

Bulletin

THE KINGDOM OF HEAVEN IS AT HAND

AUGUST 1, 1924.

"Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God."—Luke 9:60

THE LORD never urges any one to become his follower. For him to do so would be beneath his dignity. On the contrary, when a certain one said to him, "Lord, I will follow thee whithersoever thou goest," Jesus answered in substance that the way is a narrow one, a way of self denial; and he admonished the inquiring one that he had better not start until he had first counted the cost.—Luke 9:57, 58; 14:26-33; Matthew 16:24.

Individual Initiative

The Lord could not consistently unduly influence one to take the step of consecration. But when one has taken that step and made a covenant with the Lord to do his will, the situation is entirely changed. Before the covenant is acceptable to the Lord the man making it must sacrifice all of his earthly hopes and prospects. Then he is shown the blessedness of being a disciple of the Lord and of sharing with him in his kingdom.

The apostle Paul, appreciating the importance of fulfilling the covenant, urgently beseeches the one who has started to follow Jesus to use up his humanity as a living sacrifice, and counts it man's

reasonable service. It is man's love for the kingdom, its advantages to him and to others who will be blessed thereby and the privilege of being with the Lord that induces him to start and run in the race for the prize.

Measuring Obligations

The context shows that a certain one had undertaken to follow the Lord and then said: "Lord, suffer me first to go and bury my father." And Jesus answered him: "Let the dead bury their dead; but go thou and preach the kingdom of God." The father of this one had died, and all of his relatives were subject to death because imperfect. The man in question had undertaken to follow the Prince of light and life; hence he was urged by the Lord to let those who had been left behind attend to themselves, and for him to go ahead and attend to the duties and obligations that had been assigned to him.

The same rule applies with even stronger force in our day. The Christian who has made a consecration and been begotten and anointed of the holy spirit has set before him the glories of the kingdom. To him are committed the interests of the kingdom. He undertakes to look

ADVERTISE THE KING AND THE KINGDOM

after these interests. The temptation arises for him to turn aside from the things which the Lord gave him to do to look after some earthly interest or earthly relative who is not a child of the Lord. It does not seem as if he were warranted in so doing; for it would show more love for an earthly thing than for the Lord and his kingdom. So long as the Lord affords an opportunity to serve him there is no just cause or excuse to fail or refuse to do so.

The service is for the benefit of the server, not for the benefit of the Lord; and it is because of the Lord's love for him that he urges upon him to proceed to perform his covenant.

Co-operating in Inauguration

The church is in a more important position than in times past, for the reason that the kingdom is here. And to the Christian the kingdom means everything. To turn back would mean to lose everything; hence unswerving devotion and allegiance to the Lord and his cause are essential to gaining the prize of the kingdom. He is commanded to preach this gospel of the kingdom, and this he is in duty bound to do for his own welfare and to the glory of the Lord. "But for his service to be acceptable it must be rendered joyfully. Therefore one having set his face toward the kingdom and his heart upon the kingdom, let him not turn back nor even look back and desire to have the things that are behind, but with eagerness press on and do with his might what his hands find to do.

The End in View

When this gospel of the kingdom has been preached to all the world as a witness then the work this side will be done, and not until then; and those who are faithful therein to the very last will be granted an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The Lord makes it strong that one who is pleasing to him must love him more than father, mother, wife or children. Yea, he must love the Lord and his cause more than his own earthly life. If this is his heart's

sentiment, he will rejoice in the performance of the duties that the Lord permits him to have; and holding fast the beginning of his confidence with such rejoicing will assure him of gaining the victory.

METHODS OF WORK

A canvass to be interesting should produce reason after reason for the viewpoint that you are advancing; and this can best be manifested by a progression that would avoid any intimation of superhuman or supernatural operation. The trouble to which present conditions are leading, is the natural result of a progression of trouble beginning with the outbreak of war. As you picture to the people the reason, cause and necessity of present conditions, this natural progression should be manifested in what you have to say. For instance, mention can be made of the stability of governments ten years ago, and of the fact that since that time every form of government has failed, that attempts to arrest trouble by means of conferences, leagues, republics, socialism, bolshevism, fascism, dictatorships, are merely fruitless expedients and, as every one can observe, leave the nations in a weaker condition than formerly; that this weakening is going on, and that it cannot go on forever, but that a climax must and will be reached. As you progress with your talk, the individual is being impressed, and what you say will demonstrate how it will serve him. By showing the application of the books to present-day conditions and the present life, they will begin to determine the relative value with other works that have been offered to them. To prove that it is authentic, emphasis should be laid on the fact that the events we are experiencing were foretold centuries ago, that the onward march to the New Order is a part of God's plan, not as punishment upon individuals or peoples, but rather as a means of eradicating the great organizations of government and control that are responsible for so much unhappiness. By your demonstrating that present conditions were foretold, we believe much credence will be placed in your forecasts of the future, when you show that the same prophets that foretold present conditions were the ones that outlined the future.

Meeting Different Temperaments

Attention should always be given to the person that you are addressing. Though we may decide and determine what is the general attitude of the public, yet our helpfulness is concerned with every individual called upon, the odd ones as well as the reasonable ones. It is this sense of perception that regular canvassing develops. It is in this manner that the effort which you put forth from time to time will develop into

efficiency in reaching all people with the message. It is also in so doing that you will be most successful in influencing their decision to be a favorable one. A favorable decision not only places the books in their hands but gives to each worker that sense of joy that comes by knowing that the results of his labors will bring forth fruit, and that with the proper encouragement reading will progress; that the seed has been sown in one more home, that another family will likely become sponsors of the New Order and that to this extent the increase in the message has been attained—a joy and consolation that only those who have had this experience can properly value.

Clearness in Expressions

Success and the certainty that your work will bring forth this fruit depend upon your making the matter very plain to the person addressed, demonstrating that what you have said applies to this present life, that the blessings you have depicted are within the range of the next three or four years, and not concerning some far-off Utopia for the benefit of coming generations.

It is sometimes well to emphasize the limitations of man at present and the capabilities that man will have in the next age. People too often feel that a thousand years of righteousness, as they conceive righteousness, would be a boring eternity with little or no pleasure, nothing of real interest, one day the same as the preceding day. This is another misconception that the worker can correct in an effort to obtain adoption of the New Kingdom. When perfect, mentally, morally and physically, man will have such powers at his disposal as to provide greater and more noble occupation than at present; the universe is to be explored—man knows little of it. Edison states that he with all of his experiments, has not discovered a one-thousandth part of the wonders of his particular field. A new picture can be given of man devoting his perfect mentality to harnessing the powers about us for his greater comfort. These things are what people can comprehend; this changed outlook is what they can appreciate; an outlook they will come to enjoy, and a New Order that they will not only look forward to but without doubt sponsor.

Every Call a New Service

In substance your short talk is to endeavor to create this new viewpoint of the Bible, and interest to be held will have to be obtained at the very beginning. For six years we have told the people that **MILLIONS NOW LIVING WILL NEVER DIE**, and many hold to our views, but like fresh assurance; they want proof given that present events forecast this as coming within the next few years. Hence, by identifying yourself you are more certain of gaining attention than by

taking the middle course of classifying yourself with book canvassers generally. Feeling that if they are going to dispose of you at all, it must be when you begin to talk, people decide upon the first few words as to whether or not they will hear you. This is why we still recommend that you identify yourself with the message that you are giving.

The Grace of Speech

Another disposition that is manifested in religious workers but that we should overcome, is their dogmatic, over-confident and self-conceited idea that they are correct in their opinions. They hold forth their view of matters, define proper and improper conduct with such a little regard for many exceptions or deviations that they make people feel that they are imposed upon, that they have no thought on the matter, and that if they have a thought they have no right to think it, but must accept what their leaders have to say as the final and complete word on the matter. This disposition is not only manifested in the pulpit and in church meetings but is very manifest in many canvassers for other religious publications. In contrast our work should help people feel at home, should manifest such a conciliatory spirit and leave such latitude in the views you express as to permit them to engage in your conversation and to voice agreement or disagreement. Hence, though your views are new and though you know that they are right and that your opinion is entirely supported by the Scriptures, by putting those views in a manner that will permit people to manifest their own judgment in the matter by a confirmative nod of the head, short yes or no, will give emphasis to the fact that the Bible you are representing is a Bible which they had hoped would exist but which has been measurably misrepresented by its greatest friends.

Put the Person into Talk

In your talk, as you outline the conditions in the world, as you point to the new and desirable government, if you bring the people addressed into your canvass by using personal pronouns such as 'you' and 'your', mentioning them by name or when employing illustrations, make the illustrations apropos to their own home, you have shown a disposition of reasonableness that invites them to think for themselves and to consider the matter. A very successful method in this regard would be to sketch what the books contain; and to test interest or how closely they are following you, omit certain features; and probably they will fill in the gap themselves. This will have much to do in overcoming the last word attitude of religionists in general.

Another disposition that defeats the placing of books is the feeling that their time is already

occupied to an extent that they cannot see any opportunity for reading the books. Of course they will read the books if the subject matter has been made sufficiently interesting to them; they will neglect other reading in order to satisfy themselves as to the things you have said they contain. In short, they would like to know whether what you tell them is true if they can know it without the cost of other pleasure. It might be well to emphasize how little reading is necessary to become satisfied with the books, also that for ready reference the books are indexed in two different ways, topical and Scriptural; additionally, that their usefulness augments from the moment of their possession and even after they have been thoroughly read, they can be used much as a reference encyclopedia is used. If when you have mentioned these points some people frankly state why they are not interested, you have no doubt accomplished something toward changing their attitude, with reference to the Bible and at least laid the foundation for placing the books at the next call. If, however they offer as a reason why they cannot take the books that they have not the money for them, we believe this is simply an excuse to draw you out for more reasons why they should have them. Tell them plainly why they should have the books rather than endeavor to convince them that they have the money. Points that can be brought in at this juncture should emphasize that the new order you have mentioned guarantees joys and happiness that cannot possibly be attained under existing conditions, and regardless of what some may be able to enjoy because of possessions or position, their enjoyment is always marred by sorrow, sickness, death, etc.

Over-Specific Seems Dogmatic

The Bible points out a way that death will be eliminated, when sickness will end, and points to the reuniting of the living and the dead here on earth. When speaking of these promises it is well to quote the names of the prophets, but not their exact words. To strengthen your argument remind your hearers that what has happened between 1914 and the present was foretold by these same prophets and of itself

this should commend much confidence and credence in what these men have to say of the future. The prophets do not ask for a blind acceptance of their words; they subject their statements to severer test than any philosopher or student of our day would dare. By helping people to this up-to-date viewpoint of the Bible, they will come to regard your work as distinctively different and entirely new.

Some will appear to be cynical; others will seem to imply that matters of such weight should have the attention of greater men of our day. Intimation may be given by still others that they do not think much of what the worker has been saying and they think he should not spread opinions so radically different from the views of the preachers. It is just at this point that oftentimes the placing of a book is decided. Some workers begin to feel that probably the individual is right or even though he is wrong, that with such an opinion, placing the books is a hopeless task. We believe that at this critical time, it is well for the worker to summon his courage, and push a little more vigorously. His sympathy for the individual thus surrounded by darkness should outweigh his somewhat hurt feelings, and cause him to manifest an even more earnest conviction of the truth of what he has been saying.

Self-Quiz on Methods

Why should suggestions of supernatural events be avoided? ¶ 1.
Outline the natural development of events that are leading to the Kingdom. ¶ 1.
What personal element of those called upon must be recognized? ¶ 2.
How can you make the new kingdom the desire of those you call upon? ¶ 3.
How do you demonstrate that you are not a canvasser? ¶ 5.
How does an attitude of being too confident defeat placing the books? ¶ 6.
Though you are right in your viewpoint, how can you avoid making people think that you are not infallible? ¶ 6.
What will the time to read the books cost them? ¶ 8.
In what manner can you create confidence in what is prophesied of the future? ¶ 8.
What insinuations hinder the placing of the books? ¶ 9

Watch Tower Bible & Tract Society