down and concentrate on studying, in time it will become easier and more enjoyable. But you need to appreciate its importance, set aside time to do it regularly and put forth an earnest effort.

Study should be done with a view to being able to recall and explain the material clearly. Casual reading, while it has a proper place in our lives, is not study. Study requires research, thought and application. Do not plan to cover more material than you can effectively or you will find your study shallow and unrewarding. Rather, allow time for research and meditation. However, plan to cover sufficient material so that you will see that you are really accomplishing something.

The Christian student does not rely on his own ability to find his way into the deep things of God’s Word of truth. He realizes that he needs the help of God’s holy spirit, God’s organization of devoted servants, and the Word itself. This is why it is appropriate to seek God’s blessing on study periods by prayer.—Jas. 1:5; Luke 11:9-13.

Bible study. In the Theocratic Ministry School provision is usually made for a certain portion of the Bible to be read each week. Often this can be done as a family group, reading a chapter or two of the Bible in the evening. To obtain benefits from this reading, after each paragraph it is helpful if the one reading or someone in the group will comment on the
key thought of the paragraph. If you are reading the material yourself, take a moment to meditate on the thought being expressed, how it fits in with the rest of the chapter and how it affects you personally.

When you are finished with the Bible reading, if points are not clear, it would be appropriate to take some time to do research. Perhaps the thought or sense of a particular scripture was unclear to you. How can you get more information on it? You might first check the scripture index in the Society's publications to find places where the scripture has been explained. If your question involves a particular expression in the scripture such as “sanctification” or “Babylon the Great,” you might find additional comments by consulting the subject index in the publications of the Society in your library. The same procedure may be followed to get more information about a person or place mentioned in the Bible. You may also find information about persons and places by simply referring to the alphabetical scripture index in the back of your Bible and then looking up the Scripture references shown.

Research to find answers. At times on a back-call or at a Bible study a question may be raised that you are not sure how to answer. Research on such questions can be done during your home study period. In this way you will be sure that you are “handling the word of the truth aright.” (2 Tim. 2:15) With a little effort a satisfying answer usually can be found. First of all, if it is the explanation of a scripture that is needed, be sure to read the context. What is the surrounding material discussing and therefore what is the sense of the scripture under discussion? Having ascertained that, you are ready to check the scripture indexes in the Society's publications for further help. Is the question about doctrine or prophecy, or does it involve applying Scriptural principles to the life of the student? Both the subject and scripture indexes in the Society’s publications can help you to locate the information that you need.

When you are satisfied that you have the answer, ask yourself what proofs you have for it. Is your answer just a statement of fact that may seem dogmatic to your hearer, or do you see the reason for
the conclusions presented in the Society’s publications? Can you demonstrate that it is true? The one on whom you are calling may want you to explain the reasons for your conclusions or give Scriptural support. Could you illustrate the point? Do you have in mind leading questions that you can use to help the student arrive at the correct conclusion? Your study of the subject will help to equip you to present the answer effectively.

10 Preparing for the “Watchtower” study. In some lands The Watchtower is not regularly available due to opposition to the activity of Jehovah’s witnesses. In such places the brothers have to review older issues or rely on what they remember from previous studies. Can you remember the outstanding points in recent issues of The Watchtower that you have studied? We should study with a view to remembering the material for later application, whether in our own lives or in the field ministry.

11 It is advantageous to read the magazine from cover to cover when it is first received, thus getting an overall view of the material. Then, sometime before the congregational study of the material, it is good to review it personally or to discuss it as a family. When you do this, first note the theme of the article, the key scripture and the boldface subheadings for the entire article. This gives you an overall view of the subject and will help you to appreciate the relationship of the details in the individual paragraphs. Now read the lesson through paragraph by paragraph, locating the answers to the questions and underlining just the key points for future reference. As you finish each paragraph, if you find that you cannot answer the question in your own words, it would be good to read the paragraph again so you can do so. Pay attention to the Scriptural reasons for answers given, looking up texts cited and noting those on which you would like to comment at the meeting. When you complete all the paragraphs under a subheading, pause briefly and review how that material has contributed to the development of the entire subject. Do this again at the end of the article. Ask yourself where you will be able to use what you have learned, how it affects your own life or how you would explain it to some-
one else. In this way you will be, not merely marking answers, but acquiring both wisdom and understanding. (Prov. 4:7) And your enjoyment of the Watchtower study with the congregation will be greatly increased. The same procedure may be followed in preparing for the congregation book study.

12 Family study. Above all, be sure that your study arrangements include your family so that each one benefits fully. Would it be loving if the head of a family studied carefully while his wife and children were starving spiritually? Not only physically but also spiritually the family head is under obligation to "provide for those who are his own, and especially for those who are members of his household." (1 Tim. 5:8) The wisdom of early Bible training for one's children is seen in the counsel of Proverbs 22:6: "Train up a boy according to the way for him; even when he grows old he will not turn aside from it." Do not think your child is too young to benefit. From infancy children learn. (2 Tim. 3:15) Family members making the most rapid progress are often those who have made it a practice to have a period of family reading and study. Regularity is of utmost importance.

13 Do you discuss the daily text with your family, letting them comment and asking questions to be sure they understand? This can provide rich spiritual food for your family. Many families do it at mealtime. In addition, each family ought to have a regular time set aside every week for more extensive study as a family. It may be an evening or any other suitable time. Adequate time is required to get a satisfying grasp of many Bible subjects, to explore their various aspects and to impress them on the heart. The regular family study enables all of you to benefit from such study together. Do you have such a family study? If it is not a regular thing in your home, why not discuss the matter with the entire family today and take definite steps to make this a part of your life?—Eph. 6:4; Deut. 6:4-7.

14 If children are quite young, it is good to include material to study together that will be understandable and helpful to them. But even the most difficult material can be discussed in a way so as to involve the young ones with an occasional simple question on
a point they can grasp. Many families prepare the *Watchtower* lesson during their family study time. But any material appropriate to the needs of the family may be used as the basis for the study. Such training builds strong family bonds as well as spiritual appreciation.

15 **Rewards for diligence.** One immediate reward of diligent study is improvement of the memory through exercise and stimulation. In the field ministry and at congregational meetings it becomes easier to recall and comment on points that have been studied. We find ourselves able to answer the questions of newly interested persons almost from memory, and to put our finger quickly on the scriptures that support our comments. But more than that, study gives us a richer, all-around knowledge of God’s Word. It gives us stronger faith, clearer discernment of Bible principles and increased joy in serving Jehovah.—Heb. 5:14.

16 Wise persons put matters pertaining to their spiritual life in the foremost place. Lesser matters may have to give way because of lack of time, but never the study of the Word of life. It is to those who adopt this view that Jehovah promises that ‘I will let myself be found by you.’ (1 Chron. 28:9) This will particularly be true if you study, not just to gain head knowledge, but to feed your heart. Let your love and appreciation for Jehovah and his wonderful works grow as you study his Word.

17 The real purpose of study by God’s ministers is clearly revealed in this prayer of the apostle Paul, recorded at Colossians 1:9, 10: “That you may be filled with the accurate knowledge of his will in all wisdom and spiritual comprehension, in order to walk worthily of Jehovah to the end of fully pleasing him as you go on bearing fruit in every good work and increasing in the accurate knowledge of God.”

**Review:** 1. For what does study prepare us? 2, 3. How can we find time for study? 4, 5. What does study include, and why is it appropriate to begin study sessions with prayer? 6, 7. What helpful suggestions might be tried with a view to getting more out of family Bible reading? 8, 9. How can answers to Bible questions be found, and what should we seek in addition to the answers? 10, 11. Give suggestions on how to prepare for the *Watchtower* study and the congregation book study. 12-14. Why is family study very important, and what material might be covered? 15-17. What rewards come from regular study?
Study 8  The Value of Preparation

1 Paul, the apostle to the nations, urged his fellow minister Titus to “continue reminding [Christians] . . . to be ready for every good work.” (Titus 3:1) That meant that they must be prepared in mind and disposition for some future action.

2 Preparation is indeed valuable in any kind of theocratic endeavor. Of course, the first time you participate in a certain activity, it calls for extra preparation because the field is new to you. But as your fund of knowledge increases, you find that you can draw on the study that you have done in times past, as well as on the experience that you have gained. Nonetheless, no matter how many times you have handled a certain type of assignment, preparation is always of value.

3 Preparation is required, not only of those who have received a talk assignment, but also of everyone who wants to be a well-qualified minister of the good news. After you have shared in the house-to-house work for months or years, you find that you do not need as much time for preparation each time before you go out. Nevertheless, if you do prepare you always will be more effective. So, too, with conducting a Bible study. The first Bible study you conducted required a great deal of preparation. But no matter how many times you have studied that particular material, you will do a better job of conducting the study if you review it again with your particular student in mind. The same is true when you speak on the platform. The experience gained over the years is of great help. But where you have advance notice that you are going to give a talk, never try to do it without preparation.

4 With regard to the Theocratic Ministry School, preparation is of great value for all of us. Each student has a copy of the school program and can note from it the Bible chapters or other material to be featured on any given date. The more preparation you can do, the more you will get out of the school. Failure to recognize the value of advance preparation can deprive you of many of the real benefits.
It takes time to prepare, but the results are well worth the effort. Not only does the preparation make it possible to participate helpfully in oral reviews, but it aids you to get the mind of Jehovah and improve your grasp of the “pure language” of truth. (Zeph. 3:9) To make advance preparation for the school a habit, you might arrange for such reading and study to be done with members of your own family or in company with friends. Of course, everyone enrolled in the school has opportunities to give talks, and some suggestions on how to prepare them will be helpful.

**Reading assignments.** From time to time reading assignments may be scheduled as part of the Theocratic Ministry School program. To prepare for such an assignment, read the material carefully. Become familiar with the pronunciation of names and difficult words. Practice out loud to achieve a conversational, fluent delivery of the material without hesitation or inaccuracies. And carefully check to make sure that the material can be delivered in the time allotted.

**Developing a talk from a published article.** The first thing to do with this kind of talk is to read the assigned material carefully. Underscore main points or write a brief outline of the main points on a piece of paper. Get a clear view of the principal ideas developed. Now, what material will you select, since there is probably more than you can use in the time allotted? Certain things might beneficially govern the selection of material: (1) Your audience and the setting—if a setting will help demonstrate how the material can be used in a practical way, also (2) your theme and the specific application of the material to be made.

Considering your audience, you will want to select material from the published article that they will find interesting and beneficial. If some paragraphs of the published article seem heavy for a certain audience, then concentrate on other paragraphs. Also, a few select scriptures will make clear the reason for the things you are saying. If you consider your audience, you will not try to cover too much material, because, if you rush through it, much of its value will be lost. So it is better to cover a few points well.

With many of the student talks, it is beneficial to
have a specific setting for your presentation. You might present your material as if you were talking to someone in the house-to-house work; or it might be answering a question on a back-call; or perhaps doing incidental witnessing. You might even present it as if you were explaining the matter to one of your own children. There are many other settings that could be used. The important thing when a setting is used is that it be as realistic as possible. So give careful thought to the matter of the setting. Discuss it with other publishers too, because they may have some fine suggestions.

What theme have you chosen and what application are you going to make of the material? Select material from the published article accordingly. Exclude points that do not truly contribute to your theme and the objective of your talk. Generally speaking, the ideas that should be covered are there in the article, so it is better to concentrate on that than to try to bring in a great deal of outside material. This does not mean, of course, that an apt illustration could not be worked in, or some other point that will help your audience to appreciate the value of the assigned material. Where possible, be sure to make application of the material to your audience so that all will receive the greatest benefit.

After selecting your theme and setting, you may find that some paragraphs of the published article do not fit in well with your talk. You are not required to use the ideas of every paragraph. But do this: Endeavor to select a theme and setting that will allow you to use as generous a portion of the material as seems reasonable.

Developing a list of scriptures into a talk. On occasion you might be assigned a certain list of scriptures, perhaps from the booklet Sermon Outlines or the book "Make Sure of All Things; Hold Fast to What Is Fine," if such are available in your language. Your objective then is to develop these scriptures into either a regular discourse or a presentation such as is given in the field ministry. If there are more scriptures in the list than you can cover in the allotted time, select the ones that you want to use. It is best not to try to use more than you can cover effectively in the
available time. Then analyze each scripture that you
are going to use. Determine your reason for using it.
Prepare the presentation in such a way that your in-
troduction of each scripture focuses attention on your
reason for using it. Also the way you read a scrip-
ture should emphasize the key portion of it. Finally,
your application of it will drive the main thought home.

When just the subject is assigned. There will be
occasions, whether on the Theocratic Ministry School,
service meeting or other programs, when you may
be asked to give a discourse with just a subject as-
signed to you. No specific material is given you for
use as a basis for its presentation. In such cases here
is the recommended procedure: Search your mind and
jot down points that you believe would be worthy of
development. That first step is important. This is what
may determine whether your talk will be fresh in its
development, or merely a rehash of other people's
thoughts. It may also prevent some aimless searching
and reading, for it will have narrowed down the
sphere of your research. More than that, it will be
more likely to result in a talk expressed in your own
style of speech rather than in a style that is foreign
to your personality. It may also be helpful to talk
about your subject with mature persons. They may
have some good ideas on how the subject might be
developed.

Next you are ready to add to your own infor-
mation by doing research in the Bible and other pub-
lications with the help of a concordance and the
Society's indexes. You can usually get the most out
of any publication that you use for research by check-
ing the table of contents first. Then examine the index
to see where the material that will be most helpful
to you is located. Being selective will save you much
time. In your reading there is danger of becoming
sidetracked by other interesting points you encounter
that are, however, unrelated to your immediate theme.
Avoid this by skimming over the material, marking
only those sections that you can use. Often all you
have to do is to note the topic sentence of each para-
graph and then read only those paragraphs that seem
to be most appropriate for your use.

With your own ideas and those culled from other
sources, you are now ready to select the choicest points that can be developed in the time allotted you. In choosing from this wealth of material, ask yourself such questions as: Is it practical? Is it interesting? Will it highlight my theme?

16 **Note-taking.** In the preparation and research for any speaking assignment there is need for some means of keeping track of the numerous ideas that develop. Some students have found it helpful to use small cards or slips of paper, setting down on each one some main idea to be used in the talk.

17 The notations may be very brief, usually just sufficient to remind you of the idea. The advantage of this is that brief notes lend themselves to a presentation that is extemporaneous, rather than rigidly adhering to phrases and sentences that have been borrowed from someone else. Jot down the source of your ideas so that you will be able to find the page and paragraph again, if needed. Each main scripture that is going to be relied on as authority should be noted also. Another advantage in the use of cards or slips is that new ones can be added and some deleted during the preparation of the talk, without the need to do a lot of rewriting.

18 **A prepared people.** Should there be a tendency to neglect homework in connection with any theocratic assignment, you would do well to reflect upon the importance of preparedness for those who would have Jehovah’s approval. Recall, for example, that John the Baptist was commissioned to “get ready for Jehovah a prepared people.” (Luke 1:17) Those “prepared” Israelites were people who allowed themselves to be molded beneficially by Jehovah’s dealings with them so they would be in a position to do the work that he had in mind for them. So it is with ourselves: By taking full advantage of the Theocratic Ministry School and doing a good job of preparation of each assignment, we allow ourselves to be molded by this program of education that Jehovah has provided. In this way we too become equipped for effective service as ministers of God.

**Review:** 1-5. For whom is preparation of value, and why? 6. How should we prepare for a reading assignment in the ministry school? 7-11. In developing a talk from a published
article, what considerations will help in selecting the specific material to use? 12. How might we go about developing an assigned list of scriptures into a talk? 13-15. What steps might beneficially be taken in developing a talk on an assigned subject when no specific published material is designated as the basis for the talk? 16, 17. What suggestions are given on taking notes? 18. Why should we want to be a prepared people?

Study 9 Working Up an Outline

1 Said Gospel writer Luke to his friend Theophilus: "I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you." (Luke 1:3) So, having done research, having collected an array of facts relating to his subject, he set about organizing them in understandable sequence. It is to our advantage to follow this same practice in preparing our talks. This means working up an outline.

2 Selecting the main thoughts. Since speaking, especially a discussion of God's Word, is for the purpose of conveying ideas to the mind of another, the thoughts we hope to convey in a talk should be very clearly defined in our own mind first. After you have gathered your material you are in position to determine exactly what it is you want your audience to carry away with them when you are finished. Try to put this into one sentence. If this contains the gist of your talk, if it embodies the one central idea you want your audience to remember, this should serve as a theme for your talk. You will find it helpful to write it down so that you can refer to it during your preparation.

3 Now from the material that you have assembled select the principal ideas necessary to put across this one central theme. These should serve as the main points of the talk. If you have arranged your material on cards, you can place these in sequence on a table before you. Now select other ideas needed to support these main points, putting each one in its proper place following the main point that it upholds. In selecting and putting into place in the outline the various main points and sub-points that have been assembled, it may be observed that some of these do
not add materially to the exposition of your theme. If such is the case, do not hesitate to omit them. It is better to do this than to clutter the talk with in-consequential or irrelevant material. Make certain too that the ideas are arranged in the most logical or practical sequence. In following the method suggested here, flaws of continuity are easily seen in the outline and can be corrected. Thus you can see it that each main heading of the outline follows logically the one preceding it and contributes to the development of the theme. And with every point under those main headings rendering proper support, the talk cannot help but present a logical flow of thought.

The points for instruction that you have just organized should constitute the body of your talk. Now you will need an introduction and a conclusion. Decide how you want to open your discussion and, on the basis of the presentation that you have prepared, select a conclusion that will motivate your listeners in harmony with the purpose of your talk. Now you are ready to put this material into a reasonably final form on paper. This can be done in various ways.

Types of outlines. The two most common types of outlines are topical and sentence. Frequently a combination of the two is used. To prepare a topical outline, simply note the theme at the top of the page. Then write the main points concisely below the theme, with each main point beginning at the left margin. The sub-points for each main point can be indented, that is, written a little to the right of the margin, under the point they support. If any of these sub-points have additional points to support them, they can be indented still farther. You can now see by a quick glance at your paper which points are the outstanding ones that carry the main ideas that you want your audience to understand. This is helpful in delivering a talk because you can put emphasis on these, repeating the key words in each main idea as you speak so that they are emphasized and will make a more lasting impression. Do this with each main point as you discuss it. Emphasis in this type of outline is on brevity of expression for any given point.

The other common form is the sentence outline. In this type of outline, all your different ideas are
usually stated as complete sentences but condensed so that each sentence constitutes the main idea of a paragraph for the talk. Some of these sentences, of course, may be indented under others to make the main points of the talk stand out. In delivery sometimes the sentence is read by the speaker and then elaborated on extemporaneously. Both kinds of outlines have their advantages. The sentence outline, with its fuller expression of ideas, is usually better for talks that are worked up weeks in advance or that are given repeatedly, but with intervals of several months, as with public talks.

You may use either kind of outline, the sentence or the topical, for your preliminary outline, and it can be as complete as you desire. In this way you will be certain to include all the finer points that you would like your audience to receive. However, for delivery of the talk a briefer outline is preferred by some. As you prepare your talk for delivery you might have both outlines before you. Practice with the condensed version until the points you have included in it call to mind all the more detailed points that you have on your preliminary outline. When you can bring these points to mind from the condensed outline, you are ready to deliver the talk.

These are, in brief, the highlights of working up an outline. Now it would be to our advantage to consider in more detail the three main divisions of a talk.

Introduction. The purpose of the introductory remarks should be to arouse the interest of your listeners. Those opening sentences should stimulate their interest in your subject and help them to see why it is of importance to them. The first sentence in particular deserves careful thought. It is vital that it constitute a pleasant contact with listeners and not be dogmatic or antagonistic.

There are many types of introductions. An illustration might be used, or reference might be made to some quotation that is familiar to those listening. You might introduce a problem that needs solution. The historical background of the subject might form an introduction of itself. A series of questions might be propounded. You might even briefly tell the main points that you are going to cover.
It is important that the introduction fit the talk well. Thus a striking illustration can be very effective, especially if the speaker draws on it throughout his talk. This will not only help to make the talk more interesting and easier to follow and remember, but also aid in coherence, provided the illustration is well chosen.

The delivery of the introduction will have much to do with the degree of interest the audience will show. The speaker must launch into his talk with a firm, confident tone, and with no stumbling or hesitancy of expression. For this reason some speakers find it helpful actually to write out the first sentence or two of their talk, to assure a smooth start.

The body of the talk. There are many ways in which the body of your talk can be developed. You may want to present the points of less importance first and then work up to a climax, with the strongest points stated last. Material may also be presented chronologically, as in the discourse recorded at Acts 7:2-53. Partitioning a talk into main sections on the basis of the main lines of development of the overall theme is another good method. For example, if the theme were "A Ransom from Death," you might develop it under such main points as "How Death Came to Be," "Humankind Unable to Produce a Ransom," "Who Only Could Produce It, and Why," and "Blessings from Ransom Provided."

At times you may find that your talk can be divided into natural classifications, as in the case of Paul’s giving instructions first to the whole congregation, then to wives, next to husbands and then to children. (See Ephesians, chapters 5 and 6.) Or you may find that your material lends itself to development according to cause and effect, or to that which states a problem and then brings forward the solution. At times two or more of these methods can be combined effectively.

Straight narration of events, without necessarily introducing chronology, is a very common method of development of a talk. Descriptive material often adds much to a talk. Still other talks can be outlined interestingly on the basis of an argument pro and con concerning some active issue of the day.
With consideration for the time element, do not cram your outline with too much material. Good material loses value if insufficient time has been allowed for its development. Besides, a person does not have to tell everything he knows on a subject on one occasion. Perhaps other angles of the same subject theme can be developed at some other time. Assign appropriate amounts of time to each main point in your talk and then realistically adjust the amount of material to fit that time. What counts is not quantity of material but rather its quality.

The conclusion. The closing portion of any talk deserves considerable attention in the way of preparation. It is intended to bring together all the points of the argument in the body of the talk and focus them in such a manner as to convince the hearers and motivate them to action in harmony with such conviction. At the same time it should be short and very much to the point.

There are several forms from which you may choose according to the theme that you have developed. You may summarize the main points of the talk in logical sequence, leading unmistakably to the conclusion that must follow. Or you may use a conclusion of application, showing the listener how the information applies to him, and what he can do as a result of the information presented. With some talks, and particularly with sermons given in the house-to-house ministry, it is best to have a conclusion that motivates. It can encourage the householder, for example, to accept literature or to agree to arrangements for a Bible study in his home.

The conclusion may also be one of climax, working up to the key point that must be left in the mind of the listener. In order to wrap up the talk effectively, it is also appropriate to tie in the conclusion with something mentioned in the introduction. One might refer back to some opening illustration or quotation. The urgency of reaching and following some decision is often featured in the conclusion. A prime example is the words of Joshua winding up his farewell speech shortly before his death.—Josh. 24:14, 15.

It may be seen, then, that a well-outlined talk must provide an attention-arousing introduction. It
should include logical development of carefully selected key points that support the theme. And it should have a conclusion that motivates listeners to act in harmony with the Scriptural counsel offered. All of these elements must be prepared for when the outline is being worked up. Skillful outlining of your talk can save time for you, and it contributes much toward a talk that is meaningful and that lastingly impresses valuable instruction on the minds of those who hear it.

Review: 1-4. How can the theme and main points of a talk be determined? 5, 6. What is meant by a topical outline? a sentence outline? 7, 8. For the actual delivery of the talk, what might you do with your outline? 9-12. (a) What is the purpose of the introduction of a talk? (b) Give an example of one type of introduction. 13-16. (a) Explain how the body of a talk might be developed. (b) How should the timing of a talk influence preparation of the body? 17-20. Why are conclusions important, and in what ways might they be developed?

Study 10 Developing the Art of Teaching

1 As true Christians we look to Jehovah God and Jesus Christ as our Great Teachers. We join with the psalmist who prayed to Jehovah: "Teach me to do your will." (Ps. 143:10) We are also of the same mind as those first-century disciples of Jesus who addressed him as "Teacher." And what a teacher Jesus is! After he gave his Sermon on the Mount, "the crowds were astounded at his way of teaching; for he was teaching them as a person having authority." (Matt. 7:28, 29) These are the Greatest Teachers, and we seek to imitate them.

2 Teaching is an ability that needs to be developed. It involves explaining the whats, hows, whys, wheres and whens of a matter. Every Christian has need to improve his teaching ability, especially in view of Jesus' instructions to his followers: "Make disciples of people of all the nations, . . . teaching them." (Matt. 28:19, 20) That this is a work requiring skill can be seen from the admonition of the apostle Paul to Timothy: "Exhort, with all long-suffering and art of teaching."—2 Tim. 4:2.
Many indeed are the opportunities to teach others. Parents need to teach their children. Proclaimers of the good news need to teach newly interested persons by means of home Bible studies. Often there are opportunities to instruct new publishers. And many brothers are privileged to give edifying discourses, either on the service meeting or as public talks. All students in the Theocratic Ministry School should be anxious to demonstrate their progress as teachers. As you develop your ability to share in this teaching aspect of the ministry, you will find it truly satisfying and richly rewarding. There is nothing quite as enjoyable as teaching someone from God's Word and then seeing him make fine spiritual advancement.

**Reliance on Jehovah.** A vital requirement to be effective as a teacher of the good news is to rely on Jehovah, taking notice of him, leaning upon his guidance and asking for his help. (Prov. 3:5, 6) Even Jesus said, “What I teach is not mine, but belongs to him that sent me.” (John 7:16) He regularly referred to God's Word, quoting from or alluding to about one half of the books of the Hebrew Scriptures in his recorded conversations. So when teaching others, rely on God's Word of truth as Jesus did. Get your answers from it, for there is but one primary textbook for teaching people to become disciples of Jesus, and that is the Holy Bible.—2 Tim. 3:16.

If you truly rely on Jehovah, you need not feel incompetent. God gives us an understanding of his purposes as set forth in his Word of truth. If you share your knowledge of these truths with others, Jehovah will back you up. There is no need to hold back, saying, “I am not a teacher.” You can be if you prayerfully rely on Jehovah.—2 Cor. 3:5.

**Preparation.** There is, of course, no substitute for getting to know your subject. You need a clear grasp of the material before you can teach someone else. (Rom. 2:21) As your scope of knowledge increases, you will obviously become a better teacher. But even though you know only a few basic truths, you can still be a teacher. Talk about what you know. Even young children can teach schoolmates truths they have learned from their parents. The Theocratic Ministry School will help you to develop your teaching ability.
If you are going to conduct a Bible study or give a talk, first get the arguments supporting the material clearly in mind. Try to determine why a thing is so. See if you can put the ideas in your own words. Get a good understanding of the Scriptural proofs. Be prepared to apply the scriptures effectively.

Another aspect of preparation is to consider beforehand the questions that may arise in the student's mind due to his religious background. This will help you to be prepared with information that will particularly fit that student. Having in mind the understanding he has already will aid you in laying the foundation for new material and assisting him to progress. Another student may need a different set of arguments because of his background. So knowing your student helps you to prepare.

Questions. Questions are especially helpful in effective teaching, as Jesus Christ often demonstrated. (Luke 10:36) So when conducting a Bible study you can follow his method, using the printed questions in the publications. But if you are a thorough teacher, you will not be satisfied if the student simply reads the answer from the book. In such a case you need additional questions that stimulate the student to put the thought into his own words. Sometimes all you need to say is: "That is right, but how would you explain it in your own words?"

You will also find leading questions to be helpful in teaching. These are questions that aid you to direct the mind of the person, on the basis of what he already knows, to a conclusion that perhaps he has never thought about. (Matt. 17:25, 26; 22:41-46) In effect you say to yourself: 'I know this student has knowledge of this and that, so if I ask some questions in a logical sequence, he can arrive at the right conclusion. But if I skip the leading questions and outrightly ask him the main question, he may jump to the wrong conclusion.' In other words, the student has information with which he can arrive at the answer. But he needs help. The easy way, of course, is to tell him the answer. But if you use leading questions, you not only make the answer more acceptable because the student states it himself, but also help him to develop thinking ability. Your ques-
tions will lead his mind along the steps of logical thought to the right conclusion. This will be of immeasurable value to him later.

11 At times you will find it desirable to ask viewpoint questions. By means of them you seek to find out what the student personally believes on a matter. For example, you might ask him what God's law is on fornication. He may be able to quote a scripture that shows it is wrong. But does the student really agree with the answer he gave? Is that his personal view? You may wish to ask a question to find out what he actually thinks about fornication. You might ask, "What difference does it make whether we live that way or not?" You may then discern areas where more help is needed and you can follow through. Viewpoint questions help you to reach the heart of the student.

12 Questions are also helpful in the house-to-house ministry. For example, you want to find out what the householder is thinking so you can better help him to understand Bible truths. You also ask questions and invite his comment because you know that if he is given the opportunity to express his view, he will be more inclined to listen to what you say.

13 Even when giving a talk from the platform, there are times when you ask questions to which you want an answer. So you invite the audience to respond. But there are also times when you use rhetorical questions—questions asked to stimulate thinking, with no answer expected from the audience. (Luke 12: 49-51) You supply the answers yourself. At times you may wish to use a series of questions, not giving an answer till you get to the concluding one. The kind of question you use depends on your audience and what you are teaching.

14 Illustrations. These formed an important feature of Jesus' teaching. Similarly, Christian teachers today can draw upon the affairs and experiences of life for illustrations that will help to impress fine teachings on the minds of their listeners. (Matt. 13:34, 35) Work to make your illustrations simple, as complex or involved ones may be difficult to follow and may even detract from your arguments. The letter of James contains many illustrations—the wave of the sea, rudder of a ship, bridle of a horse, a mirror, and so
forth. All were taken from the common things of life. An alert teacher will seek to make the illustration applicable to his learner’s circumstances, age, religion, culture, and so forth. Illustrations, of course, can be used in discourses, as well as when you are teaching an individual:

15 Repetition. This technique is vital for successful teaching, no matter whether you are on the platform or teaching an individual at home. Seek to impress key words and phrases, and especially scriptures, on the mind of your student. If you have a student talk with a householder, you could ask review questions, thus emphasizing points by repetition. By this means you can be sure that the student got the thought. In effect you will be asking as Jesus did: “Did you get the sense of all these things?”—Matt. 13:51.

16 Talks that teach. You remember with appreciation talks from which you learn the most. So take note why it is that some speakers are good teachers. Notice what makes their talks easy to remember. Their delivery is not hurried. They may use questions, whether for the audience to answer or rhetorical questions to stimulate thinking. They will ask you to look up the key scriptures and follow along as they are read, reasoning on them, elaborating on them and highlighting the main thoughts. Some may use visual aids. But in all cases you will note that it is much easier to recall a few points well explained than many briefly touched on. When the art of teaching is used, those who hear the talk should readily be able to state the theme, the main points and perhaps an outstanding scripture or two that were used.

17 Directing attention to the Great Teachers. As a Christian teacher you should always be conscious of the importance of directing attention to Jehovah God as the Source of life and to Jesus Christ as God’s channel through whom life and blessings come. (John 17:3) Endeavor to develop in others a warm appreciation for these truly Great Teachers.

18 As you master the art of teaching you will also appreciate the part played by love. If a student really comes to love Jehovah God, then he will serve him faithfully. So, in the course of the study, at appropriate points, draw attention to the significance of
what God has done and is doing for sinful men. Highlight the wisdom, justice, love and power of God, those attributes that always blend so wonderfully for the benefit of obedient humans. If a student's heart is right, in time he too will feel a deep loyalty to Jehovah and a desire to share in magnifying his name.

**Review:** 1-3. What does teaching involve, and what opportunities to teach do we have? 4, 5. Upon whom and what should we rely in giving instruction? 6-8. What part does preparation play in effective teaching? 9. How can you encourage students to answer in their own words? 10. Explain the use of leading questions. 11. How may viewpoint questions be employed? 12, 13. Why are questions beneficial to use both in the house-to-house ministry and when giving a talk from the platform? 14, 15. What purposes are served by illustrations and repetition? 16. If a speaker is a good teacher, what will you be able to remember after hearing his talk? 17, 18. How and why should we direct attention to the Great Teachers?

**Study II Using Good Speech Every Day**

1 "Let the sayings of my mouth . . . become pleasurable before you, O Jehovah." (Ps. 19:14) For this to be true in our case, we need to speak about right things and in a manner that befits a servant of God. We want our speech to prove that we are faithful servants of God every day, not merely when we are at the Kingdom Hall or out in the field ministry. Then the language we use in our homes, at work, at school, will reflect favorably on our ministry. —2 Cor. 6:3.

2 Our manner of speaking is important. This includes even our facial expression and tone of voice. Our happiness as Jehovah’s servants should show on our faces. A friendly manner and a warm smile attract people. While the Bible truths about which we speak are serious, they are also heartwarming. So be enthusiastic! A "deadpan" expression does not fit our message of hope.

3 As you familiarize yourself with good speech you will realize that words and expressions have "personality." They can be bitter or sweet, soft or hard, friendly or hostile, upbuilding or demoralizing. Selecting the right word or expression, then, is vitally
important. Particularly is this so when words of truth, the good news of the Kingdom, are involved.

4 Enlarging your vocabulary. There is no lack of words that can be used in praising Jehovah, as a glance at any dictionary will show. But the question is, How well do you use the reservoir of words available? When reading do you look up words that you do not fully understand, or perhaps mark them to look up when you finish the article? This will help you to increase your vocabulary. You will find, also, that there are many words that you recognize but do not use in everyday speech. Make a conscious effort to use them when appropriate. It is surely in your interest as a Christian minister or student to keep cultivating the ability to speak well.

5 Learn to use the right word. Two words may have similar but slightly different meanings, for use under different circumstances. If you take note of this you will avoid offending your listeners, and improve the clarity of your speech. Reference to a good dictionary is helpful. Some dictionaries list under each word both its synonyms (words of similar, though not identical, meaning) and antonyms (words of somewhat opposite meaning). Thus you find not only varied expressions for the same idea, but also different shades of meaning. This is very helpful when you are seeking the right word for the right circumstances. Use of the right word also keeps you from being needlessly wordy, and helps you to get to the point. Wordiness tends to bury thoughts. So practice expressing yourself in few words. When you do it well, then begin to vary your expression with descriptive words that add color and meaning.

6 As you enlarge your vocabulary, do not think only in terms of new words, but consider words that have particular characteristics: verbs that express vigor; adjectives that convey color; transitional expressions that help to avoid monotony; expressions that show warmth and have a note of kindness. In reading the Society’s publications you can note a wide variety of words and phrases from which to choose.

7 The purpose of an enlarged vocabulary, of course, is not to show off. Our objective is to convey information, not to make a personal impression on our
hearers. Our viewpoint should be identical with that expressed by the apostle Paul: “In a congregation I would rather speak five words with my mind, that I might also instruct others verbally, than ten thousand words in a [foreign] tongue.” (1 Cor. 14:9, 19)

If one's speech is too difficult to be understood it might just as well be in a foreign tongue. Similarly, it is wise to avoid being needlessly technical with those who will not value the details. Even in ordinary conversation we should not try to impress listeners by complex speech and long words. It is more important that our listeners grasp what we have to say. Remember, according to Proverbs 15:2, “the tongue of wise ones does good with knowledge.” The choice of good words, words easily understood, helps make our speech refreshing and stimulating rather than dull and uninteresting.—Col. 4:6.

8 It is important also to learn to say words correctly. Pronounce them properly. You can check a dictionary, and also observe how others pronounce certain words. This will help you to avoid carelessness in pronunciation. Other dangers to be avoided in everyday speech are slurring of words and dropping the endings of words. Do not talk through your teeth. Use good diction. Open your mouth to enunciate distinctly.

9 Language to avoid. God's Word guides us as to what kind of speech to avoid in our everyday life. The apostle Paul counsels us, for example, to avoid “things which are not becoming,” such as “obscene jesting.” (Eph. 5:3, 4) We should avoid words and expressions that are obscene and vulgar. Paul also wrote: “Let a rotten saying not proceed out of your mouth, but whatever saying is good for building up as the need may be, that it may impart what is favorable to the hearers.” (Eph. 4:29) So Christians ought to avoid curse words and rough speech. Some persons think that such language makes what they say emphatic. But there are plenty of good words that are forceful. There is no need to imitate the coarse speech of such people when we talk to them. Simple language may be helpful, but it should be clean and correct.

10 Also to be avoided are certain expressions and modes of speech that clash with grammatical usage. Such speech is often used by worldly entertainers or
popularized in modern songs. People tend to imitate these. But it is not good for Christians to adopt such speech patterns. To do so would identify us with the world and its way of life. Drug peddlers and others whose whole pattern of life is criminal or immoral often have their own vocabulary, using words in a way not readily apparent to the casual listener. But our standard of speech should not be affected by such worldly influences.—Rom. 12:2.

11 Christians must be careful to avoid irreverent language. Some persons use the terms “God” and “Lord,” also “Jesus” and “Christ,” simply to add emphasis to speech, or as a substitute for a curse word. Other words such as “gosh,” “golly,” “gee” are simply euphemisms, derived from “God” and “Jesus,” and are therefore also objectionable as interjections.—Ex. 20:7; Matt. 5:34-37.

12 What people say and do may irritate us at times. Even so, it would be inappropriate for a Christian to reply with angry or abusive speech. Says the apostle: “Really put them all away from you, wrath, anger, badness, abusive speech, and obscene talk out of your mouth.” (Col. 3:8) So although the speech of others irritates you, the wise course is to control your spirit. —Prov. 14:29; Jas. 3:11.

13 Proper grammar. Some persons may realize that their grammar is not the best. Perhaps they grew up in another country or lacked opportunities for much school education when they were younger. They should not be discouraged; rather, they should make a genuine effort to improve, doing so for the sake of the good news. There are beneficial steps that can be taken. For instance, family reading offers opportunities to make such corrections. Much that we know about grammar we learn by hearing others speak. So listen carefully when mature, well-educated brothers speak. When you read the Bible and the Society’s publications, be conscious of the sentence structure and the form of words used in various situations. Model your own speech in harmony with these good examples.

14 Younger ones should take advantage of the opportunity to learn good grammar and diction while attending school. As long as you are unsure of the
reason for this or that grammatical rule, seek further information from your teacher. You have good reason to persevere, for you do want to be an effective minister of the good news.

15 Strive to use good speech every day. One who indulges in sloppy speech habits in his everyday conversations cannot expect to be able to speak well on special occasions. It takes practice. But if you use speech of good quality in the ordinary circumstances of life, then it will come easily and naturally to you when on the platform or when witnessing to others about God's truth.

16 Practicing good speech every day helps to fill our minds and hearts with delightful words with which we can express our appreciation of Jehovah's grand purposes by his kingdom. Then we shall experience the truth of Jesus' words at Luke 6:45: "A good man brings forth good out of the good treasure of his heart."

Review: 1. What will make our speech pleasurable to Jehovah? 2, 3. Why are our manner of speaking and choice of words important? 4. How can we enlarge our vocabulary? 5, 6. What will aid us to learn to use words properly? 7, 8. Of what dangers in connection with an enlarged vocabulary should we be aware? 9-12. What kind of speech should we avoid, and why? 13-16. What will help us to improve our grammar and our speech habits?

Study 12

Extemporaneous and Impromptu Speech

1 "Do not become anxious about how or what you are to speak; for what you are to speak will be given you in that hour; for the ones speaking are not just you, but it is the spirit of your Father that speaks by you." (Matt. 10:19, 20) Those words must have brought wonderful assurance to Jesus' early disciples. And they strengthen God's ministers of the good news today when they are called on to give a witness before government officials. This does not mean that Jehovah's Christian witnesses today are given miraculous "speech of wisdom" and "speech of knowledge," as were some of those first-century Christian witnesses. (1 Cor. 12:8) However, we do
enjoy the opportunity of a fine theocratic education and, as promised, God’s spirit brings answers back to our minds when the need arises.

2 By reason of the training you receive at Bible studies, Theocratic Ministry School sessions and other congregation meetings, you lay up a vast store of Bible knowledge. You learn basic principles of righteousness and how to apply them in your own life in a variety of circumstances. Then by applying yourself to the field ministry you gain experience in speaking to others, imparting the information you have gained. This speaking you do in an extemporaneous manner or impromptu.

3 Though closely related, these two types of speech are not identical. An illustration will perhaps make the distinction clear. Suppose you approach a householder and begin to give a prepared presentation, the outline of which you have already firmly fixed in your own mind. Beyond that outline you have not memorized the exact words by which you will develop the material. You are speaking extemporaneously. But then the householder raises some unforeseen objection for which you have made no specific preparation. However, because of your training at the Kingdom Hall you are equipped to offer some comment or explanation, drawing on your reservoir of Bible information. At this point it could be said that your speech is impromptu, composed and uttered on the spur of the moment.

4 Extemporaneous speech. Preparation is the key element in effective extemporaneous speech, whether it is a house-to-house presentation or a discourse from the platform. If you are going to give a discourse extemporaneously, prepare a good outline with several main points to be developed. Under the main points you can list the supporting ideas, proofs, scriptures and illustrations, so that you will be ready to present a truly informative talk. Determine in advance everything but the exact words you will use.

5 The extemporaneous manner of speaking has several advantages. One is that it allows for versatility. The material is not so rigidly set that you cannot depart from it, as is the case with reading from a manuscript or reciting from memory. Last-minute de-
velopments may dictate some changes in the planned discourse. Suppose you find out just before going to the platform that the audience contains an unexpectedly large number of newly interested persons. The extemporaneous method allows you to make adjustments to help them fully to grasp the arguments. Or perhaps you note that there are many school-age youths in the audience. You can adjust your illustrations and application with a view to aiding them to appreciate how the material affects their lives.

6 A second advantage of extemporaneous speaking is that it has the effect of stimulating your mind. It leaves you measurably free to develop fresh thoughts. Often, when you encounter an appreciative, responsive audience, you warm up and new ideas flow into your mind, ideas that can easily be incorporated in an extemporaneous speech.

7 A third advantage of this type of speech is that it also allows you to keep your eyes on your listeners. This improves your communication with them. The result is that they will likely give closer attention to what you are saying. And the listeners will feel that you know your subject, since you do not have to keep your eyes on some written material all the time. Then, too, you are in position to note the reactions of the audience. If you see that their interest is waning, you can take steps to overcome this difficulty. Thus, this type of delivery lends itself to a warm, conversational presentation, a real heart-to-heart talk.

8 There are, however, some pitfalls with regard to extemporaneous talks; but these can be avoided. For example, the speaker may insert too many additional ideas so that his talk runs overtime. Also, in view of his freedom to introduce spontaneously ideas that come into mind, the speaker may dwell much longer on certain points than he planned. You can guard against this by making notations on your outline as to the time allowed for each section of the talk. Then stick closely to this schedule.

9 There is also the danger of omitting points, making incomplete or inaccurate statements, or making claims without adequate supporting evidence. If you look at your notes from time to time, unhurriedly, you should be able to stick to your material and avoid
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omissions and inaccuracies. By forming a good outline, with several main points to be developed with supporting proofs and scriptures, you can avoid the danger of making assertions.

10 While it is not necessary to memorize the very words of an extemporaneous talk, yet appropriate phrasing can be practiced, and you are helped by having the train of thought firmly fixed in mind. In this way you can avoid inferior language and poor choice of words. And if in your everyday conversation you try to use good language, it will become easier when delivering a talk. True, even then you may not have the choicest expressions and grammatical precision of the manuscript talk, but you can more than make up for this by your conversational style. Also, make it a point to review your talk several times before delivering it. Some find it sufficient to do so silently, in their own mind. But many find it very helpful, particularly in connection with timing, to practice giving it aloud.

11 In time, and with practice, you should soon be able to reduce your outline to just a few words for each point of your talk. These, together with a notation of the scriptures you will use, might all be listed on a card or sheet of paper easily referred to. While for shorter talks, such as a student talk in the ministry school, some may prefer to memorize the outline, there is no objection to having a brief outline on hand for reference in case some distraction or memory lapse breaks your train of thought. For longer talks, such as a public talk, it is usually the course of practical wisdom to have your detailed outline available for reference while speaking.

12 The extemporaneous style of delivery is very valuable in the house-to-house ministry. For when the householder raises an objection or interrupts in some way, it is possible to depart briefly from the points under consideration, meet the objection and then continue with the material that has been prepared. It would be difficult, were the precise words in the presentation committed to memory, to meet such an interruption and then resume the talk.

13 Impromptu speech. The word "impromptu" has been defined as meaning "without preparation, offhand,
done on the spur of the moment.” But does this mean that there has been no preparation at all on the subject or point? No, for in all genuine teaching there must be preparation. However, there are occasions when you may not have advance notice that you are to speak on a certain subject, so you do not prepare specifically for a discussion of it. This may be when the householder met in the house-to-house preaching raises a question. Or it may be on back-calls, at home Bible studies, when doing incidental witnessing, or when called before a court or board. In such instances, the arrangement of material and the phrasing will be impromptu, but your background knowledge resulting from theocratic studies will provide the basis for what is said. So what we might call impromptu speech is also based on advance preparation, though the preparation may not have been planned for the particular occasion.—Isa. 50:4.

If you learn, even a few minutes in advance, that you are going to be called on to say something, there are worthwhile steps that you can take in preparation. First, decide on one or two main points to cover. Select some supporting arguments, including a few appropriate scriptures. Then give some thought to a brief introduction. Now, if need be, you are ready to start talking. This might be necessary, for example, when a last-minute substitution for a student speaker is required in the Theocratic Ministry School.

There are examples in the Scriptures of ministers of Jehovah who were called upon on the spur of the moment to give a witness to the truth. One of these was Stephen, who was taken by force to the Sanhedrin and accused by false witnesses. His stirring impromptu speech may be read in chapter 7 of the book of Acts. The apostle Paul was laid hold of by Athenians, led to the Areopagus and questioned about his beliefs. His fine impromptu discussion is found in Acts chapter 17.

Best method. Sometimes beginners want to use a manuscript for their student talks. This is not generally the best method, and they should make an effort to break away from it soon, as it detracts from audience contact and conversational quality. There are occasions when we do use manuscript talks, but
you get practice for these when you have a reading assignment. Use your other talks to speak freely from notes.

Some students try to memorize talks, to be free from all notes. But memorized speeches have definite disadvantages, not being adaptable, lacking naturalness and raising the possibility of one's forgetting a vital portion. Memorizing may be appropriate for a few key sentences, such as in the introduction or conclusion, but it is not suitable for the entire talk.

The best method is usually extemporaneous. This is what is used in the field ministry, where we are really trained to think on our feet. Likewise at congregation meetings the extemporaneous method is the one to use most often, as it permits a sincere, direct presentation of our message that will produce fine results. So practice it constantly. And although at times we may be called upon for an impromptu delivery, we will be prepared for it, for Jehovah sees to it that we are well equipped for both extemporaneous and impromptu speaking. Both have their proper place in our ministry.

**Review:** 1. 2. How does Jehovah help us to speak? 3. Explain the difference between extemporaneous and impromptu speech. 4. What preparation is needed for an effective extemporaneous speech? 5-7. Mention the advantages of extemporaneous speech. 8-10. How can the pitfalls in regard to extemporaneous speaking be avoided? 11, 12. Why is it a safeguard for the speaker to have an outline? 13-15. When do we speak impromptu, and what preparation is involved? 16-18. Why should students practice extemporaneous speaking, in preference to using a manuscript or memorizing their talks?

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**Study 13 Voice Improvement and Use of Microphones**

"Who appointed a mouth for man?" is a question that was posed to Moses by the Creator, Jehovah God. (Ex. 4:10, 11) And we might well add, Who made all the marvelous equipment for the production of human speech? Moses learned eventually that, though he was "slow of mouth and slow of tongue," God could and did aid him to improve his speaking voice. The prophet was enabled to speak effectively to the nation of Israel.
Today there are many of God's servants who are well aware of their own speech weaknesses. Some have a weak voice, others a shrill voice, still others a raspy or hoarse voice. A whining voice, a nasal tone, or a gruff type of voice is not listened to with pleasure. A flat, lifeless tone inspires no one. If your voice tends to display one of these weaknesses, take courage. There is no need to resign yourself to the situation, as though there were no correction or improvement possible.

Of course, to make progress there must be an awareness on the individual's part of the particular weakness he must work to improve. Here is where the Theocratic Ministry School, with its helpful counsel by the ministry school servant, can aid you to analyze any voice weakness. Also, it is helpful to listen to a recording of your own voice. If you have not as yet done this, you may be in for a surprise. For when you speak you feel the vibrations of the bones in your own head and these vibrations favor the lower tones, whereas a tape recorder reveals how you sound to others. To lay a groundwork for voice improvement it is well to give some thought to your voice mechanism, which you usually use without thinking about it.

How speech is produced. The basis of all vocal utterances is the column of air that you send up from the lungs, which act as bellows. Up through the windpipe the air enters the larynx, often called the voice box, which is in the middle of your throat. Inside your voice box are two tiny folds of muscles called vocal cords. These are our main sound producers. These cords or "vocal folds," as they are also called, are something like movable shelves in the sidewall of your voice box. Their main purpose is to open and close to let air in and out, as well as to keep unwanted objects out of the lungs. Breath from your lungs makes these cords move. When they thus vibrate as air is forced past them, they make sound. To illustrate: If you blow up a balloon, pinch the neck and then let air out through the neck, the rubber vibrates, producing sound. So, when you speak, the folds or cords in your larynx come firmly together. The V-shaped gap between them is closed. The tighter these
cords are stretched, the faster they vibrate and the higher the tones of the sounds produced. On the other hand, the more relaxed they are, the lower are the tones produced.

After leaving the larynx the air wave enters the upper part of your throat, called the pharynx. Then it goes on into your mouth and your nasal passages. Here overtones are added to the fundamental tone. These overtones modify, amplify and reinforce the tone. The roof of the mouth, the tongue, teeth, gums, jaw and lips combine to break up the vibrating waves of sound and mold them into vowels and consonants so as to make the sound come out in the form of understandable speech.

Certainly the human voice is a marvel, unequalled as to versatility by any man-made instrument. It has the ability to express feelings and emotions ranging from tender, gentle love to harsh and violent hatred. Even in imperfection the human voice can cover a range of as much as three octaves and deliver, not only beautiful musical sounds, but also heart-stirring patterns of speech when properly developed and trained. For voice improvement, as we shall see, there are two main essentials.

Controlling the air supply. For best results a speaker needs a good, steady supply of air along with proper breath control. Many persons do not know how to inhale and exhale properly when speaking. As a result they use only the upper part of the lungs, so that when they speak rapidly they have to pant for air. Contrary to the general conception, the largest part of the lungs is not at the top of the chest; this area merely appears larger because of our shoulder bones. Rather the lungs are widest just above the diaphragm. This is a strong, curved muscle that acts like a pump, helping your lungs pull in fresh air and push out used air. Attached to the lower ribs, the diaphragm separates the chest from the abdominal cavity. This dome-shaped muscle is the main one used in breathing. When the dome of the diaphragm moves up, it pushes air out of your lungs. When it moves down, air flows into your lungs.

Learning to control your air supply is the first thing to work on to improve your voice. Make a con-
Scious effort to avoid expanding the shallow, upper part of your chest when you inhale to speak. Make your lower lungs expand. Then control the outflow of air, gradually letting it out by means of gentle diaphragmatic pressure supported by the abdominal muscles. This will prevent the air from escaping with a rush. If it is uncontrolled, the speaker soon runs out of breath and his tone becomes breathy and muffled.

The tendency of many is to try to control the air supply by a tightening of the throat, but this only produces hoarseness and fatigue of voice. To avoid that, try to keep your throat muscles relaxed.

Just as a runner trains for a race, so a speaker should develop diaphragmatic control by exercise. He can stand erect, take a deep breath, gradually exhale, slowly and smoothly saying as many letters of the alphabet as possible or counting as high as he can on a single breath. Also he can practice by reading aloud.

Relaxing tense muscles. Another essential in overcoming most voice problems is a simple prescription—relax! Very little can be done to help anyone to improve his voice unless he learns how to relax. But it is really amazing what improvement you can make by learning to relax when speaking. The mind must be relaxed as well as the body, for mental tension causes muscular tension. Relax mental tension by getting the right view of your audience, which, in most cases, will be made up of Jehovah’s people. Do your friends, just because they are sitting in rows, suddenly become your foes? Of course not. No people on earth face such a friendly and loving audience as we regularly do.

At first you may need to relax consciously. You may find that, just before speaking, breathing is shallow and jerky due to nervousness. This can be corrected by deliberate, slow, rhythmical breathing, all the while endeavoring to relax your throat muscles.

As we have learned, increasing tension on the vocal cords raises the pitch, so the more tightly you stretch them the higher are the sounds you produce. This can result in a shrill voice, one that sounds tense and that makes the hearers feel tense. What can be done to overcome this? Well, remember that your
vocal cords are set vibrating by the air passing them. Their tone changes as muscles tighten or relax them, just as the tone of a violin string changes when it is tightened or loosened. When you relax the vocal cords, the tone lowers. So the thing to do is to relax the throat muscles. Tension may also cause the swallowing muscles to work against those that control the vocal cords, producing a harsh voice. Improvement results when you consciously relax.

14 Sometimes in tensing of the muscles of the throat and mouth a person closes off the nasal passage so that air cannot freely pass through. This results in a nasal twang. To avoid this, again there is need to relax. In some cases, however, the problem may be due to nasal obstruction.

15 The jaw also needs to be relaxed. If it is tense, the mouth does not open properly and sound is forced through the teeth. This results in gruffness and muffled, indistinct speech. Relaxing of the jaw, however, does not mean becoming lazy in speech habits. It needs to be balanced with the habit of forming sounds so that there is good enunciation.

16 Relaxing of general muscular tension does much to aid resonance. Once clear tones are being produced by a relaxed throat, resonant overtones must reinforce them to give the voice carrying ability. Resonance is produced by using the entire body as a sounding board, but this is hindered by tension. The tone, produced in the larynx, reverberates not only in the nasal cavities, but also against the bony structure of the chest, the teeth, the roof of the mouth and the sinuses. All of these can contribute to the quality of resonance. If one places a weight on the soundboard of a violin, the sound is deadened; it must be free to vibrate. So, too, with the bony structures of our body, which are held firm by the muscles. With resonance you will be able to reach a large audience with ease, without great effort, without straining your voice. Without resonance it is difficult to make the voice carry, to modulate it properly or to express shades of feeling.

17 Resonance can be improved by humming exercises coupled with conscious relaxing of the body. The lips should only be touching lightly, not pressed
hard together. In that manner the tonal vibrations will not be obstructed by tight muscles or forced through the nose. Repeating certain words and dwelling with prolonged resonance on the sounds represented by ng, m, n and l will be found helpful. Another exercise that is helpful in improving voice quality is to sound out the vowels, lengthening them with throat open, jaw relaxed and little volume.

Using microphones properly. In large meeting places it becomes needful to amplify the human voice electronically, both to ease the burden upon the speaker and to make it pleasant for the audience. Thus the speaker does not need to exert much effort to achieve volume, and the hearers do not need to strain their ears to catch what is said. Microphones are used in many congregations, not only on the platform, but also by those commenting from the audience, so all comments can be heard well. Even if microphones are not used in a local Kingdom Hall, they are usually used on the program at assemblies. So we need to know how to use them properly.

How close should your mouth be to the microphone? Usually four to six inches. The most frequent problem with the use of a microphone is that the speaker is too far from it. So watch the distance. Also direct your voice toward the microphone and within its pattern of pickup. Unless this is done, it is difficult for the sound operator to make adjustments in favor of good, clear reception by the audience. Coughing, sneezing or clearing the throat close to the microphone, of course, must be avoided.

When using a microphone, listen to how your voice sounds as it comes through the loudspeaker. Then you can gauge the volume and adjust your position, if necessary. Correction can be made by stepping closer to the microphone or withdrawing an inch or two from it. Some speakers need to avoid excessive volume, as it will only distort their voice, and prove to be irritating and unpleasant to the audience. Keep in mind, too, that if you want to drop your voice for effect here and there throughout the talk, your audience can hear even a whisper, thanks to this modern marvel of amplification.

There are other cautions on use of the micro-
phone that also need attention. Have you noticed that the “p” sometimes makes a popping sound? This happens when a person speaks directly into the microphone from too close a range. Sharp “s” sounds can cause problems too. They need to be muted, because they are exaggerated by amplification and come out as hisses. When you are aware of how to cope with the problem, it is not hard to do.

22 Our voice mechanism is a wonderful gift from our Creator. Electricity and the inventive mind are also his gifts, and they have made microphone speaking possible. Whenever we use our voice, with or without amplifying equipment, let us do so in a manner that honors the Originator of speech.


Study 14 Tactful Yet Firm

1 When Jesus sent out his disciples to preach, he made it clear that they were to show discretion in what they said and did. Though he promised that he would be with them, they were not to act in a way that would cause needless difficulties. (Matt. 10:16) Even among themselves, Christians ought to use discretion in their speech and actions so as not to hurt one another thoughtlessly. (Prov. 12:8, 18) So there is a need to cultivate tactfulness.

2 Tact is defined as “discernment of what is appropriate to say or do in dealing with others,” and the “ability to deal with others without giving offense.” Being tactful means being gracious enough in speaking and acting to spare others from having hurt feelings. We do not want to cause offense by the manner in which we say and do things. However, this does not mean that we will never offend others by what we say or do, because the Bible's message itself is
offensive to some. (Rom. 9:33; 2 Cor. 2:15, 16) Hence, while we are tactful in manner, we are also firm for God’s truth.

In our everyday life it is not difficult to be tactful if we manifest the fruitage of God’s spirit. That fruitage is the basis, or foundation, for tactfulness. (Gal. 5:22, 23) For example, a person who is moved by love does not want to irritate others, but has a sincere desire to help them. One who manifests kindness is going to be gentle in his way of doing things. And one who has cultivated self-control and remains calm under trying circumstances is most likely to win another person over to his point of view. An excitable or hotheaded person, on the other hand, is likely to say things bluntly and thereby arouse the antagonism of those to whom he speaks. (Prov. 15:18) Our speech and our actions should be such as will attract reasonable minds, not repel them.

Applying tactfulness in the field ministry. In the house-to-house ministry, you can show tactfulness by starting your conversation with matters that are of concern to the householder and showing how God’s kingdom will provide the remedy. Appeal to the person’s love of righteousness, to his reason and to his desire for better things. Ridicule or condemnation of his religious views will only close his mind. So, instead of talking on matters that stir up controversy, appeal to the things people generally accept as right. If it is necessary to pass on to something more controversial, first find some point of agreement with the householder and stress that agreement. If you can impress on the mind of the householder the hope-inspiring truths of the Kingdom and its blessings, other matters will in due time be corrected as the person comes to appreciate God’s undeserved kindness.

The tactful person makes every effort to encourage the one to whom he is talking to enter into the conversation and reveal his views. Paul endeavored to think from the viewpoint of those to whom he witnessed, thus being better able to bring to bear powerful arguments in favor of the good news. (1 Cor. 9:20-22) We need to do the same. A sympathetic viewing of other people’s circumstances, why they are what they are, why they believe and speak as they do, will
help one to deal with them tactfully, with empathy. It may be that different circumstances in life, different experiences, or relying on a different authority accounts for the way they think. Once you have some clue to the thinking of the other party, you can lead into your presentation of the good news in a positive way rather than giving needless offense because of not knowing how the other person thinks and his reasons for thinking that way.

6 Considering the other person's viewpoint does not imply a compromising of what is right. Tact is not a distortion of facts. At all times there must be firm adherence to what is right. Otherwise a person may find that instead of being tactful he is compromising the truth. He may find that he is moved by fear of man rather than by love of righteousness. Yet, while tact does not involve compromising the truth, it does involve timing, that is, determining the right time to give out certain information. Sometimes it is tactful simply to ignore something that is said. It may be best to leave certain things for later, until a person is ready for them. As Jesus said to his disciples: "I have many things yet to say to you, but you are not able to bear them at present." (John 16:12) So while we may not agree with the one with whom we are talking, we do not immediately have to point out every mistaken idea. If we did, it might serve only to close his mind and prevent further discussion.

7 When a householder, in the course of conversation, brings up many things from the Bible that he says are wrong, it is difficult in a brief time tactfully to refute every objection. Often it is best simply to ignore most of them and discuss only what bears on the particular matter under consideration. Or the householder may try to draw you into worldly arguments. Tactfully avoid involvement, giving the Bible's answer to such worldly problems. In this way you will imitate the example of Jesus.—Matt. 22:15-22.

8 When meeting an angry householder, be tactful and yet firm. Do not compromise the truth just to try to calm him down. Rather, try to understand why he feels as he does, perhaps even asking him why he has that viewpoint. If he comments, you might say that, in turn, you would like to inform him as to why
you feel the way you do. But no matter how far you are able to pursue the conversation, tactfulness will get the best results. Remember the counsel at Proverbs 15:1: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." However, if some persons show themselves to be unreasonable, then it is best simply to leave.—Matt. 7:6.

9 **Tactful with Christian brothers.** Not only should we cultivate tact in dealing with those who do not know Jehovah, but it is also required when dealing with our spiritual brothers. At times brothers and sisters who are very tactful in the field ministry may forget the need to be tactful in their brotherly relationships. Gentleness in speech and deeds is vital within Jehovah's organization for building up a spirit of love and unity and having good everyday relations. Paul said: "Let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

10 We are interested in our brothers, particularly their spiritual interests, because we are all in Jehovah's organization. (Phil. 2:2, 4) However, the tactful person appreciates that while taking an interest in his brothers he should not pry into their personal matters, perhaps asking embarrassing questions that he has no business asking. Tactfulness will help us to avoid becoming "a busybody in other people's matters."—1 Pet. 4:15.

11 Tactfulness is especially important for servants who are handling problems in the congregation. When the apostle Paul gave Timothy instructions on how to deal with wayward ones in the Christian congregation, he stressed the need to be gentle and kind, saying: "A slave of the Lord does not need to fight, but needs to be gentle toward all, . . . keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps . . . they may come back to their proper senses out from the snare of the Devil." (2 Tim. 2:24-26) Likewise the apostle advised using a "spirit of mildness" when approaching a brother who has taken a false step before being aware of it. (Gal. 6:1) In counseling such ones servants need to be tactful, but at the same time firm for the principles of righteousness.

12 Our tactfulness in dealing with others should in-
clude those within the family circle. There is no reason to be blunt or unkind to persons within the family because we know them well. They too deserve to be dealt with tactfully. They will be repelled by blunt, sarcastic or harsh expressions. And if other family members are not servants of Jehovah, does that mean we can dispense with tactfulness when talking to them? By no means, for tactfulness in dealing with unbelievers may result in their accepting true worship someday.—1 Pet. 3:1, 2.

The use of theocratic tact produces much good fruit whether we are dealing with the public, our spiritual brothers and sisters, or our own families. It has a pleasing effect on the hearer, as Proverbs 16:24 shows: "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones." By all means, then, cultivate tactfulness, motivated by a strong desire to benefit everyone you meet.

REVIEW: 1. Why should we cultivate tactfulness? 2. What is the meaning of tact? 3. Explain how the fruitage of the spirit is the basis for tactfulness. 4-8. (a) How can we show tactfulness in our house-to-house ministry? (b) Does tact require compromise? What does it involve? 9, 10. Is tact required when dealing with our Christian brothers? 11. How do the Scriptures indicate the need for tactfulness on the part of servants in the congregation? 12, 13. Why is tact important within our homes?

Study 15

Reaching the Heart of Your Listeners

1 The apostle Paul did not cease praying to Jehovah, in behalf of those to whom he had preached the good news, that "the eyes of their heart might be enlightened." (Eph. 1:16-18) Note that he spoke here, not of the mind, but of the heart, as being enlightened. What did he mean? To be effective speakers and teachers, we need to understand this matter.

2 Through Paul the spirit of Jehovah was revealing just what it had spoken through other loyal servants of the great Estimator of hearts. (Prov. 21:2) For example, to his royal heir, aged King David gave this sound counsel: "My son, know the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching,
and every inclination of the thoughts he is discerning. If you search for him, he will let himself be found by you; but if you leave him, he will cast you off forever." (1 Chron. 28:9) Genuine worship from the heart is what brings delight to the Creator.

3 The Greater David, Jesus Christ, offered similar wise counsel when he taught: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind and with your whole strength." (Mark 12:28-30) In the matter of pleasing God, what is in the creature's heart is of prime importance. When we appreciate this, the words of Proverbs 4:23 come home to us with greater force: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life."

4 This matter of reaching and impressing the heart of each listener must be of concern to all who preach and teach the good news of God's kingdom. It is of concern to the Christian parent when teaching children, and to each minister who conducts a home Bible study with those who will listen to the good news. It deserves careful consideration by brothers who teach from the platform. In all such circumstances we endeavor to communicate the precious message of truth to the minds of others. But we should try to do much more. We want to reach hearts. We want to induce others to 'give their heart to the great heavenly Father.'—Prov. 23:26.

5 Distinguishing between mind and heart. A capable teacher of the good news can impart knowledge to the minds of listeners. Soon the student or listener is able to repeat and explain the teaching himself. He has grasped it and it has become imbedded in his mind. But the questions arise, What is he going to do about it? Is he interested only in taking in knowledge, or is the knowledge going to motivate him to action?

6 This is where the heart comes in, for in the Bible it is associated with motivation. The true worshiper of God can say with the inspired Bible writer: "In my heart I have treasured up your saying, in order that I may not sin against you." (Ps. 119:11) A person could take excellent knowledge about God's purposes into his mind, could grasp many of the fine principles
of the Bible, and yet not have it in his heart to apply those principles and that knowledge to his own course in life. Many persons have heard the refreshing truths of God's Word, but when it comes to applying them in their lives or extending the same opportunity to others—they just do not have the heart for such lifesaving activity.

The mind must of necessity take in and digest information. It is the seat of intellect, the knowledge-processing center. It assembles information and by process of reason and logic it reaches certain conclusions. And the Scriptures indicate that it is, in some amazing way, directly related to the heart. The heart has a vital role, for with it are associated the affections and motivation. The heart's direction of one's whole course in life becomes evident to onlookers. They find out eventually what the person really is on the inside. But Jehovah at all times knows "the secret person of the heart."—1 Pet. 3:3, 4.

At times the heart may overrule the conclusions of the mind, giving motivation that favors and elevates emotion or desire over logical reasoning. Not only does a person have to know with his mind what is right in Jehovah's eyes, but he has to have the desire in his heart to follow that course. This ability of the heart to select between optional courses and fix its design on one of them explains why the Bible speaks of the heart of man as 'making plans' and 'thinking out [fixing his mind on] his ways.' (Prov. 19:21; 16:9) Unless circumstances more or less oblige them to do otherwise, persons will follow the course that appeals to their hearts. This is particularly true when it comes to moral and spiritual matters.—Matt. 5:28.

Reaching hearts. How, then, is the Christian teacher to reach people's hearts? One way is to encourage learners to ponder appreciatively on the things learned. Remember how it is recounted of Mary, the fleshly mother of Jesus, that she "carefully kept all these sayings in her heart." (Luke 2:51) The record does not say "in her memory," though that too was involved. It was in her heart, the seat of affection and motivation, so that she later became a faithful Christian. To help students today to get the truth in their
hearts, take enough time to develop key points in a satisfying way. Do not try to cover too much material.

10 Questions are very helpful in determining if Bible truths under consideration are actually taking root in the hearts of students. After discussing new truths you may wish to ask, “How do you feel about this now? Is it what you believe?” Practice doing that when you give student talks. Only by determining what is in a person’s heart can we help him to progress in Jehovah’s service.

11 To impress God’s Word on their heart, the students you teach need to be helped to think in terms of their own relationship to Jehovah. And where is a better place for you to work to develop this ability than when caring for assignments in the ministry school? Encourage those whom you teach to trust in Jehovah with their whole heart, because of love for him, and because of his love for us. By well-placed questions, you can direct their attention to the fact that what they are learning in the Bible is from our loving Creator, Jehovah, who “is very tender in affection and merciful.” (Jas. 5:11) Week by week, if you are conducting a study, emphasize Jehovah’s love and wisdom as manifest in the marvelous truths that you are studying together. Encourage the students to see how their own lives are affected and how they will be affected in the days ahead. Review Bible principles with them frequently so that these become very familiar to them. Help them to cultivate the habit of always seeking to ascertain the heavenly Father’s will in any matter before making a decision. Gradually you will be helping them to realize that our lives and everything we have belong to God, for “he himself gives to all persons life and breath and all things”; and that his worship, his service, should be foremost in both our heart and our mind.—Acts 17:25.

12 From time to time bring up the point that with God it is not only what we do that counts, but our motive in doing it. He wants us to take pleasure in doing his will. Like the father in the book of Proverbs, so our heavenly Father invites us: “My son, to my words do pay attention. To my sayings incline your ear. May they not get away from your eyes. Keep
them in the midst of your heart. For they are life to those finding them and health to all their flesh.”—Prov. 4:20-22.

13 So those whom you teach can be encouraged to analyze their motives for doing things and to ask themselves such questions as: Why do I want to do this or that? What is impelling me to select this certain course of action? I know what my mind says, but what is actually in my heart? Am I seeking to please God or to gratify my own desires? Is my reasoning truly sincere? Or am I trying to deceive myself by false reasoning?

14 Students can be warned, too, of dangers and deceptions that imperil the unwary. For example, a person might have his heart set on some goal, perhaps quite legitimate of itself, but one that interferes to some extent with one’s worship or service to Jehovah. Pointedly the inspired proverb has this to say: “He that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape.”—Prov. 28:26.

15 Finally, it is good to keep before students the perfect example we have in the Lord Jesus. He was loyal to his heavenly Father. It was because he ‘loved righteousness and hated wickedness that Jehovah anointed him with the oil of exultation more than all others.’ (Ps. 45:7) How did he maintain that right condition of heart? He studied not only to know God but also to please God. He ever had in mind the will of the Father. Jesus regularly sought out his Father in prayer. By his prayers he was asking God, in effect, to ‘examine him and put him to the test, to refine his kidneys and try his heart.’ (Ps. 26:2) He did not want to rely on merely his own reasoning or his own heart’s promptings. “Father, . . . not what I want, but what you want,” was his prayerful decision as his foretold sacrificial death neared.—Mark 14:36.

16 Is that not a fine example to hold before students? They, too, can be helped to seek God’s direction in their lives through prayer—earnest, heartfelt prayer for wisdom to follow the God-approved course. Read them some of Jesus’ prayers. When Jesus came to earth he prayed to God as His Son. Teaching his fol-
lowers how to pray, Jesus started the model prayer: “Our Father in the heavens.” (Matt. 6:9) So the one praying should be as a son approaching a father. Perhaps more than anything else our prayers show what kind of relationship we have with Jehovah. Is that relationship a warm, trusting, intimate one as of a son or daughter with a father who is respected and loved with all one's heart? Or is it just that of a mere speaking acquaintance as with a neighbor or a fairly good friend? Strive to reach the heart of the ones to whom you speak and with whom you study by discussing prayer with them, how they feel about it and the things for which they pray.—Prov. 15:8, 29.

In view of the importance that God places on hearts, we too need to give careful consideration to the heart when teaching his Word. Whether giving a public talk or a student talk or conducting a home Bible study, do not make coverage of large amounts of material your chief aim. Take the time needed to help others to draw close to Jehovah and to get his Word firmly imbedded in their heart.

REVIEW: 1-4. Why is the heart of importance to us as ministers? 5, 6. Why must we endeavor to do more than simply convey knowledge to the minds of other people? 7, 8. Show the difference between the mind and the heart. 9, 10. What will help us to reach the heart of a student? 11. How can we emphasize to a student the importance of one's relationship to Jehovah? 12-14. What do students need to learn about motive, and how can a person analyze his motives? 15-17. How can the example of Jesus and discussions about prayer benefit the heart?

Study 16 Conversation That Upbuilds

In our everyday conversation we are afforded opportunity to bring honor to God. “In God we will offer praise all day long, and to time indefinite your name we shall laud,” wrote the Bible psalmist. Is not that a praiseworthy attitude for all of God's worshipers? It bespeaks a determination to use one's lips in accord with Jehovah's will.—Ps. 44:8.

Such determination is vital, for due to inherited imperfection there may be the inclination to say what
may tear others down rather than build them up. (Jas. 3:8-12) How good it is, therefore, that we ever keep in mind the Scriptural encouragement to speak what is “good for building up as the need may be, that it may impart what is favorable to the hearers.” —Eph. 4:29.

3 Of course, it should be remembered that conversation involves listening too, for conversation is an interchange of thoughts. Speak what is upbuilding, but also give others opportunity to express themselves. Cultivate the ability to ask appropriate questions, drawing out the one speaking. Then show genuine interest in what he has to say, rather than using the time that he is talking to plan what you are going to say next. Your showing such interest in the thoughts of others will upbuild them.

4 There are many opportunities for upbuilding conversation. For example, when you are at home with the family; when with fellow workers or schoolmates; and when in association with fellow believers. Many of our talks in the ministry school provide opportunities for us to develop the art of conversation.

5 In the home. Conversation in the home can contribute much to the happiness of the family, so it deserves the effort required to improve it. Both husbands and wives feel good when their mates show genuine interest in what they say. And children appreciate it when their parents listen to what they say and display real concern for them. But if you interrupt or if you leaf through a magazine when someone is speaking to you, or in some other way indicate lack of interest, conversation in your home will soon deteriorate. No one really enjoys talking to a person who is not interested in what he has to say.

6 Mealtimes afford a fine opportunity for family conversation that upbuilds. At one meal each day some of the conversation can center on the Bible text for the day as found in the Yearbook of Jehovah’s Witnesses (or, in The Watchtower in some languages). At some meals, topics read in recent issues of The Watchtower or Awake! can make for interesting and beneficial discussion. But never get mealtime conversation so organized that there is no room for spon-
aneous expression and relaxed enjoyment of the food.

In a natural way each member of the family can contribute to upbuilding conversation at mealtime. This is no time to air complaints; that sort of thing can interfere with digestion. But during the course of a day a person hears things that are informative, or perhaps humorous. He may have a pleasant experience in the field ministry. Maybe he reads something of interest in the newspaper or hears it on the radio. Why not keep it in mind to share with the rest of the family at mealtime? Before long, instead of eating fast and rushing away, you will find that you all look forward to these occasions to talk together.

For parents, it is important also to have personal conversations with each of their children, away from the rest of the household. Best results come when it is done in a relaxed atmosphere, whether at home or when walking down the street. Such conversations provide opportunity to prepare a youngster for physical changes that he will experience in his body as he grows. Also these discussions bring to light what is in the youngster’s heart, what his real desires and goals in life are, and they afford opportunity to mold these in a beneficial way.

If, in the course of such a conversation, your child mentions difficulties in which he has been involved, immediately scolding him will probably end the discussion right there. And, remembering his past experience, he may not mention these matters again. It is usually better to listen and to probe with questions that show an understanding attitude on your part. Then you can kindly but firmly help to correct his ways where he has strayed from Bible principles.

Although conversation is essential to happy family life, this does not mean that someone needs to be talking all the time. In fact, it is good sometimes to have opportunity to be with your own thoughts, to reflect on matters in silence. So periods of quiet are often appreciated by family members.

Making opportunities to witness. How does ability to converse in a natural manner affect one’s ministry? Well, have you ever wondered why some Witnesses always seem to be having fine experiences?
May it not be because they take the initiative in conversation? The Bible proverb says: "The lips of the wise ones keep scattering knowledge about."—Prov. 15:7.

12 Even apart from the regular field ministry, there are many opportunities to engage people in conversation and to speak to them about Jehovah. Christian housewives, for example, can witness to neighbors or salesmen who may call at the home. Children may have opportunities to engage schoolmates in conversation about the Bible while en route to school or between classes. And those working outside the home may be able to witness at their places of employment, perhaps at lunchtime. Even when you are walking in the park, standing in line at a store or waiting for a bus it is possible to engage others in conversation that upbuilds. In some lands, where there is a ban on Kingdom preaching, the ministry is carried on primarily by means of informal conversations. That this method of preaching is effective is evidenced by the rapid growth in the number of servants of the true God often experienced in those places.

13 To use various situations to give a witness, we may simply need a friendly word to "break the ice" so to speak, and the conversational exchange will be under way. Jesus set the example in this. One noon-time when he stopped at a well in Samaria for a rest he asked for a drink from a woman who had come there to draw water. Since Jews did not ordinarily speak with Samaritans, this aroused her curiosity. She asked a question. Jesus replied with a comment about his having water that could impart everlasting life, arousing her curiosity further. As a result, opportunity was afforded to witness to her. Notice that he did not start off with an extended witness; he used friendly conversation to prepare the way.—John 4:5-42.

14 You can get such upbuilding conversations started too. While waiting for a bus you may be able to draw another's attention to a newspaper or magazine article dealing with some problem such as pollution or war, and ask: "Why do you think these conditions have become so bad in recent years? Do you think the time will ever come when all the earth will be a pleasant
place to live?” It has also been found effective to start talking about some current local problem, and then ask: “What do you think is the remedy?” This leads naturally to a discussion of the true remedy—God’s kingdom. Of course, discernment should be used. There is no need to force the conversation when persons do not respond. But you will find that some listen gladly, even as the Samaritan woman at the well did.

Another way to make opportunities to converse about God’s Word is to put Bible literature where it can easily be seen. When this is done in the home, visitors often comment on it, opening the way for a fine witness. If you attend public school, a book or magazine left out on your desk is almost certain to prompt someone to ask, “What’s that?” Then you have opportunity to tell him, giving a witness. Or if you read Bible literature during your lunchtime or when traveling on public transportation, this can open the way to talk to inquisitive persons about God’s kingdom.

Conversations with acquaintances can also lead naturally to talking about Bible truths. Such conversations usually involve what persons have done—where they went, what they heard or saw—or the things that they plan to do. So when you have opportunity to speak, why not talk about what you have been doing? After attending a circuit assembly, mention to a workmate or a neighbor where you went and the title of the main discourse; he may ask questions about it. Comment to others about what you read in The Watchtower or Awake! just as they talk about what they do. If you have struck a responsive chord, they will ask for more information. Now you have the opportunity to give a further witness. Such conversations that are designed to direct attention to God’s purposes certainly do upbuild.

When with fellow believers. When in company with spiritual brothers and sisters, too, it is only right that the conversation should be on a high plane, one befitting ministers of the good news. Its purpose should not simply be to pass the time, but to upbuild.

Fine opportunities for upbuilding conversation are afforded before and after meetings at the Kingdom
Hall. Do not make it a practice to rush away as soon as the meetings are dismissed. Why not engage in conversation with older, experienced brothers, as well as with those who may be timid and inclined to be by themselves? There is so much to talk about. Discuss points of special interest from recent issues of The Watchtower. You might talk about a coming assignment in the Theocratic Ministry School. Others may have fresh ideas that you can use in your talk, or maybe you can suggest ideas to help someone else with his assignment. Field experiences can be shared, or you might talk about some part particularly enjoyed on the meeting that day. Such conversations do indeed build up.

At larger assemblies there are opportunities to talk with brothers and sisters from different places. Many Witnesses make it a point to strike up conversations in the cafeteria line or when they travel to and from the assembly grounds. One fine way to do this is to tell the brother or sister your name, and ask for his. Inquire as to how he became a Witness. This usually leads to delightful, upbuilding conversation.

On your way to participate in the field ministry another opportunity for beneficial discussion is provided. Instead of engaging in pointless conversation, why not discuss how to approach householders in that particular area, or the subjects that they might be most apt to talk about. It is also good to discuss how to handle objections that may be raised. It is most refreshing and appropriate to think and talk about spiritual matters at such times.—Phil. 4:8, 9.

If at any time you are in a group of brothers and sisters when the conversation becomes aimless or not particularly upbuilding, what can you do? Why not try raising a question to steer the conversation into more profitable channels? Bring up a specific subject and ask questions about it. Such a conversation is all the more beneficial if those participating linger for a while on one subject, offering each participant the chance to make some expression.

When conversation involves discussion of other members of the Christian congregation, there is need to watch that it does not become disrespectful and
critical, rather than upbuilding. If someone should start speaking about another's shortcomings, will you have the courage to direct the conversation back to an upbuilding plane? Will you be loyal to Jehovah's organization and protect one of its members? A small matter, someone may say. But not so small when it is remembered that finding fault with one of God's dedicated servants may lead to complaint against God's own arrangements!—Jas. 5:9; 2 Cor. 10:5.

23 At times conversation may take on a lighter vein, and humorous anecdotes may be told. Such conversation can be relaxing and beneficial too. But care needs to be exercised that it does not deteriorate into talk that does not befit Christian ministers. The Bible counsel should be kept in mind: "Let fornication and uncleanness of every sort or greediness not even be mentioned among you, just as it befits holy people; neither shameful conduct nor foolish talking nor obscene jesting, things which are not becoming, but rather the giving of thanks."—Eph. 5:3, 4.

24 So, as ministers of Jehovah, let our conversation at all times be an honor to Him. By doing this we will also be applying the fine counsel recorded by the apostle Paul: "Let each of us please his neighbor in what is good for his upbuilding."—Rom. 15:2.

Review: 1, 2. What should characterize our conversation? 3, 4. What besides talking is involved in conversation, and where can we practice it? 5-7. Give some suggestions for improving family conversation, particularly at meal times. 8-10. Why are personal conversations between parents and children important, and how can they be encouraged by parents? 11, 12. What opportunities are there to witness, apart from regular field ministry? 13-16. What methods can be used to stimulate conversation that opens the way to witness? 17-20. Offer suggestions as to topics of upbuilding conversation when with fellow Witnesses. 21-24. If conversation of a group ceases to be upbuilding, what can we personally do about it?

Study 17 How to Write Letters

1 In the early Christian congregation letters were put to good use in a number of ways. They were a means of keeping in touch with congregations. (Phil. 1:1) They were used to encourage those who had
taken on special responsibilities. (2 Tim. 1:1, 2, 6) Letters upbuilt those who had recently become believers or who were faced with hardship. (1 Thess. 1:1-7; 3:1-7) And the early Christians used letters to keep in touch with those who had become close to them in the service of the Lord.—3 John 1, 14.

Theocratic ministers of today also have many reasons for writing letters, and these letters can accomplish much good. Business letters may be necessary at times. Public officials may have to be written to with regard to the Kingdom work. Tenants who live in exclusive apartment buildings, as well as those who live in isolated places, often can be contacted with the “good news” only by means of letters. Some publishers in your congregation may have moved away, or relatives may live at a considerable distance, and you may wish to show your loving concern for them by writing a letter. Also, there are times when you send a letter to express thanks or condolence.

Our letters should be worthy of our God-given ministry. They should be friendly, tactful and show loving consideration for those who read them. They should be positive and upbuilding, rather than negative and expressing a spirit of complaint, which tears down faith and depresses the reader. “Love builds up,” says God’s Word. (1 Cor. 8:1) Consider, too, the overall appearance and impression the letter will give. For the sake of neatness, it helps to have a fairly uniform margin around the sides and bottom of the letter. Smudges do not give a good impression. Also, good spelling and sentence structure deserve attention. However, if you are not skilled at these, do not let it discourage you from writing to friends. Warmth, interest and enthusiasm usually more than make up for errors in spelling and sentence structure. But spelling can be improved by using a dictionary, and sentence structure can improve as we note how others put words and phrases together. With these points in mind, let us now take a closer look at the various types of letters we may have occasion to write in connection with our ministry.

Business letters. When you write a business letter, it is advisable to put your name, address and the date at the top of the letter. This is called the heading
and it appears on the right side of the paper. (In letters to the Watch Tower Society, the heading should also have the name of the sender's congregation, if it deals with congregation matters.) The "inside address" is on the left side of the paper but slightly lower than the heading. Here you provide the name and address of the firm or person to whom you are writing. Next in order comes the salutation. When writing to firms or individuals not connected with Jehovah's witnesses, salutations such as "Dear Sir," "Gentlemen," "Dear Mr.—" and the like are appropriate. When writing to the Society and others who are Jehovah's witnesses, it is customary to use salutations such as "Dear Brothers" or "Dear Brother—." Finally there is a concluding phrase such as "Sincerely yours" or "Yours very truly." When writing to those within Jehovah's organization concluding phrases such as "Your brother" or "Your fellow servant" are appropriate. This begins halfway across the page and is followed by a comma. Immediately below, sign your name. When the letter is written to the Society in behalf of a congregation or a circuit, the writer might also show his office, such as "Congregation Servant" or "Circuit Servant," immediately under his signature.

5 At the very beginning of your letter, state its purpose. Then the receiver will immediately learn why you are writing. If the letter is following up on previous correspondence, it would be good to mention that previous letter and the specific topic with which it dealt. And when the correspondence is with a large organization having many departments, it is also helpful to indicate any identifying symbols appearing on the last letter you received from the organization. As for the body of the letter, you will find that good results come from using a separate paragraph for each specific matter or line of thought. This helps to make the various points in your letter stand out distinctly and often results in better service. If the letter is part business and part informal, it is best to attend to business matters first.

6 Brevity of expression is always valuable in letter writing, yet the information you want to convey must be clear and complete. But if unnecessary words or
repetitious thoughts are pruned out, your letter will be more effective. It helps to make the purpose of your letter plain if you leave out material that does not have a bearing upon your subject. Also, a sincere expression of appreciation for the effort of others is usually fitting. Even with a business letter detailing some difficulty, the response is usually better when you use some such expression as, "I do appreciate very much what you are doing (or may be able to do) for me in this particular matter."

To give a witness. Letter writing has also proved valuable in preaching the Kingdom message. In some areas there are large apartments or residence hotels that cannot be worked freely, but we can write letters to the occupants. Then, too, some persons repeatedly are not found at home in the house-to-house work, but they do pick up their mail. And, for a publisher who is confined to his home, writing letters to these people may be the only way he has of sharing the Kingdom message with others.

When writing a letter to give a witness concerning God's kingdom, it is good to introduce yourself first. You may also want to state why you are writing instead of making a personal visit. It will impress the recipient as to your earnestness. Then set out what you wanted to tell him personally if you could have visited. It is not difficult to do if you apply the principles that you have been learning in the ministry school. You may use a Scripture presentation from a recent Kingdom Ministry or put in your own words a portion out of a recent Watchtower or Awake! or the book The Truth That Leads to Eternal Life. You might also enclose a tract, magazine or booklet and encourage the person to read it. Explain why this information is so important. As you do in the house-to-house work, you might suggest that he look up the scriptures in his own Bible. Then, with a view to your cultivating interest that may have been aroused, tell him how to get in touch with you and invite him to do so. Clearly give your name and address so that if he wishes to thank you or to subscribe for The Watchtower or Awake!, he will know where to write.
9 On the outside of the envelope, always show your own return address. Check to be sure that you have used sufficient postage, especially if you have enclosed literature. If the postage is not adequate, the householder may be charged for the amount due, and this may detract from your effort to give a good witness.

10 To family members and close friends. In daily life we give our time and attention to those activities we consider most important. But do we take time to keep in touch with loving relatives and close friends by mail? Parents deeply appreciate letters from their children, and children benefit from letters written by their parents. The interchange of "conversation" by means of letters does much to keep the family members together, even when physically far apart. Your friends and relatives would surely be uplifted by receiving some evidence of your well-being, a cheerful, newsy letter from your pen or typewriter. Do you doubt it? Then just think of your own experience. Few things are so delightfully received as a fine letter. There is usually a pleasurable excitement about it. It makes you happy that someone has thought of you, does it not? Remember, the outstanding quality of Christians is that they love one another; and one way to show this is by keeping in touch even when far apart.

11 But what will you write about? Do you enjoy interesting experiences? Those that bring you pleasure will usually be enjoyed by others. It may be a personal experience you had in the ministry, or an experience you heard from others. (But it is not wise to pass on items that have a note of doubtful reliability about them.) At times you may wish to reminisce about pleasant experiences that you shared with the one to whom you are writing. This draws friends together. You can also write about new things that you have learned. And what about the things you personally have been doing of late, perhaps the places you have visited? Such items are always of interest to friends. Is the one to whom you are writing ill? Provide some note of encouragement. Show concern and express hope for his early recovery. You might also mention something of special interest that happened at a meeting in the congregation, something that was
encouraging and that will help to brighten the day for the one who is ill. And in connection with things to write, if you have difficulty remembering details of what happened recently or what you were thinking about, why not jot things down on a memo pad when they come to mind? Then when you sit down to write, the information will be readily available.

12 Also in connection with what to write, could you think of anything of more value than encouraging the one receiving the letter in the way of the truth? Perhaps someone with whom you used to study the Bible has moved to another town. If you write a letter expressing your personal interest and giving encouragement, might this not help to keep alive his interest in the truth? Then, too, think how parents feel when a son or daughter away from home writes and expresses appreciation for the parents' faithfulness to Jehovah over the years and for bringing up the children to appreciate Jehovah's ways. Also, what of those who have moved out to areas where the need for Witnesses is especially great, or who have taken up assignments in the missionary work or in Bethel homes? What an encouragement it is for them to receive letters that commend them for their faithful service to Jehovah! (Judg. 11:40) And they will appreciate it if you include in your letters items that tell what is happening in the congregation where they used to be.

13 Add to the quality of your letters by not focusing all the attention on yourself. Show interest in the one to whom you are writing by including questions about his well-being, his plans, how matters turned out about which he wrote earlier, friends that you have in common, and the progress of those with whom he is studying the Bible. Such interest in the other person has a wholesome, upbuilding effect and it stimulates a further interchange of news.

14 When you finish with the body of your letter, how will you bring it to a close? Meaningful conclusions are surely desirable. If we only say, "I must close now as I have run out of space," it does not reflect well on the writer. Why not think of something more meaningful? The apostle Paul used a variety of interesting ways to conclude his letters.
For example: “The undeserved kindness of our Lord Jesus Christ be with the spirit you show, brothers.” (Gal. 6:18; 2 Cor. 13:14) The apostle John concluded one of his letters in this way: “May you have peace. The friends send you their greetings. Give my greetings to the friends by name.” (3 John 14) Use a conclusion in keeping with the general subject of your letter and appropriate to your relationship with the individual.

Letter writing is not difficult if you observe the things happening around you from day to day. Much is going on in fulfillment of Bible prophecy. This old system of things, including its religious element, is rapidly deteriorating. Yet, Jehovah’s work prospers wonderfully because of his blessing on it. Your brothers delight in hearing news of theocratic expansion in your area. No matter who you are, there are other persons who would be happy to receive in a letter your warm, personal expressions of interest. And showing this concern for others is really part of our ministry, for our brotherly love should not cease just because we are separated by distance. Indeed, it can be enhanced by writing a letter.

**Review:** 1. 2. What good purposes can letters accomplish? 3. To be worthy of our ministry, what should characterize our letters? 4. Outline the proper form for a business letter. 5. 6. What should be attended to first in the letter, and what usually helps to bring a favorable response? 7-9. What might be said in a letter that is intended to give a witness? 10. 11. Why are letters to family members and friends beneficial, and what might they include? 12. 13. How might our letters encourage others in the way of the truth? 14. 15. What can be done to make the conclusion to your letter meaningful?

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**Study 18 Improving Your Answers**

1. Christians should all cultivate the ability to give good answers. Wrote the apostle Paul: “Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one.” (Col. 4:6) And it is natural that we strive to improve our answers. When we answer well, it brings us genuine pleasure: “A man has rejoicing
in the answer of his mouth, and a word at its right
time is O how good!”—Prov. 15:23.

Do you personally feel a need to improve your
answers? Are you fully satisfied with your participa-
tion in the congregation meetings? Or is there some
improvement that, if made, would really bring much
pleasure to you? In your field ministry, are there
times when you wish that you had handled a situa-
tion differently? This is true of all of us, so it is
beneficial to consider together how we can improve
our answers.

Congregation meetings. In most congregations of
Jehovah’s witnesses it is noted that certain ones are
always ready with answers to questions asked at
the Watchtower study, at the congregation book study
or in the oral review at the Theocratic Ministry School.
This is no accident. They may be drawing on years
of study and association with Jehovah’s people; but,
in most instances, current preparation is also a major
factor. Even newly associated ones can give good
answers by making it a point to study the material
in advance.—Prov. 15:28.

If you are the first one to comment on a question,
it is usually good to come to grips with it, giving a
direct answer. But if someone has already answered
the question, do not feel that the discussion has to
end there. For additional comments on the same ques-
tion, you can do any of these things: Enlarge on the
answer, show how scriptures in the paragraph bear
on the answer, or point out how the matter being dis-
cussed affects our own lives. If the material is about
world conditions or practices of false religion, you
might comment on an experience or local situation
that highlights the truthfulness of what the paragraph
says. This enriches the discussion.

Answers usually carry more weight and are more
deeply impressed on those listening when they are
brief and to the point. Such answers are advisable in
most cases. When someone rambles through the ideas
of a whole paragraph, nothing stands out and lis-
teners are usually not much wiser as to the clear-cut
answer to the question. Also, answers that are in
the commenter’s own words are usually most helpful.
Commenting in this manner aids the one answering
to make the information his own, and the phrasing used often helps others to grasp ideas that may have eluded them before. Your talks in the ministry school help you to develop this ability.

6 Can you improve, too, in being ready with answers? This involves advance preparation. But do not do that preparation while the preceding paragraph is being read or while others are commenting, because you will lose much of the benefit of the meeting. Make it a habit to have your answers marked in advance. If you have underlined only a few key words rather than long phrases or sentences, then a quick glance at those key words will bring the thought back to your mind and you will be ready to answer. If the question on a paragraph is divided into “a” and “b” parts, an indication in the margin as to which part of the material is for “a” and which part for “b” will help you to avoid getting ahead of the conductor with your comments. Even if the material does not have prepared questions, when there is to be audience participation it still is helpful to mark what you feel to be key points. This will make it possible to comment spontaneously, and so will contribute to a lively discussion. After answering once in a meeting, do not hold back, concluding that you can leave the rest of the answering to others. Be willing to comment freely.

7 Some may be timid in giving answers, feeling that others can comment better. But the Bible urges us to appreciate our individual responsibility to share. Wrote the apostle Paul: “Let us hold fast the public declaration of our hope without wavering, ... And let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another.” (Heb. 10:23-25) By answering we become inciters of others to love and fine works, warming their hearts and encouraging them. Then, too, we get benefits ourselves, for we experience the joy of giving and so obtain personal encouragement.

8 Answering objections in the field ministry. You will find that you have little difficulty in answering questions in the house-to-house ministry if you are regular in personal study and in attending meetings. But if
you do not know the answer to a question that is asked, do not hesitate to tell the householder that. Then offer to get the information and return. If the person is sincere, he will be glad to have you do so.

Besides such questions, you may at times encounter objections. How will you handle them? Before you answer objections it is helpful to know something about the thinking of the person. You might ask what gives rise to his objection. For example, a person may object that he has heard that you do not believe in Christ, but in actuality he is simply confused because of the Trinity doctrine. Many objections are the result of such misunderstandings. It is important to come to a mutual understanding of the meaning of key terms before embarking on a discussion. In fact, this may answer the objection and make further discussion of the point unnecessary.

It is good, too, when objections are raised, to treat the matter as one of mutual interest, where possible, rather than as something that makes you opponents. So instead of considering an objection as unpleasant or distasteful, view the objection as a point that really does concern the householder. With this in mind, you might tell him that you are glad he brought the matter up. Consider it a key to continued conversation, as something that may open up the person’s mind to receive Bible truths. Why not practice this in the ministry school, including in your talks situations that require you to cope with objections?

At times when you are talking to an interested person someone else raises objections in order to disrupt your discussion. In such a situation, you might shift the burden of proof back to the objector. Jesus Christ used counter-questions to silence opposers who tried to interfere with his preaching. (Matt. 22:41-46) So it is good to keep in mind that the burden of proof is properly on the person who makes an assertion about some matter. For example, if a householder tells you: “You people do not believe in the Trinity,” in a tone that implies that such belief is required of Christians, you might say: “I believe everything the Bible teaches. Will you kindly show me from the Bible why I should believe that doctrine?” Then the
The burden of proof is on the other party to support what he claims to be the truth.

12 The most authoritative answer to anyone who claims to accept the Scriptures is one taken directly from God's own Word. It is far more persuasive than anything that we personally might say. Of course, when giving answers, always remain calm and show courtesy, regardless of the attitude of your questioner. This befits a minister of God.

13 At Bible studies. At Bible studies there is usually a friendly, relaxed atmosphere, conducive to reasoning on matters. So, after you answer a student's question, it is a good practice to ask whether he is satisfied. It may be that some points are still unclear in his mind. If you are not sure of a particular answer, offer to look it up for him. If further help is needed, you can inquire of a more experienced publisher. Remember, when you assist someone to gain a deeper insight into the Bible's message you may be starting that one on the road to life, even as Philip the evangelist assisted the Ethiopian eunuch by answering his questions.—Acts 8:26-39.

14 In time it may be better not to answer all the questions brought up at a Bible study, but to save certain ones that will be covered in your further study material. Also, with a view to the student's own progress, it is good to show him how to find answers by doing research himself. You might refer him to such Bible study helps as the indexes to the Society's publications or an appropriate chapter in The Truth That Leads to Eternal Life. Then ask him later what information he found, and his understanding of it. Have in mind his spiritual growth, not merely answering his questions.

15 When called before officials. When discussing the matter of persecution, the apostle Peter said: "Sanctify the Christ as Lord in your hearts, always ready to make a defense before everyone that demands of you a reason for the hope in you, but doing so together with a mild temper and deep respect." (1 Pet. 3:14, 15) There are occasions when we may be called on to make a defense before law courts or representatives of the law who have the authority to ask us what we believe and why we believe that way.
"Sanctify the Christ as Lord in your hearts," counsels the apostle. Be sure that deep in your heart you accord the Lord Jesus Christ the highest respect, a sacred position, one not to be desecrated. Then there will be no reason for anxiety. If we please the One anointed of God as King over all the earth, there is no reason to be perturbed about how men in high positions may react.

16 Nevertheless, in harmony with the admonition set out at Romans 13:1-7, be respectful toward those in authority. Even when your questioner seems to be imputing to you wrong motives or expressing himself as antagonistic to Jehovah's witnesses, do not retaliate with a harsh reply. (Rom. 12:17, 21; 1 Pet. 2:21-23) Keep in mind that you are there to give a witness. Might it be that one of these officials will respond? Might it at least result in a more favorable attitude toward the preaching work? Let your conduct and your speech be a good representation of the way of the truth.—Matt. 10:18-20.

17 There may also be times when it is wise to say very little. You may simply wish to throw the burden of proof on the opponents, as the apostle Paul did when on trial. (Acts 24:10-13) Or you may even decide to be silent. This may be the best course if evil men seek to trip you up or to make sport of you while having no sincere desire to have their questions answered. (Luke 23:8, 9) Or, you may deem it wise to be silent because they are seeking, through you, to bring harm upon your fellow Witnesses. Said the psalmist David: “I will set a muzzle as a guard to my own mouth, as long as anyone wicked is in front of me.” (Ps. 39:1, 2) Particularly in lands where there is fierce opposition to true Christianity there is need to be able to distinguish between the “time to keep quiet” and the “time to speak.”—Eccl. 3:7.

18 Commenting on the ability of Jehovah's servants to answer questions, a British newspaper had this to say: “Behind everything a Witness does lies a Scriptural reason. Indeed, their one basic tenet is recognition of the Bible as wholly, literally and exclusively true. And in this appears to lie their second strength; they can produce an answer to all questions.” It is God's Word and our reliance upon it
that make possible our ability to answer people's perplexing questions. All credit and honor go to Him. But by seeking to improve our answers we bring greater glory to Jehovah, enhance our own joy and lead others into the pathway of peace with God.

**Review:** 1, 2. Why should we all apply ourselves to give good answers? 3, 4. How might a variety of comments be given on a single question during a meeting? 5. Why is it good to answer briefly and in one's own words? 6. How can we improve as to being ready with our answers when the question is asked? 7. Why should we all feel the responsibility to comment in the meetings? 8-12. Offer some suggestions on how to handle objections in the field ministry. 13, 14. At home Bible studies, how might questions from the student be handled? 15-18. What attitude should we have when called on to answer questions for officials?

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**Study 19 Using the School to Improve Field Ministry**

1 One of the main objectives of the Theocratic Ministry School is to help us to become more effective in the field ministry. Keep that in mind when preparing your assignments. Be interested not merely in acquiring knowledge for its own sake, but also in how you can put that knowledge to use in your preaching and teaching in the field ministry.

2 Some make good direct use of their assignments by practicing them in the presence of friends, neighbors, schoolteachers, unbelieving family members and others who will listen. This accomplishes several things. The student can see the reaction of others and can make adjustments to improve the talk. Also, this can stimulate the other person's interest in the Bible when he notes the valuable information being presented. It can be an avenue for inviting him to attend the ministry school. Many persons have been introduced to the Kingdom Hall in this manner. One Witness in Japan rehearsed her part for a ministry school program before a church member on whom she made a special visit. Her theme was "God's people are instructed to get out of 'Babylon.'" The lady showed interest and consented to a Bible study.

3 Think in terms of field service. In the ministry school you hear a wealth of excellent information, and much
of it can be directly used in the field ministry. On
the program we discuss such matters as reasons for
believing the Bible, answers to doctrinal questions,
fulfillment of Bible prophecies, explanations of spe-
cific scriptures, and how Bible principles can be ap-
plied in daily life. Seek to make opportunities to use
this information in the field service. You do not have
to wait for someone to ask a question about it. If it
is appropriate, bring the subject up yourself. This
will impress the information on your own mind and
it will make you more versatile in the ministry.

Direct use of the Bible is a prominent part of
our work. But some publishers have difficulty in turn-
ing to appropriate scriptures quickly. Do you? If so,
the school can help you to make solid progress. How?
Follow every speaker on the ministry school with
your Bible. When the speaker reads a scripture, al-
ways look it up in your own Bible. As you look up
texts again and again, you will come to know them
well and will learn just where to find them. What is
needed is practice, and you can get that practice,
not only when out in the field ministry, but every
week when attending the school. Also, you can bene-
fit from the study done by all the speakers. They
select the most pointed texts on the topics assigned to
them. As you follow the speakers why not underline
the key portion of those texts that you believe you
may want to use in your own ministry? You may
also want to note them, along with the subject, in-
side the cover of your Bible. In this way you will
find it easy to use in the field ministry what you are
learning in the school.

When preparing your talk, careful choice of set-
tings will also help you to realize benefits from the
school in your field ministry. When possible, use situa-
tions that are actually encountered in the ministry.
At times you may find that your talk lends itself to
a house-to-house presentation or to incidental witness-
ing. At other times it may be more practical as a
back-call discussion. Or perhaps it can be a discus-
sion built around a point that would come up at a
home Bible study. Always endeavor to make the situa-
tion realistic. You can add to the realism of your
talk at times by planning to have the householder reject what you say. Then you can show how to cope with that situation. Talks that lend themselves to field ministry situations do not always have to lead to immediate success; it is also of value to show how to cope with a lack of interest.

When you are assigned the part of a householder, you can also benefit in relation to the field ministry. Use this opportunity to try to understand how householders think, and why they raise the objections that they do. Your realistic portrayal of such a householder, and observing how the student speaker copes with the situation, will help to train you to be effective in the ministry.

Each week when a talk is given from the Theocratic Ministry School Guidebook, analyze the instruction from the standpoint of improving your own ministry, whether from house to house or elsewhere. Why not make that the big point on which to make improvement in your ministry that week? For example, when the talk is on the need for a theme, ask yourself if your presentation in the field ministry really has a theme. Do you make it stand out so clearly that householders really have it fixed in mind after you talk to them? If not, work on it that week. Then, too, you will hear material that deals with reading and applying scriptures. As you listen to this talk, analyze your own use of scriptures. Do you read them to the householder without explaining them? How do you tie the verses in with your theme? How do you apply them to the householder? Such an analysis can help to improve your reading and application of scriptures. Is the talk on the use of illustrations? How can you improve your use of illustrations? Or perhaps the talk will be about teaching at a home Bible study. Search your own methods to see how you can apply that material to teaching at your own home Bible study, and do it that week. In this way, in your field ministry you will be working on a fresh aspect of speaking or teaching each week.

Analyze your own presentation. In the school you regularly hear counsel given and observe its benefits. The school servant may not be at the door with you in the field ministry, but why not make it a habit to
counsel yourself? When you finish talking to a householder and are walking to the next home, ask yourself: What could I have done to be more effective? Knowing what I do now, if I could make that call again, what would I do differently? Such an analysis may help you that very day, because you may meet a similar situation at another home. If you make it a practice to analyze your presentations as you work, progress will be constant. Of course, when working along with another publisher, you can also ask your partner for suggestions.

9 A very fine method of improving the effectiveness of your presentations is to practice them with others, and then analyze them together. You can do this with members of your own family or with others in the congregation. Have them take the part of householders, bringing up common objections. When the objections are raised, handle them if you know how. If not, stop and get suggestions from those present. Then proceed, using some of the ideas offered. When you finish, analyze together the effectiveness of what was done. Such practice sessions at home can help to improve your presentation, and they also give you the opportunity to correct mistakes before you get out into the field. They can help you to extend the principles learned in the school to your field ministry. Remember, the apostle Paul said that mature persons are those “who through use have their perceptive powers trained to distinguish both right and wrong.” (Heb. 5:14) One way to sharpen perceptive powers is by using them in practice sessions.

10 The Theocratic Ministry School is one of Jehovah’s many generous provisions for our training. As we diligently learn and apply its lessons we shall be able to say with the prophet: “The Lord Jehovah himself has given me the tongue of the taught ones, that I may know how to answer the tired one with a word. He awakens morning by morning; he awakens my ear to hear like the taught ones.”— Isa. 50:4.

Review: 1. When preparing our student talks, what objective of the school should we keep in mind? 2. How might the practicing of student talks be done so as to give a witness? 3. What will stimulate our use in the field ministry of what we hear in the school? 4. How can the school help us to improve in our use of the Bible? 5, 6. How will use of realistic settings for
7. In order to make regular progress, on what point might we seek to improve in our ministry during the course of each week? 8. While out in the field service, how might we beneficially counsel ourselves? 9, 10. What might be done in home practice sessions to help us to apply in the field what we learn here?

**Study 20  Counsel Builds Up**

Worshipers of the true God have always looked to him unhesitatingly for guidance in all their ways. Confidently one of the Bible psalmists wrote: "With your counsel you will lead me." (Ps. 73:24) And Jeremiah used these words in earnest prayer: "The whole matter is not too wonderful for you yourself, . . . the true God, the great One, the mighty One, Jehovah of armies being his name, great in counsel and abundant in acts."—Jer. 32:17-19.

To his Christian worshipers today Jehovah's counsel comes through his written Word and through the organization of his genuine servants. So those who enroll in the Theocratic Ministry School soon realize that the counsel they receive and the spirit in which it is given are governed by the fine principles of the Bible.

Progressive counsel. As an aid both to students and to the school servant, the Speech Counsel slip is provided. It lists thirty-six points on which to work, and they are set out in an order that is conducive to balanced progress on the part of each student. Helpful information on each point will be found in a concise form in Studies 21 through 37 of this book, the specific study being indicated by number on the Speech Counsel slip. These Studies are specifically provided for use with the counsel slip. In most instances two or three qualities that are closely related are combined into a single Study, with the idea that it would be good to take them up at the same time.

It would be beneficial for those newly enrolled in the school to start with the points listed first on the Speech Counsel slip. For their first talk in the Theocratic Ministry School, they should concentrate on the first two points, "Informative material" and "Clear,
understandable,” both of which are covered in Study 21. The school servant will inform each student when he is ready to move on to the next points, usually those covered in Study 22.

Some student speakers may move ahead rather quickly, while others may need to work on just one point at a time rather than trying to handle the points covered in any one full Study. In fact, some students may be well advised to give several talks while working on one difficult point, so that they really master the speech quality involved before passing on to another.

After each student talk the school servant (or another counselor, if the enrollment is large) will offer kindly counsel, designed to assist the student to keep on improving his speaking ability. Any counsel given to the speaker who delivers the instruction talk, however, is offered privately after the school. Particularly would this speaker be counseled if he ran over the allotted time. The instruction talk speaker should strive to give a model talk in all respects, and private counsel may not be needed.

The points on which counsel is to be given will always be those on which the student was notified in advance to work. Of course, if some other aspect of the talk is particularly good, the counselor may certainly include it in his commendation, but he will not mark the counsel slip on that point. The marks to be used are as follows: “W” (Work on this) when further work on the particular speech quality would be advantageous; “I” (Improved) when a student has already worked on a point at least once before and gives evidence of improvement but could advantageously work on it another time; “G” (Good) when the quality under consideration was demonstrated well enough to warrant moving on to a study of other speech qualities when preparing the next assignment in the school.

Considerable discernment should be used by the school servant to accomplish the most good by the counsel given. If a speaker is very new, perhaps what is needed more than anything else is encouragement. Other students, longer in the school, may be diligent in preparing their talks, giving attention to the speech
qualities on which they are assigned to work, but they may have limited ability. In such cases, if a certain speech quality was manifested even to a limited extent, the school servant may mark it “G” on the counsel slip.

9 On the other hand, another speaker may have greater experience or more natural ability, but, perhaps due to the press of other work, he may not have taken the time to make a study of the speech qualities assigned and as a result he may not have done as well as he could. In such a case as this it will actually hinder the progress of the student if the school servant marks “G” on the counsel slip and tells him to go on to something else. If the talk was of such a type that the assigned quality could have been manifested, the counselor will mark it “W” (Work on this) and kindly offer some personal assistance to the student to help him to progress. In this way students will be encouraged to make each talk, not merely the fulfillment of an assignment, but a marker in their progress as speakers.

10 There may be times when the counselor observes that a student is having particular difficulty with some speech quality that would not normally come up for consideration for some time; or it may be a quality that the student covered earlier but that has now become an outstanding weakness. If he believes that, more than any other point, this one needs attention to improve the student’s speaking, it would be wise to discuss it with him privately and specifically assign him to work on it in connection with his next talk, and make a notation to that effect under “Remarks” on the Speech Counsel slip.

11 Similarly, when a student has a reading assignment, it may not always be most practical to work on the point next in order on the Speech Counsel slip. Not all points of counsel fit this type of assignment. So, if you have a reading assignment, consult with the counselor in advance as to what you should work on. Then, for your next talk, if it is of a different type, you may go back to the points of counsel that were passed over and proceed to cover them in order.

12 Keep in mind that this speech training is progressive. Do not expect to become an accomplished speaker
overnight. It is a gradual process, but one that can be speeded up with diligent effort. If you will ponder over the suggestions given in this program of speech training and become absorbed in the preparation of your assignments, your advancement will soon become manifest to all observers.—1 Tim. 4:15.

13 Counselor. The school servant should make a careful study of each week's study material so that he will be able to determine if the material assigned is well covered and to be in position to correct any inaccuracies. He should never get to the point, however, that he cannot enjoy the talks because of being overly critical of the way the material is delivered. He too should gain benefit from the fine truths expressed.

14 In counseling he usually opens with a word of commendation for the effort on the part of the student. Then he proceeds to comment on the points from the counsel slip on which the speaker is working. If a point needs continued attention, emphasis should be placed, not so much on the weakness of the speaker, but on how improvement might be made. Thus the counsel will upbuild the speaker and others in the audience.

15 It is not enough merely to tell a speaker that he did well or that he needs to work again on a particular speech quality. It will be helpful to everyone present if the counselor will explain why it was good or why it needed improvement and how to improve. In addition, it will be beneficial for him to highlight reasons why the speech quality under discussion is so necessary in the field ministry or in the congregation meetings. This will stimulate appreciation for the point on the part of the entire congregation and will encourage the student to continue giving it attention.

16 It is not the counselor's duty to give a review of the student's talk. He should be brief and to the point with his counsel, carefully limiting it to two minutes for each student talk. In this way the counsel and suggestions will not be obscured by too many words. Also, it is appropriate to refer the student to the pages in this book where he can find additional information on the matter that was discussed.

17 Minor errors in pronunciation or grammar are not the big things to be watched. Rather the coun-
SPEECH COUNSEL

<table>
<thead>
<tr>
<th>Speaker</th>
<th>(Full Name)</th>
</tr>
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Marks: W - Work on this  
I - Improved  
G - Good

<table>
<thead>
<tr>
<th>Informative material (21)*</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Clear, understandable (21)</td>
<td></td>
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<tr>
<td>Introduction roused interest (22)</td>
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<tr>
<td>Introduction appropriate to theme (22)</td>
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<tr>
<td>Introduction of proper length (22)</td>
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<td>Volume (23)</td>
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<td>Pausing (23)</td>
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<tr>
<td>Audience encouraged to use Bible (24)</td>
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<td>Scriptures properly introduced (24)</td>
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<td>Scriptures read with emphasis (25)</td>
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<td>Scripture application made clear (25)</td>
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<tr>
<td>Repetition for emphasis (26)</td>
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<td>Gestures (26)</td>
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<tr>
<td>Subject theme emphasized (27)</td>
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<td>Main points made to stand out (27)</td>
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<tr>
<td>Audience contact, use of notes (28)</td>
<td></td>
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<tr>
<td>Use of outline (28)</td>
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</tbody>
</table>

Remarks:

...

* Each number in parentheses refers to the Study in Theocratic Ministry School Guidebook that discusses the designated speech quality.
### COUNSEL BUILDS UP

**Note:** For each talk the counselor will check the student on the next points in order on the Speech Counsel form, covering whatever is grouped together in a single study in Theocratic Ministry School Guidebook. Whenever there are adjustments made in that procedure the counselor will note that in advance under "Remarks." The blank spaces on the form may be used for counseling students on points not listed, such as accuracy of statement, articulation, bearing, choice of words, grammar, mannerisms, relevance, teaching techniques and voice quality when the need arises.

<table>
<thead>
<tr>
<th>Date</th>
<th>Talk No.</th>
</tr>
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</table>

**Fluency (29)**

**Conversational quality (29)**

**Pronunciation (29)**

**Coherence through connectives (30)**

**Logical, coherent development (30)**

**Convincing argument (31)**

**Audience helped to reason (31)**

**Sense stress (32)**

**Modulation (32)**

**Enthusiasm (33)**

**Warmth, feeling (33)**

**Illustrations fit material (34)**

**Illustrations fit audience (34)**

**Material adapted for field ministry (35)**

**Conclusion appropriate, effective (36)**

**Conclusion of proper length (36)**

**Timing (36)**

**Confidence and poise (37)**

**Personal appearance (37)**
SUMMARY OF SPEECH QUALITIES

Informative material (21)
Specific material
Informative to your audience
Material of practical value
Accuracy of statement
Additional clarifying material

Clear, understandable (21)
Simply stated
Unfamiliar terms explained
Not too much material

Introduction aroused interest (22)
Introduction appropriate to theme (22)
Introduction of proper length (22)

Volume (23)
Loud enough to be comfortably heard
Volume to fit circumstances
Volume appropriate to material

Pausing (23)
Pause for punctuation
Pause for change of thought
Pause for emphasis
Pause when circumstances require it

Audience encouraged to use Bible (24)
By suggestion
By allowing time to find the text

Scriptures properly introduced (24)
Anticipation for scriptures aroused
Attention focused on reason for using text

Scriptures read with emphasis (25)
Right words stressed
Effective method of emphasis used
Texts householder reads

Scripture application made clear (25)
Words to be applied isolated
Point of introduction driven home

Repetition for emphasis (26)
Repetition of main points
Repetition of points not understood

Gestures (26)
Descriptive gestures
Emphatic gestures

Subject theme emphasized (27)
Appropriate theme
Theme words or idea repeated

Main points made to stand out (27)
Not too many main points
Main ideas developed separately
Sub-points focus on main ideas

Audience contact, use of notes (28)
Visual contact with the audience
Audience contact by direct address

Use of outline (28)

Fluency (29)
Conversational quality (29)
Conversational expressions used
Conversational style of delivery

Pronunciation (29)

Logical, coherent development (30)
Material in reasonable order
Only relevant material used
No key ideas omitted

Convincing argument (31)
Foundation laid
Sound proof given
Effective summary

Audience helped to reason (31)
Common ground maintained
Adequate development of points
Application made for audience

Sense stress (32)
Thought-conveying words in sentences stressed
Principal ideas in talk stressed

Modulation (32)
Variety in power
Variety in pace
Variety in pitch
Modulation to fit thought or emotion

Enthusiasm (33)
Enthusiasm shown by animated delivery
COUNSEL BUILDS UP

Enthusiasm appropriate to material

Warmth, feeling (33)
- Warmth evident in facial expression
- Warmth and feeling evident in tone of voice
- Warmth and feeling appropriate to material

Illustrations fit material (34)
- Simple application made clear
- Important points emphasized

Illustrations fit audience (34)
- Drawn from familiar situations
- In good taste

Material adapted for field ministry (35)
- Expressions made understandable for the public
- Appropriate points selected

Practical value of material highlighted

Conclusion appropriate, effective (36)
- Conclusion in direct relation to theme of talk
- Conclusion shows hearers what to do

Conclusion of proper length (36)

Timing (36)

Confidence and poise (37)
- Poise manifest in physical bearing
- Poise shown by controlled voice

Personal appearance (37)
- Proper attire and grooming
- Proper posture
- Neat equipment
- No inappropriate facial expression

Counselor should be concerned about the general effect of the speaker's presentation. Is the material worth while and informative? Is it well organized and easy to follow? Is the delivery sincere, earnest, convincing? Do his facial expression and his gestures show that he believes what he is saying and that he is more concerned about getting the fine truths across to his hearers than he is about the impression he is making? If these vital matters are well cared for, a few mispronunciations and grammatical errors will hardly be noticed by the audience.

18 Counsel given in the ministry school should always be given in a kindly, helpful manner. There should be a keen desire to aid the student. Consider the personality of the one to be counseled. Is he sensitive? Does he have a limited education? Are there reasons for making allowances for his weaknesses? Counsel should make the one counseled feel helped, not criticized. Be sure he understands the counsel and its reasonableness.

19 Benefiting from counsel. When assigned a talk in the Theocratic Ministry School keep in mind that the reason for your giving the talk is not only to cover instructive material for the congregation, but also to improve your speaking ability. To succeed in this aspect, it is important to spend some time analyz-
ing the speech qualities on which you have been asked to work. Read over carefully the Study in this book that deals with the point being worked on, so as to know how it should affect your preparation and how to demonstrate the speech quality in your delivery. To aid you, principal aspects of each speech quality are set in bold type in this book. These are the main factors to consider.

20 After you deliver your talk, listen carefully to the oral counsel offered. Accept it appreciatively. Then work on the points that need attention. If you want to hasten your progress, do not wait until you have another talk. Study over the material in this book that discusses the points on which you need to work. Endeavor to apply the suggestions in your daily conversation. And by the time you give your next student talk you may well have mastered them.

21 Every student should aim for improvement with each succeeding talk he gives on the school program. True, this will mean continuous effort, but it will surely bring Jehovah's blessing. For those who would gain the greatest benefit from the training of the Theocratic Ministry School, there is a particular significance in the words of Proverbs 19:20: “Listen to counsel and accept discipline, in order that you may become wise in your future.”

**Review:** 1, 2. Why do we seek counsel, and in what way do we receive it? 3-5. Explain how the Speech Counsel slip and the material in Studies 21 through 37 are designed to be used together. 6, 7. On what points will counsel be given by the school servant? 8, 9. In marking the counsel slip, what should the school servant have in mind so as to encourage progress? 10-12. Is it always necessary to cover points on the counsel slip in consecutive order? Explain. 13-18. What guidelines does the counselor endeavor to follow so as to be upbuilding in his counsel? 19-21. To make the greatest improvement with each talk, what should a student do before preparing each talk and after delivering it?

**Study 21**

Informative Material, Clearly Presented

1 Worthwhile talks start with diligent preparation, and that calls for time and effort. But how rewarding it is! You increase your fund of accurate knowledge
and you have something really beneficial to share with your audience. Rather than speaking in generalities, you have illuminating details to offer, and you know that what you are saying is right. This builds up the audience's appreciation for God's Word, and so honors Jehovah. Our consideration of informative material particularly involves what you say in your talk. Briefly consider the various aspects of the matter. It is the first point on the Speech Counsel slip.

2 Specific material. A talk dealing in generalities lacks weight and authority. It is vague. It leaves the audience uncertain. If ideas are to be remembered they must be specific, exact. This gives evidence of research and knowledge of the subject.

3 This quality can be acquired in preparation by asking, Why? When? Where? and so forth. It is usually not enough to say something happened. Give names of places, dates, perhaps reasons. It is not enough to state certain truths. Show why they are true; show why they are of value to know. If giving instruction, explain how a thing is to be done. How much development of this kind is essential will be determined by how much an audience already knows. So consider the audience to ascertain what details may be required.

4 Informative to your audience. What might inform one audience might add nothing to the knowledge of another group, or it might even leave them completely in the dark. Obviously, then, the material must suit a particular audience. For instance, in a talk on how our work is conducted, the material would be handled altogether differently at a service meeting than in talking to a person getting ready to dedicate himself to Jehovah, or in a talk to a worldly group.

5 These factors must also be taken into account in the various assignments in the Theocratic Ministry School. The material presented in any assigned talk should be considered as to audience, setting and purpose of the talk. These factors will be determined by the type of talk and the setting the speaker has arranged. Of course, the instruction talk will be a talk to the congregation. Other talks may vary, the audience and purpose being identified by the setting. In all cases, both student and counselor can ask them-
selves. Is the material adapted to the particular audience involved in the presentation? Will the audience be informed and instructed by it?

In preparation ask yourself, What do I want to accomplish in this talk? How much of what I want to say does this person or group already know? What foundation must I lay before these points can be made clear? How would I say it differently to an altogether different group? Comparisons often clarify our viewpoints. Try different approaches to different groups in your preparation just to get the feel of the difference in considering the audience and making the material informative to the particular audience you are going to address.

Material of practical value. There is much to be learned, but not all of it is practical. To us, informative material concerns those things we need to know for Christian living, for our ministry. We want to know how to use this information that we have acquired.

The student, in preparation, and the school servant, in counseling, might consider this point by asking: What guiding principles are to be found in the talk? Could the material be used in making decisions? Can the information presented be adapted to the field ministry? Does it magnify God's Word and point to his purpose? Few talks can contribute all this information, but to be practical, material presented should be usable in some way by the audience.

Accuracy of statement. Jehovah's witnesses are an organization of truth. We should want to speak the truth and be absolutely accurate in every detail at all times. This should be so not only as regards doctrine but also in our quotations, what we say about others or how we represent them, also in matters involving scientific data or news events.

Wrong statements delivered to an audience may be repeated and the error magnified. Inaccuracies that are recognized by an audience raise questions as to the authority of the speaker on other points, perhaps even calling in question the truth of the message itself. A newly interested person hearing such statements, and having heard a different view expressed on another occasion, might come to the conclusion there
is disunity of thought among Jehovah's witnesses and discontinue association without even revealing his reason.

11 The counselor should not pick to pieces every statement made by the student, especially one new in the truth and therefore not fully established in the deeper things of God's Word. Rather, he will tactfully help to mold the thinking of the student and show him how to improve his accuracy by careful advance preparation.

12 Additional clarifying material. Thoughts presented as a result of meditation or that may be gleaned from further research on a subject can contribute much to a talk and can sometimes avoid an un instructed repetition of material already familiar to the audience. It adds freshness to the presentation, enlivens the interest of the audience, and can make a very familiar subject truly delightful. Also, it gives confidence to the speaker. He approaches his talk with an enthusiasm born of the knowledge that he has something just a little different to present.

13 A danger to be avoided is private speculation. The Society's publications should be used and relied upon. Check the indexes in the Society's publications, and footnotes on the scriptures. Make sure that what you say is clarifying, not misrepresenting.

14 In preparing your material it is also important to give careful attention to how you are going to say what you have to say. This is what the Speech Counsel slip refers to as "Clear, understandable." Failure to give adequate attention to this can prevent you from reaching your audience, or it may hinder them in retaining what they hear. There are three principal aspects of this matter to consider.

15 Simply stated. This does not mean that phrases need to be thought out in advance. But ideas to be presented must be analyzed and certain definite factors taken into account. This will generally result in a talk that is compact and in expression of thought that is simple, spoken in plain language. A subject that is involved in the mind of the speaker will be involved in presentation.
16 Last-minute preparation must be avoided. Each point of the talk must be thought through all the way until it is simple and clear to the speaker. Review of these points in preparation for delivery will so sharpen them in his mind that they will come out readily when called for and will be as sparkingly clear to the audience as to the speaker.

17 Unfamiliar terms explained. Our study of the Scriptures and the Watch Tower Society’s publications has given us a vocabulary of terms quite strange to those unacquainted with our work. If we were to explain the truths of the Bible to some audiences, using such terms as these, either much of what we say would be lost or our speech would be entirely unintelligible.

18 Consider your audience. What is the level of their understanding? How much do they know of our work? How many of these expressions will be as readily understood by them as by the speaker? Terms like “theocracy,” “remnant,” “other sheep,” even “Armageddon” and “Kingdom,” can convey either a different thought to the hearer’s mind or none at all. Even such terms as “soul,” “hell” and “immortality” need to be clarified if the hearer is unfamiliar with our work. But if the talk is being delivered to the congregation, terms such as these need not be explained. So the setting should be taken into account.

19 Not too much material. A talk may contain so much information that the great quantity of material floods the audience and understanding is dulled or lost completely. To accomplish the purpose of a talk, no more material should be introduced than can be clearly developed in the allotted time. No more should be expressed than can be reasonably absorbed by the audience. Furthermore, material presented to a stranger or newly interested person would have to be considerably simplified as compared with material on that same subject when presented to the congregation. Here, too, the counselor must take into account the audience being addressed by the speaker.

20 How will the student know how much material to put into a talk? Comparison will be an advantage in preparation. Analyze what you have to present. How many of these points will already be known to the audience, at least in part? How many will be com-
pletely new? The broader the foundation of knowledge already had, the more can be built upon it in a given time. But if practically nothing is known of the subject to be discussed, then great care must be exercised as to how much is going to be said and how long it will take to explain these points to the full comprehension of the audience.

**Study 22**

**Effective Introductions**

1. **Arousing interest.** The introduction of a talk should arouse interest in the subject. It ought to capture the attention of your audience and prepare them to give favorable consideration to what follows. To accomplish this, it is necessary to show the value of your subject to the audience.

   One of the best ways to arouse interest in a talk is to get your audience involved. Let them realize that this information is vital to them, that it concerns their life. In doing so you must start from the level of the audience. That means that what you say should be within the general knowledge of those listening. It might be an illustration, or a problem, or a series of questions. But it should always be something that will be familiar to your audience so that they can understand it and apply it to themselves.

   It may be necessary, in some instances, to overcome prejudice in your introduction. If the subject being discussed is highly controversial, this may be particularly true. In such cases your introduction is vital if you are to hold your audience until the arguments establishing your point can be effectively covered. In the house-to-house ministry it is often possible to overcome a stock objection by mentioning it first.
in a tactful way and then proceeding with the material you wish to discuss.

What you say is always of primary importance. But to arouse interest through your introduction, how you say it is probably more important than in almost any other part of the talk. For this reason your introduction requires careful advance preparation not only as to what you are going to say but as to the manner in which you intend to deliver it.

Ordinarily, short, simple sentences will best accomplish your purpose in the introduction. Since word choice is so vital in accomplishing your objective in the short time available for the introduction, you might find it an advantage to prepare the first two or three sentences quite carefully. Write them out in your notes so that you can read them, or memorize them so that your opening words will carry all the impact they deserve and require. Besides, this will give you more confidence at the start and an opportunity to gain sufficient composure to carry on extemporaneously.

Just a few words further as regards delivery of your introduction, although your counselor will not be concerned with these points in connection with this speech quality. If you feel nervous, slow down and speak in a low-pitched voice. Speak with confidence, but avoid any impression of being dogmatic. Such bearing may alienate your audience at the outset.

Although the introduction to a talk is the first thing presented, it is usually prepared most effectively after the body of the talk has been well organized. This will allow you to know what it would be best to say in order to introduce properly the material that you have prepared.

Appropriate to theme. Only if your introduction is appropriate to the theme will it lead into the subject effectively. Great care must be exercised to use in the introduction only what contributes to your purpose in speaking. It should, of course, be in keeping with the dignity of the Kingdom message and designed not to offend those who may be strangers in the audience.

Not only must your introduction lead into the subject of your discussion, but it must clearly present
the particular aspect of the material that you are going to handle. This means limiting your subject to a specific theme and then, in some way, identifying that theme as much as is practical in your introduction. If you do not state the theme specifically, you might, in some instances, use key or theme words in the introduction. In this way your audience will not be expecting you to cover some other aspects of the subject that the title of your talk might suggest.

10 All talks should be a unified whole, not starting off with one thing and winding up with another. Furthermore, this matter of an introduction being appropriate to the theme must be balanced against making the introduction interest-arousing. In other words, the theme should not be sacrificed simply for a good story at the outset. The purpose of the talk should dominate in the selection of your material. And it must fit and cohere with the body of the talk.

11 Of proper length. How long should an introduction be? There is no specific answer that will fit all situations. The length of an introduction depends upon the time allowed for the subject itself, the purpose of the talk, the audience involved and many similar considerations.

12 In fact, in listening to a talk, it should usually be difficult, for the sake of continuity, to mark a clearly defined division between the introduction and the body. This is the problem your counselor will have in handling this quality on your Speech Counsel slip. Every student uses some introductory remarks in his talk, but the counselor will be interested in this: Is the introduction so rambling, so detailed, so lengthy, that your audience becomes restless before you get into the main arguments to be presented?

13 An introduction should proceed in a definite, orderly and rapid sequence of thought toward the subject without sacrificing interest-arousing qualities. It must be complete, with no gaps. This requires careful thought, because if your start is so remote from the subject that it demands lengthy and detailed explanation, then it would be best to revise your introduction and perhaps find a new starting point.

14 If it is difficult to find a marked division between
the introduction and the body of the talk, then the chances are that your introduction is of proper length. It will indicate that you have so well brought your audience into the material that they are listening to your arguments without actually being aware of it. On the other hand, if they begin to wonder when you are going to get to the point, then you can be sure your introduction is too long. This is often a weakness in door-to-door presentations, where there is often a need to vary the length of your introductions from one door to the next.

15 When you are giving the only talk on the program, or giving a student talk, your introduction might be longer than on other occasions. But if your talk is part of a symposium, or if it is a part on a service meeting, then your introduction can be brief and to the point because it is a part of a unified whole that has already been introduced. Much time is consumed unnecessarily by lengthy, involved introductions. It is the body of the talk that is going to convey the ideas you have to present.

16 In summary, your introduction is only to establish contact, arouse interest and lead into the subject you are going to discuss. Do this with as much dispatch as is practicable and then get on into the real meat of your subject.

Review: 1-3. In the introduction of a talk by what means can you arouse interest for the subject? 4-6. What other factors will help our introductions to arouse interest? 7. When should you prepare your introduction? 8-10. How can we make our introductions appropriate to the theme? 11-14. In what way can we determine if the introduction is of proper length? 15, 16. How long should the introduction of a talk be when it is part of a symposium?

Study 23  

Volume and Pausing

1 Unless others can readily hear you, the value of what you say will be lost. On the other hand, if your volume is too loud, it can irritate the audience and so detract from the fine thoughts that you have prepared. Our need to be concerned with adequate volume is evident in many Kingdom Halls, where those com-
menting at meetings from the front of the hall often cannot be heard by those in the rear. At times the one speaking from the platform may lack sufficient volume and so fail to inspire his audience. In the field service, too, we meet persons who are hard of hearing and there are noises with which to compete, whether from inside the homes on which we call or outdoors. All this indicates that we need to give careful consideration to proper volume.

2 Loud enough to be comfortably heard. The first consideration in determining how much volume to use is best analyzed by the question, Was the necessary power of voice exercised? That is, were you heard in the back row without overwhelming those in the front? That might be a sufficient consideration for the beginning student, but those more advanced should endeavor to master the following aspects of the matter as well. The school servant should determine to what extent each student will be counseled on this quality.

3 Volume to fit circumstances. A speaker must be aware of varying conditions under which he speaks. It broadens his powers of discernment, makes him more flexible and allows him to reach and hold his audience with greater ease.

4 Conditions vary from hall to hall and with the size of the audience. To control the circumstances you must control your volume. Giving a talk in the Kingdom Hall requires more volume than in the living room of a newly interested person. Furthermore, a small group near the front of the hall, as at an assembly for field service, will require less volume than when the hall is filled, as at a service meeting.

5 But even these conditions are not constant. Sudden noises arise outside and inside the hall. The passing of a car, a nearby train, loud animal noises, the crying of children, a late arrival—all these require an adjustment in your power of voice. Failure to recognize them and compensate for them in volume will cause something, perhaps a vital point, to be missed.

6 Many congregations have amplifying equipment for the voice. But if care is not exercised in its use, and the volume fluctuates extremely from loud to soft, it might be necessary to counsel the student for lack
of consideration of these circumstances. (See Study 13 on use of microphone.)

Occasionally a speaker will find this matter of volume difficult to master simply because of the quality of his voice. If this is your problem and your voice just does not carry, the school servant will consider it in giving counsel. He might suggest certain exercises or a program of training that will help to develop and strengthen your voice. However, voice quality itself is a separate point for counsel and will not be stressed in considering your volume.

Not every existing circumstance can be judged in any one talk. Counsel should be given on the current talk, not on every possibility that might arise. However, if the need seems to exist, the school servant might warn a student of possible problems that he might meet under different circumstances, even though the student is commended for his current talk and his counsel slip marked “G.”

How can a student determine whether his volume is ample? Audience reaction is one of the best barometers. An experienced speaker will closely observe those at the rear of the hall during his introduction and will be able to determine from their expression and general attitude whether they can hear comfortably, and he will vary his volume accordingly. Once he has acquired the “feel” of the hall, he will have no more difficulty.

Another means is to observe other speakers on the same program. Are they easily heard? How much volume are they using? Adjust yours accordingly.

Volume appropriate to material. This aspect of our discussion of volume should not be confused with modulation. At present we are interested in simply fitting the volume to the particular material being discussed. For example, if denunciations were being read from the Scriptures, obviously the volume would be regulated differently than if the student were reading counsel on love among the brothers. Compare also Isaiah 36:11 with verses 12 and 13 and note the differences that must have existed in the way these statements were spoken. Volume must be adapted to the material but should never be overdone.

In deciding how much volume to use, analyze your
material and your purpose carefully. If you want to change the thinking of your audience, do not drive them away by too much volume. However, if you want to stimulate them to spirited activity, perhaps volume could be stronger. If the material calls for strength, do not weaken it by speaking too softly.

13 In the delivery of your talk, properly placed pauses are almost as important as adequate volume. Without them, the meaning of statements easily becomes obscure and the main points that your audience ought to remember fail to make a lasting impression. Pauses 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.

14 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 at times preface her remarks by saying something to get his attention. 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.

15 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.

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

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 first "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.

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 semicolons, periods, quotation marks, also paragraph divisions, all must be observed.

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.

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 pencil marks tying together all the words 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 does this.

Pause for change of thought. 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 chang-
ing ideas as it is for the driver of an automobile to slow down to make a turn.

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.

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

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

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.

Pauses for emphasis should be limited to highly significant statements, otherwise their value is lost.

Pause when circumstances require it. 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. 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. So use pausing effectively, to be sure that your audience gets the full benefit of the good things that you want to tell them.

**Review:** 1, 2. Why must we speak loud enough? 3-10. What circumstances help us to determine the amount of volume we should use? 11, 12. Why is it essential to have volume appropriate to material? 13-16. Point out the value of pausing. 17-21. Explain the importance of pausing for punctuation. 22-24. Why is it necessary to pause for change of thought? 25-28. Show how pausing helps us to emphasize a point as well as to cope with disturbing circumstances.
Study 24

Directing Attention to the Bible

1 Our desire in the ministry is to direct the attention of everyone to God's Word, the Bible. It contains the message that we preach, and we want the people to realize that what we say is not of our own originality but from God. 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 get out their own copy of the Bible and read it for themselves, the impression is considerably deepened. So, in the field ministry, when circumstances make it possible, it is wise to encourage the householder to get out his own copy of the Bible and look up the scriptures with you. Likewise, at congregation meetings, if all are encouraged to use their Bible, newer ones will more readily recognize that it is the source of our beliefs, and all will benefit from the added emphasis of visual impression.

2 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. This is what is referred to on your Speech Counsel slip as "Audience encouraged to use Bible."

3 By suggestion. One of the best ways is to extend a direct invitation to the audience to use the Bible; this method is frequently used. At times 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 about 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.

4 It is up to the speaker to decide which, if any, texts he wants to emphasize by having the audience look them up. 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.

By allowing time to find the text. 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.

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.

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. So the matter of “Scriptures properly introduced,” which is noted on your Speech Counsel slip, is an important one for consideration.

There is a 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.

To learn how to introduce scriptures effectively, analyze what experienced speakers 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:
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.”

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.

Citing the Bible as authority. Especially for secondary texts you might simply say: “Note what God’s 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.

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.”

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 on the matter of to whom we should pray. Some say Mary, others say to one of the ‘saints,’ but some say we should pray only to God. Here is what Jesus said.”

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 explana-
tion of the "holy place" in the tabernacle, which, Paul indicates, pictured the place Jesus entered.

16 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.

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

18 The introduction to a scripture should arouse sufficient anticipation to command attention when the text is read and it should focus attention on your reason for using the text.

19 Anticipation for scriptures aroused. 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.

20 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.

21 Attention focused on reason for using text. 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 of 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. By thus directing attention to the actual content of the scripture, you emphasize the importance of God's Word.

**Review:** 1, 2. Why should we direct our hearers to the Bible? 3, 4. How can we do this effectively? 5, 6. Explain why it is beneficial to allow time for the audience to find scriptures we plan to read. 7-18. What methods can be used to introduce Scripture texts effectively? 19, 20. How can we determine if we have aroused anticipation for the text cited? 21. Why should we focus attention on our reason for using a text?

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**Study 25**

**Reading and Applying Scriptures**

1. When you speak to others about the purposes of God, whether privately or from the public platform, your discussion centers around scriptures that you read from the Bible. So the actual reading of those scriptures ought to be done well. It should not be done in a matter-of-fact way. Rather, it should bring an added stimulation to your presentation if the reading is to accomplish its purpose. For this reason the Speech Counsel slip lists "Scriptures read with emphasis" as something for special consideration by everyone who wants to be a capable minister.

2. 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.

3. 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.

4. Right words stressed. 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.

For example, if you are using Ezekiel 18:4 to prove that sin leads, not to eternal torment, but to death, you would read it in this way: “The soul that is sinning—it itself will die,” with special emphasis on the italicized words. But if the point that you are making is that it is not merely the body but actually the soul that dies, you would shift the emphasis, reading: “The soul that is sinning—it itself will die.” Your placement of emphasis should be determined by the reason why you are reading the scripture.

Effective method of emphasis used. The thought-carrying words that you want to stand out can be stressed in a number of ways, and the means you use should be in keeping with the scripture and the setting of the talk.

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 study sense stress. But a few methods are listed here to assist you in acquiring the ability to read your Scripture texts effectively.

1. 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.

2. Pausing. This may be done either before or after the key portion of your scripture, or both. Pausing immediately before you read a principal thought creates anticipation; pausing afterward deepens the impression made.

3. Repetition. Emphasis can be gained on a particular point by interrupting yourself and rereading the word or phrase. This method should be handled with discretion.

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

5. 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.

13 **Texts householder reads.** 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.

14 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.

15 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, it is necessary to draw attention again to the thought-carrying words in the text and then show how they apply to the argument. This is what the Speech Counsel slip refers to as “Scripture application made clear.” 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.

16 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 teaching, you will want to make your application as simple as possible.

17 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.
Words to be applied isolated. 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 in certain instances you can, in some other way, effectively focus your audience's attention on the isolated thoughts being considered. One way you can do this is simply to use synonyms in re-stating your idea. Another is to ask questions. If your presentation involves a householder, your questions can be phrased to draw the key thoughts from the other person.

Point of introduction driven home. This 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.

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.

The simpler your application can be, and still accomplish your purpose, the better it will be. 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.

At this point of progress in the Speech Training program, simplicity and directness should be your goal. When you achieve it, your reading and applying of scriptures will reflect the ability of a skilled teacher.
Your purpose in talking should be to impart information that your audience will remember and be able to use. If they forget it, the benefit is lost. One of the principal means by which you can help them to fix in mind what you say is to repeat the points that are most important. It has fittingly been said that repetition is the mother of retention. Repetition is one of the essential teaching techniques. You have already learned its value in connection with your use of scriptures. But “Repetition for emphasis” is listed separately on your Speech Counsel slip because it applies to other parts of your talk too.

To assist you to become proficient in using repetition for emphasis, we are going to view the matter from two different aspects. 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.

Not only delivery but also preparation is vital in considering this quality. You need to determine in advance which ideas call for repetition and when it would be best to repeat them.

Repetition of main points. 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.

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.
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. Occasionally it will assist to mention the exact number of points that are going to be reviewed. This is a further memory aid.

A summary need not be a dry repetition or re-statement 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 portion, employing the basic Scripture texts and major arguments of the talk. Here is the entire talk in capsule form, something almost everyone can carry away and use.

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 embedding 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.

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 embeds the thoughts in the mind.

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.

Repetition of points not understood. Whether 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.
12 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.

13 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.

14 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? You must become adaptable. It might call for impromptu additions to your talk. Your learning to cope with the needs of the audience will determine to a great extent your effectiveness as a teacher.

15 Gestures, too, add emphasis to what you say, and they often reinforce the meaning of the spoken word. In this way they supplement and vitalize the ideas. Practically no one talks without some form of gesturing. 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. Gestures aid you by animating you, stirring up your feelings and thus enlivening your presentation. They should not be taken from some book. You never studied how to smile or laugh or be indignant, so it is not necessary to copy someone else’s gestures, and the more naturally and spontaneously they come the better. Facial expressions go hand in hand with gesturing in giving feeling to the spoken word.

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

17 Descriptive gestures. 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.

18 When you are working on this quality in the school, do not be content with just one or two gestures. Try
to gesture often throughout the talk. In order to do this, look for words that show direction, distance, size, area, speed, location, contrast, relative positions or comparison. If necessary, mark these words in some way 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.

19 Emphatic gestures. 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.

20 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. They will add meaning to your speech.


Study 27 Highlighting the Theme and Main Points

Every talk needs a theme in order to give it direction and to tie all its parts together in a pleasing way. Whatever your theme may be, it must permeate the entire talk. It is the gist of your talk; it could be expressed perhaps in one sentence and yet it would include each aspect of the material presented. The theme should be obvious to everyone in the audience, and it will be if it is properly emphasized.
The theme of a talk is not simply a broad subject, such as “faith”; it is the particular aspect from which that subject is discussed. For example, the theme might be “Your Faith—How Far Does It Reach?” Or it could be “Faith Needed to Please God” or “The Foundation of Your Faith” or “Keep On Growing in Faith.” Although these themes all center on faith, they each view the subject in a different way and require development along completely different lines.

In some instances you may have to gather material before your theme is selected. But the theme must be clearly established before preparation is begun on the outline of the talk or before the main points are selected. For instance, following each home Bible study you may wish to discuss the organization of Jehovah’s witnesses. That is a broad subject. To decide what you will say on this subject, you must consider your audience and the purpose of your talk. On this basis you will select a theme. If you were trying to start a new person in the service, you might decide to show that Jehovah’s witnesses imitate Jesus Christ by preaching from house to house. That would be your theme. Everything you say would be to develop that phase of the broad subject, Jehovah’s witnesses.

How can you emphasize a theme in your talk? First, you must select an appropriate theme, one suited to your purpose. This requires advance preparation. Once the theme has been selected and your talk developed around it, it will almost automatically be emphasized if you talk on the outline that you have prepared. However, in actual delivery, the repeating of key words or the central idea in the theme from time to time will more readily ensure the theme’s being driven home.

Appropriate theme. In the Theocratic Ministry School it is often no problem to have an appropriate theme, because in many cases one is provided for you. But this will not be true of every talk that you are called on to give. So it is wise to give careful consideration to the theme.

What determines whether a theme is appropriate? Several things. You must consider your audience, your objective, and the material that you have been assigned to cover, if such is the case. If you find that you give
talks in which no theme is emphasized, it may be that you are not actually building your talk around any central idea. You may be including in the talk too many points that really do not contribute to the theme.

Theme words or idea repeated. One way that all parts of a talk can be made to highlight the theme is to repeat key words stated in the theme or to repeat the central idea of the theme. In music, a theme is a melody repeated often enough to characterize the entire composition. In fact, generally just a few measures are enough to make the number recognizable. The melody does not always reappear in the same form. Sometimes only a phrase or two of the melody occurs, occasionally a variation on the theme is used, but, in one way or another, the composer skillfully weaves his melody in and out of the composition until it permeates the whole and characterizes it.

So it should be with the theme of a talk. The key words or theme idea repeated is like the recurring melody of a composition. Synonyms of these words or the central theme idea rephrased serves as a variation on the theme. Such means employed discreetly enough not to become monotonous will cause the subject theme to become the characteristic expression of the entire talk and it will be the main thought your audience will carry away.

After determining the theme of your talk, the next step in preparation is to select the main points that you plan to use in developing it. On your Speech Counsel slip this is listed as “Main points made to stand out.”

What are the main points in a talk? They are not simply interesting ideas or points that are briefly stated in passing. They are the main sections of the talk, the ideas that are developed at some length. They are like shelf labels or signs in grocery stores that help one to identify what a section of shelves contains, and they govern what may be included in that section and what ought to be left out. Under the label CEREALS, jams and jellies would be out of place and only confuse persons. Under the sign COFFEE AND TEA, rice would not belong. If the shelf labels are hidden because of overcrowding or overloading, then
it is difficult to find anything. But if the signs remain clearly visible, a person can quickly recognize what is before him. So it is with the main points of your talk. As long as they can be perceived and kept in mind, your audience will need very few notes to follow you to your conclusion.

11 Another factor. The selection and use of main points will vary according to the audience and purpose of the talk. For this reason, the school servant should evaluate the student's choice of main points on the basis of the student's use of them, not on an arbitrary selection of points the counselor may have made in advance.

12 In making your selection choose only the essentials. So, ask, what makes a point essential? It is essential if you cannot accomplish the purpose of your talk without it. For example, in a discussion of the ransom with a person unacquainted with the doctrine, it is vital to establish Jesus' humanity on earth, otherwise it would be impossible to demonstrate the corresponding quality of his sacrifice. Therefore you would consider this to be one of the main points of the discussion. But if you had already proved to this person that the Trinity was a false concept, then your discussion of the position that Jesus occupied as a human might be only secondary because of its already being accepted. And because of this it would then be comparatively simple to establish the corresponding value of Jesus' ransom. In that case the consideration of Jesus' humanity would not be an essential.

13 So ask yourself, What does my audience already know? What must I establish to accomplish my purpose? If you know the answer to the first question, you can answer the second by gathering your material, temporarily setting aside all matters that are known and sorting out all the remaining points into the fewest possible groups. These groups become your identifying signs as to what spiritual food you are presenting to the audience. These labels or main points must never become covered up or hidden. They are your main points, which must stand out.

14 Not too many main points. There are only a few essentials on any subject. In the majority of cases they can be numbered on one hand. This is true regard-
less of the time you have in which to present them. Do not fall into the common snare of trying to make too many points stand out. When a grocery store gets too big and there are too many categories, one may have to ask for directions. Your audience can reasonably grasp only so many different ideas at one sitting. And the longer your talk, the simpler it must be made and the stronger and more sharply defined your key points must be. So do not try to make your audience remember many things. Select those points that you feel they absolutely must carry away and then spend all your time talking about these.

What determines whether there are too many points or not? Simply stated, if any idea could be left out and the purpose of the talk still be accomplished, that point is not a key point. To round out the talk you may decide to include the point as a connective or a reminder, but it should not stand out as prominently as those that could not possibly be omitted.

Another thing, you must have sufficient time to develop each point successfully, conclusively. If much must be said in a short time, hold the matters known to the audience down to a minimum. Strip away all but the unfamiliar factors and make them so clear that it will be difficult for the audience to forget them.

Lastly, your talk must give an impression of simplicity. This does not always depend on the amount of material presented. It may be just the way your points are grouped together. For example, if you were to walk into a store where everything was piled together in the middle of the floor, it would look crowded and most confusing. You would have difficulty finding anything. But, when everything is properly arranged and all related items are grouped together and identified by a section sign, the effect is quite pleasing and any one item can be easily located. Make your talk simple by grouping your thoughts under just a few main ideas.

Main ideas developed separately. Each main thought must stand on its own. Each must be developed separately. This does not prevent a brief outline or summary of the main headings in the introduction or conclusion of your talk. But in the body of the talk you should talk about only one main idea at a time, allow-
ing only such overlapping or regressions as may be needed for connections or emphasis. Learning to make a topical outline will greatly aid in determining whether main points are developed separately.

19 Sub-points focus on main ideas. Points of proof, scriptures, or other material presented should focus attention on the main idea and amplify it.

20 In preparation, analyze all secondary points and keep only what directly contributes to that main point, either to clarify, prove or amplify the point. Anything irrelevant should be eliminated. It will only confuse the issue.

21 Any point related to a main idea should be directly connected to that thought by what you say. Do not leave it to the audience to apply. Make the connection clear. Say what the connection is. What is not spoken will generally not be understood. This can be accomplished by repeating key words that express the main thought or by repeating the idea of the main point from time to time. When you master the art of focusing all your sub-points on the main points of the talk, and tying in each main point with the theme, your talks will take on a delightful simplicity that will make them easy to give and hard to forget.

The present edition of Theocratic Ministry School Guidebook is a great aid in teaching. It wins their respect and enables you to teach more effectively. Your contact with them should bring you into such close touch that their every reaction is immediately felt by you as speaker. Your use of notes plays an important part in determining whether you have such audience contact or not. Extensive notes can be a hindrance; but skilled use of notes is not disturbing, even if the circumstances

**Study 28**

**Audience Contact and Use of Notes**

1 Having good contact with your audience is a great aid in teaching. It wins their respect and enables you to teach more effectively. Your contact with them should bring you into such close touch that their every reaction is immediately felt by you as speaker. Your use of notes plays an important part in determining whether you have such audience contact or not. Extensive notes can be a hindrance; but skilled use of notes is not disturbing, even if the circumstances
require that they be somewhat longer than usual. That is because a speaker who is skilled does not lose his contact with the audience by looking at the notes either too much or at the wrong time. On your Speech Counsel slip this is given attention, and it is listed as "Audience contact, use of notes."

2 Visual contact with the audience. 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.

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 notice his reaction before you pass on to another. Your notes should be placed on the speakers' stand or in your hand or Bible so that you can look at them quickly, with only an eye movement. If it is necessary to move your entire head to see your notes, audience contact will suffer.

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. If you are constantly consulting your notes, you will also lose contact. This generally indicates either a nervous habit or insufficient preparation for delivery.

There are times at which experienced speakers are called on to give an entire talk from a manuscript, and, of course, this somewhat limits their visual contact with the audience. But if they are well acquainted with the material as a result of good preparation, they are able to look at their audience from time to time without losing their place, and this is a stimulus to expressive reading on their part.

6 Audience contact by direct address. This is just as essential as visual contact. It involves the words you use in addressing your audience.
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 in the same way to a larger 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.

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 the field ministry, but you can and should be just as direct.

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.

Use of outline. 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 when you come to “Use of outline” on your Speech Counsel slip he is going to encourage you to speak from notes. When you master it, you will find that you have taken a great stride forward as a public speaker.

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 Scripture presentations 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.

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.

13 If you are using scriptures, you can ask yourself the adverbial questions, How? Who? When? Where? and so forth. Then, as they fit your material, use these questions as part of your notes. 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.

14 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.

15 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.

16 Just a word about notes used for talks in the ministry school. They should be used to recall ideas, not to recite them. Notes should be brief. They should also be neat, orderly and legible. 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 speakers' stand, then notes should be no problem. But if you are not sure, prepare accordingly.

17 Another aid is to write the theme at the top of your notes. Main points should also stand out clearly to the eye. Try writing them in all capital letters or underlining them.

18 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. This is the outline that you will actually use to deliver the talk.

19 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 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. You will feel more relaxed when you speak and your audience will listen with greater respect.

Review: 1. Explain the importance of audience contact and the part use of notes plays in this. 2-5. What makes for effective visual contact with the audience? 6-9. Point out another means of gaining audience contact, and the pitfalls that must be guarded against. 10, 11. What should encourage us to learn to use an outline? 12, 13. Give suggestions on how to make an outline. 14, 15. What factors should not discourage us? 16, 17. In making notes, what should we remember? 18, 19. How can we practice using an outline?

Study 29 Fluent, Conversational Delivery with Proper Pronunciation

1 When you get up in front of an audience to give a talk, do you find that you are often groping for the right words? Or, when reading aloud, do you stumble over certain expressions? If so, you have a problem with fluency. A fluent person is one who is ready in the use of words. It does not mean a "glib" person, that is, one who is thoughtlessly or insincerely free with words. It is smooth or pleasingly graceful speech, flowing with ease or freedom. Fluency is listed on the Speech Counsel slip for special attention.

2 In speaking, the more common causes for lack of fluency are lack of clear thinking and preparation of the material. It can also result from a weak vocabulary or a poor choice of words. In reading, the lack of fluency is usually because of a lack of practice in reading aloud, although here too a lack of knowledge of words will cause stumbling or hesitancy. In the field ministry, a lack of fluency can be a combination of these factors coupled with timidity or uncertainty. There the problem is particularly serious because in some instances your audience will literally walk out on you. In the Kingdom Hall your audience will not
literally walk out but their minds will wander and much of what you say will be lost. So it is a serious matter; fluency is certainly a quality to acquire.

Many speakers have the disconcerting mannerism of inserting such expressions as "and-uh" or similar "word whiskers." If you are unaware of the frequency with which you add such expressions to your speech, you might try a practice session in which you have someone listen and repeat these expressions after you each time you say them. You might be surprised.

Other persons always speak with regressions, that is, beginning a sentence, then interrupting themselves and starting all over again. If you are afflicted with this bad habit, try overcoming it in your daily conversation. Make a conscious effort to think first and get the thought clearly in mind. Then say the complete thought without stopping or changing ideas in "mid-stream."

Another thing. We are accustomed to using words as we express ourselves. So words should come naturally if we know exactly what we want to say. You need not think of the words. In fact, it is better for the sake of practice just to make certain that the idea is clear in your mind and think of the words as you go. If you do, and if you keep your mind on the idea rather than on the words that you are speaking, the words should come automatically and your thoughts should be expressed as you really feel them. But as soon as you begin to think of words rather than ideas your speech will become halting.

If your problem in fluency is a matter of word choice, then some regular study in building a vocabulary is called for. In The Watchtower and other publications of the Society take special note of words that are unfamiliar to you and add some of them to your daily vocabulary.

Since lack of fluency in reading is generally due to an unfamiliarity with words, you would do well to practice reading aloud regularly and systematically if this is your problem.

One way this can be done is to select a paragraph or two of material and silently read it over carefully until you are familiar with the entire thought of the portion. Isolate thought groups, marking them if neces-
sary. Then begin to practice reading this portion aloud. In practice, read it over repeatedly until you can read entire thought groups without one hesitation or halting in wrong places.

Unfamiliar or difficult words should be pronounced over and over until they are easy for you to say. After you can say the word alone, then read the entire sentence with that word in it until you can add it to the sentence just as freely as you can the more familiar words.

Also, practice sight-reading regularly. For example, always read the daily text and comments aloud the first time you see them. Become accustomed to allowing your eye to take in words as groups, expressing complete thoughts, rather than seeing just one word at a time. If you practice, you can conquer this vital quality of effective speaking and reading.

Another desirable speech characteristic noted on the counsel slip is “Conversational quality.” It is something that you have in everyday life, but do you have it when you get up to give a talk? Somehow, persons who easily converse even with a large group often become very formal and somewhat “preachy” when called on to prepare in advance to “give a talk.” Yet the most effective manner of public speaking is the conversational style.

Conversational expressions used. Much of the effectiveness of conversational speaking depends upon the expressions that are used. In preparing an extemporaneous talk, it is generally not good to repeat expressions exactly as they appear in print. A written style is different from the spoken word. So shape these ideas according to your own individual expression. Avoid the use of involved sentence structure.

Your speech on the platform should reflect your daily expression. You should not try to “put on airs.” Still, your prepared talk will naturally be an improvement over everyday speech, since your ideas are more carefully thought out in advance and will come with greater fluency. Consequently, your expressions themselves should be better phrased.

This stresses the importance of daily practice. In speaking, be yourself. Avoid slang. Avoid constant rep-
etition of the same expressions and phrases to convey every different thought that you might have. Learn to speak with meaning. Take pride in your daily conversation and, when you are on the platform, words will come much more readily and you will be able to speak with a conversational quality that will be colorful, easy and acceptable to any audience.

15 This is particularly true in the field ministry. And in your student talks, if you are talking to a householder, try to talk as though you were in the field service, using expressions that you would use there in a natural and easy way. This will make an informal and realistic talk and, more important, will train you for more effective presentations in the field ministry.

16 Conversational style of delivery. Conversational quality does not depend alone upon the expressions that are used. Your manner or style of delivery is also important. This involves the tone of voice, voice inflection and naturalness of expression. It is as spontaneous as everyday speaking, though amplified to the audience.

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

18 One way in which conversational quality is often lost by beginning speakers is through too thorough advance preparation of the wording of the material. In preparation for delivery, do not think that you should go over the talk word for word until you know it practically by heart in order to be properly prepared. In extemporaneous speaking, preparation for delivery should put the emphasis on a careful review of the ideas to be expressed. These should be reviewed as thoughts or ideas until one easily follows the other in your mind. If they have been logically developed and well planned this should not be difficult, and in delivery of the talk the ideas should come freely and easily. That being so, and if they are expressed with the desire to communicate, the conversational quality will be a part of the delivery.

19 One way that you can assure yourself of this is to make an effort to talk to different individuals in the audience. Speak directly to one at a time. Think of that person as having asked a question, and then answer it. Picture yourself in a private conversation with that
person in developing that particular thought. Then pass on to another in the audience and repeat the same process.

Maintaining a conversational style of delivery in reading is one of the most difficult qualities of speech to master, yet one of the most vital. Most of our public reading, of course, is from the Bible, in reading texts in connection with an extemporaneous talk. The Bible should be read with feeling and a keen awareness of the meaning. It should be alive. On the other hand, God's true ministers will never affect the sanctimonious tonal inflection of the religious clergy. Jehovah's servants will read His Word with the natural emphasis and unpretentious reality that the living language of this Book deserves.

Much the same is true in reading The Watchtower or summing up the paragraphs at a book study. Here again, the expressions and sentence structure are not designedly conversational, so your reading cannot always sound like conversation. But, if you get the sense of what you are reading and read it as naturally and meaningfully as you can, you can often make it sound as though it were extemporaneous speech, though perhaps a little more formal than you would normally use. It should be your practice, therefore, to write in whatever marks will help you, if you can prepare in advance, and do your utmost to present the material in a realistic and natural style.

In conversational reading or speaking, sincerity and naturalness are the keynotes. Let your heart overflow and speak with appeal to your hearers.

Good speech cannot be put on for an occasion any more than can good manners. But if you employ good speech every day it will show on the platform the same as your good manners applied at home always show when you are in public.

Pronunciation. Proper pronunciation is also important, and it is listed separately on the Speech Counsel slip. While not all Christians have had a great deal of worldly education, even as Peter and John were observed as being unlettered and ordinary men, still it is important to avoid detracting from our presenta-
tion of the message due to poor pronunciation. It is something that can be readily corrected if we give adequate attention to it.

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

27 It might be said that there are three general types of problems in connection with pronunciation. One is definitely erroneous pronunciation, where the accent is misplaced or the letters are given the wrong sound. Most modern languages have a regular pattern of accentuation, but in the English language the pattern is not uniform, which makes the problem a more difficult one. Then, too, there is pronunciation that is correct but exaggerated, overly precise, giving an impression of affectation, even snobbishness, and this is not desirable. The third problem is slovenly speech, characterized by constant slurring of words, telescoping or skipping syllables and other such practices. They are to be avoided.

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

29 Counsel on wrong pronunciation should not be overdone. If there is some question concerning a word or two, private counsel may be sufficient. But even if only a few words are mispronounced in the course of a talk, if these are words that we regularly use in our
ministry or in our daily speech, it would be helpful to the student for the school servant to draw attention to them so that he learns how to pronounce them properly.

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

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

31 Of course, your counselor will keep in mind that acceptable pronunciation may vary in different localities. Even dictionaries often list more than one acceptable pronunciation. So he will exercise care in counseling on pronunciation. He will not make it a matter of personal preference.

32 If you have a problem with pronunciation, you will not find it difficult to correct when you set your mind to it. Even experienced speakers when given an assignment of reading get out the dictionary and look up words with which they are not well acquainted. They do not simply make a stab at them. So use the dictionary.

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

34 A third method is by listening carefully to good speakers. Think as you listen; take note of the words that they pronounce differently than you do. Write them down; check them in the dictionary and practice them. Soon you too will have correct pronunciation. Fluent,
conversational delivery, along with proper pronunciation, will greatly enhance your speaking.


Study 30

Coherent Development of a Talk

A coherent talk is one that is easy for the audience to follow. On the other hand, if coherence is lacking, their attention will soon be lost. Obviously, this is a matter that deserves serious attention when you prepare a talk; so “Coherence through connectives” is included on the Speech Counsel slip as deserving of your careful consideration.

Coherence means a sticking together within, a uniting of parts held fast together making a logical whole. Sometimes this is accomplished in large measure simply by the logical order in which the parts are arranged. But in most talks there are parts that need to be connected beyond the simple arrangement of material. In such cases coherence requires a bridge from one point to another. Words or phrases are used to show the relation of the new ideas to what precedes them, thereby filling in gaps due to change in time or point of view. This is coherence through connectives.

For example, the introduction, the body and the conclusion of your talk are separate parts of the talk, distinct one from another, yet they must be tightly united by transitions. Additionally, main points need to be tied together in a talk, especially if they are not too directly related in thought content. Or sometimes it is just sentences or paragraphs that need connectives.

Use of transitional expressions. Frequently a bridge between ideas can be built simply by a proper use of connecting words or phrases. Some of these are: also, in addition, furthermore, moreover, likewise, similarly,
hence, thus, for these reasons, therefore, in view of the foregoing, so, so then, thereafter, however, on the other hand, on the contrary, contrariwise, formerly, heretofore, and so forth. Such words effectively join sentences and paragraphs.

5. However, this quality of speech often calls for more than such simple connectives. When one word or phrase alone will not suffice, then a transition is called for that leads the audience completely over the gap to the other side. This might be a complete sentence or even the addition of a more fully expressed transitional thought.

6. One way such gaps can be bridged is to try to make the application of the preceding point a part of the introduction to what follows. Frequently this is done in our house-to-house presentations.

7. Furthermore, not only should consecutive points be tied together, but sometimes points more widely separated in the talk should be. For example, the conclusion of the talk should be tied in with the introduction. Perhaps an idea or illustration introduced in the beginning of the talk could be applied in such a way in the conclusion that it will motivate or further show the relation of the illustration or idea to the purpose of the talk. Reintroducing some aspect of the illustration or idea in this way serves as a connective and makes for coherence.

8. Coherence adequate for your audience. How extensive connectives must be will be determined to some extent by your audience. Not that some audiences need no transitions. Rather, some audiences just need more, due to their lack of familiarity with the ideas to be related one to another. For instance, Jehovah’s witnesses will readily connect a scripture dealing with the end of the present wicked system of things to a text speaking of the Kingdom. But to someone who views the Kingdom as a state of mind or something in your heart, the association would not be so readily grasped and some transitional idea would have to be introduced to make the connection clear. Our door-to-door work continually calls for such adjustments.

9. A closely related aspect of speech is “Logical, coherent development,” and this, too, is included on the
COHERENT DEVELOPMENT OF A TALK

10 What is logic? For our purpose we might say that logic is the science of correct thinking or sound reasoning. It imparts understanding because it is the means by which a subject is explained in its connected parts. Logic shows why they act and belong together. The development is coherent if its reasoning follows a gradual growth in such a way that all parts are united in sequence. A logical development may be in order of importance, in chronological order or one going from problem to solution, to mention a few possibilities.

11 In the development of argument there are two basic methods that can be followed. (1) Set the truth directly before the audience, producing facts to substantiate it. (2) Attack some erroneous position, which, being demolished, will leave the truth to assert itself. It only remains then to make proper application of the truths under discussion.

12 No two speakers will reason exactly alike. A perfect example of different approaches to the same subject is in the writing of the four Gospels. Four disciples of Jesus wrote independent accounts of his ministry. Each is different, yet all wrote reasonable, logical presentations. Each developed the material to accomplish a particular purpose and each was successful.

13 In this connection the counselor must identify your purpose and endeavor to evaluate your sequence of thought on the basis of whether the purpose was accomplished or not. You can help him, and your audience, by making your purpose clear, particularly in the way you introduce your material and then apply it in the conclusion.

14 Material in reasonable order. First, in organizing your material or your outline, make certain that no statement or idea is brought in without some preliminary basis being laid for it. Keep asking yourself these questions: What is the most natural thing to say next? Having gone this far, what would be the most logical question that could be asked? Having identified this question, then simply answer it. Your audience should always be able to say: “From what

counsel form. It is a fundamental requirement of persuasive speech.
you have already said I can see that this point is so.” If no foundation is laid, then the point would usually be considered as being out of logical sequence. Something is missing.

15 In arranging your material you should consider those parts that naturally depend upon each other. You should endeavor to see the relationship of such parts and then arrange them accordingly. It is somewhat like building a house. No builder would try to erect the walls without first laying the foundation. Nor would he lay all the pipe for the plumbing after he had plastered the walls. So it should be in the building of a talk. Each part should contribute its share in constructing a solid and compact whole, each in order, each adding to the part it follows and preparing the way for the ones to come. You should always have a reason for the order in which you present the facts in your talk.

16 Only relevant material used. Each point you use must be tied in tightly to the talk. If not, it will appear unrelated, it will not fit; it will be irrelevant material, that is, not bearing upon or connected with the matter in hand.

17 However, your counselor will not arbitrarily call something irrelevant that may outwardly appear unrelated if it is successfully tied in. It might be that you have chosen to use such a point for a particular purpose, and, if it fits the theme, is made a part of the talk, and is introduced in logical sequence, your counselor will accept it.

18 How can irrelevant material be quickly and easily identified in preparing your talk? Here is where a topical outline serves so effectively. It helps to classify your information. Try using cards or something similar, with all related material on each card. Now, rearrange these cards according to the natural sequence in which you think they would normally be presented. Not only will this help in determining what approach should be made to the subject, but also it will help to identify anything that is irrelevant to the theme. Those points that do not fit into sequence should be adjusted so that they do, if they are necessary to the argument. But, if they are not necessary, they should be eliminated as irrelevant to the theme.
From this it can quickly be seen that the theme of your talk, selected with audience and purpose in mind, controls in determining the relevancy of a point. In certain circumstances a point might be vital to accomplishing your purpose, depending upon the background of your audience, while, to a different audience or with a different theme, it might be unnecessary or totally irrelevant.

In view of this, how complete should coverage of the material in your assignment be? Logical, coherent development should not be sacrificed just to cover every point that may be included in your assignment. It would be best, though, to select a setting that will allow you to include just as much of it as is practical, since the student talks are an instructive part of the school arrangement. However, those ideas essential to the development of your theme as key points cannot be omitted.

No key ideas omitted. How do you know whether an idea is a key idea or not? It is essential if you cannot accomplish the purpose of your talk without it. This is particularly true in logical, coherent development. For example, how could you manage if a contractor built you a two-story house and left out the staircase? Just so, a talk with certain essential points omitted could not possibly be logical and coherent in development. Something is lacking and some of the audience will be lost. But that does not happen when a talk is coherent and is logical in its development.

Review: 1-3. What role does coherence have in a talk, and how can it be attained? 4-7. What is meant by the use of transitional expressions? 8. How does the audience affect the use of transitions for coherence? 9-13. What is logical development, and what are the two basic ways to develop an argument? 14, 15. Show why our having material in reasonable order is so important. 16-20. How can one be certain that he has only relevant material in his talk? 21. Why is it vital that no key ideas be omitted?

Study 31 Convince Your Audience, Reason with Them

When you talk you expect your audience to listen, but that is not all. You would also like them to ac-
cept the arguments presented and act on them. This they will do if they are convinced of the truthfulness of what you say and if their hearts are right. 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 the proofs are presented; third, the manner and methods used in presenting them. In this discussion, which corresponds to “Convincing argument” on the Speech Counsel form, we are going to consider what is said, what proof is given, rather than how you present it.

2 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.

3 Foundation laid. 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.

4 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. If refuting an argument, analyze the various points used to support it to find the weak points and to help you determine your line of argument and how to get to the root of the matter.

5 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.

6 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.

7 Sound proof given. 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?”

8 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.

9 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.

10 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. Many 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.

11 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.

12 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.

13 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.

14 Effective summary. Some kind of summary is usually essential to convincing argumentation. It is a final appeal to reason, enhancing appreciation for the arguments 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.

15 Even though the arguments you use in a talk may be sound, it is not enough simply to state the facts. You must present them in such a manner that you help the audience to reason, to understand your arguments and to arrive at the same conclusions that you do. This is what the Speech Counsel slip refers to as “Audience helped to reason.”

16 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 to understand your argument, come to your conclusions and be equipped to use your arguments to teach someone else.

17 Common ground maintained. 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.

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 in Acts 17:22-31. Notice how he established a common ground at the outset and tactfully maintained it throughout his entire talk. When he concluded he had convinced some of his audience of the truth, including a judge who was present.

—Acts 17:33, 34.

Adequate development of points. 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 help them.

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

Questions are always good in helping an audience to reason. Rhetorical questions, that is, questions presented to the audience without expecting an answer
from them, 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.

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. So, in determining whether you have adequately developed certain points, you must take into consideration what your audience already knew about the subject.

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.

Application made for audience. 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. If they have truly been convinced by what you said, they will be ready to act.


### Study 32

**Sense Stress and Modulation**

1 Sense stress and modulation combine to make a talk meaningful and colorful. Without them, thoughts become distorted and interest lags. Since sense stress is usually the easier of the two to master, we will give it attention first.

2 Keep in mind what sense stress is to accomplish. It is to emphasize words or thoughts in such a way
as to convey accurate meaning and to indicate to your audience their relative importance. Sometimes the stress needed is simply heavy or light, but there are also times when it requires finer shades.

3 Thought-conveying words in sentences stressed. Placement of stress is basically a matter of which words are stressed. It involves the recognizing of those words that convey the thought and, by proper emphasis or stress, making them stand out in relation to the words surrounding them. If words other than those that carry the thought are stressed, the meaning will be obscure or distorted.

4 Most persons in normal, everyday speech will make their meaning clear. Unless you have a particular mannerism, such as emphasizing prepositions, this aspect should present no real problem. Any outstanding weakness in the matter of placement is usually the result of some such mannerism. If that is your problem, work at it diligently. Ordinarily such habits cannot be broken in a talk or two, so your counselor may not hold you back if your wrong placement is not so pronounced as to distort your meaning. But for the most forceful and effective speech, keep working until you have completely mastered proper placement of stress.

5 Usually more conscious thought must be given to sense stress in preparing for public reading than for purely extemporaneous speech. That is true of the reading of scriptures in a talk just as it is true of reading paragraphs at the congregation Watchtower study. The reason why more attention must be given to sense stress when there is reading to be done is that the material we read usually was written by someone else. So we need to study it carefully, analyzing the thought and repeating the expressions themselves until they become natural to us.

6 How is emphasis or sense stress accomplished? There are various means, often used in combination: by greater volume, by more intensity or feeling, by lowering the tone, by raising the pitch, by slow and deliberate expression, by increasing the pace, by pausing before or after a statement (or both), by gestures and facial expressions.

7 At first be concerned primarily with whether your
emphasis is properly placed and of sufficient degree to make the key words stand out. So, in preparing your material, underscore the key words if you will be reading it. If you are speaking extemporaneously, get the thoughts clearly in mind. Use key words in your notes and then stress those words.

Principal ideas in talk stressed. This is the aspect of sense stress most frequently lacking. In such cases there are no peaks in the talk. Nothing stands out above everything else. When the talk is concluded it is often impossible to remember anything as being outstanding. Even if the main points are properly prepared to make them stand out, failure to give them proper emphasis in delivery can weaken them to the extent that they may be lost.

To overcome this problem, you must first analyze your material carefully. What is the most important point of the talk? What is the next most important? If you were asked to state the gist of the talk in one or two sentences, what would you say? That is one of the best ways to identify the highlights. After these are known, mark them in your notes or manuscript. You can now build to these points as climaxes. They are the peaks of your talk and, if the material is well outlined and you deliver it with strong degrees of emphasis, the principal ideas will be remembered. That is your purpose in speaking.

Simple sense stress enables the audience to understand what you say, but variety in stress that modulation offers can make it enjoyable for them to listen. Do you make good use of modulation in your field ministry and in talks that you are privileged to give in the congregation?

Modulation is an intermittent variation of pitch, pace and power designed to hold interest and demonstrate your progressive thoughts and emotions as speaker. To serve you best, your modulation should cover the full range of color that the material of any particular talk will allow. In the upper range of modulation you may have, in diminishing degree, excitement, enthusiasm and keen interest. In the middle range is mild interest, while in the lower range are seriousness and solemnity.
12 In no instance would you want to appear theatrical by extremes of expression. Our speech should be colorful, not piously solemn like the orthodox clergy's, nor hysterically violent like the tent-meeting evangelist's. Proper dignity and respect for the Kingdom message will prevent any such unchristian displays.

13 **Variety in power.** Perhaps the simplest way to obtain modulation is to vary the power of your voice. This is one way of building climaxes and stressing the main points of your talk. However, simply increasing your volume will not always make the points stand out. In some cases it might make them more prominent, but the added force with which they are delivered may defeat your purpose. It may be that your points call more for warmth and feeling than an animated tone. In this case, lower your volume but increase your intensity. The same would be true if you were expressing anxiety or fear.

14 While variety in power is essential for modulation, care must be exercised not to speak so softly that some will not hear. Neither should volume be increased to the point of unpleasantness.

15 **Variety in pace.** Few beginning speakers will vary their pace on the platform. We do it constantly in our everyday speech because our words flow out of us spontaneously just as we think of them or have need of them. But the new speaker on the platform will usually not allow himself to do this. He prepares his words and phrases too carefully, so all the words come out at the same rate of speed. Speaking from an outline will help to correct this weakness.

16 The main current of your talk should be a moderate pace. Minor points, narration, most illustrations, and so forth, will allow you to speed up. Weightier arguments, climaxes and main points usually call for a slower delivery. In some instances, for particularly strong emphasis, you could use slow, deliberate stress. You might even stop completely, in a pause, which is a total change of pace.

17 A few words of caution. Never speak so rapidly that your diction suffers. An excellent exercise in private practice sessions is to try reading aloud as rapidly as you can without stumbling. Repeat the same paragraph over and over, constantly increasing your
pace without stumbling or muffling your articulation. Then try reading as slowly as possible, drawing out the vowels rather than chopping off the words. Then speed up and slow down alternately and spasmodically until your voice is flexible and will do what you want it to do. Now when you speak, your changes in pace will come automatically, according to the sense of what you are saying.

18 Variety in pitch. Change of pitch is probably the most difficult means of modulation, that is, in any degree. Of course, we constantly stress words by a slight raising of the pitch, usually accompanied by a slight increase of power. We hit the word, as it were.

19 But more change in pitch than this is called for if you are to get the most benefit from this aspect of modulation. Try reading aloud Genesis 18:3-8 and 19:6-9. Notice the great variety of both pace and pitch called for in these verses. Excitement and enthusiasm always have their outlet in a higher pitch than sorrow or anxiety. When these emotions appear in your material, express them accordingly.

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

21 Modulation to fit thought or emotion. From our discussion of this quality so far it becomes quite clear that variations of the voice cannot be made simply to obtain variety. Your expressions must fit the mood of what you are saying. Where, then, does modulation begin? Obviously, it begins with the material you have prepared to deliver. If you have nothing but argumentation or nothing but exhortation in your talk, you will have little variety in your delivery. So analyze your outline after you have finished it and make sure you have all the ingredients present for a colorful as well as meaningful presentation.

22 But sometimes in the middle of your talk you feel the need for a change of pace. You feel your talk is dragging. What can you do? Here again extemporaneous delivery has the advantage. You can change the nature of your material as you go. How? One way
would be to stop talking and start reading a text from the Bible. Or you might convert some statement into a question, with a pause for emphasis. Perhaps you could insert an illustration, making it an adaptation of an argument in your outline.

23 These techniques used during the talk, of course, are for experienced speakers. But you can use the same ideas in preparing your material in advance from your assignment.

24 It is said that modulation is the spice in a talk. If the right kind is used and in the right amount, it will draw out the full flavor of your material and make it a delight to your audience.


Study 33

Manifesting Enthusiasm and Warmth

1 Enthusiasm is the life of a talk. If you are not enthusiastic about what you say, your audience certainly will not be. If it does not move you, it will not move them. But for you as a speaker to manifest genuine enthusiasm, you must be firmly convinced that your audience needs to hear what you have to say. That means that you took them into consideration when you prepared the talk, selecting points that would be most beneficial to them and molding them in such a way that your hearers would readily appreciate their value. If you have done this, you will feel impelled to speak with earnestness, and your audience will respond.

2 Enthusiasm shown by animated delivery. Enthusiasm is most clearly manifested by the animation of your delivery. You cannot be indifferent or lackadaisical in attitude. You must be thoroughly alive in your facial expression, in your tone of voice and in your manner of speaking. That means you must speak with strength and vigor. You must sound convinced though not dogmatic. While you should be enthusiastic, you should
never get carried away. To lose self-control means to lose your audience.

3 Enthusiasm is contagious. If you are enthusiastic about your talk, your audience will pick up that enthusiasm. In turn, with good audience contact, it will be reflected back to you and keep your own enthusiasm alive. On the other hand, if you are dead, your audience will die with you.

4 Paul says we should be aglow with God's spirit. If you are, your animated delivery will cause God's spirit to flow over into the audience and move your audience to activity. Apollos showed such spirit in his speaking, and he is called an eloquent speaker.—Rom. 12:11; Acts 18:25; Job 32:18-20; Jer. 20:9.

5 To be enthusiastic about a talk you must be convinced that you have something worth delivering. Work on the material you are going to present until you feel you have something that will first stimulate you as the speaker. It need not be new material, but your approach to the subject can be fresh. If you feel that you have something for your audience that will strengthen them in their worship, that will make them better ministers or better Christians, then you have every reason to be enthusiastic about your talk, and unquestionably you will be.

6 Enthusiasm appropriate to material. For the sake of variety in your talk and to benefit your audience, you must not carry your enthusiasm on too high a plane throughout your entire talk. If you do, they will be exhausted even before they begin to act. This emphasizes again the need to prepare material of sufficient variety to allow for variety in your delivery. It means that some points you discuss naturally call for more enthusiastic delivery than others, and they should be skillfully interwoven throughout your talk.

7 Main points particularly should be presented enthusiastically. There must be peaks in your talk, climaxes to which you build. Since these are high points of your talk, they will usually be the points designed to motivate your audience, to drive home the application of your argumentation, your reasons or your counsel. Having convinced your audience, you now need to stimulate them, to demonstrate the benefits of your conclusions, the joys and privileges that pursuing these
convictions will bring them. This calls for enthusiastic delivery.

8 In spite of this, though, you should never lapse into indifference in your presentation at other times. You should never lose your strong feeling on behalf of your subject or manifest any loss of interest. Picture in your mind a deer grazing quietly in a little clearing. Though relaxed in appearance, there is latent power in his slender legs that can send him bounding away in tremendous leaps at the least hint of danger. He is at ease but constantly alert. So you can be, even when not speaking with all your enthusiasm.

9 What does this all mean then? That animated delivery is never forced. There should be a reason for it and your material must provide you with that reason. Your counselor will be concerned as to whether your enthusiasm was appropriate for your material. Was it too much, too little or out of place? Of course, he will take into account your own individual personality, but he will encourage you if you are shy and reserved and caution you if you seem overly excited about everything you say. So fit your enthusiasm to your material and vary your material so that your enthusiastic delivery will be balanced throughout.

10 Enthusiasm is closely related to warmth and feeling. However, their expressions are prompted by different emotions and produce different results in your audience. As a speaker, you are usually enthusiastic because of your material, but you are warm when you think of your audience with the desire to help them. “Warmth, feeling,” listed on the Speech Counsel slip, deserves thoughtful attention.

11 If you manifest warmth and feeling, your audience will sense that you are a person who shows love, kindness and tender compassion. They will be drawn to you as to a fire on a cold night. A spirited delivery is stimulating, but tender feeling is also needed. It is not always enough to persuade the mind; you must move the heart.

12 For example, would it be fitting to read from Galatians 5:22, 23 concerning love, long-suffering, kindness
and mildness without some reflection of those qualities in your own manner? Note, too, the tender feeling expressed in Paul's words at 1 Thessalonians 2:7, 8. These are expressions that call for warmth and feeling. How should it be shown?

13 **Warmth evident in facial expression.** If you have a warm feeling toward your audience, it should show in your face. If it does not, your audience may not be convinced that you are sincerely warm toward them. But it must be genuine. It cannot be put on like a mask. Neither should warmth and feeling be confused with sentimentality and emotionalism. A kind facial expression will demonstrate genuineness and sincerity.

14 For the most part you will talk to friendly audiences. Therefore, if you really look at your audience you will feel warm toward them. You will feel relaxed and friendly. Pick out someone in the audience with a particularly friendly face. Talk to that individual personally for a few moments. Select another and talk to that one. Not only will this give you good audience contact, but you will find yourself being drawn to the audience, and your warm facial expression in response will draw your audience to you.

15 **Warmth and feeling evident in tone of voice.** It has been well established that even animals can interpret your emotions to some extent by the tone of your voice. How much more, then, will an audience respond to a voice that expresses warmth and feeling by its very tone.

16 If you really feel detached from your audience, if you are thinking more of the words you are saying than of how your audience is going to respond to them, it will be difficult to hide it from an audience that is alert. But if your interest is centered sincerely in those to whom you are speaking and you have an earnest desire to convey your thoughts to them so that they will think as you do, your feeling will be reflected in every inflection of your voice.

17 Obviously, though, this must be a sincere interest. Genuine warmth can no more be simulated than can enthusiasm. Never should a speaker give an impression of hypocritical sweetness. Neither should warmth and feeling be confused with sentimentality or the assumed, quavering voice of the cheap emotionalist.
If you have a hard, coarse voice, it will be difficult to manifest warmth in your expression. You should endeavor conscientiously and diligently to overcome any such problem. It is a matter of voice quality and will require time, but proper attention and effort can do much to improve the warmth of your voice.

One thing that might help you from a purely mechanical standpoint is to remember that short, clipped vowels make speech hard. Learn to draw out the vowels. This will soften them and automatically make your speech warmer in tonal expression.

Warmth and feeling appropriate to material. As in the case of enthusiasm, the warmth and feeling you put into your expression depend in a large measure on what you are saying. An example of this is the account of Jesus' condemnation of the scribes and Pharisees at Matthew 23. We cannot imagine him expressing these scathing words of denunciation in a dull and lifeless way. But in the midst of this expression of indignation and wrath there is a phrase full of warmth and tender feeling, expressing Jesus' compassion with the words: "—how often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." Here tender feeling is obviously indicated, but the next statement: "Look! Your house is abandoned to you," does not carry this same emotion. The tone is one of rejection, disgust.

Where, then, would warmth and feeling be appropriate? Most of the things you would say in the field ministry or in a student talk would lend themselves to this expression but particularly when you are reasoning, encouraging, exhorting, sympathizing, and so forth. In remembering to be warm, do not forget to be enthusiastic when appropriate. Be balanced in all things, but give the fullest possible expression to everything you say.

When a speaker uses illustrations, he actually impresses meaningful pictures on the minds of his audience. Illustrations stimulate interest and highlight important ideas. They stir up one's thinking processes and make it easier to grasp new thoughts. Well-chosen illustrations couple intellectual appeal with emotional impact. The result is that the message is conveyed to the mind with a force that is not often possible with simple statements of fact. But this is true only if the illustrations are fitting. They must fit your material.

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.

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 creation. 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.

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

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.

In preparing a talk, if simple illustrations do not come readily to mind, check related material in the Watch Tower 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. When considering "Illustrations fit material," which is listed on the Speech Counsel form, there are several aspects of the matter to keep in mind.

Simple. 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 13:31-33; 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.

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 easily misapplied.

An illustration is best if it is completely parallel to the material it is designed to illustrate. If some aspect of the illustration is not appropriate, it may be better not to use it. Someone will think of the inappropriate features and it will lose its effect.

Application made clear. 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.)

An illustration can be applied in a number of ways. It can be used to establish a principle that 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.

12 Important points emphasized. 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.)

13 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. If it does not, the illustration has become too prominent.

14 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.

15 Not only must illustrations fit the material but they must be adapted to your audience. This is listed separately on the counsel form as "Illustrations fit 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. 12:1-6) Not only was this illustration tactful, but it fit David, since he had been a shepherd. He got the point immediately.

16 If most of the persons in the audience are elderly, illustrations should 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.

17 Drawn from familiar situations. 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. 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 illustrations to teach.

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 and items used about the home.

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.

In good taste. Any illustration used should be fitting to a Bible discussion. Obviously, illustrations should not be “off-color,” that is, in regard to morals. Avoid statements with a double meaning if they might be misconstrued. A good policy to follow is: If in doubt, leave it out.

Illustrations should not needlessly offend any person in your audience, 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. But do not defeat your purpose by allowing your illustrations to prejudice your audience against the important truths that you are discussing.

So use discernment in selecting your illustrations. Be sure they are appropriate. They will be if they fit both your material and your audience.

**Review:** 1, 2. Briefly show what illustrations do for a talk. 3-6. From what sources may illustrations be drawn? 7-9. Why are simple illustrations so effective? 10, 11. Show why the application of illustrations must be made clear. 12-14. What will help to determine what is a fitting illustration? 15, 16. Explain why illustrations must fit the audience. 17-19. For illustrations to appeal to your audience, from where should they be drawn? 20-22. Name some pitfalls to be avoided in use of illustrations.
A large part of our work as Christian ministers today involves preaching and teaching God's Word to persons who know very little about the Bible. Some of them have never had one in their possession; others merely have a copy on the shelf. This means that, if they are going to get the full benefit from what we tell them, we need to adapt it to their circumstances. Not that we change the message, but we put forth a special effort to express it in language that they will understand. Actually, being called on to adapt our material in this way is a test of how thoroughly we understand it ourselves.

To adapt means to modify to meet new conditions, to conform. It means to reconcile something to one's own or to another's satisfaction. Consideration of the matter of adapting material for the field ministry should emphasize the need to make presentations in the field ministry or any other talk simple and understandable to a specific audience and particularly to newly interested persons met in the field ministry. In working on this quality in the school, therefore, you should always view your audience as you would those persons that you meet in house-to-house witnessing.

This does not mean that your talk must take the form of a door-to-door presentation while you are working on this quality. All talks will be the same in manner of presentation as outlined in your current instructions for the school. What it does mean is that, regardless of the type of presentation you are making, the arguments you develop and the language you use will be the kind that you would use with persons met in the field. Since most of our speaking is done in the field ministry, this should help you to become aware of the need to speak simply, on a level that most persons met in the field service could understand. You have had some preparation for this quality in Study 21. Now it is to be treated separately because of its outstanding need and importance.

Expressions made understandable for the public. The need for this quality is demonstrated by the expres-
sions some of the brothers use in the house-to-house ministry and on new studies. Our understanding of the Scriptures has given us a vocabulary that is not commonly known. We use such words as “remnant,” “other sheep,” and so forth. If we use them in our speaking, such expressions usually convey no meaning whatsoever to those persons we meet in the field service. They must be clarified by the use of a suitable synonymous expression or explanation to be understandable. Even allusions to “Armageddon” and “the Kingdom’s establishment” convey little meaning without some explanation as to their significance.

6 In considering this aspect, your counselor will be asking himself, Would a person unacquainted with the Bible truth understand that point or expression? He will not necessarily discourage you from using such theocratic terms. They are a part of our vocabulary and we want newly interested persons to become acquainted with them. But if you do use any of these terms, he will observe whether they are explained.

6 Appropriate points selected. Your selection of ideas to present in the field service will vary just as the terms you use vary, depending upon the setting. That is because normally there are some things we would not select to discuss with a newly interested person. In such circumstances the choice of material is entirely up to you. But when you are given an assignment in the school, the material you are to cover is preselected for you. The only choice you have is from what is contained in the assignment. What should you do? 7 First of all, since you are limited in the points you can use, you should decide upon a setting for your talk that will allow for the largest selection of appropriate points. Your counselor will be interested in the points you select and how they fit the circumstances of your talk. That is because you are demonstrating, in this quality being considered, that different features of field service call for different kinds of material. For example, you would not use the same material in inviting a newly interested person to a meeting as you would in giving a door-to-door presentation. So, whether your assignment calls for a discussion with a householder or is to be a regular platform talk, identify the particular audience you are
addressing by the things that you say and by the points that you select from the assigned material.

8 In order to determine whether points are appropriate or not, your counselor will consider the objective of your talk. In a house-to-house visit your purpose generally is to teach and to stimulate the householder to study more. On a back-call your objective is to develop the interest and, if possible, start a home Bible study. If it is a presentation following a study, then it is to get the householder to attend a meeting or to engage in field service, and so forth.

9 Of course, even in the same feature of service, your selection of points might vary due to your audience. So this should be taken into consideration too. Those points in your assigned material that are not appropriate to your objective should not be brought into your talk.

10 In view of these factors the setting must be selected before the talk is prepared. Ask yourself: What do I want to accomplish? What are the points needed in order to accomplish this purpose, and how must these points be modified in order to suit the circumstances of the talk? Once you have decided these matters, appropriate points can be selected without difficulty and presented in such a way as to adapt the material for field ministry.

11 Practical value of material highlighted. Highlighting the practical value of the material means to show the householder clearly and unmistakably that it concerns him, that it is something he needs or can use. From the very beginning of the talk the householder must realize that “this involves me.” This is necessary to gain audience attention. But, to hold that attention, it is necessary to continue that same personal application of the material consistently throughout the talk.

12 This involves more than just audience contact and helping your audience to reason. Now you must go farther and actually fit your householder into the application of the material. Our purpose in the field ministry is to teach persons the truth of God’s Word and to help them learn the way to salvation. So, with tact and consideration, you must show your householder the practical benefits to him of listening and of acting on what you have to say.
Although this aspect of the quality is mentioned last, it is not because it is the least important. It is a vital point and should never be overlooked. Work on it, because it is important in the field ministry. Seldom will you be able to hold the attention of a householder for any length of time unless he can clearly see that what you are saying is of some value in his own life.

**Review:** 1-3. Why is it valuable to learn to adapt our material for field ministry? 4, 5. Explain why our expressions must be made understandable for the public. 6-8. In preparing our talks, why must we be careful to select appropriate points? 9, 10. How can we determine if the points we selected are appropriate? 11-13. Why is it important to point out the practical value of the material we have presented?

### Study 36

**Appropriate Conclusion and Your Timing**

1. What you say last is often remembered first. So the conclusion of your talk deserves careful preparation. It should draw into sharp focus the principal points that you want remembered and drive home the theme with finality. As a result of both your composition and the delivery it ought to stimulate the audience to action. It is to this that we urge you to give attention when you come to “Conclusion appropriate, effective” on the Speech Counsel form.

2. Conclusion in direct relation to theme of talk. For ideas on how to relate the conclusion to the theme of the talk, we suggest that you review Study 27. Your conclusion does not need to restate the theme of the talk in so many words, although some students, especially those who are new, may find it a help; but it should draw attention to it. Then, on the basis of the theme, show what the audience can do.

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

4. Conclusion shows hearers what to do. Since ordinarily your purpose in speaking is to stimulate to some type
of action or to persuade to a certain viewpoint, certainly, then, the concluding thoughts of the talk should drive home those points. The main purpose of the conclusion, therefore, is to show the audience what to do and encourage them to do it.

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

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

In the house-to-house ministry conclusions are often weak. This happens when the householder is not shown definitely the course we expect him to take, either in obtaining one of the publications, agreeing to a return call or something similar.

Conclusions on assignments in the school will also be weak if they are simply summaries of the material and do not move the audience to action. Some application of the material should be given, or in some other way the material should be shown to be of particular value to the audience.

Some speakers find it very helpful to conclude a talk on a Bible theme with a short summary of the entire talk, using the key texts and theme of the talk as the basis for it. By epitomizing the talk in this way with a few texts discussed as you would at the door, you will not only make the point of the talk clear but you will give the audience something they can carry away with them and use in repeating the highlights of the talk. That is the primary purpose of the conclusion, and this method is not only appropriate but effectively accomplishes that purpose.
Conclusion of proper length. The length of the conclusion should not be determined by the clock, though that often happens. A conclusion is of proper length if it is effective and accomplishes its purpose. Therefore, the appropriateness of its length should be determined by the results. This is what your counselor will do when you are working on "Conclusion of proper length," on the Speech Counsel slip.

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

A conclusion should not catch the audience unawares. Not only should the words spoken point obviously to the end of the talk, but they should also have a note of finality. What you say and how you say it should end your discussion. It should not drag on unnecessarily. If you are not able to tie your talk together and still hold interest throughout the conclusion, then it should be reworked. It is still too long.

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

If you are giving one talk of a symposium, or if you are speaking on a service meeting, then your conclusion will tie in with the introduction of the next talk and therefore can be briefer. Nevertheless, each individual part should have a conclusion that accomplishes the purpose of the talk. If it does, then it is of proper length.

Timing. Not only is length of the conclusion important; the timing of every part of the talk deserves attention. For that reason there is a separate entry on the Speech Counsel slip for "Timing."

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

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

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

When a number of speakers have part in a program, proper timing is of particular importance. For example, there may be five parts on a service meeting. If each speaker talks only one minute over his allotted time, it would make the meeting five minutes overtime. Yet each one was only a very little overtime. The result may be that some have to leave before the meeting is over in order to catch a bus home, or unbelieving mates who have come to pick up one at the meeting and who are kept waiting may become irritated. The general effect is not good.

Difficulties can also arise if a speaker on a symposium does not fill his allotted time. If, for example, a brother assigned a half-hour discourse on a convention program were to stop after twenty minutes, it might cause a disruption in the program if the next
appropriate conclusion and your timing

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

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

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

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

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

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

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

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

29 Achieving proper overall timing requires that the introduction be of appropriate length, that each of the key points be developed in proper proportion, and that sufficient time be left for the conclusion. It is not something to be considered simply when you see that your time is running out. If you watch your timing right
from the start, the result will be a well-proportioned presentation.

**Review:** 1-3. How can you make the conclusion relate to the theme of your talk? 4-9. Why must your conclusion show your hearers what to do? 10-14. Give suggestions as to the length of a conclusion. 15-18. If timing does not receive careful attention, what results? 19, 20. Why is timing particularly important on service meetings and convention programs? 21-24. Briefly relate some of the problems with regard to timing and their causes. 25-29. How can a person make certain his talk is properly timed?

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**Study 37**

**Poise and Personal Appearance**

1. A poised speaker is a relaxed speaker. He is calm and composed because he has the situation under control. Lack of poise, on the other hand, shows a certain lack of confidence. The two go together. That is why “Confidence and poise” is listed as just one point on the Speech Counsel slip.

2. While confidence and poise are desirable on the part of a speaker, they are not to be confused with overconfidence, which is manifested by swaggering or strutting or slouching in an overly relaxed manner if seated or too casually leaning against a doorpost if preaching from house to house. If something in your presentation suggests an overconfident attitude, your school servant will no doubt give you private counsel, because his interest will be to help you overcome any such impression you may be giving that might impede the effectiveness of your ministry.

3. However, if you are a new speaker, it is more likely that you will feel timid and shy as you approach the platform. You may have a real nervousness and uneasiness that could cause you to believe you will give an ineffective presentation. This need not be so. Confidence and poise can be acquired by diligent effort and a knowledge of why they are lacking.

4. Why do some speakers lack confidence? Generally for one, or both, of two reasons. First, lack of preparation or wrong view of their material. Second, a negative attitude toward their qualifications as speakers.

5. What will give you confidence? Basically, it is the knowledge or belief that you will be able to accom-
plish your purpose. It is the assurance that you do have the situation in hand and can control it. On the platform this might require some experience. Having given a number of talks, you can be reasonably sure that this one also will be successful. But even if you are relatively new, your earlier talks should encourage you, so that by the time you reach this quality on the Speech Counsel slip, you should feel reasonably certain that you can give a satisfactory talk.

Another vital requirement for confidence, whether you are experienced or not, is a knowledge of your material and conviction that this material is worth while. That means not only thorough advance preparation of your subject but also careful preparation for delivery. If you realize that it is for your own theocratic advancement as well as for the instruction of the brothers in attendance, you will approach the platform in a prayerful attitude. You will become absorbed in the subject and you will forget yourself and your nervousness. You will be thinking of pleasing God, not men.

—Gal. 1:10; Ex. 4:10-12; Jer. 1:8.

This means you must be convinced of everything you are going to say. Make certain in your preparation that this is so. And after you have done all that you can to prepare an interesting and lively talk, if you still feel that the talk lacks color or is dead, remember that a live audience will warm up your talk. So make your audience alive by your own presentation, and their interest will give you confidence in what you have to present.

Just as a doctor looks for symptoms of illness, so your counselor will notice signs that point unmistakably to lack of composure. And just as the good doctor will work on the cause of your illness rather than the symptoms, so your counselor will endeavor to help you overcome the real causes of lack of confidence and poise. However, knowing the symptoms and learning to control them will actually help you to overcome the underlying causes of those symptoms. What are they?

Generally speaking, there are two outlets for pent-up emotions or tenseness. They can be classified as physical or bodily evidences and vocal manifestations. When
these are displayed to any degree, we say that person lacks poise.

10 Poise manifest in physical bearing. The first evidence of poise, then, is manifest in your physical bearing. Here are some things that will betray you if you lack confidence. Consider first the hands: hands clasped behind the back, held rigidly at the side or tightly clutching the speakers' stand; hands repeatedly in and out of pockets, buttoning and unbuttoning a coat, aimlessly moving to the cheek, the nose, the eyeglasses; incompleted gestures; toying with a watch, a pencil, a ring or notes. Or consider a constant shuffling of the feet, a swaying of the body from side to side; back like a ramrod or sagging of the knees; frequent moistening of the lips, repeated swallowing, rapid and shallow breathing.

11 All these evidences of nervousness can be controlled or minimized by conscious effort. If you make that effort you will give an impression of poise in your physical bearing. So breathe naturally and evenly, and make a definite effort to relax. Pause before you begin speaking. Your audience is bound to react favorably, and this, in turn, will help you to gain the confidence you are seeking. Concentrate on your material, not being concerned about the audience or thinking about yourself.

12 Poise shown by controlled voice. Vocal evidences displaying nervousness are an abnormally high pitch, a trembling of the voice, repeated clearing of the throat, an unusual thinness of the tone caused by lack of resonance due to tenseness. These problems and mannerisms also can be conquered by diligent effort.

13 Do not hurry while walking to the platform or arranging your notes, but be relaxed and happy to share the things you have prepared. If you know you are nervous when you begin to talk, then you must make a special effort to talk slower in the introduction than usual and with a lower pitch than you might feel is normal for you. This will help you to control your nervousness. You will find that both gesturing and pausing will help you to relax.

14 But do not wait until you go on the platform to practice all these things. Learn to be poised and controlled in your daily speech. It will go far toward
giving you confidence on the platform and in your field ministry, where it is most essential. A calm delivery will put your audience at ease so they will be able to concentrate on the material. Commenting regularly at meetings will help you to become accustomed to speaking before a group.

Good personal appearance can aid you to have poise, but it is also important for other reasons. If it is not given adequate attention, the minister may find that his appearance distracts his audience so that they really do not pay attention to what he is saying. Rather, he is focusing attention on himself, which, of course, he does not want to do. If a person is extremely careless about his personal appearance, he may even cause others to look down on the organization of which he is a part and to reject the message that he is presenting. This should not be. So, while "Personal appearance" is listed last on the Speech Counsel form, it should not be viewed as of least importance.

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

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

Of course, it should be kept in mind that not all persons will dress alike. They should not be expected to. People have different tastes, and this is quite proper. What is considered proper dress also varies in different parts of the world, but it is always good to avoid dress-
ing in such a way as to convey unfavorable suggestions to the minds of those in the audience and to avoid stumbling those who come to our meetings.

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

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

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

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

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

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

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

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

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

28 Correcting one's posture is definitely a matter of preparation. If you have a need to improve along this line, you must think ahead and know that when you mount the platform you should assume the proper posture before you begin speaking. This is also something that can be corrected by practicing proper posture every day.

29 Neat equipment. If, when one is conversing at the door or giving a talk from the platform, some papers fall out of the Bible one is using, this obviously is distracting. It gives a bad appearance. This does not mean that nothing should ever be put in the Bible, but when difficulties begin to arise that detract from one's talk, then it indicates that more attention must be given to proper appearance. It is good also to examine the appearance of your Bible. Due to much use it can become soiled or worn out and look unkempt. So it would be good to determine if the Bible used on the platform or in the field ministry would offend the ones we are desiring to assist.

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

31 It can also be quite distracting to the audience if the speaker has his outside pockets loaded with pens and pencils and other equipment that are clearly in evidence. No rule should be made as to where a person keeps these things, but when they begin to draw attention to themselves and away from the talk, then some adjustment needs to be made.

32 No inappropriate facial expression. When preparing a talk it is advisable to consider the mood that the material calls for. For example, when speaking about death and destruction, it would be inappropriate to have a broad smile on one's face. Likewise, when speaking about the happy conditions of the new system of things, it would hardly be fitting to scowl at the audience.

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

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

Review: 1-9. Define poise and confidence, and tell how these can be attained. 10, 11. How can physical bearing expose a lack of confidence? 12-14. If one's voice betrays lack of confidence, what can be done to acquire poise? 15. Why is good personal appearance so important? 16-21. What counsel is given on proper attire and grooming? 22-28. Discuss how posture can affect one's personal appearance. 29-31. Why should our equipment be neat? 32-34. What part do facial expressions play in our appearance?
Let Your Advancement Be Manifest

1 Having carefully studied and applied all the lessons in this book, are you now ready to graduate from the Theocratic Ministry School? No, for this is a continuing program of ministerial training. There is no graduation when it comes to laying up godly knowledge and practicing what you learn. Rather, as a diligent student you can continue to make advancement that is observable to those acquainted with you.

2 The apostle Paul urged his young fellow worshiper Timothy to ‘continue applying himself to public reading, to exhortation, to teaching, to ponder over the things he had learned, to be absorbed in them, that his advancement might be manifest to all persons.’ (1 Tim. 4:13, 15) You, too, as a worshiper of the same God can make your advancement manifest to others. You can go on doing so without ever reaching the point where there is no more opportunity to progress. Jehovah is the source of all true knowledge, and that source is like an unfathomed well of refreshing water. Though we can never plumb its depths completely, we can go on deriving life and refreshment from it to time indefinite. (Rom. 11:33, 34; Isa. 55:8, 9) How, then, can your advancement become manifest to onlookers?

3 Ways in which advancement is manifest. One way your advancement is evident is in your ministry school talks. You may feel that you have not made great advancement, but others may note your progress even more than you do. In this regard we are all like the child who wishes that it did not take so long to grow up, but when relatives visit, they exclaim: “My, how you have grown!” Think back to the very first talk you gave in the school. Do you remember it? Compare that with the talks you have given recently. You have learned much and gained valuable experience since then, have you not? Then keep on moving ahead.

4 It is not only in talks on the ministry school that advancement is manifest. It is also noted at congregation meetings. Do you attend meetings regularly? If you do, it shows that you are making progress,
that you appreciate Jehovah's provisions for our spiritual well-being. In addition, the quality of the comments given at meetings can give evidence of advancement. Those who give comments in their own words, instead of just reading them, show progress. Similarly, those who comment on the meaning and value in our lives of the information being studied show that they are developing discernment. Thus, regular attendance at meetings and the quality of one's personal participation in them are deserving of notice when considering what advancement has been made.

5 And what of the advancement you have made in the field ministry? Remember how you felt when you approached that first door as you started out in the service? Compare that with your ability at the doors now. There has been improvement, has there not? And yet, you no doubt recognize that there is room for further improvement in effectiveness when preaching and teaching. Also, could you have a fuller share in all features of the service that are possible for you? The apostle Paul exhorted: "Just as you received the instruction from us on how you ought to walk and please God, just as you are in fact walking, ... keep on doing it more fully." (1 Thess. 4:1) As you keep on advancing, having a fuller share in Jehovah's service, not only will your preaching and teaching become more effective, but your appreciation for the privilege of serving Jehovah will be deepened. Even when the response of householders is not good, you will still count it a privilege to have been used by Jehovah to bear his message to the people.

6 One's advancement is also manifest in conversation. Jesus said that 'out of the heart's abundance one's mouth speaks.' (Luke 6:45) When one's conversation focuses to an increasing extent on Jehovah and his purposes, it is evident that there has been advancement. It shows that that person is growing in appreciation for Jehovah, that he is drawing closer to God. And the closer we draw to him, the more it will serve as a protection to us.

7 Advancement is manifest in the application of Bible principles in daily life too. Is it not true that you find yourself doing things differently now than you
did before you became acquainted with Jehovah's Word? Likely this progress in doing things Jehovah's way is reflected in your activity everywhere. It shows up in your home, in your dealings with other members of your household. It is reflected in how you shoulder your responsibilities. At your secular work you are more careful to apply Bible principles. All of this is an evidence that you have made a measure of progress. But here too we can all work for improvement, seeking to apply Bible principles more fully.

Make yourself available. Another way to make advancement manifest is to make ourselves available for Jehovah's service to a greater extent. Psalm 110:3 states: "Your people will offer themselves willingly on the day of your military force." Is that true of you? Could it be true of you to an even greater extent in the future?

You can show willingness by being available to help others, showing a genuine concern for them. Servants in the congregation may ask you to assist brothers or sisters in some way. These may need help in getting to meetings. Are you available to assist? You do not have to wait until someone asks for your assistance either. Why not volunteer, offering help to those who seem to need it? Is someone sick or hospitalized? It is not necessary to wait until the servants call this to our attention, but you can take the initiative and visit them or help out in some other way if you know of the need. Do you have a regular family Bible study in your home? Might it help a newly associated family that does not have such a study if you were to invite them to join your household for this study from time to time? Or if you go out in the field ministry alone, are there others who would go out if you offered to take them along? Why not plan in advance to invite another publisher to go with you? Yes, Jehovah's servants are very busy these days, but our willingness to offer assistance to other brothers and sisters is a measure of our advancement. "Really, then, as long as we have time favorable for it, let us work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

If you are a brother, you can make yourself avail-
able by working to measure up to the qualifications set out in God's Word for those who take the lead in the congregation. First Timothy 3:1 commends those who reach out for overseership. This is not a matter of pushing oneself forward to be noticed, or competing with others. It is a matter of working to prove oneself a mature Christian, an “older man,” qualified and willing to serve in whatever capacity needed. And there is a need for many “older men” in each congregation to take the lead in teaching, preaching and caring for congregation responsibilities.

11 Willing ones can enjoy many privileges in the congregation. They may be asked to take charge of parts on the service meeting because they have demonstrated willingness and have shown themselves responsible in caring for whatever task was given them. In time such ones may be assigned to give public talks. When the need arises, their willingness and advancement may mark them as brothers who may be recommended as servants. Why are they appointed? Because the need arises and because they have shown willingness and have advanced, now measuring up to the qualifications that Jehovah has set down in his Word. Some of those appointed as servants are even invited to the Kingdom Ministry School for additional training in caring for congregation matters.

12 There are additional privileges that all may enjoy if they are willing and their situation permits. Could you offer yourself periodically as a vacation pioneer as tens of thousands of others have? Perhaps you could become a regular pioneer and join their growing numbers. Are your personal circumstances and your viewpoint toward Jehovah’s service such that you would even be willing to move to another place to serve, if that is what is needed? Many have done this as special pioneers, or by going to Gilead school and into the missionary work, or as publishers who have moved to serve where the need is greater. Some have taken up service in the various Bethel homes throughout the world. They have been greatly blessed because they have offered themselves willingly to Jehovah.

13 These are thrilling times in which to be alive. Jehovah is having a marvelous preaching and teach-
ing work done in the earth in these “last days.” When, through his organization, Jehovah extends an invitation for some feature of the service, ask yourself: “Is that something that Jehovah is saying to me?” Examine your own circumstances, your own heart. Very likely you have already made a certain amount of advancement and do show a certain willingness, and that is fine. But are there other ways in which your advancement can be made manifest, by making yourself available to a fuller degree? As you grow in responsiveness to Jehovah’s direction and yield yourself to his guidance, you will be richly blessed. Jehovah’s willing servants all over the world can testify that this is the case. Indeed, on our advancement depends the greatest blessing of all, eternal life in God’s new system. That is why God’s Word urges: “Ponder over these things; be absorbed in them, that your advancement may be manifest to all persons. Pay constant attention to yourself and to your teaching. Stay by these things, for by doing this you will save both yourself and those who listen to you.”—1 Tim. 4:15, 16.

Review: 1, 2. Why should we all think in terms of making advancement? 3. How is advancement shown in the ministry school and at other congregation meetings? 4. What gives evidence of advancement in one’s field ministry? 5. How could one’s conversation reflect spiritual growth? 7. Where would advancement in applying Bible principles be evident? 8, 9. If we make ourselves available to assist other publishers, what does this indicate, and what opportunities are there for this? 10, 11. In harmony with 1 Timothy 3:1, how can brothers make themselves available? 12, 13. What other privileges are open to many who are willing and able to make themselves available?

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