

KINGDOM MINISTRY

FOR UNITED STATES OF AMERICA

FEBRUARY 1974

"Although the fig tree itself may not blossom, . . . I will exult in Jehovah himself."—Hab. 3:17, 18.

VOL. XVII NO. 2

Dear Kingdom Publishers:

All of us have reason to be overjoyed about what is taking place in the ranks of Jehovah's people worldwide.

Weren't you thrilled to learn that 193,990 had symbolized their dedication by water immersion during the 1973 service year? That was the highest number in the history of Jehovah's servants! And the increase has not slowed down. Already, during the first three months of this service year, Canada, Austria, Brazil, the Philippines and the United States have reported tremendous increases in the number baptized, increases exceeding by over 50 percent the outstanding number immersed during the same period last year.

Here in the United States we also had another fine month in the field during November. The largest number to date—18,687—shared in the regular pioneer work. All together, 478,795 reported field activity—54,453 more than last November. We were featuring the book *God's Kingdom of a Thousand Years Has Approached*, and nearly a million books were placed—986,399 to be exact. A grand witness was given.

A few early reports have come in about distribution of *Kingdom News* No. 17. We heard about a priest who held up a copy in church, warning his congregation not to accept it. The result? At least one man eagerly asked a Witness for a copy. In another place, a man who read it called a local Witness promptly and told him that for years as a church member he had been trying to understand the Bible but that now he knew why he was having difficulty; he wanted a home Bible study. What a privilege to have a part in finding and helping such people!

These are thrilling times in which to be alive. It is true, there are mounting problems for everyone as the old order deteriorates. But by our keeping in mind what it all means—that the incoming of God's

Do Your Utmost

¹ The marvelous prospect of eternal life under the righteous kingdom of God awaits the survivors of the end of this wicked system of things. All of us want to be among the survivors, so we need to continue to 'do our utmost' to please Jehovah now. This includes helping others of honest heart to learn of our loving Creator and his provisions for salvation.—2 Pet. 3:14.

² The desire to 'do our utmost' to aid others should move us to be zealous in the field ministry during February, even though, in most parts of the country, the weather is cold and often disagreeable. We can dress warmly, ask householders if we can step in for a few minutes where advisable, work apartments if available and business territory. And, among other things, it is an excellent time to make return visits and start studies.

³ Well appreciating how the *Watchtower* and *Awake!* magazines have aided us and will help many more, at every opportunity let us offer a year's subscription. Three booklets are to be given free with each new one-year subscription. Or, if your congregation has a stock of bound books copyrighted in 1961 or earlier, one book may be given free with each new one-year subscription. If the subscription offer is not accepted, endeavor to leave two magazines for 10 cents.

⁴ If you have older magazines that have accumulated, it would be well to leave a copy where you find no one at home. (See June 1969 *Kingdom Ministry*, "Question Box.") That people are attracted to the truth of Jehovah's Word by

new order is at hand—we will be helped to keep first the interests of the Kingdom, and we will encourage one another to successful endurance.

Be assured of our warm love and heartfelt prayers on your behalf.

Your brothers,
BROOKLYN BRANCH OFFICE

just one magazine, a publisher wrote: 'No one was at home, so I left under the door a magazine. The young man who lived there read the magazine and discussed it the next day at work with a man who happened to be a Witness. A Bible study was started with the young man, all from a sample magazine being left under his door.'

⁵ Have you tried offering both subscriptions for \$3.00? A special pioneer reports: 'I finally convinced myself last month to offer both subscriptions from house to house and on return visits. In one month I obtained 21 subscriptions. Sixteen of the total were double subscriptions.'

⁶ In doing our utmost, let us also be diligent in making expired-subscription calls. During the four-month *Watchtower* campaign, over 300,000 expired-subscription slips will be sent to congregations in the United States. These return visits are a fine avenue not only for obtaining subscriptions, but also for starting Bible studies. By sharing in this work, perhaps you will be privileged to enjoy an experience like this one: 'I made a call on a former subscriber and offered her a free home Bible study. The study was started that very day, and within six months, though opposition came from her husband, she was attending almost all meetings. Now she is going out in the field ministry, has the joy of conducting two home Bible studies, and is looking forward to getting baptized at our next circuit assembly.'

⁷ Why not look in the various places where you may have put expired-subscription slips that you received sometime in the past, and follow through on them now. Also, have you considered making a list of persons on whom you have made return visits, and then encouraging

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★ Encouraging Others to a Successful Endurance. ★

Your Service Meetings

WEEK STARTING FEBRUARY 10

10 min: Song 5. Introduction, text and comments.

3 min: Accounts report.

18 min: "Do Your Utmost." Question-and-answer discussion. Demonstrate how a subscription can be obtained using an expired-subscription slip. If time permits, experiences resulting from expired-subscription-slip calls.

17 min: "Serving with a Spirit of Willingness." Panel discussion.

12 min: Concluding comments. Branch Letter and field service report of congregation for January. Song 6.

WEEK STARTING FEBRUARY 17

12 min: Song 3. Introduction, text and comments, and Theocratic News.

10 min: Question Box, also items from Announcements.

13 min: Interview some who have shared in temporary pioneer service. Get comments on variety of benefits they or their family have received and the added blessings resulting from additional field service.

13 min: "Presenting the Good News—Using the Bible." Question-and-answer coverage. As time allows, audience can relate experiences and comments they have heard relating to our use of the Bible. (Paragraph 4.) Demonstrate use of single scripture. (Paragraph 5.)

12 min: "If Your Address Changes." Concluding comments. Song 4.

WEEK STARTING FEBRUARY 24

15 min: Song 29. Introduction, text and comments. Family discussion of text after meal is concluded, developing into analysis of who in the family may be in position to temporary pioneer during April with the cooperation of other family members. Can discuss actual examples in congregation or use material in yb68, p. 76, and yb71, pp. 92, 93.

20 min: Talk on "Harmonizing Our Employment with 'Love of Neighbor.'

15 min: Preaching the Good News in Troubled Times.

Do Your Utmost (Cont'd) them to become subscribers? A pioneer did, with these results: "One afternoon I got all my return visit records together, even some dated several years back. I made a list of the names and telephone numbers of all those I once studied with or obtained subscriptions from, and various ones I formerly called on. I started calling these on the telephone that same afternoon, and, to my surprise, I obtained 44 subscriptions from the ones I reached by telephone, by arranging to call on them later that afternoon and throughout the week."

⁸ Gift subscriptions have been the means of helping numerous relatives and friends to accept the truth. Here is one experience: 'I tried to witness to my mother for many years without too much re-

We can learn much from the experiences of our brothers who have carried on their ministry under difficult conditions. To receive full benefit, however, we must ask ourselves: 'What would I do?'

Invite audience to comment on the following points; have individuals prepared to relate selected experiences: (1) What commission in connection with the good news have we been given? (Mark 13:10; Matt. 28:18-20) (2) Why is the house-to-house method of preaching so effective in fulfilling this commission? ("or" p. 114) (3) In some places Jehovah's witnesses have been banned; it could happen here too. Would you still have the responsibility to preach even if it might result in arrest and imprisonment? (Acts 5: 27-29; 8:1, 4; Rev. 1:9; yb74 p. 132) (4) How could we carry on house-to-house preaching if our ministry were banned? (yb74 p. 141, 155, 156) (5) In what other ways might we make contact with persons to whom to witness? (John 4:6-15; yb74 pp. 55, 141, 186, par. 4) (6) How could we carry on the preaching work if no literature were available to offer? (yb74 p. 20; yb70 p. 312) (7) Could we do as our brothers and sisters in Singapore are now doing? Now is the time to improve our ability to use the Bible in our field ministry by doing so each week. (Heb. 4:12) (7) How might caution be displayed in making return calls where interest is shown? (w72 p. 138)

10 min: Concluding comments. Report on subscription work to date and experiences in obtaining subscriptions. Song 28.

WEEK STARTING MARCH 3

10 min: Song 37. Introduction, text and comments.

17 min: "The Christian View of Courtship" and "Keeping Courtship Honorable." Talk by experienced elder, based on articles in January 1, 1974, "Watchtower."

18 min: Worshiping the God of Peace. Audience discussion based on "Aid" book, pages 1279-1281. Chairman to

sult. About a year ago I sent her a gift subscription. Thereafter she would write and mention some of the articles that were of interest to her. When her subscription expired, she wrote and said she was not getting her magazines anymore and really missed them. I wrote you brothers, renewing her subscription and asking you please to send someone to talk to her. A few days ago I received a letter from my mother saying that someone called on her. A Bible study was started, and my mother is now attending meetings on Sunday.'

⁹ With so much to do, let us by prayerful and careful forethought make the month of February a warm and agreeable month of blessings for us and interested ones as we 'do our utmost' in approved service to Jehovah.—2 Tim. 2:15.

direct discussion to highlight what is most appropriate to local needs and circumstances. Some might be assigned to epitomize scriptures, but allow all to express selves freely as time allows.

While world makes strenuous efforts to achieve peace in our generation, world does not and cannot find genuine peace, "peace" in the Biblical sense. What is this peace? How is it obtained in our own personal life and in association with others?

(1) Besides referring to state of being free from war, what other ideas are associated with "peace" in the Biblical sense? ("Aid," p. 1279, pars. 9, 10) Give examples of such usage. —Luke 7:50; 2:29; Deut. 23:6.

(2) Who is the Source of peace? ("Aid," p. 1280, par. 1; Num. 6:26; Ps. 4:6-8) How important is righteousness to the possession of peace?—Ps. 85:10; Isa. 32:17.

(3) What is the "peace of God that excels all thought"? (Phil. 4:6, 7) How do we individually obtain it? How does it influence our lives? ("Aid," p. 1280, par. 5) How does Jesus Christ impart peace to us?—Col. 3:15.

(4) Use Scripture texts to emphasize the importance of preserving peace in the congregation, among ourselves as Christians.—2 Tim. 2:22; Heb. 12:14; Rom. 14:13.

(5) How do elders and ministerial servants show they are "pursuing peace" in dealing with one another and with all in the congregation? —Rom. 12:10; Gal. 6:1, 2; 5:22, 23.

(6) How does our work of Kingdom-preaching and disciple-making contribute to our identification as true worshipers of the God of peace?—Eph. 6:15; Col. 1:20-25.

Chairman may make brief, motivating conclusion.

15 min: Concluding comments. Encourage all who can to make plans to serve as temporary pioneers during April. Ones who are making such plans could be interviewed. Include points from "How to Succeed in the Pioneer Service," June 1, 1971, "Watchtower," pages 334-339. Song 38.

If Your Address Changes

Among the millions of persons who move each year are some of our brothers and interested persons. When there is an address change, what can be done to assist with the delivery of personal subscriptions and of literature supplies sent to the congregations? The following is provided for your reference:

Personal Subscriptions: A new Subscription Change of Address form (M-205) has been sent to congregations. It should be used to advise the Society of an address change only for personal subscriptions. The slip can be obtained from the one looking after the accounts records. When additional supplies of the M-205 form are needed, they can be ordered on the Literature Order Blank. If the M-205 is not

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Harmonizing Our Employment with 'Love of Neighbor'

More than eighty years ago the *Watchtower* magazine (April, 1891) published a letter in which one of its readers told how he had quit the use of tobacco "with the help of the Lord." Thereafter *The Watchtower* on a number of occasions encouraged others also to free themselves from this form of slavery.—Aug. 1, 1895; Nov. 15, 1905; Feb. 1, 1912; Mar. 1, 1935; July 1, 1942; Feb. 15, 1950; Apr. 1, 1954; Feb. 15, 1969; Nov. 1, 1971.

Over the years the light of truth on this subject grew brighter and brighter, until Jehovah's witnesses saw clearly where Christians today should stand on this issue. *The Watchtower* of June 1, 1973, presented the Scriptural reasons why it is wrong to use tobacco personally and showed that baptized Christians who are tobacco users would be removed from the Christian congregation. Baptized persons who were using tobacco were allowed a reasonable period of time in which to free themselves from the addiction.

The Watchtower of July 1, 1973, gave examples of dedicated Christians who, in recognition of the detrimental effects of tobacco on the human family, exercised their conscience in refusing to grow tobacco any longer. It pointed out too how some had quit working for companies that manufacture and distribute cigars, cigarettes and tobacco products.

The *Kingdom Ministry* of November 1973 also contained an article on how tobacco users should be viewed by the Christian congregation.

Since then a number of questions have been raised concerning the growing, selling and distributing of tobacco and tobacco products in connection with one's employment. There are some types of employment that are quite clearly in open conflict with the Bible standards. Thus, Jehovah's witnesses have long refused to recognize as approved members of the congregation persons who make their living at gambling, or by producing idolatrous objects, or who do work that is directly contrary to the ways of peace described at Isaiah 2:4. When one's work is clearly contrary to Bible standards, it can

rightly result in one's being rejected by the congregation, disfellowshiped. The Bible itself sets the standard or rule that is the basis for such action.

The Watchtower has presented a clear-cut statement showing the damaging effects of tobacco on the body and rightly categorizing it as a harmfully addictive drug. Various governmental authorities have recognized the harmful effects of tobacco but up to now have not outlawed the use of tobacco or its production. The legality of tobacco does not alter the basic wrong involved in producing or selling for gain a product that is harmful to one's neighbors. To illustrate, a country might declare marijuana legal (even as some states may have legal prostitution), yet the person who made his living from the production or sale of marijuana would still clearly not be a suitable member of God's congregation.

Therefore, a person who owns a tobacco store, or one who has accepted employment in a factory devoted to producing tobacco products, or a salesman whose business is selling tobacco, or a farmer who controls the raising of crops on his farm and who chooses to raise tobacco should recognize that he has a responsibility for what he is doing. How can his Christian conscience allow him to bring harm to his neighbor when he is in a position to exercise control over what is being done? The brothers should be able to weigh the seriousness of the matter and also weigh the heaviness of the responsibility that individuals have in matters of employment where a wrong practice comes into the picture. There should be no doubt as to the gross wrong on the part of those who gain their principal source of income from promoting the use of tobacco at the expense of the well-being of their fellowman. Such a course is an open contradiction of the basic command to love one's neighbor as oneself.

—Matt. 22:39.

Then there is the person who owns a store and stocks tobacco as a minor item among the many things he sells. He may say he would prefer not to stock it but that his customers demand it, and this may have some basis in fact. He does not feel he is an active promoter of tobacco. Yet, even though

his responsibility may be less than that of one whose main means of living is gained from tobacco, what is his reason for acceding to his customers' demands? Is it not to retain their business and the gain that this brings? Since he is the owner of the store and has control of what is sold there, the responsibility falls directly upon him, and his Christian conscience should move him to dispose of all tobacco stock and not replace it, even though this may result in some financial loss to him. Surely he would be able to adjust his affairs within a reasonable period of time, say three months, and relieve himself of such responsibility, even though suffering some loss, and so be able to continue as a member of the congregation. If a customer inquires why he does not sell tobacco, he can explain that he is being a good neighbor and doing good to others.

By comparison there may be a Christian who is simply an employee in an establishment that sells tobacco *incidentally* and who has no voice or control in what is sold. For example, an employee in a restaurant may be called upon by a customer to sell him a cigar which the management stocks. Or, one may be working in a food market; groceries and meat are the principal products sold, but the owners stock tobacco as an incidental item. The Christian employee may be expected to collect money for items that are sold, including the tobacco. Personal conscience would have to dictate what he or she in this situation could and should do as to handling tobacco products to this extent. He may prefer to ask the employer to relieve him of any handling of these objectionable materials. Unless a serious issue would arise, such employee would not be restricted from serving as a pioneer, an elder or a ministerial servant in the congregation.

Some questions occur when a store is owned by partners, only one of whom is a baptized Christian, or where a Christian is hired as manager of a place of business, or when working under a franchise arrangement and tobacco is being sold there. The basic consideration in these cases would be whether the Christian has control of the business to the extent that he can stop the handling of tobacco products. In a partnership arrangement the partner or partners who are not in the truth may insist that the sale of tobacco continue there and the Chris-

tian may not be able to prevent it. In such cases a Christian desiring a good conscience in the matter may inform the partners that they take full responsibility for the tobacco sales and that he does not wish to receive any share in the profits on sales of tobacco products. If a manager is required by the owner of a business to sell tobacco along with other items, then the Christian will have to determine in his own conscience whether he is able to continue his employment under those circumstances or not. Some may choose to disengage themselves from such businesses. Where continuing, the local elders may ask those individuals to show them that their stocking and selling tobacco in the place of business is not a result of their own choice or decision.

A person whose employment or principal work is handling, processing, manufacturing or selling tobacco or tobacco products is contributing to the addiction of other persons. If a dedicated, baptized Christian finds himself working in such an objectionable type of employment, he should arrange within a reasonable time, perhaps three months, to find other employment that would not be out of harmony with the requirements of the Scriptures for Christian living. On the other hand, if after such time period he would decide to remain in the objectionable employment, it would be necessary for the congregation to take action and expel the individual from the congregation.

Growing tobacco also constitutes being a part of the tobacco industry and is as objectionable as using tobacco personally or making a living by selling tobacco products. A dedicated Christian who owns his own farmland has control over what he will plant and must take responsibility for what his farm produces. As *The Watchtower* of July 1, 1973, indicated, the Christian conscience should move one to do good toward others. Tobacco does not do good for the human family. Therefore, why should the Christian farmer be involved with the production and sale of a tobacco crop?

In the United States the government has arranged for what are described as "tobacco allotments" for the land that is being farmed in the tobacco-growing areas. A percentage of the land may be used for raising tobacco, or a certain number of pounds of tobacco

may be produced under the allotment arrangement. Some have asked what a brother should do when he has a tobacco allotment with his land. He does not have to use it but can grow other crops on his farm. Granted, according to letters received, the greatest income from any crops raised may be from the tobacco crop. If the brother refuses to grow tobacco on his land in the future, it may mean financial loss to him, but at the same time it would mean gaining a good conscience toward God and a good standing with the congregation. (1 Tim. 1:5, 19) In these days of increasing food shortages, a Christian farmer can do good for his neighbors by producing foodstuffs instead of doing injury to them by producing tobacco.

There are brothers who are renters of land on which there is a tobacco allotment and the same principles would apply. A Christian farmer would avoid any objectionable employment by producing crops other than tobacco or similar addictive drugs.

If a brother owns land on which there is a tobacco allotment and rents or leases it out, he would not want to become involved in some sharecropping arrangement where he knows beforehand that the renter will produce tobacco on the farm. The same would be true of leasing out one's tobacco allotment. Surely he would feel a responsibility for knowingly being involved in and gaining money from the production of harmful tobacco. So, to the extent that he has control over the matter, he would want to see that his land which may be rented out for farming would be used for production of crops other than tobacco, if he wishes to continue as a member of the congregation.

Under these circumstances some Christian farmers in tobacco-growing areas may conclude that the only practical course open to them is to go into some other business and to leave farming. They may even decide to sell their land on which the tobacco allotment has been assigned by the government. Would there be any objection to a Christian's selling his land on which there is a tobacco allotment? There is no reason why the Christian farmer should feel a responsibility for what someone else does with the land after he has sold it. It becomes the responsibility of the new owner and if he chooses to use the tobacco allotment, that would not be the

concern of the Christian farmer who sold the land and would not affect his standing with the Christian congregation.

Some of the correspondence indicates that brothers have already signed contracts and given their word that they will be farming certain land and producing tobacco. Some may have already rented their land to someone for the next year or longer. Whether these brothers will be able to cancel or relieve themselves of such contracts in some way is not known, but it will be commendable for them to seek ways to avoid being involved in growing any more tobacco. In some cases it may not be possible for the Christian farmer to terminate a contract on which he has given his word and made a legal agreement. He may have made the arrangement in good faith and without appreciating that what he was doing was really improper for a Christian. In such cases it would seem to be reasonable that the Christian farmer explain his situation to the judicial committee of the congregation, pointing out what he has done to try to relieve himself of the obligation to produce tobacco and showing the committee the signed contract or evidence of the agreement. In such instances the local elders can give consideration to the individual case and do not have to expel the Christian farmer from the congregation if he complies with his word previously given in the contract and fulfills that contract. However, during the time when a contract directly involves a person with tobacco production, it would be inappropriate to use him as a pioneer, an elder or a ministerial servant in the congregation. In his present situation he is not "irreprehensible" or "free from accusation." (1 Tim. 3:2, 10) But as soon as the contract is finished, if the Christian farmer enters into another contract for growing tobacco, he would be subject to expulsion from the Christian congregation.

Inquiries have been received about employment on farms owned by someone else on which tobacco is produced. Here the position would be similar to employment in a worldly company where the Christian employee asks his employer if he may work with things that do not offend his Christian conscience, in this case with other crops that

may be grown (grain, fruits and vegetables). On farms there may be livestock to handle or work in taking care of buildings not used for tobacco products. A Christian's conscience and understanding of Bible principles will cause him to avoid sharing in tobacco production. For some hired farm workers it may mean seeking employment elsewhere, just as some have done who did not want to become involved with gambling, producing Christmas products, working for and being paid by Babylon the Great, etc., and be subject to removal from the congregation. A Christian woman married to a worldly man who farms tobacco can take care of house-keeping and cooking and other domestic duties and share in farm activities not directly involved with tobacco growing.

As is true in the case of tobacco users, if there is a grower or seller of tobacco who was once a baptized member of the congregation but who left the organization *a long time ago* and does not now claim to be and does not have local recognition as being one of Jehovah's witnesses, and his activity causes no community reproach or disturbance in the congregation, it would not be necessary for the elders to search him out and inquire whether he is working with tobacco, and neither is it necessary that they take action against such a worker who no longer associates with the organization. But if public reproach is caused by one who occasionally associates with the congregation or is identified as one of Jehovah's witnesses, the elders do have responsibility to maintain the congregation's name for cleanliness and to safeguard its right standing with God.

All Christians recognize that the light of truth is shining brighter, and as the years have passed many things have become clearer to us. (Prov. 4:18) True, years ago some may not have understood the import of scriptures such as John 17:16, Isaiah 2:2-4, Isaiah 65:11, Acts 15:29, Revelation 18:4 and others, and had employment that those scriptures show to be wrong. Yet, as the understanding has become clear and the light brighter, dedicated Christians have always been ready to come in line with the Scriptures and divest themselves of any business or employment found to be out of harmony with Scriptural instructions, even though it may have meant some personal financial loss. (You may have observed how some brothers

have lost their employment because of insisting on taking time to attend a convention against the employers' wishes. Some overseers have lost their employment because of going to the Kingdom Ministry School where they could equip themselves to serve the brothers better in their congregation. However, we have always seen that, by putting faith in Jehovah and trusting in him, they have been able to work out their problems, secure other work and continue to provide the necessities of life for their families, just as Hebrews 13:5 points out.) More recently we have come to see the issue clearly with regard to use and handling of tobacco and tobacco products, coca leaves, betel nut and other such harmfully addictive drugs. With full faith in Jehovah God, who is the great Provider of all good things, we are confident that Jehovah will take care of the necessities of his servants who in good conscience keep serving him faithfully. Those who put the Kingdom interests first and keep seeking the Kingdom will not be destitute of the material necessities.—Matt. 6:33; see also Philippians 3:7-9; 4:11-13.

Some have inquired if the principle involved at Deuteronomy 14:21 would apply with respect to selling cigarettes or tobacco products to people of the world. In that law God acknowledged that unbled animals sold to the foreigners would be used by them for food. There is no known physical harm that would necessarily result therefrom, and such foreigners were already spiritually unclean before Jehovah. The eating of such meat did not change matters for them physically or spiritually. On the other hand, as regards tobacco products, we know that these are not a food, are in no way beneficial to one's body, but are definitely harmful. How, then, can we appeal to the consciences of others if we ignore this and allow personal gain to outweigh love for neighbor?

With full confidence in Jehovah God each one should seek to do the will of Jehovah and gain His favor. Jehovah will not abandon his faithful ones. It is sincerely hoped that all those who are involved with tobacco or similar products will have good success in working out matters so as to have a good conscience before Jehovah God and, as a result, continue to have a happy share in spreading the good news.—Ps. 37:25-29.

Announcements

◆ Literature offer for February through April will be a year's subscription for *The Watchtower*, with three booklets or one of the 50c bound books copyrighted in 1961 or earlier, for \$1.50. Subscriptions for both *The Watchtower* and *Awake!* may be offered with two of the older bound books for \$3.00. As of September 1, 1973, congregation inventories showed over 198,000 bound books copyrighted in 1961 or earlier among congregations. If your congregation has more older books than publishers can use, please contact nearby congregations to see if they can help to move your supply of older bound books. Reimbursement of individual publishers and of congregations for such books given free with new subscriptions will be handled in the same manner as outlined in the October 1972 *Kingdom Ministry*. None of the old books are stocked by the Society.

◆ In correspondence to the Society, when submitted by the presiding overseer, please be certain that the name of the city and the congregation are given in the return address. When anyone else writes to the Society, it would be appreciated if the name of the city and the congregation with which that one is associated would be stated in the body of the letter.

◆ It would be good for book study conductors to cover about 8 or 9 pages each week at the book study. Doing so will enable you to cover the book *God's Kingdom of a Thousand Years Has Approached* in about a year.

◆ If you have not already done so, now is the time to order handbills for the special public talk on March 31; also Memorial invitations. The special April 15 *Watchtower* will feature the subject "Surviving on the Victorious Side at Har-Magedon." The April 8 and April 22 issues of *Awake!* will also be special ones. Have you ordered sufficient? If not, please do so now.

◆ Temporary pioneering in April: It may be desirable for the presiding overseer to arrange a meeting soon at a time convenient for those interested in temporary pioneering in April. Many arrangements can be worked out for group witnessing, etc.

◆ New Publications Available:
Listening to the Great Teacher
 —Laotian, Melanesian-Pidgin,
 Motu, Papiamento
"This Good News of the Kingdom"
 —Hungarian, Kwale
Sermon Outlines —Hungarian
"The Nations Shall Know that I Am Jehovah"—How? —Italian,
 Portuguese

*Organization for Kingdom-preaching
 and Disciple-making* —Greek,
 Tagalog
Theocratic Ministry School Guidebook
 —Afrikaans, Chishona, Greek,
 Ibo, Xhosa, Zulu
The Truth That Leads to Eternal Life
 —Laotian, Tshiluba
"Singing and Accompanying Yourselves with Music in Your Hearts" —Yoruba

◆ Out of Stock in U.S.A.:
Jehovah's Witnesses in the Divine Purpose —Spanish
From Paradise Lost to Paradise Regained —Dutch, German
The Truth That Leads to Eternal Life —Efik, Lingala, Samoan,
 Vietnamese

God's Kingdom Rules—Is the World's End Near? —Albanian

◆ The following forms and tracts are no longer being printed by the Society:
Study Record (File copy) (Former S-2)
Subscription Record Sheet (Former S-10)

Serving with a Spirit of Willingness

1 Jehovah's servants in this time of the end are prophetically described as demonstrating a spirit of willingness. (Ps. 110:3) We know that Jehovah has always been pleased with willing, whole-souled service.—2 Cor. 9:7.

2 But it can be asked: "How could Paul say, 'Woe is me if I did not declare the good news,' and at the same time perform his service willingly?" (1 Cor. 9:16) Paul knew what is stated at Ezekiel 3:18 about the serious responsibility to give warning to the wicked. He knew that Jehovah, out of his love for people, wanted them to be warned. Paul certainly had a love for people, too, did he not? And he willingly accepted Jehovah's viewpoint with regard to preaching the good news to the world of sinful mankind. Furthermore, as shown at 1 Corinthians 9:17, he "willingly" carried out this ministry at his own expense.

3 It is encouraging to know that so many of our brothers have willingly arranged their affairs to serve as temporary and regular pioneers. For the first month of the service year, 17,010 were able to serve as regular pioneers; for October, 17,824; and for November, 18,687. Commendably over 30,000 served as temporary pioneers in September. Are these figures mentioned to make you feel under "compulsion" in some way to serve as a pioneer even if your circumstances do not permit you to do so? No, but, rather, as an encouragement, to show what others have been able to do to enlarge their contribution in the work of Kingdom-preaching and disciple-making. It is appreciated that many have a family and

NOVEMBER SERVICE REPORT

	Pubs.	Av. Hrs.	Av. R.V.	Av. B.I.S.T.	Av. Mags.
Sp'l Pios.	651	147.6	66.0	5.8	145.4
Pios.	18,687	94.8	35.7	3.1	95.5
Temp. Pios.	9,398	81.9	25.4	1.4	79.2
Pubs.	450,059	10.1	4.6	.5	14.2
TOTAL	478,795				

Newly Dedicated Ones Baptized: 5,105

UNITED STATES GOAL FOR 1974
 483,438 Publishers

Change of Address (S-49)

Regular Pioneer Information Letter (S-203)

Vacation Pioneer Information Letter (S-204)

Weekly Record Sheet (S-22)

Vacation Pioneer Report Card (S-201)

Congregation Chart

Would You Like to Understand the Bible? (Bible Study Folder)

What Do You Really Know About God? (Bible Study Folder)

Tracts 1 through 12 (English and Spanish)

other responsibilities that must be cared for and that may for the present prevent them from serving as temporary or regular pioneers. (Gal. 6:4; 1 Tim. 5:8) Isn't it encouraging, though, to know that so many of our brothers have been able to enlarge their privileges of service? Can you?

4 Our being motivated by the same "word of God" causes us to think of ways that we can enlarge our field service privileges. (Heb. 4:12) Younger ones may be able to serve as temporary pioneers during vacation periods from school. Family heads may be able to get time off from work or use evenings and weekends to serve as temporary pioneers. Such would require adjustments in their normal schedule, as can be appreciated. In some families it may be possible to help other family members to serve as temporary pioneers during the month of April. When elders and ministerial servants are able to take the lead in temporary or regular pioneer service, the entire congregation is benefited.

5 Some have been able to use temporary pioneer service as a stepping-stone to regular pioneer service. If you will be serving as a temporary pioneer for consecutive months, endeavor to put in 100 hours each month. (Organization book, p. 141) This will be helpful in determining if you are able to reach the hour requirement set for regular pioneers.

6 During April many who are studying will have progressed to the point that they can be invited to share in the field ministry for the first time. Possibly you will be asked by the elders lovingly to assist such new ones. Where it will be advantageous, the elders can arrange for meetings for field service throughout each week in April to help all in the congregation to have a full share in the field ministry. Arrangements can also be made for experienced publishers to work along with others to give encouragement, having in mind the principle set out at Ecclesiastes 4:9, 10.

7 As we continue 'receiving' in such a large way from the abundance of spiritual food provided through Jehovah's organization, we feel moved to share such good things with others, don't we? (2 Pet. 1:8) From our own personal experience we have found that giving willingly brings us great joy, just as Jesus said would be the case. —Acts 20:35.

Presenting THE GOOD NEWS

Using the Bible

1 God's Word exerts tremendous power upon its hearers. Look what it has done for us. What it says is more powerful than anything that men can devise or speak. Using the Bible in our field ministry will work wonderfully to draw right-hearted ones to God, resulting in salvation to those disposed to obey Jehovah's voice. (2 Tim. 3:16, 17) Are we using the Bible in our witness work as we go from house to house with the monthly offer and when we make return visits? Why the question? Reports from many parts of the country indicate that some publishers are not using the Bible as much as they were in the past.

2 To use the Bible in giving a presentation does require preparation on our part. Are we taking time to prepare our presentation so we can effectively use the Word of God in the field ministry?

3 When we call, how do householders view us? During the course of a day, through the news media and personal contacts, they hear expressions of the viewpoints, opinions and attitudes of other persons. On what authority do these expressions rest? If we are using the Bible, reading directly from it

whenever possible, the householder can readily appreciate that our expressions have as their basis the supreme source of authority, Jehovah God himself. (John 17:3) Because of our dependence upon the Word of God, many of those we call upon will come to appreciate that we are ministers of God.

4 Have not many of us, when witnessing to friends, relatives, neighbors and others, heard expressions regarding our use of the Bible, such as: 'You people really know your Bible'; 'I wish I could make use of the Bible as you do,' etc.? We are pleased to hear such comments.

5 The response of householders varies. If it becomes apparent that the householder will not give attention to our full Scriptural presentation, try to direct his attention to a single scripture. One could say: 'I would very much appreciate hearing your thoughts on this one scripture.'

6 Not knowing when we may find a person genuinely longing to hear God's Word, let's be prepared to use the Bible, endeavoring to give the full Scriptural presentation at every opportunity, and, when that it not possible, presenting a single scripture.—Ps. 119:162; Luke 11:28.

ever the permanent address for literature orders should be changed. Please do this in a letter accompanying your Literature Order Blank.

Permanent Mailing Address for Congregation Correspondence: If it becomes necessary to make a change in the permanent address for mailing correspondence, the body of elders can select a dependable person who plans to continue living where he now is, one who will see that the congregation's mail is immediately given to the presiding overseer. This address need not be changed when a new presiding overseer begins to serve.

Some congregations have used one address for all mail and literature supplies from the Society. If this is the case with your congregation, it should be mentioned when notifying us of any change so that all of our address files will be properly adjusted.

Handbill Orders: Unless you specifically request otherwise on the Handbill Order, your handbill orders will be sent to the Distributors' Order mailing address.

Permanent Address for Literature Orders: Notify the Society when

THEOCRATIC NEWS

◆ For the first three months of 1974 service year Mexico reports 6,051 baptized—84 percent of the total for last year.

◆ In December, W. K. Jackson served Sierra Leone as zone overseer. The assembly there was attended by 1,826, with 46 baptized.

◆ Liberia, with 849 publishers, had 2,225 at their assembly, with 80 baptized.

Question Box *Bro. Rice*

• How long should items be retained in the congregation file?

Records dealing with finances are to be kept at least seven years or longer, as required by the statute of limitations in your state. This includes such records as those pertaining to magazine and literature accounts. Records on building a Kingdom Hall, major repairs, and others that may be needed or useful beyond seven years may be kept indefinitely.

After one year, copies of subscription slips, literature and handbill and magazine order forms, temporary pioneer applications and similar items may be destroyed.

Publisher's Record cards should be retained showing at least the last eight years of activity for each publisher. Older cards may be destroyed. Monthly field service report slips, after being tabulated and posted on Publisher's Record cards, do not have to be retained. Monthly field service records and meeting attendance records for the congregation will be kept eight years, or longer if desired.

Letters from the circuit overseer informing the congregation of circuit assemblies, his visit to the congregation, etc., may be discarded after the event that they discuss has passed. Circuit overseers' reports on visits to the congregation and related correspondence will be retained at least eight years.

Material dealing with the appointment of elders, ministerial servants and those serving as regular pioneers will be kept indefinitely.

Printed letters from the Society dealing with special issues of magazines, travel to international assemblies, etc., can be disposed of after the special activity or assembly that they discuss has passed. It would be well to keep indefinitely letters of instruction, such as: How to Handle Subscriptions Properly (S-11), Instructions for Congregation Accounting (S-27), Public Meeting Talk Titles (S-99), How to Request a Territory Adjustment (S-6), Congregation Territory Assignment (S-54), and letters of instruction regarding pioneering, also current public meeting, funeral, and Memorial outlines.

Judicial matters: Confidential correspondence dealing with serious judicial matters should be kept in a safe place, accessible only to elders. It should be retained for at least five years from the date a case is handled to its completion, or longer if the elders deem it advisable in certain cases.

We realize that the above does not cover every item or piece of correspondence, but the general guidelines will be of help to the elders with the file.

Be a Temporary Pioneer in April.