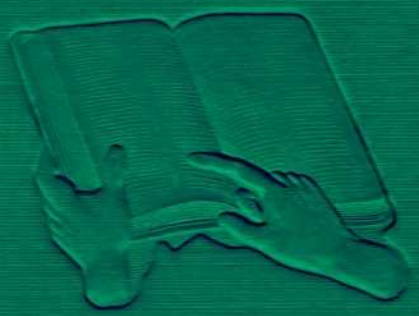
QUALIFIED TO BE MINISTERS



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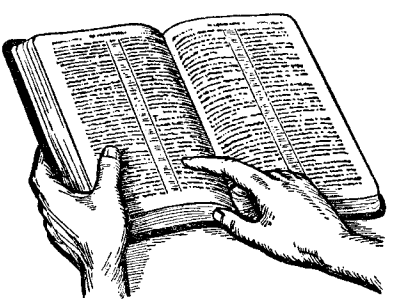

"Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant."

—2 Corinthians 3:5, 6, *New World Translation.*

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QUALIFIED TO BE MINISTERS

NOT all ministers of religion qualify as ministers of Jehovah God. They may come up to the requirements of their religion yet fall short of the requirements of God. Their graduation from a theological seminary does not qualify them, any more than does the failure of others to graduate from a seminary disqualify them. Jesus qualified as Jehovah's minister and Messiah without attending the formal religious schools of his day, whereas the religiously educated scribes and Pharisees and Sadducees were disqualified by their false teachings and hypocritical actions. To them Jesus applied the words of the prophet Isaiah: "This people honors me with their lips, yet their hearts are far removed from me. It is in vain that they keep paying respect to me, because they teach commands of men as doctrines." Many ministers today render lip service to God, but it is all in vain, because the doctrines they teach are the commands of men rather than the truths of Jehovah. —Matt. 15:8, 9, *NW*.

When the apostle Paul's qualifications as a minister were challenged he said: "Thanks be to God who always leads us in a triumphal procession in company with the Christ and makes the odor of the knowledge of him perceptible through us in every place! For to God we are a sweet odor of Christ among those who are being saved and among those who are perishing; to the latter ones an odor issuing from death to death, to the former ones an odor issuing from life to life. And who is adequately qualified for these things? We are;

for we are not peddlers of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking." —2 Cor. 2:14-17, *NW*.

Just as a military victor rode in a triumphal procession in a chariot with his family and sweet incense was burned all along the route, so the King Christ Jesus is joined in his triumphal procession by his faithful anointed ministers and through them the sweet odor of the knowledge of Christ is made perceptible everywhere. True ministers do not declare the knowledge of men, rather they spread abroad the knowledge of Jehovah and Christ and the wonderful Biblical truths concerning the promised new world of righteousness. To meek, honest, God-loving persons the knowledge diffused by true ministers of Jehovah has the smell of health and life, and these righteously disposed ones delight to breathe in the atmosphere of Kingdom truth that is to them an odor of life that leads to life. But the truth of God's Word is a stench in the nostrils of those whose smelling powers have been perverted by inhaling the doctrines and creeds of men. To them it smells like a deadly thing, and to inhale it would mean their death, they think.

And who is qualified for these things? Paul asks. That is, Who is qualified to act as a true minister and make this sweet knowledge perceptible everywhere? We are! he declares. And how so? He explains: "For we are not peddlers of the word of God as many men are." Peddlers were commercial, were in things for what they could get out of them. Paul seemed to have in mind dishonest wine merchants that adulterated or added water to the wine to make it go farther and bring in more money, for he later referred to crafty ones "adulterating the word of God." He meant false ministers that added human philosophies and traditions and pa-

ganisms to Jehovah's Word, thereby watering it down and weakening it and spoiling its fragrance and taste and power to impart joy. Many ministers today mix in with a little Bible truth a great deal of human tradition and pagan doctrine and scientific philosophy, broadening out their message so it will go farther, take in more people, appeal to a wider section of humanity, and thus attract many more persons to their religious organization to enhance its power and prestige and finances. The true minister qualified by God will not adulterate Jehovah's Word, will not peddle it, will not commercialize it, and will not bring reproach and doubts upon it. —2 Cor. 4:2, *NW*.

Paul did not point to some diploma from one of the theological schools of his time or to any other human authorization when his status as a minister was challenged. He referred to something far more practical than some such written recommendation, saying: "Are we starting again to recommend ourselves? Or do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of the living God, not on stone tablets, but on fleshly tablets, on hearts. Now through the Christ we have this kind of confidence toward God. Not that we of ourselves are adequately qualified to reckon anything as issuing from ourselves, but our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers of a new covenant." —2 Cor. 3:1-6, *NW*.

Jesus said that men will be known by the fruits they bear. This is true of those claiming to be ministers. Their works, their fruitage, rather than their verbal claims or printed diplomas, will identify them as either

false ministers of religion or qualified ministers of Jehovah. So when Paul's ministry was called into question he did not rely on his mere unsupported claim or on any letters or documents from other men, but he pointed to the fruitage of his ministerial work, to those persons he had preached to and on whose hearts he had caused to be inscribed the truths concerning God and Christ and the new covenant. Paul let his work speak for him, recommend him, prove him to be an active minister blessed by Jehovah. He offered in evidence live human recommendations as his letter proving his ministerial qualifications. When false religious leaders challenged Jesus' position as Messiah he did not flash on them some human authorization or diploma, but relied on the same evidence that Paul later did: "If I am not doing the works of my Father, do not believe me. But if I am doing them, even though you do not believe me, believe the works."—John 10:37, 38, *NW*.

Regardless of what a person may claim, he is the servant of the one he obeys: "Do you not know that if you keep presenting yourselves to anyone as slaves to obey him, you are slaves of him because you obey him?" The religious leaders of Jesus' time said they were serving Jehovah, but he told them that they were from the Devil, that the Devil was their father, because they did the desires of the Devil. The Devil has ministers also, and some who say they are God's prove by their works that they are actually Satan's. If they are teaching Satan's lies they are his servants, regardless of contrary claim, despite the deceptive appearance of outward godliness they may don. As Paul said concerning such ones: "Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be ac-

cording to their works."—Rom. 6:16; 2 Cor. 11:14, 15, *NW*.

Works speak. Jesus pointed to his works and said they should be believed. Paul called notice to the fruitage of his work, and used it as evidence of his ministerial status. Jehovah's witnesses today have fruitage to point to as proof of their qualifications as ministers of Jehovah. For example, each year they place with the people scores of millions of books and magazines that aid in the understanding of the Bible, and this they do at no financial profit to themselves. They follow up these placements by calling back on interested persons, making more than 25,000,000 such calls during their service year of 1954 alone, and during that same period conducting in the homes of good-will persons more than 290,000 weekly Bible studies. At expense to themselves rather than profit, they devoted more than 80,000,000 hours to this ministerial work during 1954. They delivered millions of oral sermons, either at the doors or in the homes or from a public-speaking place.

And what was the result for the year's work? What evidence is there that it was of such quality as to be effective? Was there an increase in their numbers to testify to the effectiveness of their preaching, to demonstrate their qualifications for the ministry? Nearly 60,000 new ministers who dedicated themselves to Jehovah's service were added to their ranks during 1954! Since 1920 they have distributed more than 600,000,000 Bibles and Bible helps in more than a hundred languages, and during those years the some thousands of witnesses at the start soared in numbers until in 1954 there were more than 580,000! To a comparative handful, more than 550,000 active ministers were added in just thirty-four years! Let those who question the qualifications of Jehovah's witnesses as ministers look at all these hundreds of thousands of live human recommendations! How much more practical and powerful and overwhelming is this ministerial proof

than some dead scrap of paper from a theological seminary!

But to accomplish such results one must be qualified. He must study Jehovah's Word, attend congregational meetings and be trained in the various features of ministerial service. Jehovah's witnesses see to this work, training themselves to be qualified before they try to teach others. And after they start preaching, they never stop their own training. They try to improve, to advance to greater maturity, to increase their own qualifications. This book is just another of the many provisions toward that end. It contains material on how to prepare and deliver sermons, how to conduct instructive congregational meetings, how to organize a congregation of ministers and direct unified activity in field missionary work, and reviews six thousand years of religious history, with special attention given to the modern history of Jehovah's witnesses. This book is provided for study in the congregational theocratic ministry school conducted weekly by Jehovah's witnesses all over the earth. The school procedure is discussed in Studies 26 and 62 of this book, and also on pages 41 and 46 of the booklet *Preaching Together in Unity*. Those who faithfully follow through with this course of study will greatly increase their qualifications as ministers, and more fruitage in field service will be the happy result.

However, Jehovah's witnesses never lose sight of this fact: The greatest factor in qualifying them as ministers is the spirit of Jehovah God. They must study. They must train. They must work. But it is Jehovah that causes the increase or growth. "Neither is he that plants anything nor is he that waters, but God who makes it grow." "Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." (1 Cor. 3:7, *NW;* Zech. 4:6, *AS*) It is the active force of Jehovah's spirit upon his ministers that makes it possible for them to qualify as such. It is his spirit that causes his truth

to be written on human hearts. By the spiritual activity of Jehovah's witnesses those in spiritual need are comforted and converted and are themselves eventually qualified to be ministers to comfort and convert still other spiritually hungry ones. So the planting and the watering of the implanted Word continue, and Jehovah keeps on making it grow. Jehovah's witnesses are not sufficient or competent in themselves; their qualifications do not spring from themselves. They look, not to themselves, but to Jehovah to qualify them adequately for the ministry. Their confidence is in God and through Christ. In humbleness they pray that Jehovah will pour out upon them more and more of his spirit to qualify them more and more for the ministry, that their work will become better and the increase greater.

They take as their own the wonderful words of the apostle Paul: "Our being adequately qualified issues from God, who has indeed adequately qualified us to be ministers."

SPEECH PREPARATION

Study 1

SEARCHING OUT GOOD MATERIAL

[1] Your work as a Christian today is that of talking. In one sense the God-given medium of speech is one of the most precious assets a human has. It enables him to "always offer to God a sacrifice of praise, that is, the fruit of lips which make public declaration to his name." (Heb. 13:15, *NW*) A daily offering or sacrifice requires much talking. Such kind of talking or sacrifice should be of the very best. Anything short of the best would amount to robbing God of what is justly due him. (Mal. 3:8, 11) Are you prepared, then, to offer your best sacrifice to Jehovah God? Do you know how to go about preparing your offering? If not, with all diligence and attention lend your good will toward learning how to search out good material for speaking and teaching Jehovah's fame every day.—Rom. 2:21.

[2] Many times daily our ministry shows us that more than a general knowledge is necessary to do as Paul told Timothy, 'to teach, to reprove, to set things straight and to discipline.' (2 Tim. 3:16, *NW*) To do these things right the Christian minister realizes he must be able to bring together material suitable for each occasion. Is it a three- to eight-minute door-to-door presentation he wants to give? Could it be his fifteen-minute sermon on his back-call? Does he have a one-hour talk to deliver? Or, perhaps he must bring together twenty minutes of forceful, clear counsel for a service meeting. Whatever the length, be assured that often just general information will not suffice to do the sacrifice justice. Many listeners to whom you speak will have the same general information that you have. To reach them, to motivate them to action, requires research on your part, much digging, and molding of thought. How?

[3] To do effective research three points now take our attention. They are thinking, reading and assimilating. First of all, we shall concern ourselves with thinking on our subject. Please note that it is required that you think first, not read. Do not substitute reading for thinking, otherwise you may merely

have, as a result, the rehash of the thoughts of others. You have the general knowledge of the subject. So, now, think about it. Meditate on it. From your storehouse of knowledge bring to the surface the gems of wisdom already laid up there. Ask yourself questions from every point of view. Who? How? When? What? Why? Where? As thoughts begin to flow, do not trust to memory to retain them, for they may be lost. Jot them down, make notes. This cannot be overemphasized, as it plays a large part in efficient searching. After you have exhausted your own ideas, go to others, the theocratic ministry school servant or any mature brothers, and ask them about their views on the matter. This process of thinking leads right into the next logical step, that of reading.

4 Your thinking has enabled you to determine more or less the course your talk is going to take. This eliminates what could result in an aimless looking through an exhaustive supply of books. After thinking, know what you want to look for; have certain kinds of material in mind. You are now ready to search by reading. Go to the library. If it is strictly a Bible subject, the theocratic ministry library should properly suffice for all your research. It has been put together for that very purpose. If other material is required it may be necessary to go to the city library, where there is a greater variety of reference books, encyclopedias and study helps. Learn to use the card indexes of a library, as these can immediately put you on the track of the book you want.

5 How can you get the most out of a book referred to? Look at its table of contents first. Then examine the index. Do you see a chapter heading pertinent to what you are looking for? Turn to it. Check the topic and clincher sentences of each paragraph, as they contain the key thoughts. As you skim over the pages watch for key words that line up with your objective. Become efficient in the skillful spotting and selecting of material. Do not let yourself become sidetracked or bogged down by reading something else that strikes your fancy and that has nothing to do with your subject. Avoid this danger.

6 As during your thinking, so while doing your reading you are constantly taking notes. It is recommended that small cards be used, or a small loose-leaf notebook. If you have limited your talk to the questions, Why? When? and Who? you might head your cards with those questions and, as material comes to light, put it under the question it answers. If

your material is longer and more involved, use one card or page for each main point so that later you will be able to reshuffle them and put them into ready, logical sequence of order. Experience will enable you to select only the best of material, rejecting minor points not vital to the central theme. If the talk requires it, you do well to keep a bibliography of all source material. At times you are called upon to prove your statement or provide the origin of your information.

7 Having carried on sufficient research you are now ready for the third required step, that of making the material your own. You assimilate it. You have gathered much material on small cards. Spread them out in front of you on a table, any way at first. Study them. Then proceed to arrange them in some form of order, some points being good for your introduction, others for the body and still others that will fit into your conclusion. After careful arranging you may find a card that does not seem to fit anywhere. Do not try to force it into where it will not fit. It may be best to omit that point or thought. If it adds nothing to the talk, do not use it. After putting the cards in order you are ready to proceed to begin your written outline on paper, following your card order, and adding points here and there for coherence and unity so that you will have a well-rounded-out presentation. Thus, note taking goes right into outlining, with scarcely a break.

8 Not to be left out of our discussion on searching out good material is the time element. Good material can be ineffective or ruined by our not considering the amount of time in which to deliver it. If you are preparing a ten-minute talk for a service meeting, why gather and write down an outline that you know will take you twenty minutes to present? Where time shows you must, do not be afraid to discard minor points or detailed arguments. Yes, the material may be good and you may have spent many hours on research, but if a program assignment gives you fifteen minutes do not take thirty minutes. If you have that much material, and only fifteen minutes to deliver it in, it will be effective only if you cut it down to the allotted time. Where the time element can be flexible, such as a three- to eight-minute door-to-door presentation, you can develop and add to or drop material, as is desired under the circumstances.

9 Now what about your audience? What is the purpose of your speaking to them? What do you want to get across

to them? For some audiences it is just as important to select the right material as it is to use good word-choice to be understood. The caliber of your audience should be considered even before you settle the direction that your talk will take. As Christian ministers we want our material to be easily understood, plain and down to earth. Some audiences require just that and no more. Other audiences can assimilate more technical and detailed or involved discussions, and appreciate such material. If you know that, then prepare accordingly, to fit them. If you want the audience to be motivated to action as a result of your talk, gather material that will stimulate; if you wish to convince them, have good illustrations and strong arguments; if you desire only to explain, select expository material. With all of these things taken into consideration, it still remains that you can only present a really good sacrifice of praise if you have searched out material. If you have not, then your offering will lack salt. It will be flat to the listeners and will fall short of its real purpose.

10 A word of caution about searching out material. Do not copy down word for word what someone else says and try to present it in your way. Rather, be original. In your research learn to paraphrase thoughts of others, that is, when you come across an article you want information from, read it carefully, discover the key thought, and then, in your own words, enlarge upon that idea. This gives it originality of expression. It will have your flavor of composition. It will and should be you speaking, not an imitation. Here again you can do this only if you have studied, and this suggests the importance of continual study, making the gathering of material and assimilating it a habit, not just an occasional affair.

11 In order to give a sacrifice of praise that excels, store up knowledge to draw from for future use. The opportunity for blessing Jehovah's name will never be lacking now before Armageddon's battle. So give your sacrifice daily to Jehovah God. Sacrifice, yes, and give it your best.

REVIEW: 1. What questions regarding our daily sacrifice to Jehovah are asked here? 2. Explain why general information is often not sufficient for good presentations or talks. 3. Why does individual thinking come first? 4. (a) What should you definitely have in mind before you begin on the second step, reading? (b) Where does one go for reading material? 5. (a) How can one get the most out of a book referred to? (b) What is one main danger to be guarded against while reading? 6. How should notes be taken while you do research? 7. Show how

proper notes written down can lead into a convenient outline. 8. How does the time element enter into gathering material? 9. How should the audience and your purpose in speaking influence your gathering of material? 10, 11. (a) What does it mean to paraphrase? (b) What suggestions are made toward that end?

Study 2

PLANNING AN OUTLINE

[1] In order to prepare an understandable and instructive presentation of any Bible topic a plan or outline is needed. Usually an outline consists of three parts, namely, (1) an introduction or opening, in which immediate interest in the subject should be aroused, (2) the body or discussion, in which the facts and arguments are presented to make the subject clear and convincing, and (3) the conclusion or ending of the speech, which drives home the main idea and moves the audience to serious thought and action.

[2] In order to make an outline or blueprint that will aid in building up a talk, you must first get acquainted with your subject. To this end you gather material for your talk. In doing this, do not devote too much time and space to any one point. However, some points should be given more attention in your talk than others; therefore the speaker must decide which main points he wants to emphasize most. Do not attempt to use all the material gathered for any one talk, but use the clearest and most convincing material possible. When you have finished outlining a point, go on to another. Do not return to the same point because you may have thought of something else to add. Doing so will likely confuse the audience. Then when you have finished arranging your facts, arguments and illustrations, go on to your conclusion, and when this is planned, stop! Many good talks are spoiled by overshooting the mark, that is, by the speaker's continuing after he has finished.

[3] If you are preparing a talk, say, on the topic "Death," with the theme "Hope of Deliverance from Death," your introduction might be as follows: "Human creatures have been dying on this earth for approximately six thousand years, according to Bible records. Some people think this condition will continue forever, or as long as the world endures. However, the Bible shows that in the near future death will be destroyed and that you may live in peace and health on this earth forever."

[4] All will be able to agree with the first statement in this introduction, and will also be personally interested in listening to a discourse from the Bible that will prove death will end and that man will be delivered from its tragedy.

[5] Then proceed with the body of the talk. First, consider what death is. Secondly, why man dies, and thirdly, what is the condition of the dead. Finally, present the hope held out in the Bible for the dead. Rather than starting by discussing the condition of the dead or what caused death, one might show what death really is. Proceed to show that death is the opposite of life. Man was made a living soul and could continue living as long as he remained obedient to his Creator. Then show that the Bible contrasts life and death as the future of mankind, and not heaven and hell. Notice the words of Moses on this point, as found at Deuteronomy 30:19 (*NW*): "I do take the heavens and the earth as witnesses against you today, that I have put life and death before you, . . . and you must choose life in order that you may keep alive." Notice that Moses said nothing about heaven or hell, as preachers of false religion do in their sermons.

[6] Next you show what causes death, namely, disobedience to the commands of Jehovah, who gave life to all who have it: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:17, *NW*) Then draw from the words of the apostle Paul found at Romans 5:12, which read: "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." Finally, Romans 6:23: "The wages sin pays is death."—*NW*.

[7] Now you have the cause of death established from God's Word. Next, proceed to show the condition of the dead. They are not in torment nor in a heaven of bliss. They do not know anything. Ecclesiastes 9:5 (*RS*): "The living know that they will die, but the dead know nothing." Then verse 10 says: "Whatever your hand finds to do, do it with your might; for there is no work or thought or knowledge or wisdom in Sheol, to which you are going." Again, you will find Psalm 104:29 (*RS*) a good text to quote in order to show the true condition of the dead. It reads: "When thou takest away their breath, they die and return to their dust." This text is in perfect contrast with the Biblical account of man's creation, which reads: "Jehovah God proceeded to form the man

out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul." (Gen. 2:7, *NW*) There again we see life and death contrasted, and not heaven and hell.

8 The next point to be discussed in the body of the talk is the hope of deliverance from death. There are many passages that can be used to prove that there is hope for man in a resurrection. 1 Corinthians 15:21, 22 (*NW*) is very much to the point, where we read: "Since death is through a man, resurrection of the dead is also through a man. For just as in Adam all are dying, so also in the Christ all will be made alive." Then the need for a redeemer could be briefly discussed. "We behold Jesus, . . . that he by God's undeserved kindness might taste death for every man." (Heb. 2:9, *NW*) He "gave himself a corresponding ransom for all kinds of people." (1 Tim. 2:6, *NW*, margin) Because he was about to redeem mankind he could say: "All those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment." (John 5:28, 29, *NW*) Briefly show what resurrection means, and the body of your talk is finished.

9 Now comes the conclusion, and it might be done simply by making a brief summary as follows: "In our discussion we have learned what death really is, and how it came about, also the condition of the dead and the hope for those of the dead who are of good will to live happily forever, as Jehovah purposed in the beginning."

10 In a public talk we should not forget that many in our audience are not familiar with the Bible; therefore we should read Bible texts unhurriedly, clearly and expressively so that the listeners may hear and understand and be impressed by the reading of God's Word. Do not try to tell all you know about the Bible in one talk; save some for your next one. What counts is, not quantity, but quality of material presented by planned, outlined order or right sequence and coherence.

11 There are two types of outlines, namely, a sentence outline and a topical outline. A beginner in the art of public speaking would do well by at first using sentence outlines and, after having gained speaking experience, a topical outline. When you use the first method, each point of the outline is set forth by a complete sentence, in which key words are underlined. A glance at the underscored thought-conveying

words will usually suggest the rest of the sentence. This will enable the speaker to keep his eyes more on his audience than on his outline. Brief scripture texts might be copied out and embodied in the outline. This will prevent frequent breaks in the delivery by searching for the texts in the Bible.

12 More practical is the topical outline. In this each main point only is set forth by one or more key words or by a brief phrase, that is, a mere portion of a sentence forming a complete thought expression. Either will suffice for instantly conveying to the speaker the next thought group to be discussed.

13 The Society provides detailed printed outlines for longer discourses for the use of public speakers of Jehovah's witnesses all over the world. These are a great help and a time-saver, and they should be adhered to closely for logical, coherent and persuasive public presentation of God's truth.

REVIEW: 1. Name the main parts of an outline and state the chief purpose of each. 2. Indicate the progressive steps of outlining. 3, 4. Give an example of an effective beginning of a talk, showing why it is effective. 5-8. Now briefly develop the body of the same theme. 9. Finally conclude impressively. 10. How should Bible quotations be read? 11-13. Name and explain the usefulness of the two types of outlines.

Study 3

THE INTRODUCTION

1 The first task confronting a speaker is to awaken his audience to instant attention and to arouse their immediate interest in his subject by his opening words. His very first sentence must be arresting, even electrifying. This is unlike the conventional formal introduction that serves no other purpose than to give hearers time to get settled. Few listen to it, and nobody remembers it afterward. But a good and effective introduction should serve as a magnifying glass to catch the scattered interests and thoughts of an audience and bring them to a common focus, that is, the theme of the subject to be discussed.

2 This can be made doubly sure by first arousing general, common interest in the subject and then showing that each listener's personal life interest is involved in it.

3 The word "introduction," a synonym for the beginning or opening of an address, is borrowed from Latin, meaning

"leading to the inside." Inside of what? Of the confined area of a specific subject. It should pave the way for the following detailed discussion and plow the field for the sowing of truth.

[4] An introduction should always be spoken with confidence in order to instill confidence. It should make a pleasant contact with listeners. Clubbing them over the head with a controversial statement at the outset makes contact too, but it is a rather unpleasant one and closes the mind to what is to follow. Therefore avoid such openings. Never arouse antagonism by your introductory words, by making assertions, that is, unproved statements, or by making dogmatic, that is, overly positive, claims. Rather, say something to which they will readily agree as true, thus making them open their minds for further discussion.

[5] Of course, a subject can be introduced in different ways, as seen in model speeches recorded in the Bible and elsewhere. The most effective ones are:

[6] *The Historical Introduction* gives an interesting historical background of a subject. For instance, when talking about Jehovah's witnesses of today one might first point to the dramatic history of the godly men of older times, Jehovah's first witnesses, then to Christ Jesus, his faithful and true Chief Witness.

[7] *An Illustrative Introduction,* vividly appealing to the imagination or senses of listeners, shows vividly and impressively the importance, necessity or urgency of considering the subject to be discussed. If events are used to illustrate they may be actual or merely imaginative, as, for instance, the striking parables of Jesus.

[8] Examples: Noah's preaching as an illustration of our present witness work. The sounding of an alarm when a ship is sinking, the ensuing darkness, confusion and hysteria on the ship; but coolheaded and warmhearted ones of the crew assisting those who accept help to the lifeboats. The broadcasting of an urgent warning by the government when a destructive storm is approaching.

[9] *An Introduction by Quotation* of a familiar proverb, weighty maxim or widely accepted principle as keynote of the discussion to follow will be readily accepted by the audience.

[10] *An Introduction by Partitioning,* if made attractive, serves as a menu or promise of good and tasty things to come. This is done by interestingly informing the hearers

at the outset of the main points to be discussed so they will know what to expect and what to look for as the discourse progresses.

[11] *A Barrage of Questions* makes a rousing introduction if the questions are pertinent to the subject, pointed, stirring and propounded by pausing after each question, which permits it to sink in. Thus their interest will be aroused and they will watch with interest and alertness for the speaker's answers to those questions as the speech unfolds.

[12] *Confronting with a Problem* at the beginning will likewise arouse intense interest if the problem is both of common and of personal interest and concern.

[13] A few other suggestions: Open your speech in normal, rather low placement of pitch. This enables a speaker to control his initial nervousness and tension, and he will not sound excited but relaxed. Deliver the introduction unhurried and with good pausing. This will enable the listeners to become acquainted with the speaker and at the same time to listen attentively to his opening statements.

[14] The introduction should always be brief and in proportion to the length of the talk. It acts as a funnel to guide the scattered thoughts of the audience into the body of the subject. Using a large funnel to fill a small bottle will make the liquid spill all over the bottle and the surroundings. By an introduction a speaker merely gains a mental beachhead on the mind of the audience. The conquest is not completed yet. From this vantage point the body of the address marches on and conquers the mind of the audience.

[15] To sum up: If the introduction has been well planned, after its delivery the audience will be in an attitude of mental expectance; they will have been prepared for the body of the talk. By this introduction you will have gained the undivided attention of your listeners and the introduction will have been a success. From then on it is up to the body of the talk to hold this interest and attention and fulfill its purpose.

REVIEW: 1, 2. Tell how the speaker should arouse immediate attention and interest for his subject. 3. Define the meaning of the designation "introduction." 4. Point out how a confident, wise and tactful speaker introduces his subject. 5-12. Suggest various kinds of interesting speech openings. 13. State how an introduction should always be spoken, and give reasons why. 14. How long should it be? 15. In what mental attitude should it put the audience?

Study 4

THE BODY OF A TALK

[1] The body of a talk is the main, central or principal part of the talk. It is that part of a talk to which the introduction leads and upon which the conclusion is based. It is the "meat" of the talk. Just as "the [human] body without breath is dead," so a spiritless, disjointed, incoherent, irrelevant body of a talk is also lifeless. Just as our human bodies are presented "a sacrifice living," so also must the body of the talk be alive. How can this be accomplished? In addition to impressive illustrations and concrete instances, what arrangement of our material will make the talk live and be remembered longer and by more persons?

[2] Three things govern this. They are, first, those to whom you are talking; second, what you are talking about; and third, what you desire to accomplish by the talk. If, for instance, the talk is a service talk to Jehovah's witnesses, who are familiar with the subject, then you could use information, terms and illustrations familiar to the brothers. If it is a public lecture before a mixed audience, then necessarily your proofs would be more detailed and your illustrations somewhat different, and you would also arrange them in a different order. Presume that you have your material gathered and roughly outlined; consequently, now that you know what you want to use, which of the following methods will best present your information? Let us see.

[3] An arrangement *according to importance* places the things of lesser importance first, then the talk advances on to more important items, momentum and interest continue to mount, and finally it reaches a climax. In fact, all talks after an arresting introduction should strive to hold interest and attention and to cause these to grow until the listener wants to do something with the knowledge gained and take the course of action suggested. In using this method of giving a lecture on a doctrinal subject, you might first give false religion's teachings on the matter and then go on to build up the Scriptural side of the issue, listing the most powerful and clinching scriptural and factual arguments last. There may be one circumstance under this arrangement where you will give the most important point first. That is only where you know of a strong objection lodged in the mind of the audience that must be removed before you can proceed to give the rest of your talk and have their attention without prejudice.

[4] Arrangement *according to logic.* This method calls for keen argumentation and reasoning. Proof must be presented for each point, and step by step the subject pressed to its climax. Each point must be made clear to the audience. If one point is not understandable, or is left doubtful, evaded or missed, then only the speaker reaches the climax. An example of clear logic or reasoning is found in the reply of the once-blind man whom Jesus cured. The account is in John 9 (*NW*). Speaking of the Pharisees, it says: "They reviled him and said: '. . . as for this man [Jesus] we do not know where he is from.' In answer the man said to them: 'This certainly is a marvel, that you do not know where he is from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is God-fearing and does his will, he listens to this one. From of old it has never been heard that anyone opened the eyes of one born blind. If this man were not from God, he could do nothing at all.'" You can just feel the weight of his argument! Another excellent illustration of logical development is Paul's argument proving that there is a resurrection, which record is given in 1 Corinthians, chapter 15. The booklet *Basis for Belief in a New World* is an outstanding example of this style of composition, making a constant appeal to the reasoning mind.

[5] The *chronological arrangement* is according to time or order of occurrence. It is present in all narration and history. In most cases where the time element exists, events should be presented chronologically. In giving a talk on world government one could list the previous seven world powers in their respective order and define them. An example of this style of development is found in the July 15, 1953, issue of *The Watchtower* under the heading "World Powers." Beginning with Egypt it lists and describes each successive power on down to our day. This makes for coherence and easy remembering. Other instances of this type of arrangement are Stephen's stirring defense in Acts, chapter seven, and Paul's account of faithful men, as given in Hebrews, chapter eleven. The account of creation in Genesis is likewise given in chronological order.

[6] The body might take a *topical arrangement.* Whenever you have several topics bearing on the main subject, and yet they are not connected in themselves, this arrangement is used. Coherence among the accumulated points must be maintained by transitional words and phrases linking each

topic to the central theme. This very discussion of the different methods of developing the material in the body of a talk is an example of a topical arrangement. The record of the messages to the seven congregations given in Revelation, chapters two and three, is along this pattern, listing seven individual letters to different congregations and tying them in to the over-all account of John's vision.

7 Then, too, one might arrange the body by *going from problem to solution.* A talk on how world peace can be attained could present the crying need for peace as the problem, then show man's suggested remedies and various efforts to attain peace, and conclude with the one and only solution, Jehovah's new world after the battle of Armageddon.

8 *Arrangement of cause and effect* is another way. Existing conditions or effects are the result of specific causes. For instance, the people's lack of spiritual knowledge is the result of the clergy's substituting tradition and worldly wisdom for the truth of God's Word. An example of this method is the account at James 4:1-3 (*NW*), where the cause of wars is discussed: "From what source are there wars and from what source are there fights among you? Are they not from this source, namely, from your cravings for sensual pleasure which carry on a conflict in your members?" War is the effect; cravings for the satisfaction of selfish lusts, the cause. Another: the refusal and hardheartedness of Pharaoh resulted in the coming of ten disastrous plagues upon Egypt and the forcing of Pharaoh to let the Israelites go. One is the cause, the other the effect.

9 *Division into classes* or natural groups. By this arrangement existing classes or divisions of peoples or things are considered. For instance, a talk on New World living would cover instructions for all of us. An example of this arrangement is found in Ephesians, chapters five and six. There Paul gives first in order general instructions on clean living for the whole congregation, then specially advises wives, husbands, children and finally slaves on their personal conduct and service to God and on all getting along together in unity. A talk using this style of arrangement one could build on Jesus' illustration of dividing the people into two classes, namely, "sheep" and "goats." The "rich man" and "beggar" classes, the "little flock" and "other sheep," etc., are other existing groups that may be separately discussed.

10 A talk of any great length is seldom developed in only one of the foregoing manners. Usually several methods are combined to make a most effective talk. In choosing the best methods you have to consider the subject, the purpose of the speech and who is to be spoken to. Generally, most talks will go from points of lesser importance to those of greater weight and will certainly use logic in order to convince the reasonable hearer. They will discuss cause and effect, go from problem to solution, and use chronological order whenever history or time comes into focus.

11 Whatever method you use for the arrangement of the material in the body of a speech, do not indulge in vague and pale generalities. Make your points live by illustrations and specific examples or instances. In Jesus we see a perfect pattern of a colorful speaker. Take his sermon on the mount. It abounds with illustrative examples. "All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them; that it might be fulfilled what was spoken through the prophet who said: 'I will open my mouth with illustrations, I will publish things hidden since the foundation.'" (Matt. 13:34, 35, *NW*) Paul used examples impressively in Romans, chapter eleven, where he counsels non-Jewish believers not to become proud and ungrateful like the Jewish nation. He uses the illustration of grafting wild olive branches into the garden olive tree and explains how this pictures Gentiles' being accepted at the expense of unfaithful Israel. Then he reminds them that they, too, can be lopped off and discarded if ungrateful. Paul's often-used illustration of the human body is another classic example. If the examples used in a talk are concrete and to the point, they will hold attention and interest. They make the ideas impressive and easy to remember. They season speech, allow for parallels to be drawn and consequences to be enforced.

12 If the speaker applies the foregoing principles in developing the body of his talk, it will be coherent, instructive, easily understood, interesting, impressive and, best of all, remembered. Then his verbal "sacrifice of praise" will not be dead, but, instead, will be "a sacrifice living" to Jehovah's glory. —Heb. 13:15; Rom. 12:1, *NW*.

REVIEW: 1. Explain the nature of the body of a talk. 2. For what reasons is the arrangement of the body material important? 3-9. Define and illustrate seven of the various practical arrangements. 10. How are most talks developed? 11. What will make any order of material alive

and interesting? 12. Point out the practical value of applying this information on arrangement.

Study 5

THE CONCLUSION

[1] By a well-planned introduction a speaker gains his audience's immediate attention, by the informative body of the lecture he holds their interest, and by a weak conclusion he spoils the whole thing. Therefore no one may be called a "finished speaker" unless he has effectively finished his speech.

[2] Though the conclusion is where the very purpose and theme of the entire talk are to be driven home, it often suffers more from lack of careful planning than any other part of a speech outline. This is the more regrettable since the last things said are remembered first and stay in the mind of the listeners longest. Last words determine to a large degree the impression and opinion of the whole speech.

[3] The "conclusion" means the last part, the summing up, the end of a talk. It rounds it out, gives it a note of finality, and brings the matter to rest. Without a conclusion listeners are left in mid-air. Instead of reaching the goal and concluding the thought journey by a happy landing, the pilot bails out and deserts his passengers.

[4] The main purpose of a speech conclusion is to show the listeners what they are expected to do about the information received. There are various effective ways of how to do this, and they may be used effectively in combination.

[5] A *summarizing conclusion* is advisable if the proofs in the body were numerous or involved. Some listeners may be lost in the maze of material. Minor ideas may have smothered or crowded out the major ones. If this is likely the case, then the conclusion must isolate the main points for them and give them, so to speak, a bird's-eye view of the whole discussion. This kind of intellectual conclusion is the simplest but also the driest and dullest of all types of conclusion, unless it is mated with an emotional appeal by adding a stirring call for action or works of faith.

[6] For instance, when visiting again some truth-hungry persons, their searching questions of a previous visit might be answered by a well-planned short talk. They propounded a barrage of questions regarding immortality, condition of the dead, heaven, hell and purgatory, and other related subjects. The qualified theocratic minister, after submitting en-

lightening Scriptural information on all these points, would do well, in concluding, to summarize them briefly, in order to leave a clear and lasting impression on the minds of his listeners. He might say: "From the scriptures I read to you it is evident: (1) that the dead are not conscious, but are out of existence, (2) that hell means gravedom, (3) that no such places as a fiery hell, purgatory and limbo exist, (4) that Jehovah God alone has immortality, and only Christ and his 144,000 associate Kingdom rulers share this immortality or 'crown of life,' and (5) the dead in general have the wonderful prospect of resurrection to endless earthly life in the paradisaical new world. (6) Living now at the dawn of this promised new world of truth and righteousness we must worship Jehovah with spirit and truth. His word is truth. Study it, and it will set you free from slavish dependence on 'blind guides,' who are leading the blind people to the deep plunge into destruction."

7 A *conclusion of application* shows hearers that the information applies to each one of them and what they are expected to do in response to the information received. Thus the main thought is brought home to them. The arguments and facts in the body of the talk may have convinced them of their truthfulness; they might be willing to do something about it. A conclusion of application shows them how they can practically apply the information. An illustrious example of such a conclusion is the ending of Christ's sermon on the mount, at Matthew 7:24-27.

8 *Conclusion of motivation* or stirring to action appeals to works of faith as evidence of living faith. A summary conclusion alone cannot move listeners to action; after a conclusion of application they have to bestir themselves. Such an ending has shown them what they ought to do but might not have enough impelling force. A conclusion of motivation appealing to the emotions would give the needed impulse or incentive to action. Such conclusion, in order to be effective, should be brief. Avoid trite appeals like "let us do this" and "let us do that." They have become senile and weak by long ecclesiastical overuse. Examples of stirring conclusions of motivation are found at Genesis 44:30-34, Deuteronomy 30:19, 20 and Daniel 4:27.

9 Another is the *climactic conclusion.* It also motivates to action and is especially effective in stirring speeches. It calls for skillful composition and delivery. In this method the speaker saves his best and most striking point for a

climax and abrupt finale. He begins his talk low, advances slowly, rises higher, strikes fire and then quits and retires to his seat. No summary, no application, no further appeal. Listeners may have been favorably impressed by the minor points brought out by the speaker, but may still waver as to what to do. The final climactic point will by its weight and power sweep aside any hesitancy to act. It is a forceful and abrupt ending and is used when immediate action is desired. A Biblical example of such a conclusion is found at Daniel 2:44, 45.

10 Though conclusions will generally fall within one of the four foregoing main classifications given, there are a few other varieties used alone or as support to one of these.

11 The *illustrative conclusion* presents the burden of a speech in a nutshell by comparison with striking simile, a familiar prophetic picture or drama, a historical event, an incident or an experience. Such apt illustrations should hit the point of the speech on the head. Jesus used a combination of application and illustration impressively in his famous sermon on the mount.

12 *Concluding with a quotation* from the Word of God motivating to action is another useful way.

13 *Concluding with a condition* stresses the urgency of making a decision necessitated by the increased responsibility laid upon the audience by the message from Jehovah that they just heard. Such an ending points out what courses are open and which one should be chosen. Such was Joshua's conclusion in his farewell speech to all Israel.—Josh. 24:14, 15.

14 A conclusion should have the following general qualities: It should be short. "Do not let the tail wag the dog." Let the sentences be brief. Prepare the ending well, and you will not uncertainly and annoyingly circle round and round for a safe landing. Do not boringly end several times; one talk should have but one ending. Deliver it with conviction, deliberation and conclusive finality like the driving in of a nail, hitting it on the head.

REVIEW: 1-3. Submit reasons why each talk must have a definite and well-planned conclusion. 4. State the main purpose of a speech conclusion. 5. When is a summarizing conclusion advisable? 6. Illustrate an instance when summarizing is particularly helpful. 7. What kind of conclusion is necessary to "bring the talk home" to the listeners? 8. By what type of conclusion is an audience stirred to action? 9. Explain the climactic conclusion. 10-13. In addition to these four main ways of how to conclude, what other varieties are there? 14. What general qualities should distinguish a good conclusion?

DELIVERY

Study 6

NO AUDIENCE FEAR

[1] How would you feel if you were called upon to address, at a joint session of Congress, the American president and his cabinet, the House of Representatives and the Senate, and a full gallery of the public? What if you had never given a public speech and you were faced with speaking before any parliament? Or suppose you were called upon to make a radio and television broadcast to an entire nation? If you can imagine how you might feel, perhaps you can sympathize with Moses, who was sent by Jehovah into the royal court of Egypt to speak to the mighty Pharaoh and his counselors. What feelings Jeremiah must have had when he was faced with the responsibility of delivering God's message to the people of Jerusalem, before the princes and the king! The Bible leaves no doubt about it: Moses and Jeremiah were gripped by audience fear.

[2] But they did not let that fear silence them, did they? Once their faith in Jehovah to help them was strengthened and they had gained some experience in faith-proving works, this enabled them to overcome this speaking hazard. Jehovah had commanded them to speak; their public speaking had become an obligation and a necessity. Now Jehovah commands it again, and it is even more imperative and urgent to deliver his message today. Jehovah helped his ministers in the days gone by, so we have assurance that he will faithfully help and train his ministers now. But his spokesmen must, like men of old, show faith by trying to carry out their divine mission and thus gain ability to overcome fear through speaking experience.

[3] Why does an intelligent person often forget the most important ideas, when it comes to public speaking? Why does the fine conversationalist suddenly stammer, hesitate, become repetitious? What causes a bodily tenseness, a sinking sensation, weakness of the knees, trembling of hands, shortness of breath and palpitation of the heart? Why do throat and lips suddenly dry up and eyes see only a blurred

and menacing mass of people? Audience fear makes one cease to be himself, so that one's mind cannot function properly. But is it a permanent barrier to successful speaking? Knowledge of the causes and the remedies for audience fear will be a long step toward removing that obstacle.

4 Some causes are physical. Moses seemed to have some impediment of speech. (Ex. 4:10-12; 6:12) But many speech defects, such as stammering, stuttering and lisping, can be overcome by conscious, studied effort. One must force himself to speak deliberately, with exaggerated slowness. Much practice in reading out loud is good, for when the mind is freed of the task of remembering material it can concentrate on operating the tongue correctly. Breathing is important, too, and if one learns to breath properly, it will relax and calm him.

5 Usually the cause can be traced to a mental or nervous disorder rather than physical deformity. And if one knows of it and is conscious that such defect exists, this often increases his nervousness and his fear. A speaker can test himself by reading aloud to himself. Under such conditions many read quite normally, which shows that the real reason for their speech impediment is nervousness, produced by audience fright. If this is found true, then much reading aloud should be practiced, because reading will develop confidence; one sees he really has no incurable defect at all. But if one discovers that even when reading he has a tendency to stammer and stutter, he can try to correct it by purposely prolonging considerably the long vowel sounds. In time the effort put forth will bring rewards.

6 Jeremiah's difficulty was among the more common causes, the mental causes. He was self-conscious; he thought of his youth. (Jer. 1:4-10) Youths were not leaders in those days, and Jeremiah knew it. It was the older men to whom the people looked for guidance. But Jehovah eliminated those thoughts from Jeremiah's mind, and with the barrier gone Jeremiah put forth the effort. No doubt Jeremiah had initial nervousness, but that is quite normal for any speaker, even a skilled and experienced one. Nervous tension felt before and even at the beginning of a speech is no ill omen to a speaker. It should not be permitted to discourage or frighten him. Jeremiah continued with his speaking. So should we.

7 One reason for audience fear is a lack of confidence in one's ability as a speaker. Moses and Jeremiah felt it. But Jehovah told them he was with them. We should be mind-

ful that we represent the same Jehovah, who assures us: "My undeserved kindness is sufficient for you; for my power is being made perfect in weakness." (2 Cor. 12:9, *NW*) Fully trusting in this promise, the minister can have confidence previously lacking, as Paul had: "For all things I have the strength by virtue of him who imparts power to me."—Phil. 4:13, *NW*.

8 Let us briefly consider the listeners. At a public lecture the vast majority of people are of ordinary mentality. A mixed audience includes very few intellectuals, if any. It should not be too difficult for a speaker to produce a talk that would hold interest. Or if a speech is to a group of brothers (that is, a specialized group) we must not consider them as terrifying mental giants. And they are certainly not our enemies.

9 If you have prepared yourself, say what you prepared and do not worry about what else might have been said. This attitude makes for confidence and does more than anything else to overcome fear of the audience. Be filled with the subject, overflowing, interested in it; be absorbed. When a speaker is not sufficiently prepared he is laboring under a hopeless handicap. Fear assails him from every side. He faces almost certain defeat. He begins to think about himself and what the audience is thinking of him or will think of him. Such self-analysis produces uneasiness and discomfort for both the speaker and the audience. During a speech it is not good for the speaker to reflect on how he is doing and what people are thinking of him. Such concern paralyzes the mental faculties and results in mental confusion, and, when you add inexperience in speaking to that, you meet almost unsurmountable difficulties.

10 Therefore, stop thinking about yourself! Think only of your subject. Think sincerely, with full belief and deep conviction. If you are absorbed in your subject, you know you have something worthwhile to say, and you want to say it. If you are well prepared, you will have the thoughts well in mind. Avoid the handicap of belated, hurried and insufficient preparation.

11 Also, dress for the occasion, neatly and presentably, according to the usual style and custom of your land. If you are either "overdressed" in some unusual and conspicuous way, or sloppily dressed, unkempt and unshaved, you will wonder or worry about what the audience might be thinking.

12 A foreign accent or a sectional peculiarity of speech should not make a speaker self-conscious. It actually often adds color and interest to a speaker's personality. More than anything else will your sincerity and enthusiasm win your audience.

13 Once you are up on the platform, become absorbed in your message. You are not there to make an impression personally, so be unconcerned about what the audience might be thinking of you. Relax mentally and physically before you rise, relax after you have risen, because one can do nothing well if tense. But what if audience fear should suddenly grip you during a speech? What can you do? Simply release the bodily tension. If you are not using a microphone, take a step or two. Use some gestures of the head and arms or body. Pause, slow down. Lower the pitch of your voice. Check your notes for the next idea. Get absorbed in the subject again, regain composure and then go on. Do not look back at a point missed, but look ahead toward making a success of the rest of the speech.

14 Remember that fear is a mental condition. It makes one a slave. It deprives one of many joys. There are those who are afraid to ride in a car or a plane, or on a horse, or on an escalator. Some are afraid to try to learn to swim, and so never learn. Look what they miss! Others fear to go to the door with the Kingdom message; and see what they miss! If you make yourself start talking you will enjoy many happy experiences and will gain many blessings.

15 Audience fear can be overcome. If you make up your mind to conquer your fears, your task is fairly simple. No unusual or extraordinary training is required. All that is necessary is a determined effort combined with faith, preparation, practice and persistence. Jehovah does not ask us to do the impossible. Jehovah will help us just as he helped Moses, Jeremiah and the unlearned men who were apostles. They were not disturbed by audiences once they had grown mature. From that we learn that we must get experience and grow mature. The audience that we address is not our judge; Jehovah does the judging. "He knows our frame; he remembers that we are dust." He tells us, "The fear of man lays a snare"; but, "the fear of Jehovah is the beginning of wisdom." If we keep these thoughts in mind we shall overcome audience fear in the fear of Jehovah.—Ps. 103:14; Prov. 29:25, *RS;* Ps. 111:10, *AS.*

REVIEW: 1, 2. How did Moses and Jeremiah conquer their audience fear, and how about modern witnesses of Jehovah? 3-5. Suggest how some physical causes of audience fear can be overcome. 6. Why should initial nervousness give a speaker no concern? 7. Offer remedies for lack of confidence in one's own ability as speaker. 8. Explain why the intelligence and learning of listeners should cause no audience fear. 9, 10. What will thorough preparation well in advance do for a speaker? 11-14. What are additional suggestions for getting rid of audience fear? 15. Show why no extraordinary training is required for overcoming dread of an audience.

Study 7

THE BEST MANNER OF PUBLIC SPEAKING

[1] The most effective manner of speaking for you is the way you speak in your daily conversation with others. This is not to say that your manner of daily speech can not and should not be improved. It is, however, by this method that you most naturally and effectively convey your thoughts to others. You know what you want to say and you spontaneously concentrate on the business of saying it effectively. Your daily speech is natural to you, you are familiar with it, it is an integral part of yourself, your personality. In a day's time, by using your everyday style of speech, you summon forth expressions of sympathy, sobriety, urgency, enthusiasm. cheer, happiness, tiredness, sadness, indignation and all the many other colors of mood expressed in human speech. Your daily conversational method of delivery is unaffected, alive, fresh, colorful, original and peculiar to you alone. This is the manner of speaking theocratic ministers desire to use for effective presentation of the "good news."

[2] Although the conversational manner of speaking comes natural and effortless in the informal daily interchange of ideas with others, there is scarcely a public speaker who does not at first have difficulty in gaining this desirable quality in platform delivery. Cultivating this most effective manner of speaking for formal occasions does not depend so much on mastering a set of rules or technique of speech as it does on becoming fully absorbed with the spirit of speaking, that is, with the desire to communicate ideas. One speaker may observe all the rules of proper speaking and possess an enviable technique; yet when he speaks it is as though he is turned inwardly and he never "gets through" to his hearers. On the other hand, another speaker may transgress some of the rules and his technique may not be of the

best, but his heart overflows and he speaks with warm appeal to his listeners. Such a speaker audiences welcome and follow with rapt attention. What is the difference between the two? The one is centered on self; the other is centered on the idea.

3 The basis of all expression is an "idea," the desire to convey a fact, a reality, a truth. A person of good will receives a knowledge of the truth. He is consumed with the idea of the truth. The idea takes on tangible form or expression when he makes a dedication to Jehovah, and thus a new servant enters the ministry of the gospel. So an idea is the starting point of expression. Thus it is in speaking. See the idea clearly. Be convinced of it. Be immersed in it. Have a genuine and intense desire to communicate it to others and you may be assured of its effective expression. You will speak from the abundance and overflow of your heart, and that is the most important thing. (Luke 6:45) An idea so fully grasped by a speaker contains all that is necessary for its winning expression.

4 Unfortunately, some speakers block the submersion of self in the idea and hence deter the first step toward the most effective manner of speaking. First, there are those whose thoughts are not filled with the idea to be conveyed, but are mainly self-centered. Akin to this class are those who are conscious of the idea, but are barred from effective utterance because of their negative viewpoint, which discourages uninhibited free expression. Then, too, an exaggerated sense of personal responsibility for the effect of a talk may cause a speaker to become centered on self to the neglect of the idea. Apathy and indifference are other deadly enemies of the spirit of speaking, for they cause imitation, lack of freshness and originality. However, most speakers fall into the category of those who are awake to the idea and are expressing it, but only in a second-rate way. This can be attributed to a concern for what others may think of them personally. Such a concern springs from an ambitious desire for praise or a slavish fear of criticism. The speaker's thought is centered on how he is speaking rather than on what he is speaking. Technique and the observance of the proper rules of delivery are important, yes, and that is why classroom instruction is provided and private practice urged. You will also find that as you eliminate those things that divert your thoughts, and as you stay with the idea to the exclusion of all else, the necessary technique for expression will develop.

Therefore, on the platform be conscious of the idea alone. Then every part of your speaking body will spontaneously move in support of the idea and its wholehearted utterance.

[5] Once the idea is firmly in mind, then speak to your audience simply, conversationally, directly, in a manner that is completely natural to you and hence most effective. Put yourself in the position of reading a letter from a mother to her son who is blind. You would not endeavor to exhibit your abilities, your excellent diction and superior voice qualities. Nor would you try to charm and fascinate one who is thinking, not of you, but of his mother's message. As you look into that serious face, you realize that the message will touch deeper chords than you could ever reach. With the utmost simplicity, with clear truthfulness and with genuine feeling you will seek to transmit the message to your hearer. It is the same when delivering the good news of Jehovah's established kingdom, only much more so.

[6] Some feel, however, that conversational delivery is too casual for the serious matter of Biblical discussion. But to be conversational does not necessarily mean to be casual. The conversational manner of public speaking is just as suitable for the profound subject as for the humorous anecdote. Impressiveness must come from the depth of the thought expressed and from the sincerity and conviction of the speaker, not from any unusual manner of speaking. For a serious subject, the quality of tone used will be that used in earnest conversation; the tempo may be slower, the volume enlarged, but the intonation or inflection of the voice should not leave its informal pattern, nor should the personal verbal and visual directness of conversational address be given up in exchange for the impersonal style of a formal essay.

[7] The barrier most speakers find difficult to hurdle is that of talking conversationally to a large audience. The tendency is to slip into a grave, declamatory, lecturing tone. How, then, is it possible to speak to a large audience in the same manner as you would speak to someone in your daily conversation? As just stated, simply by using an enlarged or intensified conversational tone. To illustrate: Suppose you are conversing about the Bible with a person of good will. You are talking in your everyday style of delivery—friendly, warm, appealing, earnest. Another person enters the room to listen, and another, and another, until finally the room is filled with people. As the room filled you had to amplify or intensify your expression in order to take in all the people

and not sound weak, but you maintained the same "living room" manner of speech, your conversational tone.

8 A few words of caution concerning conversational discourse: Slovenly speech is to be avoided. To be slovenly in any respect is a mark of carelessness and ignorance. Overprecise and stilted diction is just as bad. Coarse slang, the blight of modern English, ought to be shunned, likewise trite expressions and hackneyed phrases. Wisecracking and inappropriate jesting will not serve the cause of effective speaking. Be friendly also with a large audience, but never intimate; maintain the proper dignity. Do not depend on such obviously contrived devices as casually sitting on the edge of a table or draping oneself over the speaker's stand or restlessly wandering about the platform as methods of obtaining conversational style. They smack of affectation. Neither does "conversational speaking" mean a lifeless, subdued delivery; be animated, alive, enthusiastic. Do not stand stiffly glued to one spot. It is unlike everyday "living room" conversation. Make free and easy use of your entire speaking body, just as in everyday speaking.

9 In conclusion, remember that truth originates with Jehovah, the Source of truth. Through his Word of truth Jehovah has revealed the most important idea in the universe—his being and supremacy and the establishment of his kingdom by Christ. What greater idea could any speaker have as an impetus to enthusiastic expression! Like Jeremiah, who said God's Word "is in my heart like a burning fire," Jehovah's witnesses are fired by the truth to make impressive expression of it to all men by means of the most effective manner of speaking.—Jer. 20:9, *AT*.

REVIEW: 1. Describe the manner of expressive daily speech. 2, 3. Do you know the secret of most effective platform speaking? What is it? 4. Indicate some of the reasons why free and enthusiastic expression of some speakers is inhibited. 5. What, then, is the best manner of public speaking? 6. Describe proper conversational address to a large audience. 7. How is it possible to speak to many in the same manner as in daily conversation? 8. What extremes of informality and other mistakes on the platform should be avoided? 9. Point out why Jehovah's witnesses should be the most enthusiastic and best speakers.

Study 8

ESSENTIAL QUALITIES OF EFFECTIVE SPEECH

1 A speaker who wishes to produce a good speech is confronted with the same problem as an architect who wishes

to construct a good house: both must follow carefully-laid-out plans. The architect follows an accurate blueprint and proved construction methods; the speaker must follow a careful outline and certain basic principles of good speech. The builder's goal is to erect a structure that will serve its purpose, be economical, substantial and pleasant. Then he will have accomplished his purpose. The speaker's goal is to deliver his message clearly and pleasantly and to get his listeners to act on it. Only then will he reach a successful conclusion.

2 What, then, is good "delivery"? Well, as it applies to public speaking, it has to do with the act of utterance, the mode or manner of expressing oneself. In other words, the way in which a speaker makes himself clear and what he says impressively, that is his manner of delivery. In preparing to deliver a speech the speaker must use ten essential qualities of good speech, which will be taken up one by one. But, as this is done, it should be remembered that the purpose of seeking to improve one's speaking is not for the exhibition of the speaker but for the glory of Jehovah, by better delivery of his kingdom message.

3 What, then, is the primary purpose of delivering a Bible lecture? It is, first of all, to make known Jehovah and his Word, to convince by appealing to the hearers' intelligence, to make them believe that what we are saying is the truth, and then to stir them to works of faith in harmony with what they heard. So the purpose of a Christian minister's speech is to communicate God's truth and then to inspire the hearers to act on it.

4 To accomplish our purpose we do not need to shout all the time. If anything, such shouting would serve only to keep people away. We need to do more than make them hear. We want them to absorb what we are saying and understand it. Most of all, we want them to act in accord with what they hear. That is the ultimate result desired. In every other respect a speaker may give an excellent discourse. When he concludes he may have an overawed audience, exclaiming: "What a speech and what a speaker!" But if he fails to inspire his hearers to works of faith, then he falls short in the most vital essence of good speech.

5 This brings us down to a discussion of the ten essential qualities that work together to make an address effective. The first quality of good speech to be considered is the most outstanding and necessary and is certainly one that Jesus

had abundantly. What is it? *Enthusiasm.* We have to put our hearts into our talk. We have to live it. Can we, by any stretch of our imagination, conceive Jesus uttering the words, "Happy are the pure in heart, since they will see God," as if he were reading an insipid statement out of a psychology book? Hardly. Rather, his entire speech on the mountain shows he was certainly aglow with Jehovah's spirit. That is how he obtained the results he did from his wholehearted ministry. So with us. If we expect to stir our hearers to walk in paths of godly devotion, we have first to bestir ourselves.

6 Having enthusiasm necessitates having also proper *volume* and *articulation.* If in a small hall, why have the people across the street hear? And if in a large auditorium, one should not speak as if in his living room at home. We should be comfortably heard by all. But that in itself is not enough. The audience must be able not only to hear comfortably but also to hear distinctly. If a speaker does not articulate clearly, if he drops final consonants, runs his words together, if his utterance is "mushy" or muffled because of lazy speech habit and not opening his mouth, he will not be easily understood though he might be heard.

7 Another basic requisite for good speech is *modulation.* That means colorful contrast. To illustrate: If one constantly speaks in a high pitch it will annoy his listeners and get on their nerves. On the other hand, if he speaks for any length of time with a low, boomy voice and does not change his pitch whenever fitting, the joyful Kingdom message will sound pessimistic and depressing. So change the pace of delivery, its pitch and power in accord with what you say. If a speech lacks modulation the speaker will become so wearisome that he will soon lullaby his audience to sleep. Only constant variety of pace, power and pitch will hold interest and keep all awake.

8 The most forceful method of achieving contrast is by having *pauses* in one's speech, pauses that refresh. No speech can be really effective without them. In fact, a good way of determining whether or not a speaker is a novice is by observing whether his talk lacks pauses. Beginners seem to fear that if they pause the audience will think that they have concluded and will get up and leave. But, rather, it is by a constant barrage of words without interruption that they invite a general exodus. So pause. A pause at the right place creates expectation and prepares listeners by suspense for the coming idea. Also it gives thoughts a chance to sink

in. The audience will appreciate it and will retain more of the material presented.

9 Then place *emphasis* or sense stress where it belongs, that is, on the few words that convey the thought. Yet in doing so, avoid the pitfall of giving the same amount of emphasis to everything said. In that case the speaker could just as well emphasize nothing at all. It would have the same effect: the audience would still be unable to determine what is important in your talk.

10 It is important, too, to have appropriate *facial expression.* "Appropriate," as it is determined by the mood of the message. If it is sobering, one's face should reflect its seriousness; if it is joyful, the countenance should naturally beam with happiness. An intellectual appeal, no matter how strong, will soon wear off if the presentation is lifeless and the facial expression cold and frozen stiff. Here again a speaker can go to the opposite extreme and continually grin at his audience. Such one is a silly and shallow bore. To an audience unacquainted with him it will give the impression of affectation and insincerity. Or the grin might suggest that a humorous remark is coming, and, when the speaker fails to follow through, his listeners soon find him disappointing and tiring. Such distractions from the Kingdom message should be shunned by Jehovah's ministers.

11 The same is true of *gestures.* Never plan them in advance; they will look studied and artificial. After the opening words of your talk, when you warm up to your subject and its development begins to gain momentum, let your gestures come spontaneously out of your inner urge to convey thought and feeling. Then you will gesture naturally and expressively, just as in your everyday speaking.

12 This *naturalness* of physical and vocal expression is another basic quality of winning speech. Who would like a speaker wearing a mask, even a mask handsomer than his own face? So use no disguise. Be your own everyday, natural, conversational, sincere and unaffected self. When occasionally speaking with fire, endeavoring to be powerful and impressive, be genuinely enthusiastic. Do not become artificial, oratorical and bombastic. Neither use grandiose gestures.

13 Finally, be *poised.* Lack of self-control and composure on the part of the speaker produces uneasiness and discomfort on the part of the hearers. If of good will toward the message and friendly toward the speaker, they will sympathize with him and yearn for the end of his talk, that he

might sit down and find relief from his misery. But how much of the material will they absorb with such thoughts running through their minds? Very little, if any. If a speaker is at ease he puts the audience at ease. If he speaks with confidence and poise, they are impressed by what he says.

[14] The sum of the matter is that much time and effort are spent in preparing a talk, but the delivery should be with conversational naturalness and ease, which will make it seem effortless. Most of the listeners should be moved to good works. Jesus ended his speeches with an appeal to such action. So must we. His appeal came not only from the head but also from the heart. So must ours. Failure to inspire to works of faith means failure to achieve the primary purpose of effective speech.

REVIEW: 1. Draw a parallel between the construction and purpose of a good house and those of a good speech. 2. What is meant by good delivery of a speech? 3. What is the primary purpose of delivering a Bible lecture? 4. Point out the main purpose of good speech. 5-13. Name the ten essential qualities of effective speech, showing why each is indispensable and how they should be put to good use. 14. Advise how a speaker can be greatly helped rather than hindered by his knowledge of basic speech theory.

Study 9

PUBLIC READING

[1] Effective and convincing reading is as much an art as is music. All well know the effect of music on people. A soft and soothing melody can lull one into a sense or state of languor and sleep, while a moving, lilting waltz makes one feel like dancing. It moves you to act, just as a stirring march makes one feel like standing up and marching in step with the music. So it is with reading. A soft-spoken, mild-mannered reader with no visual contact can lull an entire audience to sleep or at least soothe them to daydreaming, while an enthusiastic, spirited and vibrant reader, living and feeling his material and maintaining a certain degree of contact with his audience by sight, can keep them keyed up and move them to act on what they hear.

[2] There are eight essentials to good, effective public reading. They are: Enthusiasm or feeling, sufficient loudness of tone, distinctness, sense stress, modulation, naturalness, pausing and poise.

[3] The first essential to good public reading is warmth or feeling. This is necessary in anything that we endeavor to do wholeheartedly. In public reading it means living the material as you read it. Do you believe what you are reading? If not, do not bother with it. Do you feel that Jehovah's spirit operates on his servants in their preaching work? If so, then by that same spirit be completely wrapped up and absorbed in the enthusiastic reading; put your heart into it.

[4] A responsive audience is like a mirror; it will reflect the reader's feeling. People cannot be stirred to action by ideas expressed in a self-conscious and inhibited manner, or by a lifeless, spiritless, monotonous or affected singsong delivery. But when you read with warmth and occasional fire your delivery will be spirited, full of life, vim and vigor, and will be faith-inspiring.

[5] Another essential requirement for good public reading is that of volume. We should always read with sufficient loudness of tone. A reader may possess all other basic qualities of good public reading; but without the needed volume to be heard, what good does it do? The amount of needed volume is determined by the hall, its size and acoustics. Never get unpleasantly loud, yet speak loud enough so that all are able to hear even in the very rear of the hall. If you notice that some are straining to catch your words, then you should adjust your volume accordingly.

[6] The next requirement for good reading, and a very important one, is that of clear enunciation or articulation. This means to speak distinctly and to utter words intelligibly, by clearly enunciating each syllable and not dropping final consonants. This involves opening the mouth wide and letting words flow out over the roof of the mouth, unobstructed by a meatball in it formed by a retracted or humped-up tongue. If a reader is not articulate, then no matter how loud he may be, his words will not be intelligible. Again here a word of caution: Some readers go to the other extreme in the matter of articulation and become affected and unnatural in bringing out each syllable and letter with painstaking, schoolmasterly pedantic precision. Avoid it!

[7] Also, in order to be distinct one should read with the head up, not with the chin dropped on the chest. Hold the reading material high enough so that the only movement necessary is a slight downward look with the eyes. This will always allow the voice to travel directly to the audience and also

to have easier eye contact with them, even though one is reading and not extemporizing.

8 Another basic need for intelligent and meaningful reading is correct emphasis or sense stress placed on the thought-conveying words of each sentence. This is the very life of reading; but placement of emphasis on the wrong word or words confuses or changes the meaning of a statement even to the point of absurdity, thus replacing sense stress by nonsense stress. Emphasis is the key to meaning. Good, interpretative oral reading will clarify the text by placing the stress sensibly on the right words and will thus convey the correct meaning.

9 In order to find out the right meaning, the reader must make himself thoroughly familiar, not merely with the general thought of the entire composition, but with the meaning of each sentence. Lest he forget the meaning when the time comes for the public reading, he would do well to underline the few words in a sentence that receive the main stress. The meaning must be ascertained from the context or setting of each statement. On correct placement of sense stress and the right amount of it depends not only the meaning of your oral reading but also the very spirit of it. Properly stressed reading expresses conviction and impresses the hearers. It denotes earnestness and sincerity. Lack of emphasis renders the reading flat, colorless, feeble and even meaningless.

10 Very essential for good public reading is modulation, that is, variety and contrast. This means the opposite of a boring and sleep-inducing monotone by using colorful expression and varied tonal inflection. Without constant contrast of pace, pitch and power a reader lacks realistic lifelike expressiveness and fails to win the attention and hold the interest of an audience.

11 A person who learns and knows how to read with naturalness, that is, with conversational inflection and color, with meaning and conviction, has found the secret of effective public reading. Make it sound as though you were just speaking. This is essential. Natural oral reading should sound like spirited conversation, should have the same naturalness, spontaneity, freshness and animation as good conversation. Use good emphasis, at times even strong emphasis; but let it be sincere and heartfelt. Never put on what you do not genuinely feel.

12 One of the very significant essentials of good public reading is pausing. There is perhaps no better way to command the attention of your audience than with properly placed pauses. By pausing a good reader can create expectation, even suspense, give emphasis, stress import and allow the material to sink in. If one does not pause when reading, just as in his everyday speech, he becomes mechanical and dull like print and is just grinding out words. Oral punctuation does not always coincide with grammatical punctuation. In living talk we often pause where no comma is used in writing, and contrariwise.

13 The last but not the least of essential requirements for good public reading is poise or composure. It is needed for good self-control, pausing, graceful ease, proper phrasing and fluency of reading, by letting the eyes run several words ahead at each slight sense pause after a phrase or thought group. Without ease a reader cannot put his listeners at ease and instill confidence in them.

14 This desired effect cannot be achieved without the reader's being thoroughly familiar with the reading material. If he is not, his attention will be divided. His eyes will nervously scan the text ahead lest he stumble when reading it, and at the same time he tries to find out with one glance its meaning, weight and emotion. His faulty reading will give him away as poorly prepared.

15 There are still two other but minor requirements to good public reading. They are not needed when reading over the radio to invisible listeners; but when you face a visible audience, they add the finishing touches, polish and effectiveness to the delivery. In public reading, from time to time maintain visual contact with your hearers by looking up from the text, not in a mere mechanical, perfunctory manner, but by meeting the eyes of a listener here and later of one there. Also, using some gestures will improve your reading; but use such only in moderation, that is, less than when speaking extempore.

16 An authority on public reading stated: "Nothing needs a fresh approach in reading more than the Bible, long overlaid with dogmatic interpretations and emotionalism. It has been chanted, moaned, sung, preached, invoked, and when you start to read it you unconsciously fall into these mannerisms, unless you have a good grasp of the art or science of reading." Well, who should know better how to read the Bible publicly with realism and true colorfulness than Jehovah's witnesses? The apostle Paul exhorts: "Continue applying yourself to

public reading." (1 Tim. 4:13, *NW*) To apply ourselves we need to train, to learn, to practice.

REVIEW: 1. How can reading affect an audience? 2. Enumerate the eight basic qualities of good public reading. 3-13. Give reasons why each of these qualities is essential and how they should be used for effective reading. 14. Describe how poor preparation affects oral reading. 15. What about eye contact and gesturing in public reading? 16. How are Jehovah's witnesses especially equipped for realistic and colorful public Bible reading?

Study 10

BODILY EXPRESSIONS

1 Did you say the body cannot speak? You are surprised when it is claimed that it really speaks? Do you want proof of it? Here it is: When you beckon to someone, what do you say to him? By this gesture alone you are calling him to come near you, without words, are you not? When one waves good-by to someone, is this gesture understood? Of course it is. When a man rolls up his sleeves and menacingly shakes his fists at another, is it not a sign that he is ready to fight? So you see that the body can speak, and sometimes more eloquently than the mouth.

2 Some of Jehovah's people are shy and self-conscious and this disadvantage hinders them from making full use of their speaking body, while others are under the impression that gestures are not natural with them. Yet when they are asked, "Why not?" they make a sweeping gesture with their hands and with a facial expression of helplessness say, "I simply cannot gesture; gestures are something foreign to me." However, let it be said at the outset that all willing volunteers in Jehovah's army can use their body to glorify and praise God.

3 A soldier who volunteers in Jehovah's army does so because he loves righteousness and hates wickedness and its author Satan. When he speaks for Jehovah and describes his attributes he cannot keep from showing it on his face. His eyes will be sparkling and his face gleaming with joy. When he tells of God's great mercy, quoting Psalm 103:11 (*AS*), "As the heavens are high above the earth, so great is his lovingkindness toward them that fear him," he will unconsciously make a sweeping gesture with his hand over his head to make all see and feel Jehovah's infinite and tender mercy. But in order to make such a sweeping gesture the speaker must feel God's loving-kindness deep in his heart.

If you do not utter words merely mechanically but let what you say come out from the bottom of your heart, then both your vocal and bodily expression will be propelled by the inner force of your feelings, and those who hear you will be impressed.

[4] Do not merely read scriptures. Live the Word of life! Indifferent reading without feeling induces indifference and apathy. What the hearers want to see in you is your faith, your conviction, your enthusiasm, showing that you yourself believe in your heart what you say. What a feeble understatement to relate as a trivial thing one of the greatest events of all history—Jesus Christ's abyssing Satan the Devil at Armageddon! "And he hurled him into the abyss and shut it and sealed it over him, that he might not mislead the nations any more." In merely making a slight motion from the wrist you belittle and minimize this most stupendous and colossal struggle. This mighty Fighter, holding in his two hands the gigantic Dragon and being filled with flaming fury because of the reproaches it heaped upon his Father's noble name for centuries, cannot make petty, jerky, short and diminutive movements with his hands; but with a sweeping, powerful gesture over his head hurls—not drops, places or puts—but hurls with tremendous force the vicious Dragon into the abyss. So show it with your entire speaking body. You might lean backward a little, raise your hands and with a forward movement hurl him into the abyss of inactivity. You hurled rocks when you were a boy, did you not? Why be afraid to come out of your shell of reserve now when you describe the most stupendous and glorious event —the end of Satan and his wicked rule?

[5] Of course, in letting the body speak caution must be taken not to overdo or exaggerate the gestures. This holds true especially in the Anglo-Saxon countries where gestures are usually used with moderation. In this connection it is good to mention that a speaker should not try to copy another. Be yourself. Every individual, even the most backward one, has some good qualities of his own that are not found in others or not in the same degree. Cultivate your good qualities. If you imitate someone else you are no longer yourself. You are pretending. Imagine what a dull and monotonous world this would be if everybody looked the same, acted and spoke the same way!

[6] Another thing one of Jehovah's witnesses should have in mind is that of being an ambassador substituting for Christ,

and therefore when he speaks in public he must deport himself with the natural dignity becoming to representatives of the Most High God. Wild and affected gesticulations such as are used by the revivalists and some other clergymen of Christendom must be avoided. After all, what will help the people to understand the message is not so much the body in motion but the moving word spoken with spirit, although gestures will greatly help to drive home the point. Gestures do not aid hearers alone; they also aid the speaker himself by animating him, stirring up his feelings and thus enlivening his presentation.

7 Since gestures are an outward expression of one's inward condition, let them come spontaneously out of yourself, out of your impulses, out of your thoughts and emotions, out of your heart and mind. They should not be planned or taken from some book. You never studied how to smile, to laugh, to be indignant, did you? Why, then, should you try to study gestures or, worse still, to copy somebody else? And do not repeat the same gesture again and again, neither facial expressions, because such gesture becomes a tedious, meaningless mannerism.

8 If a beginner in public speaking is unable to make his body speak, then the trouble lies in the fact that he is rather timid or self-conscious. To overcome this obstacle he must forget self and become fully engrossed in what he has to say. Then he will not only make free use of his voice in conveying thoughts and emotions, but his body, too, will collaborate to this end. Then and only then will his talk live and the audience with it, and all this to the glory of our Maker, who gave man a mouth and the rest of the body to praise him.

REVIEW: 1. Prove that the human body can actually speak. 2. Why are some adult speakers inhibited from making full use of their speaking body when on the platform? 3. When do gestures of a speaker become spontaneous, natural, fitting and expressive? 4. Illustrate how a speaker is further aided by visualizing a scene or action he describes. 5-7. What mistakes in gesturing must he avoid? How are both hearers and speaker aided by gestures? 8. How would you help a self-conscious beginner in platform speaking overcome his physical restraint?

Study 11

SENSE STRESS

1 In the days of Jesus and the apostles and for centuries afterward the preaching of the good news of the Kingdom

was done almost entirely by word of mouth. Good oral delivery was essential for an effective witness to the truth, whether they spoke to individuals, to a family or to other small gatherings, or addressed a multitude. There is Scriptural and other historical evidence showing that these early witnesses were qualified and competent ministers to speak the Word effectively and convincingly.

[2] Concerning Jesus it was said: "Never has another man spoken like this." (John 7:46, *NW*) Attending circumstances and the Master's choice of words and phrases would strongly argue that this reference to his speech was a recognition of not merely his gracious words, but also the forceful manner in which he spoke. Of the apostles it is written that they too spoke with boldness (Acts 4:31, *NW*) and that their spirited speech was similarly forceful, to the point of swaying multitudes. Jehovah's witnesses even before the time of Christ recognized the forcefulness of words spoken with right emphasis. Faithful Job said: "How forcible are right words!" (Job 6:25) And Solomon gives this wise counsel: "A word fitly spoken is like apples of gold in a setting of silver." —Prov. 25:11, *RS*.

[3] Speaking the truth by word of mouth is still the first step in the presentation of the New World message. The effectiveness with which this is done often determines the measure of success attending the first contact. The requirement for forceful and effective speech and reading is oral emphasis, whether in conversation, in talking and reading to an intimate family group, in study class, or on the platform to the congregation or to the public. Modulation, tonal variety and contrast, is the spice of speech, but oral emphasis is the very life of it. On it depend the meaning, spirit and life of speaking.

[4] What is oral emphasis? It is the art of vocally stressing one or more thought-conveying words of a phrase in order to draw the listener's attention to them and thus to the thought they bear, and by the degree of emphasis, light, medium or heavy, is indicated the relative weight or importance of the idea. Subordinate words that merely connect or modify the few thought-containing words are simply left unstressed; otherwise they would detract from the main thought. Emphasis is also fittingly called sense stress, because stress is a means of conveying the sense and import of an utterance.

[5] In everyday conversation one naturally, spontaneously and fittingly stresses the words that will bring out the main

idea, and just as naturally one subordinates other words and phrases that carry relatively subordinate value. This is the simple rule. It holds true in art, such as music and painting. The real artist does not paint all parts of a picture in the same color, but he brings out lights and shades, does he not? So it is in speech.

6 Thought analysis must precede effective oral emphasis. You cannot very well orally stress an idea unless you first have one. You cannot vocally give importance to a thought unless you first perceive in your mind that the thought is important and, also, how important it is. This requires not only a clear knowledge of the subject to be discussed but, in the case of public reading, also a clear understanding of every single sentence. In order to secure a meaningful and lucid oral reading, one would do well first to find out from the context or setting the correct and full meaning of each sentence in the material to be read publicly, and in doing so underscore the words that receive the primary stress. This will render the reading easier and the sense-stressing surer. More than anything else it is the placement of sense stress that reveals whether or not a speaker fully understands what he is presenting.

7 Sense stress can be given by various means, which are often used in combination, just like colors in creation and in the art of painting: (1) By greater volume, (2) by more intensity or feeling of expression, (3) by lower tone placement, (4) by higher pitch, (5) by slow and deliberate utterance, (6) by rapidity, and (7) by pausing either before an utterance, which causes expectancy and even dramatic suspense, or (8) pausing after a weighty expression, which permits the thought to sink in. Doubly emphatic becomes a statement if a speaker pauses both before and after. (9) Another eloquent means of oral emphasis is to accompany certain emphatic statements by visual emphasis, that is, by gestures and body movements, and (10) accompanied by facial expressions.

8 If too little stress is used in speaking, the results are feeble and unimpressive understatements; speech is lifeless, flat and monotonous; meaning is either absent or at least rendered hazy and vague. If emphasis is placed on the wrong word or words, the meaning becomes distorted or sense stress is entirely perverted into nonsense stress. If the right words receive too much emphasis it results in bombastic and repulsive exaggeration.

[9] Another fault is stressing too many words in a single sentence, thus introducing too many side issues, which have a tendency to take away from the central thought and to confuse the meaning. Put special emphasis on only a few words, the right ones that carry the intended thought of the sentence.

[10] A common fault in oral reading, betraying lack of clear thinking, is to emphasize personal pronouns when no differentiation or contrast between persons or things is intended. If this is not the thought of the author, as the setting clearly reveals, then no stress should be placed on a personal pronoun. Another very common fault is stressing prepositions. If you wish to talk sense whenever you open your mouth keep this simple rule in mind: A preposition is sense-stressed only when differentiating or contrasting it with another, that is, when pointing out a different or opposite location, direction, origin or dependence. For instance: We are *in* the world (meaning not *of* it).

[11] Thus we see that the rules of sense-stressing are few and simple. In our daily conversation we know spontaneously what to emphasize; there is no uncertainty as to the meaning or weight of our own expressions and therefore there is not the least doubt in our mind regarding the right thought-containing words to be stressed and also how much to stress them. Therefore by learning to concentrate more and more on the thought and feeling of your public speaking and reading, that is, by living it, you will become able in each instance to select and combine by unconscious habit the best means of sense stress.

REVIEW: 1, 2. What Scriptural evidence is there that former witnesses of Jehovah spoke forcefully? 3. Show why oral emphasis is the very life of speech. 4. What is oral emphasis? 5. Explain why there is no difficulty of sense-stressing in our everyday conversation. 6. How may one know where in each utterance to place the sense stress and also how much of it? 7. List all the various means of emphasis. 8. Show the results of too little and too much stress, misplacement of emphasis. 9. Show the results of stressing too many words. 10. When only is a personal pronoun or a preposition emphasized? 11. From this what do you gather is the sure way to learn sensible and meaningful stressing?

Study 12

MODULATION

[1] Variety is said to be the spice of life. Well, Jehovah God is the Author of life itself and all his creative works are pleas-

ingly and perfectly seasoned with delightful variety. All about us on every hand are masterful displays of ever-changing variety. There is nothing monotonous in all of Jehovah's endless creation.

2 Among the wonders of Jehovah's creative works is the human voice, the organs of which are composed of many intricate parts. Not only is there such great variety in voices, to the extent there are no two voices identical, but, in addition, each individual has a great range in which to speak. The mechanism of the human voice is so constructed as to allow us to speak with a great variety in pitch, tempo, volume and emphasis, and we can add to our vocal utterances and give special meaning to what is said by facial expressions and body gestures.

3 Above all, as Jehovah's ministers and slaves, we want to speak in a way that will reflect our Creator's glorious attributes. He is the ever-living God, the Author of endless variety and modulated beauty. Let us therefore speak with modulation. When we speak we want others to hear, and, more than hear, we want them to listen. But not to listen only; we want them to understand, and when they understand we want them to act. To speak in this fashion we must have an absorbing subject, and we have such, for our main theme is God's kingdom and its blessings. Our thoughts on the subject must be well ordered and presented coherently. But this is not all. To accomplish our real objective our voice must speak with sincerity and conviction, with warmth and enthusiasm, with zeal and excitement, and particularly with tonal modulation.

4 What is modulation of the voice? It means the changing musical qualities of the voice, the changing of pitch or tone placement, the varying of the tonal inflection or intonation placed on words, the contrasting of the speed at which speech is delivered, and the changing of the volume or loudness used to speak. Good, interesting speech follows the same rules as good music. No music would be considered good, but outright poor, if all the notes were played in the same tempo, or if the same volume prevailed throughout, or if most of the notes were placed on the same tone level. No matter how pleasing the tone of a certain pipe in a pipe organ, if the valve of that pipe gets stuck and will not close, the whole selection of music is ruined. If modulation is of such great importance in songs and music, how much more important is it in our spiritual songs of praise to Jehovah!

[5] At times the theocratic minister must speak slow and deliberately. He must speak this way during the opening statements and particularly so when delivering weighty material. At other times he must speed up, speak with fluency in order to cover ground when the details are not too important. Pauses are very necessary, for they contrast sound with silence. Such pauses refresh the hearer. A pause before an important utterance creates expectation for what follows, and a pause afterward permits a thought to sink in. Occasionally the minister of God must speak in a high pitch, at other times in a low pitch, and most of the time he must speak in a normal pitch. Sometimes he must speak loudly, at other times softly, and most of the time with normal volume. Thus the able minister of Jehovah must at all times use modulation in these qualities of speech fitting to his thoughts and emotions.

[6] A lack of proper modulation renders speech ineffective, dulls the meaning and puts the audience to sleep, in which case they never hear, to say nothing of listening, understanding and acting upon what is said. Misapplied modulation must also be guarded against. If changes in the tone, pitch, emphasis, volume and inflection of the voice are made improperly, just for the sake of changing them, with no regard to the sense and mood of what is said, such senseless coloring of speech sounds meaningless and affected; the whole is discolored and off-shade. Another pitfall to be avoided is overmodulation or excessive changes in the inflection, emphasis and volume. Such emotionalism draws attention to the speaker instead of to what he is saying.

[7] Now speaking with modulation is not so hard as it sounds. It does not consist of memorizing technical rules, and then calling these to mind when speaking before an audience. It is really as easy as animated everyday conversation. Only on the platform where formal speakers often lose their everyday conversational tone do they lose their natural speech modulation. In face-to-face conversation people live out what they say. When describing an event or an experience they had, they speak in a natural and animated manner. The voice rises and falls in its pitch, the tempo varies from slow to rapid, also their volume is adapted to different situations and moods, they also pause effectively, and the expression in their eyes, on their face, and the gestures of their hands and arms and the movements of their body are all in harmony with what they say. In everyday speaking, thoughts and

words are born on the spur of the moment and the whole attention of the speaker is on what he is saying, not particularly on how he is saying it.

8 On the other hand, not only does the prepared discourse contain thoughts, but oftentimes the words, too, are selected ahead of time; then too often the talk takes on the form of a tape recording. The speaker mounts the platform, turns on his vocal machine and starts thinking of other things besides his speech. His attention is diverted from his material by various thoughts, by questions that flash across the mind: What does the audience think of me? What is that distracting noise outside? Are they getting what I am saying? Did they notice that I mispronounced the word I just spoke? Naturally, under such bombardment of thoughts the speaker's mind fails to concentrate on what he is saying. He fails to live what he is speaking. He fails to speak words fresh from the heart. He sounds mechanical, lacking speech modulation.

9 The best practice to develop proper modulation is to read aloud the Bible. There is no human emotion not found in the Bible. Some things therein recorded are light and casual, other thoughts exalted and sublime and still others are written with deep feeling. Some events are described with great dramatic impact, other things have underlying notes of sarcasm or humor. Take for example Acts 2:14-37, where Peter's message spoken on the day of Pentecost is recorded. Read it over silently to yourself, picturing in your mind the occasion, the scene of startled people full of amazement over the miraculous demonstration of divine power, and then see the apostle Peter rising in their midst to explain what it all meant. Picture in your mind how he must have spoken, at times very slow and deliberately, at other times with strong oral emphasis or fiery enthusiasm. No question about it, his audience not only heard Peter, they listened, understood and were moved to action, for the account says that at the conclusion of that speech about 3,000 were baptized. Now with this whole scene and its events well in mind read the second chapter of Acts aloud several times; throw yourself into it, live it. As you do this, modulation of the spoken words will come easily, naturally.

10 Without a question of doubt, Jehovah gave each of his ministers a wonderful instrument, the human voice, with which to tell others of his supremacy and greatness, his fairness, his undeserved kindness, tender mercies and infinite love. As Jehovah's faithful ministers we are therefore

under obligation to speak the truth to others in a pleasing, interesting and convincing manner, with the full use of proper modulation.

REVIEW: 1. What is it that makes God's creation so fascinating? 2-4. Define speech modulation. Tell why Jehovah's spokesmen should speak with tonal modulation. 5. Point out how pleasing variety and contrast should be used in speaking. 6. How does lack of modulation, misapplied modulation and excessive modulation affect speech? 7. Advise how modulation can be made spontaneous and easy. 8. What is it that often robs a discourse of natural modulation? 9, 10. Suggest how best to practice tonal variety and contrast.

Study 13

SPEAKING EXTEMPORANEOUSLY

[1] Of all methods of speech delivery speaking extemporaneously is the best one under given circumstances. What are its advantages and disadvantages? *Extemporaneous, extemporary,* and *extempore* (the latter more often used adverbially) are synonyms literally meaning "out of time," that is, "improvised" or "not prepared in advance." Yet it does not imply lack of preparation. On the contrary, one carefully selects and gathers his material and outlines it just as if he were going to write out the talk, or, if written out in full, it is not read from the manuscript, nor spoken from a memorized text. This, of course, means thorough preparation. Wherein, then, is it extemporaneous? Not in its thoughts, carefully gathered in advance, but in its unprepared wording. The speaker is well familiar with his subject. His mind is filled with ideas on it, and in advance he has them orderly arranged either in a detailed written outline or put to mind in the form of a very condensed, brief, topical outline. Now, at the time of the delivery, he extemporaneously puts these thoughts into words.

[2] There are three particular advantages in using this extempore method: (1) The outline is flexible and therefore adaptable to different audiences and occasions. (2) Extemporizing stimulates the mind of the speaker. (3) The speaker can be more direct, that is, he is enabled to maintain better personal and visual contact with his listeners. It is particularly adapted for informal and conversational delivery.

[3] On adaptability: The talk so delivered is not cast in a rigid die from which he cannot depart, as in the case when reading from manuscript or reciting the speech from memory.

Rather, if circumstances require it, one may digress from the prepared material. Last-minute developments may make a change in the previously planned speech advisable. An unexpected audience might necessitate altering the outline. An element in the audience whose presence was not anticipated, say a hostile faction, may require the inclusion of points of argument or refutation not otherwise needed. The adaptability of the extemporary method of speaking would permit this addition without disrupting the entire talk.

[4] Also, if interruptions occur, as they often do, particularly when one is preaching from door to door, one is able to depart from the outline to answer these objections briefly and then return to the point of outline where the interruption occurred. If the speech had been committed to memory, a digression to cope with such unforeseen emergencies might cause one to forget some vital parts in the remainder of the talk, and the effectiveness of the whole discourse would be imperiled. Furthermore, if while one is speaking there occurs to his mind one or two points that were omitted in the preceding preparation, the flexibility of the extempore speaking will allow them to be inserted at the time of delivery.

[5] This last-mentioned possibility leads to the second big advantage of extemporizing: stimulation of thought. This method of delivery stimulates the speaker's mind and leaves it free for fresh, spontaneous thinking, because his memory is neither burdened by a memorized speech nor hampered by the fixed wording of a manuscript lecture. Preparation of material is oftentimes a mere "cold" and intellectual process; but in speaking before an appreciative and responsive audience this material "warms up." New ideas rush into the mind of the extemporaneous speaker. The flexibility of outline permits the insertion of the best of these "latecomers" without disrupting the general plan and the timing of the talk.

[6] The third advantage of extemporaneous speaking is that of better direct personal contact between speaker and audience. It increases the listeners' enjoyment and understanding of the subject. The audience feels that he knows his subject, because he is looking at them; he is winning because he is obviously more interested in them than in his paper. There is personal contact. Having his eyes constantly or nearly so on his audience, he can note their reactions better. He can see in their behavior whether he is holding their interest or not. He can also tell if they are grasping the points that he is trying to put over, and, whenever necessary, elab-

orate on a point that seems to be vague, clarifying it for them. When extemporizing, a good speaker does not deliver a formal oratory, but he informally converses with his listeners with the natural tone of everyday talking. It is not a "canned" speech he is giving; it is more of a heart-to-heart talk.

[7] As to the disadvantages of the extemporary speaking method: These are not so much disadvantages as they are dangers into which the speaker might fall. If he is forewarned of these pitfalls and guards against them he will avoid the disadvantages they bring about, and his extemporizing will not be jeopardized by them. One is exceeding the allotted time limit. Because of the flexibility of the outline and the onrush of ideas at the time of presentation the speaker has the tendency to be carried away with his own interest in the subject and to dwell longer on points than he had planned. The remedy is to fix a certain time to be devoted to each main point together with its subordinate points, to enter those time periods opposite the corresponding points, and to stick to this timing by occasionally consulting a timepiece. Careful preparation or thinking through the speech material will diminish both needless repetitions and the influx of too many new and additional thoughts during the extempore delivery.

[8] Another danger of this style of speaking is the omission of important points, also making incomplete or inaccurate statements, and also assertions, that is, true claims but also without presenting the needed proof. The safeguard is unhurried consultation of the outline notes.

[9] Insufficient preparation is another real danger of extemporizing. Experienced speakers especially are tempted to form a sketchy outline roughly of two or three main points without carefully detailing the supporting ideas, proof, facts and concrete illustrations. They feel that this hasty and meager preparation will be sufficient, that it will not be necessary thoroughly to study out and plan in advance the development of these scantily outlined points. This procedure is too often relied on by self-assured speakers who at one time or another "got by" with it and are relying on their "gift of gab." Such are prone to depend on this dubious "gift," thinking that words and ideas will come without early and careful preparation. To be sure, words, and plenty of them, will come easily to such talkative ones, but constructive thoughts will not. The "ungifted" speaker is better off. He knows that he can depend only upon thorough preparation and hard work, and, as a result, he "says something,"

avoids repetitions, does not wander in circles, is not incoherent because of omissions of vital points, and is not so likely to be guilty of inaccuracies of statements.

[10] A fourth disadvantage of extemporaneous delivery is claimed to be the colloquial and therefore presumably "inferior language" used. It cannot be denied that the language of a manuscript lecture is more choice, less repetitious and grammatically more precise. But such fine English is not, as a rule, conversational. The very fact that one's English in extempore speaking is not so eloquent makes for conversational style and use of the simple and plain everyday language of the people. However, a cultured speaker should never permit slang to creep into his talk, unless he knows it to be such and deliberately uses it occasionally and humorously because of its peculiar expressiveness at times. Even this legitimate use of slang should be very rare.

[11] In preparing for extemporaneous delivery, make a brief speech outline. If the subject is not involved and the talk is of short duration, make a highly condensed outline, far briefer than the one used in assembling and arranging the material. Each main point is presented by a single key word. Try to memorize such a topical outline, and as you extemporize build upon it. Of course, it is not vitally essential that the outline be memorized; it may be on a small piece of paper and held in the hand. The advantage, though, of a memorized outline is an unbroken eye contact between speaker and listeners, because he never needs to shift his eyes between audience and notes. However, it would be exercising caution to have a brief written outline handy for use in case of emergency, that is, forgetfulness caused by some interruption or an unexpected distraction.

[12] Reading from script calls for several practice readings aloud. Not so with extemporary delivery. In preparing for delivery, silently build the entire talk in your mind from the outline. Mentally fill it out by the needed details of explanation, argumentation and illustration. See that you have all these points in mind and can make them march by in their proper order in a final mental "review." Then you are ready for extemporaneous delivery of the speech.

REVIEW: 1. Define "extemporaneous," "extemporary," and "extempore" speaking. 2. Enumerate the advantages of extemporizing. 3, 4. Show with specific instances how advantageous is the adaptability of speaking extemporaneously. 5. How does this method of delivery stimulate thinking on one's feet? 6. Why does extemporaneous speech permit better personal contact with listeners? 7-10. Point out the various

dangers of this style of speaking and how to guard against them. 11, 12. Describe the ideal way of extemporizing, and also the best way of preparing for extempore delivery.

Study 14

SPEAKING IMPROMPTU AND OTHERWISE

[1] One of the main characteristics that distinguish men from beasts is the ability to communicate ideas. The most common and outstanding method of communicating ideas is by oral speech. By the use of his versatile and agile tongue man trades ideas with those around him during most of his waking hours. Being theocratic ministers and highly concerned with using our voices to best advantage, it is fitting that we compare various methods of speaking in order to be able to employ the best method under any circumstance.

[2] MANUSCRIPT READING. The pitfalls of manuscript reading are many, and in most cases, under ordinary circumstances, it is the evident demonstration of one's immaturity as a speaker. A talk that is read by the ordinary speaker just does not sound like conversation. Generally this is due to the fact that usually the construction of a written composition differs from ordinary everyday speech. The sentences are longer and more involved, the expressions either more choice or artificial and the natural rhythm of speech, dictated by the necessity to stop for thinking ahead and for inhaling, etc., is sadly lacking; likewise lacking is the modulation of face-to-face speech. The effect is crippling to an otherwise good speech, for few persons read as well as they speak; and no matter how well one reads, the lack of constant eye contact with the audience detracts from the effect. The personal sympathetic relation between speaker and audience disappears, as the manuscript blocks visual contact with the audience; when the speaker confines himself to previously planned and composed expression the spontaneity and directness of fresh utterances die.

[3] There are occasions, however, when it is absolutely necessary to use a manuscript for delivery. Of course, the theocratic minister uses public reading at many occasions, as when teaching the Bible to persons of good will, at the book and the *Watchtower* study, etc. For that reason a lesson on public reading is included in this handbook. However, it is well to avoid reading a talk as a whole, whenever possible.

[4] MEMORIZED SPEECHES. This method combines all the disadvantages of reading from a manuscript along with some of its own, while laying a doubtful claim that memorized speaking would improve the visual contact with the audience. However, memorized material, usually obvious to all that it is memorized, often raises a barrier between the speaker and the audience as serious as a manuscript. The speaker talks not to the audience but at it. His mind is turned inward, grasping for words and phrases rather than for thoughts and ideas. The resulting blank expression of face and body devitalizes speaker, talk and audience as well. The speech comes out in a mechanical, stilted, elocutionary or oratorical style, lacking the pauses and halts natural to the extempore speaker (who gropes occasionally for words to express the idea in mind), and the artificiality is all too obvious to the audience. Serious among the dangers of memorizing is the possibility of forgetting. And finally, the memorized talk is rigid and has no adaptability to audience, rendering the reciter impotent to cope with unforeseen circumstances. The theocratic minister will avoid memorized talks.

[5] THE MIXED METHOD. This system of delivery combines reading, memorizing and impromptu speaking with the basic extemporaneous delivery, and is by far the best method of delivery. Combining the advantages of all these methods, it eliminates, for the most part, the main disadvantages of all of them. In the introduction and conclusion where audience contact is required, yet where strong, carefully worded statements are necessary, memorizing can be used. Where facts and figures, quotations or scriptures are used, reading can be inserted with telling effect, while impromptu ideas and expressions add sparkle and life. Yet the basic method of extemporaneous speaking carries the ideas to the audience in a conversational way and allows enough flexibility to permit the occasional use of these other methods. Most talks delivered extempore actually use the mixed method.

[6] IMPROMPTU SPEAKING. The word "impromptu" literally means "in readiness, at hand," that is, offhand, unprepared, improvised. The real impromptu talk, the one in which the speaker has absolutely no preparation, knows nothing about the subject and depends entirely on the "inspiration of the moment," should never be inflicted on any audience, especially by the theocratic minister. However, there are many occasions, such as in house-to-house witnessing, on back-calls, when doing incidental witnessing, at Bible studies, before

boards, in court or occasionally in the theocratic ministry school, when one is called upon to discuss material with which he should be familiar, although the assembly of points to be used, the line of argument and the phrasing are impromptu. For that reason it will be helpful to discuss ways and means of speaking from our knowledge on the spur of the moment.

7 It will be readily evident from the above that what we shall now refer to as "impromptu" speaking requires advance preparation, not for the particular occasion on which the information will be required, but rather a great deal of study is needed in order to be well informed about the Biblical matters on which the Kingdom publisher will likely be asked to speak. Knowing in advance that this would be true, Jehovah graciously provided us with his Holy Word, the Bible, and his "faithful and discreet slave" class to show us how to get knowledge and understanding of it. Jehovah's witnesses are commanded by him to do impromptu speaking, being always ready to give an answer concerning their hope to those who question them. (Col. 4:6; 1 Pet. 3:15; Isa. 50:4) If we follow this advice, God promises in his Word, at John 14:26 (*NW*), "The holy spirit . . . will teach you all things and bring back to your minds all the things I told you."

8 To be effective the impromptu talks must be well-ordered and concrete, that is, they must not indulge in mere abstract generalities. This calls for rapid thought on the part of the speaker, for the method of preparation of the argument on the spot is actually a rapid condensation of the same steps that go into the preparation of an extemporaneous talk. One must have a very brief mental outline, which, of necessity, is constructed in the mind very quickly. The basic steps for preparing such mental outline are as follows: (1) fix the point, (2) think of an argument, (3) have an interesting introduction, (4) state the main point, (5) prove it (possibly using *"Make Sure of All Things"*), (6) illustrate it, and (7) conclude. Let us consider these steps in detail.

9 (1) Decide exactly what you want to talk about and what you want to prove or disprove. Narrow the subject down to a simple proposition so that all efforts can be concentrated on illuminating just that one point. Unless this is done you will ramble aimlessly, beating the air and getting nowhere. Concentrate on the issue at hand.

10 (2) Think of a striking Scriptural argument you can use to prove your case. Then try to anticipate objections against your case that might arise in the minds of the hearers, and

think of another argument with which you can refute such objections.

11 (3) Think of a simple, forceful but noncontroversial introduction that will immediately arouse or intensify interest in the subject. Do these first three steps as rapidly as possible, and afterward speak your introduction slowly.

12 (4) State your point. Tell the listeners what you are going to prove or disprove. It is good here to state upon what authority you intend to base your argument.

13 (5) Present your arguments in logical order. It is most effective to build them up to a climax and then to apply the most striking and clinching proof.

14 (6) Illustrate your point with at least one simple comparison to everyday situations. Give a concrete example, a specific instance. This conveys a picture to the minds of the hearers and often clears away lingering doubts in the minds of some who may not have followed the line of argument too well.

15 (7) This done, conclude. Sum up your discussion and tell your hearers what they are expected to do about the matter. When you have finished, stop. Your impromptu talk is over. Do not spoil the effect now by trying to back up and present some ideas that you may have forgotten and that may have occurred to you as you closed. Doing so will do more harm than good.

16 There are a number of examples in the Scriptures where ministers of Jehovah were called upon on the spur of the moment to give a testimony to the truth. One of these is the case of Stephen when called suddenly before the Sanhedrin. Read the account in Acts, chapters 6 and 7, in the *New World Translation*. Observe the progressive steps of his impromptu address. The Scriptures abound with other powerful impromptu speeches delivered by the Master and his disciples and also by prophets of old.

REVIEW: 1-3. Point out the drawbacks of reading a lecture from manuscript. 4. Give reasons why memorizing of speeches is very inadvisable. 5. Explain the so-called mixed method of delivery. 6. Define impromptu speaking. 7. Though impromptu speaking is improvised or unprepared, nevertheless, what is the primary prerequisite? 8. Enumerate the seven progressive steps of an effective impromptu talk. 9-15. Explain this brief mental outline in detail. 16. Refer to some impromptu talks recorded in the Scriptures.

Study 15

MICROPHONE SPEAKING

[1] Do you realize that without God's wondrous gift of electricity and without the inventive mind and constructive power with which he endowed man countless millions of people of our time would never have heard the gladsome message of Jehovah's kingdom? The invention of radio has made the superhuman task of reaching them feasible. And did you ever think on the fact that without the astounding public-address system our large assemblies would be greatly handicapped, if at all possible? Without electric voice amplification we would have to resort to public speaking by human relay, a slow and time-absorbing way of addressing a vast multitude by a great number of speakers distributed in a wide circle around the central speaker and repeating after him sentence by sentence. This was likely the human "public-address system" employed by Moses in the wilderness and later in the Promised Land by Joshua and other leaders of Israel.

[2] Radio speaking is essentially simple, though it is not always easy to put the few rules on the proper technique into practice. With few exceptions a script is a must for a radio address. Just read it in an easy conversational way. Though thousands of listeners may be reached, nonetheless the vigorous, enlarged conversational tone of the platform is needless and useless. Electric amplification in the control room of the station and by the volume control of the receiving sets can give the voice all the loudness desirable. What is needed is much practice in reading a script so it sounds just like true-to-life talk and an animated conversational tone without much vocal enlargement. Why? Because over the radio one ordinarily speaks to only one or two persons in the same room, rarely to a larger group. To deliver a formal oration to these few individuals would be entirely out of place.

[3] When preparing for a microphone lecture, read it repeatedly, get the exact and full meaning of each thought, underscore the words that receive the sense stress, become familiar with each word, and look up and mark the correct pronunciation of each unfamiliar word. Mispronunciation over the radio reduces confidence in you on the part of informed listeners. Also practice reading of thought groups; avoid chopping them up. Live what you read and this will

be conducive to conversational naturalness and expressiveness.

[4] The timing must be strictly observed in radio speaking, regardless of whether the time on the air is donated or paid for. And consider that the time reserved includes introductory and concluding remarks made by the announcer, both together taking up about two minutes. When preparing for it, simply indicate at regular intervals, at the end of some paragraphs where you have to pause, the exact time of reading up to that point, and when at the microphone occasionally check your time with the studio clock and then regulate your tempo accordingly.

[5] Now as to speaking over a public-address system: As just explained, good radio speaking is animated conversation with invisible listeners. When addressing a large visible audience over a microphone, a good speaker will use the same amplified conversational manner as when addressing a large audience without using a public-address system, but avoiding shouting close to the microphone. This might upset the apparatus. Blasting into the microphone will distort your voice to the point of unintelligibility. Constant bellowing into the microphone is one of the worst mistakes. It is unpleasant, irritating and even nerve-racking. It is not necessary to shout into the microphone, because sufficient volume is supplied by electric amplification. The speaker needs supply only the enthusiastic expression; the operator will amplify the volume to the needed degree. One can greatly assist him by listening to his own voice as it echoes back to him from the loudspeakers, and, if needed, draw back a little from the microphone in order to diminish loudness, or come closer for greater volume.

[6] Another requirement: Speak directly into the "mike," that is, avoid turning your head from one side to the other or up and down to address various sections of the audience by turning visual attention to them. This directs the voice away from the microphone and causes great fluctuation of loudness. The operator is unable to correct this annoyance by electric volume control because he cannot anticipate your moves. This means, of course, that such personal directness must be sacrificed to a great degree when speaking over a microphone.

[7] Other serious faults to be avoided: Avoid sudden changes of volume without proportionate adjustment of distance from the microphone, because the operator cannot foresee them

to adapt his volume dial in time. Do not speak too far away nor too close. Again listen to the loudness of your voice from the loud-speaker and whenever necessary adjust your position. Sweeping and emphatic gestures must be largely sacrificed. Heedless gestures might upset or damage the microphone. Substitute for descriptive gestures greater expressiveness and more colorful modulation of voice. Do not cough, sneeze or clear your throat close to the microphone. A frightful noise from the loud-speakers will be the result. Rather, lean backward, turn head aside and for further muffling the sound hold the script at the side of your mouth nearer the microphone.

[8] Modulation must be especially cultivated, because the echo or lag of it from the loud-speakers has the tendency to monotonize delivery. Speaking of modulation, it should be added here that, for thousands of years, speakers when addressing a large gathering had to speak vigorously throughout in order to be heard by all. In order to avoid monotony of that constant loudness they varied it occasionally by thunderous passages. To lend contrast to their volume by softness would have made them inaudible to many. Wondrous electric volume amplification now finally enables a public speaker to modulate his volume from thunder to a whisper, to combine power with intimacy of tone, thus adding contrast, color, expressiveness and impressiveness to his delivery.

REVIEW: 1. Why are radio and public-address systems so useful to the publishers of the new world? 2. Explain the essential basic requisites of radio speaking. 3. What counsel is given as to the preparation for a microphone lecture? 4. What about the timing? 5. Clearly state what is the best manner of addressing a large visible audience over a public-address system. 6, 7. Mention further requirements and serious faults to be avoided. 8. Why and how must modulation be particularly employed when using loud-speakers?

Study 16

VOICE IMPROVEMENT

[1] We all can and should improve our use of our speech endowment. In this we can be assisted very much by others, and good counsel and suggestions that we may be given can be a real aid to us if we give heed to them. Our own voices are quite strange to our own ears, as is demonstrated by the experience of each one who for the first time hears his voice on a recording.

[2] Appropriate to voice improvement we consider first air and breathing. Without air, without breath, there is no life, no voice, no power or strength of speech. Likewise, a radio cannot produce tone without electric current. And just as the volume control in a radio set is essential to the instrument, so is breath control essential for a speaker or a singer. A good supply of air, together with control of breath (with a few additional things discussed later), results in a full, round, pleasing and far-reaching tone. This cannot be done without correct breathing. Does this mean there is a right and a wrong way to breathe? Does not everybody breathe correctly? Everyone breathes, yes, but from the standpoint of voice improvement there is an incorrect and a correct way to breathe. The latter is diaphragmatic breathing or diaphragm breathing.

[3] The word "diaphragm" means a partition wall. The human diaphragm is a partition beneath the lungs separating the cavity of the chest from that of the abdomen and consists of muscles and sinews. The lungs are somewhat of a tapered shape, large at the base. When we breathe properly we fill the lungs entirely by contracting our diaphragm, thus pulling this partition tight so that the base of our lungs expands and the sides of the body there swell, thus expanding the chest capacity. In the natural way of breathing used when sleeping the abdomen swells and rises and falls. By diaphragmatic breathing we can fill our lungs completely and have full air supply. The faulty way of inhaling is chest breathing by filling mainly the upper and narrower parts of the lungs, resulting in heaving and shortness of breath.

[4] Now that we have plenty of air in our lungs, we need to control its escape. So breath control takes second place as a step to voice improvement. The control of the breath in our lungs is essential to good speaking, because without it our voice lacks good tone and carrying power and is muffled. How do we control breathing? By controlling the pressure of the diaphragm.

[5] Note that we do not control our breath by tightening up our throat; on the contrary, the throat should really be completely relaxed. Not only the throat but the entire body should be freed of tension. We can do this deliberately by conscious repose or relaxation first of our mind, then of our muscles of face and arms and the rest of the body. An illustration of a relaxed or open throat is a chimney. If we turn the damper in the chimney and shut off the air current, and

there is fire below, you know what happens. The room is being filled with smoke, making us cough. If we tighten up our throats when speaking, soon our voices will suffer from strain and we cough. The result is a hoarse, raspy, shrill and unmusical voice. So let us not clog up the chimney of our throats but deliberately open it by relaxing it. Yawn. What happens? The mouth opens wide, the throat opens wide and is completely relaxed for a moment. Many small, squeezed, strained, nasal or otherwise unpleasant voices can be greatly aided by deliberate relaxation of the entire voice apparatus, the throat, the soft palate, tongue and lips.

[6] Furthermore, if we do not open our mouths wide, the best use is not obtained from our voices. A stiff lower jaw should be relaxed. Forcing words out through closed or barely open teeth renders speech muffled, indistinct and unintelligible. We do not try to force food into our mouths through nearly clenched teeth, do we? It would be difficult to eat that way. Contrariwise, why try to force words out of your mouth through locked jaws?

[7] Then there is a final requisite for voice improvement, and that is resonance. It is essential for good tone production, and it is produced by using the body as a sounding board similar to the sounding board or sounding box of a musical instrument. The human voice is produced in the larynx or upper part of the windpipe by the vibration of its vocal cords. The initial tone reverberates against the bony structure of the chest and head, and this reverberation gives to the voice its most important single quality, resonance.

[8] We all have some tonal resonance; otherwise we could not be heard at any distance. Yet we wish to have more resonance, and for gaining it relaxation is again important. First, the voice must be projected or brought out of the throat to make it reverberate against the roof of the mouth, the teeth, the nasal and sinal cavities. A very beneficial exercise to this end is humming, not singing, of tunes. Not humming with tight jaws, but with them loosened, and with relaxed soft palate, lips barely touching, with relaxed facial muscles and throat. Also practice so-called voiced consonants, both isolated and with words containing such. Such consonants have prolonged resonance when properly rendered. They are *m, n, ng, l, r, v, w, z.* Dwell with excessively prolonged resonance on these consonants when exercising. Then you can actually feel the vibration of those sounds in the chest, head, and in the throat and neck as well. Relaxation is necessary

here, because it enables the sound box of our body to vibrate, just as a stringed instrument vibrates freely when no obstructing weight is placed upon it.

9 If a blacksmith pounds a piece of iron lying on the ground it is noisy all right, but its sound does not carry far. But if he places it on an anvil, the anvil becomes a kind of sounding board and the ring can be heard at a greater distance. A musical instrument, though, is more resonant and pleasant, and its sound certainly does carry. The beautiful carrying quality of resonance can also be heard in the songs of little birds, in clear contrast with the big piece of the noisily hammered, clanking, nonresonant iron lying on the ground. Listen, for instance, to the little dove. Its call is not high pitched; it is low; it is soft. But it carries an amazing distance through the woods and over the fields. A great mass of air may be making just a pleasant whispering sound of wind in the trees above; but, being without resonance, it is not heard as far as the little bird.

10 So the point is that resonance is an essential quality of good voice, and it can be acquired. It can be acquired by daily practice and daily application in speaking and oral reading. In regard to these points as well as others, our self-improvement comes first from our self-search and our being conscious of our need to form better habits as soon as we find them needful.

REVIEW: 1. Why is helpful counsel of listeners to our voice needful for its improvement? 2. What is the first step to the production of a full, pleasing and far-reaching tone? 3, 4. Explain diaphragmatic breathing and breath control. 5. Describe how and with what results untrained speakers often try to control the inner air pressure. 6. Show the results of a rigid jaw and barely opened mouth when speaking. 7. What is voice resonance? 8. How can one learn to speak with greater resonance? 9, 10. Give some illustrations of the carrying power of resonance.

Study 17

CONDUCT BEFORE AN AUDIENCE

1 Self-consciousness is one of the greatest barriers to a theocratic speaker who is blessed with the privilege of giving a talk on the Word of God. Self-consciousness should not be confused with the initial nervousness felt by each speaker long before he begins to utter his first words. That nervousness that he feels in the beginning he should feel. It is normal and felt also by every skilled and experienced speaker. Only if possessing a reasonable supply of nervous energy will he

be able to speak with aliveness and to hold the interest of the audience. If he makes no mention or reference to it, often no one else will know that he is nervous.

[2] Self-consciousness, however, reacts in a different manner. It cannot be concealed from the view of the audience. Whenever present, it betrays the speaker. He may blush or act awkwardly while on the platform. This occurs when the speaker thinks of himself and feels that he is not making a good impression, or when he imagines that the audience is picking him and his talk apart. The latter may not be true, but this condition of self-consciousness can be mastered by faith, good preparation, self-control and knowledge of proper platform conduct before an audience. To overcome self-consciousness the speaker must not be self-centered but must forget himself by concentrating on the message that he has to deliver. Proper platform manners will greatly aid him in this.

[3] It should be remembered that the message a speaker presents is generally judged by his intonation, his facial expression, his dress and his physical bearing. Having these things in mind long before he gives his talk, he can guard against being rejected by the audience even before he opens his mouth. An interesting speaker is one genuinely interested in his subject, one who enjoys talking. He is alert, fresh and alive. His occasional sincere and warm smile on his face is winning, and his keen appreciation of the privilege of talking is infectious. But surely a smile will be out of place at an occasion that is more formal and where the matter under discussion is serious and weighty. On occasions such as these the mature and wise speaker will use good judgment. He will get up before his audience with a kindly yet serious frame of mind and earnest expression. If the occasion is informal and the material to be presented is cheering, then get the audience in a happy frame of mind. It might be well to mention that if your topic is a serious one and if there is tension in the audience, you should walk to the platform slowly and deliberately. If you walk to the platform with a springy step you may create an impression that you feel the speech is of a light nature and unimportant. The audience will be quick to sense a lack of seriousness in the manner of your entrance.

[4] While on the platform and before beginning to speak it will help to postpone your opening words for a few seconds. Briefly survey your audience, thus establishing eye contact and adjusting yourself to the occasion. This brief delay will

also aid to overcome initial nervousness. And, too, it helps the audience to adjust themselves to the frame of mind displayed by the speaker. In addition, the short silence before the beginning of the talk will permit the audience to settle down in their seats and to give silent attention.

[5] Such poised earnestness, or a welcoming smile if the occasion makes it natural, is not easily and spontaneously obtained if a speaker is ill-prepared, rushed or tired and therefore lacking in composure and confidence. Since the audience deserves our best, while on the platform it will be well for the speaker to be well prepared and to have some rest before his speech. A tired speaker lacks the vitality to arouse enthusiasm among the audience. Then, too, a tired speaker is nervous and lacks geniality. For the same reason avoid, if possible, much conversing before going on the platform; and, if it cannot be avoided, keep in mind that a good conversationalist is a good listener; so merely listen.

[6] Now if a speaker puts off preparation until it is too late and then works at a furious pace to make up for lost time, he becomes a bundle of nerves. His brain is tired and, while on the platform, he lacks confidence, poise and cheerfulness. So never put off preparation until the last minute. Allow yourself plenty of time to prepare.

[7] A light meal before giving a lecture is preferable to a heavy one. While one is delivering a talk the blood should be up in the brain and not in the stomach. It is only natural that a person becomes sluggish when he eats a heavy meal. Therefore he lacks the necessary vital force to give an enthusiastic talk. Clear thinking is impaired too. A shower before a discourse is stimulating, when it is pleasantly hot and followed by a brief cold shower. A nervous speaker would do better to take a relaxing moderately warm bath. A clean shave will be felt as an uplift, as well as making a favorable impression.

[8] Be careful in dress. Clothes that are neat, clean and pressed, and worn with dignity will make a good impression and add to the effectiveness of the speech. Carelessness in personal appearance tends to create negatives in the audience's mind. A speaker, however, should not go up before the audience overdressed. He will attract attention to his unimportant self and away from the all-important Kingdom truths. Another point to remember is not to appear with a handkerchief pocket full of pens and pencils; calling attention to any such accessories detracts from the speech.

[9] Good posture is necessary while speaking. It creates a favorable impression with the audience and it gives the speaker a measure of confidence and poise. Do not slump or slouch or stand humped over. Do not look or sound browbeaten. Shun also the other extreme of looking or sounding self-confident, pleased with yourself, cocky.

[10] Since the conversational manner of delivery is the most effective manner of speaking, we should guard against trying to show off our ease while on the platform by being extremely informal. A speaker should continue to maintain natural dignity at all times while addressing a larger audience. Then it would be out of order for the speaker, for instance, to sit on a table with his arms crossed and thus chat with a larger audience. Doing so on the platform shows bad taste. A speaker should be friendly but he should not become too familiar with such an audience. Whenever one is scheduled to give a talk in a large auditorium and he finds that only a handful of people are present he should invite them to come to the front seats close to him. Then he would show consideration if he came down from the platform and stationed himself before them and gave the talk to them on equal footing, so to speak. His friendliness would create friendliness. Here a speaker should be completely informal, using an intimate, conversational tone and avoiding the enlarged conversational delivery needful when addressing many. Why wear yourself out by using thunderous tones when speaking to a small group, when effortless ease and intimacy would be more effective?

[11] Excessive use of certain words and phrases, gestures and movements should be avoided by the speaker. These become mannerisms and are distracting and irritating to the listeners. A fine talk often fails because of tiring repetition of certain words or phrases. You have heard, "Well, I said," "in other words," "let us," "he said," and similar hackneyed expressions repeated dozens of times in the same talk. Or the word "nice" may be abused. "It was a nice day." "It is a nice book." "It is a nice time to be living." Everything from hot dogs to babies is described in America as "nice" and in Britain as "lovely." There are many other descriptive words that paint the picture more fittingly and could be substituted. There are other words that by overuse and misuse have by now almost entirely lost their original meaning, as "awful," meaning "filling with awe." How could a thing possibly be nice and awe-inspiring? The latest abuse is that of the word "terrific,"

meaning "terrifying." How could a dress be both lovely and terrifying?

12 Another mannerism a speaker might get into is the habit of adjusting and readjusting his tie. Or he may repeatedly button and unbutton his coat. Another sways from side to side with the monotonous regularity of a pendulum, or rocks forward and backward on his heels. Such a speaker is ineffective because his mannerisms detract from what he is saying. Also avoid being a hand-wringer, a ring-twister or a finger-twitcher. The audience expects a speaker to appear at ease, to have poise, to avoid showiness, and to be warmly interested in his audience and in putting over his speech.

13 The mouth of some speakers prior to the beginning of a talk becomes dry. This is due to nervousness, but the dryness will soon disappear when the speaker gets well under way with his talk. To have on the platform a pitcher of water and a glass makes a speech appear as hard labor. There is no real need for throat lubrication except in a case of actual dryness and irritation because of a cold. In everyday conversation one talks without even thinking of taking a swallow of water every few minutes. Keep your mind on the subject and you will forget your throat and its imagined dryness.

14 Self-consciousness can be overcome. Knowledge of proper platform conduct will help a speaker to feel at home and at ease on the platform. Awkwardness will disappear. As a result the audience will be put at ease and in the proper frame of mind to hear and to receive in a good heart the message of truth. Paul's words at 1 Corinthians 10:31, 33 (*NW*) are appropriate for each speaker to keep in mind. "Whether you are eating or drinking or doing anything else, do all things for God's glory. Even as I am . . . not seeking my own advantage but that of the many, in order that they might get saved."

REVIEW: 1, 2. Tell what helps to overcome self-consciousness on the speaker's podium. 3. Show with specific instances how an audience is affected by the speaker's manner of making his entry, his dress, his physical bearing and his facial expression, even before he opens his mouth. 4. Why should a speaker not hurry to begin after stepping forward? 5, 6. Explain why a speaker should be prepared well in advance and, if possible, should rest before a speech. 7-9. What other good counsel is given as to good appearance and deportment? 10. What about excessive informality on the podium? How should one speak to a handful of people in a large hall? 11-13. What advice is given as to improper language and mannerisms of a public speaker? 14. Point out how proper conduct before an audience will benefit both the speaker and his listeners.

Study 18

A POISED AND CONFIDENT SPEAKER

[1] Nothing leaves you so delightfully forgetful of self as listening to a heart-warming talk. You are not thinking about yourself; at least, you should not be. Your mind is fixed upon the speaker, drinking in his cheering and inspiring words. Certain persons can be comfortable in most circumstances; but when it comes to giving a public talk, they get nervous, terribly so at times. Moses was such a man. When Jehovah's angel called on him out of the flaming thornbush and told him that he was selected to go to Egypt to speak to Pharaoh and the Israelites, his first thoughts were of himself: "Excuse me, Jehovah, but I am not a fluent speaker, neither since yesterday nor since before that nor since your speaking to your servant, for I am slow of mouth and slow of tongue." (Ex. 4:10, *NW*) His greatest obstacle was himself, his thinking of self. God told him so, in effect, when he said to him: "Who appointed a mouth for man . . . ? Is it not I, Jehovah? So now go, and I myself shall prove to be with your mouth and I will teach you what you ought to say."—Ex. 4:11, 12, *NW*.

[2] Such words of Jehovah should inspire theocratic speakers. Why? Because what we cannot accomplish in ourselves, Jehovah God promises to supply. Right along this same line, Jesus said: "I will give you forceful speech and wisdom which all your opposers together will not be able to resist or dispute." (Luke 21:15, *NW*) The primary need, therefore, is not eloquence, but trust and reliance on Jehovah and his promise to help us in our efforts to become a confident speaker.

[3] Negative thinking before or during a talk is one of the greatest drawbacks to a public speaker. To turn one's thoughts inwardly, to think about one's weaknesses or inabilities will drive one to nervous prostration. Negative thinking makes a potentially good speaker look and sound bad. The right way to think is positively, which means to think objectively. Not to think about one's weak self, but about God, his unlimited power and might.

[4] The approach to the platform and the podium should be made with confident expectancy of God's help, and not dread. If not carefully guarded against, all sorts of negative and cowardly thoughts will project themselves into a be-

ginner's thinking. It will destroy his poise and freeness of speech. He thinks and talks every day on his feet without hesitancy and self-consciousness, and people listen to him; what reason is there to be less assured and confident when addressing an audience of such people? Really none. If a speaker has prepared well, there is always something of interest to say. If one is fully convinced that he has the truth, and is prepared to deliver it, he should have no trouble in doing so confidently. But if he has not prepared, does not wholeheartedly believe in the truthfulness of his message, if he has only a vague knowledge of the truth, then he should not be on the platform. He does not belong there. He should sit in the audience, listen and learn.

5 Always rise to the occasion as if you want to speak. Walk to the speaker's stand. Do not run. Do not march. Be natural. You gain the confidence of your listeners immediately if you look at them as if you had something to say. Half the battle of good speaking is won when the listeners are with you from the beginning. If one acts confidently audience fear will soon give way to real courage and composure. So stand erect. This denotes confidence. Make a good positive attack on the first words of your talk. Uncertainty, shyness or softness will utterly spoil your introduction and the interest of the audience. Speak as an adult, mature, positively convinced of what you are saying. The audience cannot help but be impressed. "Do not say, 'I am only a youth'; for to all to whom I send you you shall go, and whatever I command you you shall speak. Be not afraid of them, for I am with you to deliver you, says the LORD." (Jer. 1:7, 8, *RS*) That is counsel from mankind's greatest Speech Instructor.

6 To help you overcome initial nervousness think of yourself as a messenger boy delivering a telegram to a householder. The thing that is important to the householder is the message. The same principle holds true when one is speaking before an audience; then the message and not the speaker is the important thing.

7 To open an address with the confidence of conviction and firmness of authoritativeness requires poise. Poise is complete control of one's thinking before speaking or acting. It literally means balance. Outwardly it indicates you have the situation well in hand. A poised person is like a high diver just before he springs into action. He walks out to the end of the board, perfectly calm, quiet, steady, but ready to act instantly, a picture of purposeful self-control.

[8] Poise arises from a mental and emotional balance. It cannot be put on like a coat. Poise is that serene balance that comes from within. It, too, can be cultivated by turning one's thoughts away from oneself, by getting engrossed in ideas. If one is prone always to wonder what the audience thinks of him, he should take a lesson from the cow. When passing a cow, you might stare at it and it, in turn, will look at you with an unwavering directness. Why? Because it is not worried about what you think of it. It is interested in you. This complete unself-consciousness can become your own experience when you turn your interest to your listeners and the message you have to convey to them. Then you can and will forget yourself.

[9] While there are no short cuts to acquiring poise, there are aids. One will acquire poise by speaking the gospel message often and under differing circumstances and doing it with self-control, without monopolizing the conversation or placing oneself in the limelight, also by being a good and attentive listener and by refraining from interrupting. Many regard the self-assured business executive, the supercilious career woman, or the sophisticated socialite as examples of poise. In fact, some books and study courses recommend this lofty and affected attitude as effective, because it puts others on the defensive. But should such an overbearing manner which lowers another's dignity be a worthy aim? One would hardly think so. Real poise brings accord and peace to the surroundings. It puts at ease and releases rather than inhibits those who come in contact with it. Look at nature; its serene harmony makes one relax and be filled with noble emotion. A good friend and speaker will do the same.

[10] When speaking, remember, if you are uncomfortable, your audience will feel uncomfortable. If you are at ease, your audience will be at ease. If you are enjoying yourself speaking to them, they most likely are enjoying listening to you. When you feel ill at ease, use the address "brothers" and "friends"; the very thought of it will remind you of our happy equality and will be poise inducing. If you feel in any way superior, this, too, is detrimental to poise, because haughtiness holds you apart from others and robs you of that friendly ease and naturalness that the audience enjoys. If you feel uncomfortable on the platform try to determine why. Are you trying to make an impression? This is futile, for it is what you think of yourself, and not what others think of you, which makes you feel inferior. Always strive

to be natural. Be yourself, no more, no less. Your chief concern should be, not what others are thinking of you, but what you are thinking.

[11] To acquire poise fully one must practice inner repose every day and every night, when at home and when at work, when witnessing from door to door in your ministry or when making return visits to people interested in the truth, or when conducting Bible studies, in short, at every opportunity. When speaking be poised. When listening, be poised. Make the confidence you have in Jehovah become evident in your speech. If you practice the art of such good speech daily, it will not desert you when on the platform. Be fully aware of the reason why you were called on to speak. The idea will move you to speak freely and fluently. It will register with the audience and they will enjoy listening to you. You will be an able messenger to deliver the greatest message of all time with becoming confidence and poise.

REVIEW: 1-3. Show and illustrate what is one of the worst drawbacks in public speaking. How can it be conquered? 4. Are there any good suggestions on how to think positively? 5, 6. What else will help a speaker to feel at ease and confident on the platform? 7, 8. Define and illustrate poise. 9. Advise how one can acquire that desirable natural poise and friendly ease. 10. How does an audience echo the speaker's own mental attitude? 11. What further suggestions are there on how to develop poise and confidence?

Study 19

OVERCOMING DISTURBANCES

[1] One of the best gifts of our loving Creator to man is the ability to speak, to convey thought and feeling, information and instruction, to speak of him, his greatness and loving-kindness and to praise him with our lips. To do this under normal conditions is an art; but to do it well under difficult conditions and even when facing hostile opposition shows that a speaker is mastering the art of public speaking.

[2] Jehovah commanded Moses and Aaron to go before Pharaoh and his court and to speak there publicly all that he had commanded them. That was certainly carried out under very adverse conditions. Ezekiel was commanded to speak to the Jews whether they would hear or forbear. Other prophets likewise had to address themselves to the nation of Israel and their rulers under both favorable and unfa-

vorable conditions. Early Christians, too, as well as the modern witnesses of Jehovah are told at 2 Timothy 4:2 (*NW*): "Preach the word, be at it urgently in favorable season, in troublesome season, reprove, reprimand, exhort, with all long-suffering and art of teaching." Any dedicated servant of God who can do this well has come a long way in mastering the art of speaking and teaching.

3 Even though we have the truth and the power of God's spirit behind it, we must not use it as a club for hammering it into the heads of people. Never try to force the truth into their minds. Avoid shaming and embarrassing them because of their pagan or other un-Biblical beliefs. Be always discreet, tactful, maintain poise, be good-natured and present the truth with kindness. We are commanded to use gentleness always, even when dealing with opposers. (Gal. 5:23; 6:1; Eph. 4:1, 2; Col. 3:12; 1 Tim. 6:11; 2 Tim. 2:23-25; Titus 3:2; 1 Pet. 3:15) Harsh words may antagonize at least a part of the audience, so reacting on the speaker himself, discoloring the tone of his talk, lessening his ability to master difficult and trying situations, maintaining composure and using sound judgment.

4 Like a captain of a ship a speaker should always be mentally and emotionally ready to meet all emergencies with calmness, dignity and effectiveness. Trivial disturbances should be ignored; but if they keep on they attract attention and interfere by detracting interest from the talk. Then the speaker must remedy the situation. He owes it to his audience to maintain quiet and order. If he fails in this, he betrays weakness, helplessness and even lack of respect for the message he is delivering. A continuously crying infant may not disturb its mother, a restless or playful child may not annoy its father, but it will certainly distract other listeners. In such a case, if no usher takes care of the situation, the speaker should kindly and respectfully request the parent to control the child or to take the crying baby out and calm it there, and then to return to the meeting.

5 If the acoustics of a hall are poor or if it has a bad echo, this may be overcome in part by speaking slower, with good pausing and sharper articulation.

6 If a speaker observes any drowsy or sleepy persons in the audience he should awaken himself, speak with more aliveness and more contrast, with occasional punch and fire, suspenseful pauses, emphatic and sweeping gestures, changes of his position; in short, he should avoid any oral or visual

monotony. This, though, must not be overdone lest his strategy becomes obvious to the entire audience. A last resort is to give sleepy ones from time to time more personal attention by addressing oneself to them more directly. Usually this will soon make them fully awake.

[7] Latecomers are a frequent annoyance to most gatherings. Those in attendance who possess good self-control do not bother to give late arrivals any attention. But others will turn away their eyes and ears from the most respected speaker and follow all latecomers until they have found empty seats. This interference can be reduced by reserving some seats near the entrance for latecomers and by previously instructing attendants to be alert and quietly helpful.

[8] In some locations street noises often become bothersome and interfere with undivided attention and audibility of what is said on the platform. Most of such noises are only temporary and can be overcome by the speaker's use of greater volume; and if the interference is too noisy to be thus overcome, he should pause until it passes. Even if he should be thus interfered with repeatedly he ought to remain good-natured, speaking without showing any irritation in words or intonation.

[9] The most difficult situation to cope with is planned heckling or attempts to break up a public meeting. It usually starts with sarcastic remarks or open vicious contradiction. In most instances attendants will go over to the disturbers and urge them to be quiet, and, if unsuccessful, will show them the way out, or, when resisted, will forcibly remove them. Yet sometimes wary hecklers place themselves in the middle of a row where they are rather inaccessible. Then the speaker should restore order. However, he must never retaliate with like ungentlemanly behavior. "Answer not a fool according to his folly, lest you also become like him [a fool]." (Prov. 26:4, *AT*) The speaker should never lose self-control. Such show of weakness will weaken his effectiveness. He should keep calm, maintain poise and never contradict or argue with a heckler. It would result in disorganized wrangling, dividing the audience into factions and upsetting the assembly. So tell the heckler with firmness that you do not question the sincerity of his conviction or his good right to voice his views in the public. But not in a hall that was not rented by him. Besides, the public has come, not to hear him, but a Bible lecture, and not a debate. Then continue your discourse.

10 If later on the heckling should be resumed, then appeal to the audience as intelligent peace-loving people, who came to hear the Word of God preached and to judge for themselves what is truth. Appeal to them to show their strong disapproval of the ungentlemanly and unlawful disturbance of a peaceable assembly by raising of hands. Such a demonstration of public indignation will ordinarily suffice to prevent any further disturbance. If not, then the heckler will be forcibly ejected by attendants and some outraged good men in the audience.

11 There are some rare cases where a number of young rowdies go to a public meeting with the intention of breaking it up by continual disturbances. If they form a majority of the attendance and the usher force is too small to oust them, and the police are unwilling to protect the freedom of peaceable assembly, then heed this advice of our Lord: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7:6, *NW*) Ask the people of good will in the audience who wish to hear and find out the truth without lawless interference at a private gathering to leave their names and addresses with the attendants at the exit, so that an invitation can be mailed to them. Then, and not before this announcement, adjourn the meeting. This, however, do only as a last resort.

12 There are stormy and critical days ahead for Jehovah's faithful witnesses. Christ foretold that his followers would experience much opposition, persecution, mobbings and sufferings at the hand of demonized men, especially now, in the last days of Satan's rule over the earth. The greater the obstacles, the more evident will be Jehovah's spirit directing and upholding his fearless, poised and tactful spokesmen under adverse conditions and helping them to overcome trying disturbances.

REVIEW: 1, 2. Point to Biblical instances of speaking under adverse and difficult conditions. 3. What attitude and language are best for speaking in trying situations? 4. Explain how harmless interferences should be met, and what to do if such continue. 5-8. Suggest what a speaker could do with poor acoustics of a hall, sleepy persons, latecomers, street noises and other distractions. 9. How should hostile hecklers first be put in their place by the speaker, if hall attendants do not or can not cope with the situation? 10. If after that hecklers continue to interrupt, what then? 11. What should be done when constantly disturbing rowdies form a majority, the attendants are unable to eject them and the police unwilling to assist? 12. The greater the future obstacles in the way of a public witness might become, the more evident will be what?

Study 20

GOOD EVERYDAY SPEECH

[1] "May the words of my mouth . . . be acceptable before thee [please thee, *Mo*], O LORD." (Ps. 19:14, *AT*) These words express the desire of every servant of Jehovah and member of the New World society, to be able to speak well, acceptably and pleasingly to their Creator while offering up the fruit of their lips in daily making public declaration to his name. It is therefore vitally important for the theocratic minister to speak well, and to do it daily in order to be pleasing to Jehovah.

[2] One requirement in speaking the Kingdom message is to have an expressive countenance that illuminates what one is saying and speaks even without words. So let your face "talk." (Eccl. 8:1, *Mo*) The old system of things uses the phrase "money talks," meaning that money speaks without actually having or using a mouth; it accomplishes things without speaking a word. For the face to convey thought it is necessary for the publisher to look directly at the one being spoken to, since it is the first point of contact. And since most persons judge by first impressions it is of importance to create a favorable impression right from the very start. Shifty-eyed movements do not make good contacts or speak well. They give the impression of shyness, self-consciousness, insecurity, lack of earnestness and conviction, and even of dishonesty. A long face and a sour or "dead-pan" expression do not fit the good news. Good news makes one happy and radiate with gladness, thus showing the effect the truth has upon us. Friendliness often begets like friendliness.

[3] This truth is glorious. It is without peer or equal. Being unmatched, it deserves our most worthy efforts. Choice and proper words and grammar at times seem to be inadequate even at their very best. After we receive proper training in theocratic ministry, care should be used in choosing clear and expressive language and grammar. Ideas should be expressed in right and simple words, easy to grasp, whether conveying vital knowledge to others in door-to-door witnessing, at back-calls, on Bible studies, and talking to our brothers or to men of all kinds.

[4] Good language means the elimination of bad. The proverb says: "Perverse words put away from you, and crooked speech put far from you." (Prov. 4:24, *AT;* Eph. 4:29) The theocratic minister does not try to set a standard of language,

not even his own. He has the highest standard to copy and follow, and that is the Bible, and also its most able exponent and champion, the Watch Tower literature. To practice poor diction, to slur words, to drop endings of words and be careless in pronunciation will lower not only the publisher in the estimation of the listener, but, more important, it will take away from the message and fail to honor Jehovah. If we do not use good speech in our daily lives it will not come easily or naturally when on the platform or before others in witnessing to the truth. We shall find ourselves "putting on" and actually groping as a blind man does for an object when attempting to find correct, choice and acceptable language. Instead of its being precise and superior, it will be inferior and vague. In learning to speak well every day, try to make brief and pointed comments at various meetings in the Kingdom Halls; discuss the truth with any one and every one whenever the opportunity affords. When it comes to telling of man's only hope, the new world, be an extrovert and not an introvert. Practice good speaking habits daily.

5 Another daily requirement is poise. This is a well-balanced state of mind. It means controlled thinking before speaking and acting, the mind ruling over body and emotions, keeping both in check with a firm spirit at all times. It is scriptural; "keep completely balanced." (1 Pet. 1:13, *NW*) This means to stay on the track. You may be accused of having a "one-track mind." If it is the "Kingdom" track, all is well. If anything suddenly looms up threatening to derail you, what should be done? Think and act coolly and collectedly; it will be calming to you and to the person being preached to as well. Remaining serene and unruffled without being perturbed, even in the presence of an opposer, shows the right spirit and displays wisdom from above. "A fool shows instantly that he is angry: a prudent man ignores an insult." (Prov. 12:16, *Mo;* 17:27, *AT*) Righteous indignation may boil up, and it may be difficult to refrain from displaying it; but to do so is most beneficial to all concerned, whether inside the congregation or to persons who are potential sheep of the Lord. (Heb. 12:14) No one will be stumbled and truth will prevail. Giving vent to an angry spirit, however justified we may feel to do so, does not add to the attractiveness of the Kingdom message. Why be guilty of it?

6 We are off to a bad start and are headed in the wrong direction from the beginning if we find a person has the wrong understanding about certain matters and we bluntly

tell him so. Will this gain a hearing ear? Hardly! Who likes to be told he is wrong? Would it not rather be much better to follow the advice at Proverbs 13:15, *AT:* "Good conduct [tact, *Mo*] wins favor"? Tact, artfully used, will aid one to speak well every day. To impress upon the listener a little truth at first is better than none at all. Erroneous beliefs that persons may wrongly hold can be overlooked and ignored at first. Contradicting at the outset is not conducive to spreading accurate truth. We must try to convince those not favorably disposed with fact and gentleness. (2 Tim. 2:25) First select just one subject for discussion and stick to this fixed point; keep it in view always; never lose sight of it. Do not deviate from it and do not ramble, but make every word count. Thus you will obtain with a minimum of effort a maximum of results.

7 The same is true of all our ministry, whatever it may be. Though we may feel in the morning we have a hundred things to accomplish that day, we can do only one at a time effectively. The same goes for instructing someone in God's truth. Find the interests of the person to whom you are speaking, that is, the things he likes to do or talk about. Thus meet him on his own grounds. He is familiar with the subject and is not hesitant to discuss it and he feels confidently at home. It is from this common ground or beachhead you can lead to the fixed point. In trying to locate such interest give persons an opportunity to talk and express themselves. Do not think that everything that appeals to you appeals to all. Learn and know how to find the spark of interest in persons, their responsive chord, and then play on it. This will help you to speak well and to carry the listener along irresistibly to the theocratic goal.—Matt. 10:16.

8 As to good everyday speech the Scripture says: "He who spares his words has true wisdom." (Prov. 17:27, *AT;* see also 10:19, *Mo.*) "A fool's voice is known by [a] multitude of words." (Eccl. 5:3) So do not tread a wordy path or beat around the bush as you try to arouse the interest of persons who are in the wilderness of this old world. Merely to fill the ears of the listeners with great volumes of speech is like trying to fill an overnight case with a wardrobe large enough for oversea travel, or pour a potful of liquid into a cup. It would prove too much of a burden to carry or contain it all. So no matter how reasonable your discussion may be, or how much good it would seemingly accomplish, it will simply run into one ear and spill out of the other, proving

to be ineffective and possibly irksome to the point of causing the initial interest to be spoiled and lost. Bear in mind, by conversing with people and not trying to lecture to them you will not close a listening ear. Also know when the time is up, and then stop.

9 Proper decorum in conversation dictates that after one has introduced himself it is best to pause and allow the other person to express himself. One cannot expect others merely to listen while one does all the talking. This simply is not human nature. Others, too, want to speak, be heard and receive some attention; they believe that they, too, have some intelligence and knowledge and something important to say. So be a good listener; hear all that is being said. Show the consideration and respect that Christians are to possess. True, some of what another will say might be erroneous or false, but it will enable you to learn something about that person's belief or lack of belief, what he knows or does not know, and thus to take in information that will prove to be valuable in helping him. Good judgment should be exercised, of course, since you are there to give a witness to the truth and not be a mere sounding board for someone who wants to be spreading his own ideas or the wisdom of other men and does not want to hear and accept the truth of Jehovah's Word, the Bible.

REVIEW: 1. Explain why good everyday speech is of great importance to the theocratic minister. 2. Why should one look into the face of those with whom he is conversing? 3, 4. Give reasons for the advisibility of practicing daily good word choice and correct grammar. 5, 6. How should poise be exercised in everyday speaking? 7. Submit reasons why one should learn also to listen well in daily conversation. 8. Why should pauseless, long-winded talking and going into unnecessary details be shunned? 9. What does proper decorum in conversation dictate?

MEETINGS

Study 21

HOW TO BE A CHAIRMAN

[1] The meetings conducted by Jehovah's witnesses are the most important gatherings that take place on the face of the earth. They are meetings of the highest educational quality, and have the most elevated objective. Though the things said and done at these meetings by the speakers or the participants are carefully planned and well executed, much of the effectiveness of the program may be lost if the chairman does not take care of his duties. So the chairman can have much to do toward the success of a meeting.

[2] When the congregation servant plans for public meetings in his territory he should not neglect the duty of appointing a chairman for each location where these meetings are being held. Upon the chairman fall many responsibilities that will greatly increase the enjoyment of those attending. In the first place, the chairman should see that the meeting hall is ready ahead of time. He is interested in being sure that the proper number of chairs are on hand and in place, also that the hall is clean, chairs dusted and everything arranged orderly. In cold weather he sees that heating in the room is adequate. And one of the things not least important is ventilation. If proper ventilation is not arranged for and carefully watched and controlled during the meeting, the effect will be either one of stuffiness and drowsiness for the audience or some will be subject to drafts and the danger of taking cold. The chairman will be sure there are attendants to watch these things.

[3] He is responsible for co-operating with the servants in having a proper display of literature, so that those of the public may see the Society's publications and be able to obtain them at the public meeting hall. He should see to it that attendants are there to seat persons of good will coming in, and for taking a count of the attendance and handing him a report.

[4] The appearance of the platform has much to do with the enjoyment of the programs; so he should also have the

platform ready, a speaker's stand or a table, chairs or anything necessary there, and see to it that everything looks as presentable as possible under the circumstances. If sound equipment is needed, he should also check to see whether this is on hand and operating properly. If music is played before the lecture, it is his duty to see that it is arranged for and that the music is appropriate, something that contributes to the peacefulness of the occasion, providing an atmosphere proper for the hearing of a Bible lecture. Jazz music and singing of worldly songs, with their words that adulate human creatures, should be avoided.

5 He should also find out what booklet or magazine is to be given to the public, something that covers the points in the talk, and have it in the hands of the attendants, to be distributed as the good-will persons leave the hall.

6 Since the talk is advertised to begin at a certain time, it is the chairman's duty to start the meeting on time. He may open with a brief welcome, stating who is sponsoring the talk (the local congregation), the speaker's name and that he is a minister of the Watch Tower Bible and Tract Society, and the subject of the talk. But his introduction should be brief, not dealing with the subject matter of the talk, but merely introducing it by title and bringing the speaker before the audience as quickly as possible.

7 It would be good for the chairman of the meeting to acquaint himself with the outline of the talk so that in case of an emergency he will be able to fill in and give the talk himself. His closing remarks after the speaker has concluded should also be short and to the point. He should avoid commenting on the talk, making statements from it or summarizing it or eulogizing the speaker. The closing remarks should contain information for those attending that will increase their desire to attend other talks or other meetings of the local congregation, and to talk with Jehovah's witnesses present and become acquainted with them.

8 Circuit assemblies, district assemblies and conventions arranged by the Society have a Society-appointed chairman. This one should obtain a copy of the program before the assembly begins and make out a chairman's program. He should know exactly what songs are going to be used at each session and furnish the music servant with a copy of this information. He will arrange beforehand which brothers he is going to ask to lead in prayer, having these near the platform so that they can lead in prayer over the public-

address system. He must arrange the names of the brothers he intends to appoint to handle each session, that is, he should decide who is going to act as chairman of each session of the assembly. Then he should instruct these brothers how the session is to be handled, whether each speaker should be introduced by them, or, in some cases, such as a symposium, whether the one speaking is to introduce the next. Announcements that are to be made should be approved by the chairman.

9 Since he is interested in the smooth continuity of the program he must check on all of those participating beforehand to be sure that they are prepared and ready, at hand before the session starts. In this way embarrassing situations or gaps on the program will not occur. Those on the program should report in advance of the session in which they are to participate.

10 The chairman should be fully informed as to the location of the departments of the convention. He should know of the work carried on at that convention so that he will be prepared for interviews that may take place with reporters. He should be able to talk on the world-wide work of the Society and of the local circuit, district or branch, the teachings of the Society, etc. Special care must be exercised that statements he makes to reporters or radiomen are accurate and tactful, for these may be published, and his statements will reflect on the work done by Jehovah's witnesses in the country.

11 After making his program and finding out from the various ones participating just what they need on the platform and when, he should make copies of this information to give to the public-address-system servant and the platform servant, so that they will know exactly what is needed for each feature, in the way of microphones or other equipment.

12 A good chairman, therefore, has much to do with the co-ordination of the program and the smooth operation of everything that is done for the instruction of those attending. He is really a host and should consider himself as such, being on the alert to see that the proper courtesies are extended to all attending, to officials, reporters and others who have to do with the assembly. He should watch to see that the public-address system is used for the benefit of the convention and not taken over for numerous personal announcements.

[13] All these responsibilities require much advance preparation and constant alertness on the part of the chairman, but such are the things that help make the meetings and conventions of Jehovah's witnesses a delight to those attending and a source of amazement to the world.

REVIEW: 1. Why are the chairman's duties important? 2, 3. What must the chairman supervise as to the meeting hall for public lectures? 4, 5. What arrangements will he take care of as to the platform, music and literature? 6. To what will he confine his introductory remarks? 7. What will be the substance and purpose of his closing remarks? 8. At assemblies, how will he make out a "chairman's program"? 9. What check should be made before each session of the assembly? 10. What information should he have at hand? Why? 11. What information should he supply to the public-address-system and platform servant? 12, 13. The chairman really plays what part in assemblies?

PROBLEM: Prepare opening and closing remarks to be made at a public meeting.

Study 22

PUBLIC MEETINGS

[1] Public meetings play a large part in preaching the good news of the Kingdom to all the world. They have enabled Jehovah's witnesses to reach many people who otherwise would not have heard the Kingdom message, and have helped greatly in the expansion of the New World society in all lands and in all languages. The purpose of public meetings is twofold: first, to give the people a chance to hear a discussion of the truths of the Kingdom and to have a taste of the knowledge that Jehovah's witnesses have that makes them the happiest people on earth; second, they serve the purpose of establishing Bible studies or building up existing studies in the area in which the public meeting is held. People hearing the truth discussed at a public meeting are prepared for and drawn toward having a Bible study or attending a Bible study arranged by the congregation.

[2] Since the purpose of public meetings is as above described, it follows that they should be arranged for and held in every part of the territory possible. It is not enough to have meetings in merely one part of the territory and expect people to come from far and wide to attend. No, if we are to get the benefits of the public meeting arrangement to the people we must have these meetings in their neighborhood, so that they will realize that a talk on the subject advertised is being held in their own neighborhood, and that they can

attend without difficulty of traveling a distance. Just as we do not sit in a building and wait for the people to come to us, but go to visit them, from house to house, so also we do not stay in one part of the territory and expect the people to come to our public meetings, but we take them to the people insofar as it is possible for us.

3 An essential thing in connection with the public meeting is the advertising of the talk in the house-to-house work. This gives every publisher an actual share in the public meeting work; it makes him an integral part of it. After the talk has been advertised, getting people to the meetings is one of our problems. In order to do this, Jehovah's witnesses must first work in the territory where the meeting is being held, so that those receiving the invitations will be able, if they desire, to attend. Next, they must make it as convenient as possible for the people to come. Jehovah's witnesses know the importance of the meeting and the things that will be said there; so they should take the initiative, putting themselves out to provide a way for the persons of good will to attend. This can best be done by offering to call for them, and going with them to the meeting. The persons with whom we have home Bible studies, particularly, should attend public meetings, because these gatherings are often the first contact that the good-will persons have with Jehovah's organization. At the public meeting they begin to become acquainted with Jehovah's witnesses and to get a feeling of intimacy with Jehovah's organization. Such persons should therefore be specially encouraged and helped by all means and in every way possible to attend.

4 Generally it is considered that the speaker has upon him the primary burden of the public meeting. But a very important part is played by the publisher when he merely attends these meetings. In the first place, he learns by hearing the talk. New ideas and new ways of expressing Kingdom truths are brought to him. He can be there to greet persons of good will who attend and make them feel at home, and help them afterward in answering questions that may have arisen in their minds during the talk. He can show them the different features of the Kingdom Hall, introduce them to the servants and others, show them the literature published by the Society and generally arouse their interest in the New World society and provide a feeling of closer relationship with it. Often the friendliness and warmth manifested by Jehovah's witnesses at the meeting have a more

marked effect than what the speaker has said. Also the very fact that the witnesses of Jehovah are themselves present hearing the talk is a testimony to the importance of the meeting and its educational benefits. The people of good will see them there and realize that they, too, should hear and become educated, New World-minded.—Mic. 4:1, 2.

5 The alert speaker will be very careful in selecting and preparing material for his talk. If he takes the Society's outline and reads it over carefully it will aid him in gathering material. He can see what outstanding points must be developed. He can get the theme well in mind and how the outline develops that theme and emphasizes it throughout. He should have this theme and the outline impressed upon his mind before he starts preparing the talk itself. Then having determined what points are to be highlighted, he can begin to be on the lookout for appropriate material. He will then be aware of what is going on in the world, noting relevant items in the news, thinking of applicable Scriptural arguments, so that he can make his talk up to date and suitable to the problems of our day.—Isa. 50:4.

6 In arranging his talk he should always follow closely the Society's outline, because if this is developed properly it will make the most effective talk. It will harmonize with the other public talks given throughout the world to give a timely and definite, intensive witness and warning to the people. The best public speakers make their talks very simple, striving mainly for clarity, understandableness. This talk is primarily for persons of the general public and those of good will, and they need the simple milk of God's Word, not being able yet to stand the strong meat of the deeper things of God. Illustrations are excellent and will give life and variety to the talk, as well as making it more understandable. Scriptural illustrations are best.

7 Besides the public and persons of good will, Jehovah's witnesses attend these talks. It is good to hear the truths rehearsed again, even in simple explanation. It refreshes our minds, gives us excellent review material from the Society's publications and helps us to be more effective in explaining the truth to others. The speaker, in developing his talk, should consider the brothers who will be present. He can insert points of argument, explanation and illustration that the publishers can use in the field. Application of scriptures, new ways of viewing a proposition, new ways of presenting argument on it, are very helpful to them. Thus the

speaker not only helps the public but helps the brothers in their ministerial work.

8 The speaker will find that he will give a better talk, he will be more spirited, if he spends the day in the service prior to giving the talk. Then his mind will be awake and he will have the feeling of witnessing, a grasp and command of his subject, with enthusiasm, and thus able to reach the minds of his listeners. He will present the truths in a kinder, more heart-stirring way. He should remember the dignity of the public meeting work and make the best possible presentation, not only in appearance, but in the caliber or quality of his speech. He will avoid use of slang, vulgarity or lower forms of expression. One can overbalance a speech by being too humorous or by using too much nontheocratic material. Or he can make a talk too factual or statistical, producing dullness. The effective speaker will keep his presentation on the high plane of Scripturalness, as a minister should, relying upon the Word of God to draw the other sheep. A good talk will bring honor to Jehovah's name, not to the speaker. —Heb. 4:12; 1 Cor. 2:1-5.

9 While a public talk should be given with dignity and in the proper atmosphere, yet the talks given in the homes, such as at congregation book studies, may be more informal. Here friendliness, simplicity and clarity, with conversational quality, cannot be overemphasized. Such a talk will make the new ones in attendance feel closer to the others present and will lead them toward attending the congregation book study. Usually these talks at congregation book studies are limited to about forty-five minutes and then a short session follows, demonstrating how the book study is carried on, so that those attending may get a taste of our methods of study. They may desire to continue in attendance.

10 Thus we see that the public meetings require considerable attention on the part of the congregation servant, the chairman, the speaker and all of Jehovah's witnesses in the congregation. To make these a success, let all work together in unity.

REVIEW: 1. What is the purpose of public meetings? 2. How can public meetings be located to benefit the territory most? 3. (a) What is an essential part of the public meeting work? (b) Of what advantage is it to make every effort to get good-will persons to attend? 4. Why is it so important for the publishers to attend public meetings? 5. With what thoughts in mind will the speaker gather material for his talk? 6. What will guide him in arranging material? 7. How are Jehovah's witnesses helped by hearing these talks? 8. What counsel is here given to ensure

effective talks? 9, 10. How will the public-talk arrangement be applied to congregation book studies?

PROBLEMS: (a) Demonstrate what may be said to encourage good-will persons at back-calls to attend the public meeting. (b) When a good-will person visits the public meeting, what would you say and do after the lecture?

Study 23

INSTRUCTIVE SERVICE MEETINGS

[1] Of all the meetings of Jehovah's witnesses the service meeting requires more work on the part of the servants than any other. When we attend conventions and circuit assemblies we see some very good, practical, instructive service meetings. These are intended as models for us. Why are these meetings good and effective? It is because those who arranged for the meeting worked hard, they gave thought, they applied the Society's counsel to the service of the circuit, they considered the weaknesses of the circuit and they arranged a program that would show the practical, workable way in which these weaknesses could be overcome.

[2] This means that the responsibility is upon the servants of the congregation to exert effort to apply the Society's counsel to the local congregation and its territory, to be alert in considering at all times the needs of the congregation. Mainly responsible for the success of the service meeting is the congregation servant, but he need not be alone in planning these meetings. He has the assistant servants and other active publishers to call on in planning and carrying out features for a good program.

[3] As soon as the monthly *Informant* arrives, the congregation servant will study it carefully and apportion parts of it for his month's meetings. In assigning these parts he should consider the servants to whom they apply. For example, if an article deals mainly with back-call work, it would be turned over to the Bible study servant. If it deals also with magazine work, part could be assigned to the magazine-territory servant.

[4] It will promote unification and instructiveness for the program if the congregation servant explains to each one assigned how he wants the part handled at the meeting, whether it should be by questions, with answers from the audience, a talk or a demonstration. He may also give the brother an idea of the main points he desires to have emphasized. It is preferable to make the assignments in written

form, and, if possible, each one having charge of a section of the program may be given a full copy of the program in written form. Then he knows what feature precedes him and how it is to be treated; he knows how to tie in his feature so that there is smooth continuity and a sticking to the overall theme. He knows what follows his part and may be able to pave the way for the next portion on the program. This makes for a more coherent, balanced meeting. However, the program will have more variety if each is left to use his own initiative and originality in working out the details of his part.

5 The *Informant* is the center around which our service meetings are built. It outlines the current campaign, and this outline serves as a theme for the month and also for the first service meeting of the month. Other meetings have a theme based on the daily text or other appropriate Scripture text. Every meeting should highlight the current campaign, showing how application of the suggestions regarding the current campaign can help the congregation in the features in which it is weak.

6 The program for the following week should be read to the congregation. Then if there are any parts requiring advance study by the congregation or if any publications need be brought, the publishers will be informed and prepared.

7 The purpose of the service meeting is for instruction in theocratic training; so instruction is the keynote and must never be left in the background. Even so, instruction, if not put across in a lively and interesting manner, will not be driven home to the audience. Variety adds spice; so different methods and arrangements employed in the programs will give the publishers something different and interesting to look forward to. The different parts of the service meeting should not be overdone, nor only humorous or entertaining. Balanced programs are essential, that is, the things weak in the congregation's activities should receive more stress, but from time to time all features of the work should come in for a part.

8 In preparing the meeting the congregation servant should think of the meeting as maturing the publishers spiritually. He can think of each part: Will this help the publishers to have more understanding? Will it aid them to be more efficient in the field? Will it make them more mature in their dealings with one another and the people of good will? Does it magnify the dignity and importance

of the ministry in their eyes? Will it be informative and helpful to new persons of good will who attend? Always have something on the program that will be clear and understandable to newer ones who are beginning to attend. If outsiders walk into the meeting they should glorify God and say: "This service meeting is really a part of a school of training for ministers."

9 A feature of the meetings that should not be overlooked is the timing. With each participant sticking close to his allotted time the meeting will be held to one hour (aside from prayer and song), except in very unusual circumstances.

10 The *Informant* is a guide to the service activity of the congregation. It is intended to be thought-provoking, to enable the servants to see the things to be done, and to give them leeway to apply their own initiative and originality, adapting the information to the needs of their congregation, applying it to the local situation. So the servants should study the *Informant,* asking, How can we put this into effect in our congregation? Do not have a negative attitude, saying, "This may work in some congregations, but it is not for ours."

11 A well-arranged program will provide that all articles in the *Informant* be covered during the month, even those which pertain to servants' duties, because the publishers should know as much about the organization as possible in order to co-operate more fully with the servants in their duties and to work in harmony. There are many methods by which *Informant* articles, the Society's letters, the booklet *Defending and Legally Establishing the Good News, Preaching Together in Unity* and other instruction may be considered. These methods are: Questions, with answers from the audience; talks; round-table discussions; interviews; demonstrations of many varied descriptions; experiences related from the *Yearbook* or from personal field work. It is good to use several of these methods on each program.

12 The question-and-answer method may be varied. Sometimes the audience may be divided into two parts, with one part asking a question and the other answering, then switching the procedure; true or false statements may be put before the audience to agree with or to correct; four or five brothers who have made a special study of the *Informant* may be on the platform with the audience asking them questions; *Informant* reviews may be held. The discussion of the

daily text, usually at the first of the meeting, may be varied by questions, talks, home breakfast-table demonstrations, discussions in demonstrations between publishers, etc.

[13] In the discussion of the figures on the congregation chart or the Progressive Report avoid reading them as plain, cold statistics. The figures should be made to live by showing how much work, scheduling and effort on the part of the publishers are there represented, what is the result of the work done as shown by the chart, how much progress is being made, what can be hoped for for the future. A proper discussion of the chart will stress how much love is manifested in the hours, etc., spent and what part the individual publisher has in improving the report. The Progressive Report should be a practical, usable barometer to the servants, showing what features need special attention and effort.

[14] In all congregations, and particularly in small ones, a good method is to have the publishers turn in questions that they have been confronted with in the field work, or problems they have in connection with the various features of service. These questions or problems can then be assigned to certain brothers to work on for practical, Scriptural solutions. Let them do research in *The Watchtower, Informant,* etc. A week or two after the questions are turned in these brothers can present the solutions in talks or demonstrations. The publishers may be asked to take notes and try these solutions in the field and two weeks later report the results at the service meeting. This gives interest, gets the service meeting suggestions applied in the field and gives liveliness to later meetings in which the experiences are reported.

[15] In order that the publishers may really pay attention to what is done at the meetings the servants may put on the program a short period of review of the suggestions brought out at the last week's meeting. See whether the brothers remember these and have been applying them in the field or not. Use all publishers on the programs, including the pioneers associated with the congregation. Their experience will be helpful to the whole congregation. Do not neglect using the children. They are sometimes very effective in demonstrations, and it greatly encourages them to give them a part. Avoid bringing in worldly methods and the language and slang of this old world.

[16] Attempt to give the audience a part in the meetings. This enables them to express themselves and take more interest, keeping the meeting alive. In short, the servants should

put as much work into these meetings as they would if they were going to put on a meeting at a convention.

REVIEW: 1. Why are service meetings at assemblies always instructive and interesting? 2. (a) How may a congregation have effective service meetings? (b) Who is responsible for their success? 3. How are *Informant* assignments made? 4. What information should be given to each one assigned a part on the meeting? 5. What themes should be arranged and what is always highlighted in the program? 6. How may the publishers be prepared to get the most out of the meeting? 7. What qualities are essential to good service meetings? 8. What things are to be considered in preparing the program and its separate parts? 9. How can the meeting be held within the proper time? 10. In what way should servants view the use of the *Informant?* 11, 12. Name sources of program material and methods of presenting material. 13. How should the chart and Progressive Report be discussed? 14, 15. Discuss ways in which the meetings may be made lively, interesting and instructive. 16. How much effort should go into each meeting?

PROBLEM: Using the current *Informant,* outline a program that you believe would be instructive and good, showing how each feature is to be conducted (by discourse or by demonstration, etc.).

Study 24

"WATCHTOWER" STUDY MEETINGS

[1] Private personal study of *The Watchtower* is essential to our spiritual health and well-being. But one cannot stop here and say that he has fully assimilated the spiritual food therein provided. He must attend and take part in the congregation study as counseled by Jesus. (Matt. 18:20) There Jehovah's spirit operating on his organization is specially manifest. With this viewpoint in mind, how should the congregation *Watchtower* study be conducted for the greatest benefit to all?

[2] The conductor should make brief preliminary remarks stirring up interest in the main points that will be developed during the study. He may do this by raising three or four questions that the study will answer, questions that capture the theme of the assignment for study. If the study is a continuation of an article started the week previous, he might very briefly restate the high points established in that previous study and connect it up with what is to be next considered. His opening comments should not be lengthy: no more than two or three minutes.

[3] After starting the study itself, he will propound the printed question for the first paragraph of the assigned study, found at the bottom of the page. Those in the audience may

volunteer by raising their hands and answering when called upon by the conductor. However, the conductor may call upon someone in the congregation for a comment on the question without that one's volunteering.

4 It is assumed that all have studied the lesson in advance and know the answers as contained in the paragraphs. There are many who hesitate to volunteer a comment, but who will speak when called upon. This method may also cause some who have become negligent in advance study of the lesson to recover from the bad habit they have drifted into. It may act as a spur to move all of us to a more thorough advance preparation for the congregation study. If so, it will make the meeting more profitable for everyone there.

5 However, the conductor should use good judgment in doing so. He should seek to avoid embarrassing anyone. He should not call on newcomers not in the truth. If a publisher is new and still immature and has never volunteered to comment, it would be well not to call on that one. Even if one has volunteered and commented but is rather new, the conductor should not call on him to answer the more difficult questions. For the newer ones or those backward about speaking, select the easier questions, the ones with simple and short answers. Call upon the mature witnesses for answering the more involved questions. And remember the volunteer method is still a part of the procedure. The conductor may call on only those who volunteer by raising their hands, or he may call on some who do not raise their hands, or he may call on one who has not volunteered and then on one or two who have, all on the same paragraph. So on some paragraphs maybe only volunteers will speak, on others only those called on without volunteering will speak, and on still other paragraphs perhaps both volunteers and nonvolunteers will answer. But the conductor must at all times use good judgment and avoid embarrassing those in attendance.

6 After the question or questions on the paragraph are answered by the congregation, then the paragraph under consideration will be read by a competent reader. The conductor of the study will then ask the question on the next paragraph, and so on for the hour's study. When necessary, the conductor of the study may make a comment himself or enlarge on an expression made, to clarify the subject matter; but this would be necessary maybe only once or twice in the hour.

7 The conductor should also conclude the study within the allotted time of one hour, and lengthy announcements should be avoided. An hour for the actual study, plus no more than ten minutes for the opening and closing prayers, songs and announcements, should be sufficient. If the conductor will regulate the study, marking off the amount that should be covered by the fifteen-minute mark, the thirty-minute mark and the forty-five-minute mark, and holding to that schedule, he should have no difficulty in concluding on time. He will not lag during the first part of the study and then have to speed through the latter part, but can keep a good, steady pace throughout. And those who comment can help by speaking briefly and to the point.

8 Commenting is a privilege. It should be viewed as such. It should also be viewed as a duty to be performed for the welfare of the meeting. Paul said, at Hebrews 10:23-25 (*NW*): "Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised. And let us consider one another to incite to love and right works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near." If the attendance is large, perhaps no one person need comment more than once. Even if the group is small and several comments are needed from each one, if the commenting is generally distributed one or a few will not be doing all the commenting. As many as possible should participate. Some never comment because they do not study enough to be sure of themselves. Some are nervous. All speakers feel initial nervousness, but it passes when we get to speaking. That is why the second comment you make in a meeting is easier than the first one. Whatever the problem, overcome it and make yourself give at least one answer. You will have contributed to the meeting, and will feel better for it. You will get more out of the study. And when you comment, speak loud enough for all in the hall to hear.

9 If all study diligently in advance, they will be full of the answers, so that when the conductor draws upon them during the study they will be prepared to contribute to the meeting. (Prov. 20:5) They will be able to share one with another the good things during this period of oral teaching. Each one will sharpen the others by this discussion, and all will benefit, as Proverbs 27:17 (*AT*) states: "As iron sharpens iron, a man sharpens the face of his friend." So let each one

do his part at the congregation study of *The Watchtower*, edifying one another and whetting one another so that all will be that much sharper for preaching when we go from to house.

REVIEW: 1. Why is congregation study of *The Watchtower* essential? 2. What prelude to the congregation discussion can be made by the conductor? 3, 4. In what order and manner will comments be elicited from the audience? 5. What good judgment should be used by the conductor in calling for comments? 6, 7. Describe how the study proceeds through the hour, and how it can be kept within the proper time. 8. Why should all comment during the study, and in what manner? 9. Why is it vital to yourself and others for you to study in advance?

PROBLEM: Show how a typical paragraph in a current *Watchtower* may be prepared for comment, by underlining key words or by other methods, and how to put the answer in your own words.

Study 25

CONGREGATION BOOK STUDIES

[1] Just as each and every part of a human body is necessary and must function in harmony with the rest of the body, so the congregation book study is a definite part of the organization that Jehovah God has established among his people of the New World society. It is as much a part of the organization as the *Watchtower* study, service meeting and other features of the congregation. It serves a very special and helpful purpose. Each congregation has its *Watchtower* study, service meeting and theocratic ministry school, usually at the headquarters Kingdom Hall, but the congregation book studies are held also at other strategic places, called "service centers," throughout the territory, to aid those who may not attend the headquarters meetings as well as those who do. It is really an extension of the organization into all parts of the congregation's territory.

[2] The places selected for studies may first be the Kingdom Hall, then homes of publishers. These studies should be located in places where they serve groups of publishers, so that none will have to travel far to attend. Homes selected should be clean and neat, such as will be a credit to our theocratic meetings and to which we can bring newcomers. All those who attend meetings in private homes should show proper respect for the householder and his property. If possible, the home should be one that can be open as a Sunday morning service center and perhaps at other stated times for field

service gatherings. It is a privilege to use one's home for advancing the Kingdom interests in this manner, and Jehovah's witnesses devote these, like everything else they have, to use for the Kingdom interests, and his fellow ministers appreciate it.

[3] The congregation book study serves three functions. First, it is an educational center where ministers of Jehovah's witnesses and other persons of good will may gather to study the Word of God. Being composed of a smaller group, it is more intimate and each one can have a larger share in taking part, therefore advancing more rapidly toward maturity.

[4] Second, it functions as a service center. Since most of those attending live nearby, it makes it more convenient and timesaving for them to gather here for service. It also enables those attending the study to help the persons of good will in that area and to bring them to the congregation book study.

[5] Third, it provides a place for public meetings and greatly expands the public meeting work into areas of the territory that might otherwise not be reached. These public meetings are more intimate and informal and persons of good will will attend more readily.

[6] As an educational center it is a model for Bible studies. That is to say, it is a pattern that the publishers can follow in conducting their home Bible studies with persons of good will. So the congregation book study should be conducted in the proper way as such a model. It should mature those attending, because they have an opportunity to express themselves. The conductor should watch this. It keeps them up with advancing truth. It helps them to learn to conduct studies. To accomplish these aims the one in charge should conduct the study in a lively, interesting and instructive way. If he does so, those attending will enjoy it and will learn, make progress and be encouraged in the field service. The same results should be obtained by the publishers in their own home Bible studies.

[7] The study should be conducted for one hour. Questions provided in the publication studied will be used, or, if none are provided there, they may be prepared by the conductor. All should be given consideration in having opportunity to answer. See to it that all take part. Scripture texts cited in the publication may be read, because these greatly clarify and drive home the subject matter being studied and make

it more easily remembered. One person should be selected to read the paragraphs each evening. It is better to notify him at least a week in advance. This will enable him to do a better job of reading so that all will understand and get something out of the study.

8 The conductor's attitude should be very friendly with his group, very kind, reasonable and tactful. Remembering that this group may have in it many new and immature ones, he will use patience with them. The new ones might ask questions; he should answer them. It is his responsibility to see that these all become mature, efficient ministers of God.

9 One who comments in answer to the question should try to comment in his own words and to make his comment simple, clear and brief. This will help the newer ones and will also help him to express himself better, to get at the point and make his statements in witnessing to the people more pointed. This means that he must study in advance and not wait until time for the study to look at the lesson.

10 The home where the congregation book study is being held should be a service center, and it is profitable to meet an hour before the study begins and do house-to-house work with the current offer, or magazines, or booklets, or make some back-calls in the area. This will lead to the rapid advancement of the study group. Arrangements should also be made for the group to meet here on Sunday mornings and, if possible, some other day in the week, to go in regular house-to-house work, or a night for back-call work. In order that this may be done most effectively and efficiently the work should be organized by the study conductor. Perhaps there will be several groups, each led by a group captain. The study conductor, co-operating with the servants of the congregation, may assign those who are group captains and more efficient ministers to train others. This training program should be taken to heart by the conductor and he should be as interested in this as the congregation servant is in the congregation as a whole.

11 In using the service center for public meetings the speakers may use any of the talks outlined by the Society as well as talks selected from chapters in the Watch Tower publications. These talks will be very informal and are usually limited to forty-five minutes, after which fifteen minutes are devoted to the carrying on of the book study so that the new ones who attend the public lecture can see how

the book study is conducted and have their interest aroused in attending regularly.

12 Those in attendance at the study should make every effort to bring good-will persons to the meetings. By taking some of the brothers who attend the book study with you to your home Bible study and gradually getting these good-will persons acquainted with different ones, it makes it easy for them to come to the congregation book study at the invitation of the witness. They should be brought in, welcomed, introduced and made to feel at home and a part of the happy New World society group that meets at this place.

13 The congregation servant should also be very much interested in each congregation book study. In order to aid these to advance he must be sure each conductor knows exactly what his privileges and duties are. He must feature the congregation book study on the service meeting from time to time, discussing plans for these and their advancement and the service in connection with them. It may be discussed and demonstrated from time to time the way the studies should be kept running instructively and up to date, making each a working part of the organization.

14 The congregation servant or assistant congregation servant or the Bible study servant may also visit these studies at different times, of course, and work with the group there during the week or longer that he visits, giving special attention to the training program. This would be especially so in large congregations. During the circuit servant's visits the circuit servant will attend the congregation book study and work with as many publishers as possible while there.

15 The servants should be interested in seeing that there is a sufficient number of book studies so that all publishers can conveniently attend and go out witnessing from these service centers. If each congregation book study operates in the proper way the whole congregation will indeed function as a body, with no parts lame or sickly, and will be able to move forward and receive the blessing and increase that Jehovah gives when his organization serves him properly.

REVIEW: 1. Why are congregation book studies a definite and important part of the theocratic organization? 2. What factors determine where these studies should be held? 3-5. What functions are performed by the congregation book study? 6. How can it actually serve as an educational center? 7, 8. How should the conductor proceed throughout the hour? 9. What advantage does one receive from commenting at the study? 10. How is it operated as a service center? 11. How is the public-

meeting lecture arrangement tied in with the congregation book study? 12. How can we encourage good-will persons to attend? 13-15. What duties do the following persons have toward the study: (a) congregation servant? (b) assistant congregation servant? (c) Bible study servant? (d) circuit servant?

PROBLEM: Describe what you do and say to encourage good-will persons to attend the congregation book study.

Study 26

THE THEOCRATIC MINISTRY SCHOOL

[1] Each congregation of Jehovah's kingdom publishers will find it to its profit to pursue this course of study as one of its group activities. The majority of those attending the meetings at the Kingdom Hall are active in field service. They have made a dedication to do God's will, and hence come under the terms of the Christian's commission. It being mandatory upon them to fulfill this commission, meek publishers who trust fully in Jehovah and lean upon him for guidance and direction and strengthening help will desire to avail themselves of this provision. They will not wish to be found rejecting any provision of Jehovah and thus come within the class of persons who say by their course of action: "The table of Jehovah is contemptible." (Mal. 1:7, *AS*) In eagerness and with appetites whetted for Kingdom instruction all will assemble at the classroom and partake of the course as it is spread before them.

ENROLLMENT

[2] Each male person, young or old, who attends the meetings of the congregation and who desires is qualified to enroll. The school servant will act as chairman of the school and will call the roll at the beginning of the meeting and give counsel on each student talk. A record of attendance will be permanently kept by him. No one should be dropped from the roll for nonattendance or for not giving the student talks assigned until every effort has first been made to help him take advantage of his privilege. Small congregations composed entirely of sisters should assemble in the same way and read and discuss the material for that week. In this way they will have a profitable group study of the provisions of the course. There will be no enrollment or roll call, nor will any of the sisters give talks.

INSTRUCTION TALKS

[3] The school servant will assign capable brothers to give the instruction talks, giving some himself also. The one assigned to this talk will not merely read the material, but must study it carefully, make it his own and present it to the group by the method of delivery known as extemporaneous speaking. If time permits he should work in examples and illustrations that are not in the material, and give explanations of the instruction being given.

STUDENT TALKS

[4] Following the instruction talk will come student talks. Each one enrolled in the course will from time to time present before the class these student talks. Speaking subjects will be designated by the Society, and the local school servant will make the individual assignments to those enrolled. This assignment will be made at least three weeks in advance, in writing. It will be the responsibility of the student to make diligent preparation by carefully gathering the material, outlining it and practicing his delivery, and then be on hand at the assigned time to present it extemporaneously (some may have reading assignments). The school servant should see to it that a schedule is made up so that all those enrolled are given an equal opportunity to speak.

[5] The student should look upon the opportunity to give a student talk as an occasion to put into practice all he has learned in the course. He must realize that it is only through application that theory and expounded principle become of practical value. In addition to making use of all the suggestions as to gathering material and outlining and presenting it, the student should give attention to the timing of his talk. It will train him to spare words and speak to the point. The school servant should have someone time the student speakers, and when the full time has elapsed a signal indicating "time's up" should be given. The speaker, after he finishes that sentence, should be seated.

COUNSEL

[6] Counsel by the school servant will follow each student talk. In presenting counsel the counselor should always be kind and considerate. His points should be well taken and not picking at minor matters. The counsel should be constructive. If a student's sense stress in a certain place was

poor, the counselor should not merely state that the speaker failed to use proper sense stress. He should repeat the phrase or sentence himself, giving the correct emphasis and explaining why it is preferable. He might even have the student repeat it after him. If the principles of outlining have not been followed, the school servant should not tear down the student's presentation by saying that he had no outline, or his coherence was faulty, or his introduction or conclusion was inadequate, but the instructor should point out the specific fault in the student's talk and show how the proper application of outlining principles already learned would correct the difficulty. If coherence was lacking, let the instructor show what transitional words or phrases might have been used to bridge the gap. In this way the instructor renders real constructive aid, and not only the student speaker but also the other students and those sitting in on the course are edified.

[7] Another point the school servant should watch is, do not pick out all the faults, all the mistakes of a speaker. If the student's errors have been many, such a thorough going over of them will tend to discourage him. Rather than being exhaustive in this respect, the wise counselor will pick out one or two, perhaps, of the outstanding faults and draw these to his attention, instructing him to work on these points in his next talk. The Speech Counsel slip should be clearly and specifically marked as to good and bad points. Before the speaker starts, the outstanding weak point brought out in previous counsel may be mentioned so that the student can strive to improve and the audience may be able to look for improvement there. Let the student work on one or two things at a time, and as these shortcomings are erased the instructor may counsel other points that may come to the fore then as the main weaknesses.

[8] It is also good for the school servant to give encouraging words along with his constructive criticism. If a student has used good modulation or perhaps followed a very logical outline, let the servant comment on these points. But here again the counselor should be specific, showing the whys and wherefores for his commendation.

[9] It is not the servant's duty to give a rehash of the student's talk. He should be brief and to the point in his counsel. It is not necessary for him to go over the points of the student's introduction or body or conclusion. If the counselor does this not only will he exceed his time limit and thus set

a poor example, but he will bury in a multitude of pointless words what good counsel he does give. The counselor should also remember that the purpose is not to make over any individual to conform to one person's ideas or to what may appeal to one person. If a student wishes to present and develop a subject in a certain way, let the student do it according to his personality. If he has chosen to develop the body of his talk by reasoning from cause to effect, then the servant should view it from the student's approach and counsel from that standpoint rather than to say the talk should have been constructed from effect to cause or by topical arrangement or by some other method. If the student has followed a definite order in his presentation and followed it well, then the counselor should not criticize because another method that appeals more to him personally was not used.

10 If, however, the student speaker did not properly adhere to the method or combination of methods of outlining that he used, then it is the counselor's responsibility to show him wherein he fell short and to suggest the remedy. Errors in accuracy of statement, especially in talks covering Bible subjects, should be corrected by the counselor. If it is possible to refer to a lesson in this book, or to some other publication for the student to refer to for correction or help, such should be pointed out.

11 Minor errors in pronunciation or grammatical construction are not the big things for the counselor to watch. Rather, the general effect of the presentation should be noted. Is the delivery sincere and earnest and convincing? Does the speaker maintain audience contact? Do his facial and bodily gestures show that he believes what he is saying and that he is absorbed in the presentation of Kingdom truth rather than filled with concern over the impression he is making? Is the material of worth and informative? Is it well organized, easy to follow? Does the speaker give it the sense stress and force required for the thought content? These are big things that make an impression on the audience, and, if these big, important matters are effectively accomplished, then a few mispronunciations or grammatical errors will, if noticed, be readily overlooked by the audience.

12 The counselor has a key duty in the course. Let him look well to it. The student should not be satisfied unless each succeeding talk is an improvement over the previous one. This requires tireless work, especially if he has formed undesirable mannerisms. Those not enrolled should consider

themselves nonetheless a part of the school and should study the material just as diligently, taking part in commenting when such is in order. Let all of Jehovah's servants perform their part in the above-outlined classroom procedure, and as they partake fully of the theocratic aid offered let none lose sight of the divine purpose to make His dedicated and commissioned ones more proficient publishers, 'qualified to be ministers.'

REVIEW: 1. Why should all attend the theocratic ministry school? 2. (a) Who may enroll? (b) What record is kept? (c) How may a congregation of sisters conduct the school? 3. How should instruction talks be prepared and delivered? 4. How will student talks be assigned and prepared? 5. Name points to be observed in preparing and delivering a student talk. 6. How should the school servant give counsel? 7, 8. (a) To what degree should the servant give critical counsel? (b) Besides criticism, what else should be given? 9, 10. What cautions may be given as to the school servant's counsel? 11. What are the main things to watch? 12. With what attitude should both student and hearers participate in the course?

PROBLEM: Show how a speaker could use other lessons in this book to correct a specific weakness in his composition or delivery.

Study 27

RADIO AND TELEVISION PRESENTATIONS

[1] With the whole world as the field, in the short time before Armageddon Jehovah's witnesses are very busy publishing this good news of the Kingdom in all nations for the purpose of a witness. In doing so they use every means at their disposal, so that all may have the opportunity to hear. Among the modern advances in this electronic age are radio and television. These have been a help to God's ministers. Before Armageddon comes there may yet be much opportunity to use these means of communication further. We should be on the alert to take advantage of such opportunities.

[2] Public relations servants in the circuits of Jehovah's witnesses have received information from the Society to enable them to know the proper method of approaching managers of radio and television stations and arranging for time on the air. This lesson, therefore, will be devoted to the preparation of material and the manner of presenting it.

[3] Since time on the air is valuable and limited, one must have something to say to the people. This means that he must prepare carefully so as to say the most effective words in the time allotted. Besides this, he will usually need a manu-

script in making these presentations, and many managers want the manuscript submitted before the broadcast is given, so he must prepare. For this reason it is good to have several copies of the manuscript. The neatness and good preparation of the manuscript will greatly impress managers of stations, since they will see by this that you know your business and are prepared. Thus they will be confident that the program will "get across" and stay within the allotted time.

4 In considering what we should say on the programs, it is better not to be too controversial. It is better not to condemn the beliefs of others in these presentations. We have so many good things to say about the truth and about Jehovah's provisions for us, that we can take all the time allotted us on the air for these things and comfort the mourning people. This means that we should prepare a friendly message. We should adopt a theme and then carefully make an outline that adheres to this theme, being sure that we present everything clearly, logically and with coherence.

5 The object of radio and television presentations is to arouse the people's interest. It is to open the way for the house-to-house minister to have a welcome and hearing ear when he calls. It is not so much to argue or refute false beliefs. Usually our presentations are in the form of an interview or friendly discussion. If we are to prepare the questions and answers, what are some of the themes we can adopt, or the things we can talk about? Possible themes could be: The Kingdom, New World blessings, Educational work of Jehovah's witnesses, the New World society, Missionary work of Jehovah's witnesses or Expansion of true worship. If possible, we should tie in what we say with current events, letting the audience see that we are progressive Christians, understanding the application of prophecy to our times.

6 We may be able to show our attitude toward communism, and to point out how our work is persecuted in Communist and dictatorial countries, but carried on there nevertheless. Thus the people see we are not political. We may state some of the fundamental beliefs of Jehovah's witnesses. In doing this we can consider the prevailing religion of the area and we may be able to make our presentation applicable to these people. If there is a local congregation in the city where the station is located, we can recount the history of this congregation, showing when it was established, where its headquarters are and how it has grown through the years. If it

is the time of an assembly, then we can tell about the convention.

7 Sometimes the interview is extemporaneous or impromptu, the station's interviewer asking his own questions. In such case it is good to prepare a write-up beforehand covering the following points to supply to the interviewer, to assist him in forming good, intelligent questions: The activities and scope of the convention, cities involved, purpose, why it is being held there, expected attendance, high lights of convention (particularly the public talk), speakers, advertising done (handbills, placards, towns where work is done, etc.), rooming, baptism (this is a specially striking feature that arouses news interest), cafeteria, with statistics about people fed, food consumed, etc., and other departments. Concerning Jehovah's witnesses we can supply some information about the organization, finances, how provided, ministerial training (ministry schools, etc.), social composition (what kinds of people and professions belong), missionary work of Jehovah's witnesses, and the work in totalitarian countries. Also we can supply them with a brief statement about the chief doctrine or doctrines of Jehovah's witnesses. A much more successful interview will result.

8 Throughout the presentation we can remember to play up the public talk, giving the subject, speaker, time and place, with a welcome to the public. We should talk to the people as their friends, calmly, sincerely, in a convinced and convincing manner. Usually these presentations are in the form of interviews. If this is the case, make appropriate questions and break up the interview into short parts. It is better to let the conversation be two-way, like a real conversation, informal and casual, not having one person do all the talking or making comments that are too long. It is much easier to listen to. Avoid sounding as if you are delivering a sermon. You are merely delivering facts in a friendly way, facts that the people desire to know.

9 Before presenting the broadcast, be sure to go over the interview or presentation with others. Rehearse. See how it sounds for conversational quality. Get the advice of others on this. Be sure to know the pronunciation of all words used. When delivered, it should not sound like material being read.

10 On impromptu interviews, which occur particularly on television, you should have in mind in advance fixed points that you want to make, and in the conversation bring these points in. But you should answer the questions being

asked by the interviewer. Be very mild, kind and courteous with the interviewer and try to avoid argument. If argument comes, answer in a tactful, pleasant way.

11 Usually the interview will be concerning Jehovah's witnesses' organization and work or their missionary work or the convention being held. Then you should not try to bring the Kingdom into every sentence or paragraph; rather, answer the questions asked. The very fact that one of Jehovah's witnesses is on the air and can answer questions showing the tremendous scope and increase of our organization, and that the interviewer usually brings out questions relative to the time and place of the public talk, is enough to justify the time spent on the air. If one tries to put too much preaching into his interview, he may not be permitted to use the facilities of the station again. Of course, if a question is asked about any doctrinal point it should be answered willingly. Do not hesitate in giving an answer. A slow, draggy program, especially on television, will result in disappointment to the program director and the audience.

12 One should always be polite and courteous. Also, especially on television, be very careful about your appearance, be neatly dressed. Usually a dark suit, particularly blue, looks best.

13 On a television program it is always good to take along copies of *The Watchtower* and *Awake!* or other publications, that we may have them handy. We may be explaining about the organization, then hold up *The Watchtower*, saying, "This is our official organ or journal." A placard may be used. Ordinarily the cameras will focus close-up on these items. Pictures of convention scenes, particularly of baptism or cafeteria, are helpful. These should be large and printed on dull-finish paper. While the pictures are being shown, one may explain the scenes presented.

14 After the broadcast it is good to write a letter of appreciation to the station and to mention the good effect the broadcast had, helping to make your work and the convention more successful. Good ministers of Jehovah will truly appreciate such opportunities as this and take seriously their duty of preparing diligently and, in their presentation on the air, will display to the people the attitude of a true Christian minister.

REVIEW: 1. Why is the radio a proper facility for Jehovah's witnesses to use? 2, 3. For these presentations what advance preparation is necessary? 4-6. What material shall we present? 7. What written informa-

tion may be given to guide the one who will interview you extemporaneously? 8. What manner of delivery should we use? 9. Before the presentation what should, by all means, be done? 10, 11. State points of counsel here given as to impromptu interviews. 12, 13. For television, how can we make the presentation more effective? 14. After the program, what should be done?

PROBLEMS: Prepare a five-minute interview for: (a) a radio presentation, (b) a television presentation.

COMPOSITION

Study 28

CONDENSING

[1] "So what do you want? Get to the point!" said the lady at the door. She was impatient because she did not think the Kingdom message worth her time and attention; yet her request was justified. Jehovah's witnesses, of all people, should be able to get to the point and should be able to discuss their message, purpose and doctrine briefly and relevantly. The ability to get to the point often comes from just having a clear understanding of the matter in one's own mind. Furthermore, a knowledge of the principles of condensing will aid one to select the most important facts and present such exclusively and clearly.

[2] The clergy of this old world are long-winded; the representatives of the new world should be able to follow the Biblical admonition, "Let your words be few." They should not 'darken counsel by words,' nor make themselves like those who "imagine they will get a hearing for their use of many words." (Eccl. 5:2, *AT;* Job 38:2; Matt. 6:7, *NW*) Too many words, too detailed an explanation, may confuse our hearers rather than enlighten them. We must give them something to think about, something they can remember, a sample of the good things from Jehovah's table that may whet their appetite for more, using clear, brief explanation so that we shall never confuse them.

[3] Understanding the principles of condensation will, therefore, help us in our talks and in our field witnessing, and is a daily need of the Kingdom publisher. Condensation can sharpen the vital points and make them stand out and thus make us better ministers of the gospel.

[4] There are various kinds of condensation, each described by a different word. Of practical value is to know the following ones: A *summary* presents only the main or essential points; a *brief* states concisely the points of an argument, as in law; an *epitome* gives the briefest possible condensation of the whole matter. Every epitome is a summary, but not every summary is an epitome. This latter is well used in con-

densing material for a topical speech outline. An epitome gives only the main ideas, follows the outline of the original, but strips from it all detail, description and illustration, leaving a bare skeleton, yet holding that skeleton together with the smooth coherence of connecting and binding words.

5 So with all condensing, the problem is: What are the main thoughts? We must (1) learn to locate these, and (2) express them with a most economic use of words. The art of condensing cannot be learned while reading one lesson, studying one article or listening to one talk. Condensing requires experience, the ability to determine what are the major points of an article or a talk, and practice in putting one's thoughts in pithy phrases. Developing such ability is important, because it will enable the minister to get briefly to the main point before the hearer loses interest. To master the principles of condensation they must be learned and applied continually, in the ministry school, at the doors of the people and on back-calls and Bible studies. Certain principles of condensing are here set out and should be understood by all Kingdom publishers:

6 (1) Determine the key points. To determine the major points of a composition that you wish to condense, read it carefully to get it well in mind. After that, starting again with the opening paragraph, write a one-sentence condensation of each paragraph, or, if possible or necessary, let the sentence cover more than one paragraph. Go through the entire composition doing this. This will not only aid in discovery of the author's outline, but will help arrange the material in your own mind and will train you to look for the key points in whatever you read.

7 (2) Give only the main events and ideas. In any article or talk there are only a few really major points. The rest of the information is detailed proofs, facts and illustrations. It is this that must be condensed. For illustration: One of the Society's public-talk outlines might allot fifteen minutes for the introduction and first part of the body showing the world's attitude toward the subject of the talk and its failure to solve the problem under discussion; this might be followed by using ten minutes to prove the world's view wrong; then thirty or thirty-five minutes to give the true solution, followed by the conclusion. These three divisions are the three major points in the outline. They might be summarized: world view, why it is wrong, what is right. Under each of these three major divisions, four or five statements will be made, and then proofs,

facts and illustrations given to establish each of these points and to help the audience remember it. To condense such a talk, obviously only the major points may be given, while the proofs, instances and illustrations must be mercilessly abridged. True, these are important, but, if one must immediately get to the point, the old world's position could be stated very briefly, why it is wrong quickly pointed out, and then two or three scriptures quoted showing and proving the right course. The listener, of course, will thus not have the benefit of a detailed and well-rounded-out talk; but the main points and the logical conclusion drawn from them have been left standing sharply and clearly in his mind.

8 (3) Observe the law of proportion. The temptation is to spend much time using an illustration that stands out in your mind, or to dwell on a part of the composition that particularly impressed you, or to give too many details in the early part of it so that you have to skim over the rest. When condensing a subject, rigidly allot a limited time for each portion of the material so your condensation will be balanced, not giving a lopsided presentation of the subject.

9 (4) Do not hold to the language of the original. The author was not limited for time as is the one who is condensing. He could use flowing speech and picturesque expressions; but if you use his words you lose brevity. His phrases may occasionally be used where they are especially to the point or are using strikingly fitting pictorial language; but they should be avoided when the thought can be precisely expressed in fewer words. Use your own words whenever possible and never use archaic language, even when condensing the Bible, unless for some good reason you are making a direct quotation from an old version.

10 (5) Make complete and connected sentences and aim at a united whole. Never attempt a condensation until you have the original well in mind. If condensing an article from *The Watchtower*, know clearly the predominant theme and how and why the points of the article are made; have an over-all view of it, including the author's basic outline; know which main points are to be stressed, then go ahead. You can take your one-sentence summaries of the paragraphs and skillfully and with continuity blend and connect them into a logical whole. This would make an epitome, the briefest possible condensation. An epitome sticks closely to the original, condensing it, but adds nothing to what the original says, even using an abbreviated form of the same introduction and conclusion.

Of course, few of our talks are strictly epitomes. Usually we have a certain subject to discuss and we may want to condense material from various sources so we can give a well-rounded-out presentation of that subject. Yet rarely do we have time to go into great detail, so we must apply the principles of condensation in shortening the material we find into the time we have been allotted for our presentation.

11 (6) Favor short, vigorous sentences, particularly in narrating events. Such sentences will hold the attention of your listeners. When time limitations are to be considered, brevity is vital. The fewer your words the less time is needed to utter them. Hence, aim for short, pithy sentences that snap out ideas with flashing rapidity. Prefer short Anglo-Saxon words and make each do a maximum of work. Never be repetitious. Make each terse sentence express its thought clearly, without any ambiguity. Cover ground quickly, making your listener's mind grasp the material immediately, right to your definite conclusion.

12 Not all of our condensing will be of one kind. We condense a great deal of material into our student talks, making them lively and interesting, and give as full a coverage of the subject as possible. We condense at the doors when someone asks us a question on a Bible doctrine, getting immediately to the point by showing the householder a few basic Bible texts that prove our position as correct. We condense to the utmost when someone at our place of work asks a Scriptural question, because we must not take our employer's time. The main thing is to be able to select the important points, to state them in a few words. These principles, if learned and applied, will aid you to get quickly to the point, avoiding detours.

REVIEW: 1-3. Explain the practical value of condensing for New World ministers. 4. Differentiate between a summary, brief, and epitome. 5-7. Point out what is the chief problem in condensing, and state the solution. 8. Show how the law of proportion must be observed. 9. In condensing, why should one not stick to the wording of the original composition? 10. Give a few points on how to make a unified whole out of the one-sentence epitomes of the original paragraphs. 11. How can ground be covered quickly? 12. Tell when we have to condense.

Study 29

THE ART OF WRITING

1 Almost anyone who appreciates art can admire some great skyscraper or a quaint home in the country. But it is the

builder of such buildings who really appreciates them to the fullest extent. He knows how to put them together; he knows what materials to use to make them look their best from every angle. The same is true of composition. Anyone can appreciate a choice composition when he hears one, but not everyone appreciates how to put one together, how to arrange the material required to make it really a work of art and to make it serve its purpose best. Composition is the art of writing. It involves knowing how to use words correctly, how to paint word pictures by composing proper and appropriate sentences, building these up into paragraphs, and coherently tying these together, ending in a completed work or talk. As ministers of Jehovah God we are interested in good composition. We are required to write and speak on many occasions. To honor Jehovah our writing and speaking should, of necessity, be at its very best. Hence our desire to better our writing and use of grammar.

[2] Grammarians have classified speech or words according to their use in a sentence. There are eight such classifications or groupings and they are: nouns, pronouns, adjectives, verbs, adverbs, prepositions, conjunctions and interjections. Together these groupings are called "parts of speech." All the words in the English language, in their varied uses, fall within one or more of these eight classifications.

[3] For a discussion of parts of speech let us start with the noun. Simply stated, a noun is a name. Nouns are of three classes: common, proper and abstract. A common noun names a class, such as *man, boy, woman* and *book*. It does not distinguish, for example, one man from another, but the term is common to all. A proper noun names a particular place or individual, like *Bethel* or *Jesus*. An abstract noun is the name of an idea or a quality. *Love* and *kindness* would be examples of these. A common noun may also be termed a collective noun which names a group or collection, like *school, congregation,* etc. The compound noun is made up of two or more words, such as *brother-in-law*. The modifications of nouns are: gender, person, number, and case.

[4] To use always nouns for naming things or objects would become very tiresome to the ear. That is where the pronoun enters in. A *pronoun* is a word used instead of a noun. Pronouns are used to refer to nouns (called the pronoun's antecedent). Mary has *her* bookbag. *Mary* is the antecedent of the pronoun *her*. The pronoun must always agree with its antecedent in gender, person and number. As for the case of a

pronoun, it is determined by its use in a particular group of words. Classes of pronouns include the following: possessive, personal, relative, interrogative, demonstrative and indefinite. Since the personal pronouns are used with verb conjugations we shall name them here. There are eight: *I, you, he, she* and *it* (singular), and *we, you* and *they* (plural). (See Foreword of *New World Translation of the Hebrew Scriptures,* Vol. I, page 11, paragraph 1.) The two other mentioned classes of pronouns, the demonstrative and indefinite, become adjective pronouns, because they become adjectives when the substantive (noun equivalent) is expressed.

[5] The adjective comes to the fore. An adjective is a word that modifies a noun or a pronoun. It describes: *beautiful* day; it identifies: *that* book; it specifies quantity or number: *many* publishers, *three* magazines. Adjectives have three degrees of comparison: positive, comparative and superlative. By keeping in mind that the adjective does not take the place of a noun, as a pronoun does, that it cannot modify a verb, as an adverb does, one can, by carefully determining what the word does in the sentence, distinguish an adjective from a pronoun or an adverb.

[6] The adverb as a part of speech gives life, color and understanding to our sentences too. It supplies the details of the verbs, adjectives and adverbs. Thus, the adverb's function is: it modifies a verb, an adjective or another adverb. According to their use in a sentence adverbs are divided into three classes: simple, interrogative, conjunctive. They usually answer how, when, where, how much or why. Like adjectives, adverbs show the positive, comparative and superlative degrees. Both adverb and adjective modifiers should be placed as close as possible to the words they modify.

[7] Where one time a word might be an adverb or an adjective, another time the same word used differently would become a preposition. A preposition is a word or a word group that shows the relation between its object and some other word in the sentence. Aside from this it also shows the following relations: position, direction, time, origin and dependence. Prepositions are easily recognized, as they are the part of speech that is overemphasized by most people. The only time prepositions may be properly orally stressed is when a contrast is being made between two objects, *above* not below, *upon* not under. Do not unduly stress prepositions.

[8] Prepositions are not the only words that are used to connect. Conjunctions are words used to join words, phrases,

clauses, sentences and paragraphs. Conjunctions are of two kinds, co-ordinating and subordinating. A co-ordinate conjunction connects two words, two phrases or two clauses of equal rank, while the subordinate conjunction connects two clauses of unequal rank; that is, it joins a dependent clause to an independent clause.

[9] Interjections are almost in a class by themselves. They do not have to be real words. They can be nothing more than cries indicating some feeling, emotion or passion, such as pleasure, joy, grief, astonishment, anger. They may be used, too, to emphasize what one says, thus contributing to the real meaning to be put across.

[10] The most used and, in most languages, the most important part of speech is the verb. Verbs are the one class of words that can be used alone and still express a complete thought. Without verbs no action could be expressed, no condition or state of existence could be described in speech. Why not? Because the verb is that part of speech that sets forth an action, a condition or a state. Verbs may be either transitive or intransitive. The transitive verb requires both an actor and a receiver of the action to complete its meaning. When the action does not pass over, thus has no object, we say the verb is intransitive. Most verbs in English may be either transitive or intransitive, depending on the way they are used in the sentence.

[11] We often read of the expression *conjugation* with reference to verbs. (See March 1, 1954, *Watchtower,* page 144, paragraph 12; the Foreword to the *New World Translation of the Hebrew Scriptures,* Vol. I, page 10, paragraph 2.) To conjugate a verb means to put it in its correct arrangement as to its voice, mood, tense, person and number. To understand these various terms with reference to verbs will alleviate much confusion usually attached to them. For example, when we speak of voice, what do we mean? Voice simply tells whether the subject of the transitive verb acts or is acted upon. If the subject of the verb is the actor, then the verb is said to be in active voice. *The publisher placed the magazine.* If the subject of the verb is the receiver of the action, it is said to be in passive voice. *The magazine was placed by the publisher.* As for the moods of verbs in English there are three: the indicative, the subjunctive and the imperative mood. The most commonly used is the indicative mood. Any time a simple statement of fact is made or a question is asked, the verb is in the indicative mood. Subjunctive mood

expresses a doubt, or a wish, or a condition contrary to fact. The imperative mood expresses a command or request. According to these definitions it is apparent that mood indicates the *manner* of the action of the verb.

12 All verbs must show *tense* or the *time* of the action. There are six main tenses and several additional forms to be discussed here. The present tense designates that which is going on at the present: *He speaks.* The past tense expresses action completed in the past: *He spoke yesterday.* The future tense denotes action that will take place in the future: *He will speak.* (The present, past and future tenses are called the simple tenses.) The present perfect tense expresses action completed at the present: *He has spoken.* The past perfect tense designates action completed before a certain time in the past: *He had spoken before I saw him.* The future perfect tense denotes action that will be completed before a certain time in the future. *He will have spoken about it before we arrive tomorrow.*

13 If one knows the principal parts of a verb he should be able to take any verb and conjugate it in all of the above six tenses. To illustrate, the present tense of the verb *to have* would be conjugated: I have (first person singular), you have (second person singular; with the pronoun *you* the plural form of the verb should always be used, *you has* would be incorrect), he has (third person singular), we have (first person plural), you have (second person plural), they have (third person plural).

14 Besides the tense forms, there are two other forms that are less frequently used: the *progressive* (*New World Translation of the Hebrew Scriptures*, Vol. I, page 10, paragraph 1) and the *emphatic* (*ibid.*, page 12, paragraph 1). The progressive form represents action as continuing at the time noted, and it is made by placing some form of the verb *to be* (am, is, was, are, were) before the present participle: I am going, you are going, he is going, etc. The emphatic form gives emphasis to the present or past form of the verb in the active voice by means of do, does or did: I do talk, you do talk, he does talk. This form is used in negative statements and in questions without emphasis. *I do not go. Does he witness?*

15 Having always in mind the proper definitions of parts of speech and the conjugations of verbs should aid theocratic publishers to work out grammar problems and aid them to write and to speak correctly.

REVIEW: 1. What is composition, what does it involve, and why are we interested in it? 2. Name the eight parts of speech. 3. Define a noun and give examples of different types. 4. What is a pronoun? Name the personal subject pronouns. 5. How may one distinguish an adjective from another part of speech? 6. Explain what an adverb does. 7. Name some of the things prepositions do. 8. Define and explain conjunctions. 9. What is the principal use of interjections? 10. Give the definition of a verb. 11. What does it mean to conjugate a verb? 12-15. Give an illustration of the six main tenses, the progressive tense and the emphatic tense.

PROBLEM: Using the Society's publications, give illustrations of each part of speech and the various parts of verb conjugations.

Study 30

BUILDING YOUR COMPOSITION

[1] Now that we have some knowledge of parts of speech, we go to the next step in building a good composition, that of putting together words, phrases and clauses into sentences. A sentence must express a complete thought. Therefore, it must have a subject and a predicate, either expressed or understood; and it may have modifiers and independent elements. All sentences categorically fall into one of four kinds: declarative, imperative, exclamatory and interrogative. Any sentence that makes an assertion or declaration is a declarative sentence and for end punctuation receives a period. A command or a directive sentence is an imperative one and, likewise, receives a period at its end. The exclamatory sentence is used to express strong emotion and, therefore, requires an exclamation mark for punctuation. The interrogative sentence is the question and always ends with a question mark.

[2] As stated above a sentence must have a subject and a predicate, expressed or understood. The subject is the person or thing spoken about; the predicate is that which is stated concerning the subject. We find that generally sentences are made up of phrases and clauses that go to make up the subject and the predicate. Phrases and clauses may be of various types. A phrase, which is a group of related words, but not containing a subject or a predicate, may be divided into four classes: prepositional, infinitive, participial and gerundive. To identify the phrase it is necessary to determine the classification of the words introducing it.

[3] We come to a more nearly complete part of a sentence, the clause. A clause is a group of words containing a subject and a predicate. It is considered as a part of a sentence, but when

it is capable of standing alone it is equivalent to a simple sentence. Thus, we can say clauses are of two kinds, *independent* (also called main clause or principal clause); and *dependent* (also called subordinate). If the clause can stand alone and express a complete thought, it is an independent clause. However, if the clause does not express a complete thought, but is dependent upon additional material to complete its meaning, it is a subordinate or dependent clause. Here, too, we find that by bringing together combinations of clauses we can get various types or classifications of sentences. Hence, one independent clause makes a *simple* sentence. By bringing together one independent clause and one or more dependent clauses by means of a subordinating conjunction, such as *when, if, after,* etc., we have a *complex* sentence. Two or more independent clauses joined by a co-ordinating conjunction or simply a semicolon form a *compound* sentence. The *compound-complex* sentence consists of two independent clauses and one or more dependent clauses.

[4] Still there is a classification of sentences according to the arrangement of their material. This classification includes the periodic, the loose and the balanced sentence. A periodic sentence is one in which the main thought is not given until the end is reached, until the last word is spoken. Its use lends emphasis to the thought. Different from this is the loose sentence. The loose sentence gives the main thought and then adds details. It is the rambling type much used in everyday conversation. It could be brought to its grammatical end before the actual conclusion is reached and still be complete and make sense. The balanced sentence is one of either comparison or contrast. Because of this it is generally a compound sentence, namely, one having equal clauses to compare or contrast. If comparison is the aim, *parallelism* is said to be used; if contrast is desired, it uses *antithesis.* In this sentence the balance is not necessarily limited to clauses, but may also be apparent in the phrases and words. The balanced-type sentence also lends emphasis to sentence structure.

[5] It is often said that too much of the same thing is not good. Because of resultant monotony, that saying has merit. To have variety in the choice and use of sentences, then, would be necessary. Lack of sentence variety might weigh down or make heavy an otherwise interesting talk or composition. It follows then that a wise speaker or writer would not use all long sentences nor would he use all short sen-

tences. Not all of his sentences would be of the loose variety, nor would they all be emphatic periodic ones. An intelligent choice should be made.

6 The short sentence has several advantages. First, it can be used for emphasis. Its brevity can make it sharp and forceful. It can lend to clarity by stripping down to the bare idea. Moreover, it can be used to isolate a key word or an important definition. Its use is particularly good in the introduction and the conclusion of a talk. What are some of the advantages of the long sentences as contrasted with the short ones? Long sentences lend weight and momentum to the flow of thought. Where detail is required, use them. Remember, a sentence is an expression of a complete thought, and where the thought is involved sometimes details are needed to fill it out and give rhythm to it. Yes, use variety in sentence structure. Learn to interweave short sentences skillfully with long ones, the loose sentence with the periodic, as well as other emphatic sentences. This will aid the Kingdom publisher to put across the Kingdom message with all the necessary detail, pleasing rhythm, and, at the right time, punch and power needed in speaking and writing. For sake of unity care must be taken to see that all sentences, regardless of their type, are arranged in proper order of sequence.

7 Unity of thought and proper sequence must also be extended to good paragraphing. If paragraphing were not employed in the writing of a composition, all the ideas would be run together and they would be hard to find or single out. Paragraphing is the division of thoughts into handy, sensible units to show the introduction of a new idea (it may be one sentence), a new group of ideas, or a direct quotation. All sentences related to the same thought or same phase of a thought, then, should be put together in the same paragraph.

8 As to the length of paragraphs there are advantages of the short paragraphs as well as of the long ones, depending upon the purpose they serve. Short paragraphs, concurrently true with short sentences, can be used for clarity and emphasis. Any given point could be made to stand out clearly defined by the use of a short paragraph. Promiscuous use of short paragraphs, however, could weaken an argument by dividing the main idea into too many small units. Here is where the long paragraph is used successfully. If an idea is technical or requires fine analysis the long paragraph should be used to give solidity to the argument or presentation. Such paragraphs may properly contain various phases of a thought,

which, if the thought were to be divided into smaller units for a more lengthy discussion, could be spread farther to cover more material. For good conclusive argument use both lengths.

9 There is a good variety for developing paragraphs, and for an interesting presentation variety should be used. Some of these ways are: comparison, contrast, example, questions, definition, cause and effect (or effect and cause), elimination. One actually uses these avenues, singly or in combinations, in everyday conversation. A coherent speaker or writer automatically thinks in topics or paragraphs and develops them, having in mind unity, coherence and emphasis.

10 We have discussed the need for unity in paragraphs and we know that emphasis of paragraphs may be obtained through the particular method we use of developing them, but, now, how do we obtain coherence in our paragraphs and in our entire composition? From its definition that 'coherence means a sticking together within' we can appreciate why it is needed. Without the 'sticking together here' and the 'bridging of a gap there' too much might be left unexplained and disjointed. The entire group of paragraphs, although clear and emphatic in themselves, might not cohere smoothly enough to give the entire picture desired. Something is lacking. The best-known way for securing coherence in speaking or writing is by the use of words or phrases called transitionals. They are used to bridge gaps that would be present, due to change in time, change in point of view, etc. Some of these are: *thus, hence, likewise, on the other hand, however, in addition to,* etc.

11 When coherence has been applied and attained it is not difficult for anyone to follow a well-outlined talk or composition, going logically from the introduction, to the body, to the conclusion, seeing in harmony with the points and material in the presentation. If this cannot be done, then coherence is lacking, and interest or attention will also be lacking on the part of those having to listen to or read the composition. For real success toward honoring Jehovah's name and being an effective minister and witness of His, apply yourself diligently toward increasing your ability in composing songs of praise to his name either through speaking or writing.

REVIEW: 1. (a) What is a sentence? (b) Name the four kinds of sentences. 2. (a) What is the subject and what is the predicate of a sentence? (b) Define a phrase. 3. (a) Define a clause. (b) Name the classes of sentences made possible by the various combinations of clauses.

4. Explain the following: a periodic sentence, a loose sentence, a balanced sentence. 5. Why is sentence variety necessary? 6. Give some advantages of short sentences; of long sentences. 7. How may a paragraph be defined? 8. How long should a paragraph be? 9. Name different ways of developing paragraphs. 10, 11. Define coherence and explain how it may be attained.

PROBLEMS: 1. Look for illustrations of the various ways of developing paragraphs. 2. Take a paragraph from any publication and illustrate various types of phrases and clauses and sentences.

Study 31

WRITING BEFORE THE FLOOD

1 "Now as soon as he had finished speaking with him on Mount Sinai he proceeded to give Moses two tablets of the testimony, tablets of stone written on by God's finger." (Ex. 31:18, *NW*) Jehovah God, the Creator of man, wrote. He unquestionably endowed the perfect man Adam with the ability and knowledge to write. Adam was made in God's image, perfect in wisdom, and, thus, would be qualified to write.

2 Just as Jehovah God did not have to teach Adam in the garden of Eden how to say his first word, so it is not likely that Jehovah had to show him how to write his first word. Adam was created perfect, he had perfect natural abilities implanted in his make-up by the Creator. Very likely early in his life in the garden Adam began to make a written recording of the things he learned from his Creator about the creation. The first book that Adam wrote that we know of was mostly about things that had taken place before he was created, and, so, these had to be related to him by God. This is the account that was later compiled in Genesis 1:1 to 2:4. The Watch Tower publications have called to our attention that the language that Adam spoke in the garden of Eden was what was later called "Hebrew." It would be hard to say what style of writing Adam started out with. We do know that writing changed down through the years, and the writing he used would not be like that of the later Hebrew of, say, Moses' day. Let us look into the facts.

3 Since two of the rivers that flowed out of the garden of Eden rise in or around Armenia, the garden of Eden was probably somewhere in what is now known as Armenia. (See *New World Translation of the Hebrew Scriptures,* Vol. I, Map for Genesis, The Ancient World.) After Adam's disobedience and being cast out of the garden of Eden, men began to spread abroad in the land. Particularly did they settle in the section

called Shinar around the two Biblical rivers, the Tigris and the Euphrates. It is the area between these two rivers that archaeologists have found to be what they call "the Cradle of Civilization." Here in the Mesopotamian valley remains of preflood writing have been found. The deeper the archaeologists have dug into these ruins the more they are amazed at the suddenness with which civilization of a high order burst upon the world. Notable is the presence of the commonness of writing in those days before the Flood. Thousands of records imprinted on clay tablets give us information as to the everyday life of the people of that time. Archaeologists have dated these writings back to 3500 B.C., or several hundred years before Adam died.

4 On a number of these tablets have been found references to cities, namely, Eridu, Larak, Sippar, Badtibira and Shuruppak. The Bible proves there were cities before the Flood. Cain was designated as a builder of a city called Enoch, named after his son. When we think of cities we usually have in mind the business and hustle and bustle involved with city life. The records on these preflood tablets seem to be dealing with just that—the records of the everyday life of people, their business transactions, contract making, etc. While the Bible does not expressly say so, it is likely that Adam traveled around visiting various cities and becoming acquainted with various newcomers on the scene. One of these was a man called Tubal-cain, a man who, according to the Bible, was a "forger of every sort of tool of copper and iron." —Gen. 4:22, *NW*.

5 In other words, Tubal-cain was a businessman. He probably had quite a business built up making tools for different trades, etc. Another prominent businessman before the Flood was Jubal. Genesis 4:21 says that he was the founder of all those who handle the harp and the pipe. Music making was undoubtedly quite popular in the days shortly before the Flood when wickedness was great upon the earth. In the writings of Adam, in the second book that he wrote, he mentions the above happenings. In fact, among the last events he recorded in his history was Tubal-cain's occupation. Genesis 2:5 to 5:2, containing the record of Adam's writing, then, covered the period of man's creation up to the time of Tubal-cain and Seth. Adam died shortly after he wrote his history, in the year 3096 B.C.

6 After Adam's death the numerous arts of music making, pottery making and toolmaking continued to progress and

expand, writing being among them. With the progress of commerce the style of writing began to change. It must be kept in mind that writing, like language, has never stood still. They are not static. Before the Flood, as man entered imperfection his abilities became degraded, even though gradually. As for writing, the type of writing he used was perfectly understandable to him and expressed all that was necessary for him. According to archaeology the oldest kind of writing thus far found is a picture form. This they call pictographic. The next stage of writing was where each picture came to represent, not just a picture, but an idea as well, this being determined by a mark before or after the picture. Thus the ideograph was used. Pictographs and ideographs were drawn with curved, graceful lines on clay, since that substance was so common near their cities.

7 But as the tempo of the time became more hurried and times became more wicked before the Flood, writing changed to meet the needs of the day. Curved lines began to fall away. The system of writing began to be a quick punching of a stylus into the clay, making wedge-shaped marks. A system was worked out whereby a combination of these wedge-shaped marks began to represent, not words, but sounds. This led into the syllabic cuneiform writing, which was so prominent right before the Flood. Let it be kept in mind that each style of writing for each period of time was capable of conveying all that was necessary to the reader at that time. That this is true is proved by the fact that today each one of these systems of writing has been deciphered and given its proper meaning and sense. It conveyed the thought then; it conveys the same thought for us to read today.

8 Men of affairs in those early days signed their signatures to business contracts in much the same way as we might do it today. Archaeology has shown us that many businessmen used seals to impress their signature on clay documents. After an accurate account was written of the transaction, they simply rolled a small cylinder across the bottom, thus making the contract legal. Sometimes the seal took the form of a ring worn on the finger or a stamp seal that was stamped into the clay. The use of such seals continued even after the Flood.

9 Preflood tablets found contained more business contracts and records than any other particular item. Clay tablets show inventories of goods made up by scribes, receipts carefully made out and signed, long lists of items for transport by

boat. Legal documents were not unknown, these being in the form of written contracts with requirements written out on them. Many such clay tablets have been found in stores, temples and other public buildings, where they were either filed away or discarded.

10 Hence, by the time that the faithful man Noah made his appearance on the scene, writing was common. For Noah to have been a man who believed in Jehovah God and his promise of the Seed to come meant that Noah must have had knowledge. Where did he get it? Undoubtedly from the very tablets that Adam had written. These records of creation would have interested Noah greatly and he very likely had them in his library when he entered the ark for his preservation. It was an easy matter for Noah to write down his own record of events during the turbulent days of the flood. In fact, he wrote the history covering the information given in Genesis 5:3 to 6:9. Noah's sons contributed their part in keeping a record of the flood itself and the conditions of that time. They wrote the history that was later used in Genesis 6:9 to 10:1.

11 From our discussion we can see that Jehovah God invented writing and endowed man with the gift of writing, as he did with speech. It was Jehovah who evidently guided the recording of preflood events so that a record could be kept as a safeguard against the lapses of memory of imperfect men. It was Jehovah God who, by his spirit, undoubtedly guided Noah in obtaining these records for preservation through the flood in the ark, for further use by men of faith after the flood. We shall follow their usage in the next lesson.

REVIEW: 1, 2. (a) How do we know Adam was able to write? (b) What language did Adam speak and write? 3. How has archaeology supplemented Bible information on writing? 4, 5. Of what do some of the early writings consist? 6, 7. (a) Why would the style of writing be likely to change over a period of time? (b) Name the three preflood types of writing as identified by archaeologists. 8, 9. What similarity is there between business documents of ancient times and ours today? 10. Show that Noah received the creation tablets and carried them through the flood. 11. Who undoubtedly guided Noah in preserving the creation tablets, and why?

Study 32

WRITING AFTER THE FLOOD

1 The great flood of Noah's day brought about an end to the then system of things. Every living thing outside the ark

of safety was destroyed. All civilizations were buried under tons and tons of water and clay and silt. After the waters had subsided the ark came to rest on the mountain range of Ararat. From there Noah and his family went forth into the postflood epoch that continues down to this day. One of the first things God commanded Noah and his sons to do was to scatter and fill the earth. However, in the passing of time men rebelled against this command of Jehovah. The record reads: "Now all the earth continued to be of one language and of one set of words [*footnote:* one vocabulary]. And it came about that in their journeying eastward they eventually discovered a valley plain in the land of Shinar and they went to dwelling there. And they began to say, each one to the other: 'Come on! Let us make bricks and bake them with a burning process.' So brick served as stone for them, but bitumen served as mortar for them. They now said: 'Come on! Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth.' "—Gen. 11:1-4, *NW*.

2 We are all familiar with the result of this presumptuous move on the part of men. Jehovah God confused their language. It caused them to break up and form little groups and tribes that would move off to other sections of the earth, as God had commanded in the first place. This confusion of the language undoubtedly affected the writing of man. When Noah came out of the ark he brought the knowledge of writing with him. Since Noah was faithful to Jehovah there is no reason to believe that God confused Noah's language or his writing. This remained the same for him, even after man's attempt at building the tower of Babel.

3 With the confusing of speech a great scattering began. Those that could speak the same tongue got together and went off to various sections of the earth. Their writing they had to change. It would seem that some resorted again to the pictographic type of writing. A picture would still represent the new sound they would give it. This perhaps explains why in all different parts of the earth the postflood remains have revealed pictographic writing in some form or another. The inhabitants of the Indus River valley used the pictographic, the Egyptians used writing that was a combination of pictographic and ideographic writing, called "hieroglyphic" by the Greeks. The Hittites also had a form of hieroglyphic writing; the Chinese, the Incas of South America, the Mayans of

Central America and the Aztecs of Mexico all had some form of pictographic writing. Isolated as they became from the "Cradle of Civilization" many of these peoples never progressed from their forms of pictographic writing, which writing, of course, was sufficient for them for their needs.

4 However, in and around the place of the confusion of tongues, it would seem that the cuneiform writing prevailed and remained.

5 In the area around the Mesopotamian valley great cities sprang up. Babylon, Accad, Nineveh, Ur of the Chaldeans —all became cities of advanced civilization. (Gen. 10:9-12; 11:28, *NW*) Dynasties of kings ruled them. These cities had temples for false worship. Closely connected with these were the libraries of the cities. Archaeology has unearthed hundreds of thousands of clay tablets of every description. Many of these were filed away in earthen pots for reference and study. They contained religious texts, title deeds, legal matters, mathematical and geometrical problems, astronomical data, lexical tablets used for textbooks for teaching, and many others. All these tablets were in two different cuneiform writings, either the Akkadian (Babylonian), or the Elamite (Susian).

6 It was during the time when Ur of the Chaldeans was enjoying a high level of civilization that Abraham was born, in the year 2018 B.C. (Gen. 11:27, 28, 31, *NW*) Seventy-five years later Abraham was called by Jehovah God to leave Ur and go to a land that God was to give to him. Now, for Abraham to have any connection with Jehovah God meant that Abraham had to have some knowledge about Him. Faith must be based upon knowledge, and Jehovah would not have called upon Abraham if he had not had faith in him. Where did Abraham learn of Jehovah and his promises?

7 Shem, one of Noah's sons, was the man through whom Jehovah had promised that the Seed should come. Shem was an energetic man who championed Jehovah's pure worship as against Nimrod's false worship. Abraham could easily have heard Shem's defense of Jehovah's true worship and accepted it. It would be faithful Shem to whom Noah would have given the creation tablets of Adam and the one he, Noah, had written. Just as easily could Abraham and Shem have had a clay-tablet study of the events from man's creation to that time. At any rate, because of his faith Jehovah approved Abraham and called him out of Ur of Chaldea.

8 In 1943 B.C. Abraham left Ur for the land of Canaan. He likely took with him the knowledge of preflood writing as handed down from a survivor of the flood, Shem. This was the writing and language that had not been confused. It could have been alphabetic writing. Archaeologists have definitely attributed the "invention" of the alphabet to Semite peoples, descendants of Shem. Note what one prominent authority, Professor G. R. Driver, says regarding the alphabet: "It was the merit of the western Semites that they saw the importance of this discovery and, discarding the whole cumbrous machinery of ideographic and syllabic scripts and providing that each sound was represented by only one sign, made a simple alphabet the vehicle of written thought. Who first took this step is and may always remain unknown; all that can be said is that he or they were sprung in all probability from one or other of the Semitic peoples who came into contact with the Egyptians c. 2500-1500 B.C. and that it was taken in or near Egypt, and that the invention was developed in Palestine and perfected on the Phoenician coast."

9 From Ur Abraham went northwest to Haran of Paddan-aram. (Gen. 25:20, *NW,* footnote) From there he went down into Canaanland and on down into Egypt. Abraham left Egypt and came back to Palestine, where he settled. (Gen. 12:10; 13:1, *NW*) All this time Abraham was a prince, a man of high esteem and influence. He was rich in goods, tents, cattle and flocks. He had definite contacts with the civilizations of the world of that time, although he was not a part of them. He could very easily have left evidence of alphabetic writing in each one of the places mentioned by Professor Driver.

10 During the 251 years from the death of Abraham to the birth of Moses, faithful Isaac and Jacob both would have cared for the creation tablets, Jacob taking them with him when he went down into Egypt to see Joseph. When Moses appeared on the scene he immediately took interest in his own people, the Israelites. Due to his position in Pharaoh's court, Moses was learned and educated in all the wisdom of Egypt, so that when Jehovah chose Moses to deliver his people from Egyptian slavery and, later, to begin the compilation of the creation records, thus starting the inspired writing of the Bible, Moses was perfectly capable of reading the different types of writing. Archaeologists have found several hundreds of Akkadian cuneiform tablets down in Egypt,

which shows the Egyptians could read cuneiform writing, even though it was not their style of writing.

11 Now the style of writing that the Israelites had and the style that Abraham knew when he left Ur of the Chaldees had evidently changed quite a bit. This could very probably have been because when Abraham left Mesopotamia he left the area where clay was so abundant and accessible for writing material. But in Canaanland materials for writing were not the same as in Mesopotamia. This was one of the reasons for the gradual change in styles, that is, the materials found in one place were not found in another. Thus, forms and styles changed because of the material available for use. Abraham in his travels down into Egypt would have come across the very common writing material, papyrus. The Egyptians were the inventors of this paperlike substance made from the Papyrus water reed. The Egyptians used paints and inks early in their history, as shown by archaeology. Writing on papyrus documents with pen and ink was quite different from punching wedge-shaped marks into soft clay. The style of each character would change to meet the stroke used by the writer. It is likely that Abraham might have developed such a striking style or linear style of writing due to the materials available to him. It was with this style of writing that the Israelites were acquainted, so that when Jehovah God wrote on the tablets of stone he gave to Moses, he wrote, not in cuneiform, nor in hieroglyphics, but in the proto-Hebrew alphabet. This was the style of writing known to the Israelites, the alphabetic writing they had received from Abraham, who probably got it from Shem and so on back to Adam.

12 Jehovah God commanded Moses to begin the writing of the first inspired books of the Bible in the year 1513 B.C. In the inspired record he noted that other men referred to writing materials used in early times. Of Job, a man of faith, he recorded: "Oh that my defence were written, oh that my case could be preserved in writing, cut with an iron pen on lead, or lastingly engraved on stone!" (Job 19:23, 24, *Mo*) "O that one would listen to me! Here is my signature! Let the Almighty answer me! And the scroll which my opponent has written—surely I would carry it upon my shoulder; I would wind it around me as my diadem." (Job 31:35, 36, *AT*) Moses did that very thing; he wrote down Job's words that we have with us today.

13 All the evidence is, then, that writing was certainly a gift of Jehovah God to man. Man used that gift from the very beginning and we are still using it today.

REVIEW: 1, 2. (a) Explain the events that took place between the Flood (2370 B.C.) and the building of the tower of Babel (c. 2239 B.C.). (b) Was Noah's language or writing confused? 3-5. (a) What plausible explanation accounts for the numerous evidences of postflood pictographic writing? (b) What style of writing appears to have prevailed around the Mesopotamian valley area? (c) Describe the tablets found by archaeologists in postflood cities. 6, 7. How is it likely the creation tablets would come into Abraham's possession? 8, 9. (a) Trace Abraham's journeys from Ur to Palestine on the maps in the back of the *New World Translation of the Hebrew Scriptures*, Vol. I. (b) What interesting observation is made by a foremost archaeologist regarding the alphabet? 10. How could Moses have received the creation tablets? 11. Explain why writing styles change over a period of time. 12, 13. (a) Give instances of where the Bible refers to writing materials. (b) How should we feel about the "art of writing" today?

PROBLEM: For discussion, try to obtain from the local library pictorial exhibits of writing on clay tablets in the various types of writing.

Study 33

HEBREW BIBLE COMPOSITION

1 Jehovah God spoke to Adam in a perfect language. It was a language capable of expressing perfectly the thoughts of a perfect man made in God's image. It was a beautiful language, one with charm and rhythm, color and forcefulness. That original language was later called "Hebrew."

2 After man's disobedience and his being cast out of the garden of Eden, his language, like all other things pertaining to him, began to degrade. Even so, from Adam to the time of the Flood there was probably very little change in the original language. After the Flood, when Jehovah brought about the confusion of tongues at the tower of Babel, it was not necessary to confuse the language of those devoted to him in right worship. Hebrew remained unchanged. From Shem to Abraham, the Hebrew (Gen. 14:13, *NW*), to Moses' time the language undoubtedly changed, but not appreciably. It was still an uncontaminated language; it did not have to borrow from other languages for expression. Consequently, the Hebrew of Moses' day had all the force, originality and depth that Jehovah meant it to have when he spoke with Moses in that language. Jehovah's composition written on the two tables of stone was perfect Hebrew, and, though being such Hebrew, could still be understood by Moses.—Ex. 31:18, *NW*.

[3] This is not an argument against the principle of modern philologists that language is not static and that it is always changing, progressing. After the confusion of tongues at the tower of Babel, it is true that languages had to start out anew and progress, add to and borrow, until today we have the multitude of languages that we do. But Hebrew was not confused. It started out perfect. Its changes were negligible over centuries because it was not contaminated with other languages, and between Adam and Moses there were just five human links, Methuselah, Shem, Isaac, Levi and Amram.

[4] In its make-up Hebrew composition is quite different from that of modern languages. A brief review of the language would be beneficial in helping us to understand and appreciate the ancient Hebrew nation, their way of thinking, reasoning, talking, as well as the everyday life of the people.

[5] The very characteristics of the language show what the people themselves must have been like. Hebrew is vivid. It stands out for its simplicity, its peculiar charm, its poetic expression. Most of all, it is forceful. Its forcefulness or emphasis of description and emotion far exceeds that of the majority of languages of today. This is quite apparent in the various translations of the Bible. The well-known *King James Version* has long been recognized to be poetic and classic for English, but it, like all other translations, does not give the shade of meaning, the emphasis, the color and emotion that the original Hebrew conveyed in the inspired writings.

[6] Illustrative of this expressiveness is the use of verbs in Hebrew. The very words that express emotions carry with them the idea of the physical state involved. The verb "to love" is pronounced with an accompanying heavy breathing, the meaning and the physical utterance being both expressed in the sound. Likewise the showing of patience or impatience is given as the taking of long or short breaths in expression. Lightness and gaiety are conveyed in the shades of meaning. Anxiety and agonizing distress reach expressiveness in the extreme, as in the case of Isaac when he discovered that another (Jacob) had received the blessing of the first-born instead of Esau. The record reads: "And Isaac began to shake with a great trembling in extreme measure and he broke out: . . ." (Gen. 27:33, *NW*) The *King James Version* in its marginal reading on this text refers to the original Hebrew and gives it as "trembled with a great trembling greatly." The emotion involved paints a vivid picture in the mind.

[7] Two other excellent examples of emotion expressed in Hebrew are found in the seventh psalm and in Habakkuk chapter 3. Both of these forms of composition are named *Shigiónoth,* which means "wild, ecstatic songs"; or, according to *An American Translation,* Psalm 7 is called a *dithyramb,* which applies to a poem in a wild, irregular strain. (Hab. 3:1, *AS;* Psalm 7, *AT,* heading) This does not mean wild and irregular in the sense of being incoherent, but refers to the rapid changes of rhythm and the great depth of emotions of these men directing their petitions to Jehovah God. At the time David wrote the seventh psalm he had been taunted by the Benjaminite, Cush. David appealed to Jehovah as Judge to determine whether he, David, had done unjustly, and, if not, then to render judgment against his enemies, as they were enemies of Jehovah, too. The composition is one of great emotion, more so than any other poetic form in the Bible.

[8] This has been one of the difficulties of translators today, this not being able to express in one or more words everything meant to be conveyed in the Hebrew word. Particularly true in this respect is the lack of being able to show the emphasis contained in Hebrew. To gain the desired emphasis the practice was to affirm something emphatically by repeating the important word. Thus God's warning to Adam in the garden of Eden, "You will positively die," seems less forceful in English when compared to the original Hebrew thought of "Dying, you will die." (Gen. 2:17, *NW*) The same force of thought is given in the preceding verse 16 of "Eating, you may eat," to compare with the English, "You may eat to satisfaction." (*NW*) Another example of emphasis is in the account of Esau and Jacob. Esau came in from the field, tired and weak from hunger. In the *King James Version* he is recorded as saying: "Feed me, I pray thee, with that same red pottage; for I am faint." The emphasis, force and color are lacking here. But note the same words in the *New World Translation of the Hebrew Scriptures:* "Quick, please, give me a swallow of the red—the red there, for I am tired!" The repetition of the principal word "red" denotes the force and urgency behind Esau's weakness from hunger.—Gen. 25:30, *NW;* also *AV,* marginal reading.

[9] The forcefulness and urgency of the language are apparent in its very structure. It does not have conjugations in tenses in its make-up, as many of our modern languages have. Our present-day conception of time was something at which they had not yet arrived. What the language has are con-

jugations in two fundamental states, the perfect or historical state—that is, for action completed—and the imperfect or indefinite state, which denotes action incompleted. Both of these states may be found for verbs in Hebrew, but they have nothing to do with time as our simple and compound tenses would have it today. It is not a question in Hebrew of *when* something happens, but whether the thing is completed or certain to be completed, or not. As an illustration take the following sentence: "If you tell me to do this, I have done it." "If you tell me" is in the indefinite state: that is, any time you tell me in eternity, past, present or future. "I have done it" is in the historical or perfect state, although it refers to a time in the future after the telling has been done. Though referring to the future, the one who puts the expression in the perfect form thereby means it is as good as done.

10 We have already referred to Hebrew as being poetic in expression. In Hebrew, what characterizes poetry more than meter is parallelism, and parallelism is rhythmic movement of thought, not necessarily likeness of sound. In Hebrew poetry one finds rhythmic movement of thought, which is much more important and is more pleasing to the ear than merely the rhythmic movement of sound. In the Psalms we find good examples of this parallelism of thought. Psalm 105:8-15, when read without the parallel thought in the line underneath the first line of each verse, would sound like prose, not poetry. But read it with both lines of each verse as it is in the Bible text, and the parallelism of rhythmic movement of thought is immediately apparent.

11 Hebrew was only one of the Bible languages that Jehovah God used for writing the sacred Scriptures. When the Israelites became unfaithful to Jehovah and were rejected and taken into captivity, they came to forget Hebrew, and it almost died out as a living language. Aramaic took over as the national language for a time, to be supplemented later by Greek as an international language. We leave a discussion of Greek composition for the following chapter.

REVIEW: 1. What kind of language did Jehovah bestow upon man? 2, 3. (a) Explain what happened to man's language after Adam's disobedience. (b) How is the fact to be explained that Hebrew changed little from Adam to Moses when compared to other languages? 4. Why will a study of Hebrew composition be of value to us? 5. Describe Hebrew as a language. 6, 7. Give several examples of the emotion involved in the Hebrew verb. 8. How does Hebrew attain its emphatic quality? 9. Explain the two states of Hebrew verbs. 10. (a) What is so outstanding in Hebrew poetry? (b) Give examples. 11. Why did Hebrew cease as a Bible language?

PROBLEM: Locate other instances of the use of emphasis and emotion in Hebrew composition in the *New World Translation of the Hebrew Scriptures.*

Study 34

GREEK BIBLE COMPOSITION

[1] During the days of Jesus Christ while he was on the earth, Greek was the international language of the peoples. Go, as you would, into any part of the then-known world and Greek was spoken and understood. Mainly for that reason, the part of the Bible that dealt with that period of time was written in Greek. With the exception of the Gospel of Matthew, all the Christian Scriptures were written originally in Greek. Matthew first wrote his book in Hebrew, but later he translated his own writing into Greek. A short study of Greek composition, therefore, will be of value to us in appreciating some points of Greek as used by those men in Jesus' day.

[2] As a language Greek is a very exact and specific one. The "koi'ne" Greek of Jesus' day was highly developed and, therefore, the best medium for exact expression of thought by the world of that time. But let it be understood at the outset that the Greek of the Christian Scriptures was not the classic Greek of the aristocracy of any one people. Rather it was the common Greek ("koi'ne") of the man on the street that the apostles and disciples could read and understand. It was this "commonness" that made it the international language of that day.

[3] One of the outstanding features of the composition of the language is its use of the definite article. The definite article with a word shows that that word belongs to a particular person, object or thing. The definite article is used to make what it modifies outstanding from its surroundings; when the definite article is omitted it leaves the word in the field of generality and draws attention to the quality expressed by the word rather than applying the word to something definite.

[4] As an illustration of its use we might refer to *The Emphatic Diaglott* at John 8:32. Here a word of abstract meaning is involved. What is the abstract word? It is "truth." There is much truth all around, such as truth in science, in history, in archaeology, and in this, that and the other field of fact. But when Jehovah's witnesses ask about someone, "Is he in the truth?" they do not refer to *truth* in its general

application. They refer to the truth concerning the vindication of Jehovah's name by his kingdom under Christ. In the same way, at John 8:32, it was very appropriate that the definite article be used by the Lord Jesus Christ in order to bring the term "truth" into a restricted field, meaning something exclusive. So we read the *Diaglott's* interlinear translation of the text, and it says: "And you shall know *the* truth, and *the* truth shall make you free." Hence the modern translation in the column alongside puts the word "TRUTH" in all capitals both times.

5 One of the most important parts of speech of any language is the verb. It is doubtless the most difficult part of speech to master. This is no less true of the Greek. The ancient Greek had a great variety of verb forms. It had a number of voices and tenses and modes. To gain the exact shade of meaning of each verb it is necessary to consider these. In the Greek the verb tenses express not only the time of an action or state but also the kind of action, whether starting out, or continuative, or repetitious, or completed at a certain point. Note the shades of meaning as brought out in the following illustrations in the *New World Translation of the Christian Greek Scriptures.*

6 An excellent example of the continuative action, where action started in the past is still going on at the present, is found at John 5:17. The *King James Version* reads: "My Father worketh hitherto, and I work." But the *New World Translation of the Christian Greek Scriptures* reads: "My Father has kept working until now, and I keep working." Other examples of the continuative present are found at John 17:3 (*NW*), Matthew 16:4 (*NW*), Matthew 5:44 and 6:33 (*NW*).

7 Let us go on to the imperfect tense form. The imperfect tense in Greek may express not only the start of an action that continues, but also an attempt to do something. To show this, we read from Hebrews 11:17 (*NW*) the following: "By faith Abraham, when he was tested, as good as offered up Isaac, and the man that had gladly received the promises *attempted to offer up* his only-begotten son." The correct sense of Abraham's *attempt* is thus depicted through the proper rendering of the verb, whereas the *King James Version* uses the simple past tense and says, "he . . . offered up Isaac."

8 The Greek also has a peculiar tense called the *"aorist."* It is found in no other language. *Aorist* is derived from the particle "a," which is privative and corresponds to our Eng-

lish particle "un-," and from the verb *horizein,* from which our English word "horizon" is derived. Horizon denotes the limit of vision, the boundary of our extent of sight. Hence *aorist* means having no horizon or limit, indefinite, unlimited, not bounded. The aorist tense leaves the verb indefinite, not so much as to the time, but as to whether the action was continuous or was brought to a completion. It refers to the action or state described by the verb as merely a fact, as occurring, not as to its being an accomplished fact all completed, but as occurring.

9 To illustrate the fine shade of meaning of this tense and the proper rendering of the aorist into English let us consider 1 John 2:1 in *The Emphatic Diaglott.* Note the interlinear reading under the Greek text: "Dear children of me, these things I write to you, so that not you may sin; and if any one should sin, a helper we have with the Father, Jesus Anointed a just one." The *Diaglott's* emphatic translation alongside this interlinear reading is about the same. But according to the *Diaglott,* the *King James Version* and *American Standard Version,* it might refer to a course of sin or practice of sin. But in both cases of the verb "sin" the apostle John used the aorist tense, which calls attention to the fact of the action. It does not refer to it as a continuous thing, continually practiced, and also not as an accomplished and completed thing, but refers to an act of sinning. Hence the real thought of the apostle John is, as brought out in the *New World Translation of the Christian Greek Scriptures:* "My little children, I am writing you these things that you may not commit a sin. And yet, if anyone does commit a sin, we have a helper with the Father, Jesus Christ, a righteous one." The aorist tense expressed in English shows, then, that the preferred thing is that the Christians do not sin at all. But if they should perpetrate an *act* of sin, they have an advocate or helper with the heavenly Father and that One is Jesus Christ the Righteous One, who is able to offset our shortcomings.

10 One last point about Greek verbs is the periphrastic conjugation or the roundabout way of saying things. Looking to the proper usage of this form enables us to safeguard against error in doctrinal matters. The following is in point at Matthew 16:19 (*NW*), where Jesus says to Peter: "I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will *have been* bound in the heavens, and whatever you may loose on earth will *have been*

loosed in the heavens." At Matthew 18:18 (*NW*) Jesus says to all his apostles: "Truly I say to you men, Whatever things you may bind on earth will *have been* bound in heaven and whatever things you may loose on earth will *have been* loosed in heaven." Thus Jesus did not tell Peter and the other apostles that heaven would wait upon their decision and would afterward confirm and abide by their decision on earth. No; but whatever Peter and his fellow apostles might decide on earth, it would be the thing that had already been bound or loosed in heaven and Peter and his fellows would be merely expressing the prior decision of heaven.

11 New meanings and depths of understanding can be attained by a careful study of the composition of the Greek Scriptures, and this has been made possible to the Bible student through the possession of the valuable aid, the *New World Translation of the Christian Greek Scriptures.*

REVIEW: 1. What was the international language spoken on earth in Jesus' day, and why was that significant? 2. What was "koi'ne" Greek? 3, 4. (a) Name one of the outstanding features of the language. (b) Give examples of the use of the definite article in the Christian Greek Scriptures. 5. What do verbs in the Greek composition express? 6. Explain the "continuative" tense. 7. Illustrate the use of the imperfect tense form. 8, 9. (a) What is the aorist tense in Greek? (b) Illustrate its use. 10. What is denoted in the use of the periphrastic form of the verb in Greek? 11. How is the *New World Translation of the Christian Greek Scriptures* of value to us in our study of Greek composition?

PROBLEM: Find additional examples of the use of the definite article and the various verb tenses in the *New World Translation of the Christian Greek Scriptures.*

Study 35

GOOD WORD CHOICE

1 The minister of Jehovah God realizes that he knows something that must be told to others and praised to all creation. To do justice to his praising and describing he desires a good word choice. It is valuable to his ministry. There is no lack of words to enable him to do this. To appreciate that one has only to look at a large unabridged dictionary, to view the thousands upon thousands of words contained therein. Yet the average individual will admit his vocabulary or range of word usage is small indeed, to compare with the thousands of words available. So the problem with many is, how can I increase my range of words in order to be able to choose the right word when I want it?

[2] To increase one's vocabulary or word choice will mean work. It can certainly be done, but only if one works at it and puts forth a conscious effort to use words. A number of suggestions are here made to help toward that end. Every minister must study personally. Logically, this study will bring him in contact with a variety of subjects, not only on the Bible, but on items of science, history, geography and current events. When a theocratic minister is reading the *Watchtower* magazine or *Awake!* magazine or some other Watch Tower publication and comes across a word that he does not understand, he should do one of three things immediately. Either look up the word in a dictionary to ascertain its meaning, or mark the word by underscoring for later reference, or copy it down on a separate sheet of paper for study and usage. (Recopying a word always aids in impressing the appearance and spelling of the word upon the mind.) One should make it a rule never to let words slide by that he does not understand. The sanction of obeying this rule will gradually make itself manifest in the increased selection of words made available at the beck and call of the speaker or writer when he wants them. Be word-conscious.

[3] Aside from the new words we want to add to our word range, we should also make better use of our present vocabulary. Being conscious of words should include bringing to the surface words we have in the back of our minds that lie dormant there. Have you ever noticed the speaker in action who pauses right in the middle of a point and searches his mind for just the right word he wants? You can almost see the mechanism working as his mind goes from word to word, rejecting and selecting, until he gets the right one that expresses exactly what he wants. Chances are that this searching required at the moment of necessity will resurrect from the recesses of his mind a word that he may not have used for a long time. The good speaker or writer will not be satisfied to use the commonplace word, but will practice selecting already known words for variety and description. This does not mean the use of words the audience would fail to understand, nor does it mean the use of a word that would not fit properly just to be "playing" with words; but it does mean using one's reservoir of words to give just the right shade of meaning, adding color and zest to one's speech, painting a worthy picture for the audience to appreciate.

[4] In the above sentence we mention words that give the "right shade of meaning." This brings to the fore another

way of increasing word power, and that is by the use of synonyms and antonyms. Synonyms are words of similar meaning which supply shades of meaning. When a proper synonym is used in place of a commonplace word, the result to the brain is stimulating. There is a flicker of new interest aroused, whereas the ordinary word might not even prick the mind. One could say, *The child cried himself to sleep.* That sounds normal. But when one says, *The child sobbed himself to sleep,* the shade of difference between *cried* and *sobbed* would probably cause more concern for what caused the child's heart-tearing sobs. Shades of meaning can be subtle, but they are there. Use synonyms to gain them. The antonym plays its part too. Antonyms are words of opposite meaning. They enable one to give striking contrasts and to carry one from one extreme to another. Monotony fades away with the use of synonyms and antonyms, and here word choice stands out in color and forcefulness.

5 While we are considering how to build up our choice of right words, we do well to mention something about the words we use that should be deleted from our vocabulary. A class of such words is slang. Through improper training or laziness of mind or both some have built up quite a word choice of slang. This is apparent in this modern world of fads and fancys, where slang expressions are freely and abundantly used. However, for the conscientious minister of Jehovah, usage of slang expressions would lend very little to the important message that he bears. Rather, such words would tend to weaken and detract from the seriousness of the good news of the Kingdom.

6 Along this line, though, do not confuse colloquial expressions or words with slang. Slang words are considered to be empty, meaningless, as words like: *gee whizz, gosh, heck golly, jeepers,* etc. Colloquial words or expressions refer to those which are used in common conversation or in familiar speech, but which are considered correct and proper by the accepted standard of language. The colloquialism is the expression or word that, due to its general use and absence of synonyms that so aptly express the situation, has been elevated to the plane of acceptable English. While the colloquialism may be considered to be inelegant or common, its use at the right time and on the right occasion does add a freshness and vigor, and, sometimes, humor, that cannot be attained any other way. Avoid the slang; use the colloquialism on the right occasion.

7 There is more to good word choice or selectivity of words than merely building up one's vocabulary, however. The wise man Solomon said: "Like apples of gold in a setting of carved silver is a word that is aptly spoken." (Prov. 25:11, *AT*) The question now arises, When is a word "aptly spoken"? There are several things that might be considered to determine this. One is the audience. The considerate speaker will always choose words that will be understandable to the least educated listener in his audience. It would defeat the purpose of the speaker to do otherwise. The modern-day witness of Jehovah has in mind the same desire to teach and preach as did Jesus and the apostles. This teaching must be in language easily understood, in plain and simple speech. It must not be done with the intent to call attention to oneself by use of flowery speech, high-sounding words that show off the knowledge of the speaker. If one does find it necessary to use an unfamiliar or technical word in his speech or writing, then he should qualify it with simple expressions or phrases that will give it sense and meaning to the audience. The apostle Paul, who was learned and well versed in language, acknowledged that it was on the part of wisdom to use words easily understood.—1 Cor. 2:1; 14:9.

8 The occasion or place would also come under consideration for determining the aptness or fitness of word choice. If the occasion is one of happiness and joy, use words that express those qualities. On the other hand, if the occasion is one that requires a certain amount of dignity, as at a funeral talk, always choose simple straightforward words fitting to the topic. Good word choice, then, is something each minister should diligently strive for. His equipment to do so should be a good dictionary to which to refer. The speaker would need it to check for pronunciation and stress; the writer, for spelling and syllabication. A handy book of synonyms and antonyms for quick reference could be obtained.

REVIEW: 1. Why is a good word choice vital to one of Jehovah's witnesses today? and what problem confronts most of us when it comes to the use of words? 2. How can we increase our vocabulary? 3. Besides adding new words to our vocabulary, what good suggestion is here offered? 4. Show how the right shade of meaning may be attained. 5, 6. (a) What is slang, and how should it be treated? (b) What is a "colloquialism"? 7, 8. (a) How do we know when a word is "aptly spoken"? (b) If it is necessary to use technical words, what should always be done? (c) How would the occasion govern word choice?

PROBLEM: The instructor should assign out a number of words and have the students look up synonyms and antonyms for the words.

Study 36

LETTERS

[1] Almost everyone has written a letter. It is usually a substitute for spoken conversation, which makes it the form of composition most commonly used.

[2] Letter writing is certainly not a modern means of communication. Modern archaeology has brought to light the fact that letter writing was carried on extensively before and after the Flood. Indeed, the common, everyday events of the lives of families, businessmen and other officials have been vividly brought to light through these letters. Then, too, the Bible gives us the information that letters were involved in the lives of many of the faithful men of old, as well as the people of the nations around about them. (2 Sam. 11:14; Esther 8:10, 14) The apostles and disciples of Jesus' day wrote many letters, a large number of which went to make up a portion of the inspired Christian Greek Scriptures. And in our modern time Jehovah's witnesses have many occasions to write letters to business associates and to personal friends. It can even be said that letter writing is as old as writing itself, as we consider the sixty-six books of the Bible as letters from our heavenly Father Jehovah God, the One who invented writing.

[3] Letters may be generally divided into two classes, business and personal. They may be formal or informal. Because many of Jehovah's witnesses have occasion to write business letters for the purpose of securing halls for assemblies, or to answer letters in newspapers, or because invalids write letters to persons of good will for the purpose of giving testimony to the truth, we shall first consider the business letter.

[4] A good first thought in writing such a letter might be, What materials should I use? If possible, it is best to write all business letters on white paper, 8½ by 11 inches. This size is preferred for handling and filing. The color of ink can reflect good taste, too. One does well to avoid the use of gaudy-colored inks like green, red and purple. Blue-black and black are the best colors. Choose a pen that is not scratchy and that does not blot while writing. Let any personal letterheads be within the realm of propriety. All these points can operate favorably on the receiver of your letter.

[5] While all business letters may not be written in the same style, most of them will have the following parts: the heading, the inside address, the salutation, the body, the complimen-

tary close, the signature, with modifying data in the lower left-hand corner (the placement of this reference data often varies). A consideration of each of these seven parts will be of value toward better and more comprehensive letter writing.

[6] At the top of the letter and on the right-hand side of the page appears the heading. This consists of the sender's name and the date. (In letters to the Watch Tower Society, however, this heading should have the sender's name and the name of the congregation he is associated with, if the letter deals with congregation matters.) Below this and to the extreme left of the page (allowing for proper margin) comes the "inside address." This is the name and address of the receiver of the letter, supplied in case the address on the envelope should become obliterated, thus ensuring the delivery of the letter. Two spaces (½ inch) below this is the salutation or opening greeting, which generally is "Dear Sir" (or, Sirs) or "Gentlemen." In personal letters the salutation is followed by a comma, but in business letters a colon is used. Salutations were used commonly in the days of the early Christians.

[7] The body of the letter is the fourth portion to consider. This part is the message of the letter. With businessmen it may well determine whether you obtain what you desire or whether any requests might be rejected, whether you succeed or fail. It should be written with care. What comes first in the body? If the letter is part business and part informal and personal (as, for example, are most letters of Kingdom publishers to the Society), it is best to attend to business matters first. If previously requested information is to be given, give it first; otherwise, the reader may be wondering if it is going to be given, rather than getting what the writer is saying. Clear the reader's mind of concern at the outset by giving the expected information, then go to new business, taking the points in order of their importance. All paragraphs should receive the same indention, which is generally five spaces in from the left margin on a typewriter or approximately half an inch.

[8] The fifth part of a business letter is the complimentary close or ending. It is the signing-off point of your letter and usually consists of phrases such as "Yours truly," "Sincerely yours," "Your fellow servant," etc. Note that only the first word of the close is capitalized, except when it includes a word that is normally capitalized. For placement this is located just to the right of the middle of the page, especially

if it is short and of few words. A comma follows the complimentary ending.

9 Now the writer is ready to sign his letter. The signature, along with the modifying data, constitutes the sixth step. Out of consideration for the reader, the writer's signature should always be legible. When dealing with any business concern it is not good to use several different ways of signing your name. If you sign your letter once *Robert J. Witness* and the next time *Bob Witness,* it may cause delay and sometimes confusion to those who have to do with caring for your requests, etc. (It is best when writing to the Watch Tower Society always to write your name out in full, not just using initials.) Many times, to identify the position held by the writer, business letters will have data underneath the signature, such as *Business manager, Circuit servant, Congregation servant,* etc.

10 A seventh part of a business letter is entitled "reference data in lower left-hand corner." It is generally located four to six spaces under the signature to the left, even with the margin and in line with the body of the letter. This reference data may consist of several things. First, it may indicate the secretary who wrote the letter. By putting the initials of the one who dictates the letter (usually in all-capital letters) followed by the initials of the secretary in small letters, as JJW:ggw, the author and the writer of the letter are immediately identified for reference.

11 Much has here been said about the business letter, but no less important is the personal letter. Remembering that a letter is a substitute for spoken conversation, we do well to remember that there are certain Scriptural principles governing talking and speaking that would likewise apply in personal letter writing. Gossip is gossip, whether spoken over the backyard fence or whether written in a letter. Words spoken in a fit of anger can also be sharp and cutting when written on paper. (Eph. 4:29, 31; 2 Thess. 3:11) If carried to extremes, much time could be spent in writing too many letters.

12 As to the length of your letter, there can be no arbitrary rules given, but there are certain points to bear in mind. The letter must be clearly stated. Enough should be said not to leave room for ambiguity or confusion. It should not be necessary to write another letter to explain what your first one meant.

[13] Finally, is your letter neat? Are your margins in correct proportion to your letter? Do you have scratched-out portions and untidy erasures? Attention to these matters will always make for better letter writing and more enjoyable reading, and will certainly reflect favorably on your theocratic ministry.

REVIEW: 1. What is a letter? 2, 3. (a) Are letters of recent origin? Explain. (b) Into what two classes do we divide most letters? 4. Name three items to be considered particularly for writing business letters. 5. Name the seven parts of a business letter. 6. Explain the first three steps. 7. What comes first in the body of a letter? 8. What purpose is served by step number five? 9, 10. Explain the counsel given here with regards to the signature of a letter and reference data. 11. Name three possible dangers of too much personal letter writing. 12, 13. (a) How can you tell if your letter is long enough? (b) What final questions should be answered correctly?

PROBLEM: Below is a sample of a letter to the Society. Study it carefully, then close the book and write one yourself.

John Witness
Bayview Congregation
111 Columbia Drive
Brooklyn 1, N. Y.
February 28, 1955

Watchtower Society
117 Adams Street
Brooklyn 1, N. Y.

Dear Brothers:

Referring to our remittance dated November 27, 1954, totaling $145.60 (one hundred forty-five dollars and sixty cents), you will note that of this amount $60.20 (sixty dollars and twenty cents) was to be applied toward our literature account. In checking our statements for December it is noted that this amount was not credited to the literature account.

An order for literature was sent on this same date, November 27, including cash items amounting to $40.75 (forty dollars and seventy-five cents). We have received our literature, with the exception of the 70 copies of "Let God Be True". See invoice number C14076.

The person designated below has advised us that she is not receiving her Awake! magazine. This was sent in on Subscription Record Sheet number 141, dated January 7, 1955. Her name and address is: Mrs. J. Smith, 1001 Hamilton Street, Brooklyn 7, New York.

Thank you for your attention to the above. We rejoice to be working with you as a part of the New World society.

Your fellow servant,

John Witness
Congregation Servant

PRIVATE STUDY

Study 37

READING

[1] Just as the physical body subsists on food, so the mind subsists upon and is built of the mental food that it takes in. If one eats good, wholesome, nourishing food his body is built up and strengthened. If he eats poor, contaminated food, his body is poisoned and becomes sick. Just so with the mind. If one takes in wholesome, upbuilding mental food his mind is built up, but if he takes in poor, contaminated mental food his mind is bound to become weakened, sickly.

[2] Let no one think he is strong enough to take in poor food for his mind and avoid mental weakening, just as no one is able to take in contaminated material food and avoid physical weakening; for just as the stomach digests physical food, so the mind ruminates on and digests the mental food taken in, and it has a definite effect upon the mind; it goes to make up the mental characteristics. This would mean, then, that ministers of Jehovah God will be selective in their reading and will confine themselves mainly to better reading. They should not be narrow in their selectivity to the extent that they are confined to only one kind of reading; they should have a rounded-out reading program. But Jehovah's organization provides a great portion of what is necessary for this. *The Watchtower* gives us the strengthening spiritual meat, which is food served at its proper time and the proper kind of food. (Matt. 24:45-47) *Awake!* brings us variety in mental food by extending its scope out beyond purely Biblical things to other things that God has provided for man's enjoyment. The bound books published by the Society give us Bible instruction in a more comprehensive and thoroughgoing way in developing a big theme or subject of God's Word. Then, of course, there is the Bible itself, undoubtedly the best of spiritual food.

[3] One also wants to keep his mind alive to what is going on about him; so he is interested in the news. But here again, be selective. Read the papers that really give news, not just the sensational news, such as murders and all the filth and degradation of this world. What is upbuilding, necessary or

even interesting about this? It may appeal to the sensations, emotions, but it always has the effect of focusing one's mind in those sordid directions. The most profitable reading is that which appeals to the intellect, to higher, spiritual things. It appeals to thought, stimulates thinking, not purely to the emotions.

[4] Selectivity in choosing reading material might be called narrow by some, but really it is not. One could not, even if he desired, read all the books printed. (Eccl. 12:12) Selectivity edifies. Even though at times the material selected may seem more "heavy" to him than he wants, yet if he will read it he will not only become interested, but find that it will make his life more enjoyable, because then he will have something to think about, to talk about. He will be able to be contented alone with his thoughts, or able to talk interestingly in company with others.

[5] There are some things recommended by those who have made a study of efficient reading, which will be helpful to Jehovah's ministers. We want our reading to yield the maximum understanding in a minimum amount of time. There is quite a bit to be said about improvement in the mechanics of reading. The slow reader reads from 100 to 150 words a minute and labors over words, while a skillful reader may read as much as 600 or more words and get more understanding out of what he reads. What is the cause for the difference? The slow one reads word by word or even syllable by syllable. He generally hears each word pronounced in his mental ear, or his lips move or his throat forms the sounds silently. This takes time and energy, is tiresome, and, the worst is, it delivers to the mind a choppy sequence of words so that the mind has difficulty in piecing together the thoughts and grasping them. The object, then, is to read in larger thought groups, to see, instead of a word at a time, a whole thought at a time. How is this accomplished?

[6] The eyes, as they move across the printed line, do not move smoothly, as might be supposed, but stop several times, in a sort of jerky movement unfelt by the reader (unless he reads slowly and laboriously). The slow reader's eyes may focus or fix in this way six or eight times on one line of print, while those of a good reader may make only two or three fixations, seeing thought groups. One can cut down the number of stops made by practicing seeing several words at a time, by seeing how few fixations per line he can make and still take in thoughts expressed. Avoid the movement of the

lips or throat muscles or the "hearing" of the words; rather let *thoughts* sweep by in a visual image.

7 Another thing the poor reader does is to make "regressions," that is, he reads part of a line or sentence and then habitually goes back, feeling that he missed something. This takes time, breaks into the thought and destroys the picture. One should work hard to break the habit of regression. Even if you miss something, continue reading without going back. It is better for you to read the article again to get the full understanding. It will take no more time and will help you break this retarding habit.

8 Learn to think while reading. Think actively, drawing conclusions, agreeing or disagreeing constantly. A passive reader either takes in what is there and agrees entirely without thought or else just gets an emotional sensation. But a good reader, thinking actively while reading, will be able to write down his conclusions. So when you read a paragraph, test yourself by expressing or writing down a conclusion, not just getting an emotional sensation.—Acts 17:11.

9 One who understands what he reads gets the point of the paragraph. He fits it to the theme of the article or to the fixed point at which it aims. A poor reader may get entirely wrong conclusions. He may get the illustrations, but misapply them. Keep in mind the theme and what the paragraph is attempting to prove, then relate what you read to that fixed point, relating each paragraph to the principal subject-theme.

10 An additional aid in reading is building up a larger vocabulary. If one is reading *The Watchtower* or *Awake!* and comes to an unfamiliar word he should look it up in the dictionary. But he should not rely entirely on the dictionary; rather, he should relate words to the context and learn their usage and the connotation attached to them. He should strive to enlarge his recognition vocabulary. He will thus not spend all his time thumbing through a dictionary, breaking into his reading sequence.

11 Every one of Jehovah's ministers should consciously put forth effort in these directions so that he will make the most efficient use of his limited time. Do not become discouraged. In learning any skill you will find that you make progress for a while and then seem to "level off" and for a time do not make any noticeable progress. This is when you must not give up but, rather, put forth more effort. To your joy you will discover that, after a time of "leveling off" in which your

mind is getting familiar with its newly acquired ability, you will suddenly take an even sharper upturn, then another leveling-off stage and another upturn. So anyone can improve his reading if he does not become discouraged by these "no progress" periods.

REVIEW: 1. Why is proper reading an indispensable item to us? 2. How can Jehovah's ministers be assured of proper spiritual and mental food? 3. (a) What besides theocratic material may be of help to the minister? (b) Contrast theocratic reading material with that of the world. 4. How does careful selectivity of reading matter edify us? 5. Why is the slow reader usually inefficient? 6. How may one train himself to read in thought groups? 7. Why are habitual "regressions" in reading detrimental? 8, 9. How may one think actively while reading? 10. How can one enlarge his recognition vocabulary? 11. Why is perseverance necessary in achieving better reading ability?

PROBLEM: Read several paragraphs in a *Watchtower* article, using thought groupings, with no regressions, and check to see how well you can answer the questions on these.

Study 38

HOW TO STUDY

1 All of Jehovah's witnesses are disciples or learners. They are in the great school of success, of which the teaching faculty are Jehovah God and Jesus Christ. How will they succeed unless they study? Personal study is the fundamental, foundation part of their lives as ministers of God. They must have spiritual discernment if they rightly serve him; yes, they must have it to get life. They want to be as mature and efficient as possible and to make the most of their study hours. Therefore they must know how to study.

2 A definition of study is: To set the mind upon a subject systematically to learn it for future use; to make something an object of consideration with a view to action. This requires diligent mental application and meditation. Jehovah's servants have aids to study that none of the outside world have. These things are: the spirit of Jehovah, and his Word; his organization supplying the Watch Tower publications explaining the Bible; and actual experience by application in the field.

3 For our study to be lastingly effective it must be such that it will build up memory. Memory is more than mere retention. It includes the ability to recall the experience at will. Therefore when you study, do it with a view to improving your recall ability. Four things applied in study will benefit

greatly in this, namely, (1) When reading, be sure to get *reasons.* Do not take everything for granted. Find out, Why? (2) Study not just to satisfy yourself, but with the constant thought in mind, "I am going to explain this to someone else." (3) Be sure to get the understanding of all illustrations given and, if none are given, see if you can take the idea presented and make a practical illustration that could be used to clarify it to someone else. (4) Think of the connection the material being studied has with your ministry; keep alive your interest. Interest is vitally essential to memory. You can keep your mind alert by being interested every day in what is going on around you, being interested in people, being observant, alive. This will improve your powers of study.

4 Since memory is fed by the five senses, it is necessary in study to employ as many of these as possible. Try to visualize your subject. If studying a Bible event, see in your mind's eye how the places looked, how the people dressed and lived, their expressions and actions. Hear them talking, feel the happiness or tenseness of the occasion, the heat, cold, dustiness, etc. Smell the atmosphere and the aromas, taste the food—in short, use every one of the five senses every step of the way. Visualize the whole scene, then focus "close up" on significant details. This fixes things in their proper relation as to time, place and importance.

5 In argument, abstract ideas are often presented. You may not be able to visualize. Then you must use association. How? First, fit the ideas, especially if they are new ones, into the pattern of truth. See how it affects your viewpoint on related things. Sometimes a new understanding will clear up many other things and give a broader vision of the Kingdom. Such was the case when the understanding concerning the "great crowd" of Revelation, chapter 7, was first discerned. Many who wondered exactly where they stood in God's purposes now saw their wonderful privilege of being on a paradise earth as Jehovah's "other sheep." Once a thing fits clearly into the pattern of truth, you remember it. It is so harmonious, you think to yourself, "It just has to be that way. Why didn't I see it before?"

6 Also, concerning presentation of a new fact or truth, think, "What do I know about this already?" Make your mind go to work. Then you can associate the material studied and fit it in. Also, compare new ideas with old. If you know the previous understanding held concerning a Scriptural point, contrast or compare it with the idea being studied. An

example concerns the "great crowd" of Revelation 7. It had formerly been thought that they were a partially faithful, secondary spiritual class. This was out of harmony with God's requirements of complete faithfulness for all his creatures. How much more reasonable and in harmony with the Scriptures the right idea is! The comparison method firmly fixes the new thoughts. The old or mistaken ideas will be put out, never again to pop up in your mind masquerading as the correct understanding.

7 Concentration is a quality that may be cultivated. When one decides to study he is foolish to be worrying about something else needing attention. He will accomplish neither his study nor the "something else." So let him be diligent in what he is doing. Take advantage of the present. People who are always living in the past or the future never get much done. Concentrating can be done. For instance, say you were in a position like that of the apostles when the mob came to arrest Jesus, or like that of John when the Revelation was given to him, or Peter, James and John on the mount of the transfiguration. You would not have any trouble concentrating. You would be so absorbed that absolutely nothing else would come into your mind. When you study, therefore, to achieve real concentration, you have to be more interested in what you are studying than anything else during that study period. That interest will make concentration automatic. You can cultivate concentration by reminding yourself of this fact each time you start to study.

8 Before starting to study, then, put all other things aside and determine you will be interested in what you are doing. The wholesome word of truth you are studying will soon absorb your complete attention. This will also banish tiredness and drowsiness. Proper light and ventilation work to this end and promote concentration. Breaking long periods of concentration with short intermissions of physical action, such as taking a walk, will prevent tenseness, an enemy of profitable study.

9 Underlining is helpful if done sparingly. But underline only key words and phrases to make a skeleton outline that will quickly recall the substance of the material in a brief review. Outstanding conclusions that may be used for argumentation may be underlined.

10 In the Watch Tower publications often a few words or a paragraph will be devoted to showing how the thought presented refutes a false religious error. This kind of point

is important to note. It indicates that there are those who put up such argument, sometimes an argument we never faced before. It is good to have this argument pointed out, as it may be met up with in the field.

11 Review is essential, for it is found that our mind operates so that things repeated form deeper and deeper channels of thought, until the idea eventually becomes permanently ours. The best time to review outlines, notes or underlined material is soon, while you can still reconstruct the main body of the subject on your skeleton outline. You will be surprised at how this aids the ideas to stick with you.

12 Make a schedule for private study and hold to it. It demands a place in your life as prominent as eating material food and as necessary as preaching. How many times you have said, "I wish I could study more." Then do it! You can. Usually putting off study is a form of mental laziness or restlessness. We may find it easier to watch television or do light reading instead. However, if we just start reading something profitable we shall find it begins to grab hold of our interest and enlivens and builds us up mentally and increases our spirituality, instead of encouraging the mental lethargy that the majority of this world are in. So do not let anything of less importance break into your study periods. If you really want to study more, utilize time before or after lunch, on streetcars, while waiting for someone, and such in-between occasions. Just fifteen minutes set aside every day will bring marvelous results, and anyone can spare that.

13 Last of all, if you have studied with an aim, you do not wish to fall short of it. That aim was to make your study direct your actions. Take seriously and apply to yourself the truths learned and, if you want to make them your own, to remember them and make them praise Jehovah, use them in the field as soon as learned. Fit them into your presentation and make it fresh, timely and up to date. Truly you will have studied well and properly.

REVIEW: 1. Why must Jehovah's witnesses study? 2. Define "study," and what aids do Jehovah's witnesses have to assure success in study? 3. Name four things that will enable one to remember material studied. 4. How can the five senses be used to aid memory? 5, 6. How can an abstract idea or a newly expressed truth be remembered? 7, 8. What things can one do to improve concentration? 9, 10. In underlining study material, what things must be considered? 11. When and how should one review? 12. How can one ensure spending the proper amount of time in study? 13. What is the best use to make of things studied?

PROBLEM: From a current *Watchtower* select points that can be woven into our presentations in the field.

Study 39

STUDYING "THE WATCHTOWER"

[1] There cannot be the slightest doubt that the Bible is Jehovah God's Word of direction to his people. It is his letter of instruction to them and it contains all that is necessary to qualify his ministers for proper service. (2 Tim. 3:16) The teaching of his people comes through Christ Jesus by means of God's spirit, his Word and his organization. Jesus spoke of the time when he and Jehovah would be recognized as the Teachers of God's people and said: "Who really is the faithful and discreet slave whom his master appointed over his domestics to give them their food at the proper time? Happy is that slave if his master on arriving finds him doing so." (Matt. 24:45, 46, *NW*) Now, since the Lord's coming to the temple, this has actually taken place. So the "faithful and discreet slave" has, as a letter or way of getting this information to God's people, the *Watchtower* magazine. This class of faithful ones also has the commission recorded at 2 Timothy 2:2 (*NW*): "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others." By studying *The Watchtower* together with the Bible we can be adequately qualified to teach others.

[2] *The Watchtower* is usually written in one of two styles, the commentary style, a verse-by-verse discussion of a Bible chapter or dramatic picture or prophecy, or the topical style, in which there is an assembly of various texts bearing on one main subject. We do not have time to read the Bible to learn what it says on one subject. Surely every time a new subject arises we cannot read the entire Bible to take into our view all the texts relating to that topic. However, within the few pages of a *Watchtower* article many texts on certain subjects are brought together. Truly it is a timesaver.

[3] Not only does this method save time, but it makes for systematic teaching, for rapid learning. Basic truths are called to notice, and, upon these, additional truths are built up to complete the picture. Then events and conditions in the world today are placed alongside Bible prophecies and it becomes clear that the former are fulfillments of the latter. This lets us know where we are in the stream of time, that we live in the last days, that soon Armageddon will sweep aside this old world of wickedness to make way for God's new world of righteousness. The divine requirements for one's

preservation through this battle of God Almighty are given, and thus *The Watchtower* shows the Bible to be the one practical guide for modern times. It is all-important to study the Bible and, since *The Watchtower* assists in understanding the Bible, its study is also imperative.

[4] Private study of the magazine is essential. We should set aside sufficient time to digest its contents. Just as we take time to eat temporal food and allow it to digest properly, so we should set aside sufficient time not only to read but also to reflect upon the *Watchtower's* strengthening Bible-based articles. Food bolted down on the run does us little good, and the same applies to spiritual food. We must allow time for our minds to dwell upon it and assimilate it completely. That applies to the magazine's entire contents, not just the leading study articles. We eat from all the dishes of a temporal meal in order to get variety and a balanced diet. We should also read and digest all the articles in *The Watchtower*. This will equip us more completely for speaking to others the truths it contains. Just because time does not permit a congregational study of all the articles in the magazine does not mean they are unimportant. They should be studied diligently together with the leading articles provided for congregation study.

[5] The first essential for study is the right condition of mind and heart, appreciating that Jehovah grants understanding only to the meek, and not to the stiff-necked. If we have love for Jehovah and for the organization of his people we shall not be suspicious, but shall, as the Bible says, 'believe all things,' all the things that *The Watchtower* brings out, inasmuch as it has been faithful in giving us a knowledge of God's purposes and guiding us in the way of peace, safety and truth from its inception to this present day.

[6] One should read *The Watchtower* when it is first received and read it enthusiastically. He can get the fresh information and begin to think upon it for later study. This first, early reading will be a big factor toward transforming one from a mediocre publisher into a live, enthusiastic one. Later he can make a second reading, this time very carefully, with the congregation *Watchtower* study in mind.

[7] How should one proceed in privately studying *The Watchtower?* First, read the caption text. This announces the subject or theme to be treated. It immediately brings to mind thoughts already known on the subject and creates expectancy as to the new truths to be revealed thereon. As one now

proceeds he will be alert to catch every point bearing on the theme suggested by the caption text, and see how that theme is first introduced in the opening paragraphs, developed in the body and brought to a conclusion in the final paragraphs.

8 Much valuable information is contained in the scriptures that are merely cited (not quoted). Therefore look them up. Get a more rounded-out picture. Do not take for granted that the text applies, but see how it applies. Make sure of all things for yourself. Then they are yours. Be sure to get the proper application.

9 After one reads each paragraph he should read the printed question on that paragraph and answer it in his own words. If unable to do so, he should read the paragraph again. Do not repeat the answer parrotlike, in the exact words of the paragraph. One may, however, wish to underscore the main point of each paragraph. Thus it will be impressed on one's mind and also be made available for quick future reference. So proceed from one paragraph to another until the article is covered.

10 Another coverage of its contents may be in private discussions with friends. In your conversations and social get-togethers, bring up these points of new understanding. Discuss the significance of these as they apply to God's organization in its forward movement and our individual relation to it. Contrast it with the former understanding. Discuss the relation of certain points to other points of truth and the over-all vision. Mention interesting field points, and how certain points help clear out certain false religious objections met in the field. An excellent time to bring out some of these points is at the morning field-service assemblies, when demonstrations are made and suggestions entertained for presenting the message.

11 Last but not least, if we really want to appreciate what we study in *The Watchtower,* if we want to have it in our hearts and not merely in our heads and let it mature us, we must put it to use in the field. After all, Jehovah has provided *The Watchtower* so that his name and purposes may be known in all the earth. If used to its intended purpose, it will also serve to keep us on the road to everlasting life.

REVIEW: 1. What place does *The Watchtower* serve in God's organization today? 2. How does *The Watchtower* discuss Biblical subjects and how is it a timesaver? 3. How does *The Watchtower* serve as an aid and protection for us? 4. Why is it necessary to study all *Watchtower* articles privately? 5. With what attitude should we approach the study of *The Watchtower?* 6, 7. Describe the first and second readings of

The Watchtower. 8. What should be done with scripture texts cited? 9. How can one be sure he is really getting the understanding of a paragraph? 10, 11. What would be an excellent way of getting another coverage and best use of *The Watchtower?*

PROBLEM: Select points of special interest from a current *Watchtower*, also field service points, and discuss them with a brother or sister, comparing points with each other.

Study 40

USE OF WATCH TOWER BIBLE HELPS

1 "'And test me now in this way,' says the LORD [Jehovah] of hosts, 'and see if I will not open for you the windows of the heavens, and pour out for you a blessing until there is no more need.'" (Mal. 3:10, *AT*) Nothing but the very best could come from such a blessing of Jehovah. His promise is that there should be no lack of good things, nor should there be an end until the need for such things will have been met. And what is this blessing and when should it come? A reading of the context of the prophet's words shows it had to do with food from Jehovah's house; that it would be at the time of the presence of the messenger of the covenant who would come to see this food poured out to those hungering for the truth.—Mal. 3:1, 10.

2 The most outstanding and foremost Bible help today is the one studied by Jehovah's witnesses world-wide, and that is the *Watchtower* magazine. (See *The Watchtower*, October 15, 1953.) From its first issue in July, 1879, to this very year the *Watchtower* magazine has been devoted solely to announcing Jehovah's New World government. Faithfully it has reflected the ever-increasing flashes of light of Bible prophecy from the temple of God by the reigning King, Christ Jesus. (Rev. 11:19) As understanding increases and prophecies are fulfilled so does *The Watchtower* progress and keep up with the light of truth, which "is like the light of the dawn, that shines ever more brightly till the day is full."—Prov. 4:18, *AT*.

3 As a Bible help the *Watchtower* magazine is a timesaver. It makes use of all available Bible helps to bring together material on vital Bible subjects. The very latest information on Bible manuscripts, archaeological findings, and, yes, even scientific knowledge, which proves more every day the authenticity of the Bible, is referred to, bringing its readers in touch with the physical facts of fulfilled prophecy in our day. Whereas the average individual would not have time or the resources for detailed research himself, *The Watch-*

tower is designed for that very purpose. It should be used and considered with that thought in mind. Note some of its aids.

4 In addition to the main articles covering detailed Bible prophecies and doctrines, we find helpful secondary articles in every issue. These are excellent for supplementary material for talks; they supply background material. Jesus many times mentioned and exposed the Pharisees to the Jews. But who were the Pharisees and what was their origin? See *The Watchtower* of May 15, 1953. The Bible says the Sadducees and the Pharisees did not agree on doctrine. Well, what did the Sadducees believe? The article in the August 1, 1953, *Watchtower* on "The Sadducees of Jesus' Day" supplies the answer. To those who may find it necessary to talk to Moslems in their field ministry, there is excellent material on the so-called sacred book of the Moslems, the Qurán, in a series of articles in the 1952 *Watchtowers*. Knowledge is valuable only if it is tapped and used; so search out these specific articles and incorporate them into your ministry.

5 Though the information is at hand, knowing how to find it is the problem for some. To aid in this respect every December 15 issue of the *Watchtower* magazine contains an index of all the articles that appear in its pages during each year. To locate any given subject simply look in the alphabetical index under the name. For some articles, if the name is not known, one can find what he wants by using the section "Scripture Index for Texts Explained," which is in the same issue of the magazine. By looking up the Bible text that might be used or treated in the article one can often find his subject that way. For example, if you were looking for the article "Be Clothed with Humility" and you could not remember the title, you do know the scriptures at 1 Peter 5:5, 6 mention *humility*. Go to the scripture index and look under 1 Peter 5:5, 6 and you find it refers you to page 333 of that year's volume of magazines. There you find the article you desire. Often the scripture index will refer you to the section in *The Watchtower*, "Questions from Readers." Here specific questions dealing with difficult passages of translations, or doctrinal points, are discussed at length and are invaluable for references in the most important Bible help available.

6 Other Watch Tower Bible helps are the many bound books. These include the book *"New Heavens and a New Earth"*. This book deals with Jehovah's purpose from creation down to this present day, and describes the birth of God's heavenly

kingdom in 1914, the birth of a new land and the bringing forth of a nation in one day, Jehovah's day, all this preparatory to his bringing in a completely new world. Naturally the book refers to many dates and events of importance to Bible students. To present these in their order, a chronology chart of dates and events is provided in it on pages 364-369. Then, too, there is the volume *"Make Sure of All Things"*, which has scriptures grouped for ready use on practically every Bible subject.

[7] The Bible has much to say about the deceitfulness and danger of false religion. A recent bound volume *What Has Religion Done for Mankind?* gives a very comprehensive study of false religion, providing definitions, explanations and high points of religions, such as: Ancient Egyptian cults, Hinduism, Buddhism, Islam religion and the modern-day "Red Religion" of communism. Our talking to all kinds of people today of every tribe, nation and tongue requires, many times, a knowledge of these religions in order to know how to approach a seeking mind successfully. The book *"This Means Everlasting Life"* contains excellent counsel for the family as regards marriage and raising families, especially in these last days. For a clear presentation of primary doctrine the book *"Let God Be True"* is difficult to beat. It is a hard-hitting publication toward knocking down the falsehoods of demon religion. Each of these books, too, has a topical as well as a scripture index for quick reference.

[8] Millions upon millions of booklets have also added to the great volume of testimony going out regularly in all languages. One of the newest is the timely aid *Basis for Belief in a New World.* It has been argued by some that the Bible is only a book for the Western part of the world. But no, the booklet shows the Bible originated in the East, as far as the writing of it is concerned. Its compilers were men of the East. Most of the events it covers took place in the East. The men it talks about were men of the East. Truly the Bible is a book for all men of all nations in the world. What are some of the external proofs that the Bible is a basis for belief in a new world? Modern archaeology provides much argument and support to the authenticity of the Bible. (See *The Watchtower,* November 1, 1952.) Modern science, too, agrees more and more with what the Bible stated as simple truths many centuries ago. These and other points are convincingly stated in this booklet. A large variety of other booklets covers doctrinal subjects, up-to-date world events fulfilling prophecy,

and messages of immediate concern to thousands for easy, convenient reading.

9 Bible students recognize that geography played an important part in the recording of many prophecies. *The Watchtower* of October 1, 1953, shows that there was special prophetic significance to the many place-names in the prophecy of Ezekiel chapter 38. Places like Togarmah, Put, Persia, Cush, Dedan, Sheba were all related prophetically in their relationship to Jehovah's typical people, the Israelites. Carefully prepared maps found in the back of the *New World Translation of the Hebrew Scriptures* and the *New World Translation of the Christian Greek Scriptures* serve as excellent Bible helps for locating the geographic position of these lands and territories.

10 Further inspection of these maps calls our attention to enclave cities mentioned in Joshua 16:9 (*NW*), making simple the immediate finding of a Bible city of one tribe that was situated in the territory of another tribe. Levite cities are conveniently marked out to be spotted easily in one's study. A much better appreciation of Bible reading can be had by following the courses of the numerous Bible events and characters in their travels. Other maps are to be found in the Bible help *"Equipped for Every Good Work"*, such as the physical map of Palestine found between pages 96, 97. This one is outstanding in its clear picture of mountains, valleys, hills and rivers of Bible fame, bringing its students close to the terrain itself.

11 More items of interest in the book *"Equipped for Every Good Work"* include a book-by-book discussion of the Bible, giving the approximate time period it covers, the writer or writers, and its general theme. Bible manuscripts are dealt with, Bible languages are briefly touched upon. It is a reference work in itself for easy use of the minister.

12 Indeed the Watch Tower Bible helps are a proof and evidence that Jehovah has poured out a blessing that will never stop until there no more is need at the culmination of the preaching work at the close of this system of things. Until then, however, all theocratic ministers do well to put to the best possible use these unexcelled Bible helps to strengthen the weak and feed the flock of God. Prove Jehovah by their use and see if he will not bless you with fruit abundant to his glory.

REVIEW: 1. What promise is held forth by Jehovah's prophet and for what time period? 2, 3. How can we say the *Watchtower* magazine is

the foremost Bible help today? 4. How can this magazine supply information for various talks on various subjects? 5. (a) Explain the use of the subject index and the scripture index of each December 15 issue. (b) Show how the section devoted to "Questions from Readers" can be of valuable aid to the Bible student. 6. Of what value is the chronology chart in the Bible aid *"New Heavens and a New Earth"*? 7. Why should every library contain the three books herein discussed? 8. How would you use the booklet *Basis for Belief in a New World* for explaining the truth to someone unacquainted with the Bible? 9-11. (a) Illustrate how the Watchtower Bible maps can be useful for study along with the other publications of the Society. (b) Name some of the uses of the book *"Equipped for Every Good Work"*. 12. Until how long shall we need the use of such Bible helps?

PROBLEM: Illustrate the use of the *Watchtower* subject and scripture index by assigning out subjects and scriptures to be looked up for gathering material.

Study 41

USE OF CONCORDANCES

[1] Where is one who can say that he has a perfect memory, one who can say he never forgets anything? Such a person would be rare indeed, no matter how good his purpose and intentions may be. And what better purpose could a creature have than to want to remember all possible of God's Word, the Bible, and to be able to call to mind the innumerable scriptures once read and studied for preaching? But in spite of good intentions we admittedly have weak memories. To aid us we should know how to use a Bible concordance. Its diligent use will help to make up for our forgetful memories.

[2] Just what is a "concordance"? Looking at the preface of an early edition (1737) of Cruden's concordance we learn "A Concordance is a Dictionary, or an Index, to the BIBLE, wherein all the words used through the inspired writings are arranged alphabetically, and the various places where they occur are referred to, to assist us in finding out passages, and comparing the several significations of the same word." A more recent definition is: "An alphabetical index of words, showing the places in the text of the Bible where each *principal* word may be found, with its immediate context or surrounding words in each place." The mere explanation of a concordance should make the average minister appreciate the use of one. It would save him time.

[3] There are three main uses of a Bible concordance. First, a concordance is used to locate a particular known text that the memory fails to call to mind. Referring to the exhaustive concordance, one could not help but eventually run across

the text he wants, but in the smaller concordances one must rely upon the *principal* words listed alphabetically. A portion of the context containing the principal word together with the scripture reference is the one desired. This requires that the minister train himself to determine what are principal words in Bible texts he reads. To illustrate, the principal words are italicized in the following scripture and could be easily found in a concordance. "In whom the *god* of this *world* hath *blinded* the *minds* of the *unbelieving,* that the *light* of the *gospel* of the *glory* of *Christ,* who is the *image* of *God,* should not *dawn* upon them."—2 Cor. 4:4, *AS.*

[4] For the minister who desires to work up a theme on a given subject for door-to-door preaching or for congregational talks, the second point to consider in using a concordance is excellent. Almost all talks should have a "theme" or central thought throughout. Let us say that we are going to develop a talk with "joy" as our theme: "The Joy of Serving Jehovah." The student may have one or two scriptures in mind, but he wants more information, different phases of thought on the subject. For speedy work he refers to his concordance. He learns that the angels in heaven had joy over God's creation of the earth. Later, after rebellion set in, one scripture reference shows God's only-begotten Son, Jesus, "with joy" endured all manner of things to do his Father's will with respect to man and the earth. Faithful ministers on earth gladly receive the words of Jesus to them: "Then enter into the joy of your master" for faithfulness to your commission from Jehovah. One of the secrets of the Christian's success is found in the scripture: "The joy of Jehovah is your strength." These and other texts could all be woven into an excellent motivating talk for presentation.—Neh. 8:10, *AS.*

[5] The ministry of Jehovah's witnesses often requires that they refute various false religious doctrines. The third point for discussion demonstrates the value of a concordance in this respect. This is the comparative study of Bible texts to get at the harmony of the teaching of the Scriptures on any one subject. Through such a study scriptures seemingly difficult to understand are made plain when compared with others that clarify the view or thought in question. Take, as an illustration, the word "earth." In some places in the Bible it has literal application, that is, to the globe upon which we stand. In other scriptures its application is quite symbolic. Looking in our concordance we find Ecclesiastes 1:4 listed, where it says, "The earth abideth for ever." That applies

to the literal mundane sphere, as is further shown by the text at Isaiah 45:18. Here it shows that Jehovah God did not make the earth in vain, but that he formed it to be inhabited. The literal earth will always abide.—Ps. 104:5.

6 At Isaiah 60:2 it is stated: "Darkness shall cover the earth." Here the reference to "earth" is symbolic, as it refers to the present rule of imperfect men under demon influence. It is to this symbolic "earth" that the apostle Peter was referring when he recorded, at 2 Peter 3:7 (*AS*): "But the heavens that now are, and the earth, by the same word have been stored up for fire." Satan's "earth," his visible system of false religion, politics and commerce, truly will be consumed as by fire, destroyed completely.

7 There are occasions, however, when one simply cannot remember a principal word in a text. He remembers several insignificant words or the thought but can locate no principal word as a key for his small concordance. It becomes necessary to consult an "exhaustive concordance." If only one word of the text is known, the scripture verse can be found under the listing of that word.

8 There are two outstanding English exhaustive concordances used by the student today, James Strong's *Exhaustive Concordance of the Bible* and Robert Young's *Analytical Concordance to the Bible*. Both have distinctive values. Both offer material for getting back to the original meanings and the different shades of meaning of original Bible words. To get the proper sense of many scriptures of some of the Bible translations it is often necessary to do just that—go back to the original words of the original languages and find their various shades of meaning. An illustration in point is with reference to the word "world." In the *King James Version* the word "world" translates four different original Greek words, each with a different meaning, each word seeming to refer to a different aspect of what one might take the ordinary English word "world" to mean. Hence, for some there is obscurity in reading such references in the *King James Version*.

9 We have already quoted 2 Corinthians 4:4 in paragraph 3 of this lesson. It says, "in whom the god of this *world* . . ." Let us look in Strong's concordance for the Greek origin of this word as used here. First we look up the reference in the concordance part. Right by the word at this reference we find italicized the number *165*. (In Strong's concordance italicized numerals indicate a Greek original and refer to the Greek

Dictionary, whereas the upright or Roman-type numerals refer to the Hebrew and Chaldee Dictionary appearing in the back part of the volume.) Referring to the Greek Dictionary, we find the word "world" in our text to be the Greek word *aion*, which means either a "system of things" or an "age," and not the globe we stand on. Satan is, in fact, "the god of this system of things."

10 Another reference to the term "world" has to do with the destruction of one. This is at 2 Peter 3:6 (*AS*): "by which means the world that then was, being overflowed with water, perished." Again going to the Greek Dictionary, following the concordance number *2889*, after "world," we come to the Greek word *kosmos*. In the Greek this means "orderly arrangement" or "organization." What the apostle Peter had in mind, when writing under inspiration, was the destruction of the satanic preflood organization of wickedness. Satan's world of that time perished, and he had to reorganize another after the Flood.

11 Still another word is translated "world" from Greek. This word is under Concordance number *3625*, as shown by reference to the scripture at Revelation 16:14 (*AS*) of the main body of the concordance. It reads: "For they are the spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." "World" or *oikouméne*, as here used in the Greek, signifies the "inhabited earth." It appears, then, that Satan, the Devil, has certainly deceived the nations of all the inhabited earth and will shortly lead them against Jehovah God and his Son, Christ Jesus, in battle. A fourth Greek word translated "world" is listed in the concordance as *1093*, and is *ge*, which means "earth." At Revelation 13:3 it refers to the symbolic earth, the people inhabiting the earth.

12 To appreciate properly the extensive aid that can be given by use of an exhaustive concordance, one would do well to read the introductory matter at the beginning of each separate feature in the concordance.

13 Do you want to be an alert and efficient minister fully equipped? Then add the use of a concordance to your personal study and research along with all other Bible helps.

REVIEW: 1. What impresses upon us the need of a Bible concordance? 2. What is a concordance? 3. Explain the use of a small concordance through locating principal words of a text. 4. Show how a "theme" may be developed by using a concordance. 5, 6. Illustrate the use of a concordance in a comparative study of a given subject. 7, 8. What are

several advantages of the exhaustive concordances? 9-11. Explain the treatment of the term "world" in Strong's *Exhaustive Concordance*. 12, 13. (a) For further details on the use of the exhaustive concordance, where should we go? (b) Why have a concordance in your library?

PROBLEM: Work up a comparative study of a Bible subject, using a concordance for a back-call.

Study 42

BIBLE DICTIONARIES

[1] More than ever before in recent years the increase of knowledge and the abundant discoveries by archaeologists of Bible places and towns, Bible manuscripts and artifacts have opened up new avenues of information and study for the Bible student. Moreover, the Bible itself is a never-ending source of new things. It contains information on every imaginable subject dealing with the affairs of entire nations and civilizations involving the daily life and customs of peoples. Whereas it mentions many items of interest, it does not always supply details about them. To locate additional information, thus increasing one's appreciation of the geography of Bible places, the meaning of names and the topography of land, often pertinent to points in Bible prophecy, a Bible dictionary is of value. Used rightly, it can be an aid to the minister of Jehovah God.

[2] Just how can one make a Bible dictionary work for him in his ministry? There are a number of ways. Often an outline of a talk to be given to a congregation will include a point requiring a detailed explanation to present a clear picture. Take, for example, the Bible record of Rahab and the two spies of Israel. The record at Joshua 2:6 (*NW*) shows that the house of Rahab had a flat roof. Consultation with a Bible dictionary shows that, quite different from house roofs of today, it was the custom of the people of those times to have flat roofs for their houses. Thus stalks of flax could be laid out in rows to dry and afford a hiding place for the two Israelites. The record says that the spies were let out of the window of Rahab's house down the wall upon which her house was built. Does it not sound strange that a house should be built high up on a wall of a city? Referring to the subject *city* we find that in Hebrew terminology a city referred to a collection of permanent human habitations, whether few or numerous, especially if surrounded by a wall. Such walls were often very thick, being, according to some authorities, from twenty to thirty feet across. It can easily

be seen that Rahab's house was built upon such a wall with the window of her house facing outward.

[3] Other references in the Bible to cities show that it was a good thing for each city to be built upon a hill, or (Hebrew) *tel.* (Jer. 30:18, *AS*) *Harper's Bible Dictionary* comments on this as follows: "Jerusalem today gives us many clues as to the appearance of any city of Bible times, the immensely stout stone walls . . . high elevation above valleys, with steep glacis on the E. and S., etc." Jerusalem was such a city built upon a hill, Mount Zion, and was noted for its natural defenses and its protected water supply.

[4] Many times geography plays an important part in prophecy. We read, at Revelation 16:16 (*NW*), that the war of the great day of God the Almighty is mentioned as being fought at *Har-Magedon,* or Armageddon. The mere fact that Jehovah's great battle is named Armageddon should arouse interest as to why. What significance is there to the name *Har-Magedon?* Again consulting *Harper's Bible Dictionary* we learn that the name *Har-Magedon* means "the Mount or Hill of Megiddo" or "the Hill of Battles." It goes on to say, "The importance of Megiddo was due to its domination of the intersection of two vitally important ancient trade and military routes." The hill of Megiddo overlooked the pass through the mountains between the plains of Sharon to the south and the plains of the valley of Esdraelon to the north. Anyone controlling the pass was in position to be victorious in battle. It was here in ancient times that Jehovah God fought decisive victories for his people, completely overwhelming the enemies of the Israelites. Thus *Har-Magedon* well pictures the day when Jehovah, controlling the situation completely, will decisively strike at his archenemy, Satan, and all his hordes, destroying them as his enemies aforetime.—Judg. 5:19, 20.

[5] Many of the more modern Bible dictionaries have much to say regarding up-to-date archaeological discoveries. One such is *Harper's Bible Dictionary,* which lists the discovery of the Moabite Stone. It is noted as being "the largest single literary document yet found, outside the Bible, dealing with Palestine and East Palestine." It is of interest to the Christian minister for, though it is written in Moabite characters (similar to Hebrew), it contains the tetragrammaton, or name of Jehovah. It corroborates the Bible account at 2 Kings 3:4 about Mesha, king of Moab, having to pay Ahab, king of Israel, tribute of sheep. Other Bible places are mentioned

on the stone. Such points of archaeology, although not depended upon by the Christian minister today for faith, do contribute supplementary proof for many, and can be used for talks.

6 Again to show the value of a Bible dictionary to supply details for interesting talks and explanatory material, note the following Bible references and then check in a Bible dictionary. It is surprising to some to read in the Bible that houses were painted rich, brilliant colors in ancient times. (Jer. 22:14) Marble floors and tiles of varied hues added much to the palaces and homes of many. (Esther 1:6, *AS*) Those in high positions were able to maintain summer houses as well as winter houses for their pleasure and ease. Bible descriptions show that these were magnificently outfitted with ivory furniture, ebony pieces and gold inlay work. (Amos 3:15; 6:4; Ezek. 27:15-24) All types of tapestries, carpets, cloths and pillows were provided for the comfort and beauty of the homes. (Amos 3:12; Prov. 7:16, 17; 31:21-24, *AS*) When it became uncomfortable, due to the cold, heaters were provided for warmth. (Jer. 36:22, *AS*) Evidently some of these homes of ancient peoples of Bible times paralleled and even outclassed some of the homes of this "modern" day.

7 For those who found it necessary to travel from one place to another there was a good choice of the mode of travel desired. (Isa. 66:20) And why should one worry about departure time? The servant could always remind one by referring to the sundial by the steps. On the journey itself the way was safely marked out by the highway signs put up as markers and guides for the convenience of travelers.—Jer. 31:21, *AS*.

8 How about work? What occupations did people of olden times have for livelihood? Shipbuilding was a very important trade for many. Others were specialists in guiding or piloting ships in and out of harbors, and the ever-present professional sailor was evident at every port. (Ezek. 27:4-9, 26-29; Isa. 33:21, 23) A dignified trade was that held by the prophet Amos—that of a tree dresser of sycamores (fig trees) before Jehovah called him as his prophet. (Amos 7:14, *AS*) Still others were brick makers (Nah. 3:14), masons (1 Chron. 22:2), engravers (2 Chron. 2:14), musical-instrument makers (2 Chron. 9:11), some were barbers, as evidenced by mention of the items of their trade (Jer. 41:5; Ezek. 5:1). A diligent man could find any number of professions and trades to put his hand to for providing for home and family. Looking up

these items in a Bible dictionary can provide much, much interesting material for amplification.

9 An aid such as a Bible dictionary is only of help if one is at hand, available for ready use. Most libraries in the Kingdom Halls of Jehovah's witnesses today have them, and all are encouraged to use them for research. However, there are a few comments in order here as to some of the dangers of such "helps," as to where they could do more harm than good. The mature minister would have little difficulty in determining what was in accord with Jehovah God's purpose and his Word, the Bible; but what about the novice? Care should always be exercised by the minister in recommending such an aid to those newly interested in the truth, especially if the information desired should be of a doctrinal matter. To illustrate, very few Bible dictionaries today have accurate chronology charts. They will give the year 537 B.C. as the time King Cyrus issued the decree for the return of the Jews to Palestine for rebuilding the temple. But instead of accepting the Bible prophecy which foretold the Israelites' being in captivity during 70 years of desolation of their land (which would make the year of the desolating of Judah and Jerusalem 607 B.C.), they give the date 586 B.C. as the year of its desolation. In this they err.—*The Westminster Dictionary of the Bible,* pages 108, 109.

10 There may be other instances where Bible dictionaries will ignore the Bible rule and simply give a private opinion or interpretation. Parts of the Bible are altogether rejected by some dictionaries, or they intimate that such records are nothing more than stories or myths handed down. Such so-called "higher criticism" must be guarded against and rejected by the minister of Jehovah God.

11 It can be seen, then, that Bible dictionaries can be useful to the minister when he desires information on history, geography, archaeology, occupations, daily life of peoples, etc., but that they can also be misleading if taken at face value on chronology, points of doctrine, and dependability for accurate knowledge. Always remember to use the Watch Tower Bible helps as your touchstone for the good that can be obtained out of such references as Bible dictionaries.

REVIEW: 1. What can be found in a Bible dictionary? 2. Illustrate how a Bible dictionary supplies additional thought on the Bible account of Rahab and the two spies. 3. What point of interest does a dictionary supply on "cities"? 4. Show how a Bible dictionary can supply information on points of geography. 5. How is archaeology dealt with in Bible dictionaries? 6-8. Name some Biblical items that a Bible dictionary could

be used to supply information on. 9, 10. What dangers must be guarded against in the use of Bible dictionaries? 11. What should be the touchstone when we are using Bible dictionaries?

PROBLEM: Use a Bible dictionary, looking up additional information on the items mentioned in paragraphs 6-8.

Study 43

OTHER STUDY HELPS

1 When is becomes necessary to go beyond the use of Bible dictionaries and concordances for information it leads one into a variety of other helps, such as Bible cyclopedias, books on archaeology, historical references such as Josephus' *Antiquities,* treatises on Bible manuscripts, comparisons of modern science and the Bible, and many others. At times the occasion arises when it is necessary to present technical material of a highly specialized nature. Reference to such type of helps as mentioned above can be of great aid to support the argument of the theocratic minister.

2 Much has been said in recent times about archaeology. Jehovah's witnesses are interested in archaeology only to the extent that it corroborates or supplements the Bible record. The following will demonstrate how such type of Bible help may give valuable information toward supplementing the Bible itself.

3 The book of Genesis in its early chapters names a people whose influence and empire in early civilizations have become known through the study of archaeology in recent times. Genesis 15:18 mentions the covenant made with Abraham, promising his seed "this land, from the river of Egypt unto the great river, the river Euphrates," which land was inhabited by the Kenites, Amorites, Girgashites, Jebusites and others including the Hittites, descendants of Heth. (Gen. 10:15, *NW*) Genesis 23:1-20 is devoted to Abraham's purchase of the cave situated in front of Hebron to bury his beloved wife Sarah, and this purchase he makes from the sons of Heth, Hittites. Later, David married a Jewess, Bath-sheba, Solomon's mother. She had no Hittite blood in her, but Uriah, her former husband, was a Hittite. (2 Sam. 11:3; 12:24; 23:39; 1 Chron. 3:5) The Bible states that the Hittites had kings and that they were ranked as a mighty and terrible power or threat to other nations. (2 Chron. 1:17; 2 Ki. 7:6, 7) Thus we see there are numerous references in the Bible to such a people as the Hittites.

[4] However, up until recent archaeological findings, many higher critics scoffed at the idea of a Hittite empire or nation. Where has secular history ever mentioned such a people? they asked. As far as historical records are concerned, they did not exist, as there was no written record outside the Bible that mentioned them.

[5] It was in the early part of the nineteenth century that notice first began to be given to strange hieroglyphic writings in the vicinity of Syria. This same kind of writing began to appear with regularity in ruins around ancient Bible places like Carchemish (Jer. 46:2) and in the foothills of the Taurus Mountains. For a long time these writings were a mystery. In the year 1906 more similar discoveries were made farther north in modern Turkey at a place called Boghazkevi. (*New World Translation of the Hebrew Scriptures,* Vol. I, page 566, footnote) Here in an ancient royal palace were found the archives of a lost people. An abundance of clay tablets was found that identified this as the ancient capital of the Hittite empire. These tablets were written in cuneiform style and could be translated. It is only recently that the Hittite hieroglyphic writing has been deciphered, enabling archaeologists to translate these writings into modern languages for the world to understand. Commenting on this the magazine *Time,* February 16, 1948, has this to say: "The Unknown Tongue. Some relics of the ancients are wrapped, not in the mud, but in the deeper mystery of a still-untranslated language. The big-nosed Hittites (Sons of Heth in the Bible), who dominated Asia Minor from the earliest biblical times, left stonecut inscriptions so numerous and so lengthy that they seem likely to contain plenty of ancient history. But since the diggers lacked a key to the still hieroglyphic characters, all they could do was bite their learned nails and hope that a key stone would turn up eventually.

[6] "Last fall, hardy Turkish diggers hacked their way into a dense, bandit-ridden forest in southern Anatolia. There they discovered a Hittite royal palace with lines of two-headed stone bulls. Among the bulls the diggers found the long-sought key: 30 stones with parallel inscriptions in Hittite hieroglyphics and early Phoenician, a translatable Semitic language . . . Scholars were sure that other inscriptions, now readable, would tell the story of the Sons of Heth, who fought with Egyptians and Mesopotamians when the world was younger."

[7] Other references dug up in archaeology are to be found in Egypt where records mention the Hittites under the name Kheta. This is only one among many of the instances of where archaeology supports the Bible record and silences the so-called modern "critic."

[8] A Bible Atlas will often provide information on recent discoveries regarding long-hidden Bible towns. In the *Westminster Historical Atlas of the Bible,* on page 102, we find plate 18, which shows the excavated sites in modern Palestine. One can see the scores of places surveyed for the recovery of valuable information. The fact is that George St. Clair in his book *Buried Cities of Bible Lands* on page 123 says that there are in Scripture 622 names of places that were missing from the published maps, authentic locations not being determined. But by reason of archaeological explorations and surveys scores of these have been uncovered. Recent archaeological references to Bible towns and locations are constantly being made in the *Biblical Archaeologist* periodical. Several books have been written on such towns as Jericho and Lachish, both mentioned prominently in the Bible during the period of time when Joshua entered the Promised Land.

[9] The Watch Tower publications make frequent reference to the works of the Jewish historian Josephus. Josephus was an eyewitness to many of the things that came upon the Jews who had rejected Jesus Christ. Jesus had foretold in graphic language just what was to come upon the Jewish nation because of their disobedience. At Luke 19:41-44 (*NW*) he said to Jerusalem: "If you, even you, had discerned in this day the things having to do with peace—but now they have been hid from your eyes. Because the days will come upon you when your enemies will build around you a fortification with pointed stakes and will encircle you and distress you from every side, and they will dash you and your children within you to the ground, and they will not leave a stone upon a stone in you, because you did not discern the time of your being inspected." Josephus testifies that this is exactly what happened to Jerusalem A.D. 70. In Books V and VI of his *Antiquities* he explains how General Titus of the Romans decided upon building a wall around the city and how all the trees within a distance of a hundred furlongs had their branches cut off in order to make the pointed stakes. He then goes into a detailed description of the slaughter of the Jews, men, women and children being slain by the thousands. Much

other material can be found in such history books that give us facts about Bible times.

10 For many years higher critics have contended that the Bible is out of harmony with science and medicine. Recent publications have shown a very definite relation between things the Bible foretold long ago and what modern science has only recently been finding out through research. Ecclesiastes 1:7 (*AS*) says: "All the rivers run into the sea, yet the sea is not full; unto the place whither the rivers go, thither they go again." Men for centuries have wondered why the sea, having all the rivers running into it, has never become full. The modern science of meteorology has explained all this as the cycle of evaporation and precipitation, and specifies that it is governed by set laws. How did the writer of Ecclesiastes know this? He wrote under inspiration by the One who created the cycle and set the laws governing it. There are indeed many such instances of where Jehovah God had recorded in his Word small bits of accurate knowledge that modern science has only just begun to find out and learn. (The booklet *Basis for Belief in a New World* gives a number of them.)

11 Care should always be taken as to the use of these "other helps" of the Bible. Not all that they contain can be relied upon to be accurate. Where they might enter into the field of doctrine and speculation and interpretation they are likely to lead one astray and into a maze of the very thing we want to avoid—"higher criticism." The theocratic minister can measure such aids by always lining them up with the prophet Isaiah's inspired words: "To the law and to the testimony! if they speak not according to this word, surely there is no morning for them."—Isa. 8:20, *AS*.

REVIEW: 1. What are some of the other study helps to be considered here? 2-7. Give a brief résumé of an instance of Bible reference to a people unknown to secular history where archaeology has brought to light proof of their existence. 8. How may a Bible Atlas be used for research work? 9. Who was Josephus, and what information may be gleaned from his works? 10. Give several examples where the Bible and modern science agree as to true scientific statements. 11. Why should care be exercised in the use of these other study helps?

PROBLEM: Show instances in past *Watchtower* magazines where some of these other study helps have been used for amplification on Bible points.

OUR MINISTRY

Study 44

HOUSE-TO-HOUSE MINISTRY

1 "The joy of Jehovah is your strength." When we go in the service we must have that joy that comes from knowing why we are doing this service. Having this joy, we realize that we are representing the highest One in the universe, the theocratic, universal Sovereign, Jehovah. We are happy, with a happy countenance, reflecting the countenance of our God, who is a happy God.—Neh. 8:10, *AS;* 1 Tim. 1:11, *NW.*

2 When you start in the service are you rightly representing the new world? Consider your appearance. Are you clean, careful and neat in dress as if you had a very important appointment with a prominent businessman or official? You should be. This does not mean that you should have fine or expensive clothes, but it does mean that you should be very clean, in person and clothing, clothes pressed, mended if necessary, and well kept. You should not be dressed so that your dress in itself will attract attention. If you have any extreme fads or peculiarities, do away with these. People look on these as evidences of fanaticism. The thing that should attract attention and that is truly outstanding and different is the message of the Kingdom we bring. We want to attract and focus all attention on it. So first, check the appearance of yourself, your book bag and literature. Have everything fresh and clean, well arranged, handy for yourself and inviting to the person to whom you speak. If the person finds fault, let it be as with Daniel, of whom it was said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."—Dan. 6:5.

3 We should pray before we start our service and sometimes silently pray as we walk along. Jehovah's spirit is necessary and his ministering angels are watching interestedly, as they take part in the gathering work. Having this good start, we shall have confidence and courage. What should be our attitude as we approach the people of our territory? It should be a positive attitude. Jesus gave this counsel: "Wherever you enter into a house say first: 'May this house have peace.' "

(Luke 10:5, *NW*) You are a peaceful person, bringing a message of peace, of good. It will do untold good to the person who receives you with peace. So you approach the house with love and consideration for the persons inside, not judging them, but assuming that they are at heart sheeplike ones of good will.

4 But wait! Have you something to say? The Bible says: "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary." (Isa. 50:4, *AS*) You have been given the learning through a study of God's Word and training through the meetings of his people. Are you going to use this learning to help others? If so, you must prepare in advance.—Eccl. 12:9, 10.

5 How will you prepare? By memorizing what you are going to say? No, for your presentation must be flexible and adaptable to circumstances that arise. One excellent way is, first, choose a fixed point, an idea or a theme to build your conversation around. This can be done by referring to the subjects in "*Make Sure of All Things*". You can take the subjects "New World Living," "Earth and Its Destiny," "Creation," "Kingdom," "Life" and many others. Go over the subheadings in these subjects, getting a few main points that you want to make in developing that subject. For flexibility and freedom it is better not to have too rigid an outline. So get these fixed points in mind that you want to make, with a scripture or two to read. You might even practice with another publisher, so that you can give a coherent three- to eight-minute witness that is clear, to the point and conversational, an efficient Kingdom presentation at the home.

6 Now you approach the first door. How can a person introduce himself? He may state variously that he is a minister, a representative of the Watch Tower Society, one of Jehovah's witnesses, doing an educational work, calling to encourage Bible study in the home, bringing good news, carrying out a public service, working with an international Bible research group, bringing the people the good results of this research, working in conjunction with a world-wide society of ministers, working together with more than a half-million ministers, representing a New World Bible society. In presenting the *New World Translation* one may say that he represents a Bible translation committee. During assemblies one may style himself a visiting delegate to the convention being held.

7 What should you do when the householder opens the door? It is better not to start in immediately with your witness, but pause, not embarrassingly long, but briefly, permitting the householder to invite you in. In fact, it is very important to try getting an invitation into the home, because once in the home you can accomplish far more with the person of good will. Therefore, have the friendly attitude of expecting to be invited in, and be ready to accept an invitation or gesture to that end. You might receive an invitation to step inside by giving consideration to the householder. If it is a cold or windy day, you might suggest that it is probably disagreeable with the door open, and that you can step inside and briefly present the important message that you have. Never go inside without either a spoken or gestured invitation from the householder. Never insist on getting in. Sisters especially should be careful and judicious about entering a home, knowing that our work takes us to "all kinds of men." If not invited in, then go right ahead, state your purpose and give the witness at the doorstep.

8 There are certain things that the householder wants to know when you approach. These things are: Who are you? What do you have? How much will it cost? Who you are does not necessarily mean your name, although you may at times introduce yourself by name. But the person wants to know at least whom you represent, what work you are doing, or what is the purpose or objective of your call. So you must quickly give satisfactory answers.

9 Obviously, your introduction must fit the person who answers your knock. If a man comes to the door, you can talk to him about things pertaining to the world situation, living standards, science, local events pertaining to business or civic interests, or anything concerning his family, its welfare and its safety. These things are of interest to men. Sometimes religion can be a subject, but more infrequently than with women. When a woman answers, religion is a good subject. Or her children, her household, the things that are going on locally, conditions among the local churches, living conditions, the cost of living, the new world and its beauties and wonders, prayer, all may be of interest to the woman.

10 The Bible also may be used in the introduction. Scriptures that tie together logically and interestingly can be read to the householder, demonstrating that you are really preaching from the Bible. This gives the householder much more confidence in the message. Scriptures such as 2 Timothy

3:1-5, together with Matthew 24:11-14, or Ecclesiastes 1:4, with one or two marginal references showing God's purpose toward the earth, are good and interesting openings. Or, connect Matthew 5:3 and 6:10 with Revelation 21:1-4. This paves the way for presenting the literature.

11 Do not try to get the householder to commit himself too strongly on any point, and do not ask him pointed questions that would embarrass him. But it is extremely important to encourage the person to talk. Make the conversation two way. Do not be "preachy." Get some points of agreement with him. Make some statements or questions to which he will answer in the affirmative. Be always cheerful and positive, not negative. You want to help him, and by getting his viewpoint and opinion you will know what he needs and what obstacles must be cleared out to aid him to see the truth.

12 After the brief, pointed introduction, bring to his notice and vision the literature. It should be brought in logically, in connection with what you have said in the introduction, not by an abrupt break in the conversation, such as, "I have a book here," but make the literature appear as the logical thing needed, that which fills the need and fits what you have said to arouse interest. You may say, "To fill this need, this book has been published," or, "So this book, *'Let God Be True'*, has been provided." Sometimes you may say: "Ten million people are now reading this book," or, "A group of ministers devoting full time to Bible research have produced this publication answering the questions now asked by millions of people." Convince the people that the literature is a product of research, not the interpretation of some individuals.

13 At this point it is usually good to state, not with finality, but in a sincere way, what contribution is suggested for the literature. This shows the person that it is easily within his reach if he desires to have it. It removes the barrier question, "What is this going to cost?" and lets the householder concentrate on what you are saying.

14 We have now arrived at the body of our talk, the actual presentation of the literature, which is the subject of our next lesson.

REVIEW: 1. What is our disposition when in the ministerial work? 2. What should be the appearance of a minister of Jehovah? 3. With what attitude should we approach the people? 4, 5. What advance preparation must be made? 6. Give examples of opening words that may be used. 7. Describe our conduct and actions in respect to getting an invitation into the home. 8. Describe the usual thoughts of the house-

holder. 9. What topics usually interest (a) a man? (b) a woman? 10. Briefly illustrate Scriptural presentations leading to the current literature offer. 11. State some facts in favor of encouraging the householder to take part in the conversation. 12. Illustrate how the literature may be introduced. 13, 14. What barrier must usually be removed early in the presentation?

PROBLEMS: (a) Select a theme from *"Make Sure of All Things"* and make an introduction (opening sentence or two) leading into this theme. (b) Outline very briefly a Scriptural three- to eight-minute sermon, showing what scriptures may be tied together to develop a stated theme.

Study 45

PRESENTATIONS

[1] In our previous lesson, counsel as to preparation and introduction was given. Let us suppose you have gone this far in a presentation and have brought the literature to the householder's attention. How will you proceed?

[2] Having given your three- to eight-minute sermon, then introduce the literature, showing the person how the publications go into detail on the subject you talked about. Open the book or magazine to certain striking statements in its pages, to illustrations in the book or to chapter headings. Hold it so that it can be easily read by the person. Prove that the publication actually contains the answers to the questions that you have aroused. And by all means offer the literature and get him to take it in his hands if he is willing. Let him read for himself, let him have the feel of it. People like to make their own decisions. You merely help them. He may see something in the publication that appeals to him, something you may have passed over entirely.

[3] Do not overdo the presentation. Showing too many features of the literature at one time will wear out the householder. It will make it appear too heavy and complicated, requiring too much study. This will happen if you show the table of contents, index, illustrations, statements in the paragraphs, and all its other features in one presentation. Rather, try to find a point of interest and stress this. The use of the Bible is good, to show the householder that the literature and the Bible work together hand in hand and that in studying the literature one is really studying and understanding the Bible with its aid.

[4] Always welcome anything that the householder says. Always encourage him to talk and express his views. Do not shrink away from an objection, but welcome it. It gives you

an opportunity to give a further witness to the truth. Do not ignore his remarks. Remember, he has as much right to his ideas as you. Answer him. He is deserving of an answer to his questions and problems. And particularly when refuting objections, turn to the Bible. Or use *"Make Sure of All Things"*. Give him a Scriptural answer to his questions.

5 Bear close in mind that you want to give your three- to eight-minute sermon and make the presentation of the literature, emphasize that the literature answers this or that question, try to point to where the literature deals with it. Do not forget that our purpose is to help the people by getting the Kingdom literature into their hands, which they can read in their own homes and thus get a knowledge of God's purposes.

6 Now there are a number of qualities that each presentation must have. Among these is friendliness. "A man that hath friends must shew himself friendly." (Prov. 18:24) We are the friends of the people and we go to them in a friendly way with a friendly message. This means that we should have a smile and a cheerful approach, not a gloomy or sour appearance. Another is timeliness. We should make our message fit the circumstances we meet at the door. We should be up to date, having concern for what is going on in the world so that we can talk intelligently to the people who are facing the problems of life today. We can always attempt to make our presentation applicable to the person to whom we are talking, to apply it to his personal interest, to show him that it is something that he vitally needs. If a man has a library in his home, we would probably talk with him as a person who is well read. If he is a laboring man, we would talk with him differently than with a professional man, directing our conversation to fit his interests.—Acts 17:22-24.

7 We must be adaptable. (1 Cor. 9:20) If circumstances arise during the conversation, we must be able to adapt ourselves, not being thrown off balance and losing opportunity to give a witness. We must always have boldness, as the apostles had. This does not mean rudeness or inconsiderateness, but outspokenness, freeness of speech. (Acts 4:13, 31; Eph. 6:19) We must go to the people, knowing that this is the truth, knowing that we are right and that the people need this vital message whether they appreciate that fact or not. Freeness of speech will enable us to have confidence and radiate it to others.

8 Enthusiasm is another quality important to our presentation. Enthusiasm will stir others to action. (Acts 18:25; 26:29)

It will succeed where other means fail. We must have sincerity. (2 Cor. 2:17) We must be honest and accurate in our statements. Give a straightforward answer to their questions. Answer as directly as possible, then give the explanation, but do it in a tactful, not a blunt, rude, way. Do not go in a long, roundabout way to give an explanation, but satisfy the person's mind and give him the Bible proof. That is why we are there, as ministers. And if we can turn to the literature and show him that it will give him a fuller answer to the question, then he will desire to have it to read for himself.

9 We must have kindness. (Col. 3:12) Never be unkind. Never in any case should we try to make the last remark or be able to overcome or "get back" at him with a "smart" remark. No, we must always show the kindness Jesus showed. He said: 'If the person does not want your peace, let your peace return to you, and go on your way.' He did not say that we should wrangle, or try to force the message upon him, or threaten him with destruction at Armageddon. Later on he may become interested.

10 Then, variety. (Eccl. 12:10; Matt. 13:52) A stereotyped, cut-and-dried presentation is unimpressive. Our presentation has to be alive, fresh, if it is to give the people something to think about. If all of Jehovah's witnesses employ variety, the people at the homes will gradually, by hearing different truths from God's Word, be able to piece together the pattern of truth. It will prove to them that we are real ministers, real educators.

11 As to the conclusion. How soon should it come? You should not be lengthy in your witness, but should present the literature in a clear-cut manner, making one or two fixed points, then lay the matter before them for their decision. If you come to a conclusion rather early, stating again the contribution amount, you give the person a chance to make a decision. If he seems inclined to be negative, then another fact or two can be presented and another conclusion made. But if you go on and on instead, you wear out the householder. Conclude with a real appeal. Show how the person can share in this knowledge, how it will help him, how he and his family need it, how it will serve as a protection. Show that there will never be a better time than now, or that there will never be more time to read than now. With eyes sincerely directed at the householder, be sure that your conclusion is positive, forceful and strong. Do not conclude the

literature offer with a question that can be easily answered in a negative way. Make it easy to answer affirmatively.

12 If the householder refuses to take the literature, leave him in a better condition than when he was approached, that is, in a better attitude toward the Kingdom work. You should be kind and not act disappointed, but gladly leave a tract for his consideration, or a handbill, to leave an opening for another conversation at a later time. Remember, you or someone else must call again. Even if he seems opposed now, he may later turn out to be interested in the truth and become one of the Lord's "other sheep."

13 If the person takes literature, you might make a few more brief points about how to study the literature. Then pave the way for a back-call by showing that he is entitled to a demonstration of the best way to study, or by some similar remark. If possible, a definite arrangement of a certain day and time to call back is appropriate. One should not stay and talk a long time. The person may be busy and may expect you to leave when he decides to take the literature. You may tire the householder and make him decide that he does not want the literature and certainly does not want you to return for another long call. Leave something for him to look forward to on your return visit.

14 If the person possesses Watch Tower literature already, and does not desire to take the current offer, then encourage him to look into the books he already has. Perhaps he will get his book and you can show him interesting things that he should read. Then in the same manner offer again to call back and help him further.

15 Be assured that, if you do these things with love, fruitage will result, "knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:58, *NW*.

REVIEW: 1, 2. Let two persons illustrate the way literature should be shown and offered to the householder. 3. What caution should be observed in displaying the literature? and why is it necessary in nearly every case to use the Bible? 4. With what attitude should we meet objections? and how should objections be handled? 5. As to the literature, what do we not want to forget? 6. How can friendliness and timeliness be integrated into our presentation? 7. Of what advantages are adaptability and boldness? 8. How can we display enthusiasm and sincerity? 9. Kindness helps us avoid what mistakes? 10. Why is variety necessary? 11. How can we make an effective conclusion? 12. If the householder shows no interest, what will our reaction be? 13. If literature is accepted, what should we do? 14, 15. What should be done if the householder already has Watch Tower literature?

PROBLEMS: (a) Give a direct, tactful answer to some objections, such as: "You can prove any old thing by the Bible." (b) Demonstrate,

with another person acting as householder, how to make a good conclusion and what to do when the person takes literature. (c) Demonstrate what should be done when the person refuses the literature.

Study 46

WITNESSING WITH MAGAZINES

[1] The *Watchtower* and *Awake!* magazines are two of the most effective instruments that Jehovah's witnesses have in their ministry. The advantage of offering *The Watchtower* and *Awake!* to people is that these magazines are always fresh, always alive, always up to the events of the day. There is always a new message in them, a new viewpoint or new light upon God's Word that is fresh and vital.

[2] The experiences of God's people and the latest developments God is bringing about in advancing his New World society are set forth in *The Watchtower*. Not only does it present the product of the research done by the "faithful and discreet slave" in the Scriptures, as it hands out the food in its proper season to the members of the household of faith, but also the latest researches done by scientists, archaeologists and scholars of the world as they make new discoveries in the Bible lands, bringing new manuscripts and better understanding of the ancient Bible languages to light.

[3] Through the pages of *Awake!* one is kept informed on the world. He realizes the wide scope of activity going on. He sees the wonderful and varied things God has put in the earth for our pleasure, study and mental advancement. It makes the mind active and young. *Awake!* serves the purpose toward people of good will of attracting their attention to the things taking place, of causing them to see the contrast between this old world and the right principles of God's Word. It enables them to begin to sigh and cry for the disgusting things committed in Christendom and to start looking for something better. (Ezek. 9:4) It quickens their desire to get something from God's Word. It paves the way for them to read other Watch Tower publications, particularly the *Watchtower* magazine.

[4] So when we go witnessing with magazines we must keep these things in mind and remember that we are bringing all this to the people. We must be reminded of the contrast between old-world magazines and *The Watchtower* and *Awake!* While old-world magazines may show how the people live, yet they do not show how the people can get everlasting life.

They may show the sordid, terrible conditions in the world, but they do not give the cause behind these conditions or the remedy, the new world. They may help the people to see what is taking place, but they do not help them to face the issues that come up today, upon which they must make a decision affecting their everyday lives as well as the destinies of themselves and their families. One needs to convince the householder that he is bringing a message of interest that fills a real need in this vital time today and that to this end *The Watchtower* and *Awake!* are published. The *Informant* gives good suggestions for presentations.

5 Magazine work can be done any time. You can have your own weekly Magazine Day or the one the congregation suggests. Publishers should do house-to-house and store-to-store work mostly because they will talk to more people and place more magazines. Street work is another way to place magazines. The convenience of the publishers and the public will determine when to do magazine work. Each publisher should, if possible, work with the magazine some day during each week. All territories should be covered occasionally with the offer of two magazines. The magazine-territory servant will arrange Magazine Day group witnessing to cover territories not assigned to service centers and individuals. Magazine distribution can be a regular feature at each service center before the congregation book study.

6 To have a regular and adequate supply of magazines, publishers should register with the magazine-territory servant and get a set number of copies ordered for them every week. Then, starting out, call from house to house, continuing in your territory until all those magazines are placed. The next week calls may be made again upon those who took magazines the week before, offering the latest copy. You need not talk more than thirty seconds, at the most a minute. Some will accept, and some refuse. Then the publisher should go into further parts of his territory until these magazines are placed. In this way a magazine route can be built up. Magazine Day is for the purpose of getting the magazines into the hands of the people. This will produce results. On calling back the second time do not spend a great deal of time unless the person shows unusual interest, but try to carry on and complete the placing of the magazines. Merely produce the new issue, offering it and if necessary explaining something about its contents. If the person shows unusual interest, more might be said and a back-call arranged. If he has not read

the magazine you left last week, call to his attention the importance of reading it or the article in the new issue that you have. On the back-call you may start a study in *The Watchtower* or *Awake!* or place a book such as *"Let God Be True"*, so that the fundamental doctrines can be studied. Every publisher should enjoy this weekly campaign.

[7] Another feature of magazine work is that of placing subscriptions. When you do this be prepared to talk three to eight minutes, or longer if necessary. The placing of subscriptions is a joyous work, and the publisher should go into this with a positive attitude, not feeling that it is something greater than he can place. He should feel that with the subscription offer he is able to give a fresh, different witness each time because of the change in articles in each new issue of the magazines.

[8] In presenting *The Watchtower* or *Awake!* during or at the end of a three- to eight-minute sermon it is usually better to say something general about the magazine first. Show the purpose of the magazine and its general scope and coverage, then go into some of the specific points discussed therein. Select articles that will be of interest to the person to whom you are talking. To a man the articles on politics, commerce, world events, science and nature are of interest. To a woman subjects dealing with housekeeping, clothing, women's activities and natural history. In *Awake!* there are many subjects that school children are interested in—current events, nature items, articles from foreign lands giving local color, and scientific subjects—all helpful in schoolwork and in reports they may have to make. In *The Watchtower* there are many brief, very pointed articles. These are very practical and easily grasped by the householder. Select these, knowing their contents before starting in the service.

[9] Point up *The Watchtower* as a product of Bible study and research, a magazine that enables us to find a satisfactory and reliable solution for the everyday problems of life, a magazine that enables us to know how to live today and how to be pleasing to God and how to educate and train the entire family best toward getting life. Sometimes it is helpful in placing subscriptions to take along several issues. A display of the different colors is attractive. Briefly show what interesting subjects have been covered in just those few issues. Or, if you have several copies in different languages, a display of these is quite appealing. This gives the person a grasp of the world-wide circulation of the magazine, its scope. It has

a message designed not for just one small group or nationality, but for the whole world. The circulation figures found on the inside front cover show that it is being read by millions. It is worthy of their consideration and should be coming regularly into their home. It is important to present the subscription without hesitation, enthusiastically. Do not be timid and drop to a single copy unless the householder, after consideration, gives a definite no.

10 As in the house-to-house work, for store-to-store work one should be dressed in a businesslike way and have a neat brief case. Usually the magazine bag is not used for this. He should approach the store or office manager, give him a very brief witness and state the contribution rate. If permitted by the manager, the witness may present the magazine to clerks who are not busy. But be brief, do not talk to anyone long. Remember, thirty seconds to one minute. You want to come back to that store, and should show consideration for the fact that the employees are paid for their time. Therefore only an offer of the magazine is necessary. Any interest can be taken care of by arranging to call at their homes. Usually present *The Watchtower* and *Awake!* together, covering the stores each time, particularly where good will is manifested.

11 Street work with magazines, *The Watchtower* or *Awake!* is also effective and provides good advertising for the Kingdom, if it is done properly. Do not stand like a signpost merely holding up the magazine, but walk about the street, offering the magazine to those standing at the curb and to persons in parked cars, also to those walking down the street. Smile, look directly at the person and ask, "Have you read the latest copy of *The Watchtower?*" or, "While you're waiting, I have something of unusual interest for you." Other introductions may be used; then have something that you can say very quickly about the magazine. If refused, go on to another person. Avoid arguments and long conversations; be especially careful and tactful, kind and courteous. Ignore opposers and try to avoid them by walking a few steps away. Keep on with your work. If trouble arises, rather than try to handle it yourself, seek the assistance of a police officer.

12 Be a magazine-conscious publisher. Study them yourself; distribute them as a sweet fragrance of truth in your territory. These magazines should have the greatest circulation of any magazine in the world. Have your share in making both *The Watchtower* and *Awake!* household words.

REVIEW: 1, 2. Why is *The Watchtower* appropriate to offer to the people? 3. What does *Awake!* do for the good-will reader? 4. Compare *The Watchtower* and *Awake!* with other magazines. 5. How may Magazine Day be conducted? 6. How will the publisher work his territory with magazines? 7. How should we feel about presenting the subscription offer? 8, 9. How may we present the subscription offer effectively? 10. How should store-to-store magazine work be done? 11, 12. What is the most effective manner of doing street magazine work?

PROBLEMS: (a) Show points of the current *Watchtower* and *Awake!* and read excerpts that would be appealing to men or to women householders. (b) Give a brief presentation of the magazines suitable for house-to-house magazine work.

Study 47

OTHER WITNESSING

[1] The anointed and their good-will companions are sending up praise and rendering Jehovah sacred service in his temple day and night, continually. This means that our service to him is not governed by time, but is a twenty-four-hour service. The apostle Peter says we must be always ready to make a defense of the truth and to help others to learn. This requires that we be constantly on the alert for opportunities to give persons a witness to the Kingdom under all circumstances, and that we should cultivate this ability. —1 Pet. 3:15.

[2] The time may possibly come, as it is even now in some countries, when no literature can be used by Jehovah's witnesses, aside from the Bible itself. Therefore, now is the time that we should learn well to witness to everyone we meet, in traveling, in our place of secular work, in our homes, at homes of relatives and friends, and in every possible place. Then, if such time does come, we shall be well equipped to go ahead and the Kingdom message will continue to expand and prosper.

[3] As in other forms of witnessing this kind of preaching requires preparation. Jehovah's organization has provided equipment that enables us to do this very conveniently. The tracts are a most handy aid. They are attractive; they cover subjects that are topics of daily conversation. They are to the point, easy for a person to read and understand. They are convenient. Carry them in some kind of folder so that they do not become wrinkled. *"Make Sure of All Things"* is designed especially for this kind of witnessing and may be carried at all times. The advantage of *"Make Sure of All Things"* is that it is a listing of scriptures. This appeals more to some persons than literature that explains the Scriptures.

With its index and its seventy subjects one can get ideas as to ways of bringing up conversations and directing them to these subjects, thus quickening interest in the Bible and other literature.

4 If one has a small pocket Bible it is very useful. Oftentimes you can be reading the Bible or *"Make Sure of All Things"* and can comment on something being read, readily starting a conversation. Another of the most effective publications of the Watch Tower Society for such work is the booklet *Basis for Belief in a New World.* Its logical, scientific, modern-day approach to the subject is very effective. It appeals particularly to persons who have become disgusted with the false religions of Christendom and those who have begun to doubt the Bible's authenticity because of false teachings. It contains a reasonable, powerful argument for hope in a righteous new world, which will be quickly grasped by all right-minded persons.

5 Places that are convenient for this type of witnessing are streetcars and buses going to and from work, traveling to conventions and assemblies either by train or by car, when stopping at filling stations, restaurants, hotels and tourist homes on the way. One can often begin a witness to his fellow passenger by talking about his occupation as a minister or about the assembly. One excellent time for witnessing by those engaged in secular work is at lunch time. In this case *"Make Sure of All Things"* and the *New World Translation* are especially good, because one can then profitably improve himself and, while reading, can make remarks and call the attention of his fellow workmen to some of the good things therein stated. Back-calls can be arranged for those manifesting interest.

6 Housewives have many opportunities of witnessing to salesmen, deliverymen and others calling at their homes. For this, it is good to have near each door a small supply of literature, particularly the current offer, some subscription blanks, tracts, handbills and, necessarily, Bibles and *"Make Sure of All Things"*. Then when one calls it is quite convenient to step over to the literature table and begin demonstrating it. Often an attractive display of literature will elicit comments and questions from callers, giving an opening for a witness. Many subscriptions have been obtained and much literature has been placed in this way, because the first step in witnessing is here automatically taken care of, that is, a friendly contact exists to start with. It is easy to go into a

good and effective witness. Subjects such as the conditions of our times, high prices and the need for education are very appropriate to introduce a forceful witness to the Kingdom.

7 *Awake!* magazine articles, if well read and studied by Jehovah's witnesses, will give them the ability to talk interestingly and will provide ideas for directing the conversation into the proper channels. The section of *Awake!* "Watching the World," is particularly helpful for this. It is good for us to be cognizant of the things going on in the world by reading *Awake!* because it enables us to talk intelligently on almost any subject, thus enabling us to turn the conversation into profitable theocratic channels. In such witnessing it is more effective to try to lead naturally from a discussion of these things into the Bible or publications. This avoids the barrier that many people throw up if they think that a person is "preaching" to them.

8 For those unable to get out of the home due to infirmities and other reasons, a telephone territory is helpful. In this kind of witnessing a certain number of names are marked off in the telephone directory to call on each particular "witnessing day." Have some literature at hand to help you in giving a good witness, and, of course, the Bible. Prepare in advance what you are going to say. Have a notebook or pad to take down the names of interested ones and other things about the conversation.

9 In telephoning, one can explain that he (or she) is a minister and, due to incapacity, this is how he carries on his ministerial work. To those who show some interest offer to send a booklet, magazine or tract. Then say you will telephone again after a week to see how the person likes what he has read. Such names will constitute your back-call list. Telephone back at the time stipulated. With the help of your notes you will carry on, speaking about the literature you have sent, to stimulate further interest. If interest is shown arrangements may be made for an able publisher in the congregation to call at the home of the good-will person. In the meantime you continue your telephone conversations with him. One caution, use tact by not having long conversations. It may cause them to turn you down for later telephone calls, because it may unduly interfere with their affairs or their business. Sometimes the interested person will visit the infirm publisher, because of consideration for the sick. In such cases a study may be started right in the infirm publisher's home, with the good-will person making the visits.

10 Various other methods are employed. Some write letters to newspapers and magazines that have columns open to letters from readers. An interesting letter is composed giving a witness to the Kingdom. Correspondence clubs have been used. Some infirm witnesses watch the obituary notices in the newspapers and write brief, but kind, consoling letters to the bereaved ones, comforting them with the comfort the Scriptures alone can give, sometimes sending along tracts, booklets or magazines showing the wonderful provision God has made for a resurrection. Many responses are received by witnesses from their efforts to comfort the mourners, and some have been further enabled to find the truth.

11 Some of our good-will persons are so isolated in the rurals that it is impossible to reach them even as much as once a month. In such event a correspondence course may be carried on between the publisher and the person. The publisher writes questions or uses the questions in the literature; the good-will person writes the answers, mails them to the publisher. The answers are corrected from the literature and sent back to the person. This keeps friendly contact and causes the person to study harder. It gives practice to both the publisher and the good-will person in formulating pointed, direct and correct answers in talking to others about the Kingdom.

12 If all efforts through direct house-to-house or back-call contact are impossible, there is always a way, if the witness of Jehovah will really make an effort to preach the truth. It is the living Word of God; and such seed sown will not be wasted, but will bring forth fruit as God wills. Resist not the spirit, but give that seed the widest sowing everywhere you can. The wise man said: "Cast thy bread upon the waters: for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. 11:1, 6.

REVIEW: 1. How continuous is our service? 2. State one strong reason in favor of our learning how to witness to all we meet. 3, 4. Describe the aids provided for "other witnessing" and how they are a help. 5. Name occasions that present opportunities for "other witnessing." 6. How can the housewife minister to others by witnessing in her home? 7. How will *Awake!* equip us for this kind of witnessing? 8, 9. How can an incapacitated person make use of the telephone to preach? 10, 11. In what ways can letter writing be a preaching instrument? 12. Does this form of witnessing at every opportunity produce results?

PROBLEM: Demonstrate just how you could approach and witness to: (a) a salesman at your home, (b) a fellow workman, (c) someone with whom you are dealing, such as a filling-station attendant.

Study 48

"TACTFUL TOWARD ALL"

[1] Tactfulness is a requisite of the theocratic minister. Paul says: "But a slave of the Lord does not need to fight, but needs to be tactful toward all." (2 Tim. 2:24, *NW*) All of Jehovah's witnesses must be tactful. Jesus gave good counsel on tactfulness. He said: "Prove yourselves cautious as serpents and yet innocent as doves." (Matt. 10:16, *NW*) Tactfulness is to be used as an instrument to push forward the theocratic work of preaching. It must be used to glorify Jehovah's name and to help others to do so. Therefore, it does not mean compromise or deceit. Tactfulness may be defined as: a sensitive mental perception; or an acute, keen discernment of the best course of action to take under given conditions; or the peculiar ability to deal with others without giving offense. Tact is knowing what to say, how to say it and when to say it.

[2] From these definitions and Biblical descriptions of tact we can see that it has primarily a positive connotation. That is, it means more than merely avoiding offense. Tactfulness means to put your information across to the person, to handle the matter in such a way that the person being spoken to is aided and that the theocratic objective is reached. We can go too far in the matter of tact and become overtactful, servile, which would be wrong, the same as being untactful. Either would not be an honor to Jehovah's name.

[3] Now as to tactful effectiveness in a general way: in preaching the good news we shall succeed if we appeal to people's love of righteousness, to their reason and to their desire for better things rather than to fear or rather than to condemn them. We should talk of things that are for their benefit, because people are interested, and properly so, in their own welfare and in those whom they love. We can also appeal to the things people generally accept as right, to principles upon which we can lay a foundation of truth and build up our presentation of the Kingdom message.

[4] Important aspects of tactfulness are brevity, kindness and practicality. Our words should be few. Jesus followed the Bible admonition to let his words be few when before the wicked. (Ps. 39:1; Luke 20:19-26) Do not attempt merely to "get the best" of a person in an argument, but argue in a way that will be edifying and upbuilding for him. If we are tactful we shall also be practical. Paul's exercise of

tact was the practical way. (1 Cor. 9:19-23) We should attempt to show how the truth is practical, how, if they follow the way outlined in the Scriptures, it will be the only really practical way to live now and to look for life in the new world.

5 On all occasions we should tell the truth. This does not mean that we should be blunt or try to tell the people everything we know at one time. But it means we should be frank, honest and very clear in our remarks and that we should attempt to make these remarks helpful. Often a statement of truth needs to be accompanied by an explanation that will avoid the wrong conclusions the hearer might otherwise reach. The very best way to be clear, forceful and convincing, and to be sure that your words have an effect, is to read to the people from the Bible.—Heb. 4:12; 2 Cor. 10:4, 5.

6 If we keep in mind that the people with whom we are dealing do not understand the truth and are unfamiliar with God's laws and dealings with his people, we shall be mindful to couch our words in terms and phraseology that they will understand and in a way that their minds will be able to grasp the truth. The tactful person makes every effort to encourage the one to whom he is talking to enter into the conversation, so that he will be able to know what is the thing to say and how to say it. If you are talking to a person and some argument comes up, then analyze his statement before answering; try to see what is behind the person's remark, what he really means by it and how he came to have that idea.

7 In our work we deal with people of many habits and customs, and who also have many faults. Avoid controversies over these things. The tactful witness will remember that the important thing is to give the person a vision of God's kingdom and its establishment, and what it means to serve God under this kingdom through Jesus Christ. These customs and habits should not be points of contention. They are not the big things. If wrong, they will be corrected by the wonderful good news of the Kingdom as the person is drawn to a full dedication to Jehovah.

8 Tactfulness will help us to avoid the other extreme with persons of good will, of trying to become the best friend of the family and prying into and meddling in their affairs. Such action is not conducive to Kingdom service, but is really selfishness, turning those people toward the witness and his personality. Neither should he make them feel indebted to

him so that they think they must give him things. Instead he must turn them to Jehovah and Christ as the great Teachers and Givers, and show that their giving must be their service to God, "the fruit of lips which make public declaration to his name."—Heb. 13:15, *NW*.

9 The use of tact is equally important in relations with our brothers in the truth. While they are more mature than others and have a better understanding, yet we would be wrong in treating them untactfully because we feel that they should understand or "they should know better." Remember, they are our brothers and we deal with them in love, as Paul says: "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, *NW*) Because they are brothers, we should not take advantage of them by invading their personal rights or privacy or their ownership of property. To the contrary, the brotherly relationship causes us to maintain an even higher regard and respect for them.

10 Jehovah's theocratic ministers are always courteous and polite in their dealing with all persons, whether of the public or government officials and officers of the law. As on other occasions they must weigh their words, not to leave the impression that they are trying to hide something, but that they are certain of the facts and have the clear evidence. At all times be honest, frank, clear and helpful. Never be abashed in the presence of mere man, yet always be kind. To dedicated servants of Jehovah the use of theocratic tactfulness bears much fruit, whether they are dealing with their own brothers or with the public to whom they are preaching. Never do they blurt out all they know; they tell what is necessary and save the rest for another occasion. Jesus said, even 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, *NW*.

REVIEW: 1, 2. Define and describe tactfulness. 3. What general principles, if followed, will make our preaching tactfully effective? 4. Name some important aspects of tactfulness. 5. What is the difference between frankness and bluntness? 6. How will the tactful person analyze what he has to say? 7. How shall we regard customs and habits of those to whom we are witnessing? 8. Tactfulness will enable us to avoid what selfish action? 9. How does tactfulness apply in our relations with our brothers? 10. In dealing with officials how will tactfulness be employed?

PROBLEM: Show how one might deal tactfully with situations: such as (a) The home where we are witnessing has many images, or a Christmas tree, etc., and questions arise concerning them. (b) A person refuses to accept the message, but asks you to pray with him, or some other similar situation.

Study 49

APPROACHING PERSONS OF VARIED FAITHS

[1] Jehovah's witnesses as ministers are deeply interested in the people in their territory. The sheeplike ones in it are their congregation. Each minister having a territory should study the people in his territory and try to find out their viewpoint of things, discerning what religion many of them have. He should try to find out the outstanding beliefs of these people and the way they view the Bible, and how they look upon God and his purposes toward mankind and their relationship to him. As we go from house to house we cannot expect most persons to accept immediately what we say, because of the things that they have been taught and the way they look at matters. So we must make every effort to give a witness to them and not be too easily turned away at the door without having given them opportunity to know why we called and to hear something about the message we bring.

[2] In talking with the people we must demonstrate our interest in them by getting their mind on matters, showing that we respect their right to their viewpoint. By our trying to answer their doubts and their problems, they will see that we are really trying to help them. Oftentimes to ask their opinion on some point, or to present to them a problem that starts them to thinking, helps those who are bound up in a false religion or who are indifferent to the message of the Kingdom.

[3] We may approach a person who does not specify that he belongs to any particular faith, but merely states, "I have my church." The best way to deal with such person is to get him to talking, to show interest in his church and what he thinks and get him to express a few things that he believes. One might ask what the person thinks of the movement toward union of all religions, then show the danger here in compromising beliefs and principles for the sake of mere unity.

[4] Ephesians 4:4 shows there is only one body and one true faith. At 2 Corinthians 13:5 the apostle's admonition is to keep testing whether we are in the faith. From there you can go on to show the need of more study of the Bible on the part of each Christian and the understanding of the present-day events fulfilling prophecy, such as the great long-range prophecy of Jesus at Matthew 24. With this type of

person, in calling his attention to such scriptures it is good to ask occasionally what his church teaches on the point, so that he begins to see that it has failed to instruct him on so many of the vital things of the Bible.

[5] Again we may have a territory in which there are many Catholic people. We can express our pleasure in meeting Catholics, and make a statement such as this, "I know Catholics are great believers in Christ." Or say, "I have many good discussions with Catholics." Then bring their attention to the Lord's prayer at Matthew 6:9-13, and explain to them the wonderful promises of the Kingdom as expressed at Isaiah 65:17-25; Isaiah 35; Revelation 21, etc. Sometimes it is helpful to ask if you can see their Bible or prayer book. Show them that the pope has encouraged Catholics to read their Bibles and how our literature quotes freely from Catholic translations.

[6] Another approach might be to ask how they like the new modern-language Catholic translations, and lead into a discussion of modern translations and their advantages, showing them the *New World Translation*. Also to show that many Catholics are reading our publications it is good to point to the publication page showing the number of copies published of the particular book or magazine that we are demonstrating. Where Catholics feel free to have a Bible it is very effective to show them scriptures on the subject of the new earth. Where they do not feel free to talk about or read the Bible, then one must establish friendliness with them, talking about the purposes of God and Christ and gradually increasing their faith in the Bible and their desire to look into it. Sometimes with Catholics a very appropriate point is to speak to them about the threat of communism that now looms up to destroy religion and show them how God will protect those who believe in him against such things as communism or other antichrist forces, as shown at Revelation 17:13, 14; 12:17; 19:14, 15.

[7] One may be talking to natural Jews. In speaking with these it is better to use mainly the Hebrew Scriptures, talking about Abraham and the covenant promise made to him, then describing the wonderful Kingdom promises outlined by the prophet Isaiah and the rising up of Messiah, as mentioned in Daniel. If the subject of Messiah or Christ has to be discussed with such, then we can show how it was their own people, the Jews, who accepted Christ, many of them. Because the leaders, who were trying to cater to Rome, rejected Jesus,

does not mean that he was an impostor. Also call attention to Daniel's prophecy of the seventy weeks, showing how it had to be fulfilled long before now, and that the Messiah must surely have come already. (Also see the book *"Equipped for Every Good Work"*, page 21.) Bring out how Jehovah's witnesses have much in common with the Jews and how the early nation of Israel was a nation of Jehovah's witnesses, as outlined at Isaiah 43:10-12. Let these people know that you are not a Catholic, nor a Protestant, but that you are one who is really a servant of the Almighty God, the God of Abraham, Isaac and Jacob.

8 Jews also are generally interested in knowledge, education and science, particularly in the education of their children. Many times they can be appealed to to accept the Watch Tower publications because of their educational content and because much of the history of the Jewish nation, also the chronology and things relating to their ancestors, are dealt with in the literature. Christian Scientists and many of the modernist religions can be appealed to from the same viewpoint, namely, of knowledge and science. Publications explaining creation, chronology and the relation of science to the Bible are attractive to them.

9 You may come across some, in this modern day of higher criticism, who are not sure of the Bible's reliability. You can reason with them that there is a God, from the creation we see about us. Then reason further that, if he created all these wonderful things that we enjoy, then he would produce a book to communicate what his purpose is toward us and the way we should take. Then, using *"Make Sure of All Things"* on the subject "Bible," show the authenticity of the Bible, how prophecies are fulfilled, how the Bible was transmitted and preserved, and the high standards it holds out to us.

10 With people of non-Christian faiths, such as Hindus, oftentimes we must talk to them quite a while before we can study with them in one of our publications. We may have to discuss with them the difference between ourselves and the other so-called Christians or Christian missionaries and take some time before we actually get around to a Bible study. We have to impress upon such persons the fact that there is only one true God and show them who that God is, how he is a God of love and a God of purpose toward us. After that we have to show these people the necessity of acting, that there is something they must do. We must convince them

that there is a Supreme God to whom we are accountable for our acts, that there is a right and a wrong way and that active service to him is required.

[11] Buddhists can be appealed to on the basis of world conditions. They like prophecies and prophets and things that were written many years ago. Show what the Scriptures have prophesied and how it all fits in exactly with what is happening in the world today. Of course, you have to prove that the Scriptures are true and that their ideas of a hell of torment or some sort of purgatory and transmigration of the soul are false.

[12] With Moslems, who believe in the Qurán, one must keep in mind that the Qurán is based to a great degree on Jewish tradition, and not on the Bible. Therefore bring up points dealing with the Hebrew Scriptures, about Abraham, Isaac and Jacob and the prophets, whom they claim to believe in, and do not touch so much on the Christian Greek Scriptures. Also speak of the educational aspect of our work, the improvement of mind it will bring to them. Then select contradictory places in the Qurán, proving that the Qurán contradicts itself and is not reliable, as is the Bible.

[13] In dealing with these persons of many faiths we want to watch that we do not put a stumblingblock in their way, but that we use utmost tact. As to those of non-Christian faiths, the witness given by the apostle Paul, recorded at Acts 17:22-31, is a model example of tactful, effective presentation. The booklet *Basis for Belief in a New World* will be a most helpful aid to us. And many, many arguments to meet the above situations can be found in *"Make Sure of All Things"*, if we meditate beforehand, considering the kind of people we meet in our territory.

REVIEW: 1. What considerations should the minister make regarding the people in his territory? and what effort do we want to make at every home? 2. How shall we demonstrate interest in the people to whom we are witnessing? 3, 4. Deal with the remark, "I have my church." 5, 6. How may we reason with and help persons of Catholic faith? 7, 8. (a) What points would make our presentation applicable to a natural Jew? (b) A Christian Scientist? 9. Show how to approach persons who have little or no faith in the Bible. 10. We need to convince Hindus of what things? 11. How can we appeal to Buddhists? 12. What points may impress Moslems? 13. How and with what equipment can we be successful in dealing with persons of varied faiths?

PROBLEM: Demonstrate, with another person, how to witness to people of varied faiths, either those mentioned above or others.

Study 50

ARGUMENTATION

1 The apostle Paul wrote the following counsel to Timothy: "Further, turn down foolish and speculative questionings, knowing they produce fights. But a slave of the Lord does not need to fight." (2 Tim. 2:23, 24, *NW*) Was Paul here advising Timothy not to argue the things concerning the Kingdom, that most controversial subject? No; for it is written of Paul himself that while he was in Athens "his spirit within him came to be irritated at beholding that the city was full of idols. Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market-place with those who happened to be on hand." (Acts 17:16, 17, *NW*) Paul was an imitator of Christ Jesus, and Christ was the greatest exponent of argumentation ever on this earth. So effective were his arguments and refutations that his enemies, the scribes and Pharisees, feared to dispute with him on the Scriptures. Throughout the Bible are found the finest examples of argumentation, voiced by the servants of Almighty God. They were God's mouthpieces, moved to speak by the spirit of Jehovah. Hence it may be said that Jehovah God was the Author of such flawless argument.

2 Most of the argumentation used by Jehovah's witnesses is at the homes of the people in the house-to-house work or in return visits and in the course of home Bible studies. Goodwill persons are not opposers of the truth, but they sometimes present arguments to substantiate beliefs they have been taught. Again, sometimes one opposed to the Kingdom message is on hand to prevent good-will persons from hearing. In either case we want to apply the principles of good argumentation to enable the honest hearer to see the truth.

3 Successful argument is based on three main principles: First, get a plain, clear statement of the proposition, both sides agreeing as to what the argument is about. In this way you can come to grips with one another and not beat the air. If the argument is on the "soul," the broad subject "soul" itself would not be a proposition. Rather, the proposition might be, The soul is immortal. Our opponent would take the affirmative side and we the negative. Stick to this proposition.

4 Second, get definitions of terms clear. Be sure each understands just what the other means by his use of a term or

expression. For example, someone may say, "You don't believe in the doctrine of the trinity." Now, the trinity doctrine means that there are three persons in one God: God the Father, God the Son and God the Holy Ghost, all coequal and coeternal. Similarly, the terms "world's end," "hell," "evolution" and "species" have various meanings attached to them and present entirely different pictures to the minds of different people. There are almost as many brands of evolution as there are believers in it. Hence, in an argument on "evolution" the all-important need of each side is defining its understanding of the term.

5 Third is analysis. Every proposition to be argued has special issues that support it. If the affirmative side cannot prove all these issues, then the argument to support the proposition fails. Analyze, get at the root of the matter. Often a proposition hangs on one or two major issues. Select the issues you know are important and do not waste time by being led off into every issue the opponent brings up. As an illustration, someone may say, "Jehovah's witnesses should salute the flag." The issues would be: Is it required by God? or, Does it violate his law? and, Is it proper and necessary from the viewpoint of patriotism? To Jehovah's witnesses the main issue, in fact, the whole question, is that of obedience to God's law. So one would concentrate most of his argument on that issue, while disproving the other briefly. Some might say, "Jehovah's witnesses ought to get a license to preach." The issues would be: Should peddlers be required to get a license? and, Are Jehovah's witnesses peddlers? Obviously, our argument would be concentrated on the second issue. (2 Cor. 2:17) So analyze carefully, and rigorously exclude all irrelevant or unnecessary issues, or, if brought up by your opponent, show how they do not apply to the proposition being argued.

6 To settle an argument successfully the burden of proof should be upon the one who makes the assertion that a thing is true. One who asserts that the trinity doctrine is true should prove it. The negative side has merely to show that his "proofs" do not stand. If one says, "Jehovah's witnesses are seditious," or "their teachings are dangerous," he must cite specific cases and examples to prove such is true. Oftentimes opposers of Jehovah's witnesses, when called upon for specific proofs, see the weakness of their position and abandon the field of battle.

7 Get as many agreements as possible from your opponent. Ask questions, get your opponent to commit himself. Draw out from him, as far as he will go, the consequences or conclusions of his ideas, so that he cannot back down or shift ground when the truth is presented. Get him to show what evidence and reasoning he bases his conclusions upon. Listen carefully to what he says, to analyze and to detect fallacies in his argument or evidence.

8 Be very careful to be accurate in all statements you make. Use evidence honestly. In quotations, do not twist the meaning of a writer or speaker or use only partial quotations to give a different thought than the person intended. Also if you use statistics, use them properly. Statistics can often be used to give a distorted picture.

9 Do not be hasty, nor make doubtful or rash statements. It will lead you into further difficulties. Avoid the pitfalls of improper argumentation, and watch for these in your opponent's argument. If you always try to give reasons that are relevant and logical, and do not make mere statements without giving proof, you will be less open to such mistakes. If your opponent misunderstands or misconstrues what you say, go back and rephrase your statement properly, or later trouble may result. Before speaking, consider carefully what you are going to say. Careless statements or hasty admissions will bring a snare.

10 When you make references to the Scriptures or to any other authority, be definite. And use reliable, capable authority. The Bible is the most conclusive and reliable of all. Quoting from official publications of an organization to show what they believe is good. Also one wants to use evidence from an authority that the hearers will accept. However, whether accepted by others or not, the Bible may always be used, for, hearing its forceful presentation of truths, the hearers may become convinced. We are ministers and in all cases the Bible is our most powerful instrument.

11 Use correspondencies and illustrations freely, particularly Scriptural ones. Due to the limited hearing you may receive because of shortness of time, especially in house-to-house witnessing, use the simplest, clearest, strongest points of argument first. Shun involved, technical arguments. For instance, if you are disproving the trinity doctrine, use proofs such as John 14:28; 5:19; 20:17, and illustrations of Jesus praying to Jehovah as his God, instances of where Jesus is shown as subject to Jehovah God, such as at 1 Corinthians 15:27, etc.

These would convince the average honest person who would reason, and usually the good-will person will be convinced by such lucid arguments. On the other hand, weak arguments on side issues give your opponent a chance to shift ground or get off onto a minor, insignificant technicality.

12 In every argument, regardless of the attitude of the hearers, exercise love. Do not consider your opponent as an antagonist to "beat down," but try to help him. Appeal to his reason, love of righteousness, sense of justice and desire for peace and life and a new world.

13 In giving talks, or in arguing with one not opposed but merely desiring accurate knowledge, generally it is best to lead from the easily accepted, familiar things to the more difficult. Paul did this at Athens. (Acts 17:22-31) But never be roundabout in getting to the point, neither be lengthy nor rambling. Present the truth fearlessly, directly and with freeness of speech and rely on it to move the honest hearer. —Acts 28:31; 2 Cor. 3:12.

REVIEW: 1, 2. Is use of argumentation by a minister proper? 3. What is the first principle in argumentation? 4. Illustrate the need of getting clear the definitions of terms used. 5. Illustrate analysis in argument. 6. Upon whom should the burden of proof rest? 7. Why should we get our opponent to agree with us on as many points as possible? 8. What can be said as to accuracy on our part? 9. What pitfalls should we be careful to avoid? 10. In use of evidence, what would be reliable authority? 11. Should our arguments be simple or involved? Why? 12, 13. What should be our attitude and procedure in argumentation?

PROBLEM: Take a subject (for example, "blood transfusion"). Formulate a proposition. Next, state the main issues involved. Then show the most outstanding arguments supporting the Scriptural or true side of the proposition.

Study 51

REFUTATION

1 False religious doctrines cause the people to stumble in accepting Kingdom truths. These stumbling stones must be cleared out of the way. One must 'prepare the way' for argument advocating the theocracy by 'gathering out the stones of stumbling' placed in people's minds. By refutation "gather out the stones." It must be done tactfully; otherwise the preacher of good news closes the mind of his listener and creates prejudice and thereafter the most persuasive of arguments falls on deaf ears. All refutation should be presented in kindness. Comfort the mourning people, and do not antagonize them.

[2] The requisite for refutation is thorough knowledge, not only of one's own side of the case, but also of his opponent's, also very careful analysis. Know what to expect and be prepared to refute. In the course of one's argument one might even anticipate some of the opponent's objections to one's case and refute them; in other words, beat him to the punch. In answering arguments raised against one's own contention concentrate upon the main issues. Do not become involved in minor points and insignificant detail, but isolate the key points raised. Show that those key points are the vitals of your opponent's case, that his contention stands or falls with them and then shatter them, thus toppling the entire case of the opponent.

[3] How can one find openings for refutation? By knowing the principles of good argumentation and seeing that his opponent sticks to them. If the opponent violates them he is open to attack. Watch for such departures from sound argument and aim refutation at these vulnerable spots. Test his case as to general arguments and details of proofs by the following questions.

[4] Has he used undefined or misleading or ambiguous terms? Or, if defined, are his definitions correct? Some might improperly define "hell" as a place of eternal torment. Has he made assertions without giving proof therefor? Such an assertion is: "As long as I live up to what I think is right I'll go to heaven." Has he made broad, general, sweeping charges without citing any specific evidence in support thereof? (Acts 24:5, 6, 10, 12, 13) This is what the majority of statements against Jehovah's witnesses are. Has he in any way ignored the question at issue? He may be merely appealing to tradition, prejudice, emotion, sentimentality or the sense of humor of his hearers, to cause such things to overshadow reason and fact. Since Jehovah's witnesses present the truth of God's Word, which exposes false religion, the clergy, stung by this, resort to another subterfuge, indulging in personalities and injecting irrelevant and prejudicial issues. Has he shifted ground by jumping from one subject to another, such as shifting to "soul" or "hell" when in a tight spot of argument on the false doctrine of the trinity? Does the conclusion your opponent makes from his premises necessarily follow? To illustrate: He may have stated three premises: God is the Source of life; the Bible is his Word of truth pointing the way to life; man must study it to gain life. From these three premises someone might draw the conclusion: "Therefore

to live man must attend church." He falsely assumes that almost any "church" teaches Bible truth.

5 Test testimonial evidence. Was the testimony of witnesses unprejudiced? Was it consistent with human experience? with the known facts? with itself? Is there anything in the conditions under which a witness testified that renders his testimony suspicious? Enemies of the theocracy often use prejudiced witnesses against Jehovah's people. Were the authorities used reliable? False religion uses as authority the traditions of men. Show such to be Scripturally unreasonable.

6 As to the circumstantial evidence an opponent may use. Watch for the following openings for refutation: Has he argued from a resemblance that does not hold in some points? Arguing against Jehovah's witnesses' neutrality, some draw a resemblance between the wars of Israel when they were God's chosen people and modern conflicts between the warring nations. The resemblance does not hold, in that Israel's wars were fought at God's commands and God was with them and fought their battles for them. "And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD [Jehovah] unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Also, at that time Jehovah did not have dedicated servants in all countries, as today. Today his "nation" consists of persons "out of every tribe and tongue and people and nation." —2 Chron. 20:15; Rev. 5:9, *NW*.

7 An opponent may argue from cause to effect or effect to cause. Are the causes he cites sufficient to produce the effect he claims, or has he overlooked other causes? The clergy argue that God brings woes upon the earth because the people do not support the churches. That is not the true cause of earth's woes; they overlook the source of such woes as shown in the Bible and substitute a false cause for selfish reasons. (Rev. 12:12) Also an opponent may single out one cause and place on it full blame for an undesirable condition, whereas several causes may be equally responsible. If so, point out these other facts and show that the alleged cause by itself did not bring about the condition but that other causes were at work.

8 In many cases refutation fails because the refuter does not use emphasis. That is, he does not make his point clear enough; he does not drive home the devastating refutation

he has. So one should observe the listener to be sure the point strikes home. Take him right along with you to reach the conclusion you reach. Carry out an unreasonable argument of your opponent to its logical or absurd conclusions. Apply it to real life or to your opponent himself. For example, a man might support war as a good thing to deter overpopulation of the earth. Then, is he willing for himself and family to be the victims? We may be arguing with someone who uses Acts 1:11 to prove that Christ will return in fleshly body. We may state that there it says he will come back "in like *manner*," but unless we follow up and clearly show the difference between coming in *body* and *manner*, that powerful argument may lose its force upon our hearers.

9 In proclaiming the good news from house to house and on return visits refutation is given when called for by the householder's expressions. But in the course of a speech, when should the refutation be given? At the beginning? the end? the middle? or throughout? It depends upon the audience's familiarity with the proposition and their attitude toward it. If it is different from what they have always believed and the speaker knows it will be met with strong objections or with prejudice, he should anticipate their reaction and at the outset strike down these barriers to unbiased reasoning. If they have no preconceived ideas on the subject, present the constructive proofs. At the end, if it seems advisable, one may mention objections that might arise and refute these. However, predominating in the conclusion should be the forceful summary of the arguments advanced in favor of the cause. If the audience's attitude toward the subject does not dictate the placement of refutation it is best to place it through the middle of the talk. Why? Because refutation merely weakens the opponent's case. It does not prove one's own. It is not the powerful portions of a talk. It is one's defense, not his offense. Since the crucial parts of a talk are at the introduction and conclusion, strong arguments should mark these strategic places, not merely defensive statements. Sometimes if the talk is on an extremely controversial subject strong refutation must be used throughout the discourse. Analyze the subject and the audience to assure the proper placement of refutation. And do not be afraid. If you know your subject, analyze it and the opponent's arguments carefully, and trust in Jehovah to back you up, you will succeed to the honor of Jehovah's name.—Jer. 1:19; Isa. 54:17; Rom. 8:37.

REVIEW: 1. Why does the minister of the good news need refutation? 2. What is the requisite for refutation? 3. How can one find openings for refutation? 4. What questions might one ask to test his opponent's argument? 5. How would one test testimonial evidence? 6. How would one test circumstantial evidence? 7. A cause-effect argument would be tested by what questions? 8. What is necessary to make our argument effective toward our hearers? 9. At what point in a talk would refutation be placed?

PROBLEM: Refute the contention: "If there's a heaven, there's got to be a hell," where the opponent's argument is that everything has its opposite, so concluding there is a hell of torment.

Study 52

ANSWERING OBJECTIONS

[1] In their witness work to "all kinds of men," Jehovah's witnesses meet all kinds of objections. These, however, can be divided into three classes. First, there is the evasive objection, intended to turn the witness away without discussion. Second, the objection that is intended to throw a "bombshell" into the presentation of the witness to overcome it and break it up, destroying its continuation or effectiveness. Third, we find the sincere objector, who has questions or arguments for which he would really like an answer. This last type of person may sometimes show opposition to the message we bring because of his sincerity in the objection he makes. If it is explained and cleared up, this person may show himself to be one of the Lord's "sheep."

[2] In the first case, the evasive answer, you might briefly acknowledge the remark and go on with your powerful Scriptural theme, trusting it to arouse interest and hold his attention. Or, if such evasive objection is persisted in, if you see the householder lets it still stand in the way, you might give logical reasons to overcome it. In this situation the most effective thing to do is to draw the householder into conversation. Get him enthused in some topic so that he forgets his objection. A few illustrations are:

[3] "I'm busy." This must be acknowledged and consideration shown. If the person is really very busy, tied up in a telephone conversation or something you know is urgent, you can tactfully suggest you will call again. If it is mere evasion, you can mention the rush of present-day life, assuring the person that you will take only a very few minutes, as you are busy too. Then you might show why things are moving so fast. Time is short for this system of things. The Devil tries

to keep all very busy so they cannot hear the Kingdom message of deliverance.

[4] To all such who protest "busyness" as an excuse for not studying the Bible you can say that the pace is increasing and certainly they will not find more time later. No time is as opportune as NOW. The preflood world is an illustration. Then people were involved with everyday-life affairs. Today anyone can be like that. But only a few will awake and take note of the times and heed God's warning message, thus finding the place of safety amid the destruction toward which this world is hastening. You may use the parable of the sower, particularly concerning the one who was choked out by the cares of this life. (Matt. 13:22) The example of Mary and Martha, found at Luke 10:38-42, is appropriate. Here Mary was commended by Jesus for buying out the time from everyday affairs to listen and learn from Jesus.

[5] A common evasive answer is, "I have my Bible." Sometimes one will say, "I have my Bible, and I think I understand it pretty well." If so, we can commend the person for this, and then say something along this line: "You know, it's good to see someone who studies and appreciates the Bible. Why, I have talked with people who have a Bible, but yet they didn't even know how old Jesus was when he was baptized." Or, mention some other simple Bible matter that they probably do not know. This will either cause the person to listen to you for fear you will ask him the same question or it may cause him to start a conversation with you after he has come to the conclusion that he does not know so much about the Bible as he had thought. He will be led to humble himself. Another way to help these people is to call attention to some prophecy now fulfilled and ask if they have considered it lately. Texts from Matthew 24, Revelation, chapters 6, 13, 17, are good for this. Then we can also show that the literature is a time budgeter or timesaver, that it is a Bible aid, not a Bible interpreter, and can convince him by showing him the scripture index, chronological charts and like helps. If he really is a student of the Bible these should interest him. Again, you may commend him on his Bible reading and go ahead, showing him something in the Bible about the new world, giving your short sermon and presenting the literature.

[6] Another may remark, "Oh, I have all kinds of books (or, magazines)." You might attack this objection from the theme of right thinking. You can compare the low standard of the world's literature, particularly the magazines of today, with

the high standard that is needed and that is provided in the Bible and in our literature. Turn his mind toward the idea that right thinking is the greatest need today. The attack being made on the comic magazines flooding the country is evidence that intelligent persons agree with this. Call attention to the fact that our publications have a New World outlook. Contrastingly, other publications show the viewpoint of this world or system of things, but none take it from the vantage point of the Watch Tower publications, namely, that we are at the doorway of a new world created by God's own hands. Nothing will give us such a bright, happy, yet realistic hope.

7 "We have our own church literature" is a remark often met. Of such persons, ask questions as to what their literature has to say on such things as the time of the end, the new world, opportunity for life in a new earth, etc. Then demonstrate how the Watch Tower publications are a product of much research, not merely church news or a reiteration of certain creeds, but a progressive, advancing study of the Bible as its sacred secrets are being rapidly revealed during the unparalleled events of our day. The stirring developments of our time were foretold in prophecy. We cannot afford to miss the significance of these. Outline briefly what Jesus foretold at Matthew 24:14 regarding the great world-wide publication of the message of the established Kingdom, an outstanding feature of the sign of the time of the end.

8 "I don't have any money." We cannot judge whether this statement is sincere or not. But this reply can be given: "That's all right. While I'm here, I should like to explain the enlightening message I have." Or, if the objection comes after you have progressed in your sermon to a certain point, you may say, "You *are* interested, then, in what I have to say?" Then you might contrast the work of Jehovah's witnesses with that of false religion. Isaiah 55:1 and Revelation 22:17 reveal that God's message is free. Point out the charitable, missionary aspect of this work.

9 In meeting the second category of objections, one must be quick to overcome the difficulty. Also one must usually stick right to one's theme. The person may not be greatly interested in the answer to the objection. If it is overcome or set aside in his mind, that is enough. It is unwise to pursue that line of argument further, unless you see that you have said something concerning the remark he has made that has aroused genuine interest. Such a remark may be like

this: "As long as I live up to what I believe, I'll get to heaven." The issue here is, Is sincerity enough? A lesser issue is: Is heaven the only reward God gives? The example of the rich young man who came to Jesus is here appropriate. (Matt. 19:16-24) Many sincere people are pagans, yet according to Christian faith this sincerity in their pagan belief will not save them. All roads do not lead to the same place. It is advisable to use a road map. The Bible, and only true knowledge of it, is a safe, sure guide. A different attack would be on the basis of the second issue mentioned. Such persons probably do not understand Jehovah's purposes toward the earth. The Lord's prayer (Matt. 6:9-13) here provides a strong argument. Show the earthly blessings God has promised, opening up an entirely new avenue of thought, that of living on the earth in a blessed, happy state. This may result in their interest and enlightenment.

10 In the third kind of objection, where the householder is sincere and really desires the answer to the question he poses, it is worth our while to go into the matter, thoroughly answering his question from the Scriptures. The Bible and *"Make Sure of All Things"* will aid us, and we may be able to start an informal study of the subject at that first call. In any case, Jehovah's witnesses are glad to answer without irritation or exasperation, using all means to get the cooling waters of truth to those who thirst in this day of spiritual famine.—1 Pet. 3:15; Amos 8:11.

REVIEW: 1. Into what classes can most objections Jehovah's witnesses meet be divided? 2. How may the evasive answer be handled? 3. In what ways can you meet the answer, "I'm busy"? 4. What can be said to one who is "too busy to read"? 5. Answer the response, "I have my Bible." 6. Overcome the objection, "I have all kinds of books." 7. Answer, "We have our own church literature." 8. How would you deal with, "I don't have any money"? 9. If an objection to destroy your presentation is met, such as, "If I do what I think is right, I'll get to heaven," how will you overcome it? 10. How will one answer the sincere, inquiring objector?

PROBLEMS: (a) Answer some commonly met evasive answer, such as, "I wouldn't be interested today." (b) Overcome the objection: "You are against the government."

Study 53

RETURN VISITS

1 The homes of the people are the best places to teach them. Jesus Christ, the greatest teacher ever on earth, stands as proof of this statement. In the account of his ministry in the

four Gospels the words "house" and "home" are used more than 110 times, and in nearly all these instances it is in connection with Jesus' teaching there. Jesus not only made the initial call; he called back time and again to teach. The apostles saw their weighty responsibility in this regard. Thus we find Paul saying to Barnabas: "Above all things, let us return and visit the brothers in every one of the cities in which we have published the word of Jehovah to see how they are."—Acts 15:36, *NW*.

[2] In their placing of literature Jehovah's witnesses are not book salesmen. They do not, after placing the literature, leave the people to shift for themselves without regard to whether they ever read the literature or get the understanding thereof. They are not like the hireling clergy of Christendom, interested only in what they can get out of the people, but they are truly, sincerely interested in the welfare of Jehovah's sheep.—2 Cor. 2:17.

[3] In making a call back, we have a goal, a purpose. That is, to start a home Bible study eventually. The back-call itself is to improve the interest they already have, or to rekindle interest and clear out obstacles that stand in the way of their studying. To aid himself to make the return visit the efficient minister keeps a neat, orderly House-to-House Record containing the names of those who are interested and some information as to literature left and conversations had on the original call. Do not wait too long. On your first call you have aroused enthusiasm enough that the person acted to take literature or express some interest. The longer you wait the more that enthusiasm will cool off and the more interference will have arisen to hinder the person of good will. So call soon, preferably within one week. Keep that spark of interest burning.

[4] To prepare openings for return visits, the first call may sometimes be concluded with a remark of this nature: "You are now entitled to a free demonstration of how to use this book." Or, "You are entitled to one hour's free instruction during this month," or, "I will be in this area again next week and would like to talk with you some more then." Try to make a definite appointment as to the day to call again. Then you are expected by the householder and he will read the literature, knowing you are going to talk to him about it. Having this appointment, keep your word as a Christian minister. If you do not get an appointment, make it business-like when you do return. Do not say, "I was in this neighbor-

hood and just thought I'd drop by." Do not appear haphazard, but let it be seen that this is your business and that you made a special effort to call. Each publisher should make his own return visits. If he desires he may take another publisher along. The watchword for successful back-calls is, Prepare! Have something special to say to the householder and say it enthusiastically. You will find using ten- to fifteen-minute sermons most practical and effective.

5 One can open a back-call with a remark such as: "You are one of 500,000 households on whom a special call is being made this week." (From 1955 *Yearbook* back-call total) Based on information in your House-to-House Record, direct the attention to certain subjects connected with your previous conversation. Get the householder's reaction. Do not merely ask, "Do you have any questions?" but try to focus the attention on some vital, interesting subject you have prepared. Get the book the householder has and point to it and let him see what is in the literature. If the subject does not seem to be one of interest to him, switch to another. If your House-to-House Record does not indicate any special subject of conversation, you can get ideas to open the conversation by looking at the front-page topics in the day's newspaper and prepare a ten- to fifteen-minute talk. Or take a subject in the literature or *"Make Sure of All Things"*. Know what you are going to say. You may even be able to start a Bible study on your first back-call. Be alert!

6 Teaching or helping their children is always a timely subject to parents. Another good theme for opening is the story of the Ethiopian eunuch. Turn to Acts, chapter 8, and relate how the eunuch, although reading the Scriptures, needed someone to help and instruct him. Apply it to the householder.

7 If you do not get an invitation into the home, have your presentation epitomized, but if the weather is good and conditions favorable give your whole talk. Do not go away without at least giving some witness. Give the person something to think about. He will see it is not a light matter. If you are too easily turned away, it makes it easier to dismiss you without consideration the next time.

8 On a successful call, after having aroused further interest by turning to certain subjects in the book, or having cleared out obstacles by a Bible discussion, tell the person you want him to see in the publication he has what an abundance of good things God has for his people. Describe how greatly

Jehovah's witnesses have helped honest seekers for truth by means of the literature. Take up a few paragraphs with the questions as a demonstration of this. Show how much can be learned in just ten or fifteen minutes. Afterward sum up two or three high points the person learned in that time, things he never knew in all his previous attendance at denominational churches.

9 At the back-call it is good to explain the objective of Jehovah's witnesses. Many wonder why we are calling. Some hesitate to agree to a study for fear of being proselyted or asked to join a church denomination. We can show that Jehovah's witnesses have something wonderfully good that they desire to give others and that they are not doing this for selfish reasons nor to build up a huge organization. If we open our eyes, the Kingdom truth is evident from one end of the earth to the other. It is not in mere church buildings. This is not something merely local that is going on. Describe the New World society and the flight to safety now on. To this end the convention reports are most helpful. Give them logical, Scriptural reasons proving that God today has a society of people gathered together in oneness, that oneness being based on education, the training of their minds for New World living. Portray the world-wide aspect of this great educational movement.

10 Do not tell the good-will person that he will be required by us to quit his religion. Let him study the truth and see what it directs him to do. Jesus said his sheep know his voice and will follow him willingly as soon as they hear with understanding.—John 10:4.

11 Take a special interest in each person on whom you call. Analyze him. See what his problems and difficulties are so that you will know whether you are helping him, and will not be working blindly, beating the air. You are a minister, engaged in spiritual healing. You must care tenderly for this one who needs your healing ministrations.

12 After having made the call, analyze your presentation. Ask: "Did I prepare properly?" "Was I untactful?" "Did I take too long?" "Did I make the call because of an ardent desire to help the Lord's sheep?" "What subject shall I discuss next time?" "How shall I approach the subject?" Then discuss these things with others of Jehovah's witnesses; get their suggestions. Mature brothers may know exactly how to help you make your next back-call more effective.

13 The back-call work—and it may take a few calls before turning them into home Bible studies—is one of the most joyful activities in which Jehovah's witnesses engage. There you see the sheeplike persons of good will begin to sense the truth and see the light of understanding dawn in their eyes. It is something you have to experience to appreciate, and will be a source of strength and encouragement to you and a cause for gratitude and praise to Jehovah on the part of the person of good will, resulting in his gaining of everlasting life.—1 Tim. 4:16.

REVIEW: 1, 2. How do Jehovah's witnesses copy Jesus in their ministerial methods, and differ from clergymen? 3. Why and when should the return visit be made? 4. At the first call, what may be said to pave the way for a return visit? and what is essential on the second call? 5, 6. How can one open up the conversation at a return visit? 7. If not invited into the home, what should one do? 8. How may one lead into a home Bible study? 9, 10. How can one settle the good-will person's mind as to why he is calling? 11, 12. What analyses should be made to be sure our calls are effective? 13. What are some of the rewards received in this work?

PROBLEM: Prepare a ten- to fifteen-minute talk for a return visit, supposing the person has taken a certain book or other literature. Have a definite outline of this on paper.

Study 54

HOME BIBLE STUDIES

1 Jesus gave instruction on the home Bible study work when he repeated to Peter three times, "Feed my sheep." (John 21:15-17) He described his work in the Revelation to John: "Look! I am standing at the door and knocking. If anyone hears my voice and opens the door, I will come into his house and take the evening meal with him and he with me." (Rev. 3:20, *NW*) As to the blessing of Jehovah God upon the small home Bible study group, Jesus said: "For where there are two or three met together in my name, there I am in their midst."—Matt. 18:20, *NW*.

2 Before going to the study prepare well by going thoroughly over the lesson. Give thought to portions that may be hard to understand, points where they will likely raise questions and points of special interest and application to their everyday lives. This is one of the great secrets of lively, successful studies. When you arrive at the study, see that all are supplied with Bibles and books so that each can follow the Bible references when they are read.

[3] An established study should always be started with a prayer. One can explain to the good-will persons the necessity of prayer at the study. There are many reasons why prayer should be offered. The most important of these is that Jehovah's guidance and blessing are essential. Also, it demands the attention and respect of those studying. They will appreciate that they are learning from Jehovah God and Christ Jesus, the true Teachers. It shows the seriousness and dignity of the study and also shows them your sincerity as a minister of God, not holding yourself up as the one to be looked to as teacher.—Isa. 54:13.

[4] Before the lesson is started a brief review of the high points of the preceding lesson is good. One can vary this. Sometimes the conductor may do it, or he may ask the students to give some high lights. This leads up to the current study and continues the thread of thought. The conductor will read the questions with understanding and emphasis. He should be polite and courteous throughout the study, paying attention to all, not slighting anyone, and being helpful. Aid the new ones to locate the scriptures read. To get them to comment, ask them questions such as, "What do you think about it?" Paraphrase the questions, if necessary, and get them to look up from the book and put the answer they may have read in their own words. Outstanding scriptures cited in the paragraph but not quoted should be looked up by all.

[5] Throughout the study, address your remarks to the people. Look them in the eye; be sincere. When the correct answer to the question is not given, see that it is given, so that all will have a proper understanding of the truth. Have enthusiasm and confidence in Jehovah. Use sufficient volume. If the conductor uses volume it will inspire others. If he is unenthusiastic and perfunctory in his manner, they will reflect this attitude. Have assurance and poise, knowing that you are doing Jehovah's work. Radiate theocratic zeal and respect for God's organization. Let your language be Scriptural and edifying. Set the proper example for the newly interested ones.

[6] Ordinarily the study period will be about one hour. Often a chapter can be covered, but this depends on the aptitude of those studying. It is good to increase the pace of slow students gradually so that progress will be made. Stick to the lesson as closely as possible, and watch the time. Sometimes the householder will ask questions that do not pertain

to the subject studied. Be kind and patient with such digressions. If a question can be answered in a very few words, do so and say that you will give more information after the study. But do not let it overshadow and obscure the subject being studied. If the question is irrelevant, kindly ask the questioner to wait until the study is over and you will gladly take up the subject then. You may be able to show that this question will be answered in the next chapter, or in a few pages, and ask the group to wait until then and it will be cleared up.

7 If your students have prepared for their lesson by studying, commend them on their good answers given, their progress and familiarity with the Scriptures, etc. (1 Tim. 4:15) This encourages them. When they have difficulty finding Scripture texts, explain how this study serves the very purpose of training them to be able to find them quickly. If they do not study between calls, encourage them to study for the next time. Show how much more they will get out of it. Demonstrate how to study, what to underline, etc. They may not know how to study.

8 In many instances children are present. If they do not take part in the study it is good to speak to them when you enter the home each evening. Ask them to sit in on the study. After the parents have learned to enjoy the study themselves, explain that now is the time when the children should learn about their Creator, in the days of their youth. Then, when they are older they will not turn away.—Prov. 22:6; Eccl. 12:1.

9 When children are sitting in, include them in your remarks; say some things they will understand. Let them read Scripture references if they are old enough. Paraphrase your questions so they will get the sense of them, and occasionally ask them questions to which the answer is obvious, so they can get a start in answering. Assign them certain portions of the book or certain questions to comment on at the next study. Give them scriptures to prepare for next week as to application. Assign them, with the parents' approval, the duty of having the books and Bibles ready when you come for the next lesson. Oftentimes the zeal of the children in looking forward to and preparing for the next study will encourage the parents to continue to study and progress. Also, it helps the parents, who may be busy with other things. Make the children feel they are having a part, that they are wanted and needed at the study. If you have time

before or after the study, tell them some Bible story, such as that of creation, the Flood, etc. Recount some of the things they have already learned so that they will have them fixed in mind and will appreciate that they are advancing, and will be able to talk to their friends and schoolmates. Urge the parents to teach them between calls, taking up the lesson for the next study. Teach them the books of the Bible. This is easy and interesting for them and aids them to find texts quickly.

10 If children disturb the study, invite them to sit and listen. Talk to the children whenever you get an opportunity. Tell them that you are studying God's Word and that you had a prayer at the beginning of the study asking Jehovah God and Christ Jesus to be there and bless the study. Certainly they do not want to be disrespectful to Them. In the case of small children, another publisher might go along and help to give the parents a chance to concentrate on the study material. If the parents are far enough advanced in knowledge, a heart-to-heart talk with the parents may help. Another aid is to take along occasionally one of the well-behaved children of Jehovah's witnesses. Theocratic children can set an example and draw children of the household to take an interest.

11 Always be appreciative and show your gratitude for any kindnesses the people of good will extend to you. Do not talk too much. Try to encourage them to do most of the talking and express themselves. Tactfully draw out the answers from them. Review, repetition and association with new points learned will emphasize them. See that they are progressing and advancing toward maturity. Watch for this. Your purpose is not merely to hold a study, but to mature these people, enabling them, too, to be ministers of God. To do that you must be regular every week in making your visit a study, not a social call. They will see your sincerity. Then direct them toward Jehovah's organization, a subject that will be discussed in our next lesson.

12 Whether these persons of good will have previously been students or not, now they must be students, learners, because every one who is a disciple of Jesus Christ must come to him and learn. So, make yourself, as a teacher, one who trains others to teach.—2 Tim. 2:2.

REVIEW: 1. How did Jesus show that the minister must conduct home Bible studies? 2. What preliminaries and preparation are necessary? 3. Why is prayer at a study essential? 4. Describe the study

procedure. 5. What is the proper, theocratic deportment for the conductor? 6. How may questions or digressions on the part of those studying be handled? 7. What points of helpfulness and encouragement may the conductor keep in mind? 8. What should be done if there are children in the home? 9. In what ways may children be helped to progress in the study? 10. If children disturb the study, how can this be overcome? 11, 12. How can the conductor accomplish his purpose of training the learners at his study?

PROBLEMS: (a) Demonstrate how to lead from a return visit into a home Bible study. (b) Demonstrate what the minister will do where children are in a home where a Bible study is being held.

Study 55

DIRECTING INTEREST TO THE ORGANIZATION

1 The home Bible studies we hold with the people are not an objective in themselves. They are to be alive, moving, progressive, and held for the purpose of directing the sheep to the great ark of safety, the theocratic system of things, and to the organization now operating within it. Do not let your studies become commonplace, stale or stagnant.

2 Consequently, always keep before the minds of your students that the truths they learn are a blessed provision of Jehovah through his organization in heaven and on earth. Keep them appreciative of this fact. A very early start is the best. From the first, casually but enthusiastically bring in points here and there about the organization, the local congregation, the work in the field, local and world-wide.

3 What are some of the things you may do, or may have prepared, to point these persons toward the organization? Usually they should be things prepared to show them for five or ten minutes after the study for the evening has closed. Well, these persons may see the truth from a doctrinal viewpoint. But they also need to see that Jehovah has an organization and that it is Scripturally conducted. They may not realize this at all. Their eyes need to be opened to the fact that the King is ruling, the whole world is being judged and they have a definite place in his purposes. They must appreciate the oneness of mind of all Jehovah's people wherever they are being gathered, of whatever race and nationality. Therefore a variety of practical things is here outlined, things that you can prepare before each study and progressively stress until you have accomplished the purpose you began with them.

4 Public Meetings. Show them the urgency of the subject to be discussed. Explain that at all our meetings there is

no collection or obligation. Tell of some of the interesting points developed at the last public talk. Give the attendance figures, and mention some of their friends that were there.

[5] Congregation Book Studies. Describe the method of conducting and show how similar it is to their home Bible study. Explain the advantages of group study and of meeting and associating with Jehovah's people. Describe the cleanness, happiness and cheerfulness of those attending. At times take some of the witnesses attending the area study to your home Bible study. Thus the people will feel quite acquainted before they attend.

[6] Jehovah's Organization. Speak to them about how Jehovah has an organization. (*"Make Sure of All Things"*, under the subjects "Congregation of God" and "Jehovah's Witnesses," *"This Means Everlasting Life"*, chapter XII, and *Preaching Together in Unity*) Portray the organization vividly; describe just how the work is done.

[7] *Watchtower* Study. Show them *The Watchtower* and its questions and the method of underlining key words or thoughts. Take an issue they are interested in and show them how it answers their questions. Explain just how the *Watchtower* study is conducted. Tell them of interesting points brought out at the last *Watchtower* study at Kingdom Hall, or of some topics that will be dealt with at the next study, showing them how each week's portion is outlined on the last page.

[8] Service Meeting. Explain the purpose and necessity of the service meeting. Show how Jesus at times retired with his disciples to give them instruction for service. Afterward, the apostles and early Christians did not neglect meeting together to discuss the methods and progress of their preaching work. Then describe just how the service meeting is carried on and tell them of certain interesting and instructive features occurring on the programs. Demonstrations are of special interest. This is a different meeting. It is for them as well as Jehovah's witnesses. It will help them by giving them ideas and ways of talking about the Kingdom to others. With these people it is proper to take along your *Informant*. Point things out that you know will help them. Also the *Yearbook* with its description of the service and the experiences and expansion taking place will open their eyes and enliven them. In using these publications, be sure to have special features in mind to direct their attention to.

[9] Theocratic Ministry School. Show that this is entirely Scriptural. This school marks the organization as being really educational, building up all its members, far advanced above other religious organizations. (See *"Make Sure of All Things"*, page 206.) Explain the school's purpose. Tell how even young boys are enrolled and of the talks they give. If the good-will people have children this is a very strong point, in their eyes. Stress the need of getting the information from whatever publication is being currently studied in the ministry school. Describe the helpfulness of the library and some of the books it contains.

[10] To get them started witnessing leave a few handbills or booklets to give others they associate with. Leave *Watchtower* and *Awake!* subscription blanks, showing how to fill them out for persons desiring the subscription. However, do not give the impression that this satisfies completely their need of serving Jehovah. Always keep before their minds the idea of advancement.

[11] The best way to get your student in the service is to invite him in the door-to-door work. Continually relate joyful experiences you are having. Radiate the happiness it gives. Describe the reactions of the people to the message. Assure him he will not have to do the talking, but will enjoy going and hearing you, for not only by reading but now by experience he will realize the things studied.

[12] Have the person go with you on a back-call or study. He may be quite advanced and can help the people of good will. Let him feel that he is helping. On the way home from the study you may ask if he minds accompanying you to a door or two where the people were not home when you worked the territory. This will give him a taste of witnessing. Or you may have a magazine or two to deliver on the way, etc.

[13] Use all encouragement possible to get them to attend conventions and circuit assemblies, helping them to get there, if necessary. The convention reports and *Yearbook* are very helpful in this. If your students are fairly well along in study, you may want to take up the matter of dedication and baptism with them. A study of *"Let God Be True"* (Second Edition), chapter XXV, and *"Make Sure of All Things"*, subjects "Dedication" and "Baptism," will be appropriate. Do not urge them to baptism; let them make their own decision. But explain and direct their minds to it. Tell of the baptism arrangements at the assembly.

14 Now, when these persons do respond to your invitation, be alert to help them, whether it is getting to a meeting or in the service. When they arrive at Kingdom Hall give them a warm welcome. Make them feel comfortable. See that they are supplied with a songbook and the material being studied. Introduce them to some of the servants and others. Do not be selfish or jealous and try to keep them to yourself. You do not have to be their best friend. Be glad if they find others they like. Show them around the hall; explain the chart, display the library you told them about. Show the orderliness of the service and how the different departments, such as territory, literature, etc., are arranged. Make their visit there a lively one, something they will not forget.

15 If they accompany you in the service, do your very best in witnessing. Display the proper attitude. If rebuffs or opposition is encountered at the doors, explain that this is an evidence of the great dividing work Jehovah is now carrying on, with his King Christ Jesus separating the sheep and the goats.

16 By thus lovingly leading the lost and straying sheep back to the fold of their Father, Jehovah, and their mother, God's organization, you are not only writing letters of recommendation for yourself as a true minister of God, but, more importantly, adding to the praise and witness being given to Jehovah in this never-to-be-repeated day of his vindication.—2 Cor. 3:3; Hag. 2:7.

REVIEW: 1. How is it seen that home Bible studies are not an objective in themselves? 2. Of what should the minister and those studying be ever appreciative? 3. To what realization do persons who are studying need to be awakened? 4-9. To encourage good-will persons, what may be said on the following subjects: (a) Public meetings? (b) congregation book studies? (c) Jehovah's organization? (d) *Watchtower* study? (e) service meeting? (f) theocratic ministry school? 10-12. What ways may be used to start the good-will person in field service? 13. How may we encourage new ones toward dedication? 14. When these attend meetings, how may we make their visit profitable? 15, 16. In witnessing along with these new ones, what attitude must we display? Why?

PROBLEM: Outline and prepare a five-minute talk on one of the subjects in paragraphs 4 to 9.

Study 56

TRAINING NEW MINISTERS

1 Some uninformed persons charge that Jehovah's witnesses are untrained because they have not attended religious

seminaries or been ordained in impressive ceremony by some organization of men. But in this they are wrong. Jehovah's witnesses are highly trained in the way that makes real ministers, effective preachers, to meet the crying need in this time of spiritual famine.

2 With such training in mind, a home Bible study may be continued with a person after he has begun to preach and even after he is baptized. The student should at least be well grounded in the fundamental doctrines. An excellent course is provided in *"Let God Be True"*. He should be well acquainted with the doctrines there taught. If the minister conducting the study acquaints his student well with the book *"Make Sure of All Things"* he accomplishes a double purpose. He equips him with a fundamental knowledge and prepares him to convey this learning to others. Strive diligently for maturity for your student.—Heb. 6:1-3.

3 The secret of success is, start training these new ones from the very earliest. By example and teaching, show them the right, theocratic way to carry on the work in harmony with the organization of God. The great success of the missionary work in foreign lands is partly because of this. There the missionaries organize their newly interested ones and show them the right way to work. They start off on the right foundation. If we are lax and careless in this, they will get into a "rut," and then we shall find it is very hard to remedy their condition.

4 So, take the new ones in the house-to-house work with you as early as possible. It is the "backbone" of our ministry. Emphasize the teaching work, do not lead them to believe they are fulfilling the ministry by occasional witnessing to friends and neighbors.

5 First, take the person with you, let him hear you talk. Try to make your presentation simple, straightforward, tactful. Avoid long, complicated presentations. Stress a theme. Make a presentation that he feels he also could make. Always think and talk positively, encouragingly, not negatively. Radiate your joy in the work. He will pick up your spirit and reflect it. Enliven in him a desire to do the work.

6 Next, institute a regular organized training program. Gradually give him a share in the procedure. But first explain your program to him. Show him that he is not to worry about doing everything at once, but that you will teach him, step by step, the most efficient and effective methods of preaching. Just as a man learning a new job needs actual practice as well

as theory, give him such progressive experience. You might show him to stand by your side at the door, not behind you. Counsel him as to posture, attitude. Show him how to knock on the door, not too softly, not too harshly. Let him do this at the next door. Then give him a scripture text you want read, telling him you will probably ask for it during the conversation. Or, depending on the person, ask him concerning some point made during your witness, "Haven't you found this to be true?" and give him a chance to express himself to the householder. Handbills or tracts may be used by the one being trained, to present as called for by the publisher. All this preparation and counsel can be given as you walk from house to house.

7 Then begin to show him a simple introduction that he can give. Let him try it at a door, and you carry on with the rest of the presentation. Step by step give him more to do until he becomes capable of giving the entire witness at the home. If he is witnessing and is momentarily "stumped" without an answer, come into the conversation and help him. Do not discourage him by taking the presentation entirely out of his hands. After answering the householder, try to maneuver the conversation so the one being trained can carry on; you merely helped him over a difficult place.

8 After a witness is given at a home, commend him on good points he may have made. Then it is profitable to discuss what might have been said or done differently to make the witness more effective. But be sure never to discuss these things in the sight or hearing of the persons witnessed to. Wait until you have a private opportunity, such as when walking between homes, where it appears to others as casual conversation between the two of you. Thus you can tactfully correct errors he or you make and avoid their repetition.

9 Be considerate of his physical strength and his situation. Do not start off with long, wearing-out days of service. He is new and will tire more easily; again, he may not have his affairs yet arranged so that he can conveniently spend so much time. Never try to force him to go from house to house by himself. Far better that you should see him well trained beforehand and that he desires to witness on his own. Afterward, discuss his problems and experiences with him. If you find out how he is giving the witness you will know whether he needs more training. After the day's work, always express appreciation for the enjoyable day and his help and encouragement to you. Then, if possible, make a date for another

period of witnessing. He will be more enthusiastic and ready to agree than at any other time.

10 After you have trained him to this point, it is advisable to let him work alone, perhaps down one side of the street, with you on the other side. He can keep his own House-to-House Record and thus feel more personal responsibility toward the territory and good-will interest there. For his sake, do not stay long in the homes you are witnessing to, but try to keep yourself within his vision and ready to aid him if called on. This will inspire confidence. Remember, he will later train others, and he will follow the pattern you give; so be very loving, considerate and careful in training him.

11 Begin early with a schedule. Taking his problems into consideration, show how easily he can spend a few hours regularly in house-to-house work. As he matures, help him increase and expand this to other features of the service.

12 On back-calls you will do well to sit down with the one being trained and together prepare in advance a ten- to fifteen-minute talk. Outline what you intend to do at the call. Have him prepared with the ideas you intend to present, with scriptures, *"Make Sure of All Things"*, etc. Introduce him at your back-call and acknowledge him as a part of the conversation.

13 It is good to help him make his own back-calls. He will enjoy seeing those he first contacted being helped. It will give him personal satisfaction and he will inwardly give praise to Jehovah and express it outwardly too. Find out what the person said to him at the first call, literature placed, etc. Then plan with him, giving him, if he is willing, the job of introducing the matter. Try to help him take most of the burden of the call, with you as helper.

14 By taking him on your home Bible studies and conducting them properly, as outlined in the study "Home Bible Studies," you will emphasize in his mind the way of properly conducting his own studies later. Cultivate comments from him, as one newly in the truth. Often this helps good-will persons, as they feel a common bond as learners and are on a common ground. Later, express appreciation of this to him. You may helpfully attend some of his studies too. But be mindful at all times that you are training him, not forever "nursing" him as a babe.

15 Since the apostle says, "Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching," his training will extend into his being aided by you and the servants of the congregation in every feature of the work, ministry school, etc. (Gal. 6:6, *NW*) Avoid meddling in his personal affairs. But help him to drop old-world habits and ever uphold and stress New World ways.

REVIEW: 1. Are Jehovah's ministers trained? 2. How may we ensure a foundation understanding for those whom we are directing to the organization? 3-5. What points underlie the secret of success in training new ministers? 6. How may we prepare the new minister for training, and in what elementary ways should we start? 7. How can we get the new minister started witnessing on his own? and how can we come to his assistance when needed? 8. When and how may we offer him counsel? 9. How may we assist him to continue in the service after this initial effort? 10, 11. What things can we do to help him witness alone? 12. How can we train him to prepare and make return visits? 13. What may be done to assist him in carrying on the back-call work himself? 14. Describe how the new minister may be trained in home Bible study work. 15. To what degree should the new minister's training be carried?

PROBLEM: Demonstrate the training of a new minister in house-to-house work, as outlined.

Study 57

ORGANIZING NEW CONGREGATIONS

1 The real basis for a congregation of Jehovah's people is a group of sincere, dedicated servants of Jehovah God who love Jehovah and his kingdom. Before a congregation can be organized there must be such people. So, really, at the root of the congregation organization there is a love of the truth. Those in it must know the truth and must have a knowledge of God's purposes through a study of his Word, the Bible. It is not just a matter of gathering together people to make up an organization.

2 This does not mean, however, that we can merely take the truth to the people and to those who love it, and even to those who dedicate themselves, and that is all we have to do and we do not have to do any work of organizing. No! As mature ministers of Jehovah God our duty is to aid these people to see their privileges of serving God, to help them and to bring to them the benefits of the organizational arrangement that Jehovah has provided to aid them to continue carrying on their ministry. We know that in union there

is strength, for the Bible says: "Two are better than one; because they have a good reward for their labour. For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together, then they have heat: but how can one be warm alone? And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." (Eccl. 4:9-12) We know that we must enable these lovers of truth to see their responsibility and privilege of working and becoming a part of Jehovah's working organization, and then to become dedicated and baptized. They cannot work independently of the organization, else they will cool off and become cold and stiff in the death reserved for Satan's cold, wicked world.

3 Jehovah has organized his people to praise him in a united way. When we have these people of good will with whom we have been studying and whom we have been training in the field, we should organize them so that by being gathered into his theocratic system of things they will not stray from the fold and be lost. When we, as isolated publishers and especially pioneers, go into a territory, we go there with the objective of organizing and establishing a congregation. The first thing we do is to consider our territory. We must divide it so that it can be properly and thoroughly worked. The best thing is to divide it into sections that can be worked thoroughly, instead of scattering our work aimlessly over the whole area, if it is large. What we want to take first is a portion of the territory that we can handle and work well. Then we must work with the people. The secret of organizing a congregation is getting out and talking to the people and keeping talking the truth. By talking we shall draw those who are Jehovah's sheep. We must have a love for them.

4 After a while we begin Bible studies. Without these we cannot organize a congregation. Now, we may get to have many Bible studies going, but we must not neglect doing the house-to-house work at the same time. Never may that lose its definite place in the minister's schedule. Without house-to-house work constantly we cannot keep ourselves alive to the truth, we cannot radiate real zeal to persons of good will, and we cannot get them into the field service when they are ready. So we schedule our time for house-to-house work, back-calls and studies. Later, we try to get the persons attending our home Bible studies acquainted with one another. Perhaps we shall have more interest than we can handle

with Bible studies. Then we shall try to consolidate some of these, getting two or three groups into one home. This leaves us more time to do house-to-house work and take care of other studies, as well as enabling our good-will persons to become acquainted and begin to have a love for others who are coming into the truth.

5 Next, we may be able to get a Bible study in a home, similar to a congregation book study. We can probably find someone who is willing to open his home to let others come in. Now, as our good-will persons attend, we can encourage them to bring a friend to this study, always keeping before their minds the objective of helping others. This Bible study, after the book is finished, may be changed into a *Watchtower* study or, in time, this can be made an additional study.

6 Then we can organize public meetings, giving the talks ourselves or getting help from a nearby congregation. These meetings are a great aid in getting good-will persons together. We can make a special effort to get all of them to attend and to bring in others of their friends and acquaintances. This will enable all to come together into one central place where they will begin to see that the organization is something that is going to be here permanently and that it is expanding.

7 Our next step, perhaps, is to organize a *Watchtower* study. *The Watchtower* is food in its proper season provided by the "faithful and discreet slave" class and this spiritual food is the main thing. Without it these sheep cannot grow to maturity. Probably you can find a home centrally located in which the study can be held.

8 Keep in mind that what we want are workers. So, in harmony with the study "Training New Ministers," we want to get these into the field and train them so they will be witnesses, because a congregation of Jehovah's people is a congregation of active witnesses. This, however, cannot be done overnight or in a short time. It takes time, months or even years. But do not worry. Be patient; work at your assignment.

9 Having done this, we should talk to them about dedication if we have not already done so. Explain that dedication is necessary if they wish to continue to serve God and get life. Explain baptism and its meaning. Make a special effort to get them to a circuit assembly. This will do them much good. They will see others; they will know that many others believe as they do; it is not merely a local thing. They will observe the smoothness and harmony of the organization and

the happiness, joy, peace and forward-looking attitude of Jehovah's witnesses.

10 Next, we can organize a service meeting. This may be done before a congregation is organized, or afterward. We can carry on these meetings in the regular way, the pioneers doing most of the actual work.

11 Now we come to the point of sending in an application for a congregation. We must give consideration to those now associated with us. Think about the number of those who are dedicated. Think about the maturity of the publishers. Look at the Scriptural qualifications set forth for servants at 1 Timothy 3:1-13 and Titus 1:5-9 (*NW*). See how many give evidence of maturing toward meeting this standard. Let those being organized know what is required. Explain what a congregation organization means, how it functions, how it is representing the Society in this portion of the field at the Society's direction, how it is the one place in the community where the people can come together to worship and serve Almighty God, and how there are responsibilities as well as privileges attached to it. Those organized as a congregation must be persons who say that is what they want, and that they are willing to fight for the truth and will stand by it.

12 We do not organize them into a congregation and then leave them. No, it is much better to stay with the newly formed congregation. If it is a pioneer organizing them, it is best for him to be the one recommended for congregation servant, because he is mature, the one to whom they are looking for help. They are new, and this is a critical point for them.

13 If you have the proper attitude toward the sheep, you must have the deep conviction that you are there to serve them. You are their slave. After these new ones see the purpose of the organization and have strong servants to help them stand, then the pioneer may consider leaving. Be sure, before leaving, that they will continue the work and that the Society has appointed servants to take oversight of congregation matters.

14 Try to promote friendliness among those of the new congregation. Show them what love really means, and how they must be bound together in a bond of unity for the sake of Jehovah's kingdom and that petty differences must be overlooked and overcome to merit Jehovah's blessing. Stay with the congregation; watch out for its welfare; keep work-

ing to help it advance. Many problems may confront them; they are new and do not know how to handle such difficulties. So it is up to the one who organizes them to stay until the congregation is firmly established and can stand on its own feet, so that it will be an oasis in the desert of Satan's world, that the people may come to the congregation organization and get the cool, refreshing waters of truth.

REVIEW: 1. What is the basis for a congregation? 2. How important is it to associate the new ones with a congregation? 3. What is the primary secret of success in organizing new congregations? 4. What proper balance is to be observed in our work, and how may we take care of our more mature studies? 5-7. What will be our first steps toward definite congregation organization and association? 8. How is there need of patience? 9. Before they can be a congregation, we must clearly set before them what matter? How? 10. May a service meeting be held before the congregation is organized? 11. What things must be considered before sending in the congregation application? 12-14. (a) Why must we stay with the congregation after it is organized? (b) What responsibilities must we feel toward this newly formed congregation?

PROBLEM: Briefly outline the steps taken by a pioneer group, from entering the territory to establishing a congregation.

CONGREGATION ACTIVITIES

Study 58

SERVANTS' RELATIONS WITH THE BROTHERS

[1] For a servant to get a proper understanding of his relationship with the brothers he first has to have an understanding and appreciation of his relationship to Jehovah God. He must realize that his appointment is from Jehovah in that Jehovah has laid down in his Word, the Bible, the qualifications and arrangements for servants and overseers in the congregations, and therefore he can be said to be appointed from Jehovah through his organization. He needs to appreciate that he is, first of all, a servant of Jehovah and, second, a servant in the sense that he will serve and minister to his brothers to the honor of Jehovah's name. Therefore, knowing these things, he will first of all have confidence, not self-assurance, but confidence in the arrangement that Jehovah has made and the backing that Jehovah and his organization will give him in carrying out the principles expressed in the Bible, which constitutes the basic organization instructions for Jehovah's organization.

[2] His main office, then, is to help those in the congregation to be ever mindful to acknowledge Jehovah's sovereignty and magnify him at all times; also to turn the eyes of all toward Jehovah's organization as the one arrangement or central place of worship for all of his people. He cannot do this without the wisdom that comes from above. This wisdom is described in God's Word at James 3:17 (*NW*): "But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."

[3] Let us analyze this wisdom that the servant should reflect in his dealings with his brothers. First of all, it is chaste or pure. The first exercise of wisdom is for the advancement and cleanness of the organization, purity, holding to pure worship and the Word of God, and to the common faith that was once for all time delivered to the sanctified ones. He must be ever on the alert, watching out for the welfare of the congregation, putting up a hard fight for the faith.

Notice that chasteness comes before peaceableness. His action may not be peaceable for those causing divisions or reproach in the organization, but the servant cannot compromise with uncleanness for the sake of peace.—Jude 3.

4 However, the servant is not looking for trouble, neither is he a spiritual policeman, as is shown by James' next words, "then peaceable." A good servant realizes that he is to watch over the peace of the congregation and see that it moves forward in a peaceable way. It is proper to pray for and work for the peace of Jehovah's organization. (Ps. 122:6, 7; 133:1-3) Such servant will never take part in anything that would tend to disrupt the peace of the congregation. He will be free from all sects, cliques or gossip. At all times his efforts will be effectively directed toward peacefulness and happiness of every one of the brothers.

5 "Reasonable." Always do things in a reasonable way. Reason as Jehovah counsels, along with the Scriptures. (Isa. 1:18) The servant should be reasonable in his own life course, not be an extremist, a crank or stubborn. Ever willing to reason with any brother, he will have a most important quality for any servant, namely, to be approachable. Even the most meek and timid publisher in the congregation should feel perfectly free to approach him. He will defeat his purpose if he has an unapproachable attitude, a barrier or front that discourages others from talking to him. He should be one to whom they feel they can come with any of their problems and get a "reasonable," Scriptural answer and discussion. Some translations (*AV, AS, ED*) render this "gentle." Such one would be a person who can also take suggestions from others, and should not be one who would say, "This is the right way and this is the way it's got to be." No, he should be willing to reason and take for granted that all the brothers desire to do the right thing and to serve Jehovah, and will do it when they see and understand how.

6 "Ready to obey." The profitable servant is very quick to obey organization instructions from the Bible and counsel from the "faithful and discreet slave" class. Note how Abraham "hurried" and "ran" to do Jehovah's bidding. (Gen. 18:6, 7, *NW*) Such a servant studies the Bible and organizational counsel and is alert to put into action new things that are brought out through the organization.

7 "Full of mercy and good fruits." He should remember God's quality of mercy. "Happy are the merciful, since they will be shown mercy." (Matt. 5:7, *NW*) He must be very

careful to avoid being hasty to reprimand persons or have them disfellowshiped, because he knows he is handling lives and should not do these things without consideration, prayer and a study of God's Word. A good servant must bring forth the fruitage of the spirit that is described in the Bible. This includes the fruitage of preaching, so that others can follow his example.—Gal. 5:22, 23; Heb. 13:15.

8 "Not making partial distinctions." He should continually guard against showing partiality. If one has more of this world's goods he should not be favored above others. (Jas. 2:1-4) Nor should those be catered to who seem to have more knowledge or more influence among Jehovah's people. No, as a servant of God he stands firmly for the truth at all times. No circumstance justifies his taking part in any divisions; he shuns any taking of sides.

9 "Not hypocritical." Certainly he would want to do the things that he encourages others of the flock to do. He would want his own course of action to be in harmony with that which he advocates for others. He will have unhypocritical brotherly love, really and truly loving the brothers intensely from the heart. With this healthy spirit he will never become a "boss." He will not think that he can order others around, but will remember that it is Jehovah's flock, not his, and will act as Peter counsels, tenderly shepherding the flock. If the servant follows Christ's pattern he will be careful to "shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock." Jesus gave the very clear description of a true servant: "You know that those who appear to be ruling the nations lord it over them and their great ones wield authority over them. This is not the arrangement among you; but whoever wants to become great among you must be your minister, and whoever wants to be first among you must be slave of all."—1 Pet. 5:2, 3; Mark 10:42-44, *NW*.

10 James, after describing this wisdom from above, goes ahead to say: "Moreover, the fruit of righteousness has its seed sown under peaceful conditions for those who are making peace." (Jas. 3:18, *NW*) The blessing, increase and fruitage of the organization and its expansion cannot come under conditions of strife, jealousy and contentiousness, but under peaceful conditions. It is the servant's duty to make peace, to see that such conditions exist.

11 To be a really Christlike, effective servant requires much love, friendliness and tender affection for the publishers. He will be close to them, aiding them in service, always looking to their welfare, always taking an interest in each individual publisher, always at their call when needed. Taking the initiative to build them up, he will become well acquainted with the brothers, not being too familiar or interfering with their personal affairs, or losing respect for them, but fellowshiping with them at meetings, in the service, in their homes, knowing them well.

12 To do all these things will require extraordinary diligence in study of God's Word, *The Watchtower, Preaching Together in Unity* and the *Informant,* for without this one will lose the spirit, zeal and appreciation of one's position. One will become cool. One will become one-sided, overlooking important duties. But if one applies Jehovah's good counsel, if one makes this appointed service the first thing in his life, one can be assured of success.

REVIEW: 1. To serve his brothers properly, what things must a servant appreciate? 2, 3. In what way must he exercise "chaste" wisdom? 4. How must he be "peaceable"? 5. How is reasonableness exercised by a wise servant? 6. In what way does he show himself "ready to obey"? 7, 8. Apply the expression "full of mercy and good fruits, not making partial distinctions." 9. How will he be "not hypocritical" in his dealings with the congregation? 10, 11. In what ways can he work for peace and unity among the brothers? 12. What will help the servant maintain the proper attitude?

PROBLEM: Show how a servant might plan and make his association with the brothers upbuilding (a) at meetings, (b) in the field, and (c) in informal association.

Study 59

CONGREGATION OVERSEERS

1 The word "overseer" is translated from the Greek word *episkopos,* which literally means "one who visits and inspects." It applies in Jehovah's organization to one who watches out for and takes care of the interests of God's flock. The apostle Paul says, at 1 Timothy 3:1 (*NW*): "If any man is reaching out for an office of overseer, he is desirous of a right kind of work." Every one of God's servants should train himself and cultivate his talents and abilities and the fruitage of the spirit so that he will be able to be used, if necessary, by God's organization in such capacity, for it is a very honorable work. However, since overseership carries with it a great deal of responsibility, the rule of Jesus applies:

"To whom much was given, much will be demanded of him." —Luke 12:48, *NW*.

[2] Paul sets down the qualifications for overseers at 1 Timothy 3:1-7 and Titus 1:5-9. By reading these texts you can see that the Bible sets a very high standard for overseers. The overseer, the congregation servant, is held responsible for the affairs of the congregation and is the one with whom the Society communicates on congregation matters. He must therefore shoulder his responsibility and discharge it as to Jehovah. He cannot be fearful or spineless in the performance of his duties. He must be courageous. He must realize that if he carries out Jehovah's will and if he follows the Bible and the counsel from the "faithful and discreet slave," he will succeed, Jehovah's spirit working out the things the overseer is unable to do. Therefore he must lean heavily on Jehovah and Christ Jesus and must seek a greater portion of Jehovah's spirit, frequently calling on Jehovah sincerely and earnestly in prayer.

[3] Maturity is the outstanding quality for an overseer. Maturity includes knowledge, judgment, balance, experience and growth in the fruitage of the spirit. One thing in connection with this is that he must be "qualified to teach," which demands that he have a very sound knowledge of the truth, with as much background as possible. He should know something about the modern-day history of Jehovah's work and be well grounded on doctrine, so that if any of the congregation need assistance he will be able to help with Scriptural advice and counsel. A good knowledge of the details of the duties of all the servants is necessary so that he can train them and see that their work is done properly. It is good for the overseer to have previously held several of the servant's positions and proved himself capable.—1 Tim. 3:13.

[4] Being congregation servant, he is responsible for the expansion of the Kingdom witness in the territory held by the congregation. This is a field over which Jehovah has given him the oversight. He wants to aid the congregation to get the most out of it, to expand the worship of God to the very widest limits in this field. He is responsible to apply fully all the methods of work advised by the Society to the greatest degree possible.—Rom. 11:13.

[5] Necessarily, the overseer's thoughts are, How can I improve the situation of the congregation? How can I more fully and effectively put to work the Society's methods and see that none of the sheep are neglected or lack proper

feeding from Jehovah's table? He should see that all congregation meetings are properly handled so the congregation will be edified and strengthened. He is on the watch, informed as to what is taking place, observing things affecting the service, aiding the congregation to meet them. Alertly he advances the Kingdom interests by keeping the publishers informed and alive to these things also, moving forward with the front lines of Jehovah's organization. He realizes that this is an educational organization and its objective is to have not only the publishers but also the people of good will educated and trained.

6 While applying counsel coming through the *Informant* and other publications of the Society, he should not look upon them as inflexible, trying to force these things on everyone, but should be kind and helpful, attempting to educate all to see that the methods advised by the Society are the most effective, and to bring all to one mind on these matters. He should not be too concerned about the details of how everyone does his work; he should see that the preaching gets done.

7 A temptation that may face the congregation servant is that of getting the idea that some method or scheme of his own is a better way. He may put it into effect and it may for a time seem to get results. But he will find that no real lasting blessing will come from Jehovah unless he is operating in conformity with Jehovah's theocratic organization. Such an example was furnished by Moses and Aaron at Meribah when they failed to obey Jehovah's instructions. They got results in striking the rock, water flowed forth; but they brought no blessing, only God's disfavor, on themselves. (Num. 20:9-12) Jehovah's counsel must always be put into effect by the overseer with love, faith, warmth and affection toward God and his brothers. Thus he will be trying to advance the congregation to maturity and help the sheep, not just working for the sake of a big report or large numbers.

8 As for the overseer, he must aid the other servants to become trained, strong, standing on their own feet. They should not be dependent on him. Neither is he the "manager" of the congregation, merely telling others what to do. He is required to do the same work that all publishers do; in fact, setting the example.

9 The good congregation servant looks upon the congregation as a family, and he is glad to consult the other servants

and to receive help and suggestions and to co-operate with them. He trusts the servants' capabilities, letting them use their own initiative, helping them, but letting them do their work without interference, not thinking that he has to do every little thing. He is friendly with the publishers and makes an effort to talk to everyone. He observes those who may be drifting away or perhaps cooling off, or withdrawing themselves from the others and becoming aloof. He talks to such, tries to help them and assist them in the service. The apostle says: "Admonish the disorderly, speak comfortingly to the depressed souls, support the weak, be long-suffering toward all." (1 Thess. 5:14, *NW*) Certainly Paul was an excellent example of an overseer, and he gives good counsel further at 1 Timothy 4:10-16.

10 The proper attitude for the overseer is one of optimism, not pessimism. Our God is a happy, optimistic God. Being optimistic, the overseer will fully support the pioneer work. He will co-operate with pioneers in the congregation, and will counsel and assist others to become full-time ministers, knowing that it is the highest profession and one of the greatest steps toward expansion.

11 The wise overseer knows that if the spirit of Jehovah is upon the congregation and has free movement among them, unobstructed, the blessing of Jehovah will come and the congregation will prosper. If there is weakness or something lacking in the congregation, he knows that somewhere the spirit is being resisted, obstructed. If he looks upon it in this way, then he can try to find the causes. It may be that the brothers need more knowledge, more personal study. It may be a lack of clear understanding of the organization and the methods of carrying on the work as outlined in *Preaching Together in Unity,* the *Informant* and other publications. Perhaps outside work, activities or interests are drawing their time and attention away from Kingdom work. It may be that they do not know how to meet the obstacles and objections met in the house-to-house work. Finding out where the spirit is obstructed, then he will be able to focus his efforts in the proper direction. Training in the house-to-house and the back-call and Bible study work is the most urgent need now. He must see that the training program is carried out and he shares in it.

12 On frequent occasions he should consult the requirements outlined in the Scriptures at 1 Timothy 3:1-7 and 1 Peter 5:1-10 to see if he is measuring up to them. Also he can review

the wonderful example of humility given by our Master Jesus Christ as recorded at John 13:1-20, and of concern for the congregations, by the apostle Paul, expressed at 2 Corinthians 11:21-28. If the overseer has this concern uppermost in mind, the congregation will move ahead and will be a praise in that area to Jehovah's name and sovereignty.

REVIEW: 1. What is an overseer, and what should be our viewpoint as to doing such work? 2. The Bible, at 1 Timothy 3: 1-7 and Titus 1: 5-9, sets what standard for overseers? 3. Why is maturity the most important quality needed by the overseer? 4, 5. What attitude and thoughts does the overseer properly have toward the congregation and its territory? 6. How should he apply the Society's counsel in the congregation? 7. What should he do and what avoid as to getting the work done? 8. What is his relation to the other servants? 9. What is the proper relationship existing in the congregation, so what must he look out for? 10. He should encourage what feeling toward pioneer service? 11. When weaknesses exist, where does he look for the cause, and what is the best method of overcoming them? 12. How may he ensure that he is doing his job properly?

PROBLEM: Make an analytical study of the Scriptural qualifications for overseers as set forth at 1 Timothy 3: 1-7 and Titus 1: 5-9.

Study 60

ASSISTANT MINISTERIAL SERVANTS

1 The term "minister" or "servant" is translated in the Christian Scriptures from the Greek word *diákonos,* which literally means "through the dust," applying to one who is dusty from running errands for a master. Hence it means one who is a servant or minister. (Matt. 22:13, footnote a) Jesus Christ is God's chief *diákonos,* or minister. (Rom. 15:8) All those who are dedicated and serving him are likewise ministers. But the Bible uses this term *diákonos* also in a special sense in connection with the visible organization of Jehovah, to apply to those who are appointed to special positions of service within the organization. It is in such way that this term is used at 1 Timothy 3:8-13. In this case the Scriptures refer to those who are appointed as servants in the congregation, and particularly to those who are the assistants to the overseer of the congregation, known as the congregation servant. It is in this connection that the expression "ministerial servant" will be discussed in this lesson.

2 The assistant servants in a congregation are: assistant congregation servant, Bible study servant, magazine-territory servant, literature servant, accounts servant, the *Watchtower* study servant, ministry school servant and book study con-

ductors. Each one has oversight over his particular sphere of activity in the congregation, but in relation to the congregation servant each is an assistant, who helps to get his particular part of the work of the congregation done. It follows, then, that the ministerial servants should be most sure that there is unity and co-operation among themselves, with support of all the work done in harmony with the congregation servant as he tries to carry out his overseership. In almost every case the health and activity of the congregation can be measured by the activity of its servants. A group of alive, active servants who love Jehovah and his kingdom and love the brothers will mean that the congregation will reflect this same love and activity, giving a real witness to God's kingdom in the territory.

3 Since the ministerial servants are assistants to the congregation servant and are intimately connected with their own departments, having oversight of these, they must study their departments carefully and be alert to see wherein weaknesses lie and where and how improvements can be made and the Society's counsel put into application in their own feature of the work. Thus they can be of great assistance to the congregation servant, keeping him informed and making suggestions, giving ideas that will help on the service meetings, things needed and ways in which they can be presented to the congregation. When assigned a part on the program they will take it to heart, do research on it, rehearse it and be sure that their part is effective.

4 One thing the ministerial servants should keep in mind is that they are also publishers and that their servant position is merely an added privilege of service. Like all servants in Jehovah's organization, their chief duty is to work in the field ministry, assisting and training the publishers. They are not above the other publishers in the eyes of Jehovah, but are servants, really slaves, to their brothers. If not such, they are servants in name only and of little use in their office. A few words regarding the activities of each servant may here be appropriate.

5 Assistant Congregation Servant. This servant should be the next best to the congregation servant, because he is the first assistant to the congregation servant. He has charge of the publishers' records and is interested in seeing that the other servants receive information regarding the activity of the congregation and the individual publishers, as to things that need attention in each servant's particular part of the

work. He gives them this information. He needs to be a most co-operative person because of this, and alert to help the other servants. He should study the duties of all the servants so that he is ready, if occasion arises, to take care of the duties of the congregation servant.

6 Bible Study Servant. He should be interested in the good-will persons in the territory, knowing their names and the locations of studies being held, becoming acquainted with as many of these as possible. By attending these with the brothers he can see whether such good-will persons are getting the proper spiritual food or not, whether the brothers are carrying information regarding the organization to them, trying to get them to progress and associate with the congregation. His interest is also in seeing that the literature placements are followed up by use of the House-to-House Record and that the brothers know the proper way of preparing for return visits and studies and how to approach the people in this work.

7 Magazine-Territory Servant. He should train himself to be an organizer, helping to arrange field service groups, showing the captains how to take care of the coverage of the territory effectively. He assigns the territory in a systematic manner, keeping a good record of what is worked and what needs working. He is interested in seeing that all the territory is properly covered in a balanced way, with the various forms of witnessing that are provided by the organization, including house-to-house magazine witnessing.

8 He is very much interested in getting the *Watchtower* and *Awake!* magazines into the hands of the people. He should show how a brief, thirty-second to one-minute, appealing presentation of the magazines may be made. His chief interest in magazine distribution should be in the house-to-house and store-to-store work, the activities wherein the most magazines can be placed. He keeps prominently before the publishers Magazine Day. Other forms of publicity, such as provided by handbill and placard work, newspaper, radio and sound-car work, should be exploited by him, under the congregation servant's direction. He must be alive and on his toes to see that Kingdom publicity is given proper attention in the locality, including public meetings.

9 Literature Servant. As an army finds it necessary to have a supply department to carry on its fight, so the literature servant cares for the spiritual supplies taken to the people by the publishers in our fight against the evil spiritual forces

of Satan. He should see to it that there is sufficient literature on hand for publishers to draw from and use at all times. He should have the proper appreciation of the literature provided by Jehovah's organization. He should know what is contained in the literature, so that if a question arises he can direct the publisher to the literature containing the answer. He also continually looks for interesting points of information in the current campaign offers and brings these to the attention of the brothers at service meetings and when with them in the field. He may devise presentations fitted to the current offer of literature.

[10] Accounts Servant. He is interested in the brothers' having an accurate knowledge of the congregation's financial standing. He will keep the account books of the congregation in accord with the Society's system, provide contribution boxes at all meetings and keep a proper record of all money received. At the end of each month all accounts should be balanced and proper remittance made to the Society through the congregation servant. He will make a monthly report to the congregation including the congregation's standing in their account with the Society.

[11] In accompanying studies the duties of school servant, the *Watchtower* study servant and book study conductors are set forth.

[12] Sometimes the servants are called on by the congregation servant to help some brother who has erred, or in a matter respecting the cleanness of the congregation. The Scriptures show that if a brother has become spiritually sick he may call upon the mature servants, who will aid him. James says: "Is there anyone sick among you? Let him call the older men of the congregation to him, and let them pray over him, rubbing him with oil in the name of Jehovah. And the prayer of faith will make the indisposed one well, and Jehovah will raise him up. Also if he has committed sins, it will be forgiven him." The servants, by the healing oil of God's Word and spirit and by a clear, frank discussion, may help the spiritually sick one to recover.—Jas. 5:14, 15, *NW*.

[13] Right-minded servants will have in mind that when they are dealing with the brothers they are handling lives in the sight of Jehovah God and must be unusually kind. Paul instructs: "Brothers, even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be

tempted. Go on carrying the burdens of one another, and thus fulfill the law of the Christ." So the servants must consider that they themselves might be found in a similar fault and show the same mercy that they would desire, in accordance with the Word of Jehovah God.—Gal. 6:1, 2, *NW*.

REVIEW: 1. Show the Scriptural uses of the term *diákonos*. 2. What does an active, theocratic body of servants mean to a congregation? 3. How can ministerial servants be of real assistance to the congregation servant? 4. What is the primary duty of all servants? 5-10. Briefly describe the activity of the following servants: (a) assistant congregation servant, (b) Bible study servant, (c) magazine-territory servant, (d) literature servant, (e) accounts servant. 11, 12. How will servants perform the duty outlined at James 5:14, 15? 13. Why must mercy be expressed toward the brothers?

PROBLEMS: Illustrate: (a) How servants may assist the congregation servant in preparing a service meeting; (b) how they may help a weak publisher.

Study 61

THE "WATCHTOWER" STUDY SERVANT

1 One who conducts a study in the congregation of Jehovah's people is termed in the Greek Scriptures *proïstámenos* (Rom. 12:8; 1 Thess. 5:12; 1 Tim. 3:4, 12) or *proestō's* (1 Tim. 5:17), which words literally mean "one who stands before, takes the lead and conducts." A weighty responsibility is on one who occupies a study conductor's position. The *Watchtower* study deals with the principal publication of the "faithful and discreet slave" class. *The Watchtower*, studied with the Bible, provides "food in its proper season" for the household of faith. (Matt. 24:45-47, *NW*) This study is therefore a key meeting of the congregation. The conductor has the duty of seeing that the congregation gets the most from this food.

2 The *Watchtower* study servant should therefore take his privilege seriously and make each study especially instructive to the congregation and a delight to attend. Much study and preparation devolve upon him. Being required to be particularly interested in the material contained in *The Watchtower*, he must be a student, mature, well-balanced in knowledge of the truth, having a background of experience in the truth, theocratic, obedient to Jehovah's instruction and following the counsel of His organization. His close relation with the brothers demands that he be tactful, loving and kind.

3 When *The Watchtower* first arrives the *Watchtower* study servant must make an immediate study of it. He should

be in the front as concerns a knowledge of the truth. Studying *The Watchtower* when it arrives gives him opportunity to be thinking upon it so that he can apply it in his service and everyday life. Then, later, when it is studied at the meeting, he will have given it advance thought and will be equipped to help the congregation get a deeper understanding of it. Prior to the congregation study he should go over *The Watchtower* again very thoroughly until he is able to answer every question without looking at the paragraph. When he is conducting the study he will be able to focus attention on those who are commenting and acknowledge their comment. Instead of continually looking down at the pages of *The Watchtower* he can concentrate on the answer being given and weigh the correctness and clarity of it, so that he will know whether to entertain further comment or not. He can thereby intelligently and effectively conduct the study.

[4] He has more than a mere routine job of conducting an orderly meeting. He must be aware of this fact: Each article in *The Watchtower* has a specific purpose in the forward movement of the New World society. Each subject it discusses fits into the general theme of Jehovah's training program as his people approach the new world. It is directed by Jehovah through his organization. The things necessary are brought out, some even before we have need of them, so that we shall be forearmed. (Isa. 42:9) The alert servant can aid the congregation to appreciate this and apply it better to their lives.

[5] To contribute to the congregation's progress he alertly watches for new explanations of certain parts of the Scriptures, new unfolding of truths. He can call this to the attention of the congregation and keep them abreast of the latest developments of truth. Also he may look for field points, that is, things that may be used effectively in the field service, outstanding arguments and refutations of false doctrines or explanations of prophecies together with their fulfillment in present-day physical facts, etc. The brothers can note these and practice telling these truths to the people in the field, making their presentation of the Kingdom message fresh and lively.

[6] The *Watchtower* study servant should be interested in all who attend the meetings and try to acquaint himself with all, especially the new ones. He should be sure arrangements have been made to show latecomers to seats and that new ones have a copy of *The Watchtower* for the study. As to

those who do not regularly attend, he will try to visit these and work with the servants and study conductors to encourage them to attend regularly.

7 He is interested in all taking part in the comments during the study, for he knows that those who comment will get a better understanding and more enjoyment out of the meeting. He should try to call upon all and encourage brief and pointed comments so that others can have a part and the truth will stand out clearly and sharply. There are many ways by which he can encourage them to comment. One way is by occasionally making a short two- or three-minute talk at the end of the *Watchtower* study. In it he can show the necessity of taking part in the study and the advantages of commenting.

8 But of even more benefit is personal help given to the publishers. Approach them and show them how to study their *Watchtower,* how to pick out and underline key words or phrases and to use these to help them put the comment in their own words. To those especially timid, assign a certain paragraph or two and say, "I'll call on you during the study to answer this particular question." Then be sure to remember to do this. This helps the publisher in getting started to comment. Or suggest that he merely read the answer that he has underlined in *The Watchtower,* in order to get started. Later, he may put the answers in his own words. Or let the person write out an answer and read it when called on.

9 It is very important to help the brothers in this way. Once they are started, you can work with them toward improvement, toward commenting in their own words, toward making more pointed comments, until all attending are able to answer clearly and concisely, because if they can express themselves at the congregation study they can better do so to the people in the field.

10 In his social contacts with the brothers he can be very helpful by starting a conversation based on some material in *The Watchtower.* Having studied the latest articles, he can start the brothers to thinking about the fresh presentations of points of truth therein, thereby sharpening their appetite for the congregation study and for more personal study. He should keep in mind that he is to a great degree responsible for the publishers' spiritual growth, which occupies a very important part in their lives.

11 In the congregation *Watchtower* study we consider the main articles. But there are many other articles that are

highly practical and that bring in information that is often needed in the field and in refuting false religious objections. The conductor can do this: Study these articles well, then sometime call attention to them at the close of the *Watchtower* study. He may mention that their study of this issue of *The Watchtower* is not complete until they read and make their own the material that is in the other articles.

12 If the conductor is alive to his privileges he can gain and enlist the assistance of the more advanced publishers in helping the weaker ones. Also he will be alert to train and encourage those with home Bible studies to keep the *Watchtower* study before these good-will persons. He should interest himself in any who may be conducting home Bible studies with *The Watchtower*. Make every publisher *Watchtower* study-minded, every one bringing someone else along to the study.

13 Since *proïstámenos* or *proestō's* means "one who takes the lead and conducts," the *Watchtower* study servant should be most zealous in his example before the publishers in the field service. If he is a leader in the field he demonstrates that he believes the truths printed in *The Watchtower* and that they are necessary for the people of good will. He will by this balanced, rounded-out course of action have a large share in the whole congregation's maturity.

REVIEW: 1. Why is the responsibility of the *Watchtower* study conductor weighty? 2. What qualifications should he have? 3. What advance study and consideration of *The Watchtower* should he make? 4. With what fact in mind will he conduct an edifying study? 5. What points may he make in his brief comments? 6. What duty does he have toward new ones or irregular attenders? 7-9. (a) How may he encourage comment? (b) How can personal help be given, with what results? 10. How can he help the brothers in social contacts with them? 11. What can he do to get the publishers to study the entire *Watchtower*? 12, 13. How can he fulfill, in all ways, the meaning of the word "conductor"?

PROBLEM: Demonstrate a proper introduction and concluding remarks to be made by a conductor, using a current *Watchtower*.

Study 62

MINISTRY SCHOOL SERVANT

1 The school servant has a unique position. He is directly connected with the training of the servants of Jehovah in their ministry both in their house-to-house and public-platform witnessing. Even the world is forced to acknowledge

that Jehovah's witnesses by means of the theocratic ministry school have a wonderful training program. Such training is not known at all in the congregations of Christendom. In some respects it can be said that the theocratic ministry school is the spearhead of the witness work as far as it pertains to our appearance before the world and the impression made upon the good-will person, because of the good training of God's ministers through this means.

2 The school servant should be one who has a good knowledge of the truth, a good working knowledge of the language of the land and of the proper expression of oneself, and who is very tactful, kind and helpful. He needs the quality of patience also. His duty is to make a personal study of each individual student speaker. He does not carry on the school in a perfunctory way, giving counsel as he sees it is needed, but he is interested in the gradual progress of each of the school students, trying to improve him step by step. He is concerned as to whether every brother enrolled is really making progress; whether he is a better speaker and witness than he was when he entered the school. He is not satisfied if the brothers do not seem to make progress, but checks up on himself to see what he can do for them. If a brother has any difficulty in improving, he must find the information and counsel that fit this brother's need, that the brother can apply with the school servant's help.

3 Not only are those enrolled in the school his charge, but also all who attend. He must remember the sisters and other publishers who do not give talks from the platform. He tries to make the school fit all of them. He should see that they are all interested in the lessons being studied and that all take part in the audience comments that are made. He keeps before the mind of all that the school is not only for those enrolled, but for all, to train them better for their ministerial work with the people.

4 In order to do this he may have a part on the service meeting programs, in which he will show how to outline and organize a presentation. He can demonstrate how such can then be rehearsed before other brothers so that various themes and demonstrations can be presented to the people by the publishers, thus making them more flexible and versatile in presenting the message at the doors. He will help the brothers make up three- to eight-minute talks, by individual coaching in their private homes as well as with them in the actual house-to-house work. Necessarily, he should

have a variety of good presentations so he can set the example.

5 He is interested in the public meetings. He watches the individual in the school as to his qualities for giving public talks, continually seeking to improve them. When he feels one is qualified to be used as a public speaker, he may make this known to the congregation servant. He does not criticize the public speaker after his talk, but he should try to help the brothers who want and ask for assistance in gathering material and as to the style of delivery of their talks, so that all will be of a high standard. If requested, he can aid the brothers to get the latest, most practical material. By reading *Awake!* and news items, keeping abreast of world events, and particularly of things that are signs of the times, he can bring to the brothers' attention striking facts and statements that will awaken people to the day we are in. Anything that points to the fact that the Kingdom is established and that the New World society is progressing and expanding and that Satan's old world is on its way out may be noted by him. Clippings and other things in the library will provide material that is up to date. He is, of course, interested in the school library, seeing to it that the brothers are able to use the material there, making arrangements for it to be open and available to them and for help to be given in finding the material they need.

6 Of course, he is expected to make a special study of material being currently used in the school. If it requires research into other publications he must do this in order to be well informed and able to correct inaccuracies made by the students. By such thorough knowledge he can bring out information helpful in the field and at the same time show them the need of doing more research for themselves. If the publishers are slow to comment on points, he can ask questions that will bring this information out. This is a school. He wants to abide by the Society's outline for conducting it and be sure that the information is put across.

7 The school servant, like all others, must always seek personal improvement, especially in his own speech. He must be careful of his everyday speech, trying to incorporate into his speech new expressions in the Watch Tower publications. In quoting scriptures he should usually try to quote them as appearing in the *New World Translation*. His language will become more and more a New World language, his statements more expressive and accurate, his Scriptural instruc-

tion more effective. He must seek to increase his vocabulary with expressive words that will be usable by the brothers who hear him.

8 The school servant should not be continually critical of others. He tries to set the example himself, but outside the school sessions themselves the school servant will not be critical of the brothers. Some may not use the most polished speech, but are expressive and sincere, so correcting every mistake in grammar and pronunciation is not a thing to get excited about. But he can aid the brothers who desire help in this way.

9 He should never get to the point where he himself cannot enjoy a talk. He should not be so critical that he thinks of the faults in a talk ahead of the good things stated. If so, he will miss good counsel and Scriptural admonition given by the brothers and will himself become spiritually sick. Everything he does must be done in love of the truth and of the brothers. He must appreciate that the brothers are giving information from Jehovah's table, and it is not to be held in contempt. He may benefit much from the things said. Rather than be critical, be ready to commend and encourage along constructive lines.

10 Some do not enroll in the school. Perhaps the servant can, with the help of the book study conductors and others, see why this is and personally encourage them to enroll. They may be timid, they may need help in preparing a talk, they may be afraid to deliver it before an audience. Different ways may be suggested, such as helping them outline and even write out a talk, delivering it before the servant alone before going before an audience. Once they are enrolled, the servant can gradually bring out the ability they thought they did not have.

11 Think of the wonderful training that the ministry school has already given Jehovah's servants. They have been enabled to give a good, clear witness, even before courts and rulers. Never forget or lose sight of the valuable privilege you have as ministry school servant.

REVIEW: 1. Why is the position of the school servant a unique one? 2, 3. (a) What qualifications are necessary for a school servant? (b) What is his concern for the brothers enrolled? (c) What is his concern for those not enrolled? 4. How can he help the brothers in their field ministry? 5. In what ways can he help toward providing good public meeting speakers? 6. Remembering he is conducting a school, what will he do? 7. For self-improvement, of what will he be mindful? 8, 9. What must he guard against to avoid becoming critical of his

brothers? 10. How can he encourage others to enroll? 11. Has the ministry school proved its worth? How?

PROBLEMS: Demonstrate how the school servant will help (a) a weak person to prepare a talk; (b) a brother to enroll in the school.

Study 63

THE CONGREGATION BOOK STUDY CONDUCTOR

[1] The congregation book study conductor has no insignificant job. He is really the representative of the congregation in the service center in which he conducts the study. He can make this a special service privilege of great joy to him if he so desires. The congregation book study is an evidence of Jehovah's loving-kindness and tender care for his people. He is not treating his people as an indistinguishable mass, but he has arranged through his organization special, individual, loving care and attention for each by means of the small, intimate study group.

[2] It follows that one of the main duties of the congregation book study conductor, even more important in some respects than the conducting of the study, is to cultivate warm, loving association among those who attend his study. He has a list from the congregation showing what publishers are assigned to his study group. He should take a direct, personal interest in each one of these. What he wants to do is to be able to help each; therefore he must make a personal study, understanding each one, to know his problems as to his field service, not his personel and private affairs. To this end he should associate with these brothers. He should talk to them at the meetings and visit their homes; he should always encourage them to attend the meeting and participate in the service activities of the study group.

[3] He should aid them also to study. Some are backward, timid, withdrawing themselves from association with others. These persons need more attention. He will go to these and try to help them and will arrange it so that others in the group will associate with them and bring them into their company. Then they will become healthy, awake publishers who can be an asset in assisting other new ones.

[4] He has much to do with arranging groups for witnessing at the service center, which is the place where the study is held. He can see that other mature publishers take the less experienced, backward and new ones along with them and train them by being a companion in the house-to-house field

service. He should be interested in seeing that not one of those assigned to his study drifts away, but that all become more mature in study and service.

5 In this matter he will take the lead in the field with his study group. He will himself take new ones in the house-to-house service and select other experienced publishers to help others in their ministry, following the circuit servant's suggestions. He should encourage every one in the group to go in the service, helping them in door-to-door and back-call work, seeing that the back-calls are made and the interest properly taken care of, as well as getting the territory properly and thoroughly covered. He should go with all the different ones in his group, as he has time, training the more efficient ones so that they, in turn, can train others. He has a very big job in this regard.

6 The study conductor should also take an interest in the good-will people that the publishers have at their own home Bible studies. He should know where these studies are held, and inquire how the study is coming along, and get acquainted with the new interest if the publisher asks for the book study conductor's help.

7 Publishers who attend his study should always be directed to the central organization. It is not the purpose of the study conductor to have the most interesting study in the congregation to which he can draw publishers so that they feel they can learn as much as or more than they could by coming to the central headquarters meetings. No, he is to conduct the study in the most interesting and instructive way possible, but in doing so is to use it as a means to point all the publishers to the central organization. He will co-operate at all times with the congregation servant. He should remember that his book study is merely an extension arrangement of the congregation organization and therefore should continually help the publishers realize their dependence on it.

8 There are many ways in which this can be done, some of which are mentioned in the study "Congregation Book Studies." But the conductor can go farther, if he has a real interest in his group. He will try to see that they are a 100 per cent group. By this is meant that he will see that all share in field service every month and are rounded-out publishers in every feature of activity. He will be interested in seeing that his group is 100 per cent in commenting at the *Watchtower* study, that they help with demonstrations at the service meeting, that the brothers are enrolled in the ministry

school, that they support public meetings and engage in every field of service in association with the congregation. He will help the publishers to prepare demonstrations assigned to members of his group and to rehearse them so that they will be edifying to the congregation. Being closely associated with them, he can give the congregation servant assurance that any demonstration assigned to his group will be reliably executed.

9 His Sunday morning assemblies for field service can be put on a definite schedule so that time will not be wasted in getting in the field. If they assemble at the service center he may have a reading of the text and comments and a very brief suggestion or demonstration of the campaign offer, not over fifteen minutes in all. He can co-operate with the congregation, organizing his group for Magazine Day, back-call activity and other efforts. By working the territory nearby in evening witnessing he may get increased attendance at the study. He will follow the Society's suggestion for an occasional public talk followed by a short demonstration of the study. This, of course, will be arranged by the congregation servant. He will also see that the small service groups of two to six publishers are definitely organized, with one appointed to look after the group, having specific hours to begin and end their work and an orderly way of working territory so that publishers can make the most of their time and will not be discouraged.

10 A few other examples of how he can build up his group are: While out in the service, during or after group work is over, they may stop for a picnic lunch or they may stop by someone's home. Then he may suggest that a few paragraphs of the current *Watchtower*, the one being studied for that week, be discussed. The questions may be asked, different ones commenting. Then he can say, "Now we have all commented here. All of you can comment this Sunday at the *Watchtower* study. Let's make this group 100 per cent in commenting." Amazing will be the good results obtained! By thinking of not only his own congregation book study, but of the service of the congregation as a whole, getting the brothers to carry out the things suggested in the *Informant* and at the congregation meetings, he will make his group more rounded-out, more mature publishers.

11 Thus praise comes to Jehovah's name by his proper conducting of the book study and service center. But perhaps even more praise and thankfulness to Jehovah are given by

the brothers because of the love that he cultivates among them and the peace and harmony that make the congregation a clean, blameless, fully theocratic and progressive unit in the forward advance of the theocracy.

REVIEW: 1. In what way is the congregation book study an evidence of Jehovah's love? 2, 3. How can the congregation book study conductor best cultivate warm, loving association among the brothers? 4, 5. How will he work personally with the publishers? 6. What interest should he take in good-will persons in the service center? 7. What relation does the book study have to the congregation organization? 8. How can he see that his group is well rounded out in every feature of activity? 9. What points of organization will he follow through on? 10, 11. What are some other examples of how he can build up his group?

PROBLEM: Illustrate a sample week's schedule for a congregation book study conductor.

Study 64

THE CONGREGATION PUBLISHER

[1] The congregation publisher plays a unique part in God's organization. Since the congregation is the one place in the community where the people of good will can gather together and serve and worship God with spirit and with truth, the congregation publisher plays an important part. Generally the publisher is permanently located in the community. He is established there and is well known. He has a good reputation in the community for his dealings with others. So there are certain advantages that the congregation publisher has. Since he is permanently located, others know him well and he has a chance to speak with some whom other witnesses may not contact. He is employed or in business and in his business dealings he gets opportunity to meet people that others usually do not. Also he can assist the congregation and the circuit in arrangements for assemblies and sometimes has acquaintance with men in the business world through whom he can obtain assembly needs. Also, he can support the Kingdom work financially. This has been a big aid in the work locally as well as in the world-wide missionary field.

[2] He may have a family, and the bringing up of his family in the proper theocratic way and their influence in the community often have a decidedly beneficial effect. Others of good will who are contemplating the service of God look upon him as a good example because he is a reliable person who takes care of his material obligations and also is an active

minister. They are in a similar situation and are encouraged and say, "I can do that, too."

3 The congregation publisher should realize that he is a part of Jehovah's wonderful New World society. This society is like a great family, a household with Jehovah as Head. The thing to seek, then, is this New World society association, to cultivate it and to aid the whole congregation in being like one big family, happy and at unity, supporting Jehovah's work.

4 If he is not an appointed servant in the congregation he should devote himself to fully supporting the servant body. He should be just as interested in the congregation and its advancement as the appointed servants. This includes being on hand for contact points, attending the meetings, being alive and taking part in all these things, and assisting the servants in every way to make more peaceable relations and more prosperous advancement of the congregation.

5 Although he may not be an appointed servant, this does not mean that he is not a mature person, an "older man," Scripturally. He can be, working with the appointed servants in aiding others who are weaker and need help. He should improve his service continually for advancement. (1 Tim. 4:15, *NW*) It is the wrong viewpoint to look upon the position of an appointed servant as being a job that he would not want because of the extra work and responsibility. Rather, he should work toward the end that he be used by Jehovah in more responsible capacities.—1 Tim. 3:1.

6 If he is working for the benefit and peace of the congregation he will keep confidence with the organization and with his brothers. He will realize that if he gossips about his brothers he is not really interested in the congregation's advancement and is not working for its peace. He will, nevertheless, co-operate with the appointed servants in keeping wrongdoing out of the congregation, and will inform those servants if wrongdoing exists, so that it can be righted and the congregation kept healthy.

7 One of the most effective things that the congregation publisher can do is to lend his assistance to the servants in training the weak publishers. The good congregation publisher is always ready and on call to help anyone needing assistance.

8 Although he may have a part-time secular employment, his chief occupation is that of minister. He should be content with the things he has, not trying to get material gain in

this world, but, as Paul says, 'godly devotion with self-sufficiency is a means of great gain.' His objective is to serve Jehovah.—1 Tim. 6:6, *NW;* Heb. 13:5.

9 In order to obey the apostle's instructions wherein he says, "In no way are we giving any cause for stumbling, that our ministry might not be found fault with," he needs to have personal organization. (2 Cor. 6:3, *NW*) The congregation publisher has many resources that he can organize and use to the best advantage. Although none of us have much, yet we do have certain things given us by Jehovah that we can use to contribute to the praise of his name. These resources are: time, health, abilities, knowledge and influence. To use his time wisely he will schedule it. Nothing can be done orderly unless a personal schedule is arranged, which means he will schedule his time for study, for various features of the field service and for the other duties he has to discharge.

10 He should take care of his health, not being fanatical on the matter, but conserving his strength so that he can use it in the Kingdom's interests. This means he will not dissipate his strength, being careful that he does not spend his time and that of others excessively in mere seeking of pleasure. Many have natural abilities. They need to organize and see where these can be used and offer them to the organization. Cultivate these abilities to the highest possible usefulness to the theocracy.

11 He has knowledge, which means that it can be useful and helpful to those who are immature. He must continually study to keep that knowledge sharp as a resource on which he can draw for his ministry. Everyone has influence which can be used for good or bad. Let the influence you have be used always for upbuilding and in a way that will bring praise to Jehovah.

12 Each congregation publisher has dedicated his life to Jehovah God. If he organizes his resources he should do so with the single objective of having the Kingdom interests in view. He should build his life, not around himself and his own interests, but around his dedication to Jehovah. He can, by this means, flexibly conform his situation to this objective of serving Kingdom interests and take care of his obligations well, still serving God first of all.

13 He is in a clean organization; so he should see that he is clean. His course and way of action, also his own person and his home, should be models of cleanliness and theocratic order. Perhaps he can volunteer to open his home up for a

congregation book study. If his home or appearance is unkempt, shabby, dirty, then others will not desire to associate with the congregation. They judge the whole organization by what they see its representatives do. Cleanliness is a definite part of New World living and constitutes a good witness to others.

14 The family is the basic theocratic unit in God's arrangement. If the congregation publisher is the head of a family he should arrange to make it fully theocratic. A good practice is to have a discussion of the daily text from the *Yearbook* at the breakfast table. He will have a peaceable, orderly, harmonious home, observing the Bible outline for the conduct of the home in a theocratic way. This would include proper teaching and training of the children. Lovingly, he will treat his wife with affection, as his own body. (Eph. 5:25; 1 Pet. 3:7) If others in the family are not in the truth, the congregation publisher should have consideration for them, just as if they were. They should be treated with love and tactfulness. In his social activities he will not seek those of the world but will seek to be with those who are in the truth, and he will make these activities clean and his recreations merely an end to refresh his strength for more work in Jehovah's service. If he has secular obligations he will be faithful in these, and honest in his dealings with all others, as Paul says: "Provide the right things in the sight of all men."—Rom. 12:17, *NW*.

15 The Kingdom work, then, is his primary occupation. It is his career, his life work. If he can arrange his affairs to become a full-time minister he should look forward to this and arrange for it at the earliest opportunity. Make your position as a congregation publisher merely a steppingstone to full-time ministry. If this is not possible, due to obligations, be a good congregation publisher.

REVIEW: 1, 2. The theocratic congregation publisher can have what influence for good in his community? 3. What is the relation of all ministers in Jehovah's New World society? 4. In co-operating with the servants, he will do what? 5. In what way and toward what end should he be working? 6. What can be said as to keeping confidence with the organization? 7. The most helpful work he can do is what? 8. How can he be content? 9-11. (a) What resources does the congregation publisher have? (b) How can he use to Jehovah's praise each of the following resources: (1) time, (2) health, (3) abilities, (4) knowledge, (5) influence? 12. Around what should he build his life? 13. How is the appearance of his person and home important to the New World society? 14. What must he do to discharge his family headship fully? 15. Toward what can he always try to arrange his affairs?

PROBLEM: Illustrate how on Sunday morning a family head may theocratically conduct the daily text at breakfast and arrange for service for the day.

Study 65

WOMEN MINISTERS

1 "The Lord giveth the word: the women that publish the tidings are a great host." (Ps. 68:11, *AS*) Yes, women may be ministers of God. In fact, it is recorded that women accompanied and ministered to Jesus during his intensive three-and-a-half-year preaching campaign. A woman, Phoebe, is spoken of as being a minister of the congregation at Cen'chreae. (Mark 15:40, 41; Rom. 16:1) Women have had a very large part in the proclamation of the good news of the Kingdom ever since the days of Jesus and they have been richly blessed by Jehovah God.

2 Although women may be ministers, God recognizes the sex distinction in that he gives the men responsibilities that are not open to women. The apostle Paul gives instructions as to the position of women in the congregation. At 1 Corinthians 14:33-35 (*NW*) he says: "As in all the congregations of the holy ones, let the women keep silent in the congregations, for it is not permitted for them to speak, but let them be in subjection, even as the Law says. If, then, they want to learn something, let them question their husbands at home, for it is disgraceful for a woman to speak in a congregation." Again, at 1 Timothy 2:11, 12 (*NW*): "Let a woman learn in silence with full submissiveness. I do not permit a woman to teach, or to exercise authority over a man, but to be in silence." Paul then goes on to show the reason: "For Adam was formed first, then Eve. Also Adam was not deceived, but the woman was thoroughly deceived and came to be in transgression." (Vss. 13, 14) Here Paul shows that the woman was created to be in subjection to the man, and safely so. When the woman ran ahead of her theocratically appointed head, thinking she knew how to run earth's affairs better than Adam, she got into trouble.

3 Just what is the application of Paul's above words about teaching? Women are not used in the congregation as teachers, or to be overseers over dedicated, capable brothers, neither are they used to stand before a public audience and give talks. This does not mean, however, that they cannot

have any part in the congregation activities. Far from that. At the congregation studies they are perfectly free to comment, to read and apply Scripture citations called for, thereby contributing to the study and helping others of good will there. They are qualified to teach new ones, having the same privilege of service in going from house to house, making back-calls and conducting Bible studies, teaching the way of truth to persons of good will, whether men or women.

4 Women can be a very great help to the congregation by assisting the servants in aiding the weak ones, especially other sisters. They can go with them in the field. By their kind and mild way and good example they can train these sisters to be better, more qualified ministers. It is better generally for the sisters to leave the assistance of brothers in the service to the more mature brothers. But as to new ones, especially men or women who attend their home Bible studies, the women are perfectly within their rights in helping these along, teaching them in their homes and in the witness work.

5 Sisters should not try to give counsel to the dedicated brothers. On this matter they are "to be in silence." They must not argue with or contradict the brothers in the congregation, or try to correct them or give instructions. If they want to learn something, they may ask their husbands at home, or, if unmarried, ask a mature brother. They should not be asking merely to bring out a point of correction, or to get their husbands or other brothers to correct the servants. No. Paul says they may ask if they themselves want to *learn* something.

6 As to training others, such as younger brothers who are enrolled in the ministry school, a sister should help her own children, but it is better to leave the helping and counseling of other brothers as to preparation and delivery of talks to the school servant. If the servant counsels her own young children in the school, she should submit to this counsel and acknowledge the correctness of it to her sons, helping them in the way the school servant suggests.

7 Sisters have a large share in congregation privileges by taking part in demonstrations at the service meeting under the direction of a brother. They can help to make the service meetings practical, lively and interesting by their own diligent efforts in working up the part assigned them. Sisters may give their experiences and, when doing so before the audience, can make use of the counsel on speaking that they

hear expressed in the ministry school. Thus they uphold the theocratic rule and encourage others.

8 If the sister is careful and avoids trying to run the congregation, she is showing obedience, as the bride of Christ obeys him. Women can glorify God's name in this special way. God uses them to praise him in a way different from the brothers. How? They show their willing submissiveness by controlling any desires to direct the congregation that they may have, whereas God uses the brothers to direct and holds them responsible for doing it properly. By such Christian course of action sisters can show the beautiful qualities of patience, endurance and humility with obedience to God's theocratic arrangement.

9 If the sister has children, she has the responsibility and great joy of aiding them to serve Jehovah, teaching them to respect the headship of the father. If the father is in the truth she can counsel and guide them in performing the instruction of the father for his children, just as Jehovah's womanlike organization counsels her many children to obey the instructions of the great family Head, Jehovah God. By so doing she will inculcate in the children respect and recognition of the father's headship.

10 Sometimes a sister has a family, some of whom are not in the truth. She can help them very much by being kind and considerate, not trying to force the truth upon them. She will recognize the headship of her husband not in the truth. Where he opposes her in doing Jehovah's will and tries to cause her to violate God's law, she will follow the rule, "We must obey God as ruler rather than men." (Acts 5:29, *NW*) But she will carry out all her wifely duties to her husband and family, being a model Christian wife. Instead of looking upon herself as better than her husband and more wise by reason of the truth in directing the family, she will respect him, help him and, by example, try to aid him to see the truth. She will not be continually bringing up the issue of the Kingdom, nor will she condemn the husband or convict him of being stubborn or being against God.

11 Peter gives advice on the course of such a wife. He counsels: "In like manner, you wives, be in subjection to your own husbands, in order that, if any are not obedient to the word, they may be won without a word through the conduct of their wives, because of having been eyewitnesses of your chaste conduct together with deep respect. And do not let your adornment be that of the external braiding of the hair

and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:1-4, *NW*.

12 Peter here shows that it is the example, "without a word," that may result in the winning over of the husband to the truth. So she should not be overanxious. If she conforms to the course of action recommended by Peter she may have the joy of winning her husband to Jehovah's service. And if there are children, she will at the same time provide favor from Jehovah for them if she teaches them concerning the Kingdom truths. If her husband does not accept the truth, she is assured of the love and tender care of Jehovah, just as the faithful women of old.—1 Cor. 7:14.

13 The Scriptures show that it is the tendency of fallen humanity to gossip. The sister who avoids this can by her example help many others in the congregation and work for the general peace and well-being of the congregation.

14 Many women are in a position to be full-time ministers. Even some married sisters whose husbands have secular work may be able to arrange their affairs to become full-time publishers. This requires efficient arranging of their household affairs. If they have children they can follow the example of many of the sisters today who have organized the children to take part of the household duties, so that the sister can get out in the service full time. These sisters never neglect their duties as housewives, but take good care of these, at the same time honoring God's name in the full-time service. Such women are beautiful in Jehovah's sight and are certain to receive rewards from him now and everlasting life in the new world.

REVIEW: 1. May women be ministers of God? 2. How do the Scriptures show the woman's position in God's arrangement? 3. What congregation activities may women have part in? 4. Show how women may participate in the training program. 5. Should sisters counsel the brothers? Why? 6. How may a married sister help her own children? 7. How may sisters participate in service meetings? 8. In what special way may sisters glorify Jehovah? 9. Sisters may co-operate in God's family arrangement in what ways? 10-12. If her mate is not in the truth, what will be the wise, Scriptural course for her? 13. What weakness of fallen humanity should the sister be particularly on guard against? 14. May a housewife be a full-time minister and still take proper care of family obligations?

PROBLEM: Illustrate how a sister may organize her household duties and her children to be a good publisher or even a full-time minister.

Study 66

CHILD MINISTERS

[1] There is not the slightest doubt that children and youths can be ministers of God. We have the outstanding examples of young Jeremiah and Timothy, and Samuel was a minister as soon as he was weaned. (Jer. 1:6, 7; 1 Tim. 4:12; 1 Sam. 2:18) Jesus himself was a youthful minister, and he encouraged little children. What kind of minister does he want you to be?—Luke 18:16; Matt. 21:16.

[2] Are your parents in the truth? Then you should show obedience to them. Even Jesus has a Father to whom he must show obedience. This is right in the theocratic arrangement God has set up. Are your parents not in the truth? You still must show them obedience in all things that are not in conflict with God's law. Then there are others to whom proper respect is due. These are any of those in the congregation who are older, just as Jesus showed respect to those who were the older men of his nation. When he was found in the temple at the age of twelve, he was not showing disrespect to these men and teaching or telling them what to do. No, he was "listening to them and questioning them." (Luke 2:46, *NW*) Do not tell others what to do.

[3] Proper respect must be shown also to others outside the congregation, such as your schoolteachers. Never be disrespectful to anyone. Help others not in the truth by showing to them the mild, obedient and respectful spirit that a child of God's people should display. Even a young person may be an example to others who are older in the truth. Paul exhorted young Timothy to do this.—1 Tim. 4:12.

[4] The Bible says: "Remember also thy Creator in the days of thy youth." (Eccl. 12:1, *AS*) Now is the greatest opportunity you will ever have. You can start out and build your life in a theocratic way, beginning now. How will you start, what are the privileges you have and what may you do with your life to make it a praise to Jehovah, and to prepare yourself for greater use by him?

[5] First of all, since you are young your mind is pliable. It is open to knowledge and to forming good habits. Good habits formed will in later life become automatic and will be a great help. Poor habits will be a hindrance and will be very hard to overcome, in some cases always being in the way of the minister, something he has to fight against while maintaining his integrity against Satan and his demons.

6 To start with, develop neatness, cleanness and orderliness. These qualities you can easily begin to practice. Keep yourself clean, your clothes neat, your room neat and orderly. See that your books, book bag and records you keep are always a credit to the truth for neatness and order. Co-operation is another wonderful trait. Learn how to co-operate with your brothers in the truth and with others. Learn how to work alongside others efficiently and the advantage of teamwork. Learn what it means to overlook the faults of others and still work with them toward the goal of getting the necessary work done. Be reliable, dependable. If something is given you to do, first find out what needs to be done and then do a complete, thorough job. Become thorough in your work. Do not do things in a halfhearted manner or just to "get by." —2 Tim. 4:5.

7 Increase your powers of observation. This means you need to be interested in what is going on about you. Notice things, not just the things you may have your mind fixed on, but enjoy living, traveling and working. Be alert, be quick to look for new truths, to move when you see what the command of Jehovah is, or when his organization gives you counsel, or when you have something to do for the theocracy. Study Jehovah's organization and find out just how it functions; be interested in it in every part; mold yourself to it. In that way you will be trained theocratically.—Ps. 48:12, 13.

8 Sometimes you may not know just how to do these things. If the brothers come to aid you in the field service or some other theocratic activity, if counsel is given you by the mature brothers, be willing and ready to take this assistance. Be glad, be appreciative and thankful for it and apply it. Always remember to show your gratitude to those who are helping you. Even go yourself to seek the help of mature brothers on matters. Ask them to answer questions you do not understand. Ask them to advise you on things you need to do. But also cultivate the habit of thinking dependably and reliably yourself, basing your thinking on God's Word, not always leaning on someone else. This means that you must study. Schedule a time for your study and do it diligently, just as you would your secular schoolwork, but with more zeal. —Eph. 5:15.

9 Accept any assignments that are given you by Jehovah's organization with readiness and zeal. Do not be fearful you cannot perform them, but work at your assignments, seeking

Jehovah in prayer and getting the help of his servants. He will not fail you.—Deut. 31:6.

10 At all times strive for maturity. Do not remain childish in your ways, but strive to be a well-balanced, rounded-out Christian, joyful, happy, co-operative, diligent, alive and alert. (1 Cor. 14:20) Take your place in the congregation organization. Watch the congregation chart and be a publisher that meets or betters the congregation quota. Be a regular publisher by sharing in the field ministry every month. Then when secular school is out, be a vacation pioneer. Always build yourself up, getting this full-time experience, with the goal of later entering into the full-time service as a permanent career.

11 What privileges do you have as a young minister? You have all the privileges of Jehovah's service, helping the people of good will. You can go in all features of the witness work. There are many instances of children conducting studies with older persons, tactfully and respectfully helping them toward the new world. You have an opportunity that many of the grownups do not have, of standing firm for Jehovah's sovereignty in the schools and other places. You have the privilege of taking part in the ministry school. If you are a young man, you may give student talks. In these you should try to set a good example, not leaning always on someone to tell you what to do, nor relying always on reading your talks and on too many notes. No, study your subject, understand what you have to say and deliver it with conviction and confidence in Jehovah, cultivating the ability to speak. And examine every work you perform to be sure it exalts Jehovah's name, not your own.

12 You are getting a secular education. Get the most you can out of it. Be a diligent student in school and equip yourself. Many of the things you learn and the natural abilities you have will be useful to Jehovah's people. You can be useful now in the congregation by offering your assistance to the servants. Offer to help, if needed, in cleaning the hall, moving chairs or any other work the servants assign. Do not neglect helping your parents and the rest of the family in the home so that they, too, can take part in the service. Let your father and mother regulate you as to work that can be done around the home, to the advancement of the whole family in the truth.

13 Avoid worldly associations, ties and obligations. If these things come up in connection with your schoolwork or your

other associations and the question arises as to whether you should enter into a certain activity or not, always get the counsel of your parents in the truth, or mature brothers, before being swayed or making such decisions. Do not let those of the world talk you into a course of action. Always rely on those who are mature in the truth and you will be safe, even though some other course might seem more enticing at the time.—1 Tim. 6:20, 21.

14 Watch your moral relations closely, as Paul counseled Timothy. (2 Tim. 2:22) This is an evil and corrupt world. Even when among those in the truth be very careful about moral relations. (1 Tim. 5:1, 2) Do not do anything that would taint your good record, and in a few moments do something that would hurt your good conscience toward Christ and that might forever hinder you in being a useful citizen of the New World society. In your association, let it be with those who are theocratic in their ways. Of course, you need to help weaker ones in the service, but in choosing associates, be with those who will edify you. "Bad associations spoil useful habits."—1 Cor. 15:33, *NW*.

REVIEW: 1. Does God recognize children as ministers? 2. How may a child show theocratic obedience? 3. What proper respect must a child show, with what results? 4. When should one start building his life theocratically? 5. Why should good habits be formed now? 6. How will one develop orderlinesss, co-operation, reliability? 7. For what reasons should one increase his powers of observation? 8. On difficult matters and decisions, what will the young person best do? 9, 10. Describe how a youth may develop maturity. 11. What privileges are open to the youthful minister? 12. How can diligence be displayed in all activities? 13, 14. What counsel is here given on associations and moral relations?

PROBLEMS: Outline a week's activity of a theocratic child who also attends school. Also describe the vacation pioneer arrangement.

Study 67

THE FULL-TIME MINISTER

1 Of all the things that a person does, what would be the most direct way of serving God most effectively? Serving in the field of full-time ministry. Our example in this respect is Jesus Christ. He was a perfect man. Think of the things to which he could have devoted himself to help mankind, to better living conditions. In the field of engineering think of the construction work, or in music or art the wonderful masterpieces he could have accomplished! But he, the Son of

God, considered it best to devote himself to the full-time ministry of the Word of God. He knew that was the best way to serve God and help his fellow man, and which would bring the most blessings and happiness to himself and others and, more than that, would bring praise and honor to Jehovah and turn the minds of men to their Creator and universal Sovereign. So nothing that we can do, if we have the opportunity, can excel being a full-time minister.

2 When one starts on the course of full-time ministry, he should therefore look upon it, not as something he will do for a while until he settles upon something else, but as a lifetime occupation, a career that he will continue throughout life, with no retirement. The full-time minister is a direct representative of the Watch Tower Bible and Tract Society. He is under the direct administration of the visible governing body of Jehovah's organization on earth. Therefore, he should maintain the high standard and the dignity of representing Jehovah and the Society, for those observing him look upon him as the Society. To them he represents what the people in Jehovah's organization are like.

3 He is able to devote all his time to preaching. But aside from this he is the same as a congregation publisher. He is no better than a congregation publisher, neither is he any higher in Jehovah's eyes. For, since he can be a full-time minister, it is no more than he should do, and Jehovah holds him responsible to do so. Such can only say: "We are good-for-nothing slaves. What we have done is what we ought to have done." (Luke 17:10, *NW*) So he should not consider himself above his brothers in any way, but, rather, as being more their slave, because he devotes more time to serving them as well as the people of good will.

4 If one looks properly upon the full-time ministry as a lifetime occupation, a career, he will see that he must have personal organization to be able to continue this ministry successfully. Satan the Devil tries everything to break the integrity of God's ministers and to turn them away from the ministry. Without personal organization, without entering into full-time ministry as one would a business or profession and organizing and working with continuous full-time service as our aim, we cannot succeed.

5 Personal organization means that the minister not only should schedule his time but should have organization of his financial affairs, have a plan by which he can support himself and continue the work most effectively. He must have

organization about everything he does, including his personal appearance, his living quarters and all his actions, in order that the high standard of God's ministry may not be found fault with.—2 Cor. 6:3.

[6] If the full-time minister is associated with a congregation he will find that his work is relatively ineffective and unsuccessful unless he works closely with the congregation, co-operating fully with the servants, aiding the congregation to increase and directing the interest he finds in the field toward the central organization of the congregation. He must take an interest in every publisher and help those who are weak, as the servants direct the training program. He must make all efforts to bring the people of good will into association with the congregation and its ministers, not holding these persons back, isolating them to himself.

[7] The zealous full-time minister attends and takes part in all the congregation meetings. This includes the congregation book study, which is a vital link between the people of good will and the central headquarters organization. In co-operating with the servants he will offer to help them, but he will not try to take charge of the congregation. Because one is appointed by the Watch Tower Society as a full-time minister, this does not mean that he is a special servant in the congregation unless he is appointed as such. He may offer his assistance, but he should not go beyond his authority and meddle in the affairs and duties of the appointed servants or worry and complain about the way the servants are doing their work.—1 Thess. 5:11.

[8] The real full-time minister will, nevertheless, have advancement in mind. He will have a desire to go forward in the theocratic organization and be used by Jehovah to the widest possible extent. He will equip himself by engaging in every part of the field service activity. In the ministry school and other meetings he will seek to improve himself, and working with the servants in the congregation's training program he will be qualified to be used as a servant, if needed. He will be glad, if such occasion arises, to be used in this way, continuing to fulfill his full-time preaching duties, and also his added privileges as a servant.—1 Tim. 3:1.

[9] Should he be a servant he will not let such duties encroach upon his field service time, but will manage and adjust his program to take proper care of both. The ministry in the field is his primary obligation, but now he broadens his scope of work and is used in a more blessed way by Jehovah.

As a full-time minister who may be later moved to another assignment, he will be especially careful to train other brothers so that they will understand the responsibilities of congregation organization and can keep the work going smoothly in case he receives another assignment.

10 If he does not have obligations that would otherwise prevent it, he can look forward to being a missionary. He knows Jesus' words: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) He realizes that this means that God's will is for able ministers to go to other lands. Attending the Watchtower Bible School of Gilead and accepting a missionary assignment are things he can work toward with happy anticipation.

11 Usually the full-time minister does part-time secular work to provide the things necessary for himself and others who may be dependent upon him. This proves the minister to be a true servant of God, who will "provide the right things in the sight of all men." (Rom. 12:17, *NW*) The thing to watch in connection with part-time secular work is that one controls it and uses it to aid him to be a better minister. He must not let it control him, or put the desire to make money into his mind. If so, he will begin to put the ministry in a secondary place. The full-time minister who tries to make just a little extra or to have more of the luxuries offered by this world and is not satisfied will find himself gradually drawn away and in great danger of becoming snared and plunged into the sea of destruction with Satan's organization. (1 Tim. 6:8-10; Heb. 13:5) Happiest are the ministers of Jehovah who are content with enough to keep them going in the service.

12 Since the good full-time minister provides the things needful for himself, he avoids being a "sponger." He should not think that because he is a full-time minister he should be taken care of or that others owe it to him to provide him with things he needs. No, he must have the attitude Paul had when he said: "By labor and toil night and day we were working so as not to impose an expensive burden upon anyone of you."—2 Thess. 3:8, *NW*.

REVIEW: 1. What is the most direct way of serving Jehovah effectively? 2. Before entering full-time ministry what proper viewpoint of this work should one have? 3. What relation exists between full-time and congregation ministers? 4. Why is personal organization essential? 5. What is included in the expression "personal organization"? 6, 7. If

with a congregation, what interest will he have in it and what assistance will he render? 8. How will he display his desire to progress? 9. If a servant, how will he care for this added privilege? 10. What may he look forward to in fulfillment of Matthew 24:14? 11. Give points of counsel as to part-time secular employment. 12. How did Paul show the proper disposition of a full-time minister?

PROBLEM: Work out suggestions as to how brothers and sisters in different situations may become full-time ministers, with methods they might employ for financial support, etc.

Study 68

THE MISSIONARY

[1] God's faithful servant Abraham is one of our best examples for a foreign missionary. He was called by Jehovah to leave the country in which he was born and reared, a country with a high degree of civilization, and to leave his own family to go into a land that he knew nothing of. This land was a land of paganism and of fierce, warlike tribes. The land was promised by Jehovah to Abraham's posterity in the distant future, but, as to Abraham himself and his immediate family, they were not given any of the land as their own. (Acts 7:2-6) In fact, Abraham was told that he and his seed would receive persecution in this land. It was given to Abraham much like a foreign missionary assignment, a land or territory in which he was to witness to the greatness and purposes of Jehovah, the Almighty God.

[2] Abraham no doubt counted the cost and made the decision to be a witness in this foreign assignment. He was greatly blessed by Jehovah while there. Why? Because of his faithfulness in witnessing. While in this land he had many difficult trials and testings, and he passed through these faithfully, so that God was able to say of him: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment in order that Jehovah may certainly bring upon Abraham what he has spoken about him."—Gen. 18:19, *NW*.

[3] Abraham was actually active preaching while in this land. He did not settle down in a place and there merely acquire great riches and much cattle. As it is written in Psalm 105:12-15 concerning him and his household: "When they were but a few men in number; yea, very few, and strangers in it. When they went from one nation to another, from one kingdom to another people; he suffered no man to do them

wrong: yea, he reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm." They moved their large camp about, preaching as they had contact with the natives. They were certainly acting as his "anointed," his commissioned witnesses and his prophets, although not doing house-to-house work in cities as the missionaries of Jehovah's witnesses do today in their foreign assignments. And not only did Abraham preach; he kept on preaching. He never retired, nor did he leave his foreign assignment. He reared his family there. He never even sent his son Isaac, the promised seed, back to his home country to get a wife, but rather brought her out by the hand of his servant. Abraham died in his foreign assignment.—Gen. 24:1-9; 25:8.

4 The apostle Paul was an outstanding Christian missionary, preaching zealously and establishing congregations over a wide area covering much of the then-known civilized world. On one of these tours he was told by God in a dream to take up a missionary assignment in Macedonia. He obeyed. And what happened to him there? On reaching his assignment he landed in jail! (Acts 16:9, 22-24) Did this discourage Paul the missionary? No; he used this as an opportunity to give a witness and legally establish the good news there, and to establish a congregation in that city of Philippi.

5 So as Paul did, the modern-day witnesses of Jehovah who desire to be foreign missionaries do it because they appreciate Jesus' words: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) They realize that this great command and prophecy is actually in its day of fulfillment now, and means what it says, that the good news must be preached in all nations, just as much as in their own home country. They are situated so that they can leave and go to another land. So they, as Abraham and Paul did, count the cost, knowing that this means they must leave the comforts of home and the civilization and customs they are accustomed to, to get acquainted with an entirely new life in a foreign land.

6 However, the true missionary does not let this problem discourage him, because he acts out of love for God and love for the people of good will whom he knows God has in these countries. He must have love for the people in his assignment if he is going to help them. He must come to understand them, he must be considerate of their ways and customs,

appreciating that these things are of very small importance, to compare with the Kingdom message he is bringing them. He also knows that, if any of their ways and customs are contrary to God's ways, it is through the Kingdom message that they will become cleaned up and made over to conform themselves to New World ways. He realizes that many of his own customs, from living in what might be termed more "civilized" countries, are strange to these people, too. So his love for them causes him to forget the strangeness and the differences and have instead the joy of seeing the light of understanding of the truth dawn in the eyes of the people of good will there, exactly as he has seen it in his home country.

7 The missionary must have a love for his brothers and must love to associate with those who are in the truth. He must be able to get along with his fellow missionaries in the foreign land in unity and co-operate, working together, always putting the expansion of the Kingdom interests first. One with the true missionary spirit looks upon his assignment as a possession Jehovah has entrusted to him, which he wants to develop to the utmost limits, expanding the Kingdom interests and their increase to the widest possible scope, bringing forth from it the loudest praises to God. And all this he will do by applying the principles set forth in the Bible and the methods employed by God's organization, always being guided by God's Word and his spirit.

8 There are many trials and difficulties that face the missionary. These, however, may be no harder than those he faces in his home country, but may be different. But he must remember that his only commission, his only work in that country, is the work of teaching, instructing, training the people of good will to serve God properly. He must realize that his commission is not to carry on commercial pursuits and that he is not required to indulge in worldly social ways of the people to attract them to the truth. Some missionaries of false religion have used these methods to try to win the people to them, but the minister of God knows that he is assigned by Jehovah there to preach the good news of the Kingdom. Jesus said his sheep know his voice. It is this voice of truth that brings results.

9 When a missionary establishes a congregation he must work diligently with it, because his objective is to bring these people to maturity and train them to serve Jehovah God properly. Therefore he wants to start out right, using

theocratic ways. He should uphold the pure standard of truth at all times. If the ways, lives and customs of the people are contrary to the principles set forth in the Bible, he cannot compromise in order to receive such persons into the congregations or to try to build up an organization with them. He must show them the pure standards of God's Word and show them how they must conform their lives to Bible standards and must dedicate themselves wholly and unreservedly to Jehovah God, the holy God, in order to win his favor. He will maintain cleanness in the organization and show these people the New World way to live. The principles of God as set forth in the Bible apply to all people and at all times. There is only one way of serving God, and that is the way of true and clean worship.

10 The missionary has a blessed privilege indeed and can truly realize that God is gathering his people out of all nations, kindreds, tongues and peoples and is making a New World society, where neither race nor color nor nationality provides any barrier to unity of worship and service of the one true God, Jehovah, and to full, complete love for one another.

REVIEW: 1, 2. What can a foreign missionary learn from Abraham's example? 3. What did Abraham do while sojourning in Canaan? 4. How was Paul an outstanding example of a missionary? 5. What do those who become missionaries realize? 6. Why is the missionary not discouraged at the strangeness of a foreign assignment? 7. (a) What relation must he maintain with his fellow missionaries? (b) How does he view his assignment? 8. The missionary must keep what objective always in mind? 9. What standards must he hold in establishing congregations? 10. What truth can be fully and joyfully realized by the missionary?

PROBLEM: Compile information (*Yearbooks*, etc., may be used) showing the need of missionary work, and describe how a prospective missionary may "count the cost."

WORSHIP —CLEAN AND UNCLEAN

Study 69

EVIDENCES OF PREFLOOD UNCLEAN WORSHIP

[1] Worship that is clean and undefiled must be so from the standpoint of the true God, Jehovah, who is the receiver of all right adoration, praise and service. (Jas. 1:27, *NW*) Worship contrary to this is therefore unclean, defiled or false religion. For centuries the Bible itself has kept ajar the curtains of preflood times by revealing to man an authentic account of the introduction of unclean worship in Eden. (Gen. 3:1-7) Therein is further recounted the unacceptable sacrifice of murderous Cain (Gen. 4:3-8), the hypocritical misuse of Jehovah's name in Enosh's day, which began about 3791 B.C. (Gen. 4:26), and finally of God's condemnation of most of mankind which had sunk low in the sink of immorality at the close of the preflood era of defiled worship.—Gen. 6:5-7.

[2] At a conference of leading archaeologists held in 1931 at Leiden, Netherlands, there was arranged in order and standardized the names of the three main cultural periods of all the preflood cities excavated in Iraq. These periods were called after the names of the sites where traces of them were first discovered. The earliest is known as the "Al-Ubaid Period," the second as the "Uruk Period" and the third as the "Jemdet Nasr Period." For convenience we further group those periods before and following c. 3400 B.C. (the approximate date for the beginning of metal working in the time of Tubal-cain) up to the beginning of the "Al-Ubaid Period" as merely "Pre-Al-Ubaid Periods." For each of these four designated preflood eras a brief summary will follow as to archaeological evidences discovered of unclean worship.

PRE-AL-UBAID PERIODS

[3] *Ghassul:* It was in 1929 while this preflood Palestinian site was being excavated that several mural frescoes were discovered which were apparently used to decorate their houses on the inside and outside. One of these frescoes shows

that the Ghassulians worshiped a goddess (in embroidered shoes) and a god, the former taking precedence. The Ghassulians apparently also believed Satan's first lie, "You positively will not die" (Gen. 3:4, *NW*), because stone-lined graves were found with ornaments and pottery that originally contained food at the time of burial.

[4] *Arpachivah:* An early religious shrine was unearthed at this site around which there was a marked concentration of figurines, little idols, both of humans and of animals. The human figurines were almost all plastic representations of nude, painted females with unmistakable indications of approaching delivery.

[5] *Jericho:* In the preflood site of this city a religious shrine was found containing a portico originally supported by six wooden posts, a wide antechamber and a large inner room. In and around this structure were no ordinary household objects, but instead there were many animal figurines (sheep, cattle, goats, pigs), as well as plastic phallic representations. Phallic worship was already well known at this time as indicated by findings at Magharet el-Wad in Palestine of this early period. Also here at Jericho a triad of plastic statues was found which suggests that these inhabitants may have worshiped a trinity consisting of a father, a mother and a son.

[6] *Eridu:* The government's department of antiquities undertook the excavations of the early preflood sites of Eridu in 1947 and 1948. Their discoveries of a religious interest were many. A prehistoric temple was found together with a small shrine which contained an altar and an offering table. Thus early man, inspired by his demon gods, began building temples long before any record exists of the great God of heaven having given instructions to build a house of worship. Likewise directly contrary to God's original purpose in making man the ruler over the animals, Satan soon had man worshiping representations of animals, implying man's inferiority to animals. (Gen. 1:26) This is clearly evidenced in the discovery of figurines of the "lizard-headed" god worshiped by the inhabitants of Eridu. Men of Eridu also believed in the superstitious doctrine of human immortality, where provisions were made for food for the dead in the stone-lined graves unearthed at this site. Not only had the Eriduans been overreached to believe that the human soul lives on after death but they also believed that animals had souls that lived in the afterworld. In the excavation of the stone-lined grave of a boy who had his dog buried with him

this is manifested: a bowl of food had been left for the boy and a bone for the dog.

AL-UBAID PERIOD

7 *Al-Ubaid:* Four hand-modeled clay figurines of "lizard-headed" goddesses were found at the site of Al-Ubaid. Here is additional evidence of demonic influence to color man's preflood unclean worship by means of animal representations.

URUK PERIOD

8 *Uruk (Warka):* It seems the early inhabitants of Uruk (also Erech) raised their first temple upon an artificial "mountain" composed of lumps of mud and thus introduced the principle of building temples on artificial elevations. On top was a shrine of several chambers and furnished with a stairway for the god to descend, since their religion apparently prescribed that the summit of this artificial mountain was the god's point of contact with the earth. In time this structure was encased by the "Red Temple," an extremely imposing preflood building.

9 *Near Uruk:* The "Uruk Period" is also outstanding for the making of cylinder seals. These seals were used not only for sealing documents but as trademarks and marks of ownership to safeguard possessions. Apparently, thievery was widespread in those days, considering the great number of cylinder seals found. One cylinder impression reveals a story of making offerings at a shrine that is located to the right. Here a bearded figure seems to be offering a lioness or panther with cut-off paws.

JEMDET NASR PERIOD

10 *Uruk:* An outstanding find of a religious nature in this period is that of a gigantic stone vase standing almost to the height of a man. It is ornamented with sculptured reliefs in three registers. In the middle register there is depicted a procession of priests bringing offerings in the form of jars of wine and heaped bowls of food.

EVALUATION OF EVIDENCE

11 The evidence hereby presented is adequate to support the Bible record of the rapid degraded course of preflood unclean worship. The archaeological finds pieced together as to religion do not make a pretty picture or establish a record

that would bring merit to our early forefathers in the flesh. The resultant panorama shows that early after man's expulsion from Eden he continued to believe Satan's lying offer of human immortality and developed fanciful myths as to souls living on in the afterworld. (Gen. 3:4) Idolatry, too, became an early snare. And from idols of humans and animals he quickly gravitated to phallic worship. Further, contrary to Jehovah God's express pleasure in the right sacrifice made by Abel of a firstling of his flock, the men of unclean worship continued in Cain's course by offering fruits of the ground, wine and various foods. (Gen. 4:4) Temples and shrines were erected without divine command by the Great God of the universe. Truly Almighty God had every reason finally to condemn them.—Gen. 6:5-7.

12 Centuries later after God had destroyed the first wicked world the Aramaic *Targums* kept alive reports as to the deviation of preflood mankind. As to Enosh's day the *Targum of Palestine* says with respect to the introduction of idolatry: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord." This same targum goes on to remark as to the adoration of females and the development of lewdness: "And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them; and the sons of the great saw that the daughters of men were beautiful, and *painted,* and *curled, walking with revelation of the flesh,* and with imaginations of wickedness; that they took them wives of all who pleased them."

13 What we have here seen as to preflood man's course of magnifying the flesh has been repeated many times since the days of the Deluge under the auspices of religion. The above-cited evidences of demon religion fully confirm Paul's accurate description of ancient and modern unclean worship. —Rom. 1:21-24, *NW.*

REVIEW: 1. What does the Bible relate as to unclean worship before the Flood? 2. How have leading archaeologists designated the three main preflood cultural periods as they are indicated by excavations in Iraq? 3-6. Describe the findings, and the false doctrines thereby indicated, that were unearthed at (a) Ghassul, (b) Arpachivah, (c) Jericho, (d) Eridu. 7. What developments of unclean worship are indicated during the Al-Ubaid period? 8, 9. (a) What is shown by the elaborate temple buildings of the Uruk period? (b) What part did cylinder seals play in ancient unclean worship? 10. What outstanding find of a religious nature and belonging to the Jemdet Nasr period was unearthed at Uruk? 11. Through what steps of development of unclean worship was man

led to his degraded condition at the time of the Flood? 12. What record do the *Targums* give of this unclean worship? 13. How did Paul speak of ancient and modern unclean worship?

Study 70

POSTFLOOD BABYLONISH RELIGIOUS THINKING

[1] For many years after the Flood the earth was cleansed of false religion. However, "the god of this system of things" made repeated attempts to re-establish religious control over man. Finally in the days of Noah's grandson Cush and Cush's son Nimrod the new devil religion began to encroach upon the then-living children of men. The degrading worship of human political rulers begun on the plans of Shinar was carried to other parts of the earth, as is shown by the worship given to the Egyptian Pharaohs and the worship of Malcam by the Ammonites.—2 Cor. 4:4, *NW;* Zeph. 1:5.

[2] The Scriptures record that Nimrod "displayed himself a mighty hunter in opposition to Jehovah." (Gen. 10:8, 9, *NW*) It appears that Nimrod was not only a hunter of animals but also a hunter of men, contrary to God's law. Tradition has it that Nimrod met a violent death at the hands of Shem and about seventy-two of his associates, Shem being the son of Noah who maintained and upheld the true worship of Jehovah.

[3] Nimrod became the husband of his own mother, who was later worshiped in Babylon as Ishtar and in Tyre and Zidon and in the rest of Canaan as Ashtoreth. The unfaithful Solomon went after her and built her a high place before Jerusalem. (1 Ki. 11:5; 2 Ki. 23:13) In Babylon she was also called "lady of heaven." The "queen of heaven" was worshiped by unfaithful Israelites in Jeremiah's day. (Jer. 7:18; 44:17-25) She was later worshiped at Ephesus and elsewhere as Artemis (Diana).—Acts 19:25-28.

[4] The use of symbols in devil worship is widespread. Faithful Job declared he had refrained from giving worship to symbols such as the sun and moon. (Job 31:24-28) Also the stars were worshiped. (Deut. 4:19) Another symbol through which the demons received the worship of religionists was the cross. First introduced in Babylon, from there it spread throughout the earth. Even animals were used as symbols through which men might worship the demons. The many animal gods of Egypt are outstanding examples of this.

Today state-exalting nations liken their governments to the lion, the bear, the eagle, etc., and place their images upon insignia and standards just as was done from ancient times. Flags were a characteristic feature of Egyptian temples.

5 From the worship of symbols to the worship of images was a short step. The idolizing of the image consisted of waving the hand and saluting it, throwing a kiss to it or actually kissing the image. Many of the rites of image worship were even more degrading than these. In connection with the worship of Baal and Ashtoreth images the Devil instituted phallicism (sex worship). The "groves" or "asherahs" were images or visible symbols used in connection with the phallic worship of Baal and Ashtoreth.—Lev. 18:20-25; Num. 31:16; Ps. 106:28.

6 The demons, in mockery of God and to bring reproach upon his name, had men offer up sacrifices to them, even human sacrifices such as were offered up to Baal. (Ps. 106:37, 38; Deut. 12:30, 31; Acts 15:29) In the worship of the Devil under the symbol of Baal, altars were reared to him, temples were built for him, and prophets offered sacrifices to him. And Baal's priests (chemarim) were identified by the black robes that they wore!—Zeph. 1:4.

7 After Nimrod's death, Semiramis, Nimrod's mother and later his wife, continued to reign for about forty years as queen of Babylon. Upon Nimrod's violent death it is said she gathered together a number of the leading men in Babylon for a secret council of "wise men," later known as "magi," at which time she performed a feat of magic in an effort to prove the continued existence of her son and husband. This was simply a feat of demonism, spiritism, which was used to prove to this group of so-called "wise men" the credulous doctrine of the inherent immortality of man. Semiramis subsequently proclaimed the deification of her husband, Nimrod.

8 In time this group of early Babylonish "magi," so-called wise men, as demon-inspired false prophets became the nucleus for the establishment of a powerful Babylonish priesthood. Having accepted the lie as to Nimrod's "immortality" as a false foundation they began to produce a flood of idolatrous thinking that was directly contrary to the true worship of Jehovah. Around the deified-Nimrod concept as a god they built up fantastic lying doctrines, phallic rites and ridiculous ceremonies, all imposed upon the credulous minds of men through fear of spirits, human dictators and wild animals. (Rom. 1:22, 23, 25, *NW*) Many of these debased con-

cepts of religious teaching and their associated ceremonies came to be called the "mysteries of Babylon."

9 The post-Nimrod magi priesthood soon blossomed into a religious hierarchy, with one of their number put forth as a high priest, said to be the successor of Nimrod. Various pagan titles, robes, dignities and mystical symbols of rulership began to be associated with such a self-styled exalted one. Then Satan infused the idea into the minds of this early politically ambitious Babylonish hierarchy that their high priest should also rule as a king and that he had divine right of world domination. As Nimrod's successors these king-high priests soon assumed the title, "king of the four regions," king of the four quarters of the world.

10 With the years the Babylonish hierarchy expanded their assumed religious and political powers over neighboring city-states. Beyond their limited political expansion, however, their religious expansion seemed more influential. They tried to put across the idea that the ancient hierarchy in Babylon was sole custodian of divine wisdom as emanating from the gods. In this way various colorings and variations of Babylonish religion were taken by the many scattering tribes as they migrated to the distant continents. Even to this day the heathen religions of every part of the earth bear eloquent testimony of this fact, because basically the pattern of their religious thinking is idolatrous and there is an underlying similarity of religious rites, equipment and doctrinal formulas, whether in Africa, Asia, Europe or the isles of the sea. The Bible confirms that in all ages Satan's efforts to control the minds of men religiously has become Babylonish.—Jer. 51:12, 13; Rev. 17:1-6, 15.

11 Literal Babylon continued for centuries as a fountain source of degrading paganism. As an expanding shrine-filled, temple-adorned, hierarchy-dominated, idolatrous center, Babylon became known as the "eternal city," even as Rome is now called the "eternal city." Political dynasties and world powers came and went, yet old wicked Babylon survived them all by means of the shrewd maneuverings effected by its pagan priesthood. Names of patron gods, too, were changed to suit the changing times, but still with the same basic significations stemming from deified Nimrod and Semiramis. Finally Marduk came to be the mightiest of the pantheon of the gods and was said to be the "lord of Babylon." To the honor of Marduk the Babylonish hierarchy constructed within the city of Babylon a great temple bastion with its own buildings,

priestly quarters and gates. This Vatican-like center was called *Esagila.* Here at Esagila were the archives and treasuries of the Babylonish hierarchy. From Esagila for hundreds of years went forth the religious encyclical-like pronouncements.

12 More than a thousand years after Abraham's time Babylon still continued to be famous and came to be the capital city of the third world power as organized by its great king, Nebuchadnezzar, who is mentioned in the Bible as the destroyer of Jerusalem 607 B.C. (2 Ki. 25:1-12) Nebuchadnezzar served the idol-god Marduk and greatly enlarged and enhanced the glory of the "eternal city," Babylon, in his devotions to god Marduk. As a sign of Marduk's supremacy Nebuchadnezzar brought to Babylon to be deposited at Esagila the god images and religious vessels that he had collected from all the nations he subjugated in his military campaigns. Even the holy vessels of Jehovah's temple in Jerusalem were brought to Babylon at the time of the Jewish captivity and kept in Esagila. (Ezra 1:7) All this symbolized religious subjection to the patron god of Babylon and enhanced the religious power and influence of the Babylonish hierarchy.

13 All this exaltation and supremacy of the Babylonish hierarchy finally underwent a great shaking when Babylon politically fell as the third world power at the hands of King Cyrus of the Persians in 539 B.C. Now that the Babylonish hierarchy was depleted of much of its previous religious domination, the Bible seems to indicate that the city of Pergamum, west of Babylon in the province of Asia, years later became known as Babylon's successor as 'Satan's throne' center of religion. (Rev. 2:12, 13) It is claimed that after 539 B.C. much of the Babylonish pontificate of priests re-established themselves and their Nimrod religious powers, titles, dignities, robes and ceremonies at Pergamum, conferring these upon a new line of kings. Finally, in B.C. 133 the last king of Pergamum, Attalus III, by reason of his having no heir and because Roman armies by this time had conquered territories surrounding Pergamum, willed all his dominions, titles, robes and religious powers as a pontiff in the long line of claimed Nimrod's successors. This was to prove to be a rich aquisition later as Rome turned into an empire.

14 Some years later, in 63 B.C., Julius Caesar became the pagan high priest of Rome, in a life office as Pontifex Maximus. Having become the chief religious head of the Roman

pagan hierarchy he entered the field of politics and gradually made himself the first dictator of Rome, which in fact amounted to his becoming the first emperor of Rome, having combined in himself religious and political headship. It is said that Julius Caesar adopted the very form of robes, titles and ruling symbols as inherited by will from the last Nimrod pontiff of Pergamum. Caesar's successors as emperor continued likewise to acquire the office of Pontifex Maximus along with all the dignities as successors of ancient Nimrod and his Babylonish line of religious, political rulers. This perpetuated Babylonish religious thinking in high court matters and religious councils, colored by all the pomp and circumstance of this Satan-empowered line of rulers. But then in the fourth century A.D., when the bishops of Rome took to themselves the title of Pontifex Maximus, they as the line of popes carried forward in fact the ancient line of successors of Nimrod. The very papal dress and headgear perpetuate to this day the Babylonish religious order and control, in another "eternal city," Rome, dedicated to anti-Biblical thinking.

REVIEW: 1. When did revived devil religion first begin to take real hold? 2. What controversy over worship appears to have developed at this time, and what seems to have been the outcome? 3. What position did Nimrod's mother receive in this postflood development? 4. How was religious thinking of this period further influenced by development of symbols? 5. What was the next step in unclean worship? 6. What further means of reproach to God were devised by the demons? 7. How did Nimrod's mother have a definite part in the beginning of Babylonish thinking? 8. What did the magi become, and what was produced doctrinally? 9. What did one of their number become? 10. Why is Babylon a fitting symbol of all false religion? 11. As what did the city of Babylon become known, and what religious changes occurred? 12. What did Nebuchadnezzar do, religiously? 13. What shift took place as to the religious center? 14. What occurred during the time of Caesar and his successors, and also in the fourth century after Christ?

Study 71

EARLY CHRISTIANITY AND ROME

1 From the days of the founding of Rome in 753 B.C., Rome's form of religion and priesthood had been that of Babylonish origin, both in doctrine and practice. As the Roman Empire grew and expanded with the centuries, more peoples and nations were subjugated, together with their several sets of gods, rites, mysteries and priesthoods. For a time the Romans pursued a policy of religious tolerance exacting from conquered peoples only submission to political

control. Being masters at law and organization, the Romans later sought to strengthen their domination by advocating a world religion under the leadership of the Roman pagan pontiffs and consistent with Roman heathen rites. At first persuasion was used and then later force to bring about the incorporation of the many gods, doctrines and rites of Babylon, Greece and Egypt with those of Rome in the century before Christ.

[2] To a large extent the Jews solely stood apart from this enforced incorporation. However, no real freedom was to be gained by such unyielding opposition. The *Pax Romana* (Roman Peace) was maintained only with great difficulty and it was in the midst of these opposing dual-governmental controls over Palestine, namely, Rome and hierarchical Judaism, that Christ Jesus appeared. He it was who instructed his followers in the proper relationship of man to Jehovah God, the Supreme Sovereign, and to Caesar's governments as lesser superiors. Jesus clearly set the pattern for all future Christian relationships with civil authorities by his simple statement, "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21, *NW*) Jesus showed further that, while he was on earth, his position, and therefore that of his disciples, was to be, not one of open rebellion to the "Caesar" authorities, but rather one of compliance with proper regulations. (John 18:36) Pilate himself recognized this fact when he said, "I find no fault in him."

[3] However, persecution and suppression of the early Christians did arise. Why? Because Christians did not absorb themselves in the conventional social and religious pursuits of that age. So they were believed to be "haters of mankind." History tells us that the conscientious Christian could attend no public festival and celebrate no holiday. The popular view was that Christians were antisocial kill-joys. That the Christians put the damper on all pleasure must have been the idea possessed by every gladiatorial fan. While whole towns would swarm to the bloodcurdling games, what was the position of the Christian? The writings of Athenagoras, an Athenian and Christian, (probably dated about A.D. 177) answer when he states that "Christians refuse to go to gladiatorial shows."

[4] Christians would not even fight in Rome's imperial armies. If they gave their lives for Caesar, what would they have left to give to God? So secular history tells us: "A careful review of all the information available goes to show that,

until the time of Marcus Aurelius (who ruled A.D. 270-275) no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service."* Consequently, Christians must have been called "unpatriotic" and "cowardly" and other vicious names. So hated were the Christians that the Jews at Rome told the apostle: "As regards this sect it is known to us that everywhere it is spoken against."—Acts 28:22, *NW*.

5 What was the early Christian's attitude toward Roman political life? A modern history records: "Early Christianity was little understood and was regarded with little favor by those who ruled the pagan world. Pagan writers referred to it as 'a new and vicious superstition', and to Christians as 'misguided creatures' practicing 'moral enormities', creatures guilty of 'hatred of the human race', 'criminals who deserved the most severe punishment.' . . . Christians refused to share certain duties of Roman citizens. The Christians were regarded as anarchists hoping to destroy the state; as pacifists who felt it a violation of their faith to enter military service. They would not hold political office. They would not worship the emperor."—Heckel and Sigman, *On the Road to Civilization, A World History*, 1937, pages 237, 238.

6 Moreover, when the number of Christians increased in a community the pagan element experienced an economic crisis. Why? Because profitable temple revenue and the markets with offerings for pagan sacrifices would drop to alarmingly low levels. The silversmiths of Ephesus realized their economic crisis, and once when the apostle Paul expelled a demon from a girl a lucrative fortunetelling business went on the rocks.—Acts 19:27; 16:16-19.

7 "Finally, the common cry raised against them was that they were atheists. They had no idols; they despised the gods of ancient Rome." To be sure, Rome was noted for its bewildering variety of idols and deities. Yet Christians would not worship one of them; they could only despise the gods of stone and metal.—Duncan Armytage, *Christianity in the Roman World*, 1927, pages 50, 78, 79, 92, 93.

8 Subjects of the Roman Empire were expected to be loyal to the official state religion, which early came to mean primarily the worship of the emperor. To deny his divinity was unthinkable—except to a Christian! So Christians were soon branded as "atheists," but not the Jews. Why? Because the Christians "were fundamentally distinct from them [the

* Ernest W. Barnes, "Rise of Christianity," 1947, pages 306, 331, 333.

Jews] in that they were universalists and felt bound to declare openly and somewhat aggressively that the gods of the State were no gods at all, that men worshiped them in ignorance." (Same source as above) Therefore Christians were called not only "haters of mankind" but "atheists" as well; and though they believed in one God, Jehovah Most High, they still were "atheists."

9 From the Roman standpoint, Christians deserved to be thrown to the lions in the arena. "Christians to the lions" was the popular demand of the masses that crowded the public shows and games in the amphitheaters. Popular accusation was the chief agent of conviction. It is strange that, with few exceptions, the Roman government did not particularly exert itself to hunt Christians out. On this point the famous rescript of Emperor Trajan is illuminating. He wrote to the governor of Bithynia: "Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished (with death)." If the government considered Christians openly dangerous, then it would have been the emperor's bounden duty to search them out. But it was left up to the people. Hence, the pagan populace was as responsible for initiating persecution of Christians as the government.—*Harvard Classics*, 1909, vol. 9, page 428.

10 In spite of the popular feeling, many Romans in high official positions became Christians. This is evidenced by the decree of Emperor Valerian: "Senators and prominent men and Roman knights are to lose their position and, moreover, to be stripped of their property; if they still persist in being Christians after their goods have been taken from them, they are to be beheaded. But members of Caesar's household are to have their goods confiscated and to be sent in chains by appointment to the estates of Caesar."—Duncan Armytage, *Christianity in the Roman World*, 1927, pages 50, 78, 79, 92, 93.

11 Since the emperor's edict was so carefully worded, there must have been numerous conversions of prominent citizens to Christianity. Caesar's own household was included in the law! How it must have upset Caesar's peace of mind when some of his household became Christians! In truth, it happened. For the apostle wrote: "All the holy ones, but especially those of the household of Caesar, send you their greetings." —Phil. 4:22, *NW*.

12 Early Christians were "no part of the world." (John 15:18, 19, *NW*) But this Roman policy of persecution was pur-

sued spasmodically for nearly three centuries until a sufficient body of apostates arose to make a compromise with the state.

REVIEW: 1. What was Rome's position as to religion from the time of its founding? 2. What resistance was made by the Jews? and what proper position toward "Caesar" governments did Jesus outline? 3. Why did persecution and suppression of the early Christians arise? 4. Why did they not fight in Rome's imperial armies? 5. How did Christians regard participation in political activity? 6. How were Christians a threat to the economy of a community? 7, 8. Why were Christians branded as "atheists"? 9. Where did responsibility lie for the execution of faithful Christians? 10, 11. What evidence is there that many prominent persons and even some of Caesar's own household became Christians? 12. What did persistent persecution result in?

Study 72

TESTIMONIALS FROM THOSE OUTSIDE

[1] The Scriptures themselves testify to the life and work of Christ Jesus and of his disciples. Their evident inspiration is sufficient reason for their acceptance by those who believe. But there are some who are not willing to rely solely upon the evidences as found in the Bible. These turn to secular history for information of the time of Christ and there seek confirmation of his activity. Such writings are to be found, though they are comparatively few in number.

[2] The Roman satirist and poet, Juvenal (c. A.D. 60-140), makes an allusion to Tacitus' description of the Christian persecution. The highly esteemed statesman and philosopher, Seneca (c. 4 B.C.-A.D. 65), who was Nero's tutor, makes a slight reference to Christianity. So does Dio Chrysostom (c. A.D. 40-115), the "golden mouthed" Greek sophist. Likewise, the Greek historian and philosopher Arrian, who was born about A.D. 96. Suetonius, the Roman historian who was born toward the end of the first century, in sketching the life of Claudius Caesar, says: "[Claudius] expelled from Rome the Jews, who were continually exciting disturbances, at the instigation of Chrestus [Christ]." And again, in telling of the cruel persecution under Nero, Suetonius says: *"The Christians were punished,* a set of men of a *new* and mischievous superstition."—*Vit. Claud.,* cap. 25; *Vit. Nero.,* cap. 16.

[3] The famous Jewish historian of that time, Flavius Josephus, has this to offer. A passage in his *Antiquities of the Jews,* although challenged as, but not proved, spurious, reads: "Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful

works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day [about A.D. 93]." Again, Josephus tells how the high priest Ananus "assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James."—Josephus' *Antiquities of the Jews,* Book XVIII, chapter iii, par. 3; Book XX, chapter ix, par. 1 (translated by Wm. Whiston).

[4] About A.D. 54 Tacitus, one of the foremost secular historians of antiquity, was born. In his *Annals* interest centers on the time of Nero and he indicates the impact Christianity had already begun to have on Roman life. In telling how a rumor reported that Nero was the one guilty of burning Rome, he writes: "To get rid of that report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus [Christ], from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judæa, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their centre and become popular. Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as nightly illumination, when daylight had expired."—Tacitus' *Annals,* Book 15, par. 44 (translated by A. J. Church and W. J. Brodribb).

[5] To add further testimony to the expansion of Christ's teachings and to the sincerity of his disciples, attention turns to a letter written by a Roman governor to his emperor not

more than forty years after the death of the apostle Paul. Pliny the Younger, as governor of Bithynia, wrote to Emperor Trajan inquiring how best to deal with the early Christians. After confessing in this letter that he had not personally attended the "trials concerning those who profess Christianity," Pliny says (*Harvard Classics*, vol. 9, pages 425-428):

6 "The method I have observed towards those who have been brought before me as Christians is this: I ask them whether they were Christians." If they admitted it they were punished. However, others "upon examination denied they were Christians, or had ever been so." These, when put to the test, not only offered up pagan sacrifices, they "even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances." Still others, Pliny says, admitted that at one time they were Christians and even "addressed a form of prayer to Christ, as to a divinity," but for some time now they no longer claimed to be Christians.

7 Pliny wanted to know if Trajan approved of these methods and tactics. In answer, the emperor commended Pliny on the way he was handling the matter. "You have adopted the right course," Trajan wrote, "in investigating the charges against the Christians who were brought before you." Trajan's nephew, who succeeded him as emperor (A.D. 117-138), also wrote to the proconsul of Asia regarding Christians.

8 Lucian, a Greek rhetorician born toward the end of Trajan's reign, writing to Cronius concerning the death of Peregrinus Proteus, a famous Cynic, says, among other things, that the Christians "spoke of him [Christ] as a god, and took him for a lawgiver, and honored him with the title of Master. They therefore still worship that great man who was crucified [impaled on a *crux simplex*] in Palestine, because he introduced into the world this new religion."

9 Origen, one of the most notable "Church Fathers" (A.D. 185-254), has preserved the testimony of several additional non-Christians of ancient times. For example, Origen says a Greek philosopher named Numenius, who lived in the latter half of the second century, "quotes a fragment from the history of Jesus Christ, of which he seeks the hidden interpretation." Origen also speaks of Phlegon, who lived about the middle of the second century, as mentioning the fulfillment of certain prophecies pertaining to Christ.

10 Celsus, a rabid enemy of Christianity who lived about 130 years after the death of Jesus, made many quotations

from the Christian Greek Scriptures, explaining: "We take these things from your writings, to wound you with your own weapons." The original works of Celsus are lost, but Origen has preserved for us nearly eighty of his quotations from the Scriptures. Jesus, Celsus says, was represented as the Word of God; was called the Son of God; was from Nazareth, the son of a carpenter; claimed to have had a miraculous conception. Celsus makes allusion to Jesus' being carried down to Egypt, to his baptism in the Jordan, to the voice declaring him to be God's son, to the temptations in the wilderness, to the choosing of the twelve apostles. He admits that Jesus performed great miracles: fed multitudes, opened blind eyes, healed the lame, cured the sick, raised the dead. He also makes reference to many points of doctrine in the teachings of Christ. And in the end he refers to the betrayal by Judas, Peter's denial, the scourging, crowning and mockery heaped upon Jesus, as well as the darkness and earthquake that came at Jesus' death, and then the resurrection that followed. Thus this heathen writer unwittingly proved that such things were written down and were universally believed by Christians at that time.

11 In modern times, true Christians are similarly spoken of. A modern historian writes: "Witnesses give allegiance only to Jehovah, and so have run into trouble by refusing to vote, do jury duty, or salute the flag. The Supreme Court of the United States has vindicated them in the flag-saluting dispute. In many states and countries they have suffered much persecution, including stoning, whipping, and the burning of their homes; but they rejoice in this, expecting it, and knowing that the word 'martyr' is Greek for Witness."—Charles Francis Potter, *The Faiths Men Live By*, 1954, pages 299, 300.

12 Another modern historian discloses a hitherto little-thought-of phase of the early Christians' activity. "For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. . . . There were great writers in those great days of Christian beginnings, but there were great editors and publishers too, and without them we should not have had our Pauline corpus,

our fourfold gospel or our New Testament. All this presents a picture of the early Christians quite unlike that usually offered by historians. They were to an unusual extent a book-buying and book-reading people. . . . Christians were beginning to lay hold of the techniques of publication to spread over the world the great message they felt they had for mankind. That was the great dynamic that drove them on, to take every known means and even find new ones for their work."—Edgar J. Goodspeed, *Christianity Goes to Press,* 1940, pages 75-77.

13 The above is especially interesting in view of what another modern writer has to say about Jehovah's witnesses. "As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. . . . Jehovah's Witnesses have literally covered the earth with their witnessing." Then after giving a report on the great quantity of literature distributed, the writer continues: "It may truly be said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses. . . . No modern Christians make a more constant use of scripture, or memorize it in greater quantities than the Witnesses. To argue successfully with them on scriptural grounds, one must know his scriptures better than most members of even the fundamentalist churches do today."—Charles Samuel Braden, *These Also Believe,* 1950, pages 370, 380.

REVIEW: 1, 2. Which historians made brief allusions to the Christians? 3. What is revealed by Josephus? 4. What was the popular attitude toward Christians in Nero's time as reported by Tacitus? 5-7. What does the correspondence between Pliny the Younger and Emperor Trajan demonstrate? 8-10. What references did early pagan historians make toward Christian teaching and doctrine? 11. What modern-day recognition is given the persecution of Jehovah's witnesses? 12. In what activity did the early congregation engage as revealed by a modern historian? 13. What similar report is given of Jehovah's witnesses today?

Study 73

FALLING AWAY FROM CHRISTIANITY

1 True Christianity, the planting of Jehovah, was planted a noble vine. Its true worship and service were established in a theocratic manner under Christ Jesus himself, together

with the governing body of his apostles whom he personally appointed. For a time true Christianity flourished brilliantly as the shining light of the world to the vindication and praise of Jehovah's name. From the days of Jesus' forceful ministry in Palestine until the death of the last apostle, John, (A.D. 29 to about 100) a phenomenal unity of thinking and action prevailed in the early church. In spite of violent persecution Christianity spread to the entire then-known world, which at that time was under the oppressive rule of the sixth head of the sea beast, namely, the Roman Empire. Never in the history of this world had such a threat developed to Satan's efforts in achieving universal religious dominance as that of the true ministry of early Christianity.

2 Satan began early to plant weeds or imitation Christians among the wheat, as foretold by Jesus at Matthew 13:24-30 (*NW*). During the very ministry of Jesus the Devil induced Judas to become an apostate, namely, an 'evil slave,' one who forsakes the truth. Continually in later years Satan employed "fifth column" tactics to implant selfish ambitious men among those of the early church in an endeavor to gain control. Paul spoke of this infiltration at Acts 20:29, 30 (*NW*), where he warned: "I know that after my going away oppressive wolves will enter in among you . . . and speak twisted things to draw away the disciples after themselves." Further he said: "For there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled, and they will turn their ears away from the truth, whereas they will be turned aside to false stories."—2 Tim. 4:3, 4, *NW*.

3 After the apostles and their close colaborers such as Timothy and Titus died, the theocratic organization of pure worship was lost sight of, with a great many of the professing Christians falling away to the subtleties of devil religion now that the restraining force of the apostles had been taken away. The very apostasy Jesus and his apostles had foretold rapidly came to the fore as wolves in sheep's clothing. This did not affect all the Christians and their congregations immediately, however. The zealous resistance of outside persecution and the lack of pagan contamination are clearly evident in the underground activity of the early faithful believers.

4 Beginning with Nero (A.D. 64) the heat of persecution began to rage against the true followers of Christ. Though

occasional reigns of indifferent or indulgent rulers permitted rest from the fierce opposition, Christians of those days came to live in a state of perpetual caution, though never relaxing as a group in the vigorous prosecution of their worship. During much of the time it was impossible for them to meet together in congregational worship and study except in the strictest secrecy. Hence less than a hundred years after the apostle Paul fell victim of the Neronian persecution, Christianity had developed into a well-organized underground movement. This proved true in a very literal way as well, for the sites chosen by them for their meetings were the twisting underground labyrinths of Rome known as the catacombs. Though there are existing catacombs in other cities and locations, those in Rome are the most famous for their association with early Christianity. They furnish us with a remarkably clear description of the history, beliefs and traits of professed Christian worship during our common era's first three or four centuries.

5 The pagans worshiped gaudily in ornate temples with magnificent idols and accompanied with all the frills of incense and candles. Not so the Christians. The typical pagan view of them was: "Why have they no altars, temples and sacrifices?" The marked contrast between Christian and pagan thinking then can be seen from the epitaphs of each. Whereas the heathen extolled their lives of indulgence and sounded an "eat, drink and be merry" note, Christians usually engraved the name and a few words denoting the restful sleep into which the dead had fallen and frequently made reference to their hope in the resurrection. One inscription reads: "You, well-deserving one, having left your (relations), lie in peace—in sleep. You will arise; a temporary rest is granted you."

6 But these facts will alert one to the realization that those Christians so close to the apostolic church held beliefs markedly different not only from pagans then but from many professed Christians now. Surely if they ridiculed the idolatry of the Romans of the first three centuries, they would not condone the recognition paid to images by the church with headquarters at the same city today, simply because it professes to be Christian. If they believed in a resurrection until which time they would sleep, it is unthinkable that they could reconcile their faith to a teaching in an after-death "purgatory," "hell-fire" or, for that matter, consciousness in any form. Obviously, a falling away from these early beliefs

and practices has since occurred. But this is only the beginning of the great gulf separating those early followers of the Messiah from modern Christendom's hundreds of sects and cults.

[7] One will scan the record of the catacombs in vain to find any record of Mariolatry during the first three centuries. In none of the early drawings is the virgin given a position of prominence, nor is any prayer found addressed to or through her. Neither were the Christians of the catacombs fanatical collectors of relics. Though their martyrs were naturally highly respected, there was no effort to worship them or to secure their remains for use as relics by which to exploit the credulous.

[8] Also concerning the delegating of church headship to Peter, the catacomb walls are blank. "No specifically Romanist doctrine finds any support in inscriptions dating before the 4th century. We begin to trace signs of saint-worship in the 5th century. The first idea of transmission of power from Christ to Peter dates from the latter part of the 5th to the beginning of the 6th, even then Peter's figure does not appear armed with the keys, as in the later symbolism." —McClintock and Strong's *Cyclopœdia,* Vol. 2, page 147.

[9] Though drawings are frequent no capital is made of the crucifixion of Jesus in anguish of any kind among those of the first three centuries. Even the heathenish cross, claimed by Christendom as the very symbol of Christianity, is rare in the catacombs and, then, some assume that this was due to the ridicule and reproach that the symbol is supposed to have brought on the Christians by their adversaries. The absence of pictures of a cross as an object of worship was not because true Christians were afraid to reveal their form of worship. No, rather in those earliest times the Christians flatly refused the universal acceptance of the pagan, idolatrous cross. Withering under the fire of repudiation from the catacombs, the *Catholic Encyclopedia* admits: "Catholic writers have at times found a richer dogmatic content in the pictures of the catacombs than a strict examination is able to prove."—Vol. 3, page 423.

[10] Eventually episcopal or bishop rule did begin to set in. Gradually pagan doctrines and fables began to be mixed with the pure doctrines of the truth. Greek philosophy was introduced with a consequent wresting of the sacred Scriptures. By the beginning of the fourth century the Roman pagan state religion was becoming effete, dying, more licentious and

immoral than ever. The pontiffs and priests were wholly debased and cruel. The state ceremonies and rites became revoltingly obscene, more so than in times past. The people began to turn away from religion and year after year the Roman Empire was sinking deeper into immorality and decay. The apparent strength of the young apostate Christian organization was sought to be used to bolster up the dying structure of the pagan state cult. By agreement A.D. 321 Emperor Constantine managed to get many "Christian" bishops to accept Sunday, *dies Solis* in Latin, the official pagan day of worship.—McClintock and Strong's *Cyclopœdia,* Vol. 10, pages 18, 19.

11 Under the fusion religion then set up the pagan Roman Emperor Constantine became the head of the new Catholic Church, or the first actual pope, though not the official one to bear that title. Constantine continued to be recognized as Pontifex Maximus, which was the title he bore as high priest of the ancient Roman pagan cult. Julius Caesar, who was originally trained as "flamen Dialis," a priest of Jupiter, later A.D. 63 was elected to the office of Pontifex Maximus, in which he served as the high Roman priest for 19 years. In 44 B.C. Julius Caesar combined in himself the office of high priest with that of political life-dictatorship. From that date forward all Roman emperors till the end of the fourth century served the combined office of emperor and high priest of the Roman pagan cult.—*Encyclopedia Americana,* Vol. 22, page 351.

12 Thus, 400 years after Julius Caesar's time, Emperor Constantine made certain of the continuance of this false religious title under the new fusion religion. He therefore assumed the supreme religious headship over the new Catholic Church, taking steps to remodel the entire government of the Christian congregations along Roman pagan lines. The theocratic method of true Christian church government was entirely set aside for a hierarchic form of priest rule and order. The falling away from true Christianity to reorganized Babylonish thinking was now complete.

REVIEW: 1. When since the Flood did the greatest threat to Satan's false religious thinking begin to develop? 2. How did Satan early begin to combat it? 3. What caused a reversion to devil religion? 4. What gave rise to the early Christian "underground" movement? 5. What difference in religious thinking of Christians and pagans is shown by the epitaphs of each? 6. How is the thinking of early Christians shown to be markedly different from that of many professed Christians today? 7, 8. How is it shown that Mariolatry and delegating of church headship were not a part of early Christian practice and belief? 9. What

further do the catacombs reveal as to the thinking of the early Christians? 10-12. What distinctions began to develop in the congregation, and what condition in pagan Roman religion made a fusion seem desirable? and how and by whom was the fusion finally effected?

Study 74

DEVELOPMENT OF THE "MAN OF LAWLESSNESS"

[1] Satan in his sowing of many religious philosophies and fathering of priesthood organizations finally brought forth his masterpiece, a fusion religion. In his long career of religious cultivation it was during the fourth century of our Common Era that he successfully grafted together two of his religious plantings. The one comprised the young body of deflected, "lawless," apostate Christians, the weeds Satan had sown among the real wheat. The other religious planting was the corrupt, heathen state religion of pagan Rome, which devilish institution had its roots deeply buried in ancient Babylon, the very fountainhead of false religion in this world. The resultant mixed vine became designated "Catholic" religion, the Universal Church, or the revitalized imperial state church of the Roman Empire. After the death of the apostles and especially from the fourth century forward this huge religious vine became organized Christianity or Christendom, the beginning of the "man of sin" or "man of lawlessness."—2 Thess. 2:7, *NW*.

[2] Already in the days of the early congregation the apostasy had begun. Paul called this to the attention of the Corinthians in his first letter and admonished against divisions that had begun to arise over doctrine. (1 Cor. 1:11-13; 3:3, 4) Even earlier Paul had to warn the Galatians about being perverted through another sort of good news and warned that "a little yeast ferments the whole lump." Apparently even two years after the question of circumcision had been settled, some were still resisting the governing body and trying to establish a teaching of their own. (Gal. 5:9-12; 1:6-8, *NW*) Then years later Paul had to warn Timothy against Hymenaeus, who, with Philetus, was teaching a false doctrine regarding the resurrection, which teaching, he said, "will spread like gangrene."—1 Tim. 1:19, 20; 2 Tim. 2:16-18, *NW*. See also 2 Timothy 4:14, 15; Titus 3:10, 11.

[3] According to Jehovah's purpose a restraining force (that of the personally present authority of the apostles) was

operating to prevent any serious disruption of the early church during the period of its operation A.D. 33 to 100. Of this it is recorded at 2 Thessalonians 2:7 (*NW*): "True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way." After the death of John, the last of the twelve apostles of the Lamb, (about A.D. 100) ambitious ones gained control of the governing body of the congregation.

[4] From the Council of Nicaea (A.D. 325) forward the Roman Emperor Constantine fused the existing apostate Christianity together with the pagan Roman state cult, forming a new state religion labeled the Catholic Church. The name "Catholic" means "universal." For this reason the newly organized, fused "Christian" religion was aptly named, as it became Satan's official all-out bid for universal religious control throughout the Roman Empire. Barriers to demon control once let down, the gates were open to a flood of Babylonish doctrines and forms of pagan organization as they swept into the new, politically organized state Catholic Church. The original truth and pure worship of the early Christians were now totally eclipsed.

[5] By the end of the fourth century not a shadow of the original apostolic church or organization existed, as the whole control of the congregations passed into the hands of the emperors and their provincial governors. Multitudes of the people now became so-called Christians, because it was the fashion and favor of the day. Of this great multitude of new fusion converts it is recorded: "As no one in those times objected to Christians retaining the opinions of their pagan ancestors respecting the soul, heroes, demons, temples, and the like and their transferring them into their devotions; and as no one proposed utterly to abolish the ancient pagan institutions but only to alter them somewhat and purify them, it was unavoidable that the religion and the worship of Christians should in this way become corrupted. This also I will add, that the doctrine of the purification of souls after death by means of some sort of fire which afterwards became so great a source of wealth to the clergy, acquired in this age a fuller development and greater influence."—J. L. von Mosheim, *Ecclesiastical History,* translated from Latin by James Murdock, page 191.

[6] Upon these filthy, fourth-century fusion foundations Satan has erected his gigantic, lawless, Antichrist organization, a masterpiece of deception, iniquity and oppression all guided

under the hierarchic priesthood after the order of Nimrod. As the word "hierarchy" means "a body of ecclesiastical rulers," A.D. 325 is, in fact, the founding date of the *Catholic Hierarchy.* "Before the time of Constantine the clergy were not recognized as holding any distinct rank in the state, but when Christianity was adopted as the religion of the Roman empire, its ministers were considered as occupying the place of those heathen priests whose superstitions had fallen into disrepute."—McClintock and Strong, *Cyclopœdia,* Vol. VIII, page 396.

[7] In 378 the Roman Emperor Gratian conferred upon Damasus, the then bishop of Rome, supreme spiritual authority in the Western Empire, permitting the bishop to use the title Pontifex Maximus, which hitherto only the emperors used. However, it was not until the year 440 that the newly made bishop of Rome, Leo I, exerted himself by trying to establish spiritual supremacy over the eastern sees and thus gain supremacy over the entire Catholic world. Betraying himself as part of Satan's seed, Leo I, this first official pope of the Roman Catholic Hierarchy, presumptuously declared for himself universal sovereignty, a title which belongs to Jehovah God alone. Upon his ascension to the papal chair he made the following bold declaration:

[8] "I will revive government once more upon this earth, not by bringing back the Caesars, but by declaring a new theocracy, by making myself the vicegerent of Christ, by virtue of the promise made to Peter, whose successor I am, in order to restore law, punish crime, head off heresy, encourage genius, conserve peace, heal dissensions, protect learning; appealing to love but ruling by fear. Who but the Church can do this? A theocracy will create a new civilization. Not a diadem, but a tiara will I wear, a symbol of universal sovereignty, before which barbarism shall flee away, and happiness be restored once more."—John Lord, *Beacon Lights of History,* Vol. III, pages 244, 245.

[9] Following 440, the Church of Rome embarked upon a program of expansion and domination spreading itself over all of central and western Europe. From hence forward the "Golden Era" of the Roman Hierarchy can be said to have set in, continuing unchallenged until the Reformation of the early sixteenth century. This period is more correctly designated, however, the "Dark Ages," a period of great superstition, tyranny, corruption, oppression, ignorance, violence and crime of every nature, all practiced under priest rule.

10 In the course of time the pope of Rome now became a powerful entity for the political rulers to contend with. The pope, dissatisfied in being merely a "spiritual" ruler, now desired secular power as well. With the old Roman Empire's having disintegrated by the eighth century, the popes schemed to organize a new Roman Empire to be called the Holy Roman Empire, and succeeded when Pope Leo III crowned Charlemagne, much to Charlemagne's indignation, as Charles I, Emperor of the Holy Roman Empire.

11 The thirteenth century witnessed the creation of the dreaded Inquisition. By this time the rule of the Hierarchy had become so oppressive and corrupt that many were speaking out against this iniquitous system and causing rebellions. The papacy denounced all criticism of itself as "heresy," promptly retaliating, to stamp out all opposition. The dreaded Inquisition created by the Hierarchy was an ecclesiastical court that judged cases dealing with heresy, the judgment of which was to be made according to the Canon Law of the Church. Torture, reduced to a fine art, was used in its trial procedure. If the victim survived the ordeals of the trial (and this was rare) he was judged guilty and turned over to the state for execution. This century also became outstanding as the age of monasteries, with the result that scores of these prisonlike institutions were built up all over western Europe. Further, it was in this century that the "holy" crusades were organized to drive out the Mohammedans from the Holy Land. Scores of thousands lost their lives in this crusading racket of the Hierarchy.

12 Indeed, the history of the Roman Catholic Hierarchy is long and bloody. But a preliminary day of great trouble finally broke against her in the days of the Protestant Reformation. However, she survived that great explosion, although considerably shattered and depleted in power. Reorganized, she still continues in her great iniquity. And now, those very systems that broke away in independence of her sovereign rule join with her in making up that great combine, the organized clergy of Christendom, the "man of lawlessness."

REVIEW: 1. From what two plantings did Satan graft together his lawless fusion religion of the fourth century A.D.? 2, 3. What evidence shows the beginning of lawlessness in the days of the apostles, and what was the restraining force against it? 4, 5. How did the lawless ones finally begin to assert themselves, and what was the result to the congregation? 6. When did the Catholic Hierarchy really have its beginning? 7, 8. What developments were there in 378 and 440? 9. How is the period following A.D. 440 designated, and what characterizes it?

10. How did the popes further strengthen their political power and influence? 11, 12. What occurred in the thirteenth century and in what did it culminate?

Study 75

THE REFORMATION NO RESTORATION

[1] The history of religion in general and of the Roman Catholic Hierarchy in particular in the sixteenth century can be summed up in the one expression "The Reformation," though called by Catholics, "The Rebellion." The Reformation, rather than being a restoration of true worship, essentially brought in a change in church government from hierarchic to that of episcopal and congregational. The original theocratic form of the early church was not restored. Contrary to what is generally thought, the Reformation did not bring in a large number of reforms as to fundamental church doctrines, which continued to be heavily tainted with paganism. Although some reformers made sincere moves in this direction, various doctrines such as "trinity," "immortality of the soul," "hell-fire," traditions of men and creature worship continued unchanged.

[2] The Reformation or rebellion itself, as it broke in the year 1517, brought to the fore several leading reformers such as Martin Luther in Germany, John Calvin in Geneva (who was active among the French, giving rise to the French Huguenot movement) and Ulrich Zwingle, founder of Protestantism in Switzerland. Thomas Cranmer, Nicholas Ridley and Hugh Latimer led the Reformation in England. Foremost among these reformers was Martin Luther, born in Lower Saxony in 1483. In 1505 he entered a convent where he began studies for the priesthood, to which he was consecrated in 1507. The following year he was appointed to a chair of professorship in the University of Wittenberg, where he became an instructor and lecturer of theology. During this period many things happened that developed those ideas which eventually led him to open revolt against the Catholic Church. On a pilgrimage to Rome he saw at firsthand the pomp and corruptions of the Roman hierarchy.

[3] In the year 1517 the traffic in indulgences was brought to the neighborhood of Wittenberg by Johann Tetzel, a Dominican monk. The sale of indulgences was a form of bribery where the remission of temporal punishment due to divine judgment against sin was granted upon payment of money.

This blasphemous doctrine enraged Luther. At midday, October 31, 1517, he nailed ninety-five theses or points of protest upon the door of Wittenberg church. Little did Luther realize this simple act of protest would set ablaze the whole Roman Catholic world. The theses ran clear through all Germany in a few weeks, for all the world was complaining about the indulgences.

4 Although many influential men, students, professors and princes of the German state rallied around Luther as their champion in December, 1520, he was excommunicated by papal bull after he refused to recant. Luther dramatically burned this Bull of Excommunication in public. Luther being charged with spreading "pernicious" heresy, the pope urged Holy Roman Emperor Charles V to put Luther under the ban of the empire, which he did, thus making Luther an outlaw. Luther's excommunication and banishment truly spread fuel on the fire of controversy throughout central and western Europe.

5 Luther little realized the extent of the Reformation and still thought it possible for a reconciliation with Rome and that the pope would make adjustments. But such was not the case. Many of the German princes and large numbers of the people clamored for tolerance from the Hierarchy. After a period of controversy and discussions between the opposing factions Emperor Charles V called a German diet to meet at Augsburg June 25, 1530, to discuss the religious questions and other political matters. Luther and other theologians participated in these heated discussions and debates. All efforts at compromise failed. Rome would listen to nothing but absolute submission. When it was clearly shown that the pope would not make any concession, Luther's party had gone too far to withdraw and so the first Protestant church was founded.

6 Hard on the heels on Germany's break with Rome, England shook from her neck the papal yoke! From the days of Wycliffe, 150 years prior to the Reformation, many in England were dissatisfied. The common people had heard the Bible read to them, and there was a growing thirst for the truths of Christianity. When the explosion of the Reformation occurred in Germany, England was ready to join in. The leaders of the English reformation were Latimer, Cranmer and Ridley. The year following the German breakaway, a general convocation was called of all the religious leaders in England (1531). During the next six years other convocations met and made various declarations, which gradually led

up to the open break with Rome. These ecclesiastical declarations were sent to Parliament for final approval. The Convocation at Canterbury made this historic declaration: "The Bishop of Rome has no greater jurisdiction conferred on him by God over this country than any other foreign bishop." In 1537 Parliament terminated forever the pope's jurisdiction in England.

7 From that time forward the Church of England has been a separate religious organization and the state church of England. As the days progressed more liberal doctrines were adopted at the various convocations, thus making the Church of England a Protestant organization. Finally, in 1648, the Church of England and the Church of Scotland (which had previously withdrawn from Rome) were united under the Westminster Confession, originally containing thirty-nine articles. The Westminster Confession readopted the Nicene Creed and set forth uniform articles of faith. It is interesting to note that the Lutheran state church also adopted the Nicene Creed, thus showing that all these so-called Protestant organizations continued the fundamental fusion doctrines originally inculcated A.D. 325. Though Germany and England slipped the papal yoke from their necks, they did not break the bonds of fusion religion that enmeshed them.

8 One of the outstanding reformers was John Calvin, born in France in the year 1509. A great expositor of the Scriptures, he is also the foremost proponent of the doctrine of predestination; and many Protestant organizations follow his teachings as "Calvinism." Groups in France and Switzerland, as well as the Church of Scotland, are based on his teachings, as are the Presbyterian and Dutch Reform sects of today.

9 In France proper, the followers of Calvin became known as the Huguenots. After the year 1533 groups of Huguenots were to be found in many parts of France, gradually establishing themselves as the leading Protestant church movement in that country. Fearful for the future of the Roman Catholic Church in France, Catholic leaders turned to the political state and sought the aid of Henry II to suppress the growing "heresy." Henry II and his successor Francis II engaged in a campaign of extreme persecution and the office of the Catholic church now became that of the executioner and hangman. Enduring the persecutions no longer, the Huguenots took up arms in open revolt. A series of bloody wars followed, which did not end until the French Revolution granted some

political equality to Protestants. Certainly no such pattern as this was set by the early congregation of Christ's ministers.

10 Calvin's failure to get back to true principles of Christianity is further revealed in his treatment of Michael Servetus. This Spanish scholar, who had produced a book exposing the false doctrine of the trinity, and who had given evidence of not being fully convinced of Calvin's doctrine that God had foreordained the larger number of the human family to eternal torment, had further come to the conclusion that the baptism of infants was equally unscriptural and he concluded that a person should be at least thirty years of age before being baptized. Because of his opposition to the teachings of Calvin, he was finally arrested by "Protestants" and was tried as a "heretic" by "heretics" from Catholicism and was sentenced to be burned alive. The sentence was executed in even a more fiendish way than that practiced by Roman Catholic persecutors, he being literally roasted alive, in horrible torture, for nearly five hours before he expired, while Calvin watched from a window.

11 Although the Reformation had begun as a religious movement, it can readily be seen that it had soon developed into a strong political argument. By 1618 the Protestant states had become so powerful as actually to challenge the sovereignty of the "Holy Roman Empire." As provoked by Holy Roman Emperor Ferdinand II in 1618 the thirty years' religious war broke out in Europe with the Protestant states of Europe fighting the remnants of the Roman Empire. After Europe's bloodiest war with millions losing their lives, the religious war was brought to a close in 1648, with the signing of the peace treaty of Westphalia. Here it was that the Protestant powers gained the ascendancy over the Catholic states. In 1789 the great French Revolution began and spread throughout Europe. Napoleon became emperor of France and set out to gain domination of Europe. In 1799 he conquered Rome and took the pope prisoner. This ended the thousand-year political rule of the popes as temporal rulers; and in 1806, due to Napoleon's formation of the Confederation of the Rhine, the emperor of Austria abdicated the throne of the "Holy Roman Empire" and declared the empire dissolved.

12 Comes the nineteenth century, and numerous religious sects and divisions rise throughout "Christendom." The major Protestant systems had by now become thoroughly organized and set, resisting any further changes and development. They, too, set about to hinder further enlightenment and growth

in knowledge of the truth of the Holy Scriptures. That was true in the 1870's when God began to restore many fundamental truths, using a small group of his witnesses in America. In the following decade Charles T. Russell and others formed the Watch Tower Bible and Tract Society to begin a world-wide educational campaign which was to result in the full restoration of original Christianity and to free multitudes from the bondage of false religion or demonism. The good work continues, despite virulent opposition by the fusion religionists of papal Rome and of her now nonprotesting offspring called "Protestantism."

REVIEW: 1. What names are applied to the history of religion during the sixteenth century? and what were the essential changes brought in by the Reformation? 2. When did the rebellion really break out, and who took the lead? 3. What finally brought the opposition to a head, precipitating the rebellion? 4. What was the pope's reaction to Luther's course, and how did the Hierarchy deal with him? 5. What efforts at compromise failed, resulting in what? 6. Where did the rebellion immediately gain momentum, and what resulted as to the pope's jurisdiction there? 7. What church government resulted following the break in England and Scotland, yet what is seen as regards doctrine? 8-10. Who led the Reformation in France, and how did he and his followers show there was no return to the principles of control in the early congregation? 11. Into what did the Reformation quickly develop and what brought an end to the "Holy Roman Empire"? 12. When did a true reformation begin, and how is it received by those "Protestants" of the rebellion?

MODERN HISTORY OF JEHOVAH'S WITNESSES*

Study 76

EARLY VOICES (1870-1878)

[1] Gradually 'called out of darkness into his wonderful light'! (1 Pet. 2:9, *NW*) Such is an epitomized description of the modern history of Jehovah's witnesses as they advanced out of the darkness of "Babylonish" false religious thinking toward increased restorations of Bible truths. The prolonged night of spiritual darkness from which the witnesses came had existed from the early part of the second century following the death of the apostles right up to the latter half of the nineteenth century. Early Christianity with its brilliance of right doctrine and cleanness of theocratic organization began to be eclipsed after the year 100 by a creeping spiritual darkness of "Babylonish" religious teachings, Grecian pagan philosophies and rank apostasy.

[2] While their complete release from "Babylonish" captivity did not come until 1919, for a period of nearly fifty years prior thereto the witnesses experienced a gradual awakening, to prepare them for their hour of liberation as a New World people. This proved to be similar to the case of the natural Jews in captivity in ancient Babylon, where Daniel and many others of Jehovah's faithful witnesses were aroused to wakefulness years before, to be ready for the restoration of true worship in Jerusalem when it came at last in 537 B.C. So, too, with Jehovah's witnesses in these modern times, a stir to spiritual wakefulness became apparent from the 1870's forward.

[3] Amidst great industrial, commercial, social and religious changes early voices of small religious groups were heard in their efforts to read the signs of the times and predict the imminent second coming of Jesus, the Christ. Various Adventist groups were busy in the United States and Europe pro-

* For a more detailed covering of this general subject than given in this section, please see the series of articles appearing in the 1955 issues of the *Watchtower* magazine.

claiming a visible return of Christ for 1873 or 1874 even though the American founder of their movement, William Miller, had acknowledged his error and disappointment as to the former set dates of 1843 and 1844. But these and other widely proclaimed predictions came to complete disappointment, because they were not based on accurate Biblical knowledge of Jehovah's prophecies. Christ's return was destined to be, not a physical manifestation as they had assumed, but rather, as the Scriptures now clearly indicate, an invisible presence of glory and power to provoke the greatest crisis ever to be experienced by man on earth.

4 Still other voices were heard, but these began to proclaim an impending invisible return of the Messiah. One of these groups was the disappointed Second Adventists, who forsook that movement because of the failure of the Lord to return in 1873, as the Adventists had further predicted. This group was led by a man named N. H. Barbour. They radiated their activities from Rochester, New York, performing a preaching service by sending out speakers to whatever churches would open their doors to them. They also published a monthly journal entitled *The Herald of the Morning*. One of this group came into possession of the *Diaglott* translation of the Bible and noticed something in it that he thought peculiar, that at Matthew 24:27, 37, 39 the word that in the *King James Version* is rendered *coming* is translated *presence*. This was the clue that led this group to advocate an invisible presence of Christ, claiming it began in the fall of 1874.

5 Yet a fourth voice of proclaimers of an invisible presence of Christ comes to view, a group of sincere students of the Bible located in Pittsburgh, Pennsylvania, U. S. A., with its chairman, C. T. Russell. Charles Taze Russell was born in Old Allegheny (now part of the city of Pittsburgh) on February 16, 1852, one of three children of Joseph L. and Eliza Birney Russell. Both parents were Presbyterians of Scottish-Irish lineage. Russell's father operated a clothing store business. His mother died when he was only nine years old. While still a boy he used to write Bible texts with chalk on the sidewalks, and although brought up a Presbyterian he joined the nearby Congregational church, because it was more liberal. At fifteen years of age Russell was in partnership with his father in a growing chain of men's clothing stores. But while things went well for young Russell in business, he was troubled in mind. The doctrines of predestination and eternal punishment gave him particular difficulty, and by the time

he was seventeen he had become an avowed skeptic, discarding the Bible and the creeds of the churches.

[6] During the next few months Russell continued to reflect over the subject of religion, unable to accept it, and yet unwilling to let it go. Finally, one day in 1870 he dropped into a dusty, dingy little basement hall near his Federal Street store "to see if the handful who met there had anything more sensible to offer than the creeds of the great churches. There, for the first time, I heard something of the views of Second Adventists, the preacher being Mr. Jonas Wendell . . . Though his Scripture-exposition was not entirely clear, and though it was very far from what we now rejoice in, it was sufficient, under God, to re-establish my wavering faith in the divine inspiration of the Bible, and to show that the records of the apostles and prophets are indissolubly linked." Shortly after this Russell and about five others began to meet together regularly from 1870 to 1875 to make a systematic study of the Bible. Note the following description of the change-over of thinking that was the fruitage of these five years of joint Bible study.

[7] "We came to recognize the difference between our Lord as 'the man who gave himself,' and as the Lord who would come again, a spirit being. We saw that spirit-beings can be present, and yet invisible to men. . . . We felt greatly grieved at the error of Second Adventists who were expecting Christ in the flesh, and teaching that the world and all in it except Second Adventists would be burned up in 1873, or 1874, whose time-settings and disappointments and crude ideas generally of the object and manner of his coming brought more or less reproach upon us and upon all who longed for and proclaimed his coming Kingdom. These wrong views so generally held of both the object and manner of the Lord's return led me to write a pamphlet—*The Object and Manner of Our Lord's Return,* of which some 50,000 copies were published."

[8] In January, 1876, Charles Russell for the first time received a copy of the monthly magazine *The Herald of the Morning,* as published by the Rochester group headed by N. H. Barbour. A meeting was soon arranged between Russell and Barbour, since it was discovered that their views were the same concerning Christ's second coming as being invisible. As a result the Pittsburgh Bible group of nearly thirty decided to affiliate with the Rochester group slightly larger in number. Russell became a joint editor along with Barbour for *The Herald of the Morning.* The Pittsburgh group on Russell's

initiative agreed to finance a small printing place in Rochester for the joint printing undertakings. It was also decided to publish a bound book containing their joint views, the work being completed by 1877. The 194-page publication was entitled "Three Worlds or Plan of Redemption" by Barbour and Russell as joint authors. During this time Russell at the age of twenty-five began to sell out his business interests and went full time into the preaching work, going from city to city to talk to various gatherings of the public, on the streets and Sundays in Protestant churches, where he could arrange such with the clergy.

9 This book set forth their belief that Christ's second presence began invisibly in the fall of 1874 and thereby commenced a forty-year harvest period. Then, remarkably accurately, they set forth the year 1914 as the end of the Gentile times: "It was in B.C. 606, that God's kingdom ended, the diadem was removed, and all the earth given up to the Gentiles. 2520 years from B.C. 606 will end in A.D. 1914, or forty years from 1874; and this forty years upon which we have now entered is to be such 'a time of trouble as never was since there was a nation.' And during this forty years, the kingdom of God is to be set up (but not in the flesh, 'the natural first and afterwards the spiritual'), the Jews are to be restored, the Gentile kingdoms broken in pieces 'like a potter's vessel,' and the kingdoms of this world become the kingdoms of our Lord and his Christ, and the judgment age introduced." —Pages 83, 189.

10 After two years of affiliation a testing occurred that brought about a parting of the ways. In 1878 Barbour began to fall victim to higher criticism, denying that the death of Christ was the ransom price. This plain denial of basic Bible doctrine amazed the Pittsburgh group and Russell, and finally the Pittsburgh Bible group withdrew association from the Barbour group to undertake a separate Bible-publishing work. Many of the Rochester group sided in with Russell and his associates on the ransom issue and they, too, came over to the Pittsburgh association. This parting proved fatal to the Rochester group, for within a few years the *Herald* ceased to be published, and nothing more has been heard from this early voice sounding the "second-coming" call. In our next study we shall see who of these many early voices finally received the blessing of Jehovah to represent him as His witnesses in future ministerial work.

REVIEW: 1. What conditions existed from the second century up to the latter half of the nineteenth century? 2. How was the time from the 1870's to 1919 similar to Jewish captivity in Babylon? 3. What false assumption was made by many groups looking for Christ's return? 4. What group took a different view? 5. What other group shared this view, and what was the background of its chairman? 6, 7. What reestablished Russell's faith? and to what did five years of study lead? 8. What affiliation and collaboration of effort now took place? 9. What view was held regarding the period from 1874 to 1914? 10. What parting occurred, with what results?

Study 77

SMALL BEGINNINGS (1879-1889)

1 It became evident in the year 1879 which of the many early "second-coming" voices was being chosen by Jehovah to become his witnesses. Now from the magazine being circulated world-wide in forty languages but which began to be published in a small way in 1879, it clearly appears that Jehovah's hand was upon the small Pittsburgh Bible group under C. T. Russell's chairmanship. By now they had become sure that Christ's second coming would begin his invisible presence; that a hard time of world distress was ahead; that thereafter would follow a millennium of a thousand-year reign of Christ's kingdom to bring about restoration (restitution) of paradise conditions on earth with everlasting life in store for men of good will from all nations; and that the glad tidings of such "restitution" blessings should be heralded the world over.

2 Having now withdrawn their editorial and financial support from the Rochester group's magazine, *The Herald of the Morning,* the Pittsburgh class decided to embark upon a great undertaking, that of publishing for the first time their own monthly Bible magazine. Upon completing many preliminary arrangements, July 1, 1879, saw the release of the first issue of *Zion's Watch Tower and Herald of Christ's Presence,* of which 6,000 copies were soon distributed. Class chairman C. T. Russell was chosen to be the editor with five other mature Bible students serving as regular contributors. In 1892 *The Watch Tower* was changed from a monthly to a semimonthly journal to keep pace with the extended flow of new Scriptural material. The record of its circulation is most interesting. From 6,000 copies in 1879, by 1904 there were 25,000 regularly printed; and by 1949 the phenomenal peak of 500,000 copies per issue had been reached. But that is not all; by 1955 the world-wide circulation in forty

languages had skyrocketed to 2,000,000 copies for every issue.

3 During the years 1879 and 1880 efforts were made to organize small congregations of interested ones, namely, *Watch Tower* subscribers. More than thirty congregations had come into existence in Pennsylvania, New Jersey, New York, Massachusetts, Delaware, Ohio and Michigan. These early congregations were called "ecclesias" and sometimes "classes." They were organized on the congregational and presbyterian style of church government. All members democratically voted on certain matters of business and also elected a board of seven or more "elders" (presbyters) who directed the general governmental interests of the congregation. (The first-century theocratic form of congregational control was not restored to Jehovah's witnesses until 1938.) These ecclesias were loosely tied together merely by accepting the leadership and pattern of activity of the Pittsburgh congregation, where Russell and other *Watch Tower* writers were elders.

4 During 1880 Russell and his helpers were further busy in writing several tracts (the series later called "Old Theology Tracts") for general public distribution by *Watch Tower* readers to expose fallacies of church doctrines. It was soon recognized that there was need for the organizing of a definite Society to guide and direct the growing publishing work. So early in 1881 Zion's Watch Tower Tract Society was established as an unincorporated body with Russell as its manager. Russell and others liberally contributed $35,000 to get this printing organization going. Through this new arrangement began to flow thousands of Bible tracts and the printing of additional *Watch Tower* issues put out as pamphlets. In 1881 Russell had completed the writing of the large pamphlets entitled "Tabernacle Teachings" and "Food for Thinking Christians," the latter being a 162-page booklet that was printed and distributed as a special edition of *The Watch Tower* for September, 1881.

5 Russell was still under thirty years of age, and his enthusiastic associates were eager to get their message spread broadcast as quickly as possible. This is manifest in the following 1881 *Watch Tower* announcement, especially so when it is considered that there were only about 100 active associates with the movement at that time: "Wanted 1,000 Preachers. A vast field is open for the employment of the time and talent of every consecrated man and woman to

whom the Lord has committed a knowledge of His Truth. . . . To those so situated that they can give one-half or more of their time exclusively to the work of the Lord, we have a plan to suggest. . . . viz: That you go forth into large or small cities, according to your ability, as Colporteurs or Evangelists, seek to find in every place the earnest Christians." Eventually by 1888 fifty had volunteered for this full-time service toward the "1,000" eagerly desired. They were required to submit weekly field reports to the Pittsburgh office. So here we have the beginning of the full-time pioneer (colporteur) service which, in the course of years, thousands have joined as a valiant band of blessed Kingdom preachers. In fact, by 1954 the world over there were 17,265 of these full-time educators, besides vacation pioneers.

[6] An effort was made to get all *Watch Tower* readers and especially all congregation-meeting attenders to commence a share in the field witness work by distributing tracts to their friends and neighbors. Gradually hundreds of Christian witnesses were trained and nursed to have a share in the field service. Here again we have the very beginning of the field publishing work that was distined to swell like a flood in our days to cover the entire earth with an army of over a half million witnesses of Jehovah going from house to house spreading Bibles, tracts and other Bible study aids.

[7] These early beginnings were not moving fast enough for the young Watch Tower Society workers. So hundreds of men, women and boys were employed to distribute free of charge on Sundays in 1881 copies of *Tabernacle Teachings* and *Food for Thinking Christians* to people coming out of the Protestant churches in cities of the United States and Great Britain. In this manner 1,400,000 pamphlets were successfully distributed in a mass way to a multitude of nominal Christians. This service was said to have been undertaken at a cost of $40,000, which sum was borne by Russell and his friends. Further, in 1881 two brothers were sent to Britain to augment spreading the work to Europe and they reported the distribution of 100,000 pamphlets in London and 65,000 in Glasgow, Edinburgh, Dundee and Aberdeen, Scotland.

[8] Because of continued expansion, it soon became necessary to incorporate the Society of 1881 legally. On December 13, 1884, the Society was granted a legal charter, thus giving it legal life. The corporate name was Zion's Watch Tower Tract Society, which later, in 1896, was changed by court-sanctioned amendment to its present name, Watch Tower Bible and

Tract Society. Article II of the charter set out the general purpose of the organization. It said: "The purpose for which the corporation is formed is, the dissemination of Bible truths in various languages by means of the publication of tracts, pamphlets, papers and other religious documents, and by the use of all other lawful means which its Board of Directors, duly constituted, shall deem expedient for the furtherance of the purpose stated."

9 It was decided for Russell to become writer of a new book to be called "Millennial Dawn," Volume One, which, after many difficulties, appeared in 1886. This publication later became known as Volume One of "Studies in the Scriptures" as well as "The Divine Plan of the Ages." It was very well received by the public, as is attested by the fact that more than six million copies were distributed over a forty-year period. It discussed the subjects of "Our Lord's Return," "Ransom and Restitution," "Plan of the Ages" and "The Kingdom of God." Finally there was added a chapter entitled "The Day of Jehovah," which amazingly and accurately foreshowed the great preaching work now being done in these days after the "end of the Gentile times" in 1914.

10 This study of early beginnings must also record the fact that larger and larger quarters were necessary to cope with the increased demand for printed publications. In 1889 they moved into their large, handsome new four-story brick building costing $34,000, located in Allegheny (North Side, Pittsburgh), Pennsylvania, containing quarters for the housing of a small "Bible House" family, printing works, shipping rooms, an assembly place for about 200, an office, an editorial department and a store front. The building was named "Bible House." Years later, the board of directors of the Society accepted the donation of title to the ownership of this plant, the board valuing the net equity of the building and all its equipment at $164,033.65. This period of early beginnings concludes with the report that there were about 400 active associates of the Society by 1890. The only report available shows the placement of 841,095 tracts, 395,000 extra copies of the *Watch Tower* magazine and 85,000 *Millennial Dawn* bound books between the years 1886 and 1891. As an item of interest, in 1954 the Society completed the construction of a large modernly designed building in Pittsburgh. This building now serves both as the legally registered office of the Pennsylvania Corporation of the Society and also as a Kingdom Hall for some of the Pittsburgh congregations of Jehovah's witnesses.

REVIEW: 1. What became evident by 1879, and of what had the Pittsburgh Bible group become sure? 2. What was started July 1, 1879, and how did it fare? 3. How were congregations organized? 4. What important events happened in 1881? 5. How was the "pioneer" work started? 6. What new service started? 7. What special distribution was arranged for, and at what expense? 8. When was the Society incorporated, and what was its purpose? 9. What book was published, how was it received, and what did it foreshow? 10. What expansion occurred?

Study 78

JEHOVAH'S WITNESSES ON THE OFFENSIVE (1890-1908)

[1] In the course of the years five other powerfully written bound volumes were produced by C. T. Russell, each playing its part in gathering more of the anointed Christians into association with the Watch Tower Society. Volume II, *The Time is at Hand,* was released in 1889; Volume III, *Thy Kingdom Come,* in 1891; Volume IV, *The Day of Vengeance* [*The Battle of Armageddon*], in 1897; Volume V, *At-one-ment Between God and Man,* in 1899; and finally Volume VI, *The New Creation,* in 1904. C. T. Russell did not survive to fulfill his promise to be the author himself of a seventh volume.

[2] For some years the Society's publications had been circulating in Europe where small groups were being gathered together. So in the year 1891 Russell, as the Society's president, made his first trip abroad to stimulate and expand the interest in countries outside the United States and Canada. A publications depot was set up in London following Russell's visit, and then finally in 1900 the Society's first branch office was established, in East London. Following this foreign trip arrangements were made to begin publishing various books and pamphlets in German, French, Swedish, Dano-Norwegian, Polish, Greek and later Italian. It also became apparent that there was a need to hold conventions in various parts of the country other than at Pittsburgh with the annual Memorial celebration, as had been the practice up to that time. So in 1893 arrangements were made for a convention in Chicago, August 20-24, where the World's Fair was being held that summer. The number in attendance was about 360. Seventy symbolized their dedication to God by immersion in water.

[3] Many were the letters that kept coming in to the Society's head office, showing the heart reaction of those being called to associate as Jehovah's anointed ones. Following is an interesting one of 1894, typical of many letters still being received to this day from persons of good will toward Jehovah:

"Gentlemen: Enclosed herewith please find exchange on New York for the sum of $6.00 for which please send me Zion's Watch Tower [magazine] one year and copies of *Millennial Dawn*. By way of explanation for ordering this amount of books, I desire to say that, about two months ago, two young ladies [Watch Tower pioneers] came into my [law] office selling those books. I was very busy when they presented their card; and, seeing that they were ladies selling books, I bought the three volumes, thinking that by so doing I was helping them out. I have since concluded that these ladies brought to me 'glad tidings of great joy.' I took the books home, and thought little of them, until a few weeks ago, when I had some spare time, I began reading the first volume, and it was so very interesting that I could not stop. The result is, my dear wife and myself have read these books with the keenest interest, and we consider it a God-send and a great blessing that we have had the opportunity of coming in contact with them. They are indeed a 'helping hand' to the study of the Bible. The great truths revealed in the study of this series have simply reversed our earthly aspirations; and realizing to some extent, at least, the great opportunity for doing something for Christ, we intend to take advantage of this opportunity in distributing these books, first, among our nearest relatives and friends, and then among the poor who desire to read them and are unable to purchase; and for that reason we desire these extra copies. Yours, etc."

[4] This letter was signed by lawyer J. F. Rutherford, who twelve years later dedicated himself to God and entered the full-time service at Pittsburgh headquarters or "Bible House" as the Society's legal adviser, only still later, in 1917, to become the Society's second president upon the death of Russell.

[5] In 1894 a force of twenty part-time representatives was trained and sent out week ends from the Pittsburgh head office to conduct public meetings and to build up new "ecclesias." This was changed in 1897 by confining this visitation service to three full-time representatives know as "pilgrims," who traveled on set route from congregation to congregation spending one or two days with each group to bring spiritual encouragement. As the number of congregations increased more pilgrims were sent on the road to maintain organizational contact. By 1917 there were ninety-three pilgrims serving in this way as forerunners of our modern "circuit servant" arrangement.

[6] Clergy opposition gradually became increasingly manifest as more scores of thousands of Bible tracts and pamphlets were being distributed farther from the Pittsburgh fountainhead. No longer were representatives of the Society permitted to speak from the pulpits of the churches as they were in the 1870's. A sort of preachers' union called the "Evangelical Alliance" had been organized in 1846 among the Protestant clergy to limit recognition of ordination to those of the major sects already operating theological schools. They began to ridicule Russell for using the designation "Pastor" and a few unscrupulous newspapers were used as tools to manufacture and spread scandalous lies about Russell's personal differences with his wife. Like their Pharisaical prototypes who had defamed Jesus by calling in question his authority and the legitimacy of his birth, so these modern apostate leaders of religion stooped to attack the person rather than the Biblical information that was being published.

[7] Something new was started that stimulated the dissemination of the truth through tract distribution like nothing heretofore and that was destined to take the clergy by storm. *The Watch Tower* of April 15, 1899, proposed what was called the "Volunteer Service." Volunteers were called from all the Christians who attended the Society's meetings to undertake a mass free distribution of 300,000 copies of the new booklet *The Bible vs. Evolution* to people as they left the Protestant churches on Sundays. This work was taken up enthusiastically by thousands of participants in Canada, Europe and the United States. The first year 948,459 tracts were so delivered. Then for about twenty years the work was kept up on special Sundays. Later house-to-house distribution under the doors Sunday morning was added. Two or three times a year new pamphlets were released and these were delivered by the millions to church attenders. A flood was now reaching the church doors that was overflowing the religious pastures. This merely intensified the hostile reaction of the clergy, who tried to have many of the witnesses arrested for standing on the streets distributing free tracts, as if the sidewalk approaches to the churches were specially 'consecrated' ground.

[8] On March 10, 1903, Dr. E. L. Eaton, minister of the North Avenue Methodist Episcopal Church, a member of the Pittsburgh ministerial alliance, made as their representative a formal offer to C. T. Russell for a six-day debate on agreed Biblical subjects. The debates were finally held in the fall

at Carnegie Hall before packed-out audiences each time. On the whole Russell came off victorious for each of the six debates and especially on the last one on hell. It is reported that one of the clergymen in attendance, acknowledging Russell's victory, came up to Russell after the last debate, saying, "I am glad to see you turn the hose on hell and put out the fire." Quite a number of Eaton's Methodist congregation became Jehovah's witnesses soon after this exposure of the false doctrines of the "Babylonish" church systems. Other debates were held, with similar results.

9 Before the famous Eaton-Russell debates Russell and a party made a second tour of Europe in 1903, where a branch was established in Germany at Barmen-Elberfeld; and then in 1904 another branch of the Society was set up in Australia. Seeds of truth were by this time reaching out into South Africa, Japan and the British West Indies, where a convention was held in Kingston, Jamaica, attended by 400, and with 600 at the Sunday public meeting. For the American field the largest convention to that time was held at Put-in-Bay, Ohio, August 29 to September 7, 1908, with an estimated peak attendance of 4,800. The literature in this period from 1890 to 1908 continued to be distributed by the millions and there were now more than 30,000 *Watch Tower* subscribers, thousands of which shared in this organized effort to bring Bible truth to eager Christians. A helping hand was given to 'come out of Babylon' to become Jehovah's anointed witnesses. Despite the clergy's efforts to destroy the Society, Jehovah's witnesses were operating stronger than ever by God's spirit.

REVIEW: 1. What additional volumes did Russell issue? 2. What expansion in foreign fields occurred, and also with regard to conventions? 3, 4. What letter was received in 1894, and from whom? 5. What was the forerunner of the modern "circuit servant" arrangement? 6. What clergy opposition developed? 7. What work intensified clergy opposition? 8. What debates were held in 1903, and with what results? 9. What further spread of the work took place?

Study 79

INTERNATIONAL GROWTH (1909-1916)

1 Our study of the history of the Watch Tower Society from 1909 to 1916 must be viewed largely with respect to the warning work of proclaiming the fateful year of 1914. For thirty-two years now since 1877 the witnesses had publicly set forth

the chronological proof and the physical facts indicating that the "Gentile times" were due to end in the fall of 1914.

2 But to undertake an all-out campaign of world-wide proportions the Society's twenty-year-old four-story "Bible House" headquarters in Allegheny (Pittsburgh) were inadequate and not strategically located for world shipping and communication. So in 1908 J. F. Rutherford, who by this time had become the Society's legal counselor and also a pilgrim traveling from city to city to give public lectures, and other Society representatives were sent to Brooklyn, New York, to negotiate the purchase of more desirable quarters. They obtained the old "Plymouth Bethel," 13-17 Hicks St., Brooklyn, and the old Beecher home located at 124 Columbia Heights. To hold this new property in New York state satisfactorily and to do business within this state as a religious body it was necessary to form another corporation. Such a corporation came into legal existence February 23, 1909, and was named Peoples Pulpit Association. Thirty years later, in 1939, the name was changed to its present one, Watchtower Bible and Tract Society, Inc.

3 From 1909 onward a monthly tract called "Peoples Pulpit" and then later "The Bible Students Monthly" was widely distributed by the millions, warning the Gentiles of the fateful year 1914. And so for a number of years the society of witnesses became known as the International Bible Students Association, and, in 1914, the same identical work was organized under an association incorporated under the laws of Great Britain, under the name and style of International Bible Students Association.

4 The Watch Tower Society now in the Brooklyn headquarters was equipped to keep abreast with the gigantic publishing work that was then under way. The years from 1909 to 1914 saw an ever-increasing output of tracts, pamphlets and bound volumes running into the millions. The 1914 warning work was augmented by the organizing of an international newspaper syndicate service that sent Russell's sermon for each week to approximately three thousand newspapers in the United States, Canada and Europe. It is estimated that ten million people were reached each week in this manner.

5 The public platform was also geared to an expanded witness for the nearing year of 1914. In the year 1911 alone, it is reported, 12,113 public and semipublic lectures were given

all over the world. Finally, by 1914, there were 1,200 congregations operating in connection with the Watch Tower Society, home and abroad. For 1915 the partial number reported as attenders of the annual Memorial was 15,430 and by this time there were 55,000 *Watch Tower* subscribers, thus indicating the approximate number of associates in the witness work. Before Russell's death in 1916 it is said that he traveled more than a million miles and gave more than 30,000 sermons and wrote books totaling over 50,000 pages. By this time the Society's publications were appearing in fifteen languages.

6 To demonstrate that the witnesses did not believe the prophetic year of 1914 would end all their operations with respect to this earth, from 1912 to the beginning of 1914 the Watch Tower Society spent over $300,000 in preparing "The Photo-Drama of Creation" to spread Bible knowledge to the masses of people from 1914 on. In primitive studios in New York it produced a combined movie-film and picture-slide show of rare beauty, synchronized with which were many choice musical recordings and 96 phonograph-record talks (each 4 minutes long) explaining the principal features of the Bible. Many complete and abridged sets of this "Drama" were made, trained traveling operators taking it to millions of people in free showings at the largest halls and picture places of North America, Europe and Australia.

7 During the first few months of 1914 the clergy and others poured considerable ridicule upon Russell and the Watch Tower Society for failing to see anything happening to the Gentile nations. But all this ridicule stopped when nation after nation and kingdom after kingdom began to cascade into World War I from July 27 onward into the month of August, 1914. A rather accurate press reaction to this situation was published in the Sunday magazine section (page 4) of *The World,* a large New York newspaper, dated August 30, 1914, in a long feature article headlined, "End of All Kingdoms in 1914 'Millennial Dawners' 25 Year Prophecy," from which we quote:

8 "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students,' best known as 'Millennial Dawners,' have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914. 'Look out for 1914!'

has been the cry of the hundreds of travelling evangelists who, representing this strange creed, have gone up and down the country enunciating the doctrine that 'the Kingdom of God is at hand.' . . . Although millions of people must have listened to these evangelists, . . . the average man does not know that such a movement as the 'Millennial Dawn' exists. . . . Rev. Charles T. Russell is the man who has been propounding this interpretation of the Scriptures since 1874. . . . 'In view of this strong Bible evidence,' Rev. Russell wrote in 1889, 'we consider it an established truth that the final end of the kingdoms of this world and the full establishment of the Kingdom of God will be accomplished by the end of A.D. 1914.' . . . But to say that the trouble must culminate in 1914—that was peculiar. . . . And in 1914 comes war, the war which everybody dreaded but which everybody thought could not really happen. Rev. Russell is not saying 'I told you so;' and he is not revising the prophecies to suit the current history. He and his students are content to wait—to wait until October, which they figure to be the real end of 1914."

9 And so it proved to be that about October 1, 1914, the 2,520 years of divine tolerance of the Gentile nations' assumed sovereignty over the earth came to a legal end, as we now know so well Scripturally and factually. As we look back over the record of the Watch Tower Society's publishing activities for the thirty years prior to 1914 we see that a remarkably gigantic public warning was given to the nations, impressive even according to modern parades of astronomical figures. The following table of figures gathered from the Society's annual reports usually published in the December 15 issue of *The Watch Tower* during each of those years bears eloquent testimony to the zeal, hard work, devotion to duty and determination of Jehovah's witnesses to undertake faithfully the 1914 warning work.

WORLD-WIDE DISTRIBUTION REPORT

Years	Tracts and Pamphlets	Bound Books
1909	22,838,164	710,992
1910	27,025,180	711,410
1911	22,838,282	538,783
1912	49,151,244	812,046
1913	49,065,189	864,510
1914	71,285,037	992,845
1915	55,149,578	661,789
1916	30,547,172	452,713
1917	33,890,664	836,417

10 C. T. Russell and his associates gave all of their strength and fortunes in prosecuting as vigorous a campaign as was possible in their time under the guidance of Jehovah's holy active force. The years 1915 and 1916 saw a decline in their publishing activities due to the period of witnessing amid growing opposition and ridicule and world disruption. This decline was in fulfillment of the prophecy: "I will cause my two witnesses to prophesy a thousand two hundred and sixty days dressed in sackcloth." (Rev. 11:3, *NW*) Toward the end of 1916 Russell began to fail rapidly and finally, on a return speaking-trip from California, he died on October 31 while aboard a train near Pampa, Texas. By the fruits he brought forth in his multitude of labors as a minister of the gospel, Brother Russell surely proved to be a faithful witness of Jehovah.

REVIEW: 1, 2. What developments were necessary, in view of the warning work to be done? 3-5. What activities were launched to publicize the year 1914? 6. What proves the witnesses did not think 1914 would terminate all their operations? 7, 8. What ridicule halted with the start of World War I, and what comment did one newspaper make? 9. What impressive figures show a warning work was really accomplished? 10. What happened during 1915 and 1916?

Study 80

YEARS OF CRISIS (1917-1919)

1 Following the death in October, 1916, of C. T. Russell, the first president of the Watch Tower Society, years of crisis set in, producing within the organization the pressures of opposition, judgment and cleansing. For three and a half years (1,260 literal days) the witnesses carried on their preaching in this critical period from the fall of 1914 to the spring of 1918 in a "sackcloth" condition of mourning and reproach. Finally in 1918, "when they have finished their witnessing, the wild beast [collective earthly ruling powers] that ascends out of the abyss [the symbolic deep sea of men raging against God] will make war with them and conquer them and kill them. And after the three and a half days spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon those beholding them." Here we have the prophetic description of these years of crisis, and the historic record here recounted will show its fulfillment by the facts.—Rev. 11:3, 4, 7, 11, *NW*.

[2] On January 6, 1917, approximately 150,000 votes, represented in person or by proxy at Pittsburgh, Pennsylvania, were unanimously cast for J. F. Rutherford for president, and thus commenced a new administration for the Society, which Rutherford was to supervise for twenty-five years. A brief biographical sketch is in order as to the Society's new president, Joseph Franklin Rutherford. He was born on November 8, 1869, in Boonville, Missouri, of parents who were Baptists by religion. He was sixteen years old when his father consented to his attending college to study law, provided he earned his own way, since his father was merely a farmer and could not afford to assist him. At the age of twenty-two he was admitted to the bar and began to practice law at Boonville, later served four years as the public prosecutor for Boonville, Missouri, and still later served as Special Judge in the same 14th Judicial District of Missouri. In 1894 he came in touch with Watch Tower Society representatives and twelve years later, in 1906, dedicated his life to God, thus becoming ordained for the Christian ministry. In 1907 he became the Society's legal counselor.

[3] The new administration under Rutherford immediately set about in 1917 to reorganize the Society's Brooklyn headquarters office and also to effect changes in the field service to arrest the downward trend in the Kingdom witness work, but not all were happy to follow the Society's new administration in accelerating the witness work. From the beginning in 1917 there were several leaders who became ambitious for administrative control for themselves. They became uncooperative, and eventually rebellious. This opposition clique immediately began to publish letters and other material, which they circulated among the congregations of the Society in this country and abroad. Gradually opposition parties arose in the midst of these congregations. The ambitious opponents thereafter sought to gain control of the legal corporation, the Watch Tower Society, at the next annual corporation meeting in Pittsburgh, Pennsylvania, due January, 1918, but failed.

[4] The internal crisis came to its full with the occurrence of an outstanding Bible event, namely, the coming of Jehovah's messenger Jesus Christ to the temple for judgment in the spring of 1918, to separate the "faithful and discreet slave" class from the "evil slave" group. (Mal. 3:1-3; Matt. 24:43-51, *NW*) The cleavage between the two groups grew further, and the "evil slave" group came to further internal disagree-

ments and subdivided. Eventually many other small dissentient groups formed to exist for a while and then to disappear.

5 In the latter half of 1917 the faithful forefront fighters of the "discreet slave" class took up the distribution of *The Finished Mystery*, a seventh volume written to complete the *Studies in the Scriptures* series, with great zeal. Within seven months the Society's outside printers were busy on the 850,000 edition. Not only did this book crystallize the opposition of the "evil slave" class, but it also brought forth bitter clergy reaction from many parts of Christendom. Sunday, December 30, 1917, was the historic date for the commencement of the mass distribution through the Sunday volunteer service of ten million copies of the fiery issue of *The Bible Students Monthly* entitled "The Fall of Babylon—Why Christendom Must Now Suffer—The Final Outcome." The tabloid-size, four-page tract contained extracts from *The Finished Mystery* and came to be a stinging exposure of the clergy. This set off a chain of clergy-inspired actions that sought to force the governments of the United States and Canada to destroy the Watch Tower Society and its co-workers.

6 Fighting against mounting odds, the valiant witness band on March 15, 1918, released a new newspaper-size, two-page tract, *Kingdom News* No. 1, headed "Religious Intolerance, Pastor Russell's Followers Persecuted Because They Tell the People the Truth—Treatment of Bible Students Smacks of the 'Dark Ages.'" Millions of this tract were distributed exposing the clergy-inspired persecution of the witnesses in Germany, Canada and the United States. Furthermore, this tract advertised the historic lecture delivered on March 24 at the Brooklyn Academy of Music by the Society's president entitled "The World Has Ended—Millions Now Living May Never Die!" Three thousand heard this important lecture. The fighting force of the witnesses had been by this time in 1918 to 3,868 workers, but what a smiting work they accomplished before they were completely silenced! In April further clergy-inspired intimidations occurred. April 15, 1918, *Kingdom News* No. 2 appeared in a tremendous distribution by the millions with bold headlines: "*The Finished Mystery* and Why Suppressed—Clergymen Take a Hand."

7 On May 1, 1918, began the distribution of millions of *Kingdom News* No. 3, which carried the headlines "Two Great Battles Raging—Satanic Strategy Doomed to Failure —The Birth of Antichrist." May 7 warrants were issued by the United States District Court of the Eastern District of

New York for the arrest of eight brothers connected with the Society's management and editorial committee. The ones involved were J. F. Rutherford, W. E. Van Amburgh, A. H. Macmillan, R. J. Martin, C. J. Woodworth, G. H. Fisher, F. H. Robison and G. DeCecca. On the 8th of May these warrants were served by United States Marshal Power. Shortly after their arrest the eight were arraigned in the Federal Court, Judge Garvin presiding, and all were met with an indictment previously returned by the Grand Jury, charging: (The above named) "unlawfully and feloniously did conspire, combine, confederate and agree together, and with divers other persons to the said Grand Jurors unknown, to commit a certain offense against the United States of America, to wit: the offense of unlawfully, feloniously and wilfully causing insubordination, disloyalty and refusal of duty in the military and naval forces of the United States of America when the United States was as war... by personal solicitations, letters, public speeches, distributing and publicly circulating throughout the United States of America a certain book called *Volume VII Bible Studies The Finished Mystery,* and distributing and publicly circulating throughout the United States certain articles printed in pamphlets called *Bible Students Monthly, Watch Tower, Kingdom News* and other pamphlets not named, etc."

[8] Following the arraignment the defendants were released on bail bond of $2,500 each and the trial was set for June 3, 1918. After a fifteen-day trial the jury on Thursday, June 20, returned a verdict of "guilty." The next afternoon, June 21, Judge Harland B. Howe pronounced the sentence of twenty years' imprisonment in the federal penitentiary at Atlanta, Georgia. Since their requests for bail had been unjustly denied the eight were held in jail at Brooklyn and Long Island City until July 4, when they were removed to the penitentiary at Atlanta, Georgia.

[9] An executive committee was appointed to head the Society during absence of its imprisoned officers and an editorial committee of five functioned to continue writing *The Watch Tower,* an issue of which did not fail during these years of crisis. A wave of persecution of the witnesses continued throughout the country consisting of imprisonments, indignities at the hands of mobs, raids on meeting places, burnings of books and constant vilifications from the press and pulpit. Due to wartime pressures through failing to obtain needed operational supplies it was necessary on August 26, 1918, to

close down the Brooklyn headquarters. The removal was made to an office building in Pittsburgh. The Brooklyn Tabernacle office and shipping center had been sold and the Bethel home was closed. Thus by the summer of 1918 the once loud organized voice of Jehovah's witnesses was silenced and their organized work figuratively killed and a deathlike condition came over the once energtic band of Christians. They came to be firmly held in bondage by their Babylonish captors.

10 On November 11, 1918, World War I came to a sudden end. Numerous war prisoners were being released, but no release was in sight for the many witnesses still in prisons and camps throughout the country. In February, 1919, country-wide agitation was started by some newspapers for the release of Rutherford and his fellow prisoners. Likewise the witnesses wrote letters to their newspaper editors, congressmen, senators and governors clamoring for action, many of whom were aroused to express themselves in favor of the release. The witnesses next got busy in March circulating a nationwide petition, which 700,000 signed within a short time, asking the government to render justice as to these falsely accused and imprisoned men. March 21 bail was granted by direction of the Supreme Court in Washington pending a hearing on appeal, and the eight were finally released from Atlanta on March 25. Their appeal case was set for argument April 14, and then on May 14, 1919, their convictions were reversed.

11 As soon as the Society's officers were freed in the spring of 1919 their chief concern was for intense new activity. The reopening of headquarters in Brooklyn was effected by October 1. New factory premises were secured on Myrtle Avenue in Brooklyn. Plans were made and carried out for a grand reunion of all the surviving witnesses at a seven-day spiritual festival in Cedar Point, Ohio, September 1 to 7, 1919. It turned out to be the greatest convention ever held by the Society till then, 6,000 attending the general sessions, 200 being baptized and 7,500 being present for the public lecture. The publication of a new magazine, *The Golden Age,* was announced at the convention, the first issue appearing October 1, 1919. The colporteur (pioneer) service was quickly revived, 150 being in the service in the spring of 1919, and by the fall there were 507 engaged in full-time action in the field. The pilgrim service was reconstituted with 86 special representatives, being sent out from congregation to congregation to strengthen headquarters contact with them, to gather those

scattered due to war persecution and to stimulate new enthusiasm. Truly the stormy years of crisis had been weathered. Yes, 1919 saw the once dead witness work quickly revived by God's great active force, to become an amazement to the nations.—Rev. 11:11.

REVIEW: 1. What prophetic description is given of the crucial years of 1918 and 1919? 2. Who succeeded Russell as president, and what was the successor's background? 3, 4. What internal trouble developed, and what was the result? 5-7. What releases intensified opposition, and by what action and charges were they climaxed? 8. What was the outcome of the trial and appeal? 9. What events preceded the closing down of the work? 10. What events were climaxed by the reversing of the convictions of the Society's officers? 11. What events marked the revival of the preaching work?

Study 81

VIGOROUS RESTORATION OF TRUE WORSHIP (1919-1928)

[1] Though Jehovah's people from the 1870's to 1918 had gradually changed over much of their basic religious thinking from the corrupt teachings of the Babylonish religion of the apostate nominal churches, yet to a great measure they were held in Babylonish restraint by tainted bonds of untrue religious conceptions inherited from the pagan traditions adopted by Christendom. For example, up to and including their 1918 troubles Jehovah's witnesses still trusted excessively in so-called "character development," indulged in considerable creature worship, accepted the earthly governments as the "superior authorities" ordained of God (Rom. 13:1, *NW*) and thus were held in great fear of man, particularly rulers. They celebrated some pagan holidays, such as Christmas, the name of Jehovah was kept by them in the background, they used the symbol of the cross as a sign of Christian devotion, and organizationally they continued the democratic, presbyterian style of congregational government.

[2] In 1919 and thereafter all this began to change for a brilliant, divinely blessed future. As a restored community they immediately confessed their sins of compromising, also their taints of false religion. They repented of their former course, expressed a desire to change their ways and prayed for Jehovah's forgiveness. The stirring *Watch Tower* articles of August 1 and 15, 1919, entitled "Blessed Are the Fearless," dispelled the grip of the "fear of man" restraining the witnesses and they began to go forth as a forgiven people, a cleansed organization, a new nation freed from the Devil's old-world organization.

[3] The years 1919-1922 proved to be years of new organizational building. The Watch Tower Society decided for the first time to do all its own printing, even the printing of bound volumes. Factory space was engaged on Myrtle Avenue, Brooklyn, N.Y., and large printing equipment was installed for such self-sustaining operations. Additional volunteers were brought in to Bethel, making a total of 107 full-time workers to undertake the production of better and cheaper publications. In November, 1921, the release of the first of a new series of bound books was announced, entitled "The Harp of God." This book produced in the Society's Brooklyn factory was well received by the public and, over the years, enjoyed a wide distribution into the millions. Other books in this series were *Deliverance* appearing in 1926, *Creation* in 1927, and *Reconciliation* and *Government* in 1928. The 1927 *Yearbook* was the first in the *Yearbook* series. These new printing operations ever expanding required larger and larger quarters, first in 1922 by moving into a six-story building at 18 Concord Street, Brooklyn, and then in 1927 the Society moved into its own new, large, modern eight-story building at 117 Adams Street. The Bethel home was also rebuilt and enlarged at this time.

[4] In the advanced conceptions of the new witness work and the more centralized organization necessary to weld the witnesses together into one solid working force, considerable resistance was encountered from unprogressive "elective elders" in the local congregations. Many of these insisted on living in the past, in the time of Pastor Russell, who was claimed by them to be the sole channel of Scriptural enlightenment, whom they called "the servant" of Matthew 24:45. *The Watch Tower* of April 1, 1920, and subsequent studies showed clearly that even Brother Russell conceded in his time that the Watch Tower Society was the instrument or channel being used by Jehovah to teach his people on earth. Now that there was much new spiritual food being flashed from Jehovah's heavenly temple these elective "elders" should not retard or prevent the local congregations from keeping abreast with the accelerating New World society.

[5] The germ of theocratic direction really began in the fall of 1919 with the launching of the work of "The Golden Age," which new magazine was released in October, 1919. Congregations desiring to participate in the new field service now opening up with the *Golden Age* campaign were asked to register as a service organization with the Society. Upon re-

ceiving such request the Society theocratically appointed one of the local number to serve as the Society's appointee known as the "director," not subject to local yearly electioneering. Now for the first time authority began to be taken from the democratically controlled congregations under their "elective elders" to reside more directly under the Society's international supervision. Thus there began a partial theocratic supervision by the Society of the congregation's field service, operating alongside that of the "elective elders" who continued to control congregational studies and lectures in a democratic manner.

[6] A tightening up of preaching responsibility began in 1920 by requiring every one in the congregation who participated in the witness work to turn in a weekly report. Prior to 1918 only the pioneers were required to report their service activities. Definite territory assignments were being made to the congregations for their field activity. Truly the congregations were being "yoked" for service. For the first year of such reporting, 1920, there were 8,052 "class workers" and 350 pioneers. Of the more than 1,200 affiliated congregations 980 were reported by 1922 as being fully reorganized to engage in the field service, with 8,270 "class workers."

[7] Beginning in 1923 several Sundays were set aside for "world-wide witness" to encourage united efforts all over the world in holding simultaneous public meetings, and the first Tuesday of each month was set aside as a "service day" on which all congregation publishers were to spend some few hours "selling books" under the direction of the "service director." Incidentally the designation "service director" later in 1936 was changed to "company servant" and then in 1953 to "congregation servant." The appearance in 1919 of centralized and partial theocratic direction began to bear fruit just in time, as we shall soon see, to harness the growing numbers world-wide for strenuous judgment declaration work. The service sheet of instructions entitled "Bulletin" appeared now monthly after October, 1922, encouraging all as "valiant warriors" to memorize Society-prepared testimonies, first called a "canvass," in offering the literature. (In October, 1935, this monthly service instrument was named "Director" and, finally, in July, 1936, was changed to its present title, "Informant.") These organizational instruments have done much to produce a uniform world campaign and to supply centralized theocratic direction.

[8] Gradually, over a twenty-year period, the witnesses were schooled and trained to accept a theocratic system of congregational organization. All along the way certain "elective elders" manifested themselves as opposers to the new, divinely provided leadership. They failed to see that Jehovah's holy spirit or active force was working organizationally in bringing about a governmental transformation leading to a theocratic, God-directed New World society. Then in 1932 the August 15 and September 1 issues of *The Watchtower* published a series of two articles entitled "Jehovah's Organization," wherein it was proved that the offices of "elder" and "deacon" filled by elective vote do not Scripturally exist. Rather, all mature ones, males and females, in God's sight are elders or older ones and may act as *diákoni* or, better, ministers. The spiritually awake congregations all over the world sent to the Society's headquarters resolutions abolishing these "offices" from their midst. They immediately expressed confidence in the *service director* appointed by the Society and they selected by vote a company chairman and a service committee of not more than ten to replace the "elders" and to assist the local service director of the Society. Many of the former "elective elders," who had refused to participate in the field service confining their activities merely to congregational preaching, left the ranks of the witnesses at this time.

[9] However, the final theocratic organizational change-over occurred in 1938. In this year, *The Watchtower* in its issues of June 1, June 15 and July 1 made an exhaustive study of the organizational operations of the early congregation in the days of the apostles. There it was clearly demonstrated how the appointive powers rested in the hands of a governing body composed of the apostles and other mature associates such as Timothy and Titus. Similarly today the power of appointment of all servants rightfully rests with the governing body of the "faithful and discreet slave" class, which is under the direct supervision of Christ Jesus at the temple. These powers do not rest democratically with the congregations. In response to this Biblical study of organization the congregations requested the Society to organize them for service and to appoint the various servants thereof.

[10] In 1922 with the expiration of the 1,260 days of spiritual nourishment of Zion's children the anointed witnesses were in sufficient solid formation organizationally to undertake Jehovah's judgment work on earth. This work was propheti-

cally pictured by the blowings of the "seven trumpets" and the outpourings of the "seven bowls of the anger of God." (Rev. 8:2; 16:1, *NW*) These proved to be simultaneous happenings commencing at seven successive international conventions held annually from 1922 to 1928 inclusive.

11 The first in this series of seven historic events was the Cedar Point, Ohio, convention September 5 to 13, 1922. On the fourth day of the convention, known as "The Day," the president of the Society gave the key speech on the subject of "the kingdom." In that address it was emphasized that the King is here. Proof was also submitted for the first time from Scripture and current history that the King Christ Jesus had come to the temple in 1918 and begun judgment process against apostate Christendom. At the conclusion of this stirring address an electrifying slogan was unfolded to the vast audience, "Advertise the King and His Kingdom." The public lecture on the Sunday was climaxed by the unanimous passing of a resolution that challenged world rulers. In the course of weeks 35,000,000 copies of this stinging judgment message expressing Jehovah's anger were distributed throughout Christendom. For the next six years annual conventions were held successively in America, England and Canada, and at each of these an exposing judgment proclamation and resolution was released and afterward distributed by the millions of copies.

12 Momentous and busy were the years from 1919 to 1928. Vigorous, bold and energetic were Jehovah's witnesses in their restoration of true worship. Early in 1927 they began in America the work of distributing the bound books and booklets on a contribution from house to house on Sundays. (See *The Watch Tower,* February 15, 1927, page 63, and August 1, 1927, page 233.) While the clergy were somewhat annoyed by the witnesses in the period of the early 1900's, yet now after 1922, with the global distributions of the judgment pronouncements of Jehovah, the clergy were being taken by a storm and a flood that took them by day and night in public and private exposure of their false teachings and gross apostasy. Christendom was now judged wanting, cast off by Jehovah and awaiting her destruction. Lovingly Jehovah upheld his little band of loyal witnesses as they passed through the turbulent seas of mankind to fulfill their commission in declaring the written judgments. Valiantly they went on to restore true worship in the earth in the theocratic apostolic way.

REVIEW: 1. Despite progress, what false conceptions still contaminated Jehovah's witnesses? 2. What change occurred from and after 1919? 3. What publication and expansion took place during the years 1919-1928? 4. Who impeded progress, and what was their view concerning Scriptural enlightenment? 5. What marked the beginning of the transition from democratic to theocratic congregational rule? 6, 7. What developments made for better organization and greater activity? 8. What finally eliminated from the congregations the "elective elders"? 9. When and in what way was theocratic procedure finally restored to the congregations? 10, 11. What prophecies were fulfilled by the seven annual conventions with their resolutions, from 1922 to 1928? 12. How did these judgment messages affect the clergy?

Study 82

CHAMPIONS OF FREEDOM OF WORSHIP (1929-1938)

[1] In our previous study we have seen how Jehovah's people were extremely active from 1922 to 1928 in the performance of their commission to declare the "vengeance of our God" and to publish, the world over, Jehovah's written judgments against apostate Christendom. In this time Satan was generating forces that were aimed ultimately to make war on Jehovah's witnesses after 1928, if possible, to crush them again. An all-out struggle ensued in which Jehovah's fighting people emerged as unquestioned champions of freedom of worship.

[2] The campaign of arrests of Jehovah's people began in South Amboy, New Jersey, in 1928. Statistics of arrest were not at first kept, but in 1933 for the United States there was a record of 268, in 1934, 340, in 1935, 478, and in 1936 of 1,149. In New Jersey and neighboring states the Kingdom publishers were brought into court falsely charged with selling without a license, disturbing the peace, peddling without a permit, violating Sunday sabbath laws, being classed as solicitors or itinerant merchants rather than ministers of the gospel. Jehovah's people felt it their duty and privilege to resist such persecutions. The Society established a legal department in Brooklyn to render counsel and aid in the all-out fight that was developing. An "order of trial" was issued and studied by all publishers so that they could make their own defenses in court. A policy was pursued of appealing all adverse decisions. For years this struggle went on in New Jersey until, finally, November 22, 1939, the United States Supreme Court gave the victory to Jehovah's witnesses in the *Schneider* v. *New Jersey* case. This decision was based on an earlier victory for Jehovah's people in the case of *Lovell* v. *Griffin*, 303 U.S. 444. This case was decided March 28, 1938, in an appeal

from the state of Georgia. After an eleven-year struggle New Jersey and adjoining states have ceased in their persecution by falsely applying irrelevant ordinances.

[3] Some mention should be made of the radio work during these years, for it involved a battle for freedom to worship. In 1923 the Society constructed radio station WBBR, and it went into operation in 1924. For over thirty years its noncommercial programs, featuring the Kingdom message, have been reaching millions of persons. The Society purchased broadcasting time from other stations and the radio work steadily increased until in 1933 the international broadcast voice of the Society rose to 408 stations weekly, located in Argentina, Australia, Canada, China, Cuba, France, South Africa, Estonia, Uruguay, Alaska, Hawaii, the Philippines and the United States. Stung by this declaration of truth, Christendom's clergy, and Catholics in particular, launched a campaign to drive Rutherford's broadcasts from the air waves, their chief weapon being intimidation and boycotting of radio station managers that took the broadcasts. Petitions were circulated against this un-American pressure to halt free speech and worship, and each year from 1934 to 1936 petitions were presented to the United States Congress or the Federal Communications Commission, each of them with more than two million signers. But no effective action was taken by the government and the radio work declined and paid-for broadcasts were halted by the Society in 1937, to be replaced by sound cars and portable phonographs carried by the witnesses to the homes and which machines played recorded Bible speeches. The clergy tried to stop this by instigating arrests of the witnesses, but the cases were appealed all the way to the Supreme Court and won there by Jehovah's witnesses.

[4] In 1935 the opposers of the witnesses sought to frame them as to their higher allegiance to the Supreme Sovereign Jehovah. The issue of flag saluting was raised. Two years before, the Nazis in Germany pushed compulsory flag salute to the fore as a means of regimenting the people in continental Europe. Now a similar wave of false demonstration of patriotism swept the United States and Canada. In 1935 the press gave much publicity to an American schoolboy of tender years, a son of one of Jehovah's witnesses, who declined to salute the American flag. Thousands of innocent children of Jehovah's witnesses were caught in the midst of this national controversy. Hundreds were expelled from school.

5 The issue came into the courts of the land, and a case in Pennsylvania became the test case for the entire country, being fought up to the Supreme Court in Washington. Seventy-year-old lawyer J. F. Rutherford, president of the Society, personally appeared before the United States Supreme Court to argue the case on behalf of Jehovah's witnesses. Finally on June 3, 1940, the Supreme Court of the United States ruled 8 to 1 against Jehovah's witnesses. But three years later, on Flag Day, June 14, 1943, the court reversed itself and decided in favor of the witnesses.

6 What was happening internationally as to Jehovah's witnesses? By the year 1934 the Watch Tower Society maintained branches in forty-nine different countries. As Catholic fascism was expanding in Europe, increased difficulties came upon the witnesses. In Italy the fifty some witnesses had to operate underground and were continually hounded by the police, the latter even arresting persons accepting literature. Several of these Italian associates were imprisoned by Mussolini's government. In pre-Hitler Germany the witness work of the Society grew tremendously. From 1919 to 1933 the German brothers distributed into the hands of the German people 48,000,000 books and booklets and 77,000,000 copies of the German edition of *The Golden Age*. But with the advent of the Hitler dictatorship in January, 1933, the clouds of opposition immediately became pitch black. Early in April, 1933, the police occupied the Society's new large factory and Bethel home in Magdeburg, placed its printing machines under seal and conducted an exhaustive search for evidence of subversive activity. None being found, the Society was allowed to resume its control of its own premises on April 28. But on June 28, 1933, for the second time the Society's property was seized and occupied and by government decree its printing plant was closed.

7 With the Society's German headquarters now closed the Hitler government proceeded to interfere with the congregational meetings throughout the land, forbidding the brothers to meet together. This forced the work to go underground in 1934, when some of the witnesses began to be imprisoned for failing to comply with the government's totalitarian orders. In the course of the dark years that followed thousands of witnesses were arrested, falsely convicted and put in prisons and concentration camps, where many of them suffered unspeakably. Some two thousand witnesses thus lost their lives for their faithful integrity to Jehovah. But eleven

years later Hitler, the fighter against God, was no more, when he was violently killed in 1945. Nevertheless, some 8,000 witnesses survived his demonized, torture-chamber concentration camps to live to take up again their preaching work and freely worship their loving God, Jehovah.

[8] Britain, too, saw an expansion of theocratic interests. By 1931 there were 365 congregations established, functioning for service with about four thousand regular workers, including 196 pioneers, distributing annually between one and a half to two million books and booklets. In spite of total-war conditions the increase continued to mount to 12,436 participants in the monthly service in 1942, with 1,488 full-time ministers in their midst. British activites were not conducted without opposition. Theirs was the same experience of opposition from Catholic-inspired sources as their brothers in other parts of the world, but not to the same extent. Several Catholic-fascist attacks were withstood in 1938 and 1939. In some cases priest-led mobs assaulted the witnesses and in other instances meetings were interfered with. The London *Catholic Herald* on October 14, 1938, published a libelous attack on the witnesses and Judge Rutherford, falsely charging that their activities were subversive. The *Catholic Herald* was promptly forced to publish a humiliating retraction on the front page of their issue of November 25.

[9] London was the key city on September 10 and 11, 1938, for the Watch Tower Society's first multicity convention. Fifty simultaneous assemblies of Jehovah's witnesses met at the same time in England, Scotland, Ireland, Canada, United States and Australia. All fifty cities were tied together by radiotelephone communication to hear with excellent overseas reception the two principal addresses by Judge Rutherford as delivered from the Royal Albert Hall, London. On the Saturday the hour's talk was on the striking subject "Fill the Earth." For the big public talk on Sunday, September 11, 150,000 persons at the fifty-city convention heard Rutherford deliver his stirring talk "Face the Facts," where he warned the democratic peoples of the approaching Catholic-fascist bid for world control. Less than twelve months thereafter World War II had commenced with the Nazis and Fascists making an all-out effort for world domination, as warned.

[10] The following summer, June 23-25, 1939, another multicity convention was successfully attempted with Madison Square Garden, New York city, as the key center. Twenty-eight conventions all together, several in Australia, ten in

Britain including London, one in Honolulu and several in the United States formed a massive international audience of 75,000 persons to hear the climax of the convention, the talk "Government and Peace" delivered by the president of the Society. About halfway through this forceful lecture a riot plotted by "Father" Coughlin's "Christian Front" supporters broke out at the New York key assembly. It required the American ushers, who were all witnesses, about fifteen minutes to quell the mob by overpowering and removing the 500 fascist disturbers. The disturbance began by booing, hissing and yelling "Heil Hitler" and "Viva Franco," etc. At the same instant, by radio communication, thousands in all corners of the earth heard this riot take place. Applause after applause gave the speaker, Rutherford, lusty support as he masterfully continued to speak over the microphone to outride the storm.

[11] Another incident of note: On Saturday, June 24, 1939, the I. R. A. (the Irish Republican Army, a Catholic terrorist movement that had been carrying out a campaign of bombing throughout Britain for the previous several months) telephoned an "official" threat to the Society's London office warning that they would take violent action if the London-Belfast circuit of Rutherford's overseas lecture was not canceled. Scotland Yard police were immediately informed, and they surrounded the Society's assembly halls for protection. One bomb was exploded near Kingsway Hall, the Saturday convention hall in London, but not one of the witnesses was killed although several pedestrians were. On both sides of the Atlantic, Catholic elements resorted to violence to frighten the witnesses away from their freedom of worship.

[12] During this strenuous period of prodigious activity from 1929 to 1939 were there any significant organizational developments? Yes, there were. At the convention held at Columbus, Ohio, July 24-30, 1931, some 15,000 attended to adopt the resolution embracing the new name, Jehovah's witnesses, truly a meaningful name based on the words of Jehovah in Isaiah 43:10-12 (*AS*). With what a joyous acceptance this new name was received world-wide! Besides that, after a twenty-year gradual process culminating in 1938, congregational government was wholly changed over to the theocratic system of operation, whereby the Society made direct appointments of all servants. On October 6, 1937, the first issue of *Consolation* appeared as the new name for *The Golden Age*, which had been circulated regularly biweekly since October,

1919. In February, 1940, the Society inaugurated its street distribution of the *Watchtower* and *Consolation* magazines, offering them on the street corners.

13 Truly Jehovah's witnesses were busy about their Father's business from the years 1929 to 1939, and their fight against apostate opposers brought them forth onto the world stage as champions of freedom of speech. Note the following concluding commendation from a nontheocratic source: "Jehovah's Witnesses have literally covered the earth with their witnessing. . . . No modern Christians make a more constant use of scripture, or memorize it in greater quantities than the Witnesses. To argue successfully with them on scriptural grounds, one must know his scriptures better than most members of even the fundamentalist churches do today. . . . Against any sort of opposition they press ahead. They fight by every legal means for their civil rights, the right of public assembly—sometimes denied them—the right to distribute their literature, the right of conscience to put God above every other loyalty. They have performed a signal service to democracy by their fight to preserve their civil rights, for in their struggle they have done much to secure those rights for every minority group in America. When the civil rights of any one group are invaded, the rights of no other group are safe. They have therefore made a definite contribution to the preservation of some of the most precious things in our democracy."—*These Also Believe*, by C. S. Braden, 1950, pages 370, 380, 382.

REVIEW: 1. What did Satan attempt to repeat, and with what result? 2. On what grounds were the witnesses arrested, and what was the result of the legal fight? 3. To what extent was the radio used, under what opposition, and what replaced it? 4, 5. What issue raised in 1935 was finally settled in 1943, and how? 6-8. What opposition raged against the witnesses in Italy, Germany and Britain? 9-11. What marked the multi-city conventions in 1938 and 1939? 12. What advances were made by the organization of witnesses? 13. What outside source of testimony shows that the witnesses are well-qualified ministers and are champions of freedom?

Study 83

JEHOVAH'S WITNESSES AND WORLD WAR II (1939-1945)

1 Jesus Christ was neutral as to the political wrangles of the old world of his day. His apostles likewise were neutrals. In fact, the early Christians became persecuted for their failure to serve in the imperial armies of Rome. The principle

of neutrality as to the nations of the world is well announced by Jesus in John 17:16 (*NW*): "They are no part of the world just as I am no part of the world." On September 1, 1939, when German troops aggressively moved into Poland, the spark was set off for World War II. As the Nazi-Fascist-Catholic steam roller rampaged throughout Europe in 1940, branch office after branch office of the Watch Tower Society was forced to close down. Connections with the Brooklyn headquarters were severed. The Germans banned the witnesses in country after country. What course would the thousands of witnesses on the continent of Europe take? In a timely maneuver *The Watchtower* of November 1, 1939, published a full Scriptural study of "Neutrality," which enabled all associates in Western Europe to receive its strengthening counsel before the collapse of the democracies the following spring. So it was the apostolic course of neutrality that the witnesses were ready to follow in the hard times now setting in under German occupation.

[2] As the days went on this meant that many of these non-German witnesses were arrested by the Nazi Gestapo (secret police), who sent them away to German concentration camps. In time the various shamefully famous concentration camps, such as Buchenwald, Ravensbrück, Sachsenhausen, Dachau, Belsen and others, became international assembly places with the Germans of witnesses from Russia, Poland, Czechoslovakia, Netherlands, Belgium, France, Norway and other countries. The art of spiritual communication through *Watchtowers* smuggled in had already been highly developed by the German brothers, who now could lovingly render inside aid to their non-German companions in camps and prisons. Much has been printed of the harrowing experiences of the witnesses in Hitler's "Greater Germany," where they have become a modern marvel of faith, but space forbids detailing it here.

[3] During all this fascist storm of war what was happening to the witnesses in Britain? In the midst of the terrible ordeal of air war that developed in the "battle of Britain" less than a dozen of the more than 12,000 witnesses lost their lives. In the air "blitz" many witnesses lost their homes and Kingdom Halls, and suffered injury; nevertheless, they kept right on in their way of worshiping Jehovah God. The house-to-house witness work was maintained at a high level. Congregation meetings were regularly held. Large zone assemblies

were held right on schedule, as if no war existed. Some sessions were held during bombing raids.

[4] An embargo was placed on receiving shipments of literature from Brooklyn. A struggle for paper supplies ensued to enable the Society to undertake fairly large printing operations inside Britain, to keep up the flow of publications. Many of the judges at the tribunals refused to grant military exemption to the brothers. This meant that 1,593 convictions followed with aggregate sentences of 604 years in prison. Of these, 344 were convictions of sisters, who were required to spend time in prison for failure to accept national direction to perform war duties. But in spite of heavy restrictions and war limitations the witnesses in Britain maintained their neutrality, keeping their integrity to their God.

[5] The story of the exploits of the Canadian witnesses is truly a thrilling one. At the peak of Hitler's European conquests, on July 4, 1940, the then Canadian minister of justice, Ernest la Pointe, a Quebec Catholic, passed an order in council that placed a total ban on the activities of Jehovah's witnesses and their Canadian corporation, the I. B. S. A. of Canada. There soon followed the build-up of an extensive efficient underground system, which enabled them to meet in small groups for Bible study and to carry on their preaching activities. Finally on October 15, 1943, the ban on the unincorporated Society of Jehovah's witnesses was lifted, but not the ban on their legal corporations. The government decided to remove the corporation ban on June 13, 1944. In 1940 when the ban was placed upon the Canadian work there was an average of 6,081 publishers, but when the ban was lifted three years later in June, 1944, there were 10,345 workers participating.

[6] In Australia, on January 17, 1941, an order-in-council was gazetted, restraining the activities of the Society and its legal corporations, including the Adelaide Company of Jehovah's Witnesses, which owned a Kingdom Hall building that the government soon took over. The Bethel headquarters were also taken over and occupied by the government. A test case was made of the government's action to ban the activities of the Adelaide Company of Jehovah's Witnesses, Inc., which was finally heard in the High Court of Australia. The court gave a four-to-one victory to the witnesses. They held that the order-in-council, banning Jehovah's witnesses in Australia, was illegal and *ultra vires*. The court held that the witnesses

were not engaged in any seditious enterprise or engaged in publishing or printing literature that was seditious.

7 As the Catholic-Nazi-Fascist war drive stampeded throughout Europe, bans, imprisonments and legal restraints came upon our European associates in France, Spain, Poland, Belgium, Greece, Bulgaria, Hungary, Italy, the Netherlands, Romania, Yugoslavia, Estonia, Finland, Denmark and Norway. The continent of Africa, too, was affected, where restraints were placed upon the witnesses in Northern Rhodesia, Southern Rhodesia, Nigeria and the Gold Coast. What happened in Europe was duplicated in Asia and the Pacific when the Japanese steam roller was set in motion in 1941. Bitter persecution of the witnesses and bannings followed in Japan itself, the Philippine Islands, Burma, Malaya, Straits Settlements, the Netherlands East Indies (now Indonesia), Fiji, New Zealand, India and Ceylon. This represented a veritable global demon attack on the witnesses. In each of these countries the story is one of their Christian courage in standing firm for neutrality and continuing in free worship, even if underground.

8 What happened to the witnesses in the United States during this period? They, too, conducted themselves as neutrals amidst a sea of mankind that had become hysterical during days of war. This meant that the American witnesses withstood one of the hottest periods of persecution of Christians in the annals of modern history. From 1933, when figures of arrests began to be kept by the Watch Tower Society, up to 1951, where the aftermath of persecution due to military service requirements still continued, there is record of 18,886 individual arrests. This is an almost unbelievable figure for a country claiming to be democratic and a champion of freedom. Additionally, at least 1,500 mobbings occurred involving the witnesses, from one end of the states to the other.

9 In 1943 the following official description of violence against the witnesses was set out in the Society's brief made available to the Supreme Court: "For more than two years, in thousands of communities throughout this land, certain religious elements or 'would-be' patriotic elements have led men controlled neither by law nor reason to assault thousands of Jehovah's witnesses, men, women and children; destroyed their property; drove them from their homes; burned their houses, places of worship, furniture, books and money; tied groups of them together and forced castor oil in large quantity down their throats; herded them like beasts along hot,

dusty roads and railroad rights-of-way in many places; dragged them along the main streets of the city by a rope around their necks and strung up; and committed numerous other deeds of violence and wickedness against them without a cause, and continue so to do to this day without interference from the law. Public officials, influenced by well-known religionists, broke into homes of private citizens, Jehovah's witnesses, kidnapped and carried them from one state to another, and broke up their private Bible-study assemblies. Thousands of children have been expelled from school and great numbers prosecuted as delinquents, many convicted and ordered to be taken from parents."

[10] In 1940 the United States passed the Selective Training and Service Act, which authorized the conscription for military service of all young men over eighteen years of age. Provision was made in Class IV-D for the exemption of those who were duly ordained ministers. Most of the male witnesses were able to establish their ministerial status before their local draft boards successfully. However, there were others who were not able to obtain this status, due to local draft board prejudice. This necessitated many to be brought before the courts, with eventual imprisonment from one to five years. Upward of 3,500 young ministers were thus confined during the war. The integrity of these young men served as a great witness to the nation. It took more courage to stand for one's principles of neutrality than to go along with the crowd.

[11] Many laws were wrongly used to bring about the arrest of Jehovah's witnesses and to try to stop their work of preaching, but the witnesses never quit. They maintained neutrality, preached, and fought thousands of court cases. At the close of the war much of the great flood of opposition ceased and they entered calmer waters in which to undertake their God-given ministry. Incidentally, the Supreme Court of the United States up to 1953 had decided 47 cases involving Jehovah's witnesses, 35 cases won in 21 favorable decisions and 12 cases lost in nine unfavorable decisions.

[12] Following the end of World War II in 1945 Jehovah's witnesses dug themselves out of the debris of war. Thousands began to return from concentration camps and prisons. Immediately on the way home the witnesses began to preach. But how had their publishing activities fared during the heavy years of the war? Though in many countries the vast distributions of literature were greatly cut down and thousands of ministers were imprisoned, nevertheless, the world

distribution is a sizable figure. But the amazing thing is that the peak number of active ministers had almost doubled, demonstrating that the heat of war hastens the bringing forth of more honest-hearted ones into the preaching ranks of the witnesses. Note the following global activity figures.

Period	Distribution of Books and Booklets	Peak Associates or Ministers
1874-1892	1,535,600	400
1893-1918	9,737,224	21,274
1920-1930	93,500,000	23,988
1931-1939	215,984,991	73,469
1940-1945	158,315,308	141,606

REVIEW: 1. What is the Christian position relative to conflicts among nations, and how were Jehovah's witnesses instructed for a critical period? 2. How did the witnesses fare in Germany or German-controlled lands? 3, 4. What conditions made preaching difficult in Britain? 5. Did the ban in Canada stop the work and stifle increase? 6. What court victory was won in Australia? 7. What shows that the attack on the witnesses was global in scope, and what was the result in all cases? 8-11. What varied opposition beset the witnesses in the United States during these years, and what was the outcome? 12. What proves Jehovah's blessing on the stand of neutrality by Christians during wartime?

Study 84

EDUCATING FOR THE MINISTRY (1942-1955)

[1] After the St. Louis convention of August 6-10, 1941, where J. F. Rutherford addressed his largest visible audience of 115,000, the Society's 72-year-old president increasingly failed in health. Finally on January 8, 1942, J. F. Rutherford died upon having filled the office of president of the Society for twenty-five years and two days. On January 13, 1942, Nathan H. Knorr was unanimously elected as the Society's new president. He was born in Bethlehem, Pennsylvania, in 1905, of American-born parents. He graduated from Allentown, Pennsylvania, High School in June, 1923. At the age of sixteen he became associated with the Allentown congregation of Jehovah's witnesses, when he resigned membership in the Reformed Church. He became a full-time preacher at 18, at which time, in 1923, he was invited to become a member of the staff at the Brooklyn Bethel headquarters.

[2] Sensing the urgent need for greater ministerial training of all the Society's ministers, the Society's new president to-

gether with his new staff of administrative associates set about to design a long-range program of theocratic education. (Eph. 4:12, *NW*) The first stage of the program was revealed on Monday, February 16, 1942, at which time an evening school was opened at Bethel, offering an "Advanced Course in Theocratic Ministry."

[3] The Bethel school's having become such a success prompted the Society to embark on the next step of its new educational program, that of establishing a ministerial school of higher learning to train foreign missionaries and foreign ministerial representatives. Kingdom Farm was the ideal location for the establishment of a Bible school, which the board of directors approved in September, 1942. The first one hundred students who met the qualifications were called to come to Gilead by January 31, 1943. The next day, on February 1, 1943, the Watchtower Bible School of Gilead was dedicated with a plain but impressive program. Later that day the school schedule of classes commenced.

[4] After ten years the Watchtower Bible School of Gilead was finally officially recognized in January, 1953, by the United States Office of Education in Washington, D.C., as offering higher education comparable to professional colleges and educational institutions. An excellent up-to-date library is maintained of nearly nine thousand volumes specializing in the fields of religion and Bible works. Following are some interesting statistics for the first twelve years of operation of the Watchtower Bible School of Gilead (1943 to 1955) during which time twenty-four semiannual student groups have taken up residence for study. In these twelve years students have enrolled for study from fifty-nine countries. Of this number 2,529 completed the prescribed course of study, 90 having dropped out because of poor health or poor grades or for other reasons. Of the graduates 1,091 were ministers from 58 countries outside the United States. A total of 1,438 of the graduates were American nationals. Of the 2,529 graduates 821 were single men, 775 single women, and 942 married ones. Upward of seventeen hundred of these graduated ministers are still in full-time ministry work in 100 lands on all the five continents and major islands of the sea.

[5] The Watchtower Bible School of Gilead having been successfully launched in February, 1943, the Society was ready to commence the third and most sweeping step in its new educational program. Now the time had come to organize

further the congregations of Jehovah's witnesses to undertake a local educational program to train each and every one of the witnesses to become a more efficient minister. This meant the setting up of a theocratic ministry school in every congregation. To inaugurate this extensive educational program in 1943 the Society prepared its first textbook entitled "Course in Theocratic Ministry," comprising fifty-two lessons, one to be covered each week. The 96-page book contained full instructions on how to operate the newly recommended theocratic ministry school in each congregation.

6 To set this new program into operation the Society arranged for the "Call to Action Assembly," April 17 and 18, 1943, held uniformly in 300 cities. At this mass assembly the surprise release was that of the new textbook *Course in Theocratic Ministry*. This new proposal to operate local ministry schools was enthusiastically adopted by the witnesses. In a matter of several weeks almost all the large congregations in the English-speaking world were operating theocratic ministry schools. Brothers young and old enrolled for speech training. Sisters faithfully attended the lectures and participated in the oral and later written reviews to take advantage of the practical and helpful education to be used in their house-to-house preaching service. To augment this course other excellent textbooks were released later by the Society, such as *Theocratic Aid to Kingdom Publishers* in 1945 and *"Equipped for Every Good Work"* in 1946, and this present volume in 1955.

7 During the twelve years of operating these congregational ministry schools scores of thousands of male speakers of excellent training have been prepared for the public Christian ministry. After 1944 the ten-year preaching campaign by means of phonograph records began to be replaced by personally presented sermons at the doors, which the ministers were now well trained to deliver. After two years of education for the ministry a fairly large male staff of well-trained Bible speakers became available. For this reason the Watch Tower Society decided to inaugurate a world-wide public-speaking campaign commencing January, 1945. In the United States for the first year 18,646 public meetings were held with a total attendance of 917,352. However, these meetings were conducted by only 1,558 of the 2,871 congregations in the States at that time. In 1946 the number of public meetings rose to 28,703 for the American field, this indicating a rolling along with this new preaching feature.

8 In this general historical study of Jehovah's witnesses' educating for the ministry we cannot overlook the teaching feature of the work in the field service. This educational feature has grown to gigantic proportions in spiritually influencing the change-over of thinking on the part of multitudes of people of good will toward Jehovah God. The idea of calling back or making return calls upon interested persons to render educational assistance began to be suggested in 1936. It was not until the year 1938 that the Society asked the publishers to keep record of their return calls in the performing of this free, home Bible educational service. Finally in 1942 publishers were asked for the first time to report additionally their average monthly Bible studies apart from their return-call service. The greatest field-study textbook produced by the Society was that of *"Let God Be True"*, released in 1946. More than 12,000,000 have now been printed in thirty languages. Scores of thousands have become witnesses through home Bible studies with this book.

9 In the following chart of their world-wide efforts note the picture of progress made by Jehovah's witnesses in their service to educate honest people in the homes on Biblical

Year	World-wide Return Calls	World-wide Av. Bible Studies
1938	480,092	not reported
1942	7,024,808	12,404
1945	8,443,050	104,142
1949	15,897,544	167,571
1953	22,990,305	281,219
1954	25,337,026	293,341

matters. This tremendous swell of Bible education and knowledge is sweeping the earth even as the waters cover the sea. (Isa. 11:9) The "theocratic ministry school" education of the witnesses is qualifying them to maintain their leading position as New World Bible educators of men of good will in this time of the world's end.

REVIEW: 1. What change of presidents took place in 1942? 2. What step toward better theocratic education was taken in February, 1942? 3. What school was next established, where, when and for what purpose? 4. What additional facts are given concerning Gilead school? 5, 6. How and when was ministry school training extended to the congregations of Jehovah's witnesses? 7. To what did this congregational training lead? 8, 9. How was this training felt in the field of witnessing?

Study 85

GLOBAL EXPANSION (1945-1955)

[1] The work of Jehovah's witnesses had spread into Europe in the early 1880's, into Africa, Australia and parts of South America in the early 1900's and finally into Asia after 1910. Following the restoration of true worship in 1919, efforts were made to spread out into foreign fields as far as possible. The Society's literature began to be published in as many as seventy-eight languages. New branch offices were opened in countries where the witness work was taking firm hold. By 1934 the Society maintained forty-nine branches scattered on the five continents. Fifty-four nations reported witnesses active in them during 1942. More than fifty thousand of the 115,240 ministers reporting were working in territories outside the United States. Jesus assigned the territory to his witnesses, when he said: "The field is the world." (Matt. 13:38; 24:31, *NW*) This has been more literally realized since 1945 than ever before.

[2] The headquarters of the Watch Tower Society being located in North America, Jehovah's witnesses living there have had a head start in combing out the vast territory to find the "other sheep." As soon as the Watchtower Bible School of Gilead began to turn out its well-trained missionaries in 1943, these were sent to the various outlying lands of North America, such as Mexico, Newfoundland, Alaska, the Central American states of Panama, Nicaragua, Costa Rica, Guatemala, Honduras and El Salvador and, yes, the French-Canadian province of Quebec. By 1947 there were 163 Watch Tower missionaries operating in these missionary fields and by 1953 the number was up to 674 Gilead graduates working in twelve North American lands.

[3] In Mexico where so many of those interested in the message of the witnesses are illiterate, schools have been established in each congregation where young and old are taught to read and write Spanish. This Mexican education program has been crowned with great success.

[4] The major battlefield since 1945 has been in Canada, centering around the Catholic Province of Quebec. From 1943 to 1953, 1,665 prosecutions of the witnesses have taken place in addition to many mob actions. Of these, 780 were concluded in favor of Jehovah's people, and 864 have recently been terminated by the historic Canadian Supreme Court victory

granted the witnesses in the *Saumur* v. *Quebec* case won on October 6, 1953. In 1951 the witnesses won one of the most outstanding decisions in Canadian legal history, the case of *Boucher* v. *The King,* where the Canadian Supreme Court held that the preaching activity of the witnesses was not seditious. In spite of the heat of battle in Catholic Quebec, the number of witnesses is growing very rapidly.

[5] In 1954 in North America with its more than 210 million persons there was one minister of Jehovah's witnesses for every 988 inhabitants of the continent.

[6] The islands of the Atlantic, Caribbean and Mediterranean are great in number and quite thickly populated by over sixteen million whites, browns and blacks of English, Dutch, Latin and African origins. Late in 1943 Gilead graduate missionaries began to be sent to Cuba, where immediate success was had in teaching eager listeners Bible truth. Thereafter Puerto Rico, the Dominican Republic, Haiti, Trinidad, Bermuda, the Bahamas, Jamaica and other islands began to be served by Watch Tower missionaries, and the populace gave them ready reception. By 1953 there were 133 missionaries operating in twenty-nine different political "lands" or islands. For several years the schooner "Sibia" was a floating missionary home with a crew of Gilead graduates calling from island to island to give lectures, witness to all the natives and hold Bible studies with them. Inspired by the clergy, government bans, missionary deportations and general opposition have developed in Dominican Republic, Bermuda, Trinidad, Jamaica and other islands, but this does not deter the witnesses.

[7] Up until the close of World War II all the lands of the South American continent, with its 110 millions of inhabitants, seemed to be the sole preserve of the Roman Catholic Church. In February and March, 1945, the Society's president made his initial visit into South America to plan for expansion. Gilead-trained missionaries were sent to South America shortly thereafter and by 1953 there were 301 of them in twelve different South American countries. Thousands began to leave the Catholic organization to become students of the ministry as Jehovah's witnesses. Many had to be taught to read and write in the course of their Bible studies. Furthermore, a moral clean-up was necessary, as only those who are married in accordance with Biblical principles could be counted as associates. But in spite of all these difficulties the increase has been phenomenal, from 807 ministers in 1942 to

13,174 in 1953. Opposition has been manifested in Colombia, Brazil and other places. In Argentina the Society has been placed under a ban since 1949. But this does not stop the increases in Colombia, Brazil and even in Argentina. The growth in South America is encouraging and appears to be just at the beginning.

8 Since 1880 the Watch Tower Society's literature has been circulating in Europe. In 1942 the witnesses operated in thirteen countries with 22,796 active ministers, not counting the German associates who were banned and imprisoned. In 1946 the Society began to send some Gilead-trained missionaries into Europe, and by 1953 there were 216 missionaries and 179,374 active European ministers of the witnesses.

9 This amazing postwar expansion has not been undertaken without opposition directed from Communist sources. In the East Zone of Germany alone 1,346 men and women of the witnesses have been sentenced to a total of 9,071 years in prison and 28 have been killed. In Poland, release from Nazi tyranny in 1945 was short-lived. There were 6,014 ministers in 1946, but by 1950 the amazing number of 18,116 was reached! Then Poland found itself behind the iron curtain. The witnesses were banned in that year, the branch office closed and leaders arrested, not to be heard from again, and the Gilead missionaries were deported. Once again the Polish witnesses went underground. When Czechoslovakia began to disappear behind the iron curtain in 1948 the witnesses were banned, their branch office closed down and many arrested. Did this stop the expansion of the ingathering work? No. In 1950 there were 2,882 active preaching; in 1951 the number increased to 3,705. Similar experiences can be reported for the witnesses in Communist Yugoslavia, Bulgaria, Hungary and Romania. Even in Russia itself in 1948 there were more than 8,000 ministers of the witnesses active in many clever ingenious ways keeping up the Bible-preaching service. Thousands are also reported to be banished in Siberia, from which there has been no word of contact. For the year 1954 it is grand to see that there were 64,123 witnesses of Jehovah still active in all these countries behind the iron curtain.

10 In 1954 in Europe the greatest witness ever given by Jehovah's witnesses there was given on both sides of the iron curtain. Though still a small minority, they are a growing minority whose voices are being heard in every part of the Continent.

11 Spiritually, Africa used to be called the "Dark" continent because of its paganism. But since 1945 the advances made by true Christianity through Jehovah's witnesses no longer leave this continent of 198 million as an unenlightened area of the world. By 1942 some 10,070 witnesses were found in eleven African lands. Then in 1947 Gilead missionaries began to be sent into Africa, twenty in that year. The number of active witnesses kept growing until in 1953 there were 81,793 with eighty Watch Tower missionaries in thirty-four lands. This is an 800 per cent increase in eleven years! This has required a great amount of educational work and patient training on the part of the unselfish European ministers. Schools had to be operated to teach many of the natives to read and write. Christian moral standards had to be introduced of one wife to a husband properly legalized in marriage, fornication put away and cleanliness insisted upon before permanent association with the Society could be permitted.

12 Asia, the largest of the continents, is a gigantic land mass. What success do Jehovah's witnesses have in preaching to its 1,272 millions of inhabitants? The answer is that they find it slow and difficult to make progress, but progress there is. In 1942 the vast continent of Asia was practically untouched as far as Jehovah's witnesses were concerned. In this year there were reported 406 ministers active in six lands, mostly in or near India. From March to May, 1947, the president of the Society together with his secretary made an extensive tour throughout the Far, Middle and Near East, visiting witnesses in Asiatic lands. Arrangements were made to open missionary centers in all these various countries visited. By 1953 there were 173 missionaries scattered in nineteen lands of Asia, including Japan, and the number of active ministers was 2,698. After much difficulty solid foundations have been laid in such countries as Lebanon, Palestine, Pakistan, Burma, Thailand, India, Korea, Formosa, parts of China and finally in Japan. Actually, Asia should be called the "Dark" continent as far as true Christianity is concerned.

13 Completing our world survey of the global expansion of Jehovah's witnesses, we finally come to the beautiful islands of the Pacific including the Philippines, Australia, New Zealand and the many others. In this vast expanse of the Pacific live more than 110 million islanders made up of Polynesians, Asiatics and Europeans. In 1947 thirteen Gilead missionaries reached some of these islands to commence their educational

work. By 1953 the number of missionaries had increased to about fifty. The number of native island ministers of the witnesses for 1953 had increased to the amazing number of 31,980.

14 This global expansion study may be summarized in the following total picture of the preaching work accomplished, including 1954.

Year	Total Lands	Total Ministers	Total Preaching Hours
1942	54	115,240	28,464,352
1947	86	207,552	43,842,305
1952	127	456,265	68,703,699
1953	143	519,982	72,344,728
1954	159	580,498	80,814,996

This represents a tremendous effort in carrying out Jesus' commission: "And this good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come." (Matt. 24:14, *NW*) For earth's present population of 2,400 million there is one of Jehovah's ministers serving for each 4,138 inhabitants. So still Jesus' words are applicable: "Yes, the harvest is great, but the workers are few."—Matt. 9:37, *NW*.

REVIEW: 1. What activity shows the witnesses agree that the field is the world? 2-4. How did Gilead contribute to expansion, and what developments occurred in Mexico and Canada? 5. What was the ratio of witnesses to population in North America in 1951? 6. Trace expansion in the isles of the Atlantic, Caribbean and Mediterranean. 7. Despite what opposition did the work advance in South America? 8-10. What expansion has occurred in Europe, and in the face of what opposition? 11. What figures show Africa may no longer be singled out as the "Dark" continent? 12. Actually, why is Asia more of a "dark" continent? 13. How has the work progressed in the Pacific isles? 14. Earth-wide, what work has been done, but what words are still applicable?

Study 86

INTERNATIONAL ASSEMBLIES (1946-1955)

1 Assemblies of Jehovah's witnesses in these modern times have been an outstanding feature in their growth and development even as in the ancient days of Israel and also those of the apostles and the early Christians. Prior to 1918 the yearly conventions were rather localized or sectional, none involving attendances over 4,000. From 1919 to 1937 the

largest assembly held at any one point rose to 25,000. In this latter period few of the brothers from outside the United States were able to attend to lend much of an international fellowship to the gatherings. From 1938 to 1944 there were several multicity conventions meeting simultaneously in several English-speaking countries tied together by radiotelephone communication. This arrangement of assembly began to bring the witnesses together internationally as far as the spoken word was concerned. The largest of these was the fifty-city convention of 1938 with London, England, as the key city, where the combined attendance was 150,000 for the public meeting.

[2] That first of the series of great international assemblies was held at Cleveland, Ohio, from August 4 to 11, 1946. It was called the "Glad Nations Theocratic Assembly." The Cleveland Municipal Stadium, its surrounding grounds and the adjoining city auditorium were all engaged as premises for this vast assembly. Delegates came from thirty-two countries outside the United States as well as from every state inside the country. Sessions were held in twenty different languages. For the opening day there was a total attendance of 50,000. At the public lecture on the final Sunday 80,000 packed out the stadium to hear in person the talk "The Prince of Peace" delivered by N. H. Knorr, the Society's president. Some of the high lights of the assembly were the release of the Bible textbook *"Equipped for Every Good Work"*, the new magazine *Awake!* (successor to *Consolation*) and the new preaching instrument *"Let God Be True"*. There were 2,602 immersed in Lake Erie not far from the convention grounds.

[3] Another matter to be long remembered was the president's revealing of a proposed vast expansion program in connection with rebuilding the Bethel headquarters and also greatly enlarging the printing factory at 117 Adams Street, Brooklyn. Branch offices in six countries were also to be enlarged. This four-million-dollar expansion program in four years was enthusiastically accepted by the 58,000 in attendance at that session.

[4] The joys, experiences and spiritual uplift received at the 1946 "Glad Nations Theocratic Assembly" at Cleveland proved to be just a sample of what was to be in store for Jehovah's people at the 1950 Yankee Stadium world assembly. It was called the "Theocracy's Increase Assembly of Jehovah's Witnesses," meeting in New York city, July 30 to August 6, 1950. What a joyous eight-day theocratic festival it was! The war

having now ended by some four years, it was possible for ten thousand non-American witnesses from 67 different countries to travel to New York for this truly "world" assembly. Hundreds came from war-torn Europe itself. Other hundreds came from Africa, Australia and New Zealand. Asia, too, was represented. Latin America was represented by the hundreds and so were the isles of the Pacific. The Canadians came by the thousands. Meetings were held in many languages. There were 79,247 in attendance the opening day of this colossal convention. The record-shattering number of 123,707 attended the last day to hear N. H. Knorr's public lecture.

5 The convention organization, patterned on the Cleveland style, was set in motion months prior to the assembly. The rooming accommodations for 75,000 conventioners amounted to the greatest, most concentrated room-hunt ever held up to that time. A trailer city was established forty miles away from the stadium in New Jersey. Here thousands of witnesses were accommodated in a well-organized, well-serviced, well-administered community of 15,000 inhabitants. When opening day arrived the entire convention machine, including all its member departments with a total staff running into the thousands of volunteer workers, went into high gear to assure a most successfully operated assembly within the limited and congested area of Yankee Stadium.

6 The first of many releases was a book of new, delightfully composed songs of praise, and it was followed by the effective booklet *Defending and Legally Establishing the Good News,* the attractive new-sized *Watchtower* magazine, the *Evolution versus The New World* booklet, the enthusiastically received volume the *New World Translation of the Christian Greek Scriptures,* the new book *"This Means Everlasting Life"* and the booklet containing the public talk "Can You Live Forever in Happiness on Earth?" Truly a spiritual feast of fat things was abundantly set before Jehovah's witnesses at this grandest of assemblies.

7 Before leaving the convention city the witnesses were invited to visit the beautiful new Bethel headquarters at 124 Columbia Heights and also see the vastly expanded printing factory at 117 Adams Street in Brooklyn. For several days after the assembly thousands passed through to see all the points of interest at these two centers of theocratic activity. The new Bethel home had been dedicated January 30, 1950, and the new factory April 3 of the same year. The full occupancy of these two modernly equipped buildings completed

the tremendous expansion program approved so enthusiastically at the 1946 Cleveland assembly.

8 At the 1950 Yankee Stadium convention the president of the Society announced that during the summer of 1951 the international family of witnesses would meet in Europe in a series of assemblies there and all should then begin to plan to attend. This series of European theocratic festivals was called "Clean Worship Assembly." The first of this grand series met in London, August 1-5, at the vast Wembley Stadium, to which thousands from forty different nations flocked by train, car, boat and plane. There were 36,315 in attendance to hear the public talk. A joyous international assembly next followed in Paris, meeting at the Palais des Sports, August 9-12, with 10,456 attending the public lecture. Witnesses from twenty-eight countries were represented at this first assembly of witnesses for all France for fourteen years. Rotterdam in the Netherlands was the next center for Clean Worship Assembly, August 17-19, meeting in the Ahoy building, the sports arena.

9 It was like living in the woods in the new world for three days for those that attended the international assembly at Frankfurt am Main, Germany, August 24-26, 1951. Up to that time it was the largest of German assemblies, and 2,373 were baptized. Excellent newspaper and radio publicity was obtained. Sunday the convention reached its climax with an attendance of 47,432 hearing N. H. Knorr's public lecture. Inasmuch as the activities of the witnesses in East Germany have been under ban by the Communists since August, 1950, it was not possible for many of them to get to the Frankfurt assembly. For this reason a special one-day convention was arranged for the following Tuesday in the West Zone of Berlin, where a résumé of all the principal lectures and items of interest were presented by several of the original speakers themselves. The assembly took place in the pleasant outdoor amphitheater called the Woodland Stage (*Waldebuehne*). And 13,563 attended this stirring four-hour program. It is estimated some 8,000 were from the Communist East Zone. Many had risked their lives and spent most of their earnings to make it to this one-day convention, but to them it was worth it all. They went back to their home territories to minister amid trying times, not knowing what day next they, too, might be shut up in prisons and concentration camps along with many of their associates already incarcerated.

[10] The 1951 assembly campaign continued to roll on into Northern and Central Europe. At the Copenhagen, Denmark, assembly there were 6,912 at the public meeting. For the dual assemblies at Vaasa and Helsinki, Finland, the combined peak attendance was 5,750. Stockholm, Sweden, was the next convention city with 6,211 attending. Lillehammer, Norway, had 2,391 hear the public lecture. The largest assembly ever held by the witnesses in Austria occurred in Vienna with 4,467 attenders. This 1951 series was concluded by the American convention's being held in Washington, D.C., October 12-14 at the Griffith Stadium, with a peak attendance of 57,500.

[11] The "New World Society Assembly of Jehovah's Witnesses" at Yankee Stadium became a historic reality July 19-26, 1953. It turned out to be America's greatest religious assembly of all time. The peak attendance for the culminating Sunday amounted to 165,829 filling the stadium and nearby overflow places to their capacity. Witnesses came from ninety-six different countries of the world. Sessions were held in twenty languages. Accommodating such vast numbers for eight days was a gigantic undertaking. Every possible sleeping place in New York city was engaged by the rooming committee. But accommodated they were. Trailer City was located at the same place in New Jersey as for 1950, but covering far more ground. Its population rose to the unbelievable number of 45,453. The number of baptized ones was 4,640 in a feat that was the world's largest mass immersion. This massive assembly made world news for eight days and for weeks thereafter by every news medium available, the press, radio, newsreel film and television.

[12] A veritable shower of new publications was released to the conventioners for themselves and for distribution to the public in New York city. Among the new releases the *New World Translation of the Hebrew Scriptures,* Volume I, headed the list. The others were the new books *"Make Sure of All Things"* and *"New Heavens and a New Earth",* then the booklets *Basis for Belief in a New World, "Preach the Word"* and *After Armageddon—God's New World,* as well as many publications forthcoming in languages other than English. The administration and organization of this record convention were superb, involving over twenty thousand volunteer workers. The feeding of the thousands was prompt, fast moving, having better service and better food than even the 1950 assembly cafeteria, which was a wonder in

its time. The Society's radio station WBBR broadcast almost all of the sessions to the New York public.

13 While it is yet Jehovah's due time for this pre-Armageddon assembling program, let all the witnesses gladly participate in such festivals, just as they do in the 1955 series of international assemblies. As they all do so, many more chapters in the modern history of Jehovah's witnesses will be recorded to the praise of Jehovah their Sovereign God and King. In looking back over the thrilling modern history of Jehovah's people we see the manifestation of unfailing divine guidance. That irresistible leadership is in the hands of Jehovah's enthroned King Christ Jesus. All this evidence increases our faith, giving us unshakable confidence. Surely Jehovah will continue to give right leadership to his New World society, that it may pass through the storm of Armageddon.

REVIEW: 1. What information is given as to assemblies prior to 1946? 2. What figures show the international scope and size of the 1946 assembly? 3. What expansion program was enthusiastically hailed? 4, 5. What statistics show the magnitude of the 1950 assembly? 6, 7. What spiritual provisions were received, and what theocratic sight-seeing did the visitors relish? 8-10. What assemblies were held during 1951? 11, 12. What made the 1953 international assembly the "best yet"? 13. In what should we gladly participate, and of what may we be confident?

THEOCRATIC SOCIETY

Study 87

THE UNIVERSAL AND THE KINGDOM ORGANIZATION

[1] Jehovah God is without beginning. All things were created by him. Hence there was a time when he was alone; but being complete, independent and self-sufficient he was not lonesome. He also was occupied with work. Tremendous energy emanates from him throughout the reaches of space, and it was this energy that he later used in forming and creating other things of the universe. When he was alone, he himself constituted the universe. Then he began his marvelous work of creation. His first creation was his only-begotten Son, who later became Jesus Christ. This Son he took into association with him in creating, and so, in working with the Father, the Son was Jehovah's master worker. Later, when angels, mighty spirit creatures, were created, they also were given commissions of work to do and became then, with the Son, Jehovah's universal organization.

[2] The word "organization" comes from a Greek word (*ergon*) meaning "energy" or "work." The organization of Jehovah is therefore created to do a work commanded by its Creator, Jehovah. This, however, does not mean that God's organization is to take away from him his work. No, Jehovah continues to work. (John 5:17) In fact, having created an organization, Jehovah brought more responsibility upon himself, more work in operating and caring for this tremendous organization. Every day is a workday for Jehovah God. When one workday is completed, Jehovah has accomplished more work than that done by his entire organization. The sun, which is a minute part of material creation, showers upon the earth in a twenty-four-hour day energy equivalent to that contained in 500 billion tons of coal. What a Worker Jehovah is!

[3] Christ Jesus is second as worker in Jehovah's organization. All in God's organization work. Jehovah's great universal organization is pictured in the Scriptures as a woman, a wife of him as her husband. (Isa. 54:5; Gal. 4:26) This woman accomplishes a work as a helpmate to Jehovah and also is used to bring forth special servants as he wills. She

dwells in a climate of freedom and has always been faithful to Jehovah, completely obedient, looking to him as her Protector.

[4] God has all this invisible universe organized into a very efficient and orderly arrangement. The mighty spirit creatures making up the invisible universe are of different power and rank and are placed in positions of varying degrees of responsibility. There are the cherubs, who are special consorts of Jehovah's throne and who uphold his majesty and supremacy in the parts of the universe to which they are assigned. (1 Sam. 4:4; Ps. 99:1; Ezek. 28:14; Gen. 3:24) There are the seraphs, who serve to purge and keep out uncleanness from the organization and to declare Jehovah's glory. They serve at his temple in times of judgment. (Isa. 6:1-7) There are the myriads of other angels, used to perform various services. (2 Ki. 19:35; Dan. 10:5-13; Gen. 19:1, 15; Mark 1:13) One division of these heavenly forces is numbered at Revelation 9:16 (*NW*, footnote) as 200 million. Christ Jesus is the Archangel, over and above all of them. (1 Thess. 4:16; Jude 9; Rev. 12:7) The apostle Paul describes the angels as being organized into "thrones or lordships or governments or authorities." (Col. 1:16, *NW;* Eph. 1:21) Jesus illustrated their organized array, speaking of his Father as being able to send to his help "more than twelve legions of angels." (Matt. 26:53) All these mighty spirits serve at Jehovah's command and report to him on duties accomplished.—Dan. 7:9, 10; Job 1:6; 2:1.

[5] The prophet Ezekiel was given a symbolic vision of the great organization of Jehovah God, like a chariot above which Jehovah sat and which went forward according to the command and spirit of God. It was attended by the ranks of brilliant spirit creatures. This organization was exhibited to Ezekiel as having 'wheels within wheels.' Such is reflected in the earthly arrangement of God's people today, in which each Kingdom minister and the family group are basic units within the congregations, which, in turn, are organized into circuits within districts. These districts compose the branch organizations, which finally go to make up the whole unified earth-wide organization, each unit and section being in harmony with every other one, moving smoothly as 'wheels within wheels,' accomplishing the preaching of the good news in the world field. Certainly Jehovah has a very orderly, efficient, harmonious universal organization.—Ezekiel, chapters 1, 10.

6 When God began his earthly creation, placing Adam and Eve upon the earth, he gave them a commission, work to do. (Gen. 1:28) They therefore were made a part of his universal organization, the earthly part, being in themselves perfect, standing before God as his children. They were fully in harmony with the invisible part of the universal organization. At Adam and Eve's rebellion they were cast out from the universal organization. At that time God indicated that he would bring forth a new thing that would eventually bring into harmony and into his universal organization human creatures who would be faithful to him. The instrument by which this would be done would be the Kingdom arrangement. Through the Kingdom organization earth's inhabitants would be brought into a new relation, a childlike relation to Jehovah. This Kingdom would form the capital or ruling part of God's entire universal organization, its governmental body, just as a nation is ruled from its capital city by the governmental organization residing there.

7 For centuries this universal organization was entirely heavenly, and brought forth no children on earth, but was barren. (Isa. 54:1) However, with the baptism and anointing of Christ Jesus, A.D. 29, he was brought forth as a spiritual son of God. Now God's universal organization or "woman" brought forth fruitage. Christ Jesus was tried and tested, and met the integrity-searching requirements to qualify him to be of that heavenly kingdom, and not only that, but also to become the King of that kingdom, the Head of that kingdom organization. Christ was resurrected from the dead and seated at the right hand of his Father. But he was required to wait at his Father's right hand until the time God would command him to take the throne and go forth to destroy all wickedness from the universe and completely vindicate the name of his Father.

8 Then, on the day of Pentecost, A.D. 33, God's "woman" brought forth more children, the faithful ones of the Jewish nation who accepted Christ. From that time on, 1900 years have been spent in selecting and proving the integrity of this kingdom class, which the Scriptures show will eventually consist of 144,000 members out of all nations. (Rev. 14:1, 3; 17:14) Promptly on time, at the end of the "appointed times of the nations" in 1914 Jesus Christ was enthroned in the heavens and went forth to rule in the midst of his enemies. (Dan. 4:25; Ps. 110:2) The Kingdom was completely established in full power in his hands. On this happy occasion there was

a stupendous assembly of the angels, and all were required to recognize the newly enthroned King and the new kingdom arrangement and to express their allegiance. (Heb. 1:6) Now the Kingdom rules as the capital organization of the universe.

9 In 1918 Christ turned his attention to those who had died as faithful servants of his, and resurrected them from the dead to the heavens. This was a resurrection invisible to human eyes. Then he immediately began cleansing and purifying the faithful remnant of these still on earth. By 1919 they were gathered together to carry on the great preaching of the established kingdom before Christ goes ahead to the destruction of his enemies at the war of Armageddon. Today this remnant constitute a part of God's universal organization, being accepted by him as spiritual sons with hope of eventually becoming spirit sons in the heavens. They have a work to do now until death and will continue to work when resurrected to be part of that governmental organization. —1 Thess. 4:15-17; Rev. 14:13.

10 This faithful remnant of Kingdom heirs, being organized since 1919, constitute the foundation of a new earth. All must associate with these if they would receive God's favor. The Kingdom now rules from the heavens and all must acknowledge it in order to get life. (Mic. 4:1-4) God is now gathering, besides his kingdom organization, those of the "other sheep." (John 10:16; Matt. 25:31-33) These are persons with prospects of life on earth. They are not yet justified to everlasting life or to righteousness before God, therefore are not yet members of his universal organization, but are prospective members. They serve along with the Kingdom heirs on earth today, looking to the time in the new world when they will be actually perfected and justified and will, in their perfection and proved integrity, be acknowledged by Jehovah as his sons. Then they will become part of his universal organization, where they will remain forever.—Rom. 8:21.

REVIEW: 1. Describe how Jehovah's universal organization came into existence. 2. What purpose does organization serve, and does it take work away from Jehovah? 3. How is the universal organization related to Jehovah? 4. What mighty spirit creatures make up the universal organization, and how is it proved that they form an organization? 5. How does the earthly organization today reflect the universal organization as seen by Ezekiel? 6. What position did Adam and Eve occupy, and what did God purpose at the time of their rebellion? 7. How did the universal organization bring forth her first child after her long period of barrenness? 8. How have more children been brought forth

and the Kingdom established? 9. The remnant are in what relation to the universal organization? 10. In what relation do the "other sheep" stand?

Study 88

GOVERNMENT OF THE EARLY CONGREGATION

[1] Jehovah God is the matchless Organizer of perfection. When his Son Jesus Christ came to earth he revealed the will of his Father and began to gather together, to educate and to train the twelve apostles who would be in the foundation of the Christian congregation of 144,001 members, of which Christ himself is the chief cornerstone. (Rev. 14:1; 1 Pet. 2:7; Eph. 2:20-22) Jesus restored pure worship and, while on earth, arranged a miniature theocracy. After his death and resurrection he regathered the scattered apostles and disciples and on the day of Pentecost poured forth Jehovah's holy spirit upon them. Thus from the time of his baptism and anointing with holy spirit at the Jordan River until Pentecost, and from then on down through A.D. 36, God was dealing with the Jewish nation in fulfillment of the 70th week of the prophecy at Daniel 9:24-27 and at this time he was 'anointing the most holy,' that is, anointing those from among the Jews who would be of this kingdom organization. Then he turned to the Gentiles also and began selecting members for the Christian congregation from them.

[2] When Jesus was on earth he recognized the Jewish organization under the Law of Moses and did not try to establish a separate organization or congregation. (Mark 9:38-40) But at Pentecost the Law covenant was canceled and from then on the Christian congregation was the one recognized by God. In order to show to all that this was true he gave gifts of the spirit to the apostles and others, enabling them to perform many miraculous works. This proved he had now turned from the Jewish system of things and established the new Christian system of things. (Heb. 2:4; 1 Cor. 14:22) Therefore all who received favor from God were required to come to and work with the Christian congregation. The apostle Paul is a case in point. When he, as Saul the persecutor, was selected by Jesus and informed that he would be an apostle, he did not immediately begin to preach and assume such authorities, but first he was taken to Damascus and there had to meet one of the disciples of Christ, who instructed him correctly in the way of Jesus and acquainted him with the other brothers there at Damascus and the or-

ganization. Paul immediately associated with that organization and worked in harmony with it.—Acts 9:1-6, 17-22.

3 The early congregation was definitely organized in a theocratic way. The "twelve apostles of the Lamb," with certain mature brothers in the Jerusalem congregation, were the visible governing body. (Rev. 21:14; Acts 15:6, 23) Although all were brothers, on the same level, and there were no clergy and laity classes, and those who were of the governing body and who performed duties of special responsibility were workers, yet the congregation was in no way democratically operated, neither was it communistic, and certainly not dictatorial.

4 The government of the early congregation finds a parallel in the days of Moses. In fact, the Israelite nation was a pattern or type of the Christian congregation in this way. The Jewish congregation had Moses as mediator and leader. The Christian congregation has Jesus Christ as its Mediator, Leader and Commander. Fleshly Israel was founded on the twelve sons of Jacob, who were the progenitors of the twelve tribes. The Christian congregation has as foundation stones the twelve apostles of the Lamb. There were twelve tribes in natural Israel and there are symbolically twelve tribes of spiritual Israel. (Rev. 7:4-8) The Jews were organized under the terms of the Law covenant. The Christian congregation is organized under the new covenant. The Jews had their priesthood of the tribe of Levi. Christ Jesus is the great High Priest and he has with him a royal priesthood who minister to the people. Israel had animal sacrifices. The Christian congregation has the one sacrifice of Christ Jesus, which is perfect, superior, really atoning for sins.

5 As was exemplified by Jesus, who always referred to God's written Word, the early congregation was based wholly upon God's Word, the Bible. Jesus had said: "Sanctify them by means of the truth; your word is truth." (John 17:17, *NW;* Isa. 8:20) In the days of the apostles the Christian congregation had great freedom, freedom of speech, and freedom from false doctrines, and was practicing the pure and clean worship of Jehovah God. Christ was their invisible King and Head. Jehovah and Christ Jesus were their Superior Authorities, to whom they were obedient. As stated by the apostles when before court: "We must obey God as ruler rather than men."—Acts 5:29, *NW.*

6 The apostles and associate matured ones in the governing body were given many authorities and duties, among them

being: taking the lead themselves in actual preaching work, making decisions on doctrinal matters, directing organizational matters, making appointments to service positions in the congregations, assigning territory and missionary assignments, carrying the defense of the good news before the highest courts, directing relief work to benefit needy ones among the brothers and supervising the cleanness of the organization. These powers when exercised by them, and when obeyed by the congregations, had success, thus showing that God's way of operation was the theocratic way and, as long as followed, received his blessing with attendant increases.—Acts 16:4, 5.

7 There were many congregations established due to the preaching of the apostles and others in various cities of the world. These congregations all had mature ministers among them as overseers. (Phil. 1:1, *NW;* Acts 20:17, 28) They met regularly in homes for study, or in halls. (Heb. 10:25; Rom. 16:5; Acts 20:8) Some who were special servants over large areas were men like Timothy and Titus, to whom some of the powers of the governing body were delegated, so that they could exercise these in their own territories to the good of the congregations there. The world-wide ministerial work was organized, each minister receiving his assignment of territory. The congregations were visited by traveling ministers who aided and instructed the Kingdom ministers to be more efficient. (Eph. 4:11-16; Rom. 15:19; 2 John 10, 12) At their meetings they regularly considered the best manner of preaching, and they related to the assembly their experiences in the field, showing God's leadings and dealings with them, so that all could receive the benefit of this knowledge.—Acts 4, 6, 11, 15. (See *"Make Sure of All Things"*, pages 199-206.)

8 In all this, however, the one who was most active in the preaching from house to house was the one who had the most blessed position. (Acts 6; 1 Cor. 9:16; Acts 20:20) So the objective of the organization was to build up these ones in their house-to-house work and study work with the people to make them more efficient ministers of the good news so that the congregations might achieve maturity and come to the stature of a full man in Christ Jesus.—Heb. 6:1-3.

REVIEW: 1. How was the early congregation organized? 2. How is it seen that God dealt with only the Christian congregation after Pentecost? 3. Who constituted its governing body, and were these elevated above others? 4. What parallels in organization structure exist between natural Israel and the Christian congregation? 5. What freedom was enjoyed in the early congregation? 6. Who constituted the visible gov-

erning body and what were their duties? 7. Describe the structure of the congregation. 8. Toward what objective did the organization aim?
PROBLEM: Compare the arrangement of the early congregation with the congregation today.

Study 89

GOVERNMENT OF THE MODERN CONGREGATION

[1] Jehovah, the Creator of all things, is interested in his creation. He is the Supreme Sovereign and has taken his Son into association with him, these two being the Superior Authorities to whom all in heaven and in earth must be absolutely obedient. In fact, loving obedience is the basic law of his entire organization of creatures. Therefore, Jehovah's organization can be said to be theocratic, which means to be ruled by the direct administration of God.

[2] In order to govern his congregation on earth he has caused the Bible to be written, forming the constitution of his organization. Although written mostly by men, it is not from a visible source but is inspired from heaven. It is superior instruction, from the top down. It is unchangeable, applies earth-wide and takes precedence over anything humans or visible organizations may say. (Ps. 119:133) The Creator knows how to operate his creation and what are the best rules for it to operate by.

[3] Jesus foretold that he would gather together the congregation in these last days, all the faithful anointed remnant of his body members, and would have them associate together in a body, which he designated his "faithful and discreet slave." He explained that when he would come to the temple he would find these ones in a condition of sincerity toward him and with a desire to do the work he had for them. He said that he would gird himself and would minister to them and that they, in turn, would feed his household of faith. (Luke 12:37; Matt. 24:45-47) Jehovah God therefore deals with this congregation in getting his name proclaimed and in preaching the good news of the established kingdom world-wide. These are his "domestics." He has selected a small group of these who are mature and faithful to form a visible governing body, just as the early congregation had its visible governing body of mature, faithful anointed ones.

[4] In fact, Jehovah long ago foretold that in these modern days he would restore the congregation to the standard of freedom that was enjoyed in the days of the apostles, and would build it up in the same manner of organizational struc-

ture. He says: "And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." (Isa. 1:26) He also shows the better conditions of organization and the strengthening of the structure that he today brings in, at Isaiah 60:17: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness." Peace and righteousness are the impelling forces behind the congregation in its work.

5 In order that this work be facilitated and most effectively accomplished, the "faithful and discreet slave" has organized a corporation, the Watch Tower Bible and Tract Society, under the laws of the state of Pennsylvania. During the years since the Lord has come to his temple the visible governing body has been closely identified with the board of directors of this corporation. This, however, does not mean that the corporation itself is the visible governing body, for if no corporation existed God's congregation with its organizational structure would still exist. The Society is nonprofit and noncommercial, the members of the corporation being chosen on the basis of maturity, not on a basis of monetary contributions. That it is theocratic and wholly devoted to getting the preaching work done is shown by an excerpt from its charter:

6 "The purposes of this Society are: To act as the servant of and the legal governing agency for that body of Christian persons known as Jehovah's witnesses; to preach the gospel of God's kingdom under Christ Jesus unto all nations as witness to the name, word and supremacy of Almighty God JEHOVAH; to print and distribute Bibles and to disseminate Bible truths in various languages by means of making and publishing literature containing information and comment explaining Bible truths and prophecy concerning establishment of Jehovah's kingdom under Christ Jesus; to authorize and appoint . . . missionaries and ministers to go forth to all the world publicly and from house to house to preach and teach Bible truths to persons willing to listen by leaving with such persons said literature and by conducting Bible studies thereon; to improve men, women and children mentally and morally by Christian missionary work . . . to arrange for and hold local and world-wide assemblies for such worship."

7 The apostle Paul writes at Hebrews 13:7, 17, 24, *NW:* "Remember those who are governing you, who have spoken

the word of God to you, and as you contemplate how their conduct turns out imitate their faith. Be obedient to those who are governing you and be submissive, for they are keeping watch over your souls as those who will render an account, that they may do this with joy and not with sighing, for this would be damaging to you. Give my greetings to all those who are governing you and to all the holy ones." Counsel is good and should be heeded, because those giving it are mature, experienced and have the spirit of Jehovah, and are set in this position for the very purpose of aiding his people to go in the right way.

8 In order to obey Jesus' command to preach this good news of the Kingdom to all the world, the congregation has organized branches in various countries. What is the relationship of these branches to the governing body and to one another? All are subject to the visible governing body and all work in harmony with all other branches and servants of God throughout the whole world. All are treated equally. They are related to one another through the headquarters organization. All have fellowship; all are in the same service. The purpose of the branch arrangement is so that it may relieve some of the work, and the branch can specialize in its own territory. Knowing the problems and conditions that exist there, the branch may best apply the instructions and counsel that come from Jehovah God.

9 What is the individual publisher's relationship with the Society? The Society serves in the position of general servant to all Kingdom ministers. The Kingdom ministers are the ones who are proclaiming the good news of the Kingdom, and they hold the key position in the organization. So, all in positions of responsibility are in reality servants to these ministers. All Kingdom ministers are equal; there are no clergy and laity classes. If one does not preach he is not a minister of God and is not one of Jehovah's witnesses and is not recognized by the Society as such. But if he preaches, then he is one of Jehovah's witnesses and is served by the arrangements provided through the congregation. All are furnished the necessary things. All ministers have access directly to the Society and its visible governing body by correspondence. They receive the same spiritual food through the columns of *The Watchtower, Awake! Informant* and letters from the visible governing body and the branches. All have the benefits of services provided by the congregation through the traveling district servants and circuit servants

and other Society representatives. By having this branch, district and circuit arrangement each Kingdom minister is better served.

10 While the Christian congregation with its governing body is made up of the anointed ones with heavenly hopes, yet in the individual congregations in the world there are since 1931 many of the other sheep who are privileged to have positions of responsibility and overseership. (Isa. 61:5) As the congregations expand to take in many of these having earthly hopes, such capable, zealous ones are of great assistance to the "faithful and discreet slave" in carrying out its preaching commission.

11 Those in each individual congregation and associated with it as other sheep should all strive for maturity. Each one should be as interested in the Christian congregation and its organization as those of the governing body, should try to learn the principles and methods of organization Jehovah has established and should adhere to these. It would be wrong for anyone to try to be independent of the congregation and try to go on his own, leaning to his own understanding. (Eccl. 4:9-12) He should hold fast to the congregation, knowing it has the favor of Jehovah and is the one organization he acknowledges, just as in ancient times he acknowledged only the congregation of natural Israel.

REVIEW: 1. How does Jehovah manifest great interest in his creation? 2. What position does the Bible hold with reference to the congregation? 3. Whom is God using as his congregation today? 4. How were the present freedom and strength of organization foretold? 5, 6. What part does the Watch Tower Society play in the organization? 7. What counsel is given by Paul? 8. Why are branches established, and what is their relation to one another? 9. What is the individual minister's relation to the Society? 10, 11. What relation to the Society do those of the "other sheep" hold, and what things should all observe and do?

Study 90

THE NEW WORLD SOCIETY

1 Since God has assured us in his Word that he will destroy this old, wicked world and bring in its place a new world, it is reasonable to conclude that he would educate and train people for it. Those who live in the new world are those who will be taken out from the old world as servants of God. It would be unreasonable to suppose that with the destruction

of this old world the few survivors would be untrained persons without any organization and not having conformed their minds and ways to a new world, not having learned to live with fellow Christians in harmony, not knowing how to organize themselves according to the laws, principles and governmental regulations of God and his Word and not being able to go ahead with the reconstruction work then necessary. The fact is, he is training and fitting men of good will now to the ways of the New World society that will flourish to fill the whole earth after Armageddon.—Eph. 2:2, 3; Isa. 55:8, 9; Rom. 12:2.

2 These need something to guide them in the proper way of making over their minds to be in tune with God's arrangement for the new world. That way is outlined in the Bible. The apostle Paul says that the things written down beforehand are for our benefit and provide patterns for us. (Rom. 15:4; 1 Cor. 10:11) Let us consider first the patriarchal society of ancient times. Noah was the first great patriarch or family head after the flood. He organized his family and did the prodigious work of building the ark and preaching the flood warning. After the flood he immediately led his family in true worship, and from him the seventy families mentioned in Genesis 10 were brought forth, so that the earth was filled in a representative way according to the mandate God had issued. (Gen. 8:20; 9:1; 10:25, 32) Here Noah and his family came into a cleansed earth, not ignorant of God's ways, but having the proper experience, wisdom and foresight through the family head, Noah, to make right principles clear, establish proper precedents, initiate wholesome customs and give sound judgment in harmony with the mind of Jehovah.

3 Later the nation of Israel was organized under Moses. There laws of uprightness and cleanliness were given. These dwelt under a theocratic government and the laws therein set forth serve to establish principles by which the New World society is governed today. Then came Jesus, the Son of God, who was able to reveal God most clearly. He showed that the things written in the Hebrew Scriptures established principles and set down patterns for us to follow. He brought in an even greater freedom and a higher standard for the New World society.—Matthew, chapters 5-7.

4 As with all societies, this society has a purpose. This purpose is not to establish a government nor merely to achieve a better way of life, but to serve the Creator Jehovah and

vindicate his name, to uphold his sovereignty and to serve the Kingdom government that he has already established to rule. They are a society of ministers, each and every one being a minister, a preacher of the Kingdom good news and a teacher of those who want to learn of God's purposes as set forth in the Bible. All love God and all love one another. In this present evil world, which opposes righteousness, they now exist, and the Bible describes their society thus: "Behold, a king will reign in righteousness, and princes will rule in justice. Each [one] will be like a hiding-place from the wind, a covert from the tempest, like streams of water in a dry place, like the shade of a great rock in a weary land. Then the eyes of those who see will not be closed, and the ears of those who hear will hearken. And the mind of the rash will have good judgment, and the tongue of the stammerers will speak readily and distinctly. The fool will no more be called noble, nor the knave said to be honorable." (Isa. 32:1-5, *RS*) These princes are men having responsibilities over thousands, over hundreds and over tens or small groups. In this tempestuous, spiritually drought- and famine-stricken world they educate and assist all members to reach the one objective, that is, being a mature servant of Jehovah God.

5 In the New World society organization the family group is the basic unit of theocratic training, the parents, particularly the father, being responsible to instruct the children. The children, learning to respect the sovereignty of Jehovah, will know obedience to his theocratic laws governing the New World society.—Col. 3:18-21; Eph. 6:1-4.

6 The New World society has regular congregational meetings. These are educational, designed to train each to be an upright servant of God and a minister of the good news to others. At these meetings fellowship is enjoyed; all there love one another. Then there is active service to God in the ministerial work, the field preaching. From this great joys and benefits are derived. Preaching to the people, one is happy, knowing he is doing the right thing. He has the joy of helping good-will persons with their problems, aiding them to worship Jehovah in spirit and truth, helping them conform their lives to New World ways, seeing the New World society expand. By active work in going from house to house he receives benefits to his health. He is exercising, breathing fresh air, cheerfully telling the good news, keeping his mind sharp, alert, alive, not falling into a lethargic, sleepy, apathetic and discouraged state.

7 In everyday association with one another those of the New World society try to make such occasions helpful, upbuilding. They enjoy such association and love to be with others of Jehovah's witnesses. (1 Thess. 5:11; Acts 2:42) One of Jehovah's witnesses may travel to a far-distant place where he is unacquainted; yet upon meeting a fellow witness there is immediate joy, a meeting of minds and a common ground of interests and conversation that can be had in no other way. (Mark 10:29, 30; John 13:35) They are not merely "Sunday preachers," but render twenty-four-hour service to Jehovah seven days a week. They must serve God in every affair of their daily lives, applying the principles of God's Word to every act. (Col. 3:12-17) For periods of relaxation, each is left to his own choice as to what he will do for his own enjoyment and refreshment. But he sees to it that such activity does not violate any of God's laws of righteousness. (1 Cor. 15:33) Each must be a scholar and diligent student of the Bible, not needing to ask someone else to decide for him what should be done. (Jer. 31:34) He must be able to give an intelligent explanation of God's purposes at any time. (1 Pet. 3:15) He must discipline himself according to the Scriptures to make over his personality and keep himself from deviating from the lofty principles of the New World society.—Heb. 12:5, 6.

8 Conventions of Jehovah's witnesses are a definite part of their lives. The Bible admonishes not to forsake the regular assembly of ourselves together. God has commanded his people to have conventions at regular intervals. Israel was required to assemble at Jerusalem at least three times each year. (Ex. 34:23, 24) One of such great conventions and its beneficial effects to all concerned are described in the days of King Hezekiah. (2 Chron. 30:25-27) The festival of Pentecost, A.D. 33, proved to be an indescribable blessing to 3,000 who attended and heard Peter use the first key to the Kingdom, opening up their understanding to the opportunity of becoming sons of God, whereby they immediately joined themselves to the Christian congregation. (Acts 2:41) Conventions of modern days have been a great source of blessing and encouragement to Jehovah's witnesses and a tremendous witness to the world, awakening many to the fact that God is truly forming a New World society now. Semiannual "circuit assemblies," besides others, including national and international assemblies, are held regularly. They are commented

upon by those of the outside world as models of organization, order, peacefulness and happiness.

9 Jehovah's witnesses do not hate persons in the world, but show love by trying to help them. In fact, they are anxious to co-operate with anyone who is desirous of knowing more concerning the Bible or the organization and activity of the New World society. This is particularly manifest at the time of conventions, where a public relations department is arranged so that newsmen may get true and accurate information to present to the public to acquaint them with the New World society and its purpose. As to employer-employee relationships, Jehovah's witnesses know that it is God's law that the Christian should do his secular work properly, as to God, giving more than full measure of service. They do not engage in strife with employers. Neither are they, as employers, unjust toward employees.—Col. 3:22-25.

10 Jehovah's witnesses are very happy as a New World society because of what they have to look forward to. They are enjoying freedom and peace of mind now and anticipate living after the destruction of this old world in the new world of righteousness, where they will be perfected in body. They know the New World society will go through Armageddon fully organized and will expand until it fully covers the entire earth. They also hope to see the resurrection of the dead on earth and the complete vindication of Jehovah's name when all traces of sin and death here are removed and obedient mankind again stands before God as his sons, receiving from his throne approval to everlasting life.

REVIEW: 1. Show that it is reasonable that a New World society be organized before Armageddon. 2, 3. Where is a guide for the New World society found? 4. What is this society's purpose, and how does it maintain the status of minister for each of its members? 5. What place does the family group occupy? 6. What benefits are derived from meetings and from preaching? 7. What other associations are enjoyed, and how are periods of relaxation spent? 8. Compare the benefits of ancient and modern conventions. 9. What is the attitude of the New World society toward people in the world? 10. What prospects do Jehovah's witnesses envision?

PROBLEM: Explain, in a condensed five-minute talk, the reasons a person of good will should associate with the New World society.

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©Ge 10:8 +Nu 16:2

they were the mighty© ones[a] who were of that world,[b] the men of fame.[c+]

5 Consequently Jehovah saw that the badness of man had become great in the earth and

©Ge 8:21 ⊕Ec 7:29 Jer 17:9

every inclination© of the thoughts of his heart© was only bad all the time.[d⊕] [6] And Jehovah felt

©Ge 8:6

13 After that God said to Noah: "The end© of all flesh has come before me, because the

©Ge 7:4 ⊕Eze 7:2 Am 8:2 1Pe 4:7 2Pe 3:6

earth© is full of violence as a result of them, and here I am bringing them to ruin together with the earth.⊕ [14] Make for yourself an ark[i]

[a] Or, "the *Gib.bo.rim'*." (Hebrew) [b] Or, "who were of old." [c] Or, "name." [d] Literally, "day." [e] Or, "These are the historical origins." See Genesis 2:4, footnote[a]. [f] "Contemporaries." Literally, "generations." [g] "The God." Hebrew, *El.o.him'*, with the definite article. See Genesis 5:22, footnote[a]. [h] "God." Here the Hebrew reverts to *El.o.him'* without the definite article, to continue so until Genesis 17:18. [i] Hebrew, *te.bah';* literally, "a chest." See Exodus 2:3, 5.

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MATTHEW 4:10—21 42

fall down and do an act of worship to me."◊ 10 Then Jesus said to him: "Go away, Satan!○ For it is written, 'It is Jehovah[a] your God you must worship,† and it is to him alone⊕ you must render sacred service.' "× 11 Then the Devil* left him, and, look! angels* came and began to minister to him.

◊Joh 12:31
○Mt 16:23
†De 5:9
⊕De 6:13
×Jos 24:14
*Jas 4:7
*Heb 1:14

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Paul preaches at Corinth. THE ACTS, 18, 19.

which *was* Dī-ō-nȳs'ius the Ar-ĕ-ŏp'-a-gīte, and a woman named Dăm'-a-rĭs, and others with them.

CHAPTER 18.

a Paul labouring with his hands, and preaching at Corinth, 9 is encouraged in a vision.

AFTER these things Paul departed from Ath'ĕns, and came to Cŏr'inth;

A. D. 55.

CHAP. 18.

a 1 Cor. 16. 19. 2 Tim. 4. 19.

b 1 Cor. 4. 12. 1 Thess. 2. 9.

c ch. 17. 14.

and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drove them from the judgment seat.

17 Then all the Greeks took c Sŏs'-the-nēs, the chief ruler of the synagogue, and beat *him* before the judgment seat. And Găl'll-ō cared for

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Jehovah gives Dominion to the King.

A Psalm of David.

110 **Jĕ-hō'văh saith unto my Lord, Sit thou at my right hand,**
Until I make thine enemies thy footstool.
2 Jĕ-hō'văh will [1]send forth the [2]rod of thy strength out of Zī'ŏn:
Rule thou in the midst of thine enemies.
4 He hath made his wonderful works to be remembered:
Jĕ-hō'văh is gracious and merciful.
5 He hath given [1]food unto them that fear him:
He will ever be mindful of his covenant.
6 He hath showed his people the power of his works,
In giving them the heritage of the nations.

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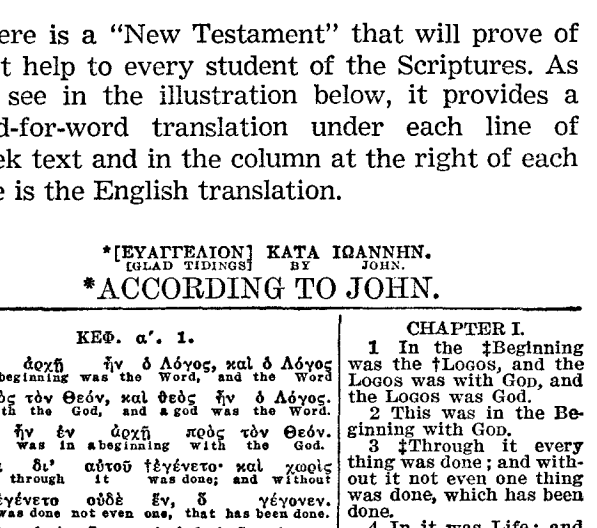

*[ΕΥΑΓΓΕΛΙΟΝ] ΚΑΤΑ ΙΩΑΝΝΗΝ.
[GLAD TIDINGS] BY JOHN.
*ACCORDING TO JOHN.

ΚΕΦ. α'. 1.

1 Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος
In a beginning was the Word, and the Word
ἦν πρὸς τὸν Θεόν, καὶ θεὸς ἦν ὁ Λόγος.
was with the God, and a god was the Word.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.
This was in a beginning with the God.
3 Πάντα δι' αὐτοῦ †ἐγένετο· καὶ χωρὶς
All through it was done; and without
αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.
it was done not even one, that has been done.
4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς
In it life was, and the life was the light

CHAPTER I.

1 In the ‡Beginning was the †LOGOS, and the LOGOS was with GOD, and the LOGOS was God.

2 This was in the Beginning with GOD.

3 ‡Through it every thing was done; and without it not even one thing was done, which has been done.

4 In it was Life; and the LIFE was the LIGHT of

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