

# OUR KINGDOM SERVICE

JANUARY 1976

Vol. 19, No. 1  
FOR UNITED STATES OF AMERICA

## Dear Kingdom Publishers:

Did you have a share in the first Watchtower subscription campaign? Likely not, for that was in the year 1939. But the 35,466 who reported service that year were having such fine success that the campaign was extended an extra month. The final result of that five-month campaign was that over 93,000 subscriptions for *The Watchtower* were obtained.

Watchtower subscription campaigns have continued to have success right down to the present. Since the year 1939, 24,745,991 subscriptions for *The Watchtower* and *Awake!* have been obtained. No doubt the majority of these have been obtained during special campaigns and these have been instrumental in boosting the circulation of *The Watchtower* to over 10,000,000 at the present time. Many of us were first introduced to the truth through *The Watchtower* and are overjoyed with its increased distribution.

*The Watchtower* has obviously had Jehovah's backing since its first printing of 6,000 copies in July of 1879, when it was known as *Zion's Watch Tower and Herald of Christ's Presence*. Although the magazine has not been supported by financial aid through commercial advertising, the annual subscription rate has always been very reasonable. At the start it was a monthly magazine and the subscription rate was \$.50. This was increased to \$.60 in 1891. Then in the November 1891 issue there appeared a notice that, beginning with January 1, 1892, the magazine would change from a monthly magazine of 16 pages to a semi-monthly one of 28 pages with an annual subscription rate of \$1.00. The subscription rate remained unchanged until August 1, 1971, when increased prices of paper and mailing caused the subscription rate to go up to \$1.50 a year.

(Continued on page 8, col. 2)

# Keep Awake to the Privilege to Preach!

<sup>1</sup> What a grand privilege it is to be witnesses of the Sovereign Ruler of the universe, to bear his name, to share in a work that he has commissioned! This precious privilege is ours as the Christian witnesses of Jehovah. Do we appreciate it?

<sup>2</sup> Jesus showed us how to demonstrate that we are truly awake to this privilege. He said: "We must work the works of him that sent me while it is day; the night is coming when no man can work." The work that God has entrusted to us is not something to be carelessly put off; now is the time to do it, while there is yet the opportunity. What does that work include? Jesus explained: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." (John 9:4; 18:37) His doing that included his seizing every opportunity to preach the good news, making that a prominent part of his life. (Luke 4:43) He set the example for us. Are you following his lead? Are you keeping awake to the privilege to preach?

<sup>3</sup> That it is possible to lose one's appreciation for that privilege is evidently indicated by a recent survey showing that about 30 per-

cent of the publishers in this country are irregular in their field service. That means that occasionally—and in some cases, often—an entire month goes by without their sharing the truth with others. Additionally, how many others are there who participate only to the extent of a few hours each month—not because of limitations of health or other restrictions, but because they do not truly cherish the privilege to preach? They may reason, "Well, I did do something in the field service this month." But is that whole-souled service?—Luke 10:25-28.

## DOES IT MAKE A DIFFERENCE?

<sup>4</sup> Is there reason for a person who has become irregular in his field service to be concerned? Indeed there is, if it is not due to an unavoidable situation but is a reflection of indifference. To those in the Laodicean congregation who had become lukewarm about their service to God, "the faithful and true witness" Jesus Christ said: "Because you are lukewarm . . . I am going to vomit you out of my mouth." (Rev. 3:14-16) And the apostle Paul warned against in-

(Continued on page 7, col. 1)

## Helping Those Near You

<sup>1</sup> While the vast majority of Bible studies are started as we engage in house-to-house and return visit activity, other contacts may also yield good results. In one community a check showed that, of 328 newly dedicated persons who had been baptized, 40 percent were introduced to the truth through informal witnessing. Yes, 131 of the 328 who got baptized were helped on the way to life through informal witnessing, generally by persons with whom they were already acquainted.

<sup>2</sup> It is generally recognized that a person's relatives, friends and acquaintances often will listen to him more readily than to a complete stranger. At first such ones may listen just to be polite because they know you. However, when the truth touches their hearts, they respond and act because it is the truth and not because of friendship with you.

<sup>3</sup> Being aware of this advantage, what can we do? We can show genuine interest in their welfare, not hastily concluding that they are not interested and therefore

ought to be avoided. Possibly your good conduct and kindness will open the way to discuss the truth, to place some literature, even to conduct a Bible study, with them. Do not be discouraged if they do not respond at first, but be happy if some progress, however small, is seen.

<sup>4</sup> Can we also beneficially apply in our house-to-house work this knowledge of how people respond to those with whom they are personally acquainted? Yes. It can be beneficial to us to get well acquainted with the people in the territory, and especially those in our own neighborhood. In addition to your regular witnessing with the congregation, you may find it helpful to have a personal territory near home that you can work thoroughly a number of times so that people get to know you. As they develop greater confidence and trust in you they may eventually begin to listen.

<sup>5</sup> In our preaching work we find people who are glad to have us deliver the magazines to them regularly, though they may show no

(Continued on page 7, col. 3)

# YOUR SERVICE MEETINGS

## WEEK STARTING JANUARY 4

**10 min:** Song 8. Enthusiastic talk on points selected from pages 16-32 of the 1976 Yearbook.

**20 min:** "A Secure Future—How You Can Find It." Discussion and demonstration on use of new booklet. (At previous Watchtower study remind publishers to bring *Secure Future* booklet to service meeting.) Want to become well acquainted with new booklets. They are designed to help us start studies. Not difficult to conduct study after it is started—problem is to get it started. How can this be done? Why not try to get the householder to look into the booklet quickly and in the simplest way possible? Could simply say to householder: "Notice this subject, 'A Secure Future—How You Can Find It.' This is something all of us are interested in, isn't it?" Then, if you have the householder's attention, you can say: "Notice what it says here." Open to page 3 and begin reading, doing so with appropriate feeling. Read entire paragraph and then ask the question at the bottom of the page, doing so in a conversational way. No need to say, "Now I am going to read the question at the bottom of the page." Avoid formality. Chairman asks audience for comments. Does anyone have a suggestion to make it even more simple?

Prepared publisher demonstrates how to get into booklet to start a study, following the above presentation as closely as possible so audience will learn by repetition.

They can have the publisher demonstrate how we might proceed with next three paragraphs (if it appears householder is receptive), reading the paragraph first, then asking the question in a conversational and animated way, but not putting householder on the spot. Publisher brings discussion to a close and makes definite arrangements to return for further discussion.

Encourage publishers to give thought to these suggestions and to try to use them this week to start studies, where possible, on the first call.

**17 min:** "Presenting the Good News—With the Watchtower Subscription." Questions and answers. At appropriate points have prepared publisher demonstrate presentation using opening article in current *Watchtower*. Have publisher obtain subscription and give householder magazine and three booklets and then walk away. Chairman asks, "Did he [she] forget something?" Have publisher return, using simple transition to direct attention to new booklet, read first paragraph, ask question and start friendly discussion.

**13 min:** Concluding Comments. Highlights of Branch Letter. Ask brothers to bring booklets to next service meeting. Song 12.

## WEEK STARTING JANUARY 11

**25 min:** Song 15. Question-and-answer discussion of paragraphs 1-10 of insert on "Speaking with the 'Same Line of Thought' About Our Service to God."

**18 min:** Which Booklet to Use? As you discuss this subject, occasionally draw audience into discussion through questions. Our three new booklets were especially designed for home Bible study work. Each booklet was prepared so as to appeal to a certain group of persons. Draw on material in paragraphs 3-5 of the front-page article of the December 1975 *Kingdom Ministry* to show how this is so. In order to be able to use these booklets most effectively in the

field, we must listen closely to what the householder says. When we know his thinking we will be in a position to decide which booklet would be especially helpful to him.

**Demonstrations:** Have four different publishers present subscription offer to four different householders. Omit introductions, show only the conclusion of the Scriptural discussions, and give brief subscription offer. First householder takes offer and three booklets; second accepts only two magazines and three booklets; third accepts only booklet; fourth takes no literature, but, in view of conversation, publisher decides to make return visit with booklet in mind. Each publisher, though conversation with householder is brief, draws out different information, revealing the thinking of the householder. After each conversation, chairman questions audience on what the key statements of the householder were, what these revealed about his thinking and which booklet, if studied, would best answer his questions.

Chairman concludes with encouragement to be alert at the doors, listening to what people say, seeking to determine just what they need in order to be helped. Also, encourage all to make some return visits this week to try to start studies.

**17 min:** Concluding Comments. Accounts report. Also discuss how to fill out subscription slips. Distribute subscription slips to all in audience so they can follow along. One handling this should study thoroughly the S-11 form, "How to Handle Subscriptions Properly," and consider points with audience. Emphasize how vital it is to fill out slips very carefully and neatly, otherwise subscription might never reach subscriber, or could be delayed and cause problems. The correct remittances to be sent in for subscriptions are itemized in paragraph 38 in the *Watchtower Cost List*. About two out of every ten people move or in some way change addresses during the year. Whatever you can do to provide the Society with these address changes in advance will save the Society expense and help to get the magazines to subscribers. Encourage all to bring booklet for next week's meeting. Song 16.

## WEEK STARTING JANUARY 18

**25 min:** Song 17. Question-and-answer discussion of insert, from subheading "Its Use in Dealing with Officials" to the end.

**15 min:** "There Is Much More to Life!" Discussion and demonstration based on new booklet.

Review the principles of simplicity mentioned two weeks ago for starting studies. Ask publishers for experiences enjoyed since them in field in using the suggestions to try to start studies. Check for these in advance.)

Turn attention to booklet *There Is Much More to Life!* and make a few comments on type of persons it is intended for. Publisher, using simple introduction, demonstrates use of this booklet to start a study. Speaking with householder, he reads title of booklet and says: "Both of us are interested in enjoying life, aren't we?" If you have his attention, say "Notice what it says here," and start reading with the first paragraph. In conversational way read first question and allow householder to respond.

Chairman and audience analyze what was done, commenting on points they

can copy. Chairman comments on new arrangement in these booklets regarding scriptures. Have publishers noticed that scriptures in paragraphs are all quoted and that additional texts are not cited there? Thus when one just reads the booklet it is less complicated and more fast-moving. When conducting a Bible study with the booklet the scriptures to be looked up are the ones cited at the bottom of the page with the questions, not the ones quoted in the paragraphs. Have all in audience turn to their booklets to see this feature.

Chairman encourages publishers to rehearse simple introduction leading into the booklet. Urge all to spend some time this week making return visits to start Bible studies.

**20 min:** Concluding Comments. "Helping Those Near You." Cover main points in form of talk, although can involve audience as time permits. Remind audience to bring booklets again next week. Song 19.

## WEEK STARTING JANUARY 25

**25 min:** Song 21. "Keep Awake to the Privilege to Preach!" Question-and-answer discussion. In introduction give brief report on number of publishers in congregation, number sharing every month, number irregular, and number reporting 1-5 hours a month. This should be done in a kindly, helpful way with goal of assisting congregation to see where strengthening needs to take place. Point out that we all need encouragement and that this analysis will show how and where all in congregation can share in this. Explain how any in congregation wanting assistance should proceed.

**20 min:** "Is There a God Who Cares?" Discussion and demonstration based on new booklet. Review the principles of simplicity mentioned previously. Ask publishers for experiences enjoyed in field since then, using these suggestions. Then turn attention to booklet *Is There a God Who Cares?* Make a few comments on type of persons it is intended for. Chairman illustrates simple introduction by reading the three questions on the cover of the booklet and saying, "Don't you agree that there are quite a few people who really want the answer to these questions?" Then he explains that a publisher could continue by saying, "Notice what it says here," and proceeding to read first two paragraphs and ask question in conversational, interested way.

After this brief discussion by chairman, have prepared publisher actually demonstrate introduction and cover first few paragraphs in booklet. Chairman and audience can comment on effective points that we can copy.

Chairman comments on value of illustrations in new booklets and how they can be used to put main points across to students. Illustrations are not simply to make booklet more attractive but also to teach. Have all in audience turn to their booklets and discuss some of the illustrations with them.

Chairman encourages publishers to get well in mind simple introduction to booklet and to be alert at all times to opportunities to start studies. Ask: How many have actually tried to start a study this month?

**15 min:** Concluding Comments. Consider applicable items from Announcements. Mention main thoughts from Question Box. Report on how subscription campaign is progressing. Song 40.

# **Speaking with the "Same Line of Thought" About Our Service to God**

**N**O DOUBT you have had the opportunity to read the December 1, 1975, *Watchtower* and the information it gives about the terms "minister" and "ministry." What effect will this Scriptural presentation have on our service to God?

In reality, our service to God continues to be what it always has been. The information in the *Watchtower* articles simply helps us to view that service in a somewhat clearer light, enriching our appreciation for it. It also helps us to understand more accurately the meaning of certain Bible terms and to use them in a way that will bring out more fully their original sense and "flavor." It aids us to avoid causing misunderstanding on the part of persons in the world through our speech, not using English terms in a way that is contrary to their generally accepted sense in modern-day language. And, finally, it helps us to bring the thinking and speaking of all of us, on a global scale, no matter what our language may be, into greater harmony through our having the "same line of thought," solidly based on the Scriptures.—1 Cor. 1:10.

As you will notice, the monthly publication that has for many years been called "Kingdom Ministry" has had its name changed to "Our Kingdom Service," beginning with this January 1976 issue. In this way the thought of service expressed by the Greek Scripture term *di-a-kon-i'a* is more fully conveyed. This change primarily affects just a few languages: English, Spanish, French, Italian and Portuguese. Why these? Because in the other languages in which this monthly publication is printed, the title already contains the corresponding word for "service," the reason being that there had been a problem in translating "ministry" accurately into those languages. So this new title in our language will bring the name of this publication into closer harmony with that used elsewhere around the world.

Along with the October 1975 *Kingdom Ministry* you received your "Theocratic School

Schedule for 1976." Perhaps you noticed that the School is there called simply "Theocratic School" rather than "Theocratic Ministry School" as in the past. From now on we will use that name, "Theocratic School." This will simplify the name of the School even in some languages other than the five mentioned earlier. In German, for example, because of not having a corresponding term for "ministry" in a religious sense our brothers have had to develop a substitute term and thus have called it the "Theocratic Preaching Service School" (*Theokratische Predigtdienstschule*).

The "Kingdom Ministry School" will continue to be known by that name in English. Those now being invited there are elders and are therefore persons who have, in effect, had 'hands laid upon them,' assigning them to carry out a congregational service or "ministry." (Acts 13:2, 3; 1 Tim. 4:14; 5:22) So the name of the School remains appropriate in English.

## ***Use of the Term "Minister" in the Field Service***

What about our use of the term "minister" in the preaching activity we carry on in the field? Since the original meaning of the word "minister" is that of a "servant," a Kingdom proclaimer is not wrong in referring to himself or herself as a "minister" in the sense of being a "servant" of God. But will our use of the term be properly understood by the persons to whom we carry the Kingdom message? Or will it raise questions in their minds that might not otherwise be raised, particularly if women or perhaps young persons introduce themselves as "ministers"? Will it really aid in opening up the minds and hearts of people to the message we bring? These are questions we should consider in deciding what will be advisable.

For example, in the land of Greece, where some of the Christian Greek Scriptures were written, a Witness would not go to the doors of the people and refer to himself as a *dia-*

*ko-nos.* Why not? Because the people would think he meant he was a "deacon" of the church, since that is the way the word is now used in modern Greece.

Even where their language contains a word for "minister," brothers in certain countries have found it inadvisable to use it. For example, in most Latin-American countries the majority of the people are of the Catholic religion. Since the Spanish and Portuguese word *ministro* is usually understood to refer to a Protestant or Evangelical preacher, its use may prejudice Catholic persons against the Kingdom proclaimer who uses it.

Then, too, we may keep in mind the apostle Paul's statement as to his manner of endeavoring to reach people with the truth. He says at 1 Corinthians 9:20-23: "To the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others."

When we talk to people in their homes, do we not want primarily to present ourselves as being fellow humans, neighbors who are interested in them and their welfare? Thereby they will feel, as it were, "on a level" with us and, we hope, express themselves freely to us. If we introduce ourselves by the term "minister," may this not instead convey to their minds a sense of superiority, as though we were on a higher level than they? We know that in the world the clergymen who are called "ministers" have that designation as a title of considerable prestige, one that gives them a feeling of superior distinction, setting them apart from the rest of the flock in their church. So we will want to consider this factor, too, in deciding whether the use of the term "minister" will actually be beneficial in the witnessing we do among the people in our territory or whether some other form of introduction is to be preferred. Having these points in mind, you may realize, as you think

back, that for quite a few months the Society's publications have not used the expression "field ministry" in connection with our field service.

### ***Its Use in Dealing with Officials***

At times we may be required to answer official inquiries as to our position in relation to the Christian congregation. It may be asked whether one is a "minister" and, if so, whether one is "ordained." As the December 1 *Watchtower* pointed out, on page 733, paragraph 23: "By the term 'minister' such governmental agencies do not describe or mean the service that every individual Christian may perform in his or her personal efforts to share the good news with others. In answering the inquiries, then, one would reasonably reply in harmony with what the official inquirers are seeking to know, rather than imposing one's own definition on such terms."

To be "ordained," according to the accepted meaning of the term, does not refer to one's becoming a Christian disciple at baptism. Ordination refers to a person's appointment to congregational responsibility, to serve on behalf of the other Christian disciples in the congregation. It applies especially to those doing shepherding or pastoral work within the congregation, although we note that the Greek word *di-a'ko-nos*, often rendered "minister," applies as well to those who are "ministerial servants."

As stated earlier, those serving as elders and ministerial servants do have 'hands laid upon them' in the sense of their being appointed to serve the congregation in positions of responsibility. (1 Tim. 3:1-10, 12, 13; 5:22) In this regard they may be said to be "ordained," in the sense that ordination is generally understood today. We do not view them as a "clergy" class or superior to the rest of the congregation as though these latter ones formed a "laity" class. Rather, they are assigned *servants* of the congregation, being put into such assignments to work on behalf of the congregation and serve the interests of its members. So, while all baptized Christians are servants of God, not all are put into such congregational work assignments or positions of service.

To illustrate the principle here involved, just consider the activity of teaching as done by members of the congregation. God's Word instructs

all Christian parents to be teachers of their children. (Eph. 6:4) Older women are to be "teachers of what is good" in recalling the "young women to their senses." (Titus 2:3, 4) And Christians in general serve as "illuminators in the world," which service calls on them to teach inquiring ones of the world about God's purposes, as we do in our Bible study activity. (Phil. 2:15) So all God's servants are invited to do teaching. But does that mean that they are all to receive the designation of "teachers" in the congregation, or that they should be viewed as "ordained" teachers?

We know that is not the case, do we not? For the disciple James says at James 3:1: "Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment." He was referring to those who are congregational teachers, assigned to do such teaching work. (See Ephesians 4:11, 12; 1 Corinthians 12:28, 29.) It was in that regard that the apostle Paul wrote: "I do not permit a woman to teach, or to exercise authority over a man." (1 Tim. 2:11, 12) So, while the activity of teaching was something in which all Christians could participate, in one way or another, not all were designated to serve as "teachers" in a congregational sense, having an assignment to serve as such.

This helps us to understand why the apostle Paul could refer to Phoebe as a *di·a'ko·nos* of the congregation in Cenchreae. (Rom. 16:1, 2) As *The Kingdom Interlinear Translation* shows, he was thereby stating that she was a "servant" of the congregation. This evidently does not mean that she was an appointed congregational servant, such as an elder or ministerial servant, but simply that she rendered voluntary service to the congregation in a commendable and notable way. Her serving was doubtless of a kind like that of the women who earlier 'ministered [*di·a'ko·ne'o*] to Jesus and his apostles from their belongings.' (Luke 8:1-3) Along similar lines, we may note that Philip the evangelist had four daughters that "prophesied." (Acts 21:8, 9; compare 1 Corinthians 11:5; 13:8.) That does not mean, however, that they were designated as "prophets" and hence next to the "apostles" in terms of vital service rendered within the congregational framework. (1 Cor. 12:28, 29) Only men are referred to as such Christian

"prophets," as can be seen by such texts as Acts 11:27, 28; 13:1; 15:32.

So we see that all Christians serve (or minister), but not all are given a congregational assignment of duties to perform, as are the elders and ministerial servants. This does not cause a division in the congregation, such as the "clergy-laity" division found in Christendom's many religions. It is rather a faithful copying of the structure of the first-century congregation of true Christians and the spirit-inspired arrangements then prevailing, as revealed in the Scriptures. There is nothing wrong with the congregational arrangements that Jesus Christ instituted in giving "gifts in men" and in having procedures whereby some would be assigned or appointed to certain duties of service within the congregation. (Eph. 4:8, 11) *It is the way those so assigned conduct themselves* that determines whether the arrangement works out for good and has a unifying effect, or works for ill with a divisive effect. (See Hebrews 13:7.) The apostasy that produced Christendom resulted in large measure from a misuse of the congregational structure and a perverting of its purpose to achieve selfish advantages.—Acts 20:29, 30.

Since at times a request is made by officials for some evidence of "ordination" on the part of those serving in such capacities, a "Certificate for Ordained Minister" has been prepared and will be supplied on request to those elders or ministerial servants needing it. It will show the date, not of their baptism, but when they were appointed to serve in such capacities and hence when a 'laying on of hands' took place in their case.

When an elder or ministerial servant moves, it would be advisable for the body of elders where he was serving to write to the body of elders of the congregation where he has moved, giving their recommendation as to his continuing to be used in the capacity in which he served, rather than wait until such time as that body of elders might write requesting such information. Thus, if this person's "ordination" is at issue in his dealings with officials, and if the body of elders sees fit to recommend his continuing to serve in the capacity of elder or ministerial servant (taking into consideration the recommendation of the body of elders where he

served previously), it may be possible to avoid any apparent break in his service as an "ordained minister."

But what of those who are engaged in full-time service as pioneers or members of Bethel families? From the Scriptures it is clear that being an elder or a ministerial servant is not something that one can apply for by filling out a form, such as a pioneer application form or a Bethel application form. Nor is it primarily the number of hours that one may spend in sharing the good news with others that qualifies one for such congregational responsibilities as being elders or ministerial servants. Instead, those receiving such appointment are those meeting the qualifications set out in the Scriptures at 1 Timothy 3:1-10, 12, 13; Titus 1:5-9 and related texts.

Many of those who are pioneers or who serve as members of Bethel families do qualify to be recognized as elders or ministerial servants. Those who do not are, of course, still voluntarily making the direct service of God their vocation, giving of themselves on a full-time basis to that service. Their appointment as a pioneer or member of the Bethel family is an acknowledgment of such voluntary service. Such appointment, however, does not fit the meaning of "ordination" as that term is generally understood. And the fact that sisters and also young persons yet in their teens are accepted for pioneer service and Bethel service would also make the application of that term inappropriate. Since the Bible itself sets out only the two congregational positions of responsibility, that of elders and of ministerial servants, we limit our application of the term "ordained minister" to those in this Scriptural arrangement.

Nevertheless, in addition to the term "ordained minister," in the United States some governmental agencies, such as the Selective Service System, have used the term "regular minister" as describing one who is not "ordained" but who preaches and teaches the beliefs of a religion as his vocation. For that reason, one who is a pioneer or member of a Bethel family and who is not an elder or a ministerial servant, but who wishes some evidence to present that his vocation is of full-time service to God, may request a certificate for that purpose. The certificate will give the date of his becoming

a pioneer or a member of the Bethel family, stating that, by virtue of making such full-time service his vocation, he qualifies to come under the governmental definition of a "regular minister."

Does the information we have considered bring any actual change in the position we as individuals Scripturally occupy? No, it does not. How could it when our brothers speaking languages other than the five mentioned above are serving in the same way we are and yet have never applied to themselves terms that correspond to the modern usage of "minister" and "ordained minister"? In reality, our speaking will now harmonize more closely with theirs. Thus, rather than affect what we are, our adjustment simply brings our use of the terms "minister" and "ordained minister" into conformity with what most people speaking English and other Latin-based languages mean by them, and it also eliminates a distinction between our way of speaking and that of our brothers in other lands. Each of us continues to be just what he or she was—a servant of God, in some cases having a congregational appointment to some assignment of service, in others not.

So, then, let us all serve unitedly, having the "same line of thought" as our brothers throughout the world, and may our love "abound yet more and more with accurate knowledge and full discernment." (Phil. 1:9) Let us recognize that it is God who qualifies persons for particular assignments of congregational responsibility and service. (2 Cor. 3:4-6) If we are assigned in this way let us carry out our ministry or assignment of service uncomplainingly and free from selfish motive or desire for self-glorification, relying on "the strength that God supplies." (1 Pet. 4:11; 5:2; 2 Cor. 4:1, 5; Rom. 12:6-8) May those so assigned prove themselves like the apostle Paul and his associate workers who were concerned that the ministry or service assigned them "might not be found fault with," and who were therefore humbly and willingly undergoing all manner of hardship so as to 'recommend themselves as truly God's ministers or servants.' —Read 2 Corinthians 6:3-10; 11:23-28.

Yes, let us all unitedly go on rendering "sacred service" to Jehovah God and to our Lord Jesus Christ from now on and forevermore. —Rom. 12:1; Rev. 7:15.

**Keep Awake . . . to Preach! (Cont'd)**  
difference when he wrote: "We desire each one of you to show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." (Heb. 6:11, 12) So, it does make a difference. One's becoming indifferent, neglectful of the privilege to preach, can lead to loss of the blessings for which one has worked. Surely none of us want that to happen to us.

5 But does it make a difference to the welfare of *others* if we preach to them or not? Romans 10:14 answers: "How will they call on him in whom they have not put faith? How, in turn, will they put faith in him of whom they have not heard? How, in turn, will they hear without someone to preach?" Love for Jehovah and for our fellowman should make us want to be numbered among those who are having a full share in that work of preaching. Lives are involved. After urging Timothy to persist in his service to God, Paul reminded him: "By doing this you will save both yourself and those who listen to you."—1 Tim. 4:16.

#### WHAT YOU CAN DO

6 Regularity in field service depends to a great extent on a good schedule. It is a fine thing for each one of us to have a schedule that is reasonable, flexible and in harmony with our personal circumstances. If you do not yet have your own service schedule, why not make one up now? You may want to talk to one of the elders and let him know what you have in mind, and undoubtedly he will have encouraging suggestions to offer. Perhaps you can arrange to work occasionally with another publisher; this can be mutually upbuilding. After applying your schedule for a time, you may see ways to improve it, and it is good to make adjustments in line with what proves to be best for you, your family and the territory.

7 The desire to help people in the territory should definitely be a major consideration when we work out our schedule. When are we most likely to find them at home and most receptive? If no one is at home during the day, could we call in the late afternoon or early evening? Doing this, we may find that we are reaching people who have seldom, if ever, heard the good news. By our thus showing genuine concern for individuals we give evidence that we appreciate

♦ Literature offer. January through April: *Watchtower* subscription, with three booklets, for \$1.50, or subscriptions for both *Watchtower* and *Awake!*, with six booklets, for \$3.00. If the subscription is not accepted we can offer two magazines and the three new booklets for 25c, and, finally, one booklet.

♦ The Memorial for 1976 will be held on April 14 after 6 p.m., Standard Time. Memorial invitations may be ordered in lots of 250 for 25c, 500 for 50c, or 1,000 for \$1. Please remit with order. Please use a separate order blank for these.

♦ The booklet *Defending and Legally Establishing the Good News*, published by the Society in 1950, shows that complete decisions that have been rendered by the courts in favor of Jehovah's witnesses on such subjects as door-to-door work, disorderly-conduct laws, flag saluting, divorce and child custody, and zoning laws affecting use of property for Kingdom Halls, are available by written request to the Society. The *Defending* booklet itself is also available for use and may be ordered along with other literature; see its listing under "Booklets" in the *Cost List*.

♦ Starting in February, circuit overseers will give a public talk that includes eighty colored slides on the theme "God Prospers the Subjects of His Kingdom." At circuit assemblies, starting late in January, district overseers will give the public talk: "Are You Doing What God Requires of You?"

that more than our spending time is involved if we truly are awake to the privilege to preach.

#### WHAT THE CONGREGATION CAN DO

8 All of us in the congregation can help one another to prove to be faithful witnesses of Jehovah. When planning to share in the field service, why not invite someone else to join you? Share with other publishers any methods of approach, also ideas for starting Bible studies, that you find to be successful. Appreciate, too, that when you set a zealous example in Jehovah's service, this beneficially affects others, both within your household and outside.

9 A good example on the part of the elders is especially important. At 1 Peter 5:2, 3, they are admonished: "Shepherd the flock of God in your care, not under compulsion, but willingly . . . becoming examples to the flock." Where the elders are exemplary in the preaching work, the congregation usually shows like appreciation for the privilege to preach. Many elders find that, by making advance plans to work with publishers and pioneers in the field service, they can often provide needed personal attention to members of the congregation as they walk together from one house to the next. The field overseer in particular, because of handling field service records, can easily observe who might benefit from personal help, and if loving concern moves him to pass this

## Announcements

♦ A special public talk will be held on March 28 in all congregations. The subject: "Who Is Jesus Christ so that We All Need Him?" In due time, a manuscript for the talk will be sent to each congregation. We suggest that you order handbills soon.

♦ New Publications Available:  
*Is This Life All There Is?* —Danish  
*Listening to the Great Teacher*  
—Bicol, Bohemian, Gun, Hiligaynon, Icelandic, Kiluba, Slovak

♦ Available Again in U.S.A.:  
*New World Translation of the Holy Scriptures* (Pocket ed.) —English  
*"All Scripture Is Inspired of God and Beneficial"* —French, Spanish  
*The Truth That Leads to Eternal Life* —Esk, Russian

♦ Out of Stock in U.S.A.:  
*Divine Rulership—The Only Hope of All Mankind* —English, Spanish

♦ The 1975 *Yearbook*, which contains the most up-to-date comprehensive account on the work of Jehovah's witnesses in modern times, is still available in English and Spanish.

♦ Change of address information regarding magazines may now be sent to: *Watchtower*, R.D. 1, Box 300, Wallkill, N.Y. 12589, as listed on page 2 of *The Watchtower and Awake!* If a phone call is required, you may call 914-944-2041. All subscriptions, however, both new and renewal, should continue to be sent to Brooklyn.

information on to the book study conductors, they can arrange for practical assistance to be given by experienced publishers. In this way we are aided to be alert, progressive in outlook in our preaching of the Kingdom message.

10 Jehovah's provisions for our upbuilding are regular, consistent, dependable. (Rev. 22:2) Appreciating the grand privilege that it is to serve him, let us all earnestly endeavor to reflect those qualities in our own lives. Make the preaching of the good news a prominent part of your life, and then faithfully report it. Your doing so will give indication that you are awake to the privilege to preach "while it is day."

**Helping Those Near You (Cont'd)**  
other interest at first. However, a good relationship develops on these magazine routes after a time, and in some cases studies can be started. One special pioneer tells us that in a recent assignment this was the source of his best studies.

6 It is apparent that people listen more readily to those they know and trust. Being aware of this can help us in witnessing both to those we are now acquainted with and to those we get to know through the house-to-house work.

#### Suggested Presentation

The theme of the first article in each issue of *The Watchtower* and the scripture prominently featured there.

# PRESENTING THE GOOD NEWS

# THEOCRATIC NEWS

## With the "Watchtower" Subscription

We appreciate what *The Watchtower* has meant to us and has accomplished in our lives. Now it is our wish that it do the same for others. So it is important that we describe *The Watchtower* and present the subscription offer with enthusiasm and conviction. Surely there is no need to hold back in heartily recommending it to anyone.

During the campaign we encourage you to be acquainted with especially the first article in each issue. It is designed particularly for the *Watchtower* campaign. The title and the scripture that is prominently displayed provide a fine basis for discussion with householders. Having the magazine in your hand as you discuss the subject will make presenting the subscription offer easier.

You might rehearse in your mind a few brief introductions that will generally fit almost any of the articles, such as, "Did you know that the Bible says this?" Then read the scripture that is prominently displayed in the article. Or, you might say, "In view of recent developments [identify which ones], you can see why people would be interested in a subject like this." Then refer to the article.

But does this mean preparing a new presentation twice a month? Actually, it will be simple and refreshing. After a brief introduction, simply refer to the title of the article and read the scripture prominently featured. If there is opportunity, read a choice point from the article, then offer the subscription. Listen carefully to the presentations on the service meeting and you will soon appreciate the simplicity of the idea and enjoy the stimulating variety of a new subject with each issue of the magazine. You yourself will be learning as you impress on your mind another basic Bible thought.

When engaged in magazine work on Saturday or at other times, would it be good to offer the subscription where special interest seems to be shown? By all means! We often meet people who say, "You know, I really enjoy reading those magazines." Let them know that they can receive them regularly through the mail on a subscription basis. In fact, why not give some thought to this ahead of time and thus be prepared to offer the subscription when engaged in the

magazine work or on other similar occasions?

In previous years it has proved beneficial for us to concentrate, during certain months, on bringing the subscription to the attention of certain groups with whom we are acquainted. Why not do the same during this *Watchtower* campaign, giving special attention in January to our relatives and friends? Possibly we will want to present them with a gift subscription. If so, be sure to write "Gift" at the top of the subscription slip, and print your name as the giver at the bottom.

At all times keep in mind the three new booklets, too, and look for opportunities to get them into people's hands. These may easily open the way for home Bible studies.

There are things for all of us to be alert to during January. Presenting *The Watchtower* with enthusiasm and conviction is one, and using the booklets well is another. There are sound reasons to believe that Jehovah, by his holy spirit, will richly bless our use of these fine instruments.

### Branch Letter

(Cont'd)

Because of the effectiveness of magazines as instruments to get the truth into the hands of the people the Society's equipment is geared to increased magazine distribution. Three new M.A.N. presses are being installed at *Watchtower Farms*. These, along with a large Cottrell press recently transferred from the Brooklyn factory, bring the total of presses at *Watchtower Farms* to fourteen. These are used exclusively to print magazines, and so we are ready for even greater increase.

How about paper? There is no shortage at the present, and so we are ready to do our part in the thirty-eighth annual *Watchtower* subscription campaign. We are confident that Jehovah will richly bless this campaign as he has all others.

Your brothers,  
BROOKLYN BRANCH OFFICE

### OCTOBER SERVICE REPORT

	Publs.	Av. Hrs.	Av. R.V.	Av. Bi.St.	Mags.
Sp'l Pios.	698	147.7	55.2	4.7	159.8
Pios.	18,684	99.8	36.7	2.9	105.0
Temp. Pios.	12,846	79.2	22.7	1.2	93.3
Publs.	514,894	9.2	3.9	.4	13.6
<b>TOTAL</b>	<b>547,122</b>				

Newly Dedicated Ones Baptized: 3,437

UNITED STATES GOAL FOR 1976  
588,242 Publishers

Brothers in Lebanon reported early in November that all Witnesses are safe, although many have had to move to areas where fighting is not going on. They continue to hold meetings but in small groups.

For the first time the brothers in Turkey enjoyed a two-day assembly in Istanbul in complete freedom. Also for the first time Kingdom songs were sung by the 1,208 in attendance.

Increase in Hong Kong continues despite many facing stiff opposition from their families. Some have been turned out of their homes and others beaten. But in October the brothers enjoyed their 17th publisher peak in a row, with 498 reporting.

All settlements in Kenya with more than 5,000 population have been preached to. Brothers report new peak of 1,883 publishers.

### Question Box

Is it proper to write the Society's branch office to ask that lodgings be provided with brothers in your own or another country or in the city where the branch office is located?

The work of the Society's branch office is to advance the preaching and teaching of the good news about God's kingdom. Arranging for temporary or permanent accommodations for travelers is a personal matter. No provision has been made at any branch office for supplying information regarding brothers with whom one might find accommodations on a temporary or a permanent basis. Persons wanting such information should obtain it from personal sources instead of writing to the Society or visiting one of its offices for this purpose. However, the Society's branch offices can provide information as to times and places of congregation meetings and, when necessary, can usually offer suggestions as to where public accommodations for lodging are available.

In connection with assemblies, a special department is set up to handle rooming accommodations. Those planning to attend a particular convention should write to the rooming department in the assembly city; however, if the rooming department address is unknown, someone wishing to attend an assembly in another country may mail his room request form to the branch office for forwarding to the convention rooming department.

### HOW DID WE DO IN OCTOBER?

A total of 547,122 publishers shared in the preaching and teaching work in October, the highest number out in one month since we established the peak of 560,897 in May 1975. Very encouraging indeed! But what about hours, studies, etc.? Here is something for all of us to think about soberly! Together we devoted 7,727,176 hours to the field service, 750,669 less than October of last year. We conducted 289,339 home Bible studies, which was 21,760 less than last year. Reports from Bible-study-minded publishers show that they are still finding persons in the field with whom they start home Bible studies. If there are lives yet to be saved, then surely we will want to be active, giving such worthy ones the opportunity to hear!