

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

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"I will say to Jehovah: 'You are my refuge and my stronghold.'"—Ps. 91:2.

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Dear Kingdom Publishers:

Once again during a month when we were distributing tracts, we reached a fine new peak of publishers. The report for May showed 560,897 sharing in the field service. That is 6,640 more than our previous peak, and 114,167 more than reported field service just two years previous! Truly delightful! We are very happy to see so many persons moved by a growing love for Jehovah to join with us in proclaiming the good news.

Brother Knorr has just returned from Europe, where he visited six branches. He told the Bethel family about the wonderful progress that the brothers are making in France, with a new peak of 64,091 publishers. Recently when the brothers there were invited to share in a TV program, they had a good time putting on a lively home Bible study for a national audience. During May, Germany was sharing in tract distribution, and they reached a new peak of 100,351 publishers. New peaks were also reported from Switzerland (10,060), Italy (50,488), Spain (30,679) and Portugal (16,183).

In Berne, Switzerland, Brother Knorr spoke to 4,113 brothers. In a bullring in Spain, there were 15,649 present for a meeting with him on June 12, and 10,875 packed out a large basketball stadium in Portugal. All the brothers everywhere are joyful in their service and enthusiastic about aiding others to benefit from Jehovah's patience by gaining salvation.

On the zone trip in Scandinavia, Brother Henschel was privileged to participate in meetings with 15,938 in Denmark, 8,553 in Finland, 12,065 in Sweden, and 6,156 in Norway. Brothers are very active in northern Europe and all territory in these countries is assigned for working this summer. Many new Kingdom Halls are being opened. It was also his privilege to speak to 3,640 at Klagenfurt, Austria. Austria reports a peak of 12,256 publishers for May, an increase of 11.7 percent.

Appreciating God's Ownership of Us

1 "To Jehovah your God belong the heavens, even the heavens of the heavens, the earth and all that is in it." (Deut. 10:14) This statement makes it evident that mankind is owned by God. Furthermore, Jehovah provided by the death of his Son a ransom price for all the offspring of Adam. When we acknowledge God's ownership of us and hold true to it, exercising full faith also in the sin-atoning value of Jesus' sacrifice, we are enabled to come into possession of something. (John 14:6) What? We are enabled to come into possession of a wonderful relationship with Jehovah and his Son by dedication and water baptism. Many are the joys and blessings that this brings. We enjoy the forgiveness of our sins, the favorable hearing of our prayers and the hope of unending life in God's grand new order.

2 Do we daily live our lives in recognition of God's ownership of us? Do we individually show by our 'seeking first God's kingdom and his righteousness' that we really belong to Jehovah, that we are his to use as he sees fit? (Matt. 6:33) Do we follow our God-given exemplar, Christ, continually and without letup, allowing his pattern to control our lives?—Matt. 16:24, 25; 1 Pet. 2:21.

3 While we recognize that the pattern Christ set involves many things necessary to having God's approval—our moral behavior and attitudes, our being no part of the world, and so forth—yet certain things were emphasized in the

We hope that all of you brothers who have attended one of the fine district assemblies have been richly rewarded in a spiritual way. May firm faith in the certainty of the fulfillment of Jehovah's word continue to strengthen all of us.

Be assured of our warm Christian love and best wishes.

Your brothers,
BROOKLYN BRANCH OFFICE

pattern that Christ set. For example, as we consider Matthew 28:19, 20, we discern the emphasis that he placed on the preaching and teaching of the good news of God's kingdom.—Rev. 12:17.

4 Holding true to God's ownership of us has meant great changes in our lives and in the way we spend our time. Very commendably, for example, many of God's people have looked for ways to simplify their lives, perhaps by moving into smaller quarters once their children were raised so as to devote more time to Kingdom interests, or by moving to serve where the need is greater. Are such changes possible for you? Others have become regular or special pioneers, Bethelites, missionaries, circuit or district overseers. (Heb. 12:1) These changes were made because serving Jehovah is in itself a pleasure, as is helping someone else to experience that happiness.—Acts 20:35.

5 Not all of us are in position to enter these fields of full-time service, but have we made changes, endeavoring not to allow secular employment, recreation or other interests of any kind to interfere unduly with our privileges in the continuous following of Christ? When we give Jehovah exclusive devotion and then do what we are actually able to do, in accord with our circumstances and situation in life, we may be assured that Jehovah is pleased with us, who are his servants and possessions.—Prov. 27:11.

6 Holding true to God's ownership of us involves our whole life—the way we live our lives in obedience to all of God's commandments, our attendance at Christian meetings, regularly praying to our heavenly Owner, and our having as full a share as possible in spreading the good news of God's kingdom, following the pattern of Christ.—John 3:16; 13:17.

★ Holding True to God's Ownership of Us. ★

Your Service Meetings

WEEK STARTING AUGUST 10

12 min: Song 81. "Ready for Every Good Work." Talk based on May 15, 1975, *Watchtower*. Apply Scriptural counsel to local needs.

18 min: "Appreciating God's Ownership of Us." Discuss with audience, stressing scriptures. Allow time for some to relate adjustments they have made to share more fully in God's service.

17 min: "Presenting the Good News—'In the Very Street.'" Question-and-answer discussion, with short demonstrations showing how to approach people tactfully.

13 min: Concluding comments. Cover Question Box. Encourage street witnessing and use of magazines at every opportunity. Song 79.

WEEK STARTING AUGUST 17

12 min: Song 96. After song, there will remain about 8 minutes for brief comments on Theocratic News and an appropriate item or two from "Insight on the News" in recent *Watchtowers*. Highlight importance of proclaiming the good news of the Kingdom.

15 min: "Do You Let Others Stumble You?" Talk based on February 15, 1975, *Watchtower*. Invite audience to read and discuss scriptures.

18 min: "Endure Family Opposition with Understanding and Wisdom." Question-and-answer discussion. Allow time for local experiences on how ones formerly opposed were won over and what helped them.

15 min: Concluding comments. Cover accounts report, also points in Branch Letter. Song 95.

WEEK STARTING AUGUST 24

"Be at It Urgently"

25 min: Song 51. Preach the Good News. Read 2 Timothy 4:2; this applies particularly within congregation but is pattern of what we should do in the field. Suggest all open *Aid* to page 1331 to consider material under "Preacher, Preaching." (1) What are some of the thoughts connected with the words translated "preach" and other related words in the Bible? (Pars. 1-3) (2) Use scriptures to show the manner and nature of preaching recorded in the Hebrew Scriptures. (P. 1331, par. 4 under subject, to p. 1332, par. 1) (3) What future preaching activity was pointed forward to by the Hebrew Scriptures? (P. 1332, par. 2) (4) Since Jesus did more than merely preach, what also is the work of Jesus' disciples? (P. 1332, par. 4) (5) How vital is preaching activity to the worship of true Christians? Explain your answer Scripturally. (P. 1332, par. 6) (6) What is necessary in order to qualify one as a Christian preacher? (P. 1332, pars. 7, 8) (7) Thoroughly discuss why we are motivated to preach God's good news and what results to expect. (P. 1332, par. 10, to p. 1333, par. 2)

Conclude briefly with encouragement to value highly our privilege and opportunities as preachers of God's good news.

22 min: "Can You Share More Fully?" Questions and answers. Allow 5 to 10 minutes for interviewing some who have increased their field service. How? Why? Benefits?

13 min: Concluding comments. Before this meeting, field overseer will review field service arrangements for congregation and make advisable adjustments for midweek and weekend group witnessing. Announce arrangements and stress importance of being at preaching work with urgency, in line with the principle at 2 Timothy 4:2. Song 57.

WEEK STARTING AUGUST 31

22 min: Song 118. Educating People for Life. Encouraging talk. 1975 *Year-book*, p. 190, par. 5, through p. 210, par. 2. Make the story live, though you cannot cover every detail. Emphasize that Jehovah always provides excellent spiritual things for his people, and we should take full advantage of the life-giving education he makes possible through his Word, spirit and organization. Draw out brief comments on:

(1) What important issue was clarified at the Theocratic Assembly in 1941? (Pp. 191, 192) (2) How were children given special attention at that memorable convention? (Pp. 192, 193) (3) On what kind of program has added emphasis been placed by the Society since 1942? (Pp. 196, 197) (4) How did the Theocratic Ministry School originate? Through it, what has Jehovah done for his people? (Pp. 197-199) (5) Why pray to God when scheduled to give a Bible talk? (Pp. 199, 200) (6) Jehovah provided for a worldwide witness by means of what theocratic educational institution? Its students receive what kind of instruction, and chiefly for what purpose? (Pp. 200-202) (7) The Kingdom Ministry School has played what part in connection with education for life? (P. 202) (8) At the New World Theocratic Assembly of 1942, what showed that there was much work ahead for Jehovah's servants? (Pp. 202-204) (9) How did Jehovah's witnesses in prison in the United States make good use of time spent there? (Speaker might point out that we can do similar things, such as meditating on the Scriptures and preaching, if we suffer imprisonment for righteousness' sake.) (Pp. 205, 206) (10) How can the cases of Brother Jones and Brother King encourage others who may be incarcerated? (Pp. 208, 209) (11) As shown after World War II, for example, how do Jehovah's witnesses feel about aiding fellow believers? (Mention that all of Jehovah's people can endeavor to aid their brothers and sisters spiritually and otherwise, especially in times of stress and persecution. Such an attitude will benefit us during the "great tribulation.") (Pp. 209, 210)

Highlight that Jehovah constantly makes rich spiritual provisions. By fully availing ourselves of these, we can withstand persecution, continue pursuing a course that leads to eternal life, and enjoy the deep satisfaction of upholding Jehovah's name and sovereignty.

25 min: Presenting the *Evolution* Book.

(2 min.) Chairman briefly encourages audience to participate freely as congregation prepares together suggested presentations, so all will be equipped to use them. (If there is little interest in discussing evolution in your area, focus upon latter part of the book, dealing with wickedness and the hope for the future.)

(21 min.) Develop with audience these presentations:

Have someone demonstrate brief presentation: Introduce self and say, "Possibly you have been concerned by increased crime and violence and have wondered, 'Why has wickedness been permitted?'" Let householder express self. Open book to chapter 13 and state that question is answered in chapter. Turn to page 185 and point out conditions promised by God for the future. If advisable and convenient, ask householder to hold the book while you use your Bible to read and discuss with householder Psalm 37:10, 11, 29. "We would like you to read this book. This is your copy for 25c."

Analyze presentation with audience. What was done to get householder (1) to reason on material considered, and (2) to express self? Ask for other suggestions as to how we can get on friendly terms with householder and get him to thinking. Stress that this is a simple presentation using just one scripture from the Bible, which can be in our hand along with the *Evolution* book when we go to the door.

Have someone demonstrate the following and thereafter analyze presentation with audience, asking same questions, as on other presentation.

Introduce self and say: "I am calling because of the widespread lack of interest in reading the Bible. Perhaps you have found it difficult to find answers in the Bible to questions you have." After hearing his response, say: "Many have asked this question on page 150, 'Why has wickedness been permitted so long?'" Call attention to the sub-heading on p. 151, there is "a set time." Ask: "A set time for what? For ending all forms of wickedness." Read and discuss from your Bible 2 Peter 3:9, 15. You might conclude by saying, "This Bible study aid explains, not only why wickedness has been permitted, but what the future holds. It also shows that man did not evolve but was created by God. You may have this copy for 25c."

(2 min.) Encourage all to use the presentations, practicing them at home and at meetings for service, also to help new and less-experienced ones to use their Bible in field service. Parents can aid younger publishers to prepare presentations for use with their schoolmates, teachers. This will aid all to feel comfortable and confident in presenting the *Evolution* book.

13 min: Concluding comments. Summer over, school soon to start, community as a whole returns to regular schedule. Those returning to school may find that many teachers and classmates will be interested in the *Evolution* book. (Experience, y675, p. 239, par. 3) It might be well for some to call on the teachers in the schools, if they have the opportunity to do so, before school starts in the morning or at noon to see if some would be interested in having the *Evolution* book. Encourage publishers to resume regular personal field service schedule, revive Bible studies that may have been stopped due to summer activity, review records of literature placed where studies could be started. Referrals have been fine means of starting many new studies. Song 119.

WEEK STARTING SEPTEMBER 7

Service meeting will be planned locally. It may include *Kingdom Ministry* parts missed due to attending district assembly, etc.

Dear Brothers:

For about three years now there has been a rotating of elders and we can see the blessing of Jehovah on this arrangement. Some questions have come up, however, and we are happy to share with you the observations and guidelines that we hope will prove to be very helpful. It would be well for each elder to read this communication carefully and make note of any questions thereon; these can be discussed at an appropriate time in your elders' meeting.

Preparing for Annual Meeting About September 1

Once a year, about September 1, those who are already appointed elders should prayerfully consider whether any additional brothers might now qualify to become elders or ministerial servants. (w75, pp. 369-371) The assessment of these brothers should not be based on personal views, but on God's Word. It is recommended that sometime before this annual meeting each elder read and prayerfully consider the qualifications for elders and ministerial servants as set out at 1 Timothy 3:1-10, 12, 13; Titus 1:5-9; 1 Pet. 5:1-5. Also, before the elders' meeting it would be good to read over the articles "Do You Qualify for Congregational Responsibility?" in the August 1, 1973, *Watchtower*, pp. 469-474, and "Who Qualifies to Be an Elder?" August 1, 1975, *Watchtower*, pp. 465-470.

Determining Who Should Be Recommended for Appointment as Elders and Ministerial Servants

When the body of elders meet together, prayer should be offered, seeking Jehovah's direction so that what is done will be in full accord with his will. Those recommended as elders and ministerial servants should be considered in the light of the Scriptural qualifications. Ministerial servants must be at least 20 years old at the time of making the recommendation and they must be baptized for at least a year.—or, pp. 60, 61; compare Ezra 3:8.

Some have asked whether there is a specific age at which one could be recommended as an elder. No specific age has been stipulated, but certainly each one recommended should have sufficient background and experience to be viewed and respected as an "older man." Would the publishers go to this one if they had serious problems? Is he old enough to have sufficient experience in life so as to be able to give appropriate and effective counsel on serious family problems or other serious aspects of life? It would be very unusual for a brother in his early twenties to have this background and experience needed by an elder. If such are recommended, then give us reasons

why they qualify. If the body of elders are in genuine doubt it would be advisable to wait another year or more. In the meantime, service privileges may be extended to the ministerial servant who has been considered for recommendation as an elder, in harmony with the information in the January, 1975, *Kingdom Ministry*, "Question Box" material. Do not hastily lay hands on brothers who do not show real concern for the flock and a genuine desire to serve their brothers. (1 Tim. 5:22) Humility and self-sacrificing love are essential if elders are to give the flock what it needs. Remember, all the Scriptural requirements are important—none are to be minimized or overlooked. If you believe that the individual measures up to the Scriptural qualifications for an elder or a ministerial servant to a reasonable degree and with reasonable consistency, then there is basis for recommending his appointment.

If brothers give evidence of "reaching out" for responsibility but do not qualify, it would be proper to commend them for their efforts and tell them kindly why they do not qualify as yet. This can be done whether they inquire about their qualifications or not. By frankly pointing out what they can work on and offering appropriate counsel and encouragement, such persons will feel the elders are taking a real interest in them and will likely apply themselves with greater diligence toward making further progress. Of course, it is always good to give the brother full opportunity to express himself, listening closely to what he has to say. If he presents information the elders were not aware of and this changes matters, they might decide to recommend him.

There is no need to subject prospective ministerial servants and elders to intense interrogation before the entire body of elders. This could cause misunderstandings and hurt feelings. If elders do not know a man well enough to recommend him without such questioning, then they should make it a point to observe his progress within the congregation, work with him in the field, associate with him otherwise, thus getting acquainted with the brother. Then when September comes, the body of elders will know whether he qualifies or not to be recommended for additional privileges.

Elders and Ministerial Servants Recommended for Removal

If a brother who is now an elder or a ministerial servant is being recommended for removal, the body of elders should tell him why, so that he clearly understands the situation. If he does not agree with the decision of the body of elders, he

should be informed that if he wishes he may write to the governing body stating why he disagrees with the recommendation for his removal. His letter should be submitted along with the elders' letter recommending removal. Their letter should be signed by the service committee on behalf of the body of elders. If necessary and advisable, the governing body will arrange for a special committee to review the case. No announcement of removal will be made to the congregation until this matter is acted upon by the governing body. In the meantime, he may continue to serve. Of course, if an elder or ministerial servant commits a serious wrong requiring public reproof or dis-fellowshipping he should be removed. You would not have to wait for the official letter of removal to be received from the governing body before removing such privileges from the individual. —or, p. 167.

In exceptional cases where the conduct of an elder or a ministerial servant raises questions as to his qualifications to continue to serve, the elders should do all they can to resolve the matter locally, perhaps by obtaining appropriate counsel from other experienced elders. If they cannot then agree on what to do, they may write to the governing body for counsel.

When the body of elders have decided on the recommendations to be made, this information will be recorded on the forms provided, namely, the S-2a, b and c forms. The directions for the use of these forms are clearly stated on the forms and should be followed carefully. Note that the names listed are ONLY of those recommended for NEW appointments. Under "Deletions," do not list names of those previously removed.

Recommendations of new appointments of brothers who have not served previously should be made in September. When new congregations are formed at other times, recommendations should be submitted for any of the congregations involved. Before filling out an application for a new congregation, it would be well to read and comply with the information in the "Congregation Information" letter (S-50), which you may request from the branch office.

Rotation—or, pp. 67, 68.

At the elders' meeting in September the body of elders will decide which elder will serve in each position of oversight during the new service year. If there are positions that any of the brothers might not be able to serve in, according to the regular pattern of rotation, those positions will then be filled by qualified brothers, the decision on this being made locally by the body of elders. When the new assignments are decided upon by the local elders these may be announced to the congregation. It is not necessary to wait to hear from the governing body, except when new recommendations for elders are being made or when recommended removals are pending. Temporary arrangements can be made until the new appoint-

ments are received. But even when there are new recommendations this does not hold up all the other brothers from taking up their new assignments. This rotation should take place early in September, immediately after the details are decided upon by the body of elders. Normal rotation is explained on page 67 of the *Organization* book, paragraph 2. Other information regarding this is found on pages 68 and 69.

What happens when new elders are being recommended? The newly appointed elder is appointed because he has the spiritual qualifications and thus he should be able to take care of an office of oversight, even dealing with judicial matters, if necessary. Under ordinary circumstances, where there are now five elders and another one is being appointed, the outgoing presiding overseer would not occupy one of the five principal positions for the coming year. He would customarily take his place in rotation following any new appointee(s). However, the local body of elders have the responsibility to determine where the elders will serve, taking into consideration the rotation arrangement.

Some questions have been asked as to whether it is necessary for an elder to fit into each of the five principal positions and to be willing to do so without fear of being disqualified. No, this would not be the correct viewpoint. For example, a brother may be a fine elder, able to give good encouragement, Scriptural counsel to an individual or individuals, but because of a lack of fluency in the local language he might not feel that he could qualify as the school overseer or perhaps even the *Watchtower* study conductor. This would not disqualify him from having other responsibilities or from serving in any position he feels able to handle year by year. The other elders could encourage him where they feel he could care for certain responsibilities, but they should respect his personal feelings and decision.

The shifting of duties from one elder to another elder generally would take place during the month of September, even though an appointee to service may not have had a full year in that position. Where sometime during the year a vacancy occurs in one of the five principal positions for one reason or another, a substitute from any of the elders can be selected by the body of elders to fill out the expiring term.

There is no need to supply the branch office a new congregation mailing address just because there is a new presiding overseer. Rather, the same permanent mailing address as decided upon by the body of elders should be used year after year, unless there is some valid reason for a change.

A Smooth Transition as New Service Year Begins

The elder currently serving in a particular position will do well to help the elder replacing him to learn his responsibilities. It would be good for the two of them to spend at least an evening to-

gether as soon as the rotation is decided upon, and thereafter as much time as needed to acquaint the elder assuming the new responsibility with his duties. This will be a blessing to the elders involved and to the congregation. For example, the presiding overseer can acquaint his replacement with the material in the congregation files. He can discuss with him the financial condition of the congregation and aid him to know what debts, if any, the congregation has, either to the Society or to individuals. Any correspondence that needs to be handled in regard to such situations or other matters should be discussed, including the meeting with regular pioneers, the visit of the circuit overseer, the circuit assembly, and so forth, so that these matters might be properly looked after. This is also true of problems currently being handled by the judicial committee. It is helpful, too, to give a reminder to the new presiding overseer always to identify the congregation clearly when corresponding with the Society.

Similarly, elders in charge of certain departments where ministerial servants are newly assigned should set aside time to explain what their duties involve, answer any questions and make sure the brothers know what to do. The field overseer, for example, should go over matters with the ones caring for territory and magazines. The one looking after the congregation's accounts should be helped not only to keep an accurate record, but to exercise care in handling funds. (2 Cor. 8:20) Some ministerial servants may be shifted from one assignment to another, but this is not mandatory. If they are doing good work and feel comfortable in their present assignment due to experience, no change needs to be made. Consider this and what may be best for the congregation.—See *or*, pp. 68, 69; also, the article "A Smooth Transition," July, 1973, *Kingdom Ministry*, p. 2.

Filling Out the Annual Report

At the end of the year, about September 1, the presiding overseer will write a meaningful report to the branch office using the S-10 form. This will give his specific observations on the spiritual condition of the congregation, what has been accomplished during the past year and what appears to be in need of attention in the months to come. This report should be read to the elders at their meeting early in September before it is mailed to the branch office, and a copy will be retained in the congregation files. Please double-check the figures with the field overseer, for often some of the figures under question two are left off or incorrectly reported. This is an important analysis, so please supply accurate information. If additional space is needed to provide observations in answer to any of the questions, please use additional space on the form or an additional page so that a meaningful, but brief, pointed report will be provided. This report will be acknowledged in due time.

How to Get Elders from

Nearby Congregations, if Needed

Sometimes circuit overseers observe that one congregation has many elders while another congregation needs elder help. A circuit overseer may make the need known to the congregation where there are many elders, but then it is up to that body of elders to consider their own needs in order to take care of their own congregation activities. If they believe that it will not work a hardship in their congregation for an elder to work with a nearby congregation that has a real need for elders, they can discuss the matter among themselves to see whether any one of them wishes to travel to the nearby congregation.

Any elder considering such transfer should take into account what this would mean to himself and his family physically and spiritually, as well as other related matters.

If, after such consideration of matters, someone is found to be available to serve with a nearby congregation, the presiding overseer may communicate with the nearby congregation to let them know that there is an elder who is willing to serve with them regularly. Upon receiving the information, if the brothers representing the nearby congregation wish to interview the available elder, they may do so. Then, if they would like to have him serving with them, they should send their recommendation to the governing body, explaining that the adjustments recommended in the letter have the approval of the other congregation. When approved, the elder may serve in the congregation and his name will be deleted from the list of elders in his former congregation. (February, 1973, *Kingdom Ministry*) These transfers can be made anytime they are needed during the year.

What Should Be Done

When Elders or Ministerial Servants Move

The body of elders of the congregation into which the elder has moved may make written inquiry of the entire body of elders where he was appointed and had served. When the former body of elders make a favorable recommendation of the brother, then the second body of elders should state that fact when recommending him to the governing body, also identifying the congregation where he previously served. But you should await appointment before the brother is used as an elder or ministerial servant in his new congregation.

What if the former body of elders do not provide a favorable recommendation? It would be advisable to get full information as to their reasons. Discuss these with the brother. If there is agreement that he does not qualify, then it would not be advisable to recommend him. However, if he is recommended despite the unfavorable report of the former body of elders, you could submit your observations and recommendation along with the letter from the former body of elders for the governing body's decision.

In every case where an appointed elder or ministerial servant dies or moves, the governing body should be notified, the letter being signed by the service committee on behalf of the body of elders. If you know the location to which the brother has moved, please inform the branch office. If the brother was serving on the committee, notify the branch office of the name and address of the one replacing him. We should at all times have complete information as to who are serving on the service committee. Please refer to the article "What Should Be Done?" June, 1973, *Kingdom Ministry*.

Recommending Those Previously Reproved or Disfellowshipped

You may wish to review pages 177 and 178 of the *Organization* book.

As to one who has been reproofed, much would depend on whether the reproof was private or public. If private reproof was given, it might be that the man could be recommended after some months had elapsed. However, if public reproof was given, the matter is more serious, so the body of elders should be sure the brother is well thought of again in the congregation, having its respect and confidence. In such cases, the elders should provide the governing body with additional information, so the picture is quite clear and the right decision can be made.

With regard to one who has been reinstated and who is being considered for further privileges, it is clear that he should have 'lived down' the reproach he brought on himself by his wrong act, doing this by building up a convincing record of righteousness that would serve to counterbalance the effect of the past wrong. This might involve only a few years, but possibly many years, to do, depending upon the notorious nature of the wrongdoing. In any case, such reinstated one should first be recommended as a ministerial servant.

Observations and Recommendations for All Elders

Jehovah has surely given each one of us a marvelous trust and privilege, as well as a heavy responsibility. (James 3:1) It is good to acknowledge humbly this trust by developing more and more spirituality in our lives. This, of course, calls for constant study, incessant prayer to Jehovah and humbly acknowledging our own imperfections and sins, recognizing how much we need Jehovah, our Heavenly Father, and Christ, the appointed head of the Christian congregation.

If overseers neglect or fail to pay attention to themselves or the flock, you can imagine what might happen. Serious problems could develop, perhaps friction or dissension that might even affect the body of elders, resulting in a lack of decisive action on their part in dealing with wrongdoing. (1 Sam. 2:12-17, 27-30) Spiritually alert and vigilant overseers take steps to prevent

such a situation from ever developing. They do not let personal feelings influence their judgment so as to hold a brother back from privileges. Nor do they allow such feelings to interfere with their recommending a brother's removal where a Scriptural basis for such action exists.—1 Tim. 5:21.

When the circuit overseer is visiting the congregation, if he sees sound evidence of any such serious problem, he should not timidly hold back from expressing himself, but should declare the whole counsel of God. He is not thereby attempting to 'take over' the direction of the congregation or even of the elders' meetings he attends, nor does he 'overrule' the elders. But he must conscientiously express, and endeavor to help the elders to apply, the counsel of God's Word where need for it is clear. (Acts 20:26, 27; 2 Tim. 1:6, 7; 4:2) In reporting any such matters to the branch office, he will state matters clearly and fairly.—or, p. 86, par. 3.

Certainly we all appreciate that the congregations are not autonomous—they are tied in directly with the "faithful and discreet slave" and all of us are operating under the headship of Christ. For this reason, it is good occasionally to review the December 1 and December 15, 1972, *Watchtower* articles, "How Heavenly Headship Directs an Earthly Congregation" and "Do You Submit to Christ's Headship Today?" Excellent counsel is contained in these two articles to help each elder to see the vital necessity of acceding to Christ's headship and according to each of his fellow elders the dignity he merits. (Rom. 12:10; Phil. 2:3) If we hold one another in due esteem and humbly recognize that what is important is the working of the entire body of elders in harmony with God's Word, and not what one or two elders do, then the body of elders will operate even as Jehovah wants it to operate, namely, in love.—See *The Watchtower*, September 1, 1973, "Counselors Displaying 'Mildness that Belongs to Wisdom'" (pp. 541-543); February 15, 1974, "Do People Find You 'Mild-Tempered and Lowly in Heart'?" and June 1, 1975, "Cultivate Intense Love for One Another" and "Love Covers a Multitude of Sins."

Elders should appreciate that even they may have problems among themselves due to human imperfections, but that the quality of warm Christian love should always work toward covering over one another's imperfections. (1 Pet. 4:8) It is good to guard this trust, cooperate together, not think more highly of ourselves than we should and constantly help one another to fulfill our responsibilities before Jehovah. If we work together peacefully and harmoniously for the benefit of the congregation, surely Jehovah will bless us and our work, all to his praise.

Please be assured of our warm Christian love and best wishes for each one of you at this time.

GOVERNING BODY OF JEHOVAH'S WITNESSES

Endure Family Opposition with Understanding and Wisdom

¹ Ridicule, physical assault, imprisonment, bans on field witnessing, prohibition of Christian meetings and association, confiscation of Bibles and literature—these are things we usually associate with the persecution of our brothers in oppressive lands. But do we realize that many in the congregations with which we associate are right now experiencing similar conditions because of opposition from unbelieving mates?

² Of course, not all with unbelieving mates face such extreme difficulties, but they do experience real tests of their faith. (John 15:20; 1 Cor. 7:12-16) By our encouragement and help, they will be greatly strengthened to endure. (Heb. 10:24, 25) Elders especially should be a source of refreshment and guidance.—Isa. 32:1, 2.

WHY MATES OPPOSE AND WHAT CAN BE DONE

³ Even if the unbelieving mate seems 'hardened' in his opposition, the situation should not be viewed as hopeless. (1 Cor. 13:7) In proof of this we need only to take note of the many now serving Jehovah who formerly opposed their mates. Opposition, anger and even violence are frequently outward signs of inward frustrations and undefined fears. Rather than simply disliking the truth, a husband, for example, may fear that his wife's Christian activities will alienate her from him, taking up too much of her time and interest and disturbing their relationship and the family arrangement. He may resent the possibility that he will not be given the attention he received formerly, and perhaps also may fear social embarrassment. In addition to trying to understand the reasons for opposition, what else can you as the believing mate do so as to act wisely?

⁴ Understanding the reasons may make it easier for you to demonstrate the fruitage of God's spirit. (Gal. 5:22, 23) While choosing appropriate times to speak about your faith, remember that respectful silence coupled with real Christian conduct may often be more effective. In this way one will not irritate the opposer by continually bringing the Bible into every conversation. (1 Pet. 3:1-6) By your spending time with your mate, accommodating him within the bounds of a Christian conscience and showing industriousness around the home, it will become apparent to the opposer that one's being a Christian, rather than resulting in neglect of family and

home, makes one a better husband or wife and contributes to a rich, warm family atmosphere.

⁵ Where possible, introduce unbelieving ones to some of the brothers and sisters as opportunity affords. Sometimes those outside the family circle can accomplish more than the believing mate, perhaps even being able to arrange for a Bible study. Many former opposers have been influenced to start studying as they became acquainted with others in the congregation and grew to respect their Christian way of life.

⁶ While we as Christians must obey God as ruler rather than even close family relatives or mates, those who experience opposition should do all that is possible to cultivate a warm and happy family atmosphere, setting a fine example in word and conduct and thus honoring God.—Acts 5:29; 1 Cor. 7:16.

Announcements

◆ Literature offer for August: *God's Kingdom of a Thousand Years Has Approached*, with a booklet, for 50¢. For September: *Did Man Get Here by Evolution or by Creation?*, for 25¢. For October: *Awake!* subscription, with three booklets, for \$1.50.

◆ The October 8 *Awake!* and October 15 *Watchtower* will be special issues. Be sure to order early the extra copies you will need.

◆ Each congregation will receive two Literature Inventory forms and should take an actual count of campaign literature at the end of August. Please do not include cash items such as *Aid* book, large-print Bible, *Concordance*, etc., in value of campaign literature in stock. Please fill out the forms and return the original to us no later than September 6. Keep the duplicate copy.

◆ The elders in each congregation should arrange to meet together early in September. Any recommendations for new appointments should then be sent to the Society, using the S-2 form. The presiding overseer will send in his report for the service year on the S-10 form at the same time. Also, the S-9 form regarding elders to attend Kingdom Ministry School should be sent in. All of these forms are being sent to congregations with the July literature statement.

◆ It is requested that on the next literature order for the congregation, presiding overseers order 12 monthly congregation report cards, 12 report cards for each regular pioneer, report desk envelopes and other forms needed for the 1976 service year.

◆ The congregation's permanent addresses for receiving literature, magazines and the Society's mail should not be changed to correspond with the rotation of the presiding overseer.

◆ With the September *Kingdom Ministry* the Society plans to provide details concerning a special series of four public talks to be given in the congregations during November. To the extent possible, we recommend that they be scheduled on consecutive weeks until they have all been heard.

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Can You Share More Fully?

¹ Many indeed are the affairs of life competing for our time and energy. (Eccl. 3:1-8) As life in this present system of things becomes busier, with increased time demands placed upon us, we feel greater pressure. At the same time, never has there been a time when it was more vital to share in the field service, helping those living in the shadow of death to learn of Jehovah's provision for life. Sharing fully in this work is also vital to our personal spirituality.—Acts 20:26, 27.

² Can we personally schedule more time for field service? Having the right view of our circumstances will aid us. Not all of us can do the same amount. But does the way we use our time each day show that we share God's view of matters, that we earnestly desire "all sorts of men" to gain salvation? (1 Tim. 2:3, 4) Of course, we need some time for recreation, but we also need to keep in mind that the way we arrange our affairs and that to which we devote our time are seen by God as evidence of the extent of our devotion and loyalty to him.—Ps. 119:168.

³ The best way to ensure giving field service high priority is to schedule a definite, set time for it, just as we have a definite schedule for our meetings, secular work, etc. Perhaps Saturday, Sunday or midweek is a good time for you, or maybe you can share regularly on several days each week. Why not make it a fixed part of your schedule. Likely you will have other unscheduled opportunities too, but keep these set times.

⁴ The elders will assist by making definite group arrangements for field service during the week and on weekends. It is also appreciated when elders and ministerial servants make definite arrangements for well-experienced publishers to assist newer ones by accompanying them in the field service, whether during the week or on the weekend. Such definite arrangements for meetings for ser-

(Continued on page 8, col. 2)

MAY SERVICE REPORT

	Pubs.	Av. Hrs.	Av. R.V.	Av. Mags.	Av.
Sp'l Pios.	566	147.0	53.1	5.3	126.1
Pios.	20,066	100.8	33.9	3.1	82.1
Temp. Pios.	15,856	78.8	19.1	1.2	63.7
Pubs.	524,409	10.9	3.7	4.4	11.1
TOTAL	560,897				

Newly Dedicated Ones Baptized: 4,332

UNITED STATES GOAL FOR 1975

557,004 Publishers

MEMORIAL REPORT

	1975	1974
Total Attendance	1,248,641	1,182,112
Number of Partakers	4,610	4,707

Presenting THE GOOD NEWS

"In the Very Street"

¹ "True wisdom itself keeps crying aloud in the very street." (Prov. 1:20; 8:1-3) Jesus Christ taught in the streets, and so can we. August is a month characterized by warm, mild weather in many parts of the country and thus would be a fine time to have an increased share in street witnessing.

² How can we most effectively share in street work? By taking the initiative, going up to someone who is waiting for a bus, window shopping, sitting in a car, or walking along. You might tactfully get the person's attention by saying something like this: "Pardon me, but I would like to share this important information with you." Select a point of interest from the magazine or book being offered and then offer him his copy on a contribution basis, wishing him a pleasant day in parting.

³ Some have even established "routes" on the street by being in a certain location regularly. Those who took magazines from them in the past look for them again to obtain the current issues. Not a few of those now serving Jehovah were introduced to the truth by means of such a brief encounter on the street. Smaller towns might not appear to present such opportunities, but when walking from one call to another, why not endeavor to talk to anyone you meet on the street? Remember, we are looking for people wherever they are.

⁴ Where it is difficult to gain entrance to large apartment buildings, being on hand early in the morning when residents leave for work, or in the evening when they return, puts us in position to contact those who otherwise might not hear the Kingdom message. Others

can be reached by working from car to car in large shopping centers.

⁵ Publishers and pioneers will find street work a fine avenue of service for them at times when it is not advantageous to engage in regular house-to-house work, such as early in the morning and at noon when the streets are full as office workers and others enjoy time away from their jobs. Those for whom much walking is difficult, for physical reasons, may find street work advantageous because it allows them to meet many people with little moving about.

⁶ Yes, we have the "foremost things . . . truth itself" to share, and so we desire to reach people wherever they are, that they might gain wisdom and the fear of Jehovah that means life.—Prov. 8:6, 7.

More Fully?

(Cont'd)

vice and practical training can make it easier to increase our share in this important work.

⁵ Of great refreshment and stimulation also is working with the circuit overseer or his wife. Make known to the elders your desire to go along with him during the week of his visit. Reports indicate that his afternoons are often not fully scheduled to work with publishers, so why not arrange some afternoon return visits or a study, asking that he accompany you. Mutual benefits and joy will result.—Prov. 27:17.

⁶ Preaching and teaching are part of the service that Paul indicated we have "according to the mercy that was shown us," and so "we do not give up." (2 Cor. 4:1) Rather, we are grateful for this undeserved kindness, and, if possible, in the little time remaining we want to increase our share in field service, looking confidently to Jehovah and the rapidly approaching fulfillment of all the things we now preach.—2 Pet. 3:13.

be included among the three free booklets offered with new subscriptions during October. Be sure there is a supply on hand.

⁷ Each individual who receives a copy of *Kingdom Ministry* should get the insert that is provided with this issue. We encourage everyone, particularly the elders, to read it carefully. But it will not be discussed on the service meeting program.

THEOCRATIC NEWS

◆ In 1951 nearly 50 percent of the counties in the U.S.A. (1,469 out of 3,062) were completely unworked or only partially worked. Because of the zealous work of congregations and temporary special pioneers, all isolated territories have been covered since 1970; the number of such territories now classified as isolated is 142, less than 10 percent of the number that needed to be covered with the Kingdom message in 1951.

◆ By late June, 540 new congregations had been established already in the U.S.A. during the current service year. For the entire 1974 service year, the total was 529. The previous peak was reached during the 1973 service year, when 317 new congregations were formed.

◆ Through the month of June of this service year, in Angola, 689 persons had symbolized their dedication to Jehovah by water immersion. During all of the 1974 service year, 471 underwent baptism there. A new peak of 3,036 publishers was reached in June, to compare with a peak of 1,817 in the 1974 service year.

◆ On June 29 Brother Knorr was in Toronto, Ontario, Canada, to share in the dedication of the expanded branch facilities and the new Kingdom Hall that has been built on the Society's property there.

Question Box

● How should congregations handle copies of "EXTRA" magazines received?

When the Society has current magazines left over, after all orders have been filled, these are sent to congregations in rolls with the word "EXTRA" on the address label. The "EXTRA" quantity, about 10 percent of your regular order, is sent about four to six times a year.

Congregations are not charged for "EXTRA" magazines. They are to be placed with publishers on the regular contribution basis, with the money being applied to the magazine account. However, you should not request pioneer credit for "EXTRA" magazines used by pioneers.

If publishers do not take the "EXTRA" magazines on the regular contribution basis, when copies are no longer current they may be given free to publishers to leave at not-at-homes. At any door, please leave only one copy of an older magazine and in an inconspicuous place. Do not use mailboxes, as this is against postal regulations; however, open-ended mail slots may be used.

It would be good for the brother handling the magazines to advise the field overseer when these "EXTRA" magazines arrive, and then the congregation can be notified that extra magazines are available.

Announcements

(Cont'd)

◆ New Publications Available:

True Peace and Security—From What Source? —Afrikaans, Greek,

Kikongo, Swahili, Tagalog

◆ Available Again in U.S.A.:

The Truth That Leads to Eternal Life

—Hungarian, Lingala,

Papiamentu, Vietnamese

◆ Out of Stock in U.S.A.:

From Paradise Lost to Paradise Regained

—Chinese, Ukrainian

◆ It is suggested that the booklet

"Look! I Am Making All Things New"

Have You Tried Street Witnessing?