

## TO WHOM THE WORK IS ENTRUSTED

**B**ECAUSE of the wonderful scope of vision granted the Messenger of the Church of Laodicea, we are enabled to distinguish between the harvest work and the work of the Millennial age. He pointed out as one indication of the nearness of our glorification the closing of the work—"gradually at first, and then completely and finally." The past year's experience located the "gradually-at-first" portion and our privilege now evidently is to go forward with the work that will be "completely and finally" stopped. Writing further he pointed out—"Several Scriptures show that there is a *special* work for the last members of the body to do on this side of the vail, as important and as essential a part of kingdom work as that of the glorified members on the other side of the vail. While the glorified Head and those members of the body on the other side the vail have the complete supervision of the great changes now in progress and about to be inaugurated in the world, the fellow-members who remain in the flesh are the agents of the kingdom in *publishing*, by word, by pen, by books and by tracts the good tidings of God's gracious plan; and they point not only to the times of great stress still impending, but also to the blessings which will follow as the results of the setting up of God's kingdom in the world. A great and important work, then, is given to the *remaining members*. Kingdom work it is indeed, and accompanied by kingdom joys and blessings." \* \* \* "The mission of the feet, which is no insignificant part of the kingdom work, will be accomplished. Though their message is popularly hated and discredited and they are despised of the world as fools (for Christ's sake) as all his faithful servants have been *throughout the Gospel age*, yet before they are all changed and joined to the glorified members beyond the vail, they, as agents of the kingdom, will have left such records of that kingdom and its present and future work as will be most valuable information to the world and to the undeveloped and overcharged children of God, who, though consecrated to God, will have failed so to run as to obtain the prize of our high calling." THE GOLDEN AGE work is a house-to-house canvass with the kingdom message, proclaiming the day of vengeance of our God and comforting them that mourn. In addition to the canvass, a copy of THE GOLDEN AGE is to be left at each home, whether a subscription is taken or not. Samples will be supplied gratis. Regular colporteurs will order such as they can distribute direct from THE GOLDEN AGE office. Class workers will procure their samples from the Director. Always endeavor to distribute up-to-date samples. Order no more than you can distribute in the two weeks. In event of the depletion of the stock of samples, the canvass will be continued and the samples delivered later. From the date of subscribing to the receipt of THE GOLDEN AGE by mail, a period of three weeks will elapse. This is the average time taken by the largest weekly and semi-monthly publications. A card receipt will be given each subscriber. In addition, a regular subscription blank will be filled out in duplicate. Those canvassing in conjunction with a class will forward the duplicate blank to the Assistant Director and the original

one to the office of THE GOLDEN AGE. Colporteurs will forward both copies to the office of THE GOLDEN AGE. Those devoting all their time to the work will be granted a commission of 75c on each subscription, class workers a commission of 50c on each subscription.

The last three features of the harvest work, having brought the Lord's people into personal contact with the public, enable them the better to understand its needs, and in launching THE GOLDEN AGE, they are found fully equipped through experience for the work of canvassing. In this day, much stress and emphasis is laid upon the necessity of training for salesmanship; in fact, this art is being taught in the schools of commerce and often includes studies in phrenology and psychology. However, the dear ones in the truth, commissioned to "comfort those that mourn and bind up the broken hearted" in this time of stress, have had their training in the school of Christ, and the Lord has directed the matter so that this training has made them thoroughly efficient to cope with work in its present and prospective magnitude. Brother Russell points out in Volume III that one of the objects of the Lord's work evidently was that the friends might prove their love and faithfulness by their activity and endurance. In pointing out that which would indicate the closing of the door, he wrote: "Such a condition of affairs obtaining in the world that all opportunities for such service would be effectually obstructed, thus leaving no opportunities for candidates to enter into the work and to develop and prove their love and faithfulness by their activity and endurance." Having experienced some of these tests of endurance, you are, then, better equipped for the work now before you in canvassing for THE GOLDEN AGE.

The holy spirit, the spirit of a sound mind, which should be found in all the Lord's people, directs the proper course. Solomon wrote: "A man's pride will bring him low; but honor shall uphold the humble in spirit." Recognition of this principle will not abash you in the presence of an earthly king, nor cause you to manifest pride in the presence of the humblest one.

There are certain general principles that should govern your canvass. You should recognize when approaching a home that the time you will take up must be occupied intelligently, unobtrusively, and with a proper exercise of patience. You have the very message that the people want, and your mission is to acquaint them with this fact. *You* are to tell them of it, and not let *them* tell you what you want to say.

A representative of the message which THE GOLDEN AGE carries should command the respect that such a message demands. This, of course, does not imply a sanctimonious, awe-inspiring conduct or tone of voice, that is so much the practice of ministers and of many religious workers in the field; nor yet an effervescent, over-buoyant conduct, as implied in the expression "full of pep"; but rather a joyful, dignified manner, inspired by the blessed knowledge of Christ's coming kingdom, and the fact that this is just what the people want. If there is any doubt in your mind that you are about this very object, this point had better be settled to insure a proper presentation.



The use of phrenology and psychology is so prevalent among solicitors in general that their canvass is largely a matter of taking advantage of the prospect's weakness or natural inclination in order to effect a sale. Canvassers for THE GOLDEN AGE should not attempt to employ such methods. It is a real joy to people to be treated considerately and humanly. After having gained their confidence and having convinced them that you have called for only one purpose—to give them service—your mission can be properly accomplished. You can ascertain by noting the effect of your canvass what line of thought seems to be particularly interesting to them—what part seems specially appealing. Approach them along this line rather than try to make them agree on some minor point that is inconsequential. People generally are intelligent and should be credited with having sufficient common sense to learn from the visits of THE GOLDEN AGE the importance of events and lines of thought other than that which engrosses them at present. Nothing is to be gained by being antagonistic.

Facial expressions usually are a good index as to what is uppermost in the minds of your prospects. You can learn from this source whether the people are worried, satisfied, joyful, stricken with sorrow, etc. The first thing, then, would be that you enter into their conditions by sympathizing with them, rejoicing with them, or comforting them. You have in THE GOLDEN AGE the very thing that is applicable to any mood—that which is satisfying to every heart.

Keeping their interest awake is a difficult job for many. Oft-times the prospect will be courteous enough to listen to your little talk, but then will politely inform you that he does not want what you are selling. Noting a lack of interest, the method of some has been to inject questions pertinent to what is being discussed, thus seeking some expression from the one addressed. This requires great tact, but it is obvious that if they are to know what message you are bringing to them their minds will have to be directed into the proper channel. A question will frequently revive interest. Also pointing out a paragraph or an expression on some question of local or national importance and asking them to read it and compare with their own conclusion.

Never assume the attitude of being always correct, even if you know that you are. Let a conclusion be reached by a means of expression from the one you are addressing. People do not like to be forced to admit that they are wrong, but will come to proper conclusions if aided a little by their own reasoning.

The canvass is an outline of the pertinent points that will command attention, the events and conditions with which people are concerned. This does not necessarily imply that the entire canvass has to be given verbatim before you can approach them with the *one* question—an order. If you ascertain that you have brought the person you are addressing to the point of ordering, proceed to close the sale without further delay, even if only half through the canvass. On the other hand, if you recognize that they are cautious, it may be necessary to add several other arguments to the canvass. Such cases will be in the minority. In the majority of cases

the canvass can be used as outlined and you will find that the best success comes from using it just as given.

Of course, difficulties will be encountered. People are being canvassed and recanvassed, first by one firm and then by the competitor. Consequently, many people seeing you approach think, He wants to sell me something, and it will be a job not to take it. I don't want it, so I'll get him off the porch as quickly as possible so he will not wear out the door-bell battery. This attitude of opposition must be overcome by your manner of approach and conduct. You must also recognize that they do not want THE GOLDEN AGE, because they have not heard about it, and, if they have heard about it, then because they are not acquainted with it. Had they heard of it and desired it they would have come to you for it. It is the canvass and your manner of presentation that must change their attitude of mind. Then, too, perhaps they have planned what they will do with the month's earnings, and your call means to them an unexpected outlay of money. When they tell you that they do not want THE GOLDEN AGE, ascertain their reasons and then proceed to overcome these apparent obstacles. Of course, if you knew at the outset just why they did not want it, you could better direct the line of canvass.

As you proceed with your work you will in all probability form little habits and carry them with you. Too, the likelihood is that you will get certain stereotyped expressions. Each day go over your canvass and find out how much has been added—how much is only talk and how much is action. Reduce the talk. A resume of the day's work will always prove beneficial. If you find that you are not having the success you think you should have, make a note each time you canvass. Your canvass divides itself into practically four parts—approach, argument, counter-arguments, and closing. Note at just what part interest lags, and strengthen that point or part. Have for your motto, "Keep learning."

After obtaining the order call attention to various parts and features of THE GOLDEN AGE that you had not mentioned in the canvass. For example, the dull paper on which it is printed is not so hard on the eyes as most paper used. Then call attention to the sermon feature, the news interpretation, etc. Thus after you have gone they will not feel that they bought against their will, or that it is another unwise investment. Mention others in the city who have subscribed, the total number of subscribers, its cost as compared with other publications of its standard of reading matter. Afterward, when reconsidering their purchase, these points you have mentioned will come to mind and they will conclude that they have gotten a good publication and one that will add to the distinction of the home.

### THE CANVASS

"Good morning! I call this morning to tell you of something that you want to know. For five years this world has been in great trouble and distress and the mass of mankind are wondering why. Millions are asking when this time of trouble will end, and will we ever have a better time. There is in the public mind a longing desire to have some clear, reasonable and rational explanation of the momentous events that are now transpiring. They want an answer that will bring



comfort and good cheer to their hearts. You are one of those, I am sure. Just in due time **THE GOLDEN AGE** (here holding it up in your hand), published every other week, has come forward with the desired message. It contains a department devoted to education, agriculture, labor, and religion. It will carry the current Sunday School lessons, explaining them in a clear and beautiful manner, also a regular sermon, so that you may stay home and have all your religious food each Sunday without the annoyance of a collection. It is non-sectarian and undenominational, and not in the interest of any system. It fills a long-felt want in the homes. The subscription price for one year (26 issues) is only \$1.50."

Have a subscription blank ready by this time and present it to be signed. Be brief. Do not talk too much. Remember the king's business requires haste. Give the one addressed to understand that you are doing him a great favor to bring this magazine to his attention.

In an effort to ascertain what subscription list would be proper to expect, we have analyzed the market of the country. This may assist you in setting a proper goal in obtaining subscriptions in your territory. In the United States there are approximately 30,658,000 families. **THE GOLDEN AGE** should be in every home. But the proper proportion that we should expect to place it in at the first canvass is the information that would be of assistance.

Of the population of this country 62 per cent. are not church members, 20 per cent. are Protestants, 16 per cent. are Catholics and 2 per cent. are of other religious bodies.

Complete sets of **STUDIES**, booklets and miscellaneous publications have been placed in 9,231,000 homes, and since the canvass does not distinguish between the various religious sects, the publications would be distributed as follows, and a subscription should be obtained from one out of every four in the first canvass.

Not Church Members .....	5,723,220	
Subscriptions .....		1,430,805
Protestants .....	1,846,200	
Subscriptions .....		451,550
Catholics .....	1,476,960	
Subscriptions .....		369,240
Other Religious Bodies .....	184,620	
Subscriptions .....		46,153
Total subscriptions from readers of I. B. S. A. publications .....		2,307,750

The four parts of the Drama were witnessed by 1,318,800 families, excluding **WATCH TOWER** readers and previous owners of our literature; distributed among the sects as follows (a subscription should be obtained from one out of six in the first canvass):

Not Church Members .....	817,656	
Subscriptions .....		136,276
Protestants .....	263,760	
Subscriptions .....		43,960
Catholics .....	211,008	
Subscriptions .....		35,168

Other Religious Bodies .....	26,376	
Subscriptions .....		4,396
Total subscriptions from attendants at Drama .....		219,800
Balance of the population not in touch with I. B. S. A. activities:		
Not Church Members .....	10,559,220	
Subscriptions (three out of every 25) .....		1,267,104
Protestants .....	3,406,200	
Subscriptions (one out of every 25) .....		136,248
Catholics .....	2,714,960	
Subscriptions (one out of every 75) .....		36,200
Other Religious Bodies .....	340,620	
Subscriptions (one out of every 25) .....		13,624
Total subscriptions from balance of population .....		1,453,176
<i>Subscription Quota for first canvass .....</i>		<u>3,980,726</u>

The force of 606 colporteurs who canvassed for the Seventh Volume devoting all their time to the work and making on an average of 50 visits a day and procuring an average of 5 subscriptions per day would obtain 1,673,880 subscriptions in a year and distribute 13,948,000 sample copies of THE GOLDEN AGE.

The force of class workers who canvassed for the Seventh Volume, devoting one-third of their time and making an average of 25 calls a day and procuring 3 subscriptions would obtain 787,800 subscriptions in a year and distribute 7,878,000 sample copies of THE GOLDEN AGE.

Thus in the first year's canvass, with the same force in the field who canvassed for the Seventh Volume, the subscription list will total 2,361,680, and only about *one-half* of the first canvass over.

Your efforts, then, will assist in placing the message of THE GOLDEN AGE in these homes. This work will be the turning of the waters of the Euphrates and can be likened to the digging work necessary to build the proper channel for thought, which, withdrawing support, makes imminent the fall of Babylon.

Regular reports are considered by the Society as one of the important features of the work, but by the workers is generally viewed as the most unimportant. The reports and letters from the workers are means of noting the results of the campaign and provide material for plans of extending the campaign. If the importance of reports could be realized by you as it is by us we are sure you would be glad to co-operate in this respect.

The first duty, after returning from a day's work, should be to send in the subscription blanks to 124 Columbia Heights, Brooklyn. The copy is to be handed to the Director. Do not neglect this. Delinquency in mailing of THE GOLDEN AGE subscription after it has been taken may result in cooling the interest you have aroused.

The pamphlet "Suggestions from Colporteurs," especially designed for the Seventh Volume work, can be readily adapted

to the canvass for THE GOLDEN AGE. This pamphlet sets forth in one column the point to be made, and in a parallel column extracts from colporteurs' methods showing how the point is made. A copy will be mailed upon request.

A report of our experiences in canvassing will be appreciated by us. Feel at liberty to write us in detail, as your experience may be helpful to others and will be passed along in the monthly letter.

If you are so situated that you can give all your time to the work, your name will be entered on our list of regular colporteurs and you will be extended the reduced rates on all WATCH TOWER publications. In event you cannot leave your home town and the territory is assigned to the class, you will work under the Class Director and in co-operation with him, except that you may keep the entire commission to meet expenses.

If you are working as a class member and giving only a portion of your time, then it is left to the discretion of the class whether the profits are to be turned over to the class fund, or otherwise disposed of, as, for instance, for public meetings, extension meetings, etc. Since such would advance the demand for THE GOLDEN AGE in your community it is but right that the class have the funds with which to direct the campaign.

Brother Russell's comment on 2 Corinthians 5:20 seems especially appropriate at this time:

#### **"WE ARE AMBASSADORS FOR CHRIST"**

"If we, as Christians, would keep this thought always prominent before our minds what a dignity it would add to our character! What a transforming power it would be! What an assistance to the new nature in its battle with the low and grovelling tendencies of the old nature, now disowned and reckoned dead! Our citizenship is in heaven, says the Apostle. While still living in the world we are not of it, but have transformed our allegiance and citizenship to the heavenly kingdom. And now, as appointees of our kingdom, while still living in the world, among aliens and strangers, we, as representatives and ambassadors, should feel both the dignity and honor of the weighty responsibilities, and ever keep in memory the Apostle's words:

'Whatsoever ye do in word or in deed,  
Do all in the name of the Lord Jesus.'

Having such examples of fearlessness before us as Joshua, Gideon, David, Elisha, Paul, John, Arius, Waldo, Wycliffe, Luther, and Brother Russell, we, upon whom the ends of the ages are come, and actually "seeing these things coming to pass", what manner of persons ought we to be in faith, courage, and fearlessness!—1 Corinthians 10:11.

"And let it not be forgotten [writes Brother Russell in Volume III] that all who are of the 'feet' will be thus engaged in publishing these good tidings and saying unto Zion, 'Thy God reigneth!'—the Kingdom of Christ is begun. \* \* \* And those who remain to the last proclaim the everlasting Gospel until the door is shut and *all* opportunity to labor is at an end. Then they will 'stand' in faith and patience and await their



change, accepting deliverance joyfully through whatsoever agency God may be pleased to permit its accomplishment. Thus they will be saved from that great hurricane of trouble which will follow their departure, as well as preserved in the forefront of the battle in which a thousand will fall into infidelity, and be overcome by the various pestilences of error, to one who will stand."

For our encouragement the Lord gave these assuring words through his "servant", and if in the Lord's estimation, then, a "great and important work" is given to the remaining members, we may expect, of course, that there will be trials and testings throughout. Volume VII points out: "Satan is a diligent student of time prophecy, but not having the holy Spirit he is unable to reach accurate conclusions. Seeing a definite plan and a definite time for every important feature of that plan, his aim has ever been to thwart the purposes of the Almighty. This attempt to destroy the seed began with the death of Abel and *still continues.*"

Now that the plans for THE GOLDEN AGE are before you, the Adversary is acquainted with them. He also sees your objective, as pointed out in Volume III: "When she (Babylon) sees her power in politics, priestcraft and superstition waning, the work of truth spreading will be stopped as detrimental to her system \* \* \* After the truth, which Babylon now begins to regard as her enemy, and as calculated to accomplish her destruction, shall have become more generally known and widely circulated, after 'the hail' has to a considerable extent swept away the refuge of lies; and after the now smouldering and menacing hatred of truth is thereby roused to an opposition so violent and so general as effectually to stop the further progress of the great work in which the saints will be engaged"—then the glorification. You should expect, then, that he will endeavor to hinder your activity. Be prompt to recognize such hindrances as the activities of the adversary. They could come from no other source; for will not the Lord see his work through to its completion? He denominates it a "great and important work" and he will accomplish that which he has purposed. "Their work will not cease with this change (from human to heavenly conditions); for all those who will be accounted worthy of that change to glory will be already enlisted in the service of the kingdom on this side of the veil; only the weariness, the labor feature will cease with the change." As one colporteur pointedly expressed it: "As we have a thousand years work ahead of us, I do not see why anyone should think there is no work to be done." Matthew 10:27 seems to indicate the widespread acceptance of the message and especially when coupled with the 28th verse. The work appears stupendous, but it is the Lord's, and in his strength we will perform it. You have the privilege of sharing in it according to the Lord's provision. We rejoice with you in these opportunities of serving the King of kings and Lord of lords. Having the two-edged sword in our hand, let us go forward with the high praises of God in our mouth.

Your servants and co-laborers in the Lord,

WATCH TOWER BIBLE AND TRACT SOCIETY.