THE MESSENGER

(ISSUED ONLY EVERY NOW AND THEN)

INTERNATIONAL BIBLE STUDENTS CONVENTION AT TORONTO, (TUESDAY, JULY 19, 1927)

GREAT THRONGS OF BIBLE STUDENTS TAKE POSSESSION OF CITY

City Theirs, Says Mayor. Spread Out All Over Toronto.

The Bible Students are coming! They have been planning for it for months. Up in the great wheat fields of Saskatchewan is a wheat grower who requires twenty-five horses to do his work. His farm is a big one. It is one of the granaries of the world. His responsibilities are great. He makes a study of wheat growing, and makes a success of it; but he has something of far greater importance on his mind.

There are college graduates here, plenty of them, and mingling with them are the rank and file of the common people that have had to be content with common school educations. A few will be found, here and there, whose education has been limited to a few weeks of schooling in some district school; but some of these will be found surprisingly versed in God's Word.

There are manufacturers here who have left large businesses in the hands of subordinates, so that they might have a share in the good things that will be brought forth from the Bible at this convention of God's people. There are real estate operators and others here who have been blessed with temporal prosperity; but they are not purse-proud.

They are using their surplus funds in the spread of the truth, and although they have come from long distances and in the finest of automobiles that money can buy, yet when you talk with them about the Bible you find that they are just common folks.

There are all kinds of cars here, mostly rather good ones, because the Bible Students are particular people, and are not just satisfied with anything that will turn on four wheels; but there are some of the cheaper ones too, and thousands have come by train, instead of automobile, for the very good reason that they had no automobiles. Two of the earlier arrivals started to walk to the convention from southern Illinois, but by the kindness of good-hearted folks along the road, giving them a lift now and then, they managed to cover over a hundred miles a day and got through quicker than they had expected.



GREETING!

TO THE LORD'S ANOINTED

Please accept my greetings and best wishes for your happiness in the Lord. You are welcome to this convention. Have you come here with the determination to honor Jehovah's name? If so, then you will receive a blessing and be a blessing to some others. The anointed ones now on the earth compose God's temple class. In His temple everyone speaks of Jehovah's glory, because it is His will that the witness to His name shall now be given, and it delights His servants to obey Him.

Jesus came to the earth to bear witness unto the truth and counted it the greatest privilege so to do. There could be no greater privilege than to follow in the footsteps of Jesus. Those who come in contact with His anointed brethren should be able to say of and concerning them: They have learned from Him to be faithful witnesses unto the truth.

During the convention opportunity will be afforded for every one of you to have some part in giving testimony to Jehovah's name and to the name of His King, whom He has placed upon His throne. You will watch for these opportunities and joyfully embrace them. May this be the happiest convention you ever attended.

Your brother and servant
by His grace,

J. F. Rutherford

CONVENTIONERS ENTHUSIASTIC

Probably never in the history of the International Bible Students Association did a convention start off with greater enthusiasm than the one which opened yesterday at Toronto. The Opening Rally was a grand success.

In other words, it was a good bit like a foretaste of heaven to be at that Opening Rally, but that lets us in for a serious thought. The convention is not merely a place for the meeting of those that have loved one another in years gone by, but it is like heaven in a more important sense.... It is, or is to be, a place of order.

Let us think about this a little. Here are thousands of men and women, earnest children of God, who have come, many of them, thousands of miles, to meet in Christian assembly. They have come in obedience to what they believe to be the will of God. If you ask them of their motives they will tell you, one and all, that they have no other aim in life than the doing of God's will; and that is the truth.

Well, then! The doing of God's will, which was their main reason for coming, should be the touchstone of their every act while here. It is not the doing of God's will to spend the time allotted for meetings in any other way than at the meetings, unless press of duties require one's absence.

That means to get out of bed in the morning in time to be sure to be at every meeting before the meeting opens. There is not as much excuse for a conventioner being late at the Lord's business as there would be in being late at the business of his earthly employer; and there is no excuse in either case. The matter of getting up in the morning is purely a matter of going to bed the night before.

And the doing of God's will in the meetings means to sit with perfect silence and with perfect attention throughout the entire service, just as the Germans always do at every meeting. Would anybody say that it is God's will for him to annoy the listeners all about him, or distress the speaker by coming in late, whispering, shuffling about, going out early, etc.? To ask the question is to have the answer. We have come to the convention to do the will of God. Let us do it, and have done with disorder.

Our God is a God of Order, and it stands to reason that He will be far more likely to smile upon those who try to serve Him in an orderly fashion than upon those who follow their own will, and, to that extent, the example of the lawless one.

Judge Rutherford Arrives

The President of the Association Takes up the Reins of the Convention at once on Arrival

The President of the International Bible Students Association is a unique figure in the world, from many points of view, and would attract immediate attention in any concourse of humanity. This would be partly because of his physical size, which is unusual, partly because of his rather boyish smile, often upon his face, and partly because of the clear, limpid depths of his brown eyes and the wealth of benevolence, real love of his fellow-man, which shines out of them.

The Judge, as his fellow-workers love to call him, had those supreme advantages which come from the necessity of having to fight his way up in the world. As a boy he longed for education, and at sixteen years of age this Missouri boy, even then over six feet tall, braved all winds and weathers selling books among the farmers of his community, far and near. On one of these occasions his weight crushed the thin ice of a stream, and in freezing weather he was drenched from head to foot, and only escaped pneumonia that night by rising from his bed and resorting to the most extreme exercise to bring about a perspiration.

Three or four years later he was earning ten dollars a day as a court reporter and using in that work his own system of shorthand, a great achievement in itself. In that best of all possible law schools he gained an intimacy with law and lawyers, judges and juries, plaintiffs and defendants, questions and answers, arguments and phraseology, and soon gravitated naturally into a skillful lawyer with a large and lucrative practice, and from that to the bench.



J. R. RUTHERFORD ENROUTE TO THE CONVENTION

For a few years, while still in his twenties, Judge Rutherford gave much attention to politics, and was for some years a staunch advocate of the policies, or what he supposed to be the policies, of that one of the two great parties in the United States which makes loudest claims that its motives are the blessing of the common people.

But in a short time his heart was torn with the evidence piling up about him that the way of the common people is a way of sorrow, and that there are forces at work in earth, and in league with each other, which tend constantly to place privilege, opportunity, education, wealth and power in the hands of those who already have more than their share of the good things of life; while the burdens of pain, sorrow, disappointment, disillusion, poverty and dread are carried forever on the shoulders of those who are least able to bear them.

(*Continued on Page 2*)

COLPORTEUR MEETING TODAY

This afternoon, 1.30 to 2.30

Chairman, R. S. Emery of Brooklyn

Place of meeting, Transportation Building, facing the lake

PROGRAM TODAY

Morning

9:30	Praise and Testimony	E. J. Coward
10:30	Discourse	W. E. Van Amburgh
11:15	Discourse	F. H. Dougherty

Afternoon

2:00	Praise and Testimony	A. M. Graham
3:00	Discourse	J. C. Watt
3:45	Discourse	George Draper

Evening

Radio Program

8:00	Music	
8:20	Lecture	Behold, I make All Things New — E. L. Beaulieu
8:55	Music	
9:15	Listening in on Prof. Standwell and Harry Goodwin	
9:45	Music	

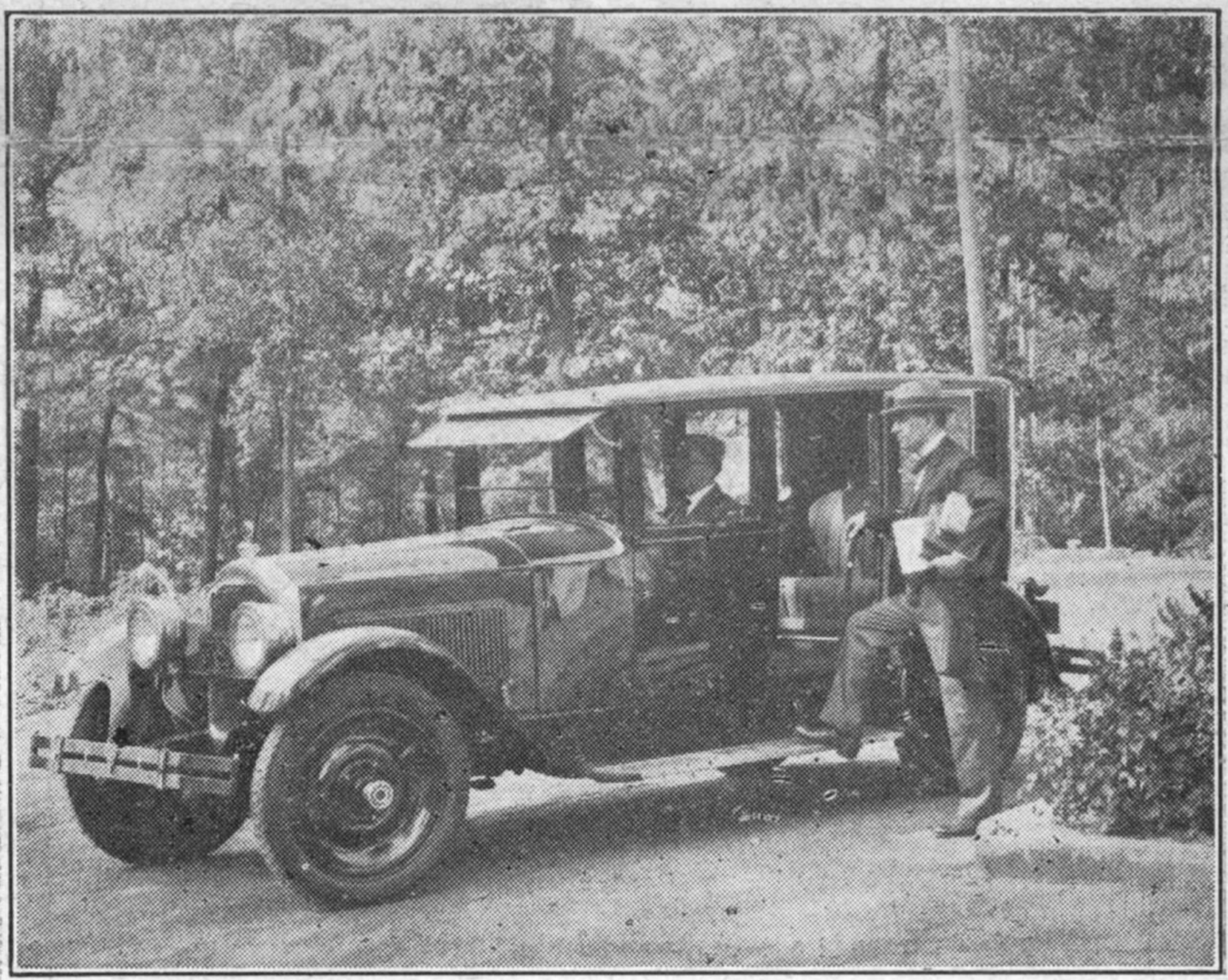
STATION CKCX (291 Metres)

ATTENTION! SERVICE WORKERS!

As soon as possible this morning, get territory assignment for rural and city service work.

Automobile owners please select own parties for rural district service work.

Apply at service book room in Coliseum.



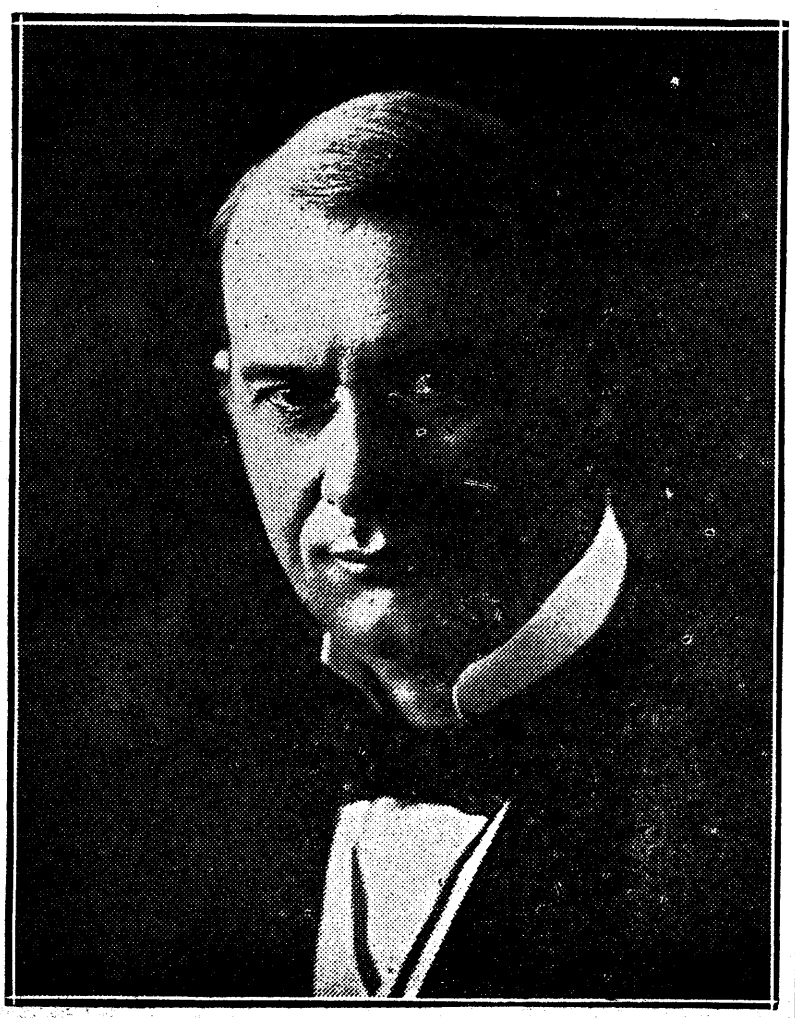
J. R. RUTHERFORD ENROUTE TO THE CONVENTION

JUDGE RUTHERFORD ARRIVES

(Continued from page 1)

While Judge Rutherford, facing these things in his daily practice, and on the bench, was pondering over these injustices, in the providence of God the divine plan was brought to his attention, and provided him then, and since, as it has provided every honest soul who comes in contact with it, a new and thrilling motive in life.

The Judge saw that the one hope of humanity is in the kingdom for which the Lord instructed His disciples to pray, and which Jesus Himself preached and taught His disciples to preach; and, as far back as 1906, when he was still a young man in his thirties, he left the bench, resigned from his law firm, sold his law books, and took to the



GENERALISSIMO OF THE BIBLE STUDENTS' ORGANIZATIONS

public platform to tell the people, not about some or any political party, but about the great King that he saw clearly from the Scriptures would begin to oust Satan from his position as the god of this world in events of unparalleled magnitude that would begin in the fall of 1914.

Today there are thousands of men in their thirties who will remember the stirring lectures which Judge Rutherford gave to them from the University platforms while they were still in their teens and millions since then, and millions now, have heard and are hearing from his lips the story of God's wonderful arrangement for blessing all the nations, kindreds and families of the earth, living and dead, by the reign of Christ Jesus, God's anointed King, which reign, Judge Rutherford proclaims, has already begun.

If Judge Rutherford's ideas are correct, and Bible Students who have followed his arguments on the question do not admit any likelihood at all that his conclusions are not correct, then we are living at the most important, most stupendous time in all the history of the world. But it is not our place in this little sketch to tell what his arguments are. That is for him to do. We merely draw attention to the man so that his motives may be seen. Those motives are clear as crystal, white as snow, and the logic with which those motives are balanced makes Judge Rutherford the most commanding public figure of the day.

But the Judge is more than a lecturer, and more than an author. He is a born organizer and executive. Surrounded by men who have the same motive as himself, he is the hardest worker of them all and thinks nothing of working twelve, fourteen and even sixteen hours a day. He is an inspiration and an example to all around him.

A recapitulation of his duties reads like a fairy tale; but it is no fairy tale. The stern realities of writing books that will be read and studied by millions, writing regularly, week after week, articles that will constitute the most important features of *The Watch Tower* and *The Golden Age,* lecturing regularly every week, answering thousands of letters on every conceivable subject, planning the construction of buildings, watching the finances, directing the work of the Association in every corner of the world, supervising the legal affairs of the Society, makes demands upon his vitality that could not be carried by a man of less robust physique.

Sometimes the Judge gets overworked, but he understands how to care for his body, knows what to do, and does it. His favorite recreation is doing a little work on the grounds of WBBR, such as ploughing or dragging a field, chopping down trees, or riding to an appointment by automobile. He is shown in the accompanying photograph just as he is about to leave for the Toronto convention.

Judge Rutherford is busy, but he is a happy man. He is doing the work which he knows the Lord wishes him to do, and that is the most supreme happiness that can come to any man. His friends think that he does that work as no other living man could do it. Anyway, they are glad he is here, and on the job. They hope that he will keep well and they look forward with keenest anticipation to the blessings which the Lord will shower upon him and which he will pass on to them and millions of others while he is here.

CHAIRMAN OF CONVENTION, CANADIAN BRANCH MANAGER

W. F. Salter, Manager of the Toronto Office, Chairman of the Convention Sessions

The chairman of the Toronto convention of the International Bible Students Association, who will guide the proceedings of the convention, is W. F. Salter. Mr. Salter has been in charge of the work in Canada since 1918. For some time the work was directed from the Headquarters Office, but in later years it seemed advisable that the Canadian field should be directed from local headquarters. In keeping with this spirit, Mr. Salter is the chairman of the international convention of the Bible Students, now being held in territory under the jurisdiction of the Toronto Office. Managing arrangements for the convention to get on smoothly is in the hands of the chairman. He has appointed various committees in charge of different phases of the work, who have their instructions as to what is to be done. The chairman acts on behalf of the President of the Watch Tower Bible & Tract Society, Judge J. F. Rutherford, in so far as the convention activities are concerned and, with daily conferences, the chairman is in a position to know the President's wishes and desires in connection with convention proceedings.

A committee has been appointed having information regarding railroads and other general information items. The committee in charge of rooms will help you to get located comfortably. Any complaints of service or rooming conditions should be brought to the attention of the rooming committee, so that your comfort might be taken care of. The committee will be only too glad to see that you are located comfortably so that you can enjoy to the full the convention proceedings. The bookroom committee is in charge of publications for sale. Books are not admissable into Canada free of duty; hence, purchases should be limited for desired to be used in the States can be ordered in the bookroom and shipment will be made from the Brooklyn Office, or one of the United States depots.



WALTER F. SALTER
Canadian Branch Manager

This is Walter F. Salter, Chairman of the Convention, who will necessarily be much in evidence throughout the whole allotted eight days. He will carry out Judge Rutherford's prearranged plans for the convention.

A service committee will be in charge of the distribution of books, assignments of territory, etc. A committee of doctors will have charge of a temporary hospital. A grounds committee will look after the condition of the convention grounds. The chairman will appreciate it if you will get in touch with the different committees in order that your wants may be taken care of.

If there is some important matter that you would like to see the chairman about, you might get in touch with him through the brother who is to speak at the next session of the convention.

OFFICE PERSONNEL TO BE KEPT INTACT

Judge's Secretary Will Arrange for an Appointment and Interview

Donald Haslett, private secretary to J. F. Rutherford, has charge of appointments and interviews. In order that there may be no unnecessary delays in taking care of the volume of mail, preparation of articles for magazines, newspapers, radio talks, etc., Judge Rutherford has opened an office in Toronto. Any communication with Judge Rutherford by letter or otherwise can



DONALD HASLETT
Judge Rutherford's Secretary

be placed in the hands of Donald Haslett, and he will see to it that the Judge's attention is called to the matter. The Judge has set aside certain days for interviews and consultations. He asks, however, that such interviews and consultations be mainly regarding the interests of the work and will appreciate it if all who wish to see him, confine their visits to the discussion of plans for the advancement, in one way or another, of the work of the International Bible Students Association.

Donald Haslett can be seen at the convention sessions and can be reached at the Judge's office. He will be glad to make appointments for all who have some pertinent and important matter regarding the work of the I. B. S. A. that requires the Judge's personal attention or decision.

Obviously, Judge Rutherford's time for such interviews is limited; and if there are matters that come within the scope of the different departments, such as the Service Department, Foreign Department, etc., it would be well to first get in touch with the members of the office organization at headquarters. It is quite likely that the Judge has handed down a certain rule that will apply to your particular query. If the department is unable to be of assistance, then a consultation will not only be necessary but welcome.

ADVANCE REPRESENTATIVE REMAINS THROUGHOUT CONVENTION

A. H. Macmillan to Continue His Efforts in the Interests of the Convention.

A. H. Macmillan preceded the conventioners by some two weeks and has been in Toronto to lend what help was possible in arranging for the comforts of the conventioners. A. H. Macmillan is acquainted with the different rules established by the Canadian and United States Customs Officials regarding ingress to and egress from Canada. If you have had difficulties in getting across the border, Mr. Macmillan will help you get straightened out.

It is hoped that there will be little trouble with the rooming arrangements; but, whether little or much, the purpose of the rooming committee is to look after the comforts and conveniences of the conventioners. It is their desire to make you comfortable and they stand ready to see that you are comfortably located. Mr. Macmillan wishes to state that if your accommodations are not to your liking, the rooming committee stands ready to arrange for such changes as will make you comfortable.

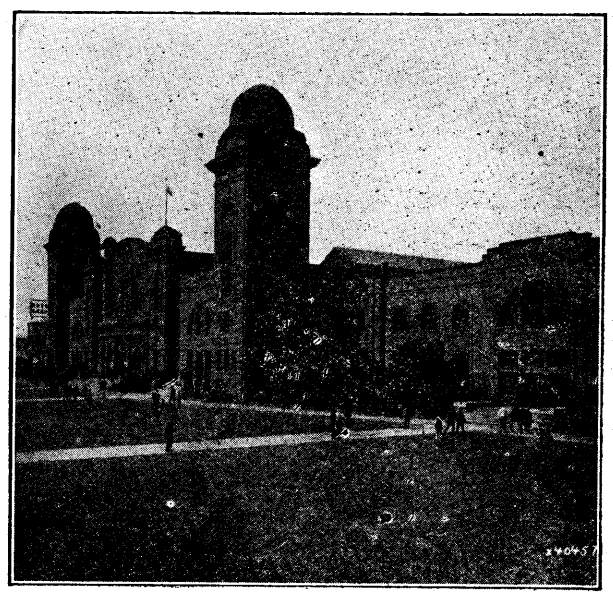
Judge Rutherford sent Mr. Macmillan that he might report to him directly of the progress being made; and Mr. Macmillan still occupies this position and will bring all matters of importance regarding conveniences to Judge Rutherford's attention. He will see to it that whatever can be done to arrange for your comfort will be done. Whatever needs the official action of the President during the convention will receive such action.

The different City departments and City heads want the conventioners to feel that Toronto has extended them a welcome hand. They are glad that a representative such as Mr. Macmillan can come to them with the feelings and attitude of the attendants at the convention.

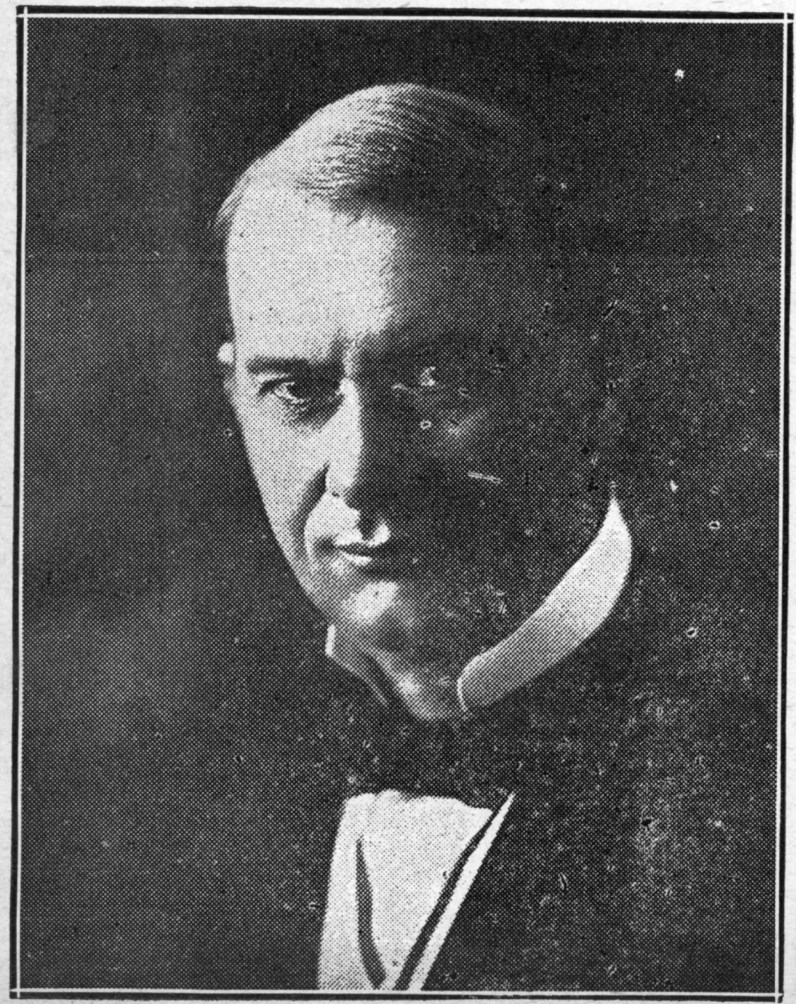


THE JUDGE'S ADVANCE REPRESENTATIVE

A. H. Macmillan is well acquainted with the Bible Students throughout the United States and Canada, and he is, therefore, well fitted to take care of their individual comfort and convenience.



WHERE ALL THE ENGLISH SESSIONS OF THE CONVENTION ARE HELD



GENERALISSIMO OF THE BIBLE STUDENTS' ORGANIZATIONS

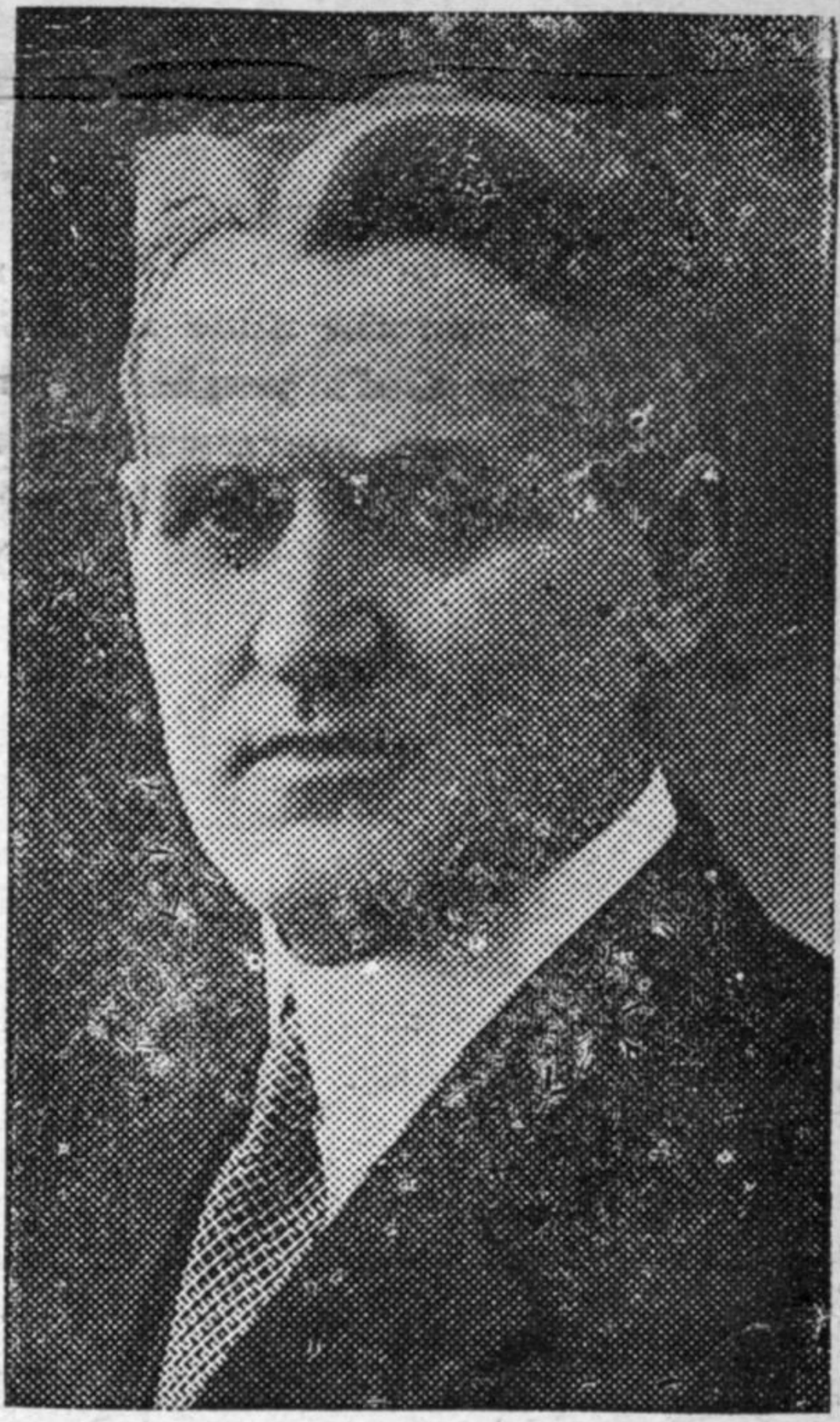


DONALD HASLETT

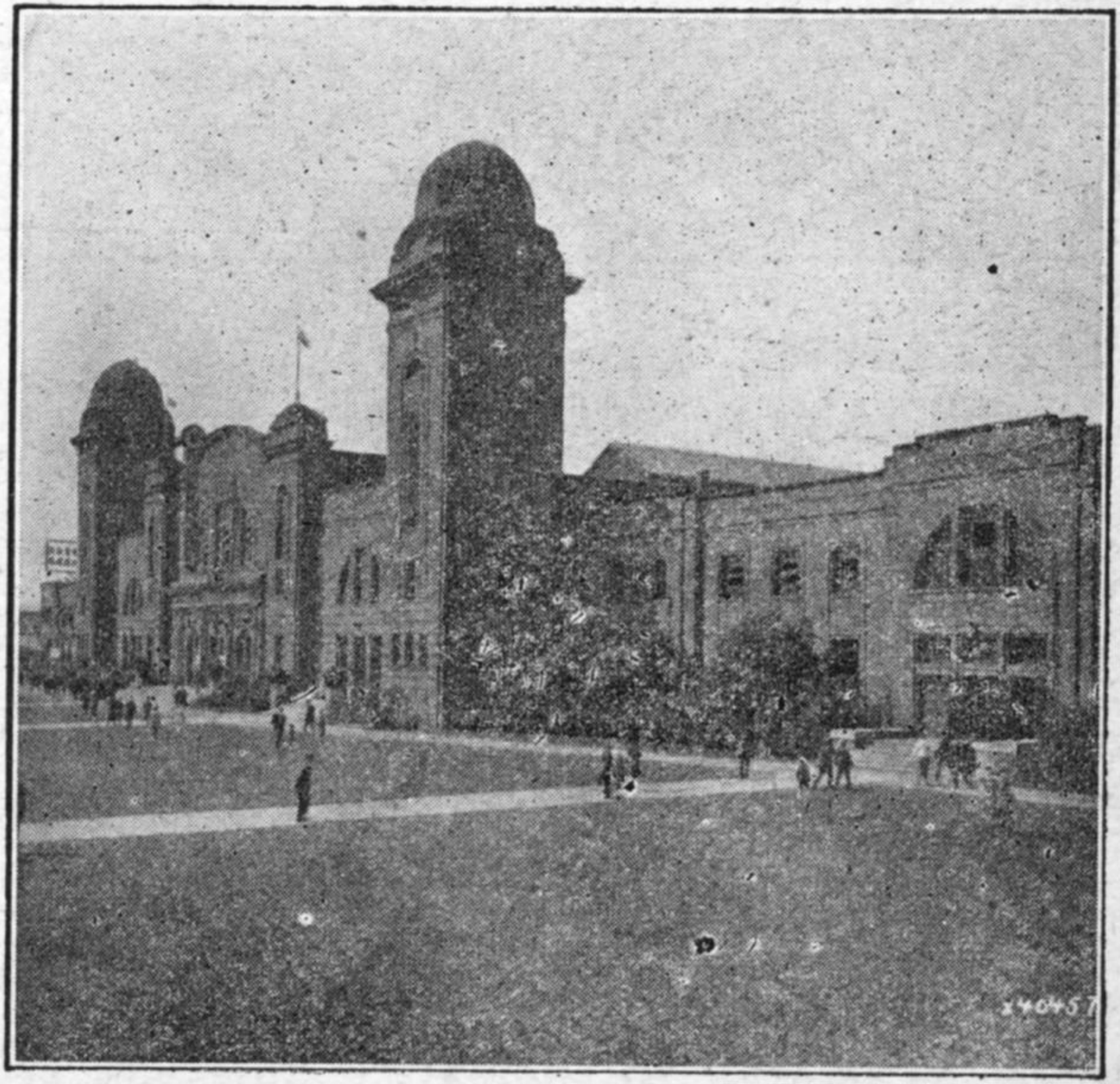
Judge Rutherford's Secretary



WALTER F. SALTER
Canadian Branch Manager



THE JUDGE'S ADVANCE REPRESENTATIVE

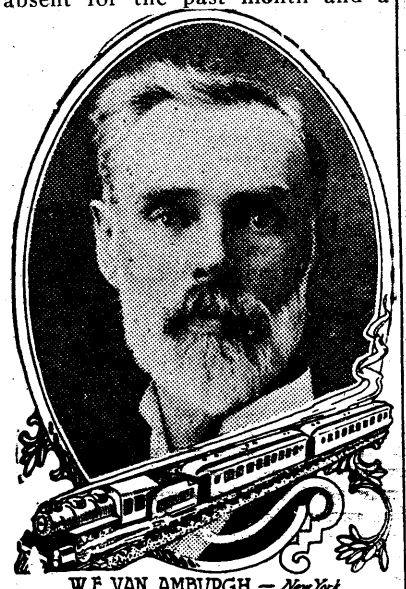


WHERE ALL THE ENGLISH SESSIONS OF THE CONVENTION ARE HELD

WATCH TOWER SECRETARY HERE.

W. E. Van Amburgh Reports After Long Road Trip.

W. E. Van Amburgh, Secretary and Treasurer of the Watch Tower Bible & Tract Society, has arrived at Toronto for the convention sessions. Mr. Van Amburgh has been absent for the past month and a



W. E. Van Amburgh, Sec.-Treas.

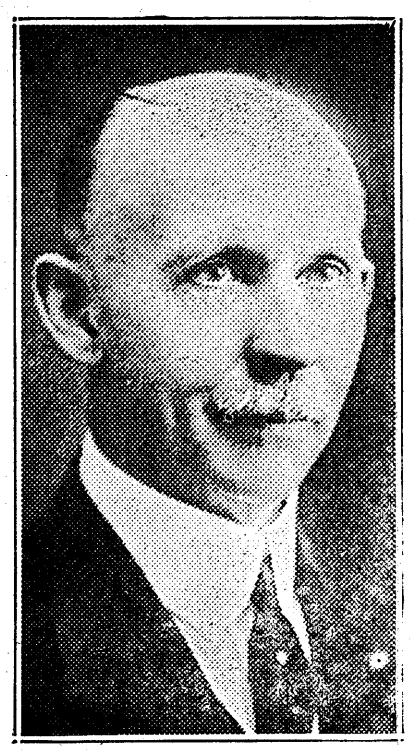
half on an extensive lecture trip that carried him to the Pacific Coast. One of his first moves upon arrival was to report to the President, Judge J. F. Rutherford, his observations and findings on his long lecture trip. He comes to the convention particularly fitted to represent the field as a whole, especially those not able to be in attendance.

Mr. Van Amburgh has been in long association with the activities of the Watch Tower Bible & Tract Society. For over thirty years he has served the interests of the Society in one way or another. While in attendance at the convention Mr. Van Amburgh will be serving in the capacity of his office as Secretary-Treasurer. He will be available for such help as he may be able to lend those conventioners who are anxious for information regarding features of the work in his hands.

VICE-PRESIDENT OF THE SOCIETY AT CONVENTION

In Charge of Brooklyn Home Accommodations for Bethel Workers

C. A. Wise has put in an appearance at the convention and plans to be here at all of the sessions. Mr. Wise is the Vice-President of the Watch Tower Bible & Tract Society and is in charge of the housing arrangements for the Bethel workers. Brooklyn headquarters takes


C. A. Wise, Vice-President

care of the comfort of those who work in the office and factory; rooms are looked after; meals are prepared and the comforts of its workers are supervised; so that they may be fit to keep up their duties. This housing of the workers is a task that falls to Mr. Wise. Under his supervision are, the upkeep of the Bethel Home, repairs, alterations of the building and supervision of the mechanical equipment, under the direction of the President, Judge J. F. Rutherford. Housing activities are divided into different departments, but directly representing Judge Rutherford is the Vice-President, Mr. C. A. Wise.

Though released from his immediate activities for two weeks due to the convention and vacation period at headquarters, yet Mr. Wise will be concerned with assisting as best he can, looking after the comforts of the conventioners, acting as an assistant to Mr. Macmillan. Mr. Wise will be glad to hear your expression regarding convention arrangements and will do what he can to make the arrangements entirely agreeable.

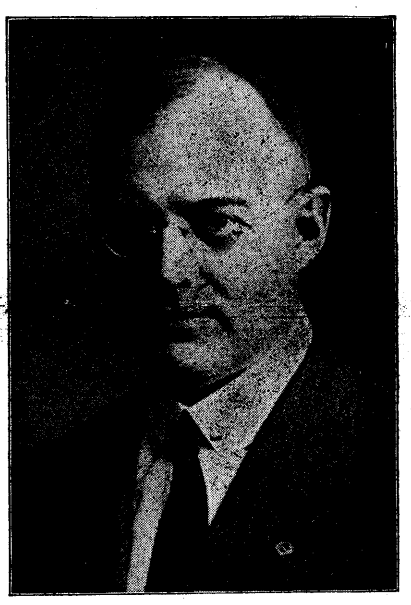
Service! Service! Service!

There will be two service days, Thursday, July 21st and Saturday, July 23rd. The rural territory will be worked, as well as the outskirts of the City of Toronto. If you are unable to get in with an automobile party, you may get your individual territory and work on the edge of the City.

All owners of automobiles, please report for service at once. Arrange your own auto parties of workers.

Books. There is a specially prepared bag containing 30 books and 20 convention souvenirs, all of which will cost you $3.00. When you receive your territory card it will give you all information as to the selling price of the books. As soon as you receive your territory, which we hope will be the first thing you do, you may then buy a ticket at a cost to you of $3.00. With this ticket you may obtain your books at any time.

A bag containing seven Volumes of Studies in the Scriptures, an entirely different package, will cost you $2.00. Please secure a ticket,


R. A. Johnson, Convention Service Director

value $2.00, for one set of Volumes. We encourage all the friends to try to sell the volumes first. Where there are several going together, one or two sets of Volumes should be sufficient.

When you get your territory, we urge you to immediately study your card and carry out the instructions. There will be some phase of service for everyone, so ALL will please report at the Service Department, which will be located at the rear of the Coliseum.

Experiences in the service: We desire to publish in The Messenger the exceptional experiences. If you have such an experience, please write it out plainly on the back of your report.

Convention Souvenirs. Everyone is pleased with the convention souvenir, and you will receive twenty in your bag of books. These are not to be sold, but are to be given away with each sale of books, as explained on the back of your territory card.

GOLDEN AGE EDITOR HERE

C. J. Woodworth Transfers His Activities to Convention.

The *Golden Age* is one of the well-known bi-weekly journals of the United States. The editor, C. J. Woodworth, is in attendance at the convention. There will be much to report to *Golden Age* readers and Mr. Woodworth is here to get first-hand information. He will cover the lectures to be given by Judge Rutherford, so that the *Golden Age* will contain the report of the one lecture that the Judge will use as his keynote speech of the convention. The Judge has not yet given any inkling as to what he will talk about, nor has he taken any one into his confidence as to what is most important in his mind. Conventioners will hear this, and Mr. Woodworth will report it to *Golden Age* readers in a forthcoming issue of that magazine.

Mr. Woodworth has many interests. He is a very busy man. He does not confine himself to any one effort, but his activities are widespread. During the past year he has become very much interested in field work, distributing the publication of the Watch Tower Bible & Tract Society. He has gone into actual field work and is one of the most successful workers of the I. B. S. A. in placing literature in the hands of the people. On several occasions he has been instrumental in placing over 200 books and booklets in the hands of the people in one day.

This but emphasizes that activities need not necessarily be confined to one field, but that their scope can take in many branches of I. B. S. A. work.

C. J. Woodworth has been the editor of the *Golden Age* since its very beginning in 1920. He hopes that the convention sessions will enable him to become better acquainted with contributors who send articles for publication in the *Golden Age*.


C. J. Woodworth, Editor Golden Age

headquarters of the I. B. S. A. here to enjoy the convention sessions.

The enlarging of the radio work made it necessary for Judge Rutherford to arrange for the organization of the radio department. Judge Rutherford's idea is that the broadcasting of lectures representing the International Bible Students Association's views should be brought as nearly in accord with the lectures of the principal station, W B B R, as is possible. To this end he has arranged for the radio department to collect all lectures, dialogues and dramalogues, etc., and to have these lectures, dialogues, etc., put into use wherever lectures will be broadcast.

R. H. Barber has been asked to assume charge of the radio department. His duties are to receive and examine the manuscripts and to forward copies to the different stations radiocasting for the I. B. S. A. An interview with Mr. Barber disclosed that over 49 stations are now radiocasting for the I.B.S.A., and it is hoped that more local ecclesias of the Association will be able to use the facilities of their local stations for broadcasting I. B. S. A. lectures.

RADIO DEPARTMENT REPRESENTATIVE HERE

R. H. Barber, Now Busy in Organizing Radio Department at Brooklyn Headquarters, Here to Advise Regarding the Extension of Radiocasting Through Local Stations.

R. H. Barber arrived with the Bethel Special. For some years he has been in charge of the Pilgrim Department, arranging for appointments of the traveling lecturers of the International Bible Students Association in the United States. He was in charge of the Bethel Special, which arrived today, bringing the co-workers at the


R. H. Barber, Radio Department Head

Mr. Barber is here to lend what assistance he can to those who are planning to make arrangements for broadcasting and to do what is possible toward advancing the radio work throughout the United States and Canada.

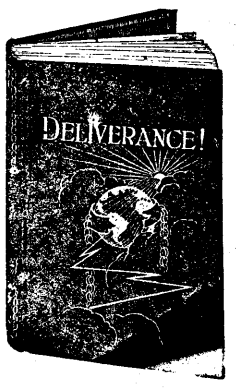
WBBR PROGRAM DIRECTOR ARRIVES

Judge Rutherford Will Direct Radio Program Through WBBR's Organization.

The principal station of the International Bible Students Association, Station W B B R, New York, will be closed during the sessions of the convention. The program director, musicians, choral singers and lecturers will assume their roles in connection with the programs to be broadcast through Station C K C X. Judge Rutherford thus brings the


V. F. Schmidt, Announcer at WBBR

radio organization of the I. B. S. A.'s principal station to assist and direct the activities of radiocasting during the convention sessions. Programs are to be arranged; lectures are to be broadcast; musicians, singers and other helpers will have a share. The program director of Station W B B R will act for Judge Rutherford in the radio division. Victor Schmidt will be in attendance during the entire convention and will be glad to assist, as his time may allow, those who are serving as announcers or otherwise in connection with one or another of the forty stations that broadcast weekly for the International Bible Students Association.



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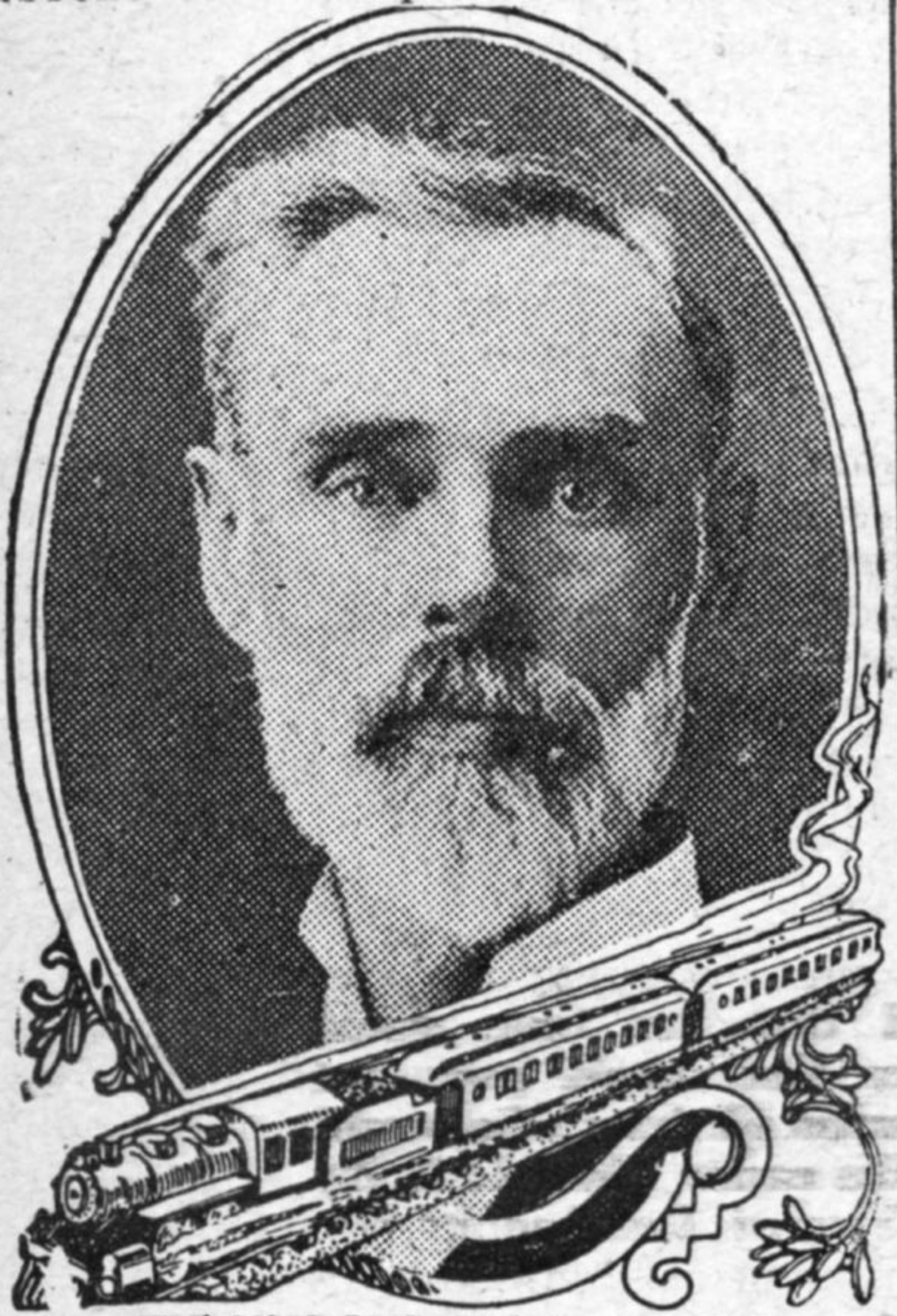

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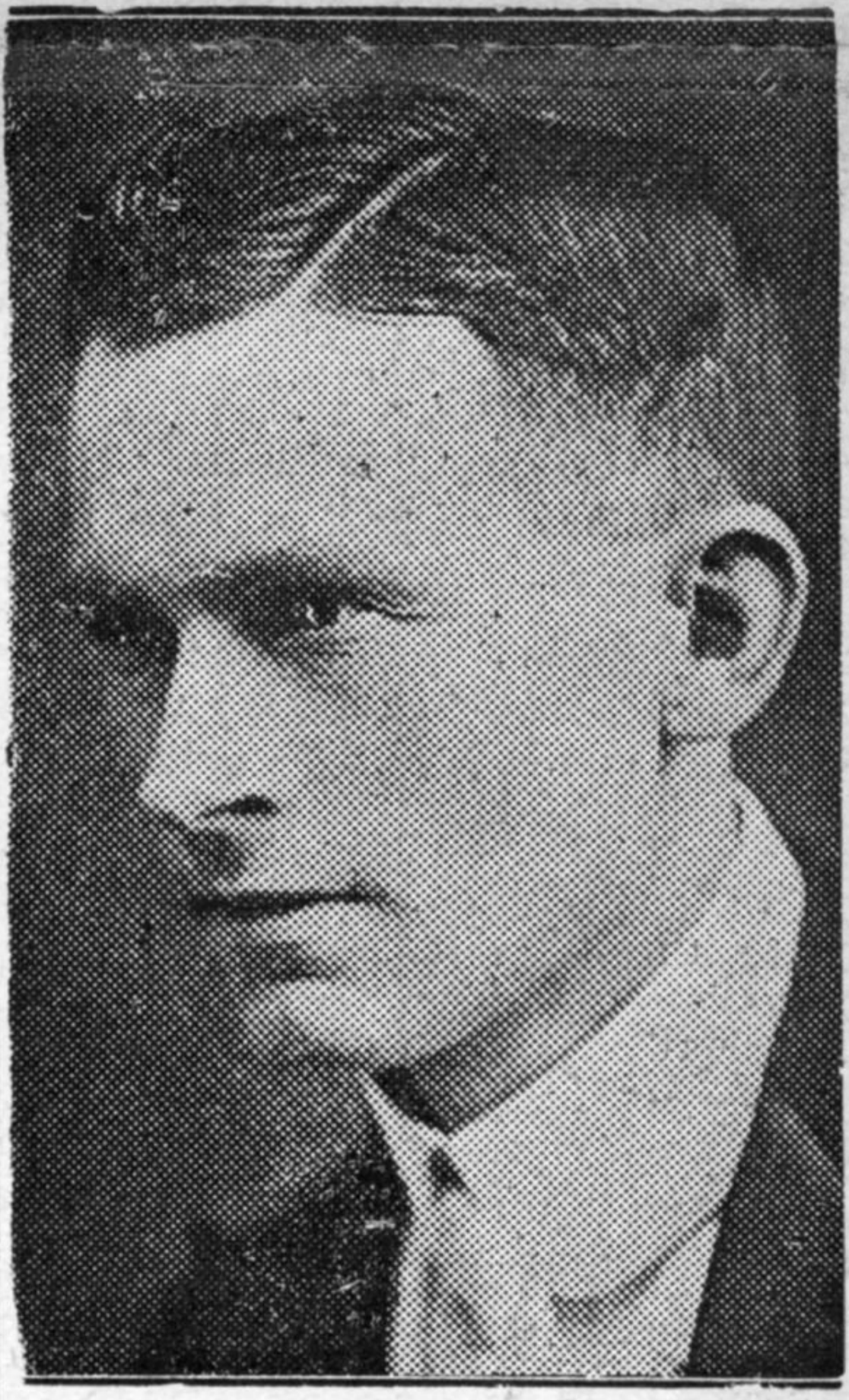

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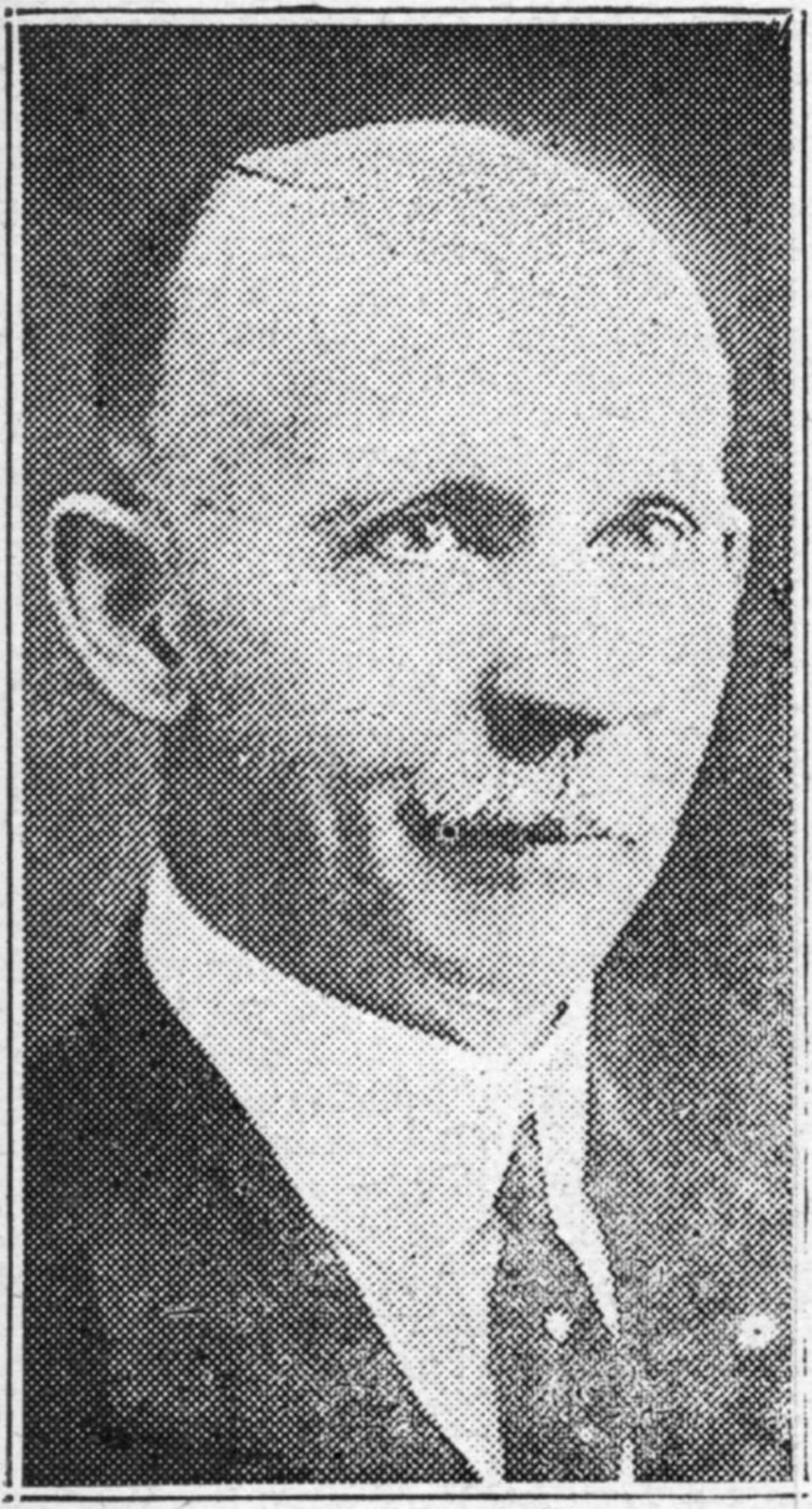

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EARTH'S GREATEST EMPIRE - Radio Lecture by J. F. Rutherford

Since the days of Eden it has been the expressed purpose of Jehovah to establish for man's benefit a universal empire on the earth. It is through this empire that God has promised that He will bless all the families and nations of the earth. By and through the peoples of Israel God organized a typical empire, which foreshadowed the real and greater empire through which the blessings shall come to mankind. Because of unfaithfulness to God He overthrew the nation of Israel and there permitted the Gentiles to establish a world-wide empire under Nebuchadnezzar. It was at that time that God said, in substance, that the Gentiles would continue without interruption until He whose right it is shall come, and to Him will I give the kingdom.

Shortly thereafter God caused His prophet Daniel to briefly sketch the history of the world powers, from the overthrow of Israel until the end of the Gentile Times. Having done this, He added: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

Here is the positive statement that God intends to erect a universal kingdom or empire that shall exercise dominion for the good of mankind forever. Further reference to the time and the establishment of that universal empire is made by the prophet when he wrote: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."—Daniel 7:27.

As a further evidence that the great King who shall reign in that empire shall rule for the benefit of man and that the dominion thereof shall be universal, it is written: "In His days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth."—Psalm 72:7,8.

That great King is The Christ of God, the great Messiah of Jehovah. That He will have associates with Him, made up of those who have been faithful to Him, is evidenced by the Scriptures: "To him that overcometh will I grant to sit with Me in my throne, even as I also overcame, and am set down with My Father in His throne." (Revelation 3:21) "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."—Revelation 2:26,27.

In the outworking of the divine Plan God has moved forward majestically, notwithstanding the opposition of the enemy Satan and his representatives. On this occasion we examine some of the Biblical proofs concerning the preparation for this mighty empire.

Empire means a vast government possessing and exercising supreme power, sovereignty, sway and control. The empire herein referred to is God's government or kingdom, organized, possessing and exercising supreme power for the benefit of His creatures, and particularly for the benefit of man. That government or empire is delegated to His beloved Son; hence, it is properly called the empire or government of Messiah. The supreme power proceeds from the God of heaven, and therefore the empire is properly called the kingdom of heaven. We must not infer that God has not always governed his obedient creatures. There is no record of the beginning of the exercise of Jehovah's sovereign power. In fact, the Scriptures speak of the priest Melchizedek, priest of the Most High God, as picturing the executive officer of God carrying out the divine Plan at all times. There is no record of the beginning of his days nor the end of his life.

But here we consider God's plan and provisions pertaining to man. God created the earth for the habitation of man. (Isaiah 45:12, 18.) The expressed purpose of God is to the effect that the perfect man shall have dominion or rule over the earth. Man's first overlord, Lucifer, who committed the great crime of treason against God, induced man to turn away from God; and man thereby lost life and the right to life. Lucifer, who is now Satan the Devil, builded a great organization of his own to hold man in subjection to himself and to keep the mind of man turned away from Jehovah, to the end that Lucifer might receive the worship of man. God's plan and purpose is to deliver man from the power and influence of Satan and to restore him to his former condition of life and of blessings incident thereto. To this end God builds a mighty empire or kingdom, with His beloved Son as King. His arrangement is that Christ Jesus shall have associated with Him one hundred and forty-four thousand others who shall form a part of His empire. In building this empire God has made no haste, but has majestically progressed with it according to His good pleasure.

Both Zion and Jerusalem are names applied to God's organization. It is out of this organization of Zion that the Deliverer must come. (Romans 11:26) Of necessity, the foundation of the great empire must be laid in God's organization. Therefore it is written: "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a Stone, a tried Stone, a precious corner Stone, a sure foundation: he that believeth shall not make haste." (Isaiah 28:16) This prophecy without doubt refers to Jesus Christ, the beloved Son of God, to Whom He has committed all power in heaven and in earth. The great empire is symbolically represented as a stone structure, the foundation stone of which is Christ. He was tried and tested, and under the most severe test proved His loyalty and faithfulness to God. It is certain that God can always trust Him. He justly earned the title, "The Faithful and True."

Jesus is called the "precious corner stone" because He is the dearest treasure of Jehovah's heart. He is the fairest of ten thousand and altogether lovely. "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. . . . Thou lovest righteousness, and hatest wickedness: therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows."—Psalm 45:3,7.

Jesus is the "sure foundation," the One that can never be removed, always upholding the dignity and honor and good name of Jehovah God. This foundation stone is the foundation and chief corner of the empire that shall carry into operation God's great plan for the deliverance of man.

As to the time of the laying of this foundation, we have the proof from the Scriptures that it was at the time of the consecration of Jesus at the Jordan. About that time John said of, and concerning him: "Behold the Lamb of God, which taketh away the sin of the world." (John 1:29) About this time Jesus came to the Jordan to be baptized by John, and it was there that the prophecy written of and concerning him was fulfilled, to wit: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."—Psalm 40:7,8; Hebrews 10:7.



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Jesus is also pictured as a lamb slain. From that time He was counted as slain and as the great sin offering on behalf of man. It is written concerning Him: "The Lamb slain from the foundation of the world." (Revelation 13:8) Thus is fixed the time of the laying of this precious foundation; namely, at the time Jesus was baptized in the Jordan and begotten of the holy spirit.

Associate Rulers

Before Jesus' first advent God had made His plan. That plan provides that there shall be a building upon this precious foundation stone, composed of other stones that shall form a part of the mighty empire. It necessarily follows that the class of persons to be thus made a part of the empire, also the manner of their selection, testing and completion, was prearranged according to the good pleasure of God. Hence it is written: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will." (Ephesians 1:3-5.) These words of the apostle apply to those, and to those only, who shall constitute a part of God's great empire which in due time shall govern and rule all the nations of the earth.

It is of keen interest to note that those who are to be associated with Christ in His empire are not selected from amongst the angels of heaven. It is God who selects them through Jesus Christ, acting as the representative of the Most High God. He lays hold upon, or takes them from the human race, that is to say, he selects men possessing the faith of Abraham, as it is written: "Besides, he does not in any way take hold of angels, but he takes hold of the seed of Abraham."—Hebrews 2:16, *Diaglott*.

That which distinguishes Abraham above any who preceded him is his faith in God. Trusting implicitly in Jehovah, Abraham deported himself accordingly. Such faith as exhibited by him furnishes the criterion for the selection of the members of the royal line. This is in harmony with the lesson which Jesus impressed upon His disciples as of paramount importance; namely, "Have faith in God." (Mark 11:22) It is clearly manifest from the Scriptures that God grants His great favor to those who implicitly rely upon His Word.

Much that Jesus taught His disciples they could not comprehend at the time. Much He did not teach them until after His resurrection and ascension on high. Without doubt He guided the minds of the disciples then. On the last night He was with them in the flesh He said: "I have yet many things to say unto you, but ye cannot bear them now." (John 16:12) Why could they not understand at that time? The answer is, Because the holy spirit had not been given. It was essential that Jesus die, be raised from the dead and then appear in heaven in the presence of Jehovah God and present the merit of His sacrifice unto Jehovah, before the holy spirit could be given. The giving of the holy spirit to the disciples was an evidence that His sacrifice had been accepted as the great sin offering on behalf of those for whom it was presented.

Jesus had said to His disciples: "Nevertheless I tell you the truth. It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you." (John 16:7.) The comforter here mentioned is the holy spirit. (John 14:26) The promise here is that when the holy spirit should be given, then the disciples would understand all that Jesus had taught them and what He should yet teach them. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."—John 16:13.

The holy spirit is the invisible power of God, operating upon mind or matter as God may will. Prior to the coming of Jesus the holy spirit, by God's will, operated upon the minds of only such men as God chose for servants and as prophets. These holy men as prophets spoke as God, by His spirit, moved their minds to speak or write.—2 Peter 1:21.

Joel was one of the prophets. He prophesied that the time would come when God would pour out His spirit upon all those who would call upon His name. (Joel 2:28, 29) This prophecy of Joel had its fulfilment at Pentecost. Pentecost was the fiftieth day after the resurrection of Jesus. At the time of the ascension of Jesus into heaven He had assembled His disciples on the side of the Mount of Olives. He there commanded them that they should not depart from Jerusalem until they had received the holy spirit, and promised them that then they should receive power and that they should become His witnesses unto the uttermost parts of the earth.—Acts 1:4-8.

In obedience to this command the disciples remained at Jerusalem. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the holy spirit, and began to speak with other tongues, as the spirit gave them utterance." (Acts 2: 1-4) Thus was made manifest the fulfilment of the prophecy of Joel above mentioned, as specifically stated by the apostle.—Acts 2:16-20.

A city is a symbol of a government or empire. It is written concerning the empire or kingdom: "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb." (Revelation 21: 14) The Lord Jesus Christ is the chief corner Stone in that kingdom, and the apostles of the Lamb are the twelve foundations. —1 Peter 2:6.

Prior to His crucifixion the Lord Jesus had promised that He would confirm in heaven what these faithful apostles did on earth. (Matthew 18:18) It was at Pentecost, and after receiving the holy spirit, that Peter testified concerning Jesus Christ, as follows: "This is the Stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts 4:11, 12.

The Jews had thought to build an empire; and they looked forward to that empire which, under the Messiah, would rule all nations of the earth. The clergy of that time especially thought that they were the builders; but when the chief corner Stone was laid they rejected Him, even as the prophet had foretold they would do. (Isaiah 53: 3; John 1: 11, 12) The fact that the Jews rejected the chief corner Stone in no way hindered or delayed the progress of the building, for the chief corner Stone and foundation of the new and glorious empire was laid, its building began and progressed according to the will of God. The holy prophet had testified that on this chief corner Stone should rest the new government which should bring deliverance to the people. "For unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from



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henceforth even forever. The zeal of the Lord of hosts will perform this."—Isaiah 9: 6, 7.

The apostles were also prophets because they, under inspiration from God, foretold things to come to pass in the distant future. A true prophet is one who gives testimony by divine authority. That Jesus Christ and His apostles constitute respectively the chief corner Stone and foundation of the great empire, and that others are added thereto, the Apostle Paul, who also was a prophet, under inspiration testified: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner Stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the spirit."—Ephesians 2: 19-22.

How Chosen.

The members of the empire are not chosen by men nor by man-made organizations. It is God who has chosen them through His beloved Son Christ Jesus. (Ephesians 1:4; 2 Thessalonians 2:13; 2 Timothy 2.4; James 2:5; 1 Peter 2:4.) Those who are chosen to be of the royal line are called or invited by the Lord God, through His beloved Son, Christ Jesus. (1 Corinthians 1:2; 7:15; Ephesians 4:4; Colossians 3:15; 1 Thessalonians 2:12.) Cannot priest or clergyman of some church denomination call a sinner to become part of the kingdom of God and then choose him for that purpose? Neither a priest nor any other clergyman possesses any such power or authority. The Scriptures alone must be the guide as to how these are called and chosen. The only way for sinners to come to God is through Jesus Christ, as He states: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6.) The order, pointed out by the Scriptures, of coming to God through Jesus Christ is as follows: knowledge, faith, consecration and justification.

Faith means to know the Word of God and then to rely upon it. Therefore knowledge must precede faith. "So then faith cometh by hearing, and hearing by the Word of God." (Romans 10:17.) From the Word of God man learns that he was born a sinner, that there is no other name given under heaven whereby he can come again into harmony with God, except through Jesus Christ. He learns that Jesus died upon the cross, and that whosoever believes upon Him should not perish, but have an opportunity for life everlasting. (John 3: 16, 17) Coming to a knowledge of this fact man is thereby drawn to Jesus, learns that Jesus is his Redeemer, and that to please God he must follow the direction that the Lord Jesus points out. The one thus seeking the Lord God must now exercise faith; and the first thing of importance is to believe that Jehovah exists, and that He rewards those who diligently seek Him. (Hebrews 11:6.) To such Jesus says: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."—Matthew 16: 24.

Self-denial means a willingness to completely surrender oneself unto God, agreeing to do the will of God, while trusting in the merit of Christ Jesus' sacrifice. This is consecration. This is what Jesus did when He appeared at the Jordan, as it is written of Him: "I come to do thy will, O my God." This is an agreement that thereafter the will of the man will be exercised in harmony with the will of God, and that he will use his mind to ascertain God's will and then do it.

Now the Lord Jesus presents the man who consecrates to Jehovah It is Jehovah God who judicially determines whether or not the one thus presented is right. Justification means made right with God and it therefore includes the judicial determination by Jehovah that the one thus consecrating is right The Scriptures, therefore, show three separate and distinct things involved in justification (1) Faith (2) the blood of Jesus; (3) the judicial determination by Jehovah as it is written: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ". (Romans 5:1); "Much more then, being now justified by His blood, we shall be saved from wrath through Him" (Romans 5:9); "It is God that justifieth."—Romans 8: 33.

Justification, between the time of Pentecost and the completion of the empire, is by faith and for the purpose of enabling the one thus justified to sacrifice all of his earthly hopes and prospects, particularly his right to live on earth, to the end that he might participate in the chief resurrection and reign with Christ as a member of that empire. (2 Timothy 2: 11; Revelation 20: 6) The justification by Jehovah therefore constitutes a call or invitation to membership in the kingdom or empire. Thereupon God begets such an one by His spirit.

To beget means to begin; and the begetting or beginning is to a hope of life and to an inheritance incorruptible. This begetting of the spirit is a covenant that God makes with the one consecrating. God gives to such an one His Word of Truth; and then He causes His invisible power to so operate upon the one to whom He gives this Word as to begin to carry on the transformation of the one thus begotten into the likeness of the Head, Christ Jesus, the chief corner Stone laid in Zion.

It is written: "Of His own will begat He us with the Word of Truth, that we should be a kind of firstfruits of His creatures." (James 1:18) The ones thus begotten are addressed by the Apostle Peter in these words: "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ which according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that faded not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter 1:2-5.

These are begotten to the divine nature. God has promised such the divine nature if they are faithful to their part of the covenant. God is always faithful to His. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."—2 Peter 1: 3, 4.

Living Stones.

The one begotten of the holy spirit is now a new creature in Christ. (2 Corinthians 5: 17) His hope of life is on the spirit plane with Christ Jesus. He is counted dead as a human being, because his right to live as a human being expired with the acceptance of his sacrifice. To him the apostle says: "Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Colossians 3: 2, 3.

The one now addressed must be builded up as a living stone in the temple of God, if he would be of the royal line and participate in the great empire. Because he is just beginning he is spoken of as a babe newly born; and addressing such the Apostle Peter says: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men but chosen of God, and precious ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner Stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you, therefore, which believe He is precious but unto them which be disobedient, the Stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed."—1 Peter 2: 2-8.

When Peter wrote this the leaders of the Jewish people in particular had rejected Jesus, the chief corner Stone. The apostle adds: "He that believeth on Him shall not be confounded." To believe means to remain steadfast and faithful; we must show our faith by what we do. "Unto you, therefore, which believe He is precious." It is a precious thing to observe the chief corner Stone and to be conformed according to His way. Such are called to follow in His steps. (1 Peter 2: 21) The one who is thus designated a living stone to be builded up into the building of God is anointed. To anoint means to designate to some position in the empire. "Now He which stablisheth us with you in Christ, and hath anointed us, is God." (2 Corinthians 1: 21) These are anointed to represent Jehovah and the Lord Jesus Christ.

God having made this promise, and as His promises are never broken, He counts His anointed ones as now a part of the new kingdom or empire or nation. Hence the apostle says concerning them: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (1 Peter 2:9.) In order to show forth the praises of Jehovah God they must not only believe Jehovah is God, but must joyfully obey His will, represent His cause and use the faculties with which they are endowed to testify to His great name and His goodness and His purposes. To do this one could not conform himself to the evil world, but must stand aloof from it and serve the Lord God. The Word of God is his guide. The Word informs him that he must not conform himself to the world, because Satan the enemy is the god of this world. Concerning such the apostle writes: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—Romans 12: 2.

The transformation process now is carried on by the Christian building up his mind by studying the Word of God; from it ascertaining the will of God and by it proving what is the good and acceptable and perfect will of God. It can be easily seen that the Lord would not make any one a member of that empire unless he is in full and complete harmony with the Lord Jesus, the chief corner Stone, as it is written: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Romans 8: 29) This means that each one who will ultimately be a member of that empire must grow in the likeness of the Lord Jesus, being transformed day by day by virtue of the spirit of the Lord working in him to will and to do God's good pleasure.—2 Corinthians 3: 18.

This world means the people of this earth organized into forms of government under the supervision of their overlord, Satan the enemy (2 Corinthians 4: 3, 4) The Devil is the prince or ruler of this world (John 14.30) He is the enemy of the Lord Jesus Christ, the enemy of God, and the enemy of every one who attempts to do God's will The one who will ultimately be of the empire of righteousness must not love the world, as it is stated by the apostle: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—1 John 2: 15-17.

Early in the experience of the church it was manifest that those whom God will approve must be transformed into the likeness of Jesus Christ. Christ Jesus is Head over the house of sons, and all the other members of the household must honor Jehovah as Jesus honors Jehovah. They do, and must, love God with a supreme devotion, and delight to show forth His praises and to testify that He is God. Their very course in the way of righteousness would draw against them the opposition of Satan the enemy.

Antichrist

After Jesus was put to death Satan the enemy thought that he had succeeded in destroying the heir of promise, who was promised a kingdom. Satan therefore reasoned that he would continue to rule the world without any successful interruption. He must have been disappointed when Jesus arose from the dead. He must have observed what transpired at Pentecost, and there noted the beginning of the building of the other living stones in conformity with the chief corner Stone, Christ Jesus. It is reasonable to presume that he was familiar with the instructions given by the inspired apostles to those of the church He would understand that these who were united in Christ were to form part of the seed of promise, even as Paul had testified. (Galatians 3:16, 27-29.) Destruction of this seed would bring reproach upon God, and now this became the objective and purpose of Satan the enemy. He saw that the Lord Jesus Christ, exalted to the divine nature, was now beyond the influence of his (Satan's) power. He realized that he must now do something to counteract the influence and power of those who were being brought into Christ, if he would thwart the divine plan.

Antichrist means that which is offered as a substitute for Christ the Messiah, therefore in opposition to the Messiah. Satan the enemy set about to organize "the mystery of iniquity" or of lawlessness; an arrangement which would be contrary to and in opposition to Christ. Evidently he knew that John had said to the church: "It is the last time." (1 John 2:18) The Devil would therefore reason that if he could corrupt the seed of promise and turn their minds, and the minds of the people, from God he would defeat God's purposes. He evidently saw that the development of the seed of promise would cover a long period of time; therefore he went about the preparation of the antichrist deliberately.

It was in the days of Enos (Genesis 4:26, margin) that Satan had adopted the hypocritical scheme of having the people call themselves by the name of the Lord while at the same time misrepresenting the Lord. He thereby mocked God and brought reproach upon His name. Early in the Christian era Satan the enemy adopted a similar scheme of hypocrisy, but on a far greater scale. He knew that man is so constituted that he must worship something; and if Satan could not get the people who call themselves Christian to directly worship him then he would inaugurate a scheme by which he would turn away their minds from Jehovah God, and yet let them call themselves Christians.

Satan saw that it would be profitable to his scheme to have the Christians become more popular therefore the Christian religion became ostensibly the religion of his wicked world. The Devil thereafter planted amongst the Christians ambitious men, those who had a desire to shine amongst men and who in the course of time had themselves appointed or elected to the positions of bishops and chief elders; and in due course there was established a clergy class, as distinguished from the laity or the common people. The clergy thus organized introduced into the church false doctrines taught by heathen philosophers, which of course were the Devil's own doctrines. These were used to corrupt the message of the Lord God. The clergy and the rulers in the church then established theological schools wherein men were trained for the clergy for the purpose of carrying on the work of their system now organized and in operation. In due course statements of belief or creeds were formulated and presented to the professed Christians and any one who taught contrary to these creeds was considered heretic and was dealt with accordingly.

False doctrines were freely introduced and substituted for the truth. Amongst these were and are the doctrines of the trinity immortality of all souls, eternal torture of the wicked, the divine right of the clergy and the divine right of kings to rule. In the course of time Mary, the mother of the child Jesus, was deified and the people called upon to worship her as the mother of God. Satan's purpose in all this, of course, was to turn the minds of the people away from Jehovah. Crucifixes were erected, and the worship of the people was turned to these rather than to the intelligent worship of the Lord Jehovah and the Lord Jesus Christ. Beads, so-called holy water, and like things were used, and are still used, to blind the people. Gradually, subtly, seductively and wickedly the Devil, through willing instruments, corrupted those who called themselves Christians.

Rome was then the great world power of which Satan was the god. (2 Corinthians 4:3,4) It was in the fourth century that this great world power adopted Christianity as the religion of the state or government. Thereby the Devil succeeded in having the people call themselves by the name of God and of His Christ and at the same time constantly bring reproach upon the name of the Lord, and, in fact, represent the Devil. To show how stealthily and fraudulently the Devil overreached the people and turned their minds from the true God the following is quoted from the history *Old Roman World*:

In the Second Century there are no greater names than Polycarp, Ignatius, Justin Martyr, Clement, Melito and Apollonius, quiet bishops of intrepid martyrs, who addressed their flocks in upper chambers, and who held no worldly rank, famous only for their sanctity or simplicity of character, and only mentioned for their sufferings and faith. We read of martyrs, some of whom wrote valuable treatises and apologies; but among them we find no people of rank. It was a disgrace to be a Christian in the eye of fashion or power. The early Christian literature is chiefly apologetic, and the doctrinal character is simple and practical. There are controversies in the Church, and intense religious life, great activities, great virtues, but no outward conflicts, no secular history. They had not as yet assailed the government or the great social institutions of the empire. It was a small body of pure and blameless men, who did not aspire to control society. But they had attracted the notice of the government and were of sufficient consequence to be persecuted. They were looked upon as fanatics who sought to destroy a reverence for existing institutions.

It was but a short time until the enemy overreached Christianity by mixing it with politics. From that time forward politics and so-called Christianity have walked hand in hand, and with the advancing centuries ecclesiastics have become more brazen in their participation in the politics of the world. There is but one Christ and one Christian doctrine. Notwithstanding this there have sprung up numerous denominational systems taking the name of Christ. The evident purpose of Satan in engineering this was to confuse the minds of the people and turn them away from the true God and the preparation of His true kingdom for the blessing of mankind.

The true followers of Jesus Christ have never been popular. They are now very unpopular, especially amongst the denominational systems called Christian. He who faithfully represents the Lord must keep himself aloof from alliances with any part of the Devil's organization, and this of course makes him unpopular.

There are many sincere people in the earth who desire to know the truth concerning God's great empire for the blessing of mankind. The time has come for them to know it. In order to know and understand it is likewise necessary to have a clear understanding of Satan's organization and how he has used it to becloud the issue.

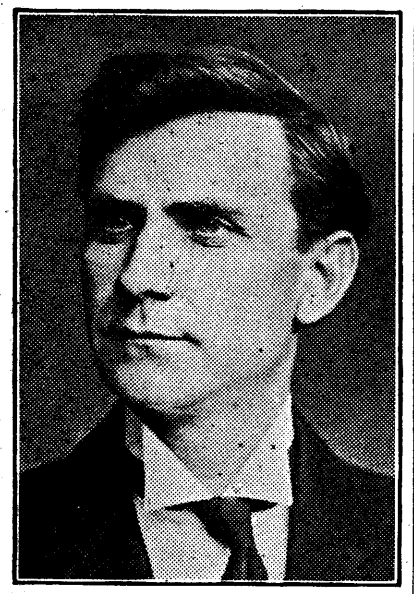
This matter is of greatest interest, convenience and public necessity and of greatest importance because it has to do with the general welfare of all the peoples of earth. We may be sure that the great God of the universe will afford ample opportunity for the people to receive such things. It becomes a great privilege for anyone then who knows of God's kingdom and its preparation to make known these truths to his fellow-creatures and to do so without money and without charge.

Reports of Discourses Delivered at Monday's Sessions

ONLY THE CONQUERORS CROWNED

By G. S. Kendall.

In this world conquerors have received the highest plaudits of men. Monuments have been erected to their memory. Histories are principally the recorded acts and achievements of the great who subdued kingdoms, led armies to victory, obtained thrones and rulership.



GEO. S. KENDALL

But our text today does not apply to the present world, to its honor or its crown. We choose our text from Revelation 3: 21; "To him that overcometh will I grant to sit with me in my throne."

To make this more emphatic and dramatic we read it from the original Greek: "To the conqueror will I grant to sit with Me in My throne, even as I conquered and am set down with My Father in His throne."

These are the words of the risen Lord to the beloved John, the last of the faithful band of chosen apostles, a convict upon the stony Isle of Patmos. Our Lord's voice as of a great trumpet rang clear: "I am he that liveth and was dead."

He had conquered; and, as the Captain of our salvation, He speaks with clear clarion notes to the warriors of the cross down through the centuries of the seven stages of the church's history, telling them how to fight and what to fight; and only the victors will be crowned.

In the seven messages given to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, what is the outstanding thought, clear, comprehensive and powerful? Is it not loving devotion, loyalty, faithfulness and no compromise with the enemy?

Seven times in seven messages to the seven epochs are the same comprehensive statements set forth and, according thereto, only the conquerors are crowned.

The *Captain* is Christ made perfect through suffering.

The *True Soldiers* are those who have enlisted under the banner of Christ, are fully consecrated to His service, wholly devoted to His will and have no entanglements in this world.

The *panoply* is referred to in Ephesians 6. 11: "Put on the whole armor of God that ye may be able to stand against the wiles of the Devil."

The necessity for this armor in this evil day is paramount. How few of the organized millions who profess Christianity attempt or even consider the duties and great responsibilities of a soldier of our King.

What we overcome. The Apostle Paul in the 9th chapter of first Corinthians, 27th verse, declares to the contenders for crowns, that one important item must not be forgotten, and that is our flesh.

How true this has been in our own day. Many noble and true apparently fought a promising battle for years, but weakened and surrendered to the enemy.

Powerful and subtle are the tendencies of our flesh with its desires. Be not deceived. God is not mocked. Whatsoever a man soweth that shall he also reap.

The Devil. The true soldier must come in direct conflict with the prince of darkness. The Captain of our salvation met this powerful enemy and resisted faithfully. With every attack He used the polished shaft of truth, "It is written." How simply, how directly, with what death-dealing power this weapon smote the rebellious head of the enemy

And now ye warriors of the cross, Arouse yourselves! Awake! for this is the day of great peril. Gird yourselves, too, with the strength of your God, for "the weak will He increase in strength"; and with this polished shaft of truth let us resist constantly.

"Ne'er think the victory won,
Nor once at ease sit down;
Thine arduous work will not be done
Till thou hast gained thy crown."

The world. The world means the Devil's organization, for Satan is the prince of this world. (2 Cor. 4:4) His organization, visible, is termed a 'beast." (Rev. 13 chapter). His counterfeit system of worship is the "great harlot" of Rev. 17:5. She has contaminated the ruling factors and sits upon many waters.

And now the time has come for the greatest battle of all ages, visible and invisible, the decisive battle of light and darkness, truth and error, our Captain against the prince of darkness, for the complete possession of this earth. This is pictured by Joshua marshalling his hosts to the battle against the five kings of Canaan at the valley of Gibeon; and by Gideon's band, 300 strong, against a host as grasshoppers for multitude—the brave 300, with trumpet, pitcher, and candle. Every man stood in his place around about the camp.

How little the people of earth realize, and even the great and mighty, what it all means. The great of earth awaken and the men of war draw near to the battle, led by their over-lord Satan, to the most momentous event of the world's history.

And when the final command shall come, let us blow our trumpet, declare the time, and shout, "The sword of the Lord and of Gideon"; and the battle will be on, the Battle of Armageddon, a battle between the frightened, demoralized and self-condemned units of Satan's empire that will beggar the description of tongue or pen, for the slain shall cover the earth.

WHY GOD PERMITS EVIL

By R. S. Emery.

Millions of dollars were reported as lost in the great flood which swept the cities along the Mississippi. Sorrow and suffering were everywhere. Why is it that God permits such things to take place?

The failure to find the answer has led many into infidelity and into doubting the existence of a God of love, justice, wisdom and power. If there is such an One, surely the Bible, as His Word, ought to give us an explanation of why He permits evil.

God Not the Author of Sin

The Bible shows that God was not the author of sin but that the responsibility rests upon Lucifer, now called Satan. This one was one of God's creations, very wise and beautiful and perfect in all his ways until iniquity was found in him. (Ezek. 28.15.) He became selfish and ambitious for a kingdom of his own, betrayed the trust which God had given him as protector over Adam and Eve and the human race, and alienated their love for God by picturing God as a liar and himself as the benefactor of the human race. Since that time the human race has continued in the course of sin and disobedience.

As God is all-powerful, it must be admitted that He could have created man so that he could not have sinned; but if he had been so made, his obedience would not have been prompted by love for the Creator. Voluntary, not compulsory, service is that which brings pleasure. Thus God made man as a free moral agent. Adam was perfect without the knowledge of evil. Since Adam's fall, the race has been imperfect, obtaining a knowledge of the exceeding sinfulness of sin. When the race has learned this lesson, then, through the Redeemer, it will be restored to perfection and receive a knowledge of God's goodness and the blessings that come through living in harmony with Him.

Why Calamities Are Permitted

But why should God permit such great calamities as the Mississippi flood, the earthquakes in Palestine and Japan, the war, famines, plagues, etc., which have been taking place particularly since 1914?

The Bible mentions repeated occasions wherein the Lord permitted calamities to come upon the children of Israel who had entered into a special covenant with Him. These calamities came because of their disobedience and failure to live up to the terms of their contract. God had promised to bless and protect them from the calamities which were common to the world in general, providing they would obey Him; but their forsaking Him necessitated His chastening them, that they might know that He is the true and living God and not as the false idols to which they had turned to render worship.

God desired Israel's obedience to Him, not for a selfish purpose but because He knew that He was the only Being in the universe who had the power to grant them the blessings which they sought. The world in general has been estranged from God. Thus the calamities have come because, though claiming to be Christendom, the world has not looked to Him for guidance and protection.

Jehovah Making for Himself a Name

It now becomes necessary for Jehovah to make for Himself a name in the earth. The theory that man's happiness does not depend upon God but rather upon himself, has become so prevalent among men because of the activities of the evil one and his representatives, that now Jehovah must in some way bring man to a realization of the truth.

Jesus foretold what would be the "signs" of the time for the setting up of His kingdom, which kingdom



R. S. EMERY, BROOKLYN OFFICE

would enable man to regain his former condition; and the Bible abounds with proof that this due time arrived in A. D. 1914. For forty years prior to that date this message went forth throughout the earth, but the people, on account of the activities of their leaders, heeded not.

The Lord promised that actual proof of His presence would be furnished at that date. Great calamities would then be permitted to come upon the earth, that the people might awaken to a realization that the present order is Satanic, that the time for its end has come, and that all efforts to bolster it up that it might endure are futile; and also that they might recognize that they cannot frustrate the plans of Jehovah, for He is the mighty God. If the people desire life and happiness, the time has come for them to turn to the Lord and cease supporting the Devil's arrangement.

Many are the great calamities which already have taken place since 1914: War, famine, pestilence, earthquakes in various places; and yet many are they who take no heed. But Jehovah with His forces of truth on one side, and Satan and his forces of evil on the other, are marching to the final great struggle, known in the Scriptures as Armageddon.

In this final battle the great power of God will be so plainly visible that the people shall know that He is God. If the people would but heed, all this trouble would be unnecessary; but failing to do so they cannot help but be injured in the downfall of Satan's empire, for it must be destroyed before the righteous kingdom of the Lord can bring the blessings to the human family.

ELIJAH AND ELISHA AS TYPES

By A. H. Macmillan

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Malachi 4:4, 5.

Just how the Jewish people interpreted this prophecy we may not be sure. However, they looked forward to the time when the Lord would send them a messenger who would announce the coming of the great Deliverer in fulfilment of this promise. When John the Baptist appeared, some enquired of him if he were Elijah. John promptly answered, No. When asked if he were that Prophet, the Messiah, he answered, No, saying he was just a voice, a messenger, proclaiming the presence of the great Deliverer.

Later on, Jesus was enquired of by the disciples concerning the coming of Elijah before the great day of the Lord. Jesus answered, saying that Elijah had come; and they knew he spake of John the Baptist. Luke clears up the apparent contradiction by saying that John came in the spirit and power of Elijah and fulfilled this promise.

Types and Shadows

We notice now a certain difference between types and shadows that was not observed in the past. According to the illustration, a material shadow begins at a certain distance from the substance and continues and can be followed and traced to the substance casting the shadow. Pictures given in the Bible that are called shadows, continue to be repeated, or continue in existence until the substance is reached. The Passover lamb was a shadow. It was sacrificed yearly until the substance came in Christ, the real Lamb of God which taketh away the sin of the world. The Tabernacle sacrifices were shadows of the atonement work to be accomplished by our Lord, and they were repeated each year until the Lord began His work.

Thus we see that shadows continue in existence until the substance comes. A shadow might contain a type, but a type is never a shadow. A type is a picture or outline of a matter that will appear in actuality on a higher plane later on. Elijah was a type. As such, the picture could be partially fulfilled at one time and completely fulfilled at another time; but this could not be so with a shadow.

The Type

The special feature of Elijah's activities as a type is found in the fact that he restored the worship of the true God in Israel. Led by wicked kings, culminating in the wicked reign of King Ahab and Queen Jezebel, Israel had turned away from the true God and worshipped Baal. They killed the prophets of the Lord and destroyed His altars, exalted the priests of Baal instead, and established the worship of Baal in the land.

Elijah was sent by the Lord to restore the worship of the true God in Israel. After a period of three and one-half years of drought, Elijah appeared before Ahab, who had charged him with troubling Israel. Elijah replied that these troubles came upon Israel from Jehovah because the people had forsaken Him.

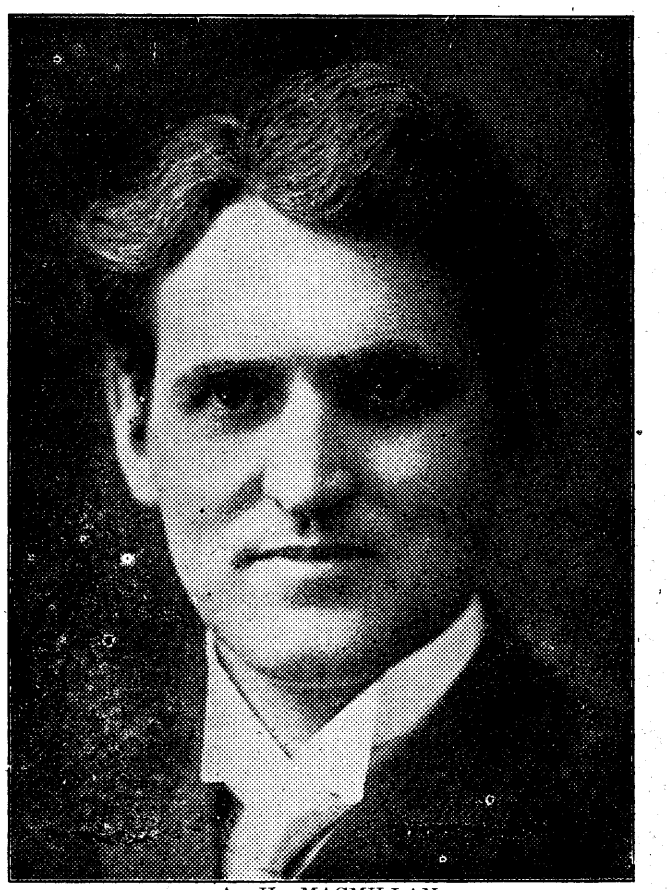
He requested the King to assemble the people at Mount Carmel to receive the message that Elijah had from the Lord. The prophet enquired of the people why they halted between two opinions with reference to who was the true God. If Baal is God worship him; if not, come out boldly and declare yourselves as worshippers of Jehovah.

There were four hundred and fifty prophets of Baal present, and Elijah then invited them to prove to the people that Baal was the true God. If they failed to do this, he was prepared to prove that Jehovah was God. The test was to be made by building altars, putting their sacrifice upon the altars and calling upon their God to answer by fire. The people agreed that it was a good test, and that they would be governed by the results. The prophets of Baal worked all day, pleading and praying to Baal, but received no response.

At the time of the evening sacrifice, Elijah constructed an altar and put a sacrifice upon it, and ordered several barrels of water poured over the sacrifice to prove that there was no trickery. Then he prayed to Jehovah; and instantly fire appeared before the people and consumed the sacrifice, the altar and the water, and left nothing but the bare ground. The people prostrated themselves before Jehovah and acknowledged Him as God.

Elijah then ordered the prophets of Baal destroyed, and four hundred and fifty were taken to the brook Kishon and put to death. He told Ahab to hurry home, for a great deluge of rain would come immediately; and it was so. Here is the picture given to us as a type for our consideration. At this time we are aided in our study of this by knowing that this type was partially fulfilled in the life of John the Baptist.

When Ahab arrived home, he related the day's experiences to Jezebel. She became greatly enraged and sent a messenger to Elijah, informing him that he would be put to death within twenty-four hours. Although Elijah was not a particle fearful of the four hundred and fifty prophets of Baal, the king, and



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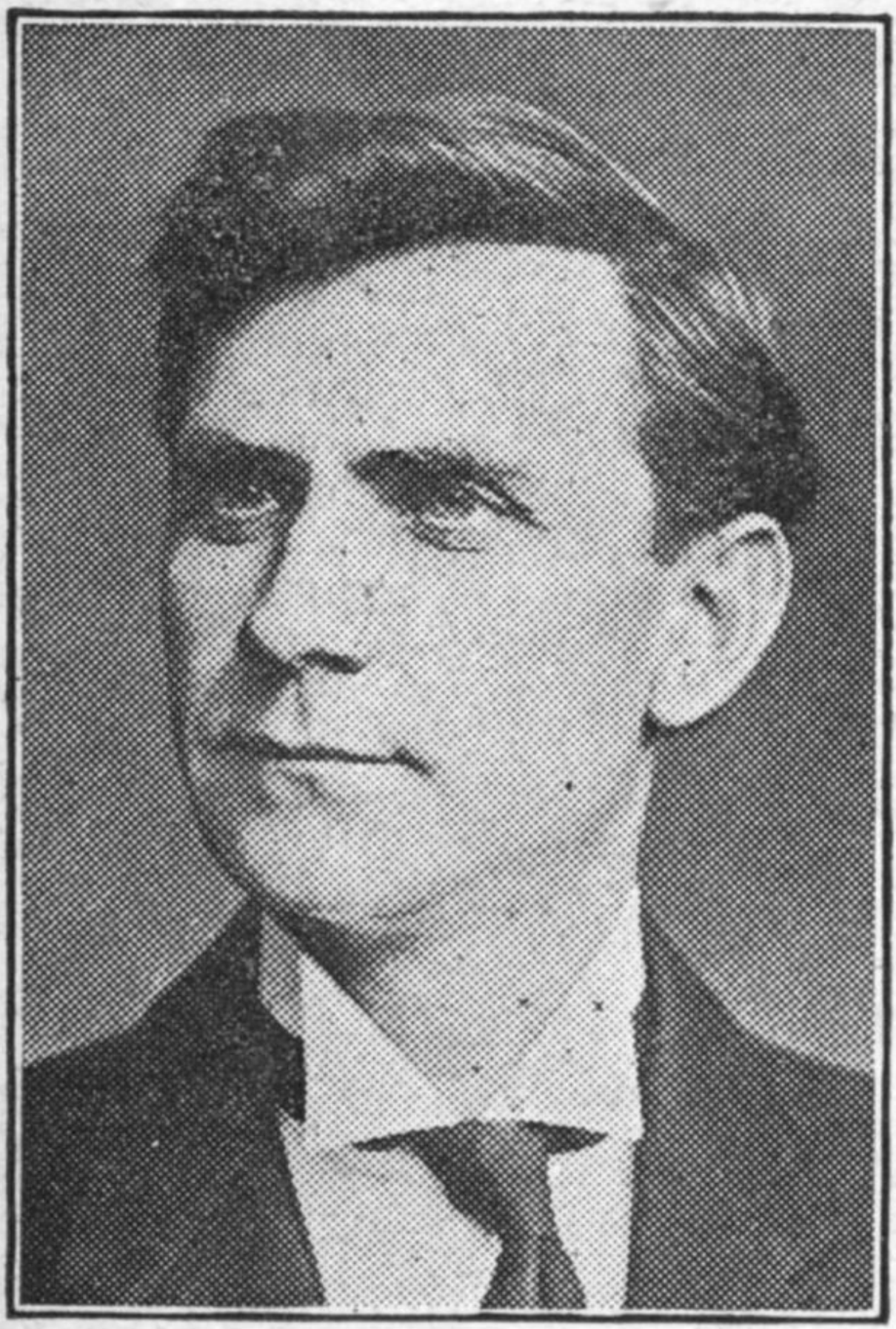

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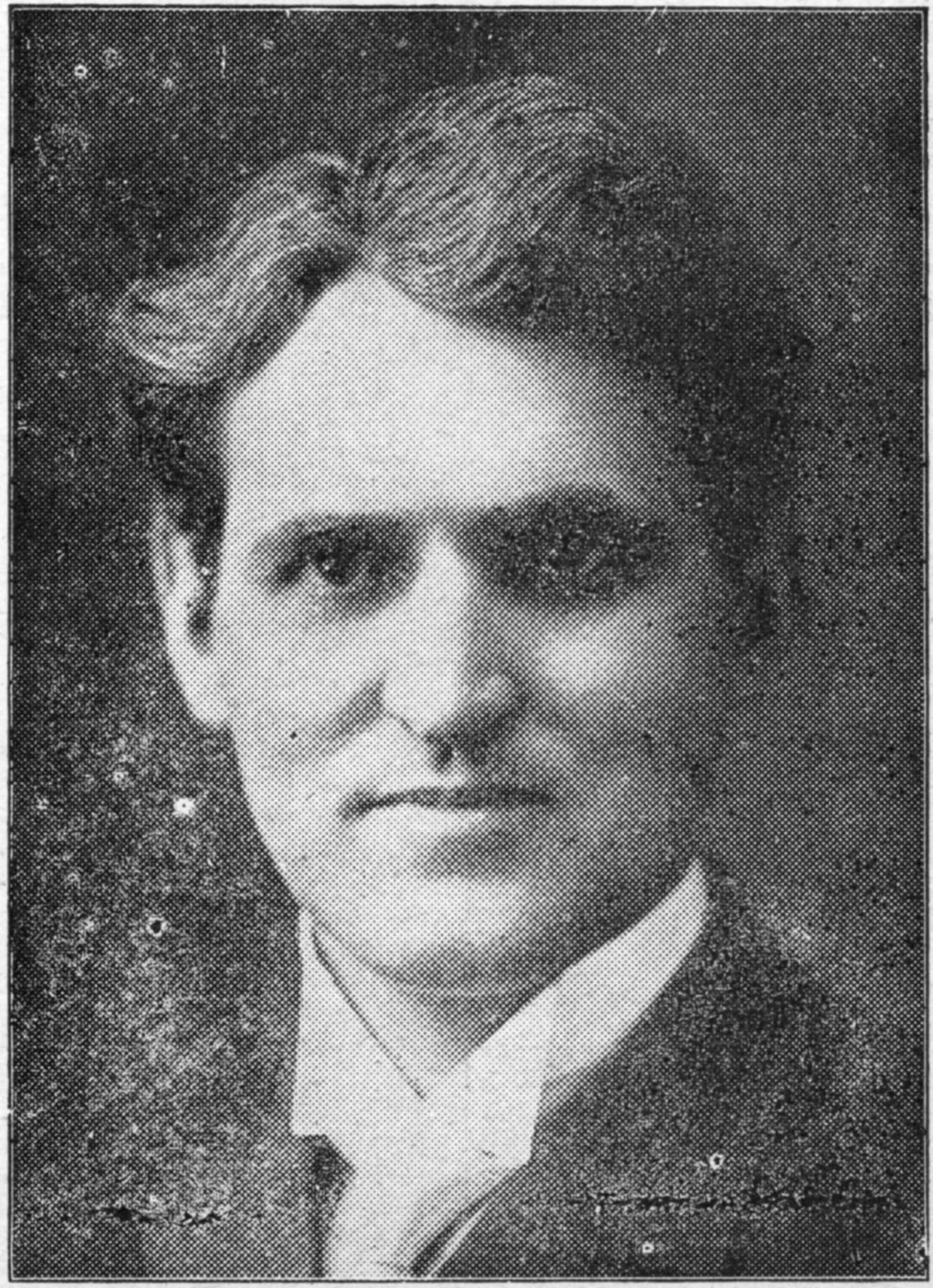


A. H. MACMILLAN

the whole nation of Israel, but stood courageously before them on Mount Carmel; yet, like all other men, when this little woman threatened him he ran for his life.

At the time of the Lord's first advent the nation of Israel had drifted away from the Lord and was broken up in numerous sects, each warring against the other. John the Baptist was sent to restore the worship of the true God in Israel, in order that there might be a remnant to receive the Messiah.

John was not permitted to speak in the synagogues or the temple, but did his work in the rural communities in a quiet and unostentatious way whenever he could get a hearing. The work that John did was a real, permanent work, although limited in scope. In the type, Elijah did a restoration work that was quickly lost sight of, for the people went back to idolatry.

Those restored to fellowship with the Lord through John's ministry remained faithful and many of them became followers of the Master. John's work progressed satisfactorily until he, too, got into trouble with a woman. Herodias was married to Philip, the brother of Herod. But Philip didn't amount to much; and Herodias gave him the air and associated herself with Herod. John reproved Herod for this and brought down upon himself the wrath of Herodias. She had him put to death.

Here we see a partial fulfilment of the type made by Elijah. The complete fulfilment of this picture is found in the experience of the church in this end of the age. When the harvest work began, the Lord's consecrated children were in terrible darkness concerning His plan, and were in bondage in the various systems of Babylon. The work of restoring the worship of the true God began with the harvest time, and from a very small start, increased and spread until a witness had been given to all the truly consecrated. These were gathered together in ecclesias throughout the land, making up the temple class. The work was complete in 1918, and then the Lord came to His temple.

Elijah got into trouble with Jezebel when his work was completed. John the Baptist, in partial fulfilment of the type, was attacked by another woman, Herodias. When the true church completed the type furnished by Elijah, the antitypical Jezebel, Papacy, made a strenuous effort to destroy the Society carrying on this work. A strange coincidence is found in the fact that the complaint which caused the American government to take action against the Society in 1918 was received from Rome.

The Anointing of Elisha

Before Elijah was taken away he was told to anoint Elisha to be a prophet in his room or stead; to anoint Jehu king over Israel and Hazael, king over Syria. The anointing of one prophet to take the place of another was rather an unusual procedure. There is no other record of this kind found in the Bible. As many prophets served contemporaneously, however, this proves that the two men were to act as types of the same class, picturing two definite phases of the work given them to do.

Before Elijah was taken, he enquired if Elisha had any requests to make. Elisha promptly asked for a double portion of his spirit. Elijah answered, If you see me when I am taken, your request will be granted; if not, it will not be granted. If Elisha had tarried at any of the points suggested by Elijah he would not have seen him go, and would not have received the blessing. He stayed with him, saw him go, and was granted his request.

The friends were given to understand that their earthly career would end in 1910. Later on, the date was advanced to 1914, and, finally, to 1918. Quite a number became disgusted and no longer followed on.

Those who remained loyal and continued in the service were permitted to see Elijah taken in 1918, that is, to appreciate the full significance of this type, and that the activities of the two men illustrated two phases of the work which the Lord desired the church to do. Those who are not able to see this point do not enjoy the double portion of the spirit; and it is quite impossible to get them to see it.

After Elisha received the mantle of Elijah, he purified the waters at Jericho that were poisoned. Elisha's well is an attractive place for all tourists who visit Jericho, and is one of the finest wells of water in Palestine. As the type continues, we see here that after the Elisha work began in 1918, the Lord gave us additional refreshment from the waters of truth.

If we had received no further information from the Lord after 1918, we would have been sadly perplexed as to why the church is still here and what they are to do.

With the purifying of the waters of truth we see there is a great work for the church yet to do, as pictured in the activities of Elisha, who took Elijah's place to complete the work assigned to him.

Those who have been drinking of the fountain of truth since 1918 have been truly refreshed; they have a clearer appreciation of the truth and rejoice in the privilege of service granted them.

Anointing of Jehu

The next important item in Elisha's activities was the anointing of Jehu; and this was done in a secret way. The servant sent to anoint him called Jehu into a private room and poured the anointing oil upon him and immediately fled. Jehu was the one who destroyed the house of Ahab, the worshippers of Baal and Jezebel.

In fulfilling the Elisha picture, the church in the flesh will anoint Jehu. I will not attempt to explain who Jehu is, but believe he pictures a class of people that will come to a measure of understanding of the truth as a result of the work of the church. Therefore this anointing will be done through an educational work carried on by the church. The purpose will be to picture before the Jehu class the horrors of Satan's organization and the history of his activities for the past 6,000 years, and, in addition to this, picture the Lord's kingdom in its true color as the only hope for human deliverance.

The Devil's organization was pictured in its two phases by Ahab and Jezebel, Ahab representing the civil phase, and Jezebel the ecclesiastical. When this Jehu class, a class of men and women of goodwill with a desire for higher and better things, comes to fully appreciate the depraved spirit of the present order of things representing the Devil's organization, they will be glad to sacrifice themselves and their substance to destroy it. When they come to appreciate the blessings in store for mankind through the Lord's kingdom, they will be ready to make great sacrifices to bring it about.

The Destruction of Ahab's Sons

Ahab was destroyed, and his sons —seventy of them—were destroyed and the worshippers of Baal. Then Jehu gave his attention to Jezebel. She painted herself and dolled herself up with the idea in mind of making a good appearance, and planned to vamp Jehu and get him under her control; but Jehu was too well acquainted with this role and her spirit to be influenced. With the aid of her servant eunuchs she was thrown down from her point of advantage, and destroyed. In due time the servants of Baal will see her in her true light; and when the time is in evidence for her destruction they will gladly turn against her and aid in throwing her down for the dogs to dispose of.

From this point of view, then, there are millions of people in the world today for the church to approach with the literature portraying the terrors of Satan's organization, and the glories of God's kingdom. In the past we were not in a position to do this, as we did not understand Satan's organization and methods until the article on the "Birth of the Nation" and the *Deliverance* book were published.

Who Will Do the Anointing Work,

The work is a world-wide one and it is very gratifying to see that the Lord is guiding His children in such a way that they are prepared to publish sufficient literature to deluge the world. Thus they will anoint the Jehu class. Hazael was king of a foreign country, yet he was anointed by Elisha. This might indicate that people of good will who do not claim to be Christians, but who nevertheless appreciate the justice of our cause, may come to the rescue in aiding in the final destruction of Satan's organization, for it is written that none would escape finally: "For him that escapeth the sword of Hazael shall Jehu slay, and him that escapeth from the sword of Jehu shall Elisha slay." thus showing that the destruction of Satan's organization will be absolute and complete.

LONDON REPRESENTATIVE ARRIVES

Manager of the Work in Britain Here for the Convention Sessions

J. Hemery is here for the week. The manager of the London Office of the Watch Tower Bible & Tract Society comes to bring an additional means of contact with the work in foreign fields. The distribution of the publications of the Society are principally in English.



J. Emery, British Branch Manager.

Millions of copies are circulated in the English language, where hundreds of thousands are circulated in other tongues.

Through Mr. Hemery's attendance at the convention, more intimate touch will be established with that large English field that is reached by the Watch Tower publications in the British Isles. J. Hemery comes to make a report to the President of the Society, Judge J. F. Rutherford, and, while here will obtain his instructions to guide his activities in England during the coming year.

J. Hemery has been in charge of the work in England from the early days when the activities of the Society were numbered by a circulation of literature and pamphlets of but a few thousands. He has seen this work grow from a small beginning to one of world-wide importance. From the early publication of a few pamphlets in one language, Mr. Hemery is one of the members of the Society who has been able to personally note the expansion of the work to that of a circulation in over forty different languages.

The work in England is mainly that of guiding the distribution of literature. The Headquarters at Brooklyn print and ship books, booklets and magazines to be distributed and circulated in Great Britain. International conventions, such as the Toronto convention, afford excellent opportunity for the Branch managers to compare their work with that of other Branch managers and obtain such assistance as these conferences grant in promoting the activities of the Watch Tower Bible & Tract Society in their respective territories.

Mr. Hemery will return to London shortly after the convention to resume his duties there.



Paul Balzereit, Manager of Branch in Germany

MAGDEBURG BRANCH REPRESENTATIVE HERE

Manager of Printing Plant and Director of Work in Germany in Attendance at Convention.

The work in Germany is directed from the Watch Tower Bible & Tract Society's Office at Magdeburg. A modern printing plant, equipped with the latest developments of printing and bookbinding machinery, prints and supplies books for Central Europe. The direction of the work includes the dispatching of speakers to different provinces and the circulation of *The Watch Tower* and *The Golden Age*, and the wide distribution of free literature and pamphlets. Mr. Paul Balzereit is in charge of the Magdeburg Branch. Since the World War the work in Germany has seen great and rapid expansion. Beginning in 1918 with a small office at Barmen, the work has enlarged so that a modern factory and large living quarters are necessary in order to keep up with the ever increasing demand for literature.

Prior to the French occupation of the Ruhr, the Office was moved to Magdeburg. Paul Balzereit directs the activities of the factory, as well as the field activities, and travels extensively throughout Germany, giving lectures in the principal cities of the German republic.

While in attendance at the convention, Paul Balzereit will be in close touch with the German Branch, which directs the work in the United States and Canada. He plans to get some acquaintance with the advanced methods of production employed at the Brooklyn Headquarters of the Watch Tower Bible & Tract Society. His stay in America will necessarily be short, as the demands of the field in Germany make an early return necessary.



George Young, Ambassador at Large

translators and arranging for publication of the translation. Directing the distribution of the literature, published in an almost untouched and virgin field, is the work of George Young.

While at the convention, he will have an opportunity to confer with the President of the Society, Judge J. F. Rutherford, and receive his instructions and further directions as to the general scope that the work in Spain and Portugal will take during the coming year.

ADAM DONALD RECOVERING NICELY

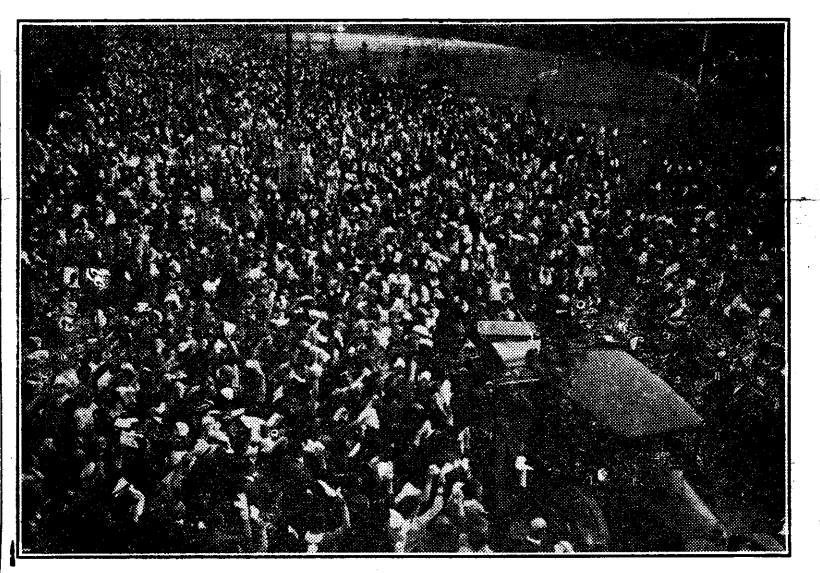
Adam Donald has a genius for planning the details of work which is almost uncanny.

Just at the time when his plans were fully made, and a portion of the articles had been written or edited, and some of the cuts had been arranged for and others had not, Mr. Donald became suddenly ill with pneumonia. His fever went up immediately to 104, and for several days he was a very sick man.



Adam Donald, Brooklyn Office.

A series of treatments by Dr. Mae Work, specialist in the treatment of pneumonia cases by osteopathy, reduced the fever, and when the present staff of *The Messenger* started for Toronto to take up the work which he had so well begun, he was well on the road to recovery, but will hardly gain sufficient strength to visit Toronto before the convention is over.



The Bible Students' Convention in Magdeburg, Germany, last Year, 15,000 Strong

A CANADIAN MANAGING SPANISH AND PORTUGUESE WORK

Has Had Extensive Experience in Spanish-Speaking Countries.

George Young, former Canadian, in attendance at the Toronto convention of the Bible Students, has recently returned from Spain, where he directs the work in that country and Portugal. It is a sort of home-coming for him. For some years he had been engaged in the public lecture work throughout the provinces of Canada. Shortly after the World War he was asked to undertake the direction of the work in South America. It was there that he first became acquainted with the Spanish and Portuguese tongues. From South America he was sent to take care of the work in Spain and Portugal.

Though distribution of the Spanish publications of the Watch Tower Bible & Tract Society was not pushed vigorously until about 1924, today this literature receives a wide acceptance. The large government-owned radio stations of Spain have been, on occasion, turned over to the I. B. S. A. for broadcasting, and large daily newspapers there have published the lectures of Judge Rutherford upon the occasion of his visits.

It is such demand for the literature of the Watch Tower Bible & Tract Society that George Young arranges to meet. As director of the work, he endeavors to supply the calls for the literature; and to meet the calls necessitates the immediate translation into Spanish, finding



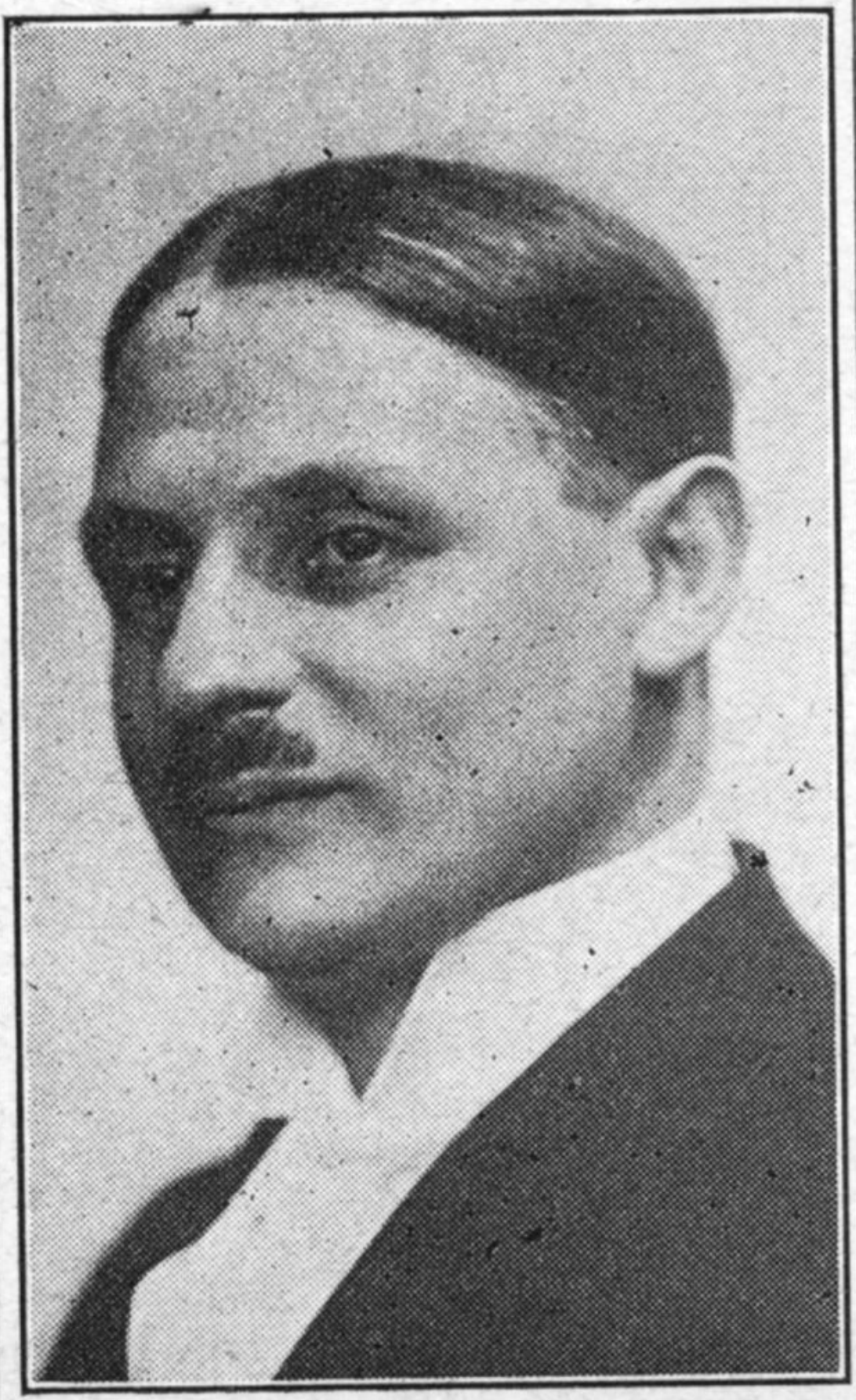
Gecrge Young, Ambassador at Large



J. Emery, British Branch Manager.



The Bible Students' Convention in Magdeburg, Germany, last Year, 15,000 Strong



Paul Balzereit, Manager of Branch in Germany



Adam Donald, Brooklyn Office.

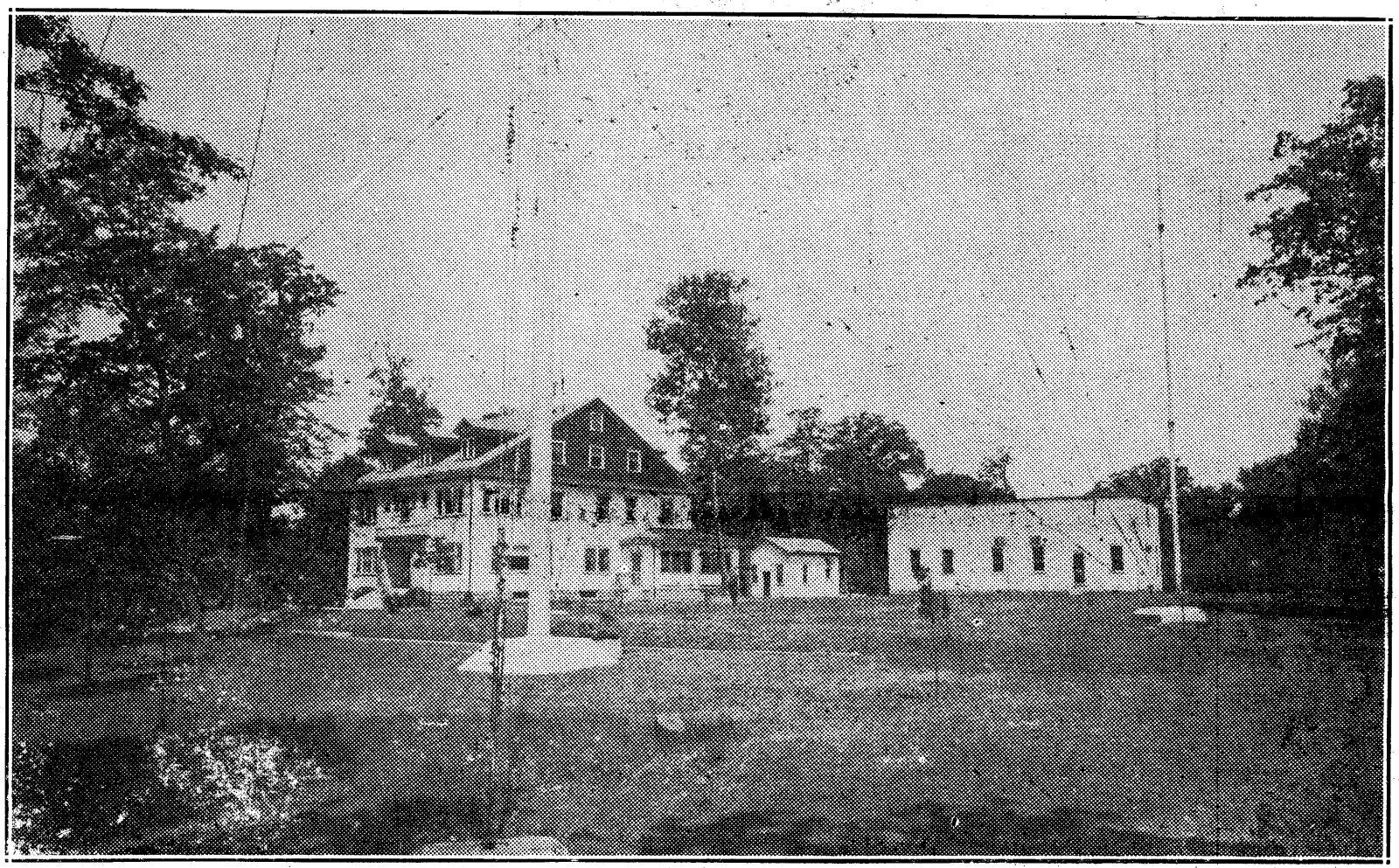
The Kingdom Voice, Watch Tower, WBBR, New York City.



JUDGE RUTHERFORD PREPARING THE KINGDOM MESSAGE FOR FORTY OR MORE STATIONS



THE JUDGE IN ACTION BEFORE THE MICROPHONE AT WATCH TOWER WBBR



SELECTED ABOUT THREE YEARS AGO BY JUDGE RUTHERFORD AS AN IDEAL LOCATION FOR A RADIO STATION. LOCATED ON STATEN ISLAND FAR REMOVED FROM THE GREAT MASS OF STEEL BUILDINGS OF NEW YORK CITY, IT IS CONCEDED, BY EXPERTS, TO BE THE BEST EQUIPPED AND BEST SITUATED STATION IN THE EAST.



WATCH TOWER WBBR STUDIO EQUIPMENT

On account of its novel location in the centre of a considerable tract of land, it is possible to have much better ventilation in the studio of WBBR than in any other of which we have knowledge. The windows are usually left open while broadcasting is going on, which is not commonly possible elsewhere.



WBBR STUDIO ORCHESTRA. SOME OF THESE WILL BE HEARD OVER CKCX DURING THE CONVENTION



JUDGE RUTHERFORD PREPARING THE KINGDOM MESSAGE
FOR FORTY OR MORE STATIONS



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THE MESSENGER

INTERNATIONAL BIBLE STUDENTS CONVENTION AT TORONTO, (WEDNESDAY, JULY 20, 1927)

OFFICIAL OPENING OF THE CONVENTION

Mayor Foster Welcomes Conventioners

Judge Rutherford, ladies and gentlemen, it affords me very great pleasure that I have this opportunity to welcome to the Queen City, the City of Toronto, the delegates from all parts of the world who are attending this magnificent convention. I have much pleasure as the magistrate of the City of Toronto in welcoming you to our city. I extend to each and every one the freedom of our City while you are attending this great congress. I hope after you have completed your very important work that you will remain in the City of Toronto for a day or two so as to have some relaxation from your strenuous work, that you may become acquainted and see something of our Queen City.

We have a City here which is developing rapidly. To give you an indication of its progress and the public works that are under way, our system of water supply to our citizens has about ninety million dollars invested, which is entirely owned by the people of the City of Toronto, not by private corporations. We are up to the peak of that supply. We are now duplicating it at an expenditure which is under way costing fifty million dollars. We have also a supplementary reservoir, which cost eleven million dollars, to meet the demands for domestic and sanitary conveniences in the northern part of the city, a district which has been developed within the last five years, which I hope you will have the pleasure of seeing. It is very much elevated, some four or five hundred feet higher than where you are located today.

You may observe in coming and going to our waterfront that there is a large work under construction, which is costing the city some twenty-five or thirty million dollars. The object of increasing the improvement is to give facilities for industrial and for large manufacturing sites, and also to assist the people in crossing from up town to the water front, to insure the safety of our people. The viaduct is costing some thirty million dollars which is financed partly by the Government, the two railroads and the City of Toronto. We have under way many public buildings throughout the city that are costing millions of dollars. The C. P. R. which, as you know, almost belts the world, is building a magnificent hotel opposite the new Union Station. This will cost, it is said, between eight and ten million dollars. In fact, they say it will be the finest in the British Empire.

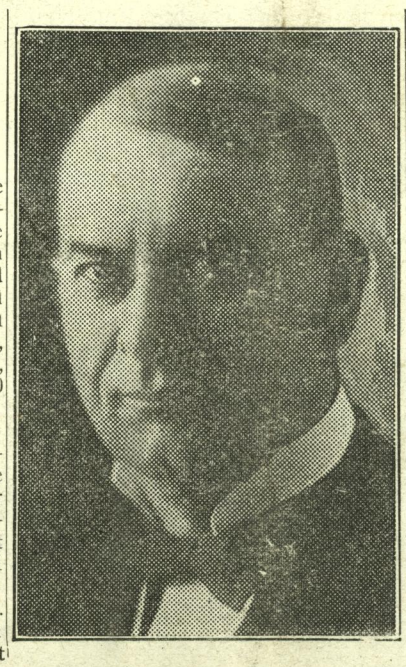
Let me say, that while you are visiting our City and driving and sight-seeing, you will notice we have some very nice parks opposite the Horticultural buildings and in connection with the grounds. We have about 2,000 acres in parks and recreation grounds. We have a population of about 110,000 children for which we provide supervision throughout the City in the various parks, giving them recreation in the open air to make them good, healthy and bigger future citizens.

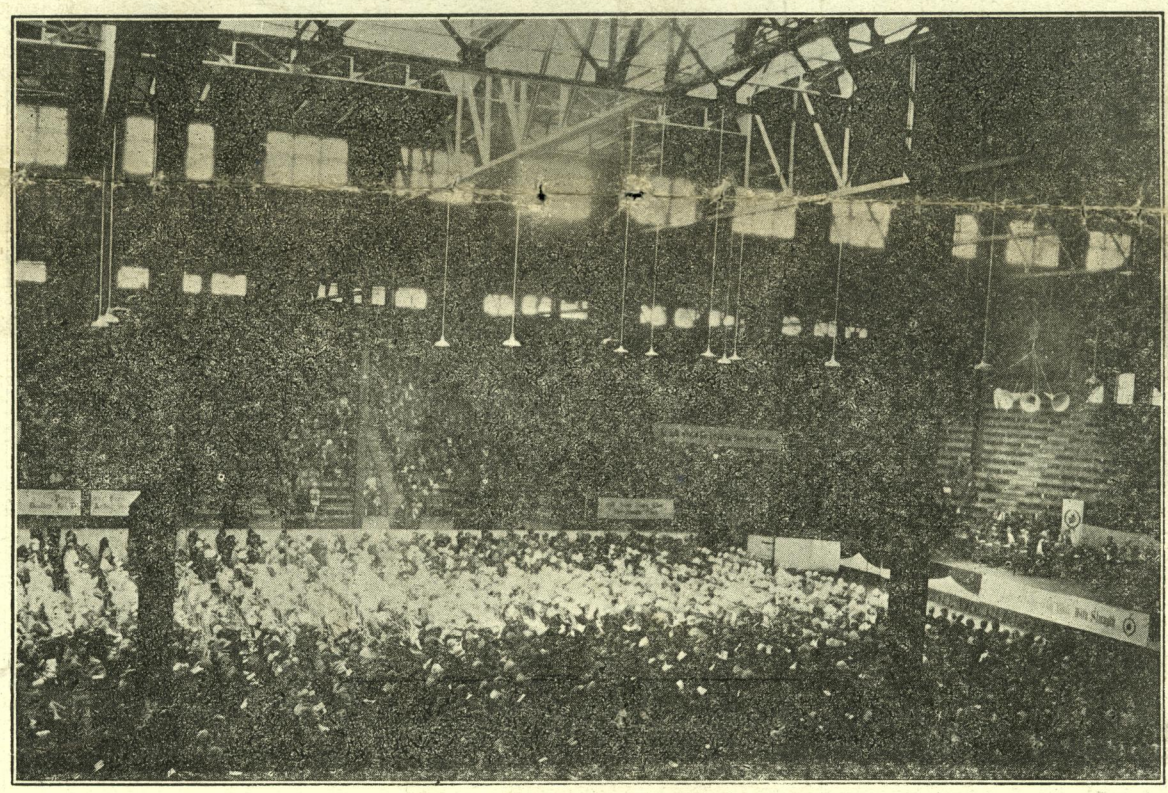
In addition to these attractions, we feel that we have in our Queen City almost the finest educational center that there is in America or in the Dominion of Canada. You will, no doubt, in your sight-seeing, visit Queen's Park where the Parliament buildings and University are located. We have some forty-eight to fifty buildings in connection with educational work. Some five or six thousand students who attend there come from all parts of the world, indicating the confidence that the people have in the educational facilities in the City of Toronto. We established several years ago a technical school for the purpose of giving special training to the coming generation, and several have been built since, accommodating now about 15,000 students.

I extend to you my deep appreciation of your holding this great congress in our City. I thank Judge Rutherford and the rest of you for coming to our City, for I do appreciate this wonderful congress, almost the largest ever held here, and I hope you will be favored with splendid weather during your visit here.

I hope that as you assemble you will exchange views and will benefit mentally and socially and be better acquainted with those who are attending the congress and, after returning home to your own community, that you will have a good word to say of the City of Toronto. I have no doubt after you have been here that you will be able to benefit your community, giving them advice, your views and what you have heard in addresses. I am sure you will have something special to give your community after this congress, after you have heard Judge Rutherford next Sunday, when he will, I have no doubt, well please not only Canada, but the world by his address, which is to be broadcast from the Atlantic to the Pacific, from Canada to all parts; and I am sure the public will appreciate his wonderful address to be given next Sunday.

I again congratulate you for having your congress here. I am glad to meet you, I am sorry to part, but I hope you will all come again soon.





CROWD IN THE COLISEUM AT THE OFFICIAL OPENING

PROGRAM TODAY

Morning

9:00 Praise
9.30 Discourse — M. A. Howlett
10:30 Discourse — J. F. Rutherford

Afternoon

2:00 Praise and Testimony — A. S. Rogers
3:00 Discourse — F. W. Franz
4:00 Discourse — E. D. Orrell

Evening

Radio Program
10:00 Music
Musical Resurrection Dramalogue, "The Return of Little Betty Brown"

Act I

Scene I Betty's Parents Plan a Birthday Party

Scene II The Party

Act II

(Betty is accidentally killed while at play.)

Scene I Betty's Funeral Sermon

Scene II Bereaved Parents Discuss the Sermon

Scene III Parents Attend an I.B.S.A. Lecture

Act III

Scene I The Visit of Benjamin, a Friend

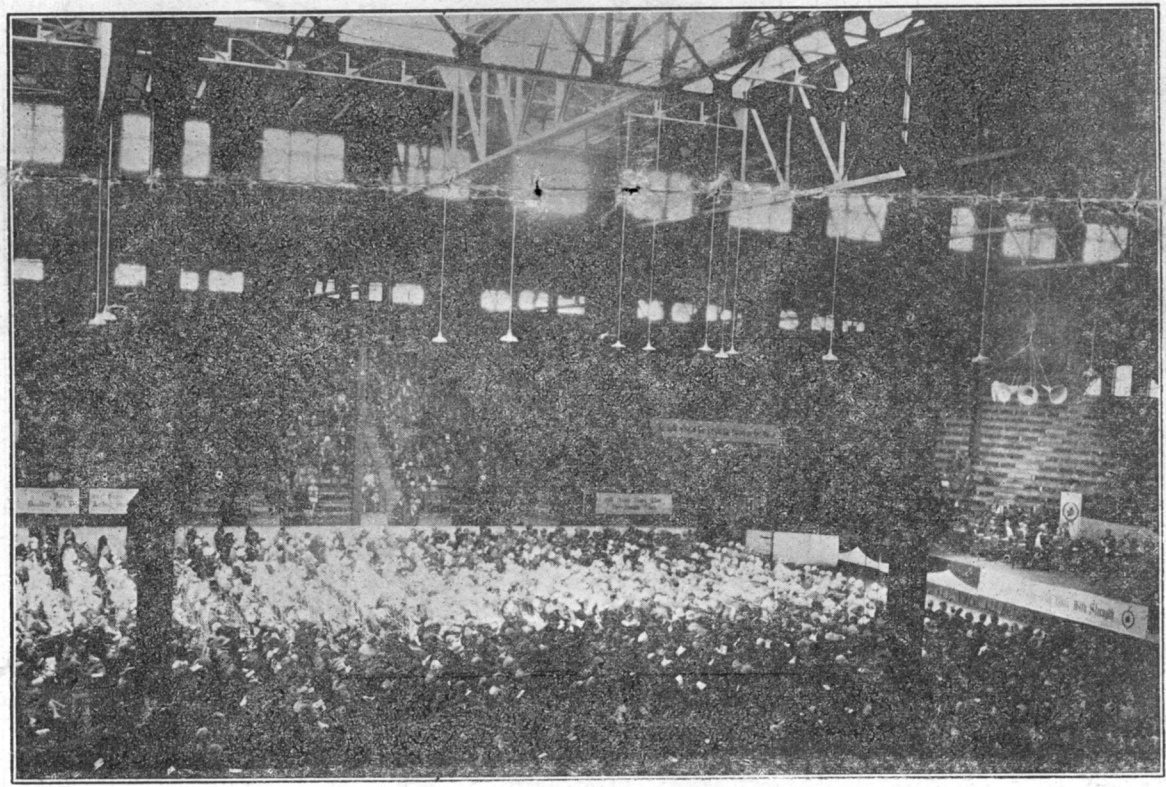
Scene II The Happy Reunion

Judge Rutherford Responds to Mayor's Welcome

Mr. Mayor and the good people of Toronto, I have much pleasure in acknowledging the words of greeting spoken by the Mayor. I received a letter from him some months ago inviting us to hold this convention here, and I was favorably impressed from that time. The treatment accorded us in Toronto and by Toronto's officials has been unusually kind, and we appreciate it very much. It has been my good pleasure to visit every city in Canada from Quebec to Vancouver, and I unhesitatingly say that Toronto stands at the head of the list. Canada is a wonderful, resourceful country. It has great rivers, wonderful lakes, marvelous mountains, broad fields. It produces practically everything that man wants; and if a man should be thankful anywhere on earth he should be in Canada.

Why is it so wonderful? The great Jehovah God, the Creator of heaven and earth, made it. That is the reason. Long years ago the Indians lived here; and when the white man came he began to improve it and that improvement has progressed until today we see many wonderful things that were not dreamed of when Toronto began. I speak to you in an ordinary tone, and, with instruments provided, the voice is carried throughout the hall. Not only this, but with a similar instrument the voice is broadcast throughout the land that an audience of millions of people may hear and hear distinctly. Of course, many men not knowing otherwise have thought that these things have come about because of the wisdom of man. The prophet of God, however, more than 3,000 years ago wrote about the radio and now we have come to the time when the Lord has brought it to pass; and it is our privilege to use it to His glory; and we have come here for the purpose of magnifying the name of Jehovah and giving witness to the good people of Canada and of the United States and all other places that might hear concerning God, His promises, His kingdom and the blessings that He has in store for all the families of the earth. I am happy to know, and I am sure that you are happy, that, as we observe the progress in this new land and see the people making improvements, we are much happier to say that the time is not far distant when the improving will be far greater. Toronto shall continue to grow, the beauty of Canada shall continue to grow, and the beauty of the people shall continue to grow, because the knowledge of Jehovah God, of His kindness and His glory shall fill the whole earth as deep as the lake out here, and much deeper, until all shall know Him from the least unto the greatest. And then it will not be necessary to hold conventions and for people to travel for thousands of miles to come together to tell each other about God, but all shall know Him from the least to the greatest, because we are entering upon the time in which the people shall know; and it is our privilege to be students of His Word to try to assist others to understand His goodness and His provision for the benefit of mankind. We would live in vain if what little we do here should pass away for ever, but we know that Jehovah created this earth for the benefit of man, that He purposes to make the earth a glorious place and that He has promised to restore and will restore the human race to perfection until all men shall become as youths, their flesh become fresher than a child's, their eyes keener than any we have seen, their wisdom surpassing anything we have known and, above all, possessing joy and health and life everlasting. I call to mind that you have come here from every part of the earth to this convention, to bear witness, from the United States, from Continental Europe, from Great Britain, from Australia, from South America, and every part of the world. We have come as one people, with one heart and one purpose, to glorify God and do something good for our fellow man. I hope that everyone of you here will bear witness to the Toronto people by the course of action which you take, that you are looking to a better time for them and for us and that you are happy to know and happy that they shall know that all peoples upon this earth will dwell together in happiness. The friendship of America, Canada and Europe should unite all the peoples all over the earth, and will in God's due time, and we are glad to see it starting now. I am sure that you will enjoy this convention. No better place could have been selected. The climate is good, the people are kind, everything is for your pleasure; and I am sure, Mr. Mayor, that we will enjoy the hospitality of Toronto very much, and I thank you and thank the City.





CROWD IN THE COLISEUM AT THE OFFICIAL OPENING

"COME OVER INTO MACEDONIA"

Colporteurs Bowen have a very up-to-date house-car fully equipped with bed, etc. A little closet holds their clothes; a cupboard contains their eatables; two leather-covered ramps on the side of the car serve as seats and also contain the Society's books which they sell. Windows are beautifully curtained and a carpet on the floor matches interior decorations. The house-car was erected on a Ford truck chassis.

Mr. and Mrs. Bowen, colporteurs, left Amarillo, Texas, on May 28th, a distance of about 2,000 miles from Toronto. They travelled in this house-car.

They canvassed nearly all the way to Wichita, Kansas, where they



stopped for a three-day convention, June 10th, 11th and 12th. There were about 240 students there.

They went from Wichita to Topeka, Kansas, and from there found concrete roads all the way to Toronto. They stopped three days in Kansas City.

They had a slight accident in Topeka. Their house-car was parked by the side of the road when a wheel came off another man's car, and the car hit the house-car, damaging the wheel and fender.

They celebrated the 4th of July by going on a drive with the St. Louis, Missouri, class.

They like the house-car fine as it saves lots of housework, and they have no other object than to continue in the colporteur work.

I.B.S.A. REPRESENTATIVES IN SPAIN

In some sense of the word, eight is a perfect number in the Scriptures, and so it seems quite appropriate that our representatives on the Iberian Peninsula should be eight in number. Some of these are quite youthful; see the picture!

The work of the I. B. S. A. in Spain and in Spanish-speaking countries is not large, as the world counts size. For instance, it could not be said of all the Watch Tower subscribers in Spain, Fear not,



great big flock, for it is your Father's good pleasure to give you the kingdom. That would be appropriate to the Roman church, not the Lord's.

But there is, nevertheless, considerable work to do in taking care of the interests of the subscribers, which now run to several hundreds in number. Some one must answer the letters, mail out the books, look after printing and distributing, etc.

It will be apparent that the Spanish representatives are just one happy family in the Lord. At this distance it does not look as if the two little folks sitting on papa's knee would be of much assistance in the work, except in the warming of papa's and mama's hearts, as they look forward to the blessings coming upon their heads when kingdom blessings are everywhere abroad in the earth.

HARMONY OVER CKCX

Those who had the pleasure of listening in last night over C K C X will not soon forget it. We do not claim for Bible Students that they are the best musicians in the world, but in a jazz-mad age, when there is so little real music and so much anarchy in the realm of sound, it is refreshing to hear high class music played the way it was played last night.

There is something about the truth that puts music into a man's heart. He understands the reason for the deep diapason of trouble that has for thousands of years borne down the hearts of men, the reason for the moaning of the prisoners, the reason why the notes of hope have been so few and so soft and tremulous. In his heart he hears the Hallelujah Chorus coming, and he loves to express it at every opportunity.

All the performers over C K C X last night were truth-lovers. Loving the plan of God, and the Author of that plan, and with the consciousness that all that they do is done for Him, we can be pardoned if we say that we detect, in their renditions of the work of the old masters, a sympathy and feeling which is not often found.

The selections for broadcasting over stations of the I. B. S. A. are made with care. The music shelves of Europe and America have been made to deliver up some of the very best compositions, in addition to which, at some of the stations, songs have been used which have not found expression elsewhere. All of these songs breathe a reverence for Jehovah, which is refreshing in a day when there is such a general neglect of the Father of lights from Whom cometh every good and perfect gift, including music.

I.B.S.A. REPRESENTATIVES ON THE GOLD COAST

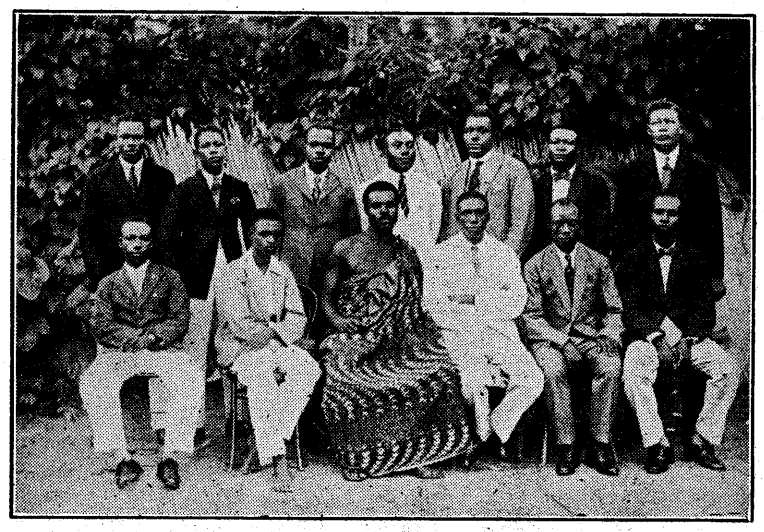
The British and French know more about the Gold Coast of Africa than do most people on this side of the Atlantic. In the old slavery days there were plenty of Bostonians who knew about it, for it was largely to the Gold Coast that the slave ships of Boston went for their cargoes of living freight for the cotton fields of Georgia, Alabama and the Carolinas.

The Gold Coast is a name generally applied to the under side of that great shoulder of Africa which projects for over a thousand miles out into the bosom of the Atlantic. It is one of the world's great storehouses of raw materials, producing such quantities of vegetable oils that the rivers which run down from the edge of the Sahara into the Gulf of Guinea are sometimes called the Oil Rivers.

In this part of Africa are found some of the most intelligent specimens of the Negro race. With a very little opportunity they become lawyers, doctors, government officials, or what not. Their descendants in America to-day are rapidly rising in the scale of material advancement, and there is no class of work for which they can not and do not fit themselves.

It is now several years since the Society opened an active campaign for presenting the truth to these progressive natives, in their own land. If it were not for the garb of honor on the central figure of the picture, no one would know but that the accompanying picture was taken in one of the southern states instead of in Africa.

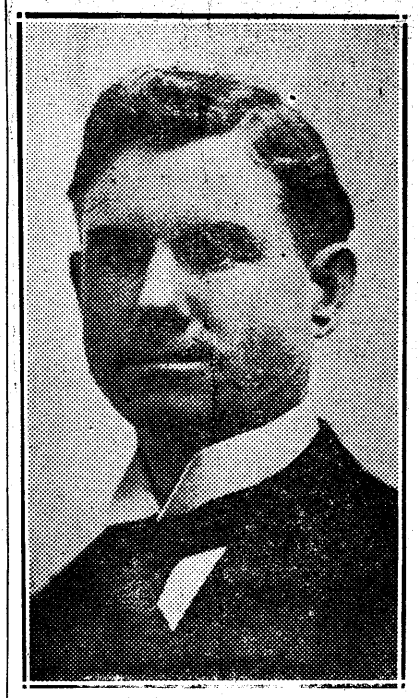
The facial expressions, the beaming countenances, the clothing, the furniture and the postures all show the wonderful possibilities for



the spread of the truth among these kind hearted and intelligent people, so long down-trodden by the devices of the Adversary. Those who love the Lord will look into these faces with unusual interest.

ANOTHER CONVENTION IN SESSION.

Many Foreign Speaking Bible Students at Detroit



E. J. COWARD
Judge Rutherford's Representative at Detroit

America is the land of opportunity for the downtrodden and oppressed of Europe. While this is true to a considerable extent of Canada yet it is specially and most emphatically true of the United States, which has become the home of millions of people from every part of Europe, and, for that matter, every part of the earth.

There is no question but that the hand of God is discernible in the hiding of the American continent from the warring powers of Europe until God's due time, and it is interesting that that due time coincided so closely with the invention of printing.

To be sure, America was really discovered by Leif Ericson. This fact is now universally conceded by American scholars. Relics of his expeditions to this land have been found which leave the matter no longer open to question. But the Norsemen did not continue their voyages, and the few whites that they left on American shores drifted south, and were manifestly the progenitors of what are called the White Indians of Panama, a race of Indians far above the average indicating in various ways their origin in one of the Nordic races.

Columbus obtained his first knowledge about America from Norse records in Iceland, and with this knowledge in his possession he was able to sail the western seas with a confidence born of assurance that he would find land in due season.

As a matter of fact the land was found just in God's due season. The Reformation was at hand, and God had prearranged that liberty lovers from all over the world should sail across the great sea and find conditions which would be more favorable for the unhampered study and circulation of the truth than was possible in most European lands.

And so it happens that we now have on American shores all kinds of nationalities. Among these, in the United States, are several million people who trace their origin to Poland, Czechoslovakia, Hungary and Lithuania.

It was not possible for some of these to find their way into Canada and back again, and it would have been difficult for some for whom it was entirely possible; and so, having in view the difficulties of language and of customs barriers, Judge Rutherford decided that these should have their convention in Detroit, but at the same time that the other I.B.S.A. conventions are being held here in Toronto. E. J. Coward has been sent to Detroit as the President's representative at that convention.

ANY INCREASE IN RAILWAY FARES DOESN'T WORRY THESE BIBLE STUDENTS

From Carbondale, Illinois, to Toronto, on foot.

Mrs. Grace C. Hall and her daughter, Lottie M. Hall, age 15 years, left their home at Carbondale, Ill., on Sunday morning, July 10th, at 8.00 a.m. Mrs. Hall is the mother of six children, Lottie being the eldest.

They carried with them one Boston bag and one sample case. They only walked about two miles when they were picked up and taken eight miles. They walked a little farther and then were given a lift of about 50 miles. They were picked up about six or seven times on that day. After covering about 200 miles of their journey they stayed that night in Bloomington, Illinois.

They stayed in Bloomington with some people who were much interested in their trip, and as they were going on a little trip themselves the next day, decided to go about twice as far and took them to Pontiac, Michigan, just to help them along. That night they stayed at St. Joseph, Michigan, with 179 miles more of their journey behind them.

On Tuesday it rained, and after covering 61 miles, they stopped at Marshall, Mich., for the night.

On Wednesday they travelled from Marshall, Michigan, to Windsor, Ontario, a distance of about one hundred miles. They stopped there early in the evening as they were tired. Mrs. Hall had so many blisters on her feet that she had to stop and doctor them. They attended testimony meeting with the friends in Windsor.

On Thursday morning they left Windsor at eight o'clock and were soon picked up by a man driving alone to New York. He was much interested in their trip and was glad to have their company to Hamilton, a lift of nearly 200 miles. They did not even stop for lunch and Lottie was found tightening up her belt every little way.

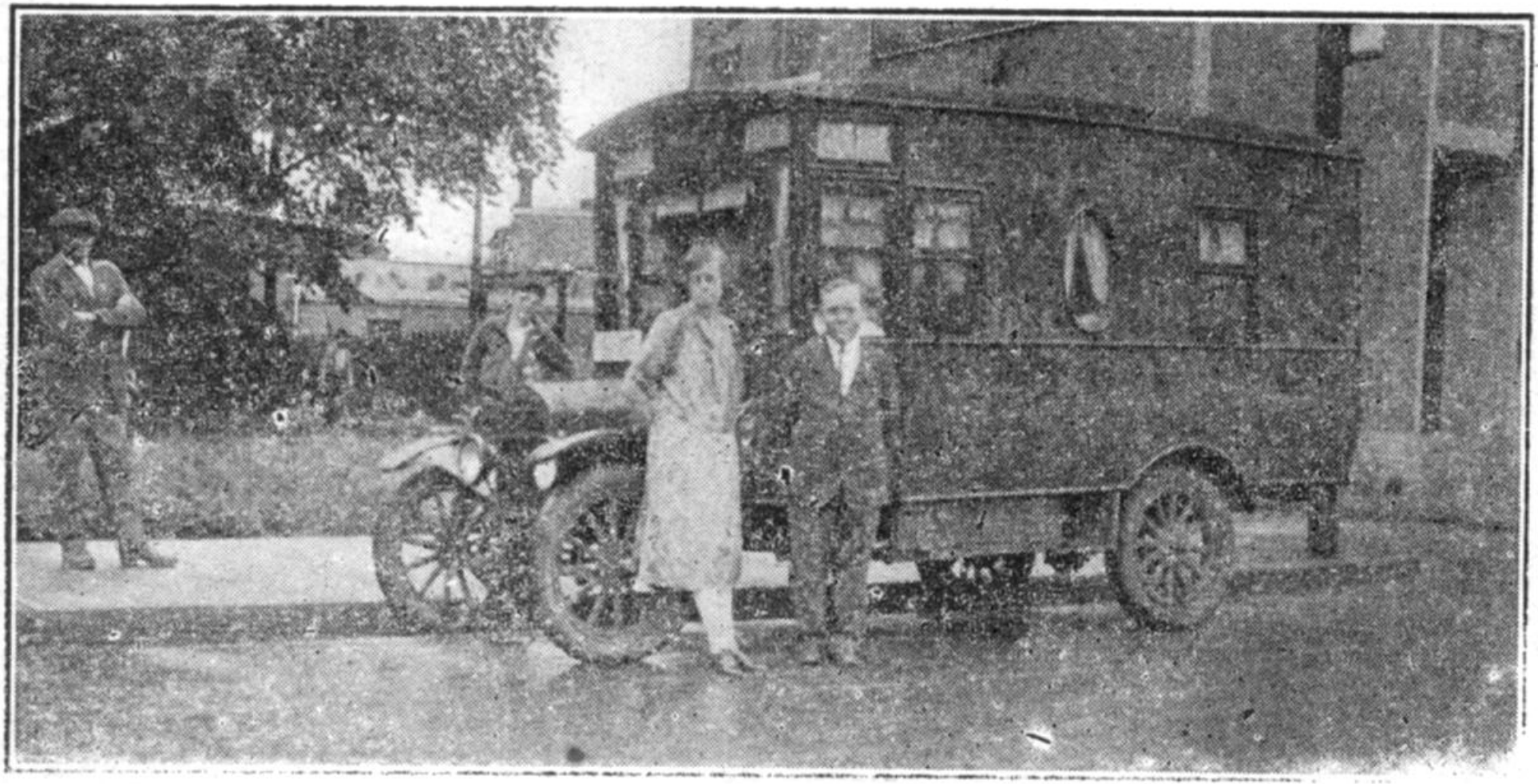
In Hamilton they were picked up by a Ford jitney, which took them, free of charge, to the highway. They arrived in Toronto on Thursday evening.

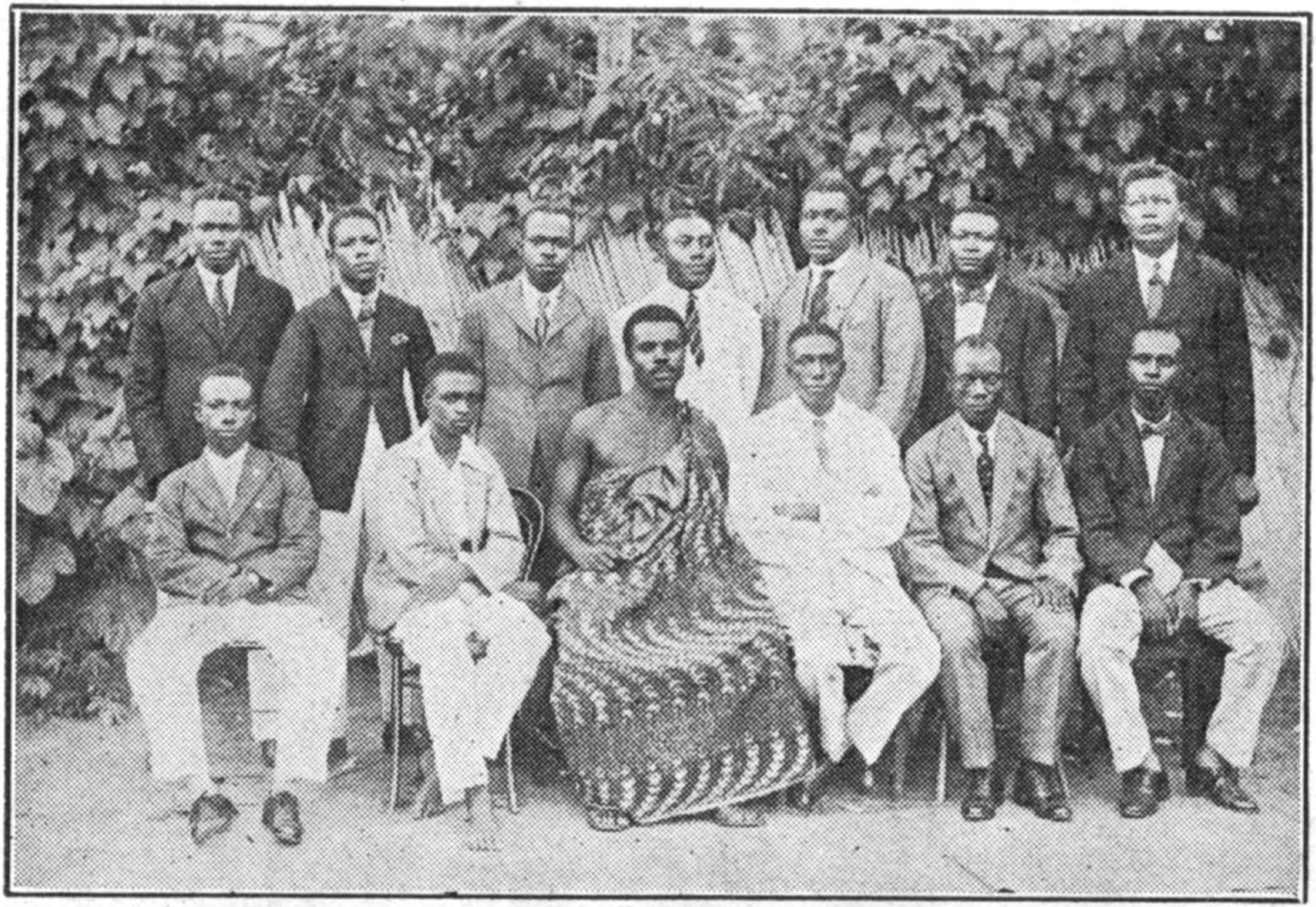


Mrs. Grace Hall and Daughter

These folks were not financially able to come on the train and there was no one from their class coming by car.

When asked if they were not afraid to take such a trip, Mrs. Hall replied: "No, not a bit, I knew if the Lord wanted me to get to the convention I would get there."









E. J. COWARD

Judge Rutherford's Representative at Detroit



Mrs. Grace Hall and Daughter

BETHEL SPECIAL ARRIVES—"CY OF THE LEHIGH" IN CHARGE

The "Bethel Special" arrived at the Exhibition Grounds promptly on time at 8:25 a.m. Monday. Our friend "Cy", though not a Bible Student, was, nevertheless, very much interested in the crowd of 305 people who were under his supervision on this train. Cy expressed himself as being surprised at the many different nationalities on board. There were Lithuanians, Polish, Greek, Armenians, Syrians, Germans, English, Italian and colored. Cy dubbed the train the "Melting Pot". He is manifesting some interest in the truth, and will have to watch out or he will be a Bible Student in the Melting Pot himself.

The Lehigh train left Pennsylvania station, N.Y., Sunday night, July 17th, friends joining it at Newark, Plainfield, Easton, Allentown, and Wilkes-Barre, Penn.

There were nine sleeping cars, two coaches and one baggage car, with delegates from Connecticut, New York, Pennsylvania, New Jersey and Texas.

Some one was heard to remark that only two persons were seen smoking cigarettes on the train; of whom one was Cy and the other a stranger.

When the train left New York the heat was oppressive, but in the early evening a shower of rain cooled the air so that it was uncomfortably cool during the night.

The train crew found they could not give us heat, because the steam couplings were not connected. They did not anticipate such a sudden cold spell. Nobody complained, however.

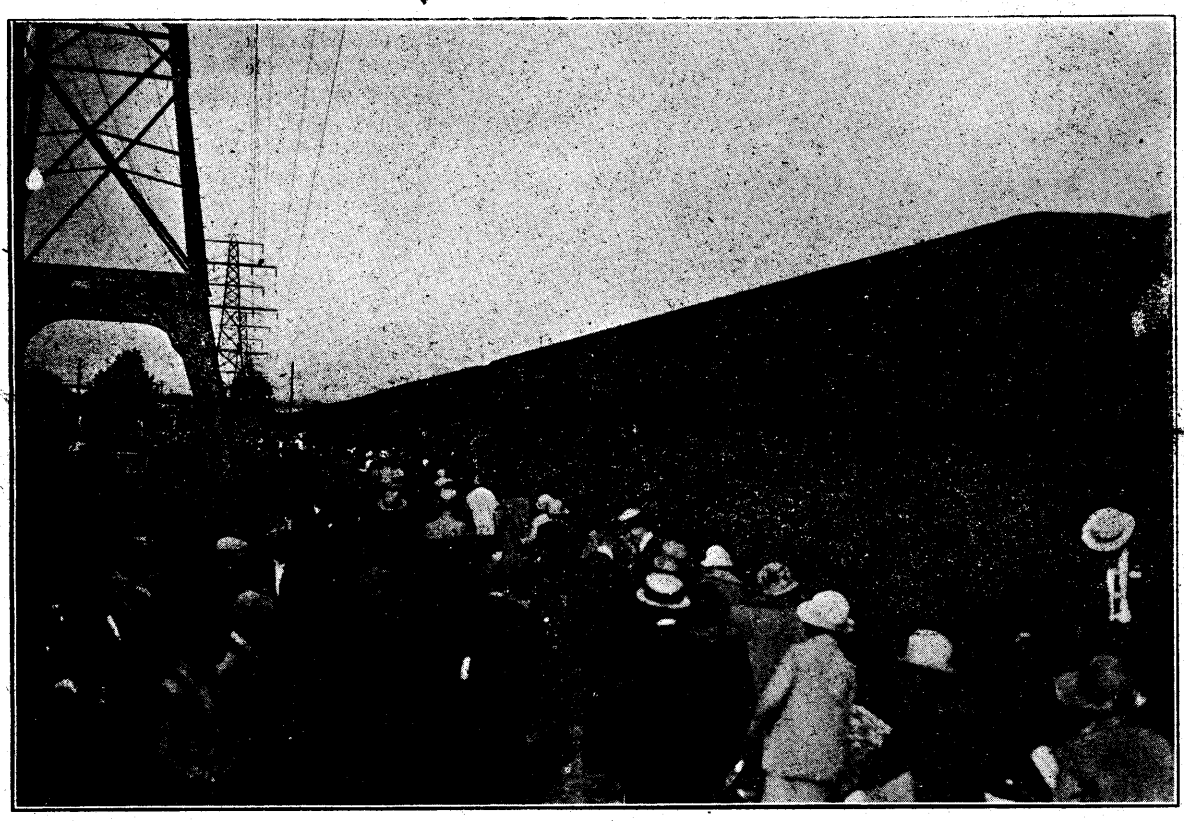
The first incident of importance occurred at the boundary, when the Canadian immigration officials boarded the train for purposes of inspection. To the majority on the train this was a new experience. However, the officials accepted the word of Mr. Kammerlein and R. H. Barber, who were in charge of the Bethel Special, to the effect that the delegates did not carry any contraband; and consequently the suitcases were not searched. As the officials approached the train, two men were standing on the rear platform. The officials mistook one of them for a Chinaman. It seems there is some law against Chinamen entering the Dominion. Boarding the train at the front end they demanded to know where the Chinaman was, insisting that they had seen him on the rear platform. Mr. Barber protested that there were no Chinamen on board. Nevertheless they refused to be convinced, and a search was instituted. Mike John, a Syrian Bible Student, of New York, was found on the rear platform. He it was who had been mistaken for the Chinaman. We failed to see any resemblance, however. John enjoyed the joke hugely.

The officials were very kind and generous, only requiring to see the papers of those who were not American-born citizens.

It was a hungry crowd that arrived in Toronto, having eaten an early supper, and not a diner or sandwich man on the train! Wm. Frange was prepared to take a picture of the friends as they came off the train, but they were all so hungry they scattered in every direction, and the picture was not secured.

One novelty in connection with this train was that sleeping accommodations were not sold through the regular ticket office, but sold by Cy himself, who passed through the train and sold berth tickets to those who held the seats. This saved the friends the trouble of standing in line for hours to get their sleeper tickets. However, Cy did not like it because it involved two hours and a half of hard work for him, and it was so warm in the train that he surely earned his salary.

The "Bethel Special" will leave the Exhibition Grounds, Monday, July 25th, at 8:30 a.m. Standard Time. The friends will spend the afternoon and evening at Niagara Falls, leaving Niagara at 12:30 p.m. Standard Time, arriving in New York at 11:30 a.m., Tuesday, July 26. The train will consist of standard sleepers, and day coaches.



DETRAINING FROM THE BETHEL SPECIAL

BEHOLD! I MAKE ALL THINGS NEW

Radio Lecture, broadcast from Station CKCX, Toronto, by Earl L. Beaulieu, July 19, 1927, 8:20 P.M.

In spite of our best endeavors, things go wrong. However, we can take fresh courage; for the old order is passing and a new world is beginning. Earth's new King tells us: "Behold, I make all things new."—Revelation 21:5.

Man's troubles began with the deception of Eve by Satan. Mankind soon reaped the results of sin: sorrow, suffering, and death. Forced out of the garden of Eden into the inhospitable earth, the descendants of Adam competed for the limited good things of the earth. Poverty led to selfishness. Mankind imbibed the spirit of the Devil and began to oppress one another. Oppression is injustice. With varying characters and changing scenes the play has gone on until the present time. There is no new thing under the sun.

Threefold Change

However, "He that sat upon the throne said, Behold, I make all things new." To bring about a complete reversal in earth's affairs, three changes must take place: (1) In rulership; (2) in the economic conditions; and (3) in man's heart. This change is prophesied. "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) Formerly many believed that the literal heavens and earth are to be burned up. Bible students today know that the Apostle Peter had no such thought. He looked forward to the supplanting of the present social, political and ecclesiastical order by a new regime. The old heavens has been composed of Satan and his cohorts. The old earth is the present iniquitous league of big business men, big politicians, and big ecclesiastics.

The new world will be composed of a spiritual ruling power (heavens), and its earthly representatives (earth). With Satan bound, the present spiritual ruling powers will be no more. The new King will have His own heavens, the church.

The return of the Jews to Palestine marks the beginning of the new earth. When they have returned, there will be fulfilled the words of Jeremiah: "This shall be the covenant that I will make. . . . I will put my law in their inward parts, and write it in their hearts."—Jeremiah 31:31-33.

Princes

The leaders of the children of Israel at that time will be the awakened worthies of old, Abraham, Isaac and Jacob, and all the prophets. Jesus informed the religious rulers of His day: "There shall be weeping . . . when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." (Luke 13:28.) They shall see them as princes on the earth. Jews are not to be alone in the new earth. "The Gentiles [also] shall come to thy light."—Isaiah 60:3.

Equality and Plenty

Not only will political and social equality be preached; it will actually be practised. "The lofty looks of man shall be humbled, . . . and the Lord alone shall be exalted in that day." (Isaiah 2:11) In the past much of the substance of the earth has been wasted in the riotous living of a few, in disastrous wars, and through an inefficient industrial system. In the new world plenty will prevail. "The desert shall rejoice, and blossom as the rose."—Isaiah 35:1.

"All nations shall flow unto it [the new world]. They shall beat their swords into plowshares . . . nations shall not . . . learn war any more."—Isaiah 2:2-4.

New Spirit

The permanency of the new order is secured by a new perfect foundation—a new spirit, the holy spirit of God. "I will put my spirit within you, and cause you to walk in my statutes." (Ezekiel 36:26-28) It is because mankind will imbibe this new spirit that they shall obtain the blessing of the new age.

To enjoy these blessings man must first of all live, and then be in such physical health that he may enjoy life. Life itself is the greatest gift in the power of the new King. "Whosoever liveth and believeth in me shall never die" (John 11:26) Instead of dying, they shall become perfect; and the physical ailments of mankind will cease to exist.—Isaiah 35:5, 6; Revelation 21:1-5.

ALL THE WAY FROM AUSTRALIA

While Mr. and Mrs. J. T. Shaw of Australia boast the age of three score years and ten, they are still the "young men" who see with much clearness kingdom visions. They are young in spirit and in zeal for the Lord. Their interesting report follows.

"We left Sydney on May 5th, and ever since that time the dear Lord has guided us all the way. We brought along all the literature we could possibly carry, and disposed of it among our fellow passengers.



From Far-Off Australia

We could have disposed of much more had we had it with us. Our method was to give the books away, asking the party to read them, and to pass them on to others.

"We found some who evidently had hearing ears. We greatly rejoiced in noticing the difference in the attitude of the people today, as compared with our last visit to these parts about two years ago.

"There were four clergymen on board. One of these gentlemen could not restrain himself and, without being invited, assailed us because we did not belong to any sect or creed. He said that he knew who we were, "Sheep stealers and nothingisms." We calmly replied that if the shepherds watched and fed their flocks the sheep could not be stolen, for the Lord said: "My sheep know My voice and they follow Me," and that the clergy, as a class, were responsible for the straying of the sheep in our day.

"Upon reaching Auckland, New Zealand, we spent an evening of sweet fellowship with the Gates family. It was evening when we arrived at Suva, Fiji Islands, and the office of the Bible Student there was closed.

"On reaching Honolulu we were met by the dear ones and had a delightful time of sweet fellowship, especially as they see and understand the beauty of the up-todate *Watch Tower* articles.

"On the way to Vancouver we learned that Mr. G. R. Pollock was to speak on Sunday. We told many on board who had become interested in the glad message, and some decided to wait over the week-end and hear him. Two ladies, fellow passengers from New Zealand, were so earnest that we took them to stay with us. They told Brother Pollock that they were favorably impressed with his lecture. They crossed the Rockies with us and stayed a few days at our daughter's home in Alberta, and left rejoicing in what they had heard, promising to give the glad news to their relatives in New York.

"We had many such privileges of giving out the message on our way to the convention. On the Great Lakes steamer we were greatly assisted by dear Mrs. Ilett from Watertown, N. Y. She was never tired of singing the praises of our heavenly Father. Through our combined efforts many promised to come to the convention. Others are having the literature sent to them.

"We had rather a hard case in connection with two lady missionaries from China. We all enjoyed the conversation until we touched on eternal torment and the trinity. Then they lost their tempers and became bitter, one pointing her finger and saying, 'Ah, I know, a second chance.' They knew they would be 'caught up' at any minute and that the wicked were for ever dead. They said they felt that we were sincere, but they were very sorry for us. We replied, 'Oh, please be sorry for yourselves, because we know we have the Truth.' However, we gave them a loving invitation to come to the convention.

"Now we are here in the very heart of the convention, and it all seems so wonderful! We really feel that we are in the presence of the Lord, realizing the meaning of the words: 'No vail between the Father and His children today.'"

C. E. STEWART AT THE GATE

Every person who has ever read the Bible has read the interesting story of Peter and Rhoda and had a good laugh at both Peter and Rhoda's expense. We remind the Bible Students of it.

Peter had been put into prison for preaching Jesus Christ, and for healing the cripple and doing some other things that were very offensive to the doctors of divinity, the professors in the theological "cemeteries" and other dignitaries, and he could not get out.

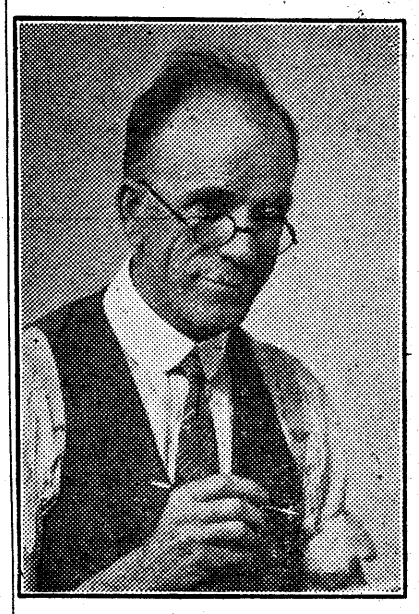
And so it was that an angel of the Lord came in during the middle of the night, gave Peter a friendly kick in the side and told him to get up and get out of that place. Peter was all in favor of getting out, but he was handcuffed. The angel just gave the shackles a rap and away they went clanging to the floor. Then one of his unseen pals opened the prison door, and, the first thing Peter knew, he was out on the street.

The angel went with him for a block or so and then left Peter to go it alone. Peter went on down the street, turned to the first right, the second left, and up two flights of stone steps (maybe) and finally came to Mark's house, where Rhoda was waiting and watching to see that no evil-minded person should come and do to the rest what had been done to Peter.

When she saw Peter coming she was so excited that she ran into the house and told all the Bible Students, without thinking to let Peter inside. But Peter, man-like, and mad all the way through because he had been jugged, wanted to get inside, and rattled and banged away at that gate enough to tear it off its hinges. If he could have gotten hold of Rhoda for a minute she would have received what the gate received.

Well! When C. E. Stewart showed up at Toronto he was like Rhoda at the gate. The first thing he did was to call up the spacious offices of *The Messenger*—which consist of a plank across two sawhorses—and wanted to know if he could do anything. Well! For the love of Peter! Can you imagine it?

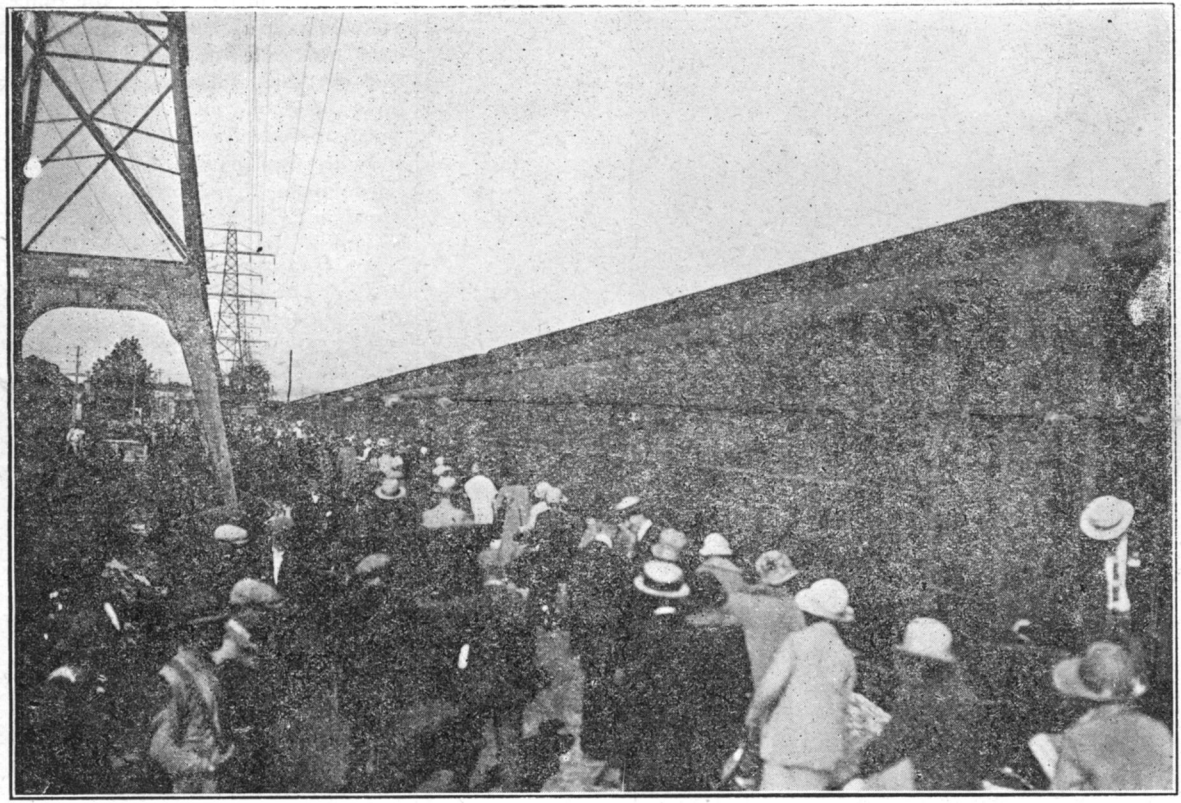
Here was *The Messenger* almost dying to lay hands on him and draft him into the Lord's service! If there had been any way of pulling him over that wire instead of telling



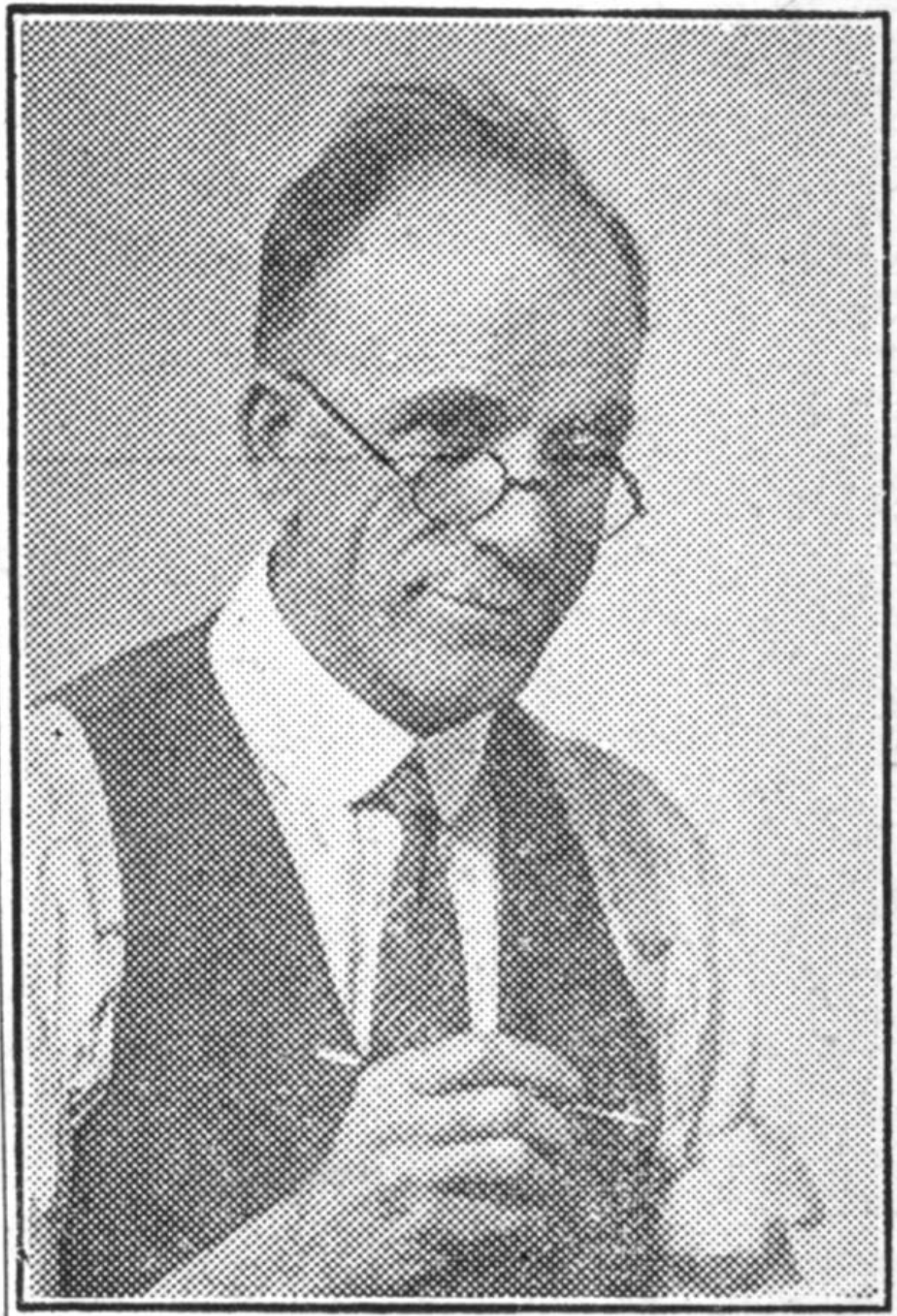
C. E. Stewart at Work

him to hurry up and get down here, that would have been done. Would that there were more really consecrated Christians in the earth like Charles E. Stewart, people who, when they get to convention, are really trying to see what they can do for the Lord, and who try, with no self-interest, to do for Him all that lies in their power.





DETRAINING FROM THE BETHEL SPECIAL



C. E. Stewart at Work

A Righteous Government Foreshadowed --

WITHOUT a question of a doubt the Scriptures show that it is God's purpose to establish a righteous government on earth for the benefit of man. He has promised it and He will bring it to pass. Before He establishes that righteous government, however, He teaches the people important lessons. Every time the people fall under the oppressive rulership of Satan and his earthly representatives and God rescues them that fact furnishes proof that God is the true Friend of man. The people must come to know that Satan is their enemy and that their help comes only from Jehovah. When this lesson is learned the people will appreciate God's righteous government.

The loving kindness, the long-suffering and patience of Jehovah is marvelous in our eyes. His perfect wisdom enables Him to know just what is the proper time to establish His righteous government. Long ago He began to make pictures foreshadowing His organization through which the people will be blessed. He organized the Israelites into a nation, and gave to them a code of perfect laws. The fact that the Jews did not keep that law is no evidence it was not perfect. What He did for them was not so much for their benefit alone but to teach lessons to all people to love righteousness and hate iniquity.

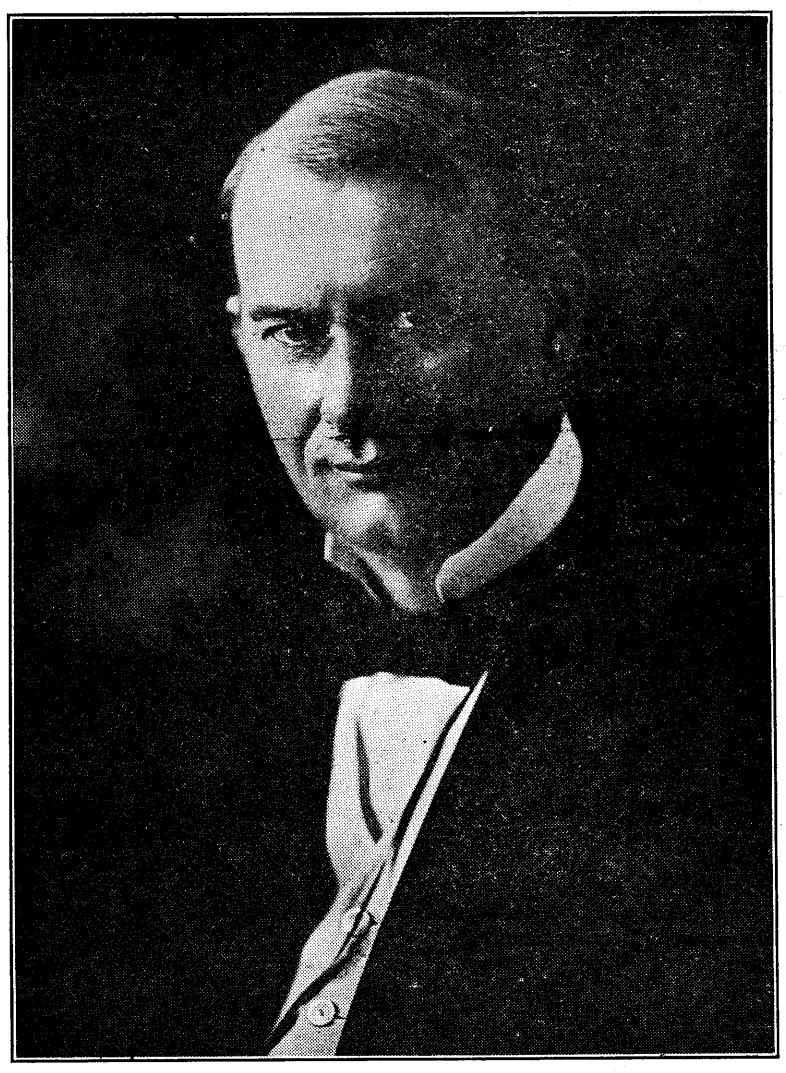
An organization is a systematic arrangement of creatures or parties to carry into operation a fixed plan of action. "Known unto God are all His works, from the beginning of the world." (Acts 15:18) Having a fixed plan of action from the beginning, God, of course, would have a systematic arrangement of His creatures for the carrying of that plan into operation. (1 Corinthians 14:40) The very creation of God testifies that He does everything in order and with proper organization. "The heavens declare the glory of God; and the firmament sheweth His handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun."—Psalm 19:1-4.

Order is one of the hardest lessons for creatures to learn. A deflection from God's way is displeasing to Him. Deflections of the human race are usually caused by weakness and by being overreached by others. A wilful and deliberate going contrary to the Lord's appointed way is treason.

Humility means to be submissive to God and to follow His appointed ways. Humility is the very opposite of pride. "Pride goeth before destruction, and an haughty spirit before a fall." (Proverbs 16:18) God pushes the proud away from Him, and shows His favor only to the humble-minded. (1 Peter 5:5.) He who joyfully conforms himself to the way of God proves his love for God. (1 John 5:3) We may be absolutely certain that the All-wise God has one way for carrying into action His plan. It would be inconsistent for Him to have divers ways. It has ever been the policy of the Devil to induce men to believe that they have a sufficient amount of initiative and wisdom to make their own arrangement, and to carry it out without reference to the Word of God. Those who follow such a course come to grief. "Great peace have they which love Thy [God's] law: and nothing shall offend them." (Psalm 119, 165) Nor shall they be turned away from God's organization and plan of action. If they love the Lord's way and joyfully seek to do it they will trust Him implicitly, and thus doing will enjoy the peace of God that passeth the understanding of men. The evidence is overwhelming and absolutely conclusive that God has a plan. Man must learn God's systematic method of organization for carrying His plan into operation. This is what we are studying this evening. Man should not spend all of his time in trying to learn if God has a plan. That should be easily understood. Man should devote himself to ascertaining how God is carrying out His plan, and then get himself in exact harmony with God's way and joyfully follow therein.

From the time of Eden until the overthrow of Egypt the great lesson God was impressing upon the minds of His willing and obedient ones was that the Lord is the Almighty God, in whom is vested wisdom, justice, love and power, in equal and exact balance. He selected the descendants of Jacob, otherwise called Israel, and organized that people into a nation in furtherance of His own fixed plan. The first lesson that He taught the Israelites was that the Lord is God. For their benefit He got Himself a name when He overcame the Egyptians and overthrew their false gods. The lessons given Israel were for their benefit, and for those who should follow thereafter.

A shadow is a reflected image, as from a mirror or from the clear surface of still water. It is the representation of something real. The word type is sometimes used in a similar sense. It is a figure or representation of something to come. God's dealing with the nation of Israel, and particularly in the law which He gave to that people, was to foreshadow better things coming later. As the Apostle Paul puts it: "Which are a shadow of things to come." (Colossians 2:17); and "for the law, having a shadow of good things to come." (Hebrews 10:1) Referring then to the experiences of Israel the record is: "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come." (1 Corinthians 10:11) Based upon these and corroborative scriptures, the conclusion is reached that the nation of Israel, organized by the Lord, was His typical organization and foreshadowed something better to follow in God's due time. For this reason the Lord's dealings with Israel hold the greatest interest to all who desire life and who would know God's way of leading men to life and happiness.



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The beginning of God's typical organization was Abraham, who was first called Abram. He was the grandfather of Jacob, afterwards called Israel. He is known as the father of the faithful. He was counted a righteous man and the friend of God. As a man he was imperfect, of course, being one of the descendants of Adam; but his heart was right and he believed on and served God, and therefore his faith was counted for righteousness. —Romans 4:9, 24.

Abram resided with his father Terah in Ur of the Chaldees. Only two generations had passed since Adam's death, and by tradition Abram would learn of Adam's wrongful course. He would learn about Abel, and also how God rewarded the faith of Enoch. He would learn, too, that it was the faith of Noah that caused God to save him from the flood and to use him to again begin to people the earth. The young man Abram chose the way of faith and trust in the Lord God. (Genesis 12:1-3) In obedience to God's command Abram left the land of his nativity and journeyed to the strange land then occupied by the Canaanites and hence known as the land of Canaan. (Genesis 12:7 Then Abram journeyed on to the south part of the country. There was a famine in that land, and Abram went on down into Egypt.

To Abram God had made the promise that he should have a seed, and that through him and his seed the blessings of all the families of the earth should come. The Devil hated that seed. (Genesis 3:15) Doubtless he knew of the promise made to Abram. He therefore began to devise a scheme to have the wife of Abram debauched by Pharaoh, one of Satan's own servants, and thus compel God to either accept this unholy offspring as the seed or else repudiate his own word. Satan so arranged it that the princes of Pharaoh would see the beautiful wife of Abram, and then go to Pharaoh and commend her to the king, who, to gratify his lust, would be an easy tool to carry out the Devil's scheme. (Genesis 12:15-17) Accordingly Pharaoh had Sarah, the beautiful wife of Abram, brought into his palace, intending to gratify himself. But the Lord God protected Abram and Sarah by bringing great plagues upon the house of Pharaoh; and the king, becoming alarmed, sent Sarah away undefiled. Thus failed another wicked scheme of Satan.

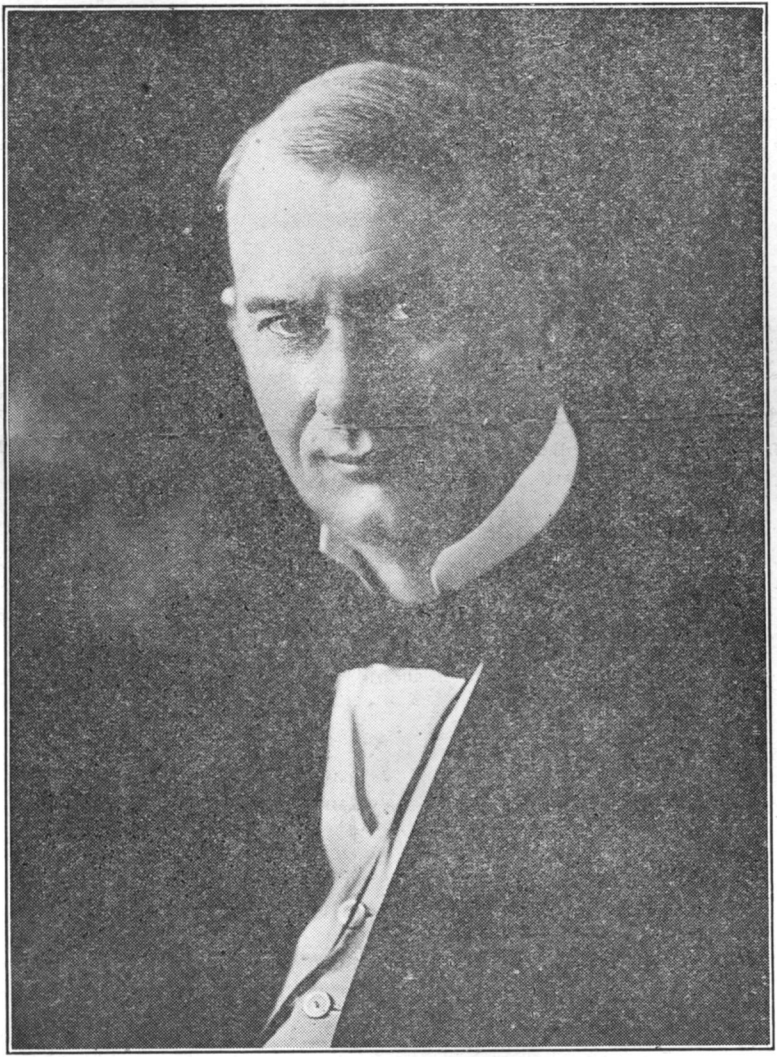
Abram then returned to the land of Canaan, and God again made promise to him that he should have that land for himself and for his seed after him. (Genesis 13:15) When Abram was ninety-nine years old God appeared unto him and said: "I am the Almighty God; walk before me, and be thou perfect. . . . Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—Genesis 17:1, 5-8.

Ever on the alert to thwart the purposes of the Lord, again Satan made an attempt to have Sarah, the wife of Abraham, debauched that the promised seed might be defiled. Again God thwarted the wicked one's purpose.—Genesis 20:1-7.

When Sarah had passed the time according to women, and Abraham was one hundred years old, God overruled these seemingly unfavorable conditions and caused Sarah to conceive and bear a son; and he was named Isaac. The Lord made the promise then to Abraham: "In Isaac shall thy seed be called." (Genesis 21:1, 12) That Isaac foreshadowed "the seed of promise" through whom the blessings must come to mankind is clearly stated by the divine record. See Galatians 3:8, 16; 4:22-28.

At this point God made a living picture which foreshadowed the unfolding of a part of His plan. In this picture Abraham was used to represent God, while Isaac was used to represent the only begotten and beloved Son of God, who was afterwards called by the name Jesus. Abraham's offering of Isaac upon the altar foreshadowed that the Son of God would be offered as a great sacrifice to provide a sin offering for the benefit of the world, to the end that in God's due time the peoples of the earth might be delivered from the enemy; from his wicked influence and from his wrongful acts which had brought death upon the human race. Abraham did not understand what the picture meant. With him it was purely a matter of faith. God commanded him what to do and that he did. It was a test of Abraham's faith, but he bravely met the test and God rewarded his faith.

In making this picture the Lord God directed Abraham to take Isaac, his only son, whom he loved dearly and in whom he had all of his hopes centered, and to go to Mount Moriah and there offer up his son as a burnt offering. Because God had told Abraham that "in Isaac shall thy seed be called" and that the blessings shall come through him, this was a crucial test to offer up as a sacrifice this only son. In obedience to the Lord's command Abraham provided wood for the altar, fire, and a knife; and with this provision he and his son journeyed to Mount Moriah. Abraham built the altar, laid the wood in order, bound his son Isaac and laid him upon the altar upon the wood, and then stretched forth his hand and took the knife to slay his son. In another instant the knife would fall and his son would be dead. God's purpose here was to test and prove



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-- Radio Lecture by J. F. Rutherford

Abraham's faith. Having met the test the Lord God arrested the hand that would have slain the son. The record reads:

"And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by the horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Genesis 22:11-18.) The shadow made by this picture was afterwards carried out in every particular.—John 3:16, 17.

Afterwards, Rebecca became the wife of Isaac, and Rebecca was barren. Then Isaac entreated the Lord for his wife, and Rebecca conceived. Twin sons were born and were named Esau and Jacob. God made it clear that Jacob should succeed to the promise, and that through him should the seed for the blessing of mankind come. Satan, alert to acts of wickedness and following his usual course, devised a scheme to have Esau kill his brother Jacob. (Genesis 27:41-43) Jacob fled into the land of Haran. On the way he slept on a hill, afterwards called Bethel. For a pillow he used a stone, for a mattress the bare ground, and for a covering the canopy of heaven above. While he slept the Lord appeared unto him in a dream and said to him: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of."—Genesis 28:13-15.

It was this same Jacob whose son Joseph was sold into Egypt, and later became the ruler of that land, and gave a witness in the name of the Lord God. It was this same Jacob who was the father of the great multitude of Israelites whom God miraculously delivered from Egypt. From that day to this God caused a chain of events to picture and foreshadow the gradual unfolding of His great plan, pointing to the Saviour of the world who shall deliver from the enemy and from his wicked influence every one of the human race who will show faithfulness unto God.

Jacob had twelve sons, and they became the heads of the twelve tribes or divisions of the nations of Israel. Jacob grew old, and the time came for him to die. He called before him his sons and, his mind being moved upon by the invisible power of God, he uttered this great prophecy: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Genesis 49:10.

Sceptre means the right to rule. The lawgiver means one who shall guide the people in the way that they shall go, who shall shield and protect them and teach them the way to life. Shiloh means the Messiah, or great Deliverer. "Unto Him shall the gathering of the people be." Thus the Lord God caused a prophecy to be uttered by Jacob, foretelling the coming of Him who would undo the evil work of the Devil and who would do also that which Lucifer should have done when he was perfect, before iniquity was found in him.

Law Covenant

We left the children of Israel standing safely upon the eastern shores of the Red Sea, singing a song of deliverance from Egypt. (Exodus 15:1-21) Three months later they were in the desert land of Sinai. Moses, whom God had used as their deliverer from Egypt, went up into the mountain; and there the Lord God said unto him: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself. Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine. And ye shall be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came, and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord."—Exodus 19:3-8.

On the third day thereafter God confirmed the Law Covenant which He had made with Israel in Egypt at the time of the Passover; and now He gave to them specific laws which should be their guide, amongst which is the following: 'And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."—Exodus 20:1-7.

Emphasis is here laid upon the point that God provided by this covenant, and the law thereof, that the people should have no other gods beside Him; that they should make no graven images, and should not bow down to them nor serve them. What was the moving cause for this law? Was it because Jehovah feared that His adversary, His disloyal son the Devil, would get the worship to which He, the Lord, was entitled? Was it selfishness on the part of God that moved Him thus to provide by the law that there should be no other gods? No! None of these reasons is correct. The Devil has made many men believe that it was selfishness that induced Jehovah to act, but this is not true. God had already demonstrated His unlimited power and His ability to destroy the creatures of heaven and earth, including Satan the Devil, whensoever He might desire. It is impossible for God to fear. Then why did He make this provision in the law? The Lord God knew that the insatiable desire of Satan was, and is, that he might have the worship of other creatures. He knew that if the people followed after Satan they would be led into wickedness and must die. Surely the great flood and the destruction of the Egyptians were sufficient to prove this to all reasonable creatures. "As I live, saith the Lord God, I have no pleasure in the death of the wicked."—Ezekiel 33:11.

The delight of the Lord was not in the destruction of the evil ones. He would teach an all-important lesson to His intelligent creatures. He would have the people believe and understand that the one way that leads to life and happiness is by doing good, and that none can do good who are out of harmony with the great Eternal Good One. The love of God for mankind provided the Law Covenant, and particularly the command that the Israelites should have no other gods beside Him.

God's dignity would preclude Him from commanding any creature to worship Him for God's own good. He owed the human race nothing. Strictly adhering to justice, God would have wiped the human race completely out of existence, but His love for man led Him to make a plan for man's deliverance; and, having made it, He will carry it out. The reason, therefore, for the Law Covenant with Israel may be summed up as follows: (a) It was made for the good of the people, and as a schoolmaster to lead them in the right way until the coming of the Redeemer; (b) to prove to the people and to all mankind that no one can get the blessings of life by his own efforts; and (c) to prove the *necessity* of a great Redeemer, Mediator and Deliverer.

For forty years God led the children of Israel through the wilderness before they were permitted to enter the land of Canaan. During that period they had opportunities to learn many lessons. Their experiences in the wilderness, under the leadership of Moses, were typical; foreshadowing the experiences of Christians who follow in the footsteps of Christ Jesus during the wilderness period of the Christians on earth, during which time the Gentiles have been in power, ruling under the supervision of the god of this world, to wit, Satan the Devil. (2 Corinthians 4:3, 4) At the end of that period of forty years the Israelites entered into Canaan, now Palestine, and there the Lord continued to deal with them and use them to make shadows of better things to come pertaining to His kingdom and His manner of bringing deliverance and blessing to the people.

In due course God permitted the Israelites to have a king. Saul was anointed as the first king of that people. After a brief reign he was commanded by the Lord to go and destroy the Amalekites, one of the representative tribes of the Devil's arrangement. The Amalekites had opposed God's chosen people when they were marching to Canaan. The Devil had induced them so to do and used them for that purpose. Their wickedness had now come to the full.

Saul failed and refused to carry out the instructions of the Lord, although he pretended to do so. Because of his disobedience he was rejected from being king. Samuel, the prophet, speaking as the mouthpiece of the Lord, said unto Saul: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king."—1 Samuel 15:22, 23.

Being rejected of the Lord Saul thereafter sought solace and comfort at the hands of the Devil, by communing with the Devil's colleagues, the evil spirits. (1 Samuel 28:6-11) Saul's experience represents and foreshadows that of the nominal, or so-called Christian, churches. As declared by the Prophet Jeremiah, God planted the church a noble vine, and today we see it degenerated into a strange vine of the earth. (Jeremiah 2:21-23) The so-called Christian churches, the systems, have forsaken the Lord and have joined hands with the Devil; and now they seek solace at his hand by communing with the evil spirits. These systems are confusing the people, as their name Babylon indicates. They have mixed with all the nations and rulers of the earth and have made them drunken with their false doctrines. Concerning them it is written: "Babylon the great is fallen, . . . and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."—Revelation 18:2.

These wicked systems, like their prototype, parade before the people in the name of the Lord to mislead the people. But God has rejected them even as he rejected Saul.

David succeeded Saul as king. David means beloved, and foreshadows those who love the Lord and who are faithful to Him. The Devil sought in every way possible to kill David, because he was faithful to God. David was not a perfect man, yet it is written that God called him "a man after mine own heart". (Acts 13:22) This was because of David's faithfulness to the Lord. Whenever he, because of weakness, had committed a wrong he was quick to confess it to God and to ask forgiveness; and under all circumstances, he faithfully represented the Lord. He foreshadowed the true Christians, fighting the good fight of faith and refusing to compromise in any manner with the Devil or any part of the Devil's organization. After David came the peaceable and glorious reign of Solomon, which foreshadowed the peaceable and glorious reign of the great Prince of Peace, the Christ in glory.

God's dealing with Israel over a long period of time was also to use that people as witnesses for Him. Many times Israel was unfaithful to the Lord and turned away from Him, and many times she cried unto Him and He heard the cry and delivered her out of the hands of her enemies. These experiences foreshadow how the Lord, in the exercise of His loving kindness, will in due time deliver all the human race that call upon His name and serve Him.

Zion is the name of God's organization. Any part of that organization is properly called Zion. When Israel was in harmony with God, and when they were the people of God, that nation was a part of God's organization, and therefore called Zion. When Israel was carried away captive to Babylon, and her people were asked to sing a song of Zion, they wept when they remembered Zion and recalled how blessed were that people when they were a part of God's organization and obeyed Him.—Psalm 137:1-3.

The people of Israel, organized into a nation and entered into a covenant with God, were typical of the true Zion which God has chosen as His dwelling-place and out of which He shines. (Psalm 132:13; 50:2) Of course the enemy Satan has always opposed Zion. He corrupted the chosen people of God from time to time by inducing them to worship devils and to turn away from the true God. Being in a covenant with God and departing therefrom to worship idols was an illicit relationship with the evil ones. This the Lord denounced as harlotry with other gods, and for this He punished them.

Similar conditions exist on earth today. There are many organizations called churches that claim to be in relationship with God and to worship Him. At the same time these form a part of the Devil's organization because such constitute the religious element of this world. For this reason God has cast them away from His favor. Within these organizations, however, are many good people who love the Lord. These are in fact prisoners. If these prisoners will forsake the unrighteous organizations of church systems and turn themselves wholly to the Lord He will bless them.

In the ecclesiastical systems of the present time the leaders are arrogant. They assume great piety and speak with absolute authority. They misrepresent the Lord and His truth. They oppress the people who do not concur with them. God has promised that their arrogance shall be brought low because the time is here for the Lord God to establish His righteous government and reward righteousness.

The organization of the peoples of Israel and God's dealing with them foreshadowed the organization of His true people who faithfully obey Him. The casting away of Israel foreshadowed the casting away of Christendom, so-called, represented in the present denominational systems. A few of the Israelites were faithful and accepted Christ as King. A small number of Christians on earth faithfully adhere and give their allegiance to Christ the great King. He will establish God's righteous government and that He is now proceeding to do. But before He does so He will rebuke the arrogance of those who claim to represent Him and who do not represent Him.

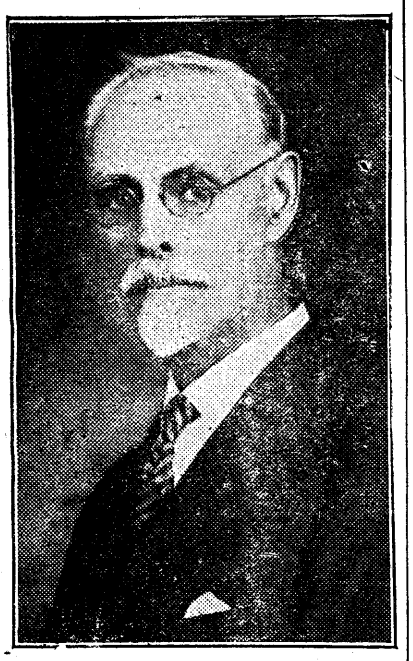
Heard From The Convention Platform Yesterday.

THE DRAMA OF THE AGES

By W. E. Van Amburgh

For the past six thousand years this earth has been the stage upon which has been played the most exciting drama ever enacted, with men and many of the angels of heaven as the leading actors.

Two great moral forces, right and wrong, have been active in the world ever since the days of Eden. Wrong has held the ascendency,



W. E. Van Amburgh

and apparently right has been unable to cope with it. Why should this be?

God has held the power to annihilate sinners at any time, but for some wise purpose has restrained it until an appointed time. This being true, it follows that the permission of sin has been only by God's sufferance, for a limited time.

Man was created to live on the earth and was instructed to bring forth and fill it with his offspring. Although under the sentence of death, man has brought forth abundantly. The earth is by no means crowded, and there is ample room for the return of all who have ever lived upon it, there being sufficient in the State of Texas alone to provide each one with a lot of ground thirteen feet square.

While thus propagating an offspring to properly populate the earth, man has suffered terribly, and has been unconsciously acting an important part in the great drama of the ages. He has been learning valuable lessons himself, and his experiences will be object lessons in the ages to come. He has been tasting the bitter fruit of being alienated from his Creator, and compelled to wallow in the slime of sin and misery, with death as the end.

Seemingly, Jehovah paid no attention to Lucifer for the part he played, as though He might not have known that Lucifer was the chief sinner. He was permitted to do much as he pleased, and, operating through fellow angels whom he influenced to join him, went to great lengths of unrighteousness and abused man almost without limit. The experiences of mankind under Lucifer, the god of this world, have been terrible, a pitiful spectacle and object lesson to men and angels.

As Jehovah did not immediately punish Lucifer, as He did Adam, apparently many of the angels reasoned that possibly God was not able to do so. At any rate, many of them joined in Lucifer's rebellion. God gave them plenty of time; and every angel in heaven was thus put to severe test, for the powers of sin were in full action, with mighty personalities behind them.

To set Adam and his children free from the tomb and to provide homes and sustenance for them will need much preparation: deserts to be turned into fruitful fields, houses provided, clothing prepared and arrangements made to care for them all, there being some 20,000,000,000 of Adam's children now in the grave. Not only must they be clothed, housed and fed and cared for physically, but they will need to be educated and enlightened and told the story of God's love that they may serve and worship Him in spirit and in truth.

Preparations are already under way for the next act. The workers now on the stage are rushing about with feverish activity as though under the strain of some mighty, mysterious, unseen energy. God has, so to speak, thrown the switch and turned on the tremendous current of His divine power; and the whole world quivers as though by the vibrations of some gigantic motors.

God has guaranteed that the forces of evil and unrighteousness shall be utterly routed, and that all who love iniquity shall go down to death. Then shall the stage be set for the next great scene, the one of greatest joy and happiness the world has ever known.

The earth is being rapidly transformed into Paradise, made ready to welcome the billions who are soon to be raised from their graves. Christ purchased Adam and all his children, and has promised that "all who are in their graves shall hear the voice of the Son of Man and come forth." Christ awakened Jairus' daughter, the widow's son and Lazarus to illustrate how literally and personally He would awaken all the others.

Think for a moment of the power and wisdom needed to be able to bring forth all the billions who have lived and died, and to return to each one his or her own personality, that they may remember themselves, their friends and all the lessons learned during their lives. Truly,

That will be a power
Such as earth has never known,
When Christ brings back our loved ones,
And gives to each his own.

THE TRUE CHRISTIAN'S MOTIVE AND MISSION

By F. H. Daugherty

I opine that the major portion of this vast audience, as Christians, hope to get to heaven; but I also trust that no one here is serving the Lord merely to get there. God is not trying to take people to heaven. When God wanted creatures in heaven, He made the angels right there. When He made man He made man to live for ever on the earth. It is one thing to have and to appreciate heavenly promises, and quite another to find them constituting our chief incentive for serving the Lord.

The only proper motive back of our service must be pure, unselfish love for God, which has found expression in our unqualified consecration to do His will, not for a day, a week, a month, a year; not until death, but for ever. As we thus view our consecration, regardless of time, we can look forward to death simply as an experience in an eternal service which has already begun; and the tendency to grow weary in well doing is lessened. If one's consecration were prompted by the promise of glory, honor and immortality it would not be entirely unselfish. If the thought that we should not get heaven would move us to quit serving the Lord now and wait until the Millennium to consecrate, we are admitting that we want to put off serving the Lord as long as we can and will serve Him only when we have to do so.

In the past we have regarded as the chief purpose of the church during its earthly pilgrimage, the preparing of itself for heaven and secondarily, witnessing to the world. This preparatory work on the Christian's part was supposedly character development. No one questions the expediency of every one becoming as courteous, kind, considerate, sympathetic and moral as possible; but to claim that this is the chief purpose of the Christian is a mistake and finds no support in the Scriptures.

Why was Jesus on earth after Jordan? There, before all His suffering, He could have provided the ransom price. Why then was He on earth longer? To develop character? He was already perfect as a man. But as the Bible says, He must learn obedience by the things which He suffered. His sufferings for three and a half years, all of which came in connection with His witnessing for the truth, were to test and prove His obedience and loyalty. And if that were the purpose of Jesus' earthly experiences, ours are for the same reason.

How are obedience and loyalty tested? By giving one something easy to do? No! But by something hard to do. It would be soft to serve the Lord if all we had to do was to sit down in an arm chair and read the Bible and make our minds as pure and lovely as possible. But when God chose that His house of sons should be His witnesses in an unfriendly world, He chose the crucial test for obedience and loyalty.

Jesus said regarding His mission on earth, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Then in John 17:18, He said concerning His followers, "As Thou hast sent me into the world, even so have I also sent them into the world." In 1 Peter 2:9 a clear statement regarding the earthly purpose of the church is made, "Ye are a chosen generation, a royal priesthood, a people for a purpose; (what is that purpose?) that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." Before Jesus ascended into heaven, He outlined the work of the church, saying, "Ye shall receive power, after that the holy spirit is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." How anyone could possibly draw from these scriptures that the chief purpose of the church on earth is anything but witnessing for the Lord is beyond my ability to fathom.

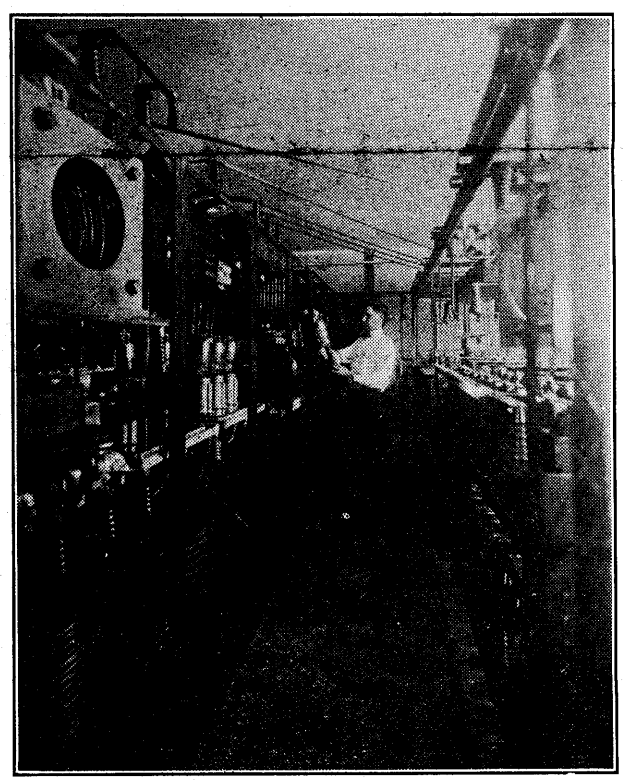
The ultimate end of life is not an eternity of idleness and ease. The spirit of the universe, throughout all the ages to come, both on earth and in heaven, will be that of bubbling activity. Important and prominent throughout all that time will be the work of the church; and since we know that the church is to be an example of all that is right, cannot we see that each member must catch that spirit of service now?

Noah was one of these. God told him to rebuke unrighteousness and build an ark; that the old order would be destroyed. In Gen. 6:22 we read. "Thus **did** Noah; according to all that God commanded him, so **did** he." Did he have great success? No. Did he make many converts? Not one; but he **obeyed** God, and God protected him.

When Israel left Egypt 603,550 men, twenty years of age and upwards, walked out, but only Caleb and Joshua entered Canaan; 603,548 fell in the wilderness. In Num. 32:11, 12, we read why Caleb and Joshua were approved of God. "Surely none of the men that came up out of Egypt shall see the land I swore unto Abraham, unto Isaac, and unto Jacob because they have not wholly followed Me, save Caleb and Joshua, for they have wholly followed the Lord." They did what God told them to do; they had faith in God; they reverenced His name; they were acceptable to God.

No Bible story is more thrilling than that of David and Goliath. The Philistine giant, haughty, proud, boastful, arrogant, pictures well Satan's organization. He looked with contempt and disdain upon David, a lad, but a servant of God; that made the difference. David hastened, he ran in his eagerness to serve God and wipe the reproach from the name of the God of Israel.

"Am I a dog," shouted Goliath, "That thou comest to me with staves?" David answered, and his words indicate faith and reverence for God, "Thou comest to me with a sword, and with a spear and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel whom thou has defied. This day will the Lord deliver thee into mine hand; and I will smite thee and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know there is a God in Israel. And all the assembly shall know that the Lord saveth not with sword and spear, for the battle is the Lord's and He will give you into our hands."



OPERATING ROOM AT WORD

GOD'S WITNESSES PROTECTED

By J. C. Watt

How may one be pleasing to the Lord and enjoy His approval and protection? The clergy tell you to join a church, support it financially, attend it regularly, accept its doctrines, and question nothing! But that is not the Scriptural answer. Why has Jesus always been pleasing to God? Because always cheerfully obedient and loyally devoted to the carrying out of God's will. He is called "Faithful and True."

Why is Satan displeasing to God? Because of his rebellious, treasonable and disobedient action, in which he has set aside the will of God and acted contrary thereto.

In the eleventh of Hebrews we have a long list of approved ones, not because they had a sanctimonious look or were dressed in a certain garb, or belonged to a church, but because they had faith in **the** God and did His will as they had ability and opportunity. Some of them were very uncouth, but God loved them and they obtained a good report through faith.—Heb. 11:39.

We are living in a time when Satan is marshalling his hosts for the final conflict; and faithful witnesses are delivering the message of God. To these God says, (Isaiah 58:1) "Cry aloud, spare not, lift up thy voice like a trumpet."

Until we reach Luther's day in the dark ages, God permitted the "mystery of iniquity" to take measurably its own course. There He began a siege against it carried on by Luther and his associates. In the year 1528 the fate of the Reformation was in the balance, because the Vatican and the Emperor of Germany had decided to limit or isolate the movement and crush it out. But God's plans are not to be interfered with by kings and popes; and the presence of some of the nobility of Germany on Luther's side caused his opposers to abandon their scheme. This is pictured in Ezekiel 4.

The prophet was told to lie on his left side for 390 days, representing 390 years, to build a toy fort and under the protection of an iron pan, placed between himself and the fort, to lay siege to it. Ezekiel pictured the Lord's people, besieging the fortress of error, protected by the civil power, pictured by the iron pan.

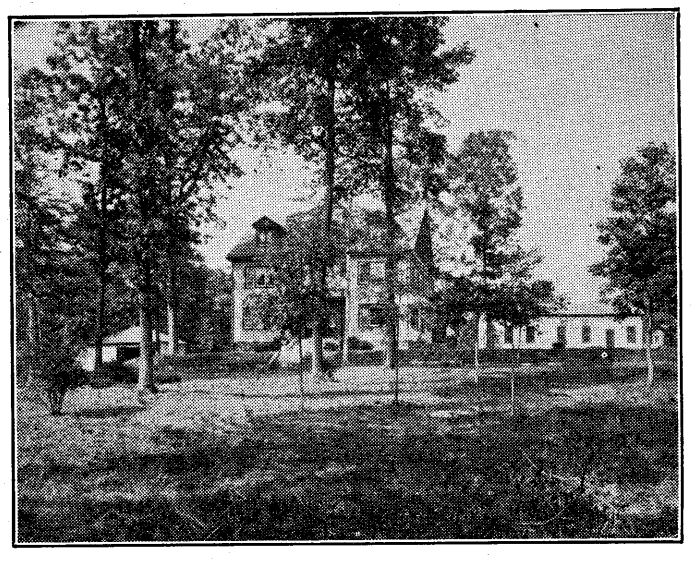
This form of protection continued 390 years, reaching to 1918. Everyone knows that about that time the most diabolical attempt ever staged was directed against God's people. The press, the pulpit and the courts, as if by a mighty concerted act, were freely used to slander, destroy, misrepresent and incarcerate peaceful Christians, liberty-loving, innocent men and women.

Only one thing prevented their complete annihilation, for it was freely and confidently stated that destroyed they would be, but the Lord has His own way of protecting and delivering His people. The work of this class was not completed. The powers that be, particularly the religious, fully demonstrated their malicious spirit and condemned themselves; the servants of God were tested and strengthened by the test.

Then light upon God's Word began to shine, and these saw more clearly what God was doing. After a silence of several years a mighty burst of enthusiasm filled their hearts and reached their lips. The king was in the camp—deliverance had come. Never again so long as time endures shall the "rod of the wicked rest upon the lot of the righteous."—Psalm 125:3.

Never again shall the infamies of 1918 be repeated against God's people, not because the desire has passed, for it has not, but because God's kingdom is being established in the earth, and addressing the "remnant" He says, "I have put My words in thy mouth and covered thee with the shadow of My hand, that I may plant the heavens and lay the foundation of the earth."—Isaiah 51:16.

On down into the trouble, protected of God, the witnesses will go. The great company will fall in Armageddon, but the residue shall not be cut off from the city. (Zech. 14:2) for we have a strong city. "Salvation will God appoint for walls and bulwarks."—Isaiah 26:1.



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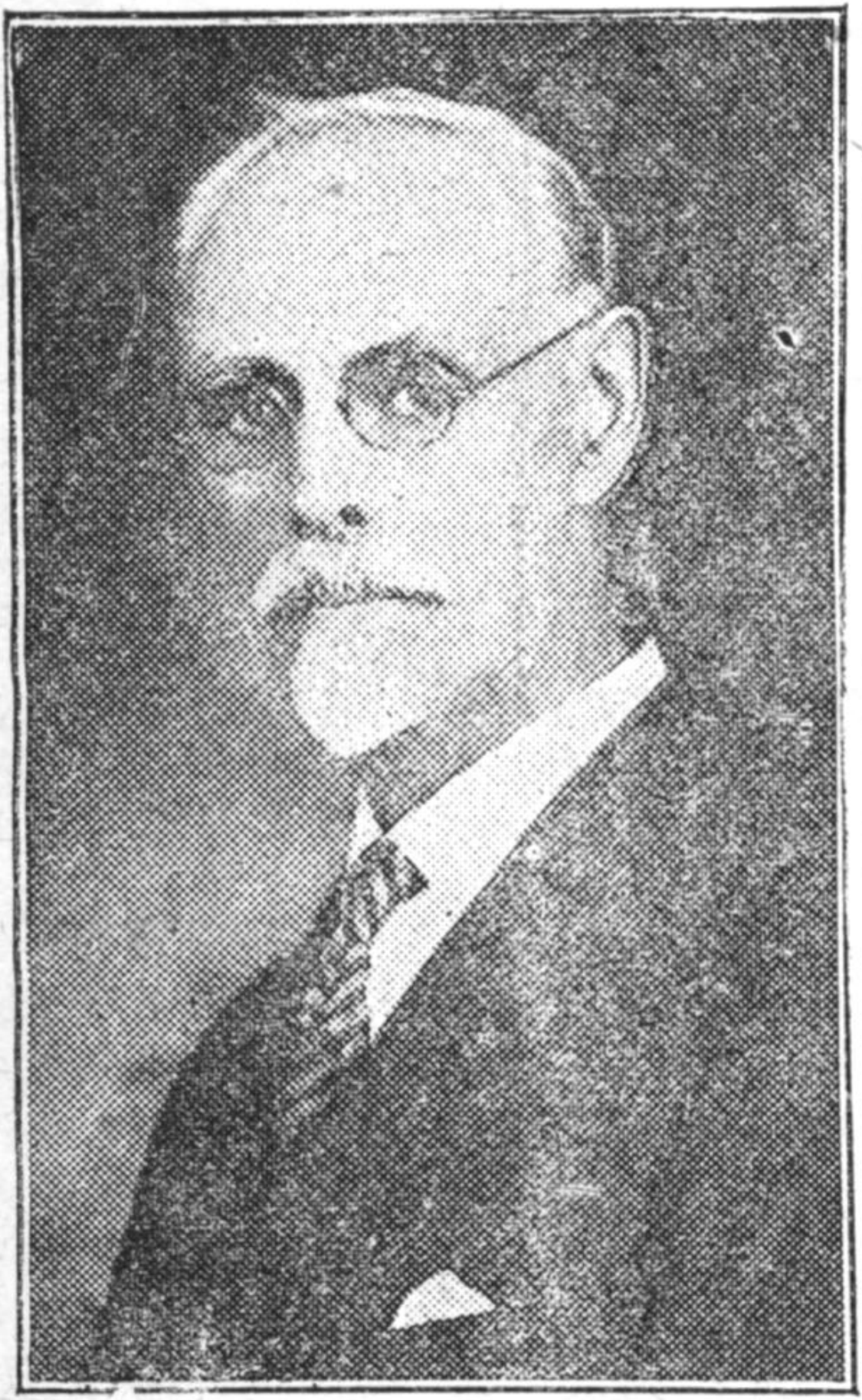
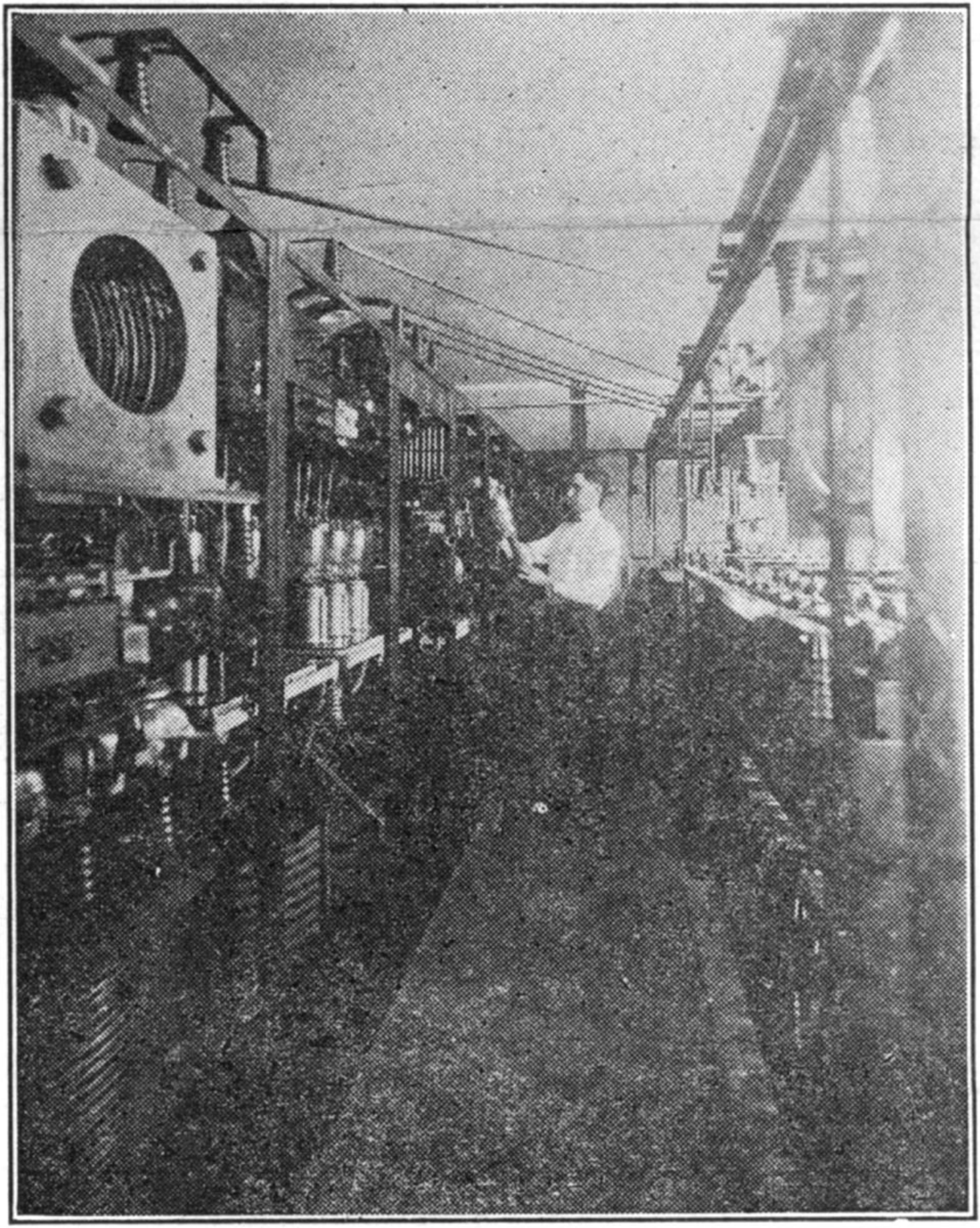
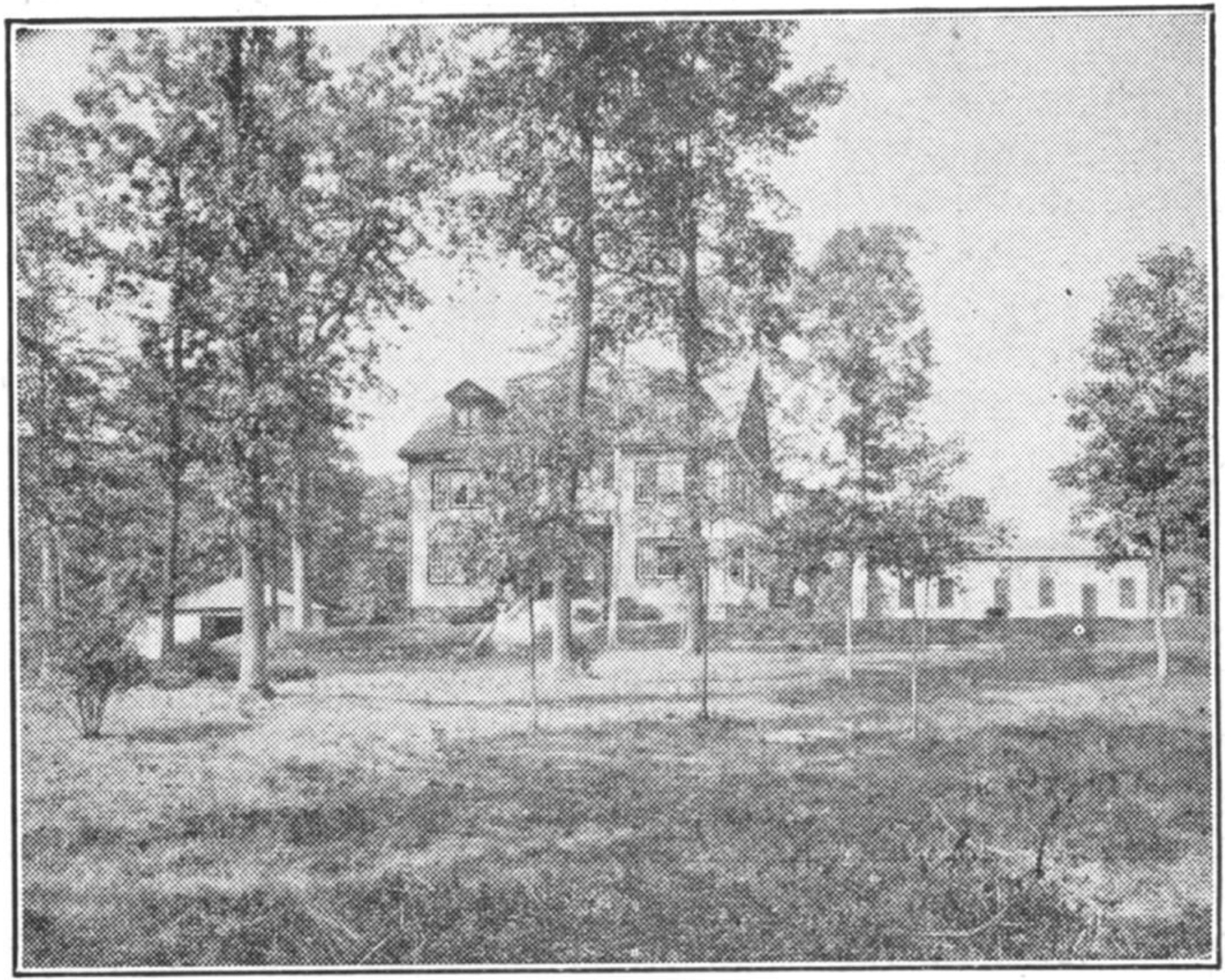


W. E. Van Amburgh



OPERATING ROOM AT WORD



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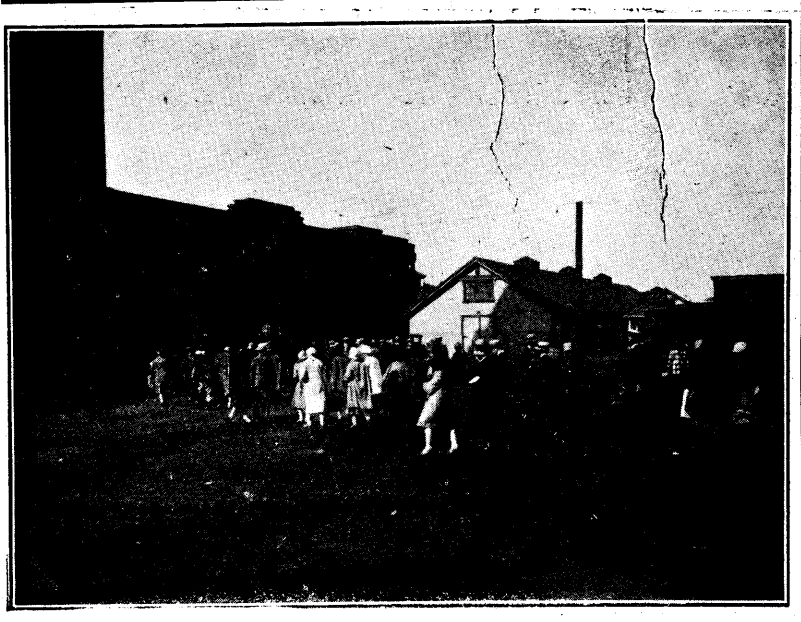


EARLY ARRIVALS POURING IN AT THE COLISEUM

THE MEETING OF THE WAYS

When Greek meets Greek, then comes the battle, and when Bible Student meets Bible Student, then comes real Christian fellowship; but when thousands of Bible Students, fully consecrated to the Lord, meet together, then comes a wonderful time, a great festival of love. No one will question the fact that we are now enjoying such a banquet.

* * *

"Blue-noses" from Nova Scotia are certainly not blue, either in the color of the nasal prominence or in any other respect. Quite a number are here from the Eastern Canadian provinces. They evidently belong to that class characterized as being not slothful in business, but fervent in spirit, serving the Lord.

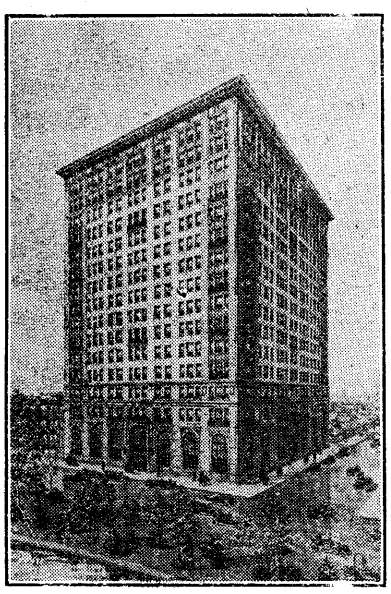
They say that most people won't speak unless properly introduced. Not so the Arkansans. (Is that right?) "Dickson from Arkansas" is one of the friendliest chaps in the world. Just meet him and hear his joyful shout, "I'm Dickson from Arkansas." Not a bad idea that! Let's all do it, and get friendly.

Did you ever see a pilgrim work? Well, it was a real joy to watch that man George Kendall wield the hammer and saw. It's always a joy to work with a man who when you tell him you want a job done just says, "All right, sir, all right," before you get through telling about it, and it's **done,** and **done right!!!** Next time George Kendall comes to your town introduce him to the bucksaw.

"Why," said one of the brethren, "this is certainly fine weather for a convention." Yes, indeed, the rain Sunday made everything clean and fresh. Weather conditions are ideal, so far, and could not be better.

Did you notice the text on the front of the lower platform? Believe it, friend, and DO it when Mr. ice gets busy with the baton.

Speaking of texts, read the ones over the door and notice how appropriate they are. That short, three-word one, **Service Book Room,** is one that a good many sermons will be preached from. Get your short discourses ready for the 21st and the 23rd, but let the books tell the message.



Webster Hotel, Chicago, in which is located the magnificent studios of I.B.S.A. radio station WORD

A Bible Student with a big load of large delegates in a Ford car drove merrily into the convention grounds from Herbert, Saskatchewan, after 8 days on the road. "Had lots of wet weather," he said, "but a good trip." Said it with that I.B.S.A. smile, too. "But," we rise to inquire, "why should he tell us he passed lots of Students in big cars headed for the convention?" Let's hope he's in as big a hurry to get out of Toronto on the 21st as he to assist in the vocal part of the impromptu program. People in other cars were attracted and helped to swell the audience. Then it was suggested that one of the party give a discourse, which was done to the evident enjoyment of all present. These friends from the West were plainly on their job and realize that the Christian's great privilege is to advertise the King and His kingdom.

REMARKED BY THE POST OFFICE

Some of the friends must be used to small-town general stores. Judging by the enquiries received, they expect to buy anything from an ice cream cone to a bellhop in the Post Office!!!!

COURTESY OF TORONTO POLICE AT EXHIBITION

We feel very grateful to the Toronto city police for the courtesy extended the conventioners. On Monday a lady took seriously ill, and policemen on duty did everything to make her comfortable and spent much time in summoning medical aid.

THE COLPORTEURS' FIRST MEETING

A meeting was held for the colporteurs in the Administration Building at 1:30 o'clock Tuesday. There were colporteurs present from practically all the states of the union, as far west as California, Arizona, Texas, Florida, Mississippi, and many parts of Canada.

The meeting was opened by a representative of the Headquarters at Brooklyn and in his opening remarks the speaker pointed out that the work during the past year compared very favorably with that done years previous. He said that the latest book, *Deliverance,* is selling much better than the *Harp of God* did in the year 1926, showing that there is a marked interest being aroused among the people on this all-important subject. This also indicates that a re-canvass of territory proves to be advisable. He said, too, that the number of the colporteurs in the field is practically the same as in the year 1926; but that the workers themselves are apparently not putting forth the effort to sell sets that they did during the year previous. He stressed the importance of the material contained in the sets and advised the colporteurs to renew their efforts along this line.

The meeting was then turned over to various of the successful colporteurs for their experiences along different lines. One of the colporteurs was called upon to show the advisability of canvassing for the books on Sunday. It was shown by this worker that as canvassing for this literature was different from any other enterprise, being the work of the Lord, many people were found to be interested and gladly accepted the books. He also showed that the business men were often at home who could not otherwise be interviewed.

A colporteur from Canada was called upon to give his experiences in working the business districts. He said in part that he believed it to be the best field for the workers and was very enthusiastic in encouraging others to enter this field.

Other colporteurs were then called upon to give their experiences and also suggestions as to the best way to present the set of *Studies in the Scriptures* to the people. It was found that the majority of those who were really making their expenses in this work made a regular canvass for the set.

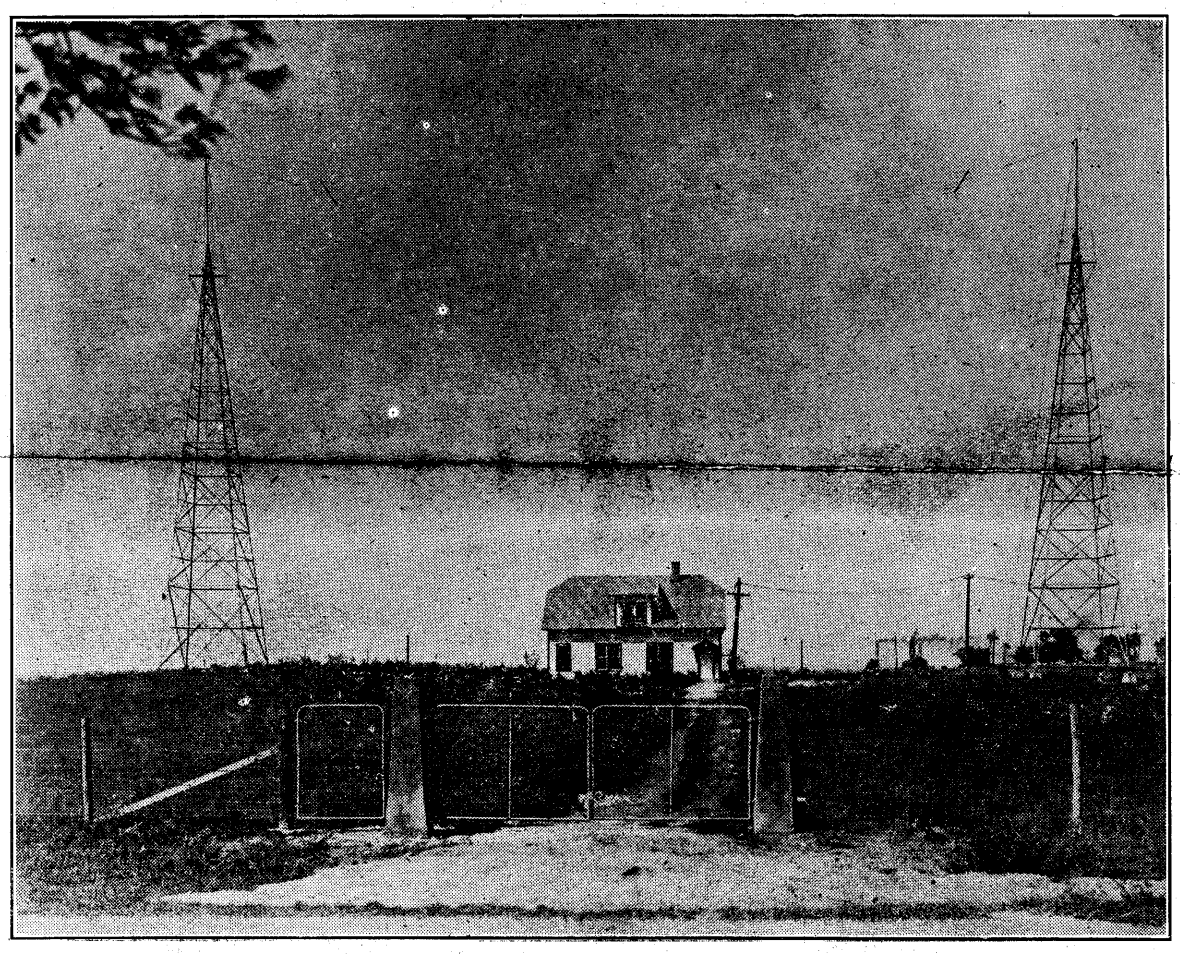
Another colporteur was called upon to give his explanation of the best way to keep a record of sales and expenses and many helpful suggestions were given to the workers. He pointed out the advisability of setting aside a regular fund for books. The attention of the colporteurs was then called to the importance and necessity of making regular reports to the Society of the work done each week.

There were many visitors who were not colporteurs at the meeting, as these were specially invited to attend in order that they might also profit by the suggestions given to the colporteurs. The auxiliary field of the work was brought to their attention. An auxiliary colporteur is one who averages a minimum of 10 hours a week in the work. Several were then called upon who are regularly employed in other business activities and household duties and told those who attended the meeting how they succeeded in averaging this amount of time in the work. Their experiences proved very interesting and helpful and it is anticipated that as a result many of the class workers will be encouraged to enter this field.

The results of the radio were also brought to the attention of the colporteurs and suggestions were made that in presenting the books to the people mention be made of the station broadcasting the subject brought forth in the books. Workers from various parts of the country have reported, as mentioned by the chairman of the meeting, that many books have been placed in the hands of the people because of the lectures given over the radio.

It is anticipated that as a result of the nation-wide broadcast of Judge Rutherford's lecture on Sunday a great awakening will occur in various parts of the country and that many books will be sold as a natural and logical sequence.

As a result of the meeting, at which 600 were present, thirty-six new colporteurs decided to enter the field, and a motion was unanimously passed to put the suggestion to the convention that five thousand colporteurs enter the field. All the workers present agreed to sell sets.



MASTS AND ANTENNA OF RADIO STATION WORD, LOCATED AT BATAVIA, ILL.

was to get in on the 16th. By the way, do you know all about what's doing on the 21st? Ask Mr. Johnson.

At the meeting held in Hygeia Auditorium in Toronto on the Sunday afternoon before convention, addressed by Mr. Van Amburgh, there were six blocks of cars parked around the auditorium bearing license plates from twenty-five states, and most of the Canadian provinces. As a preliminary commentary on the convention personnel it augurs well for the representation which will be present.

The extremely heavy thunderstorm which occurred Sunday, played havoc with camping grounds and signs. A good many of the friends who drove in had a very uncomfortable reception, those depending on tents for shelter especially so. It's sometimes a little difficult to apply Romans 8:28 in a case like this, but no doubt a good many of the friends tried hard to make it fit their case.

About seventy friends formed a happy party as, in a special coach, they covered the distance between Winnipeg and Toronto. Full of the truth spirit they could not contain themselves, but sang the songs of Zion. A number of soldiers on the train evinced an interest in the proceedings and requested permission

"SOME" INQUIRY BUREAU

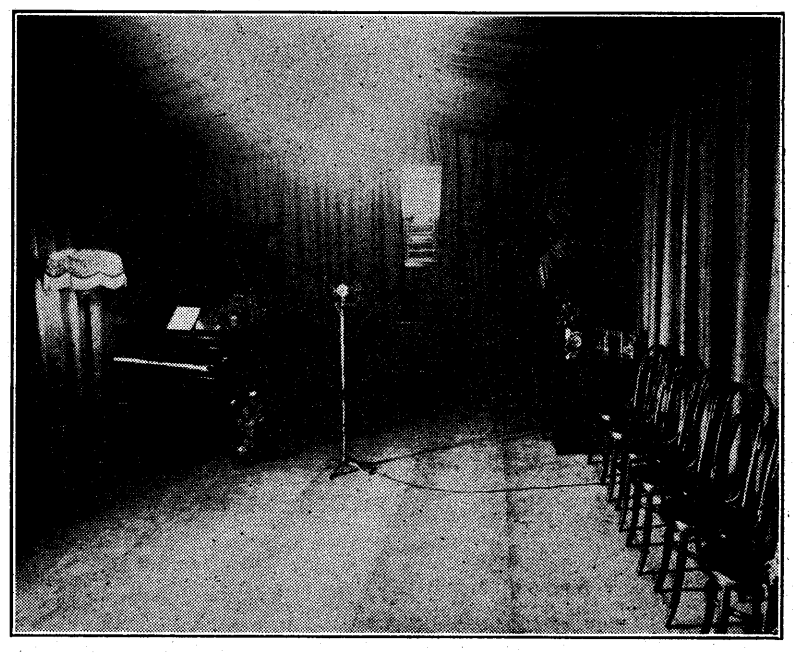
When Pat arrived in New York he accosted the first man he met and asked, "Is Mike here?" That's the way it is at our Information Bureau. It's, "Well, have you seen Mr. Smith from Chicago and Mrs. Jones from Timbuctoo?"

And: "Do you keep babies here? Where do you keep them, and how long? And are they supposed to hear the talks? And what about their mothers, and fathers?" etc.

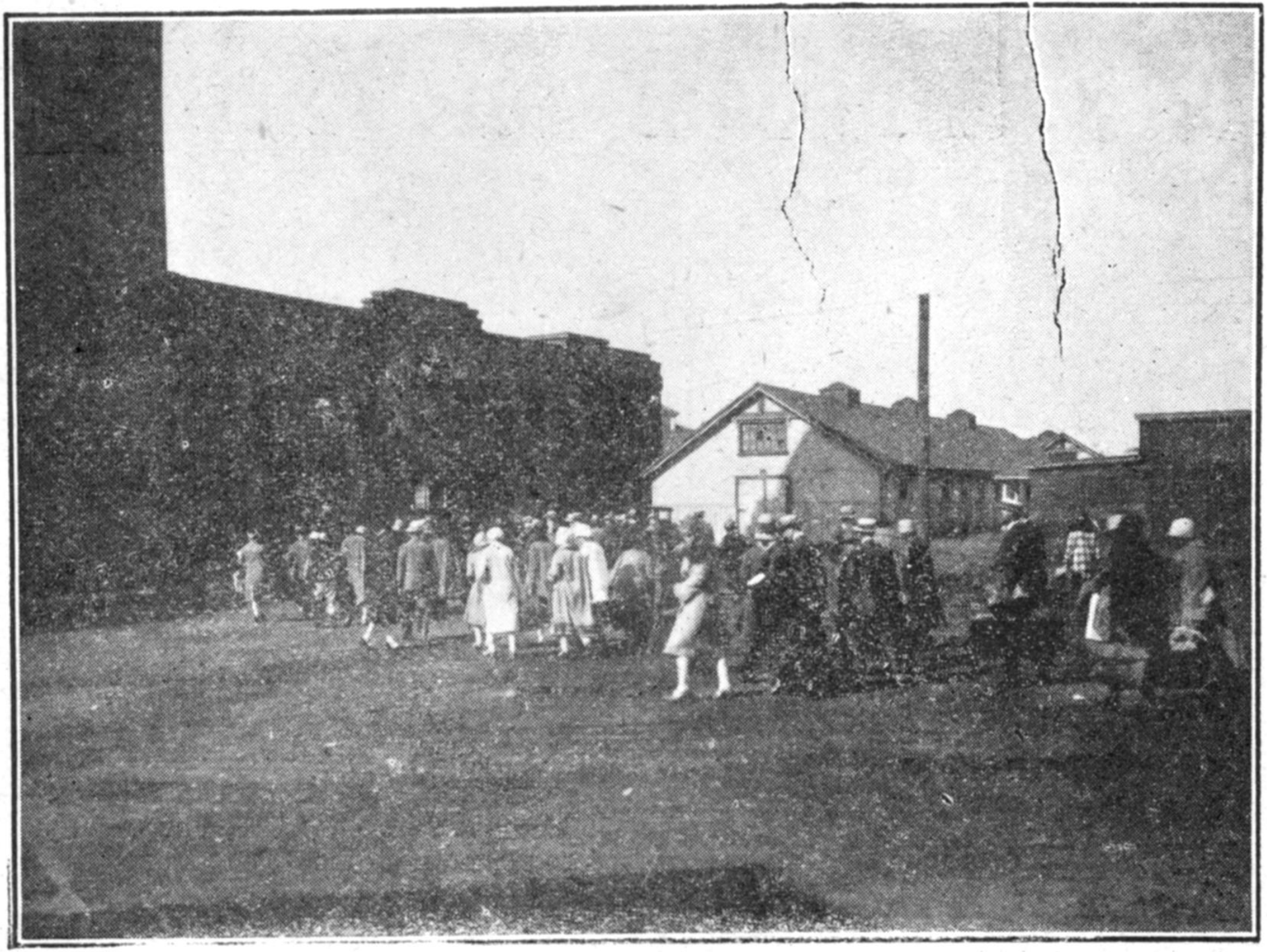
The enquirers take it sweetly even when Mr. Smith and Mrs. Jones have not been seen. And it is always satisfactory to know that babies are "kept" here.

A FINE PLACE TO BE

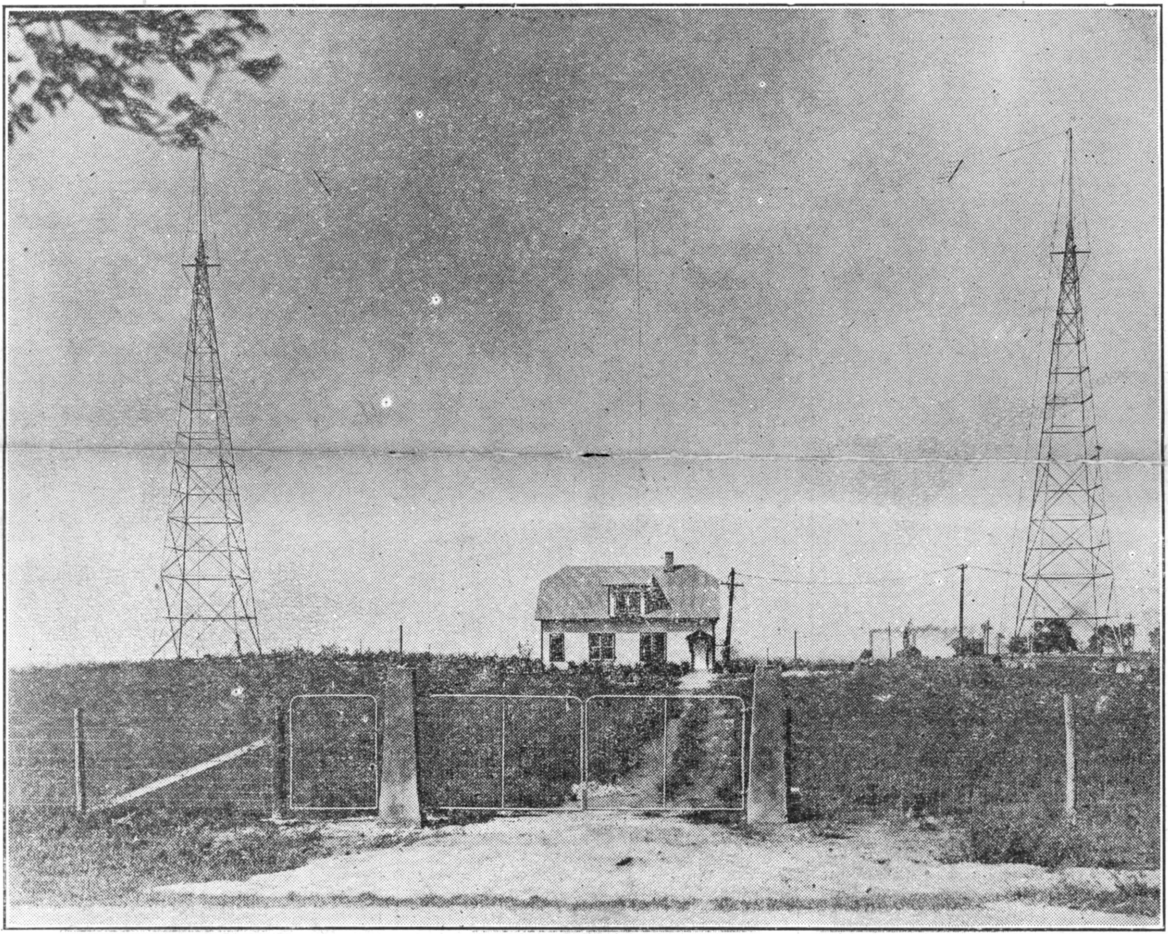
Fine weather; a fine city; fine people; a fine view; a fine environment; a fine crowd; a fine spirit; fine discourses; a fine noise made by the oral orifices of the friends between sessions; a fine greeting from those we haven't seen for years; a fine piece of pie at the lunch counter; a fine pain when some one steps on your toes; a fine effulgence of the light of truth; a fine prospect from the Mount of Vision; a fine chance of finally winning the kingdom. Now what on earth more could you want?



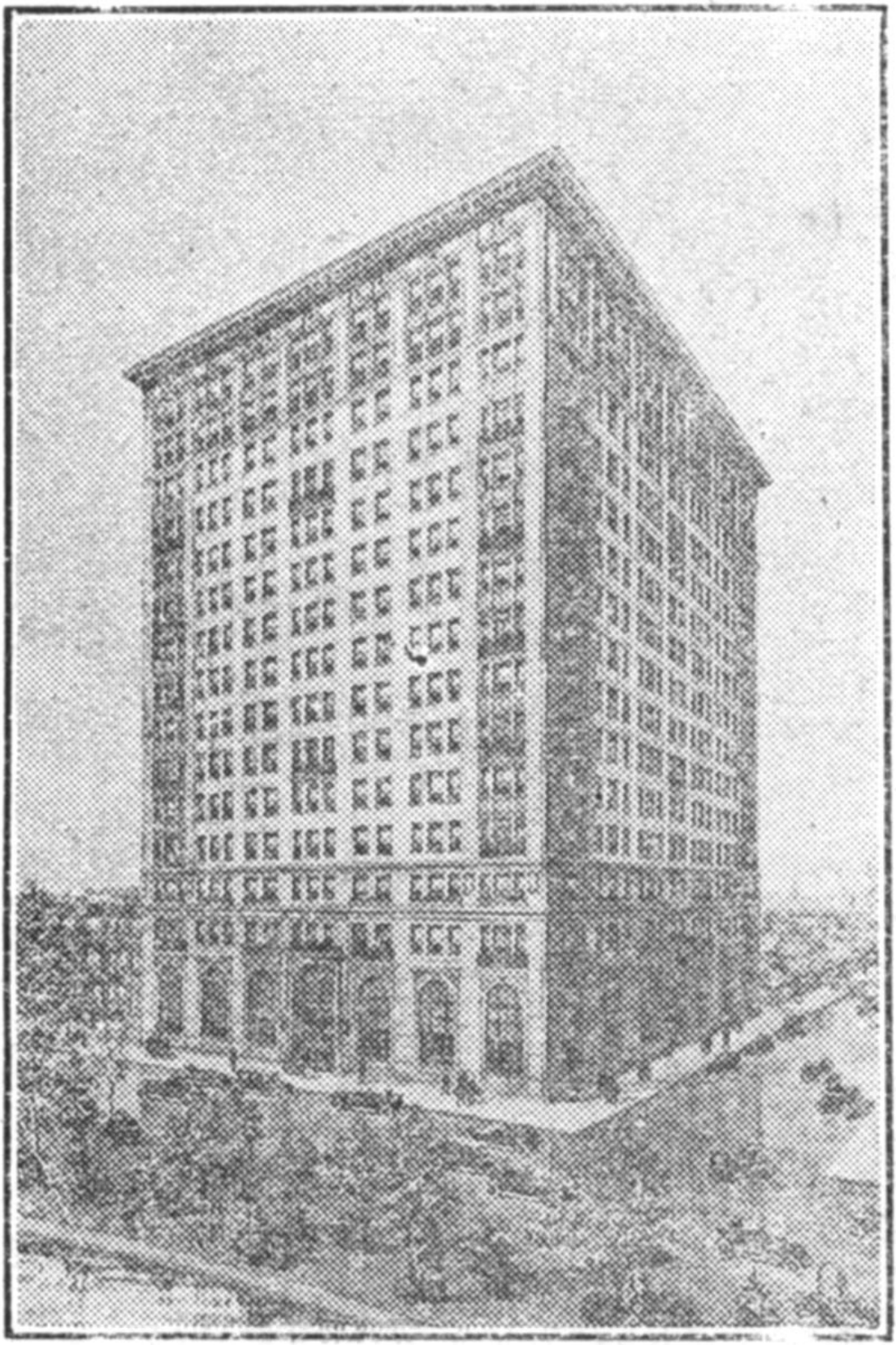
STUDIO CHUC, SASKATOON



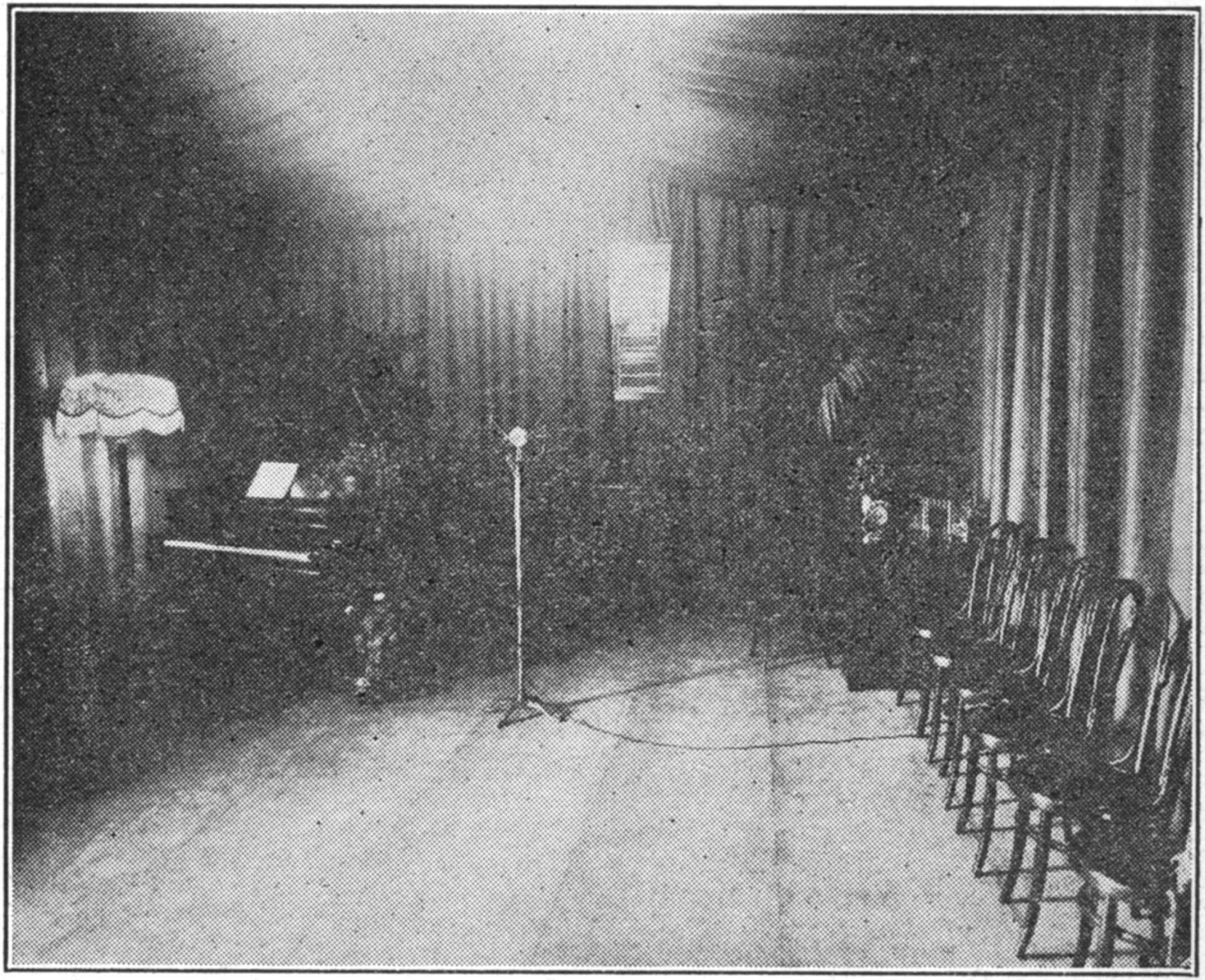
EARLY ARRIVALS POURING IN AT THE COLISEUM



MASTS AND ANTENNA OF RADIO STATION WORD, LOCATED AT BATAVIA, ILL.



Webster Hotel, Chicago, in which is located the magnificent studios of I.B.S.A. radio station WORD



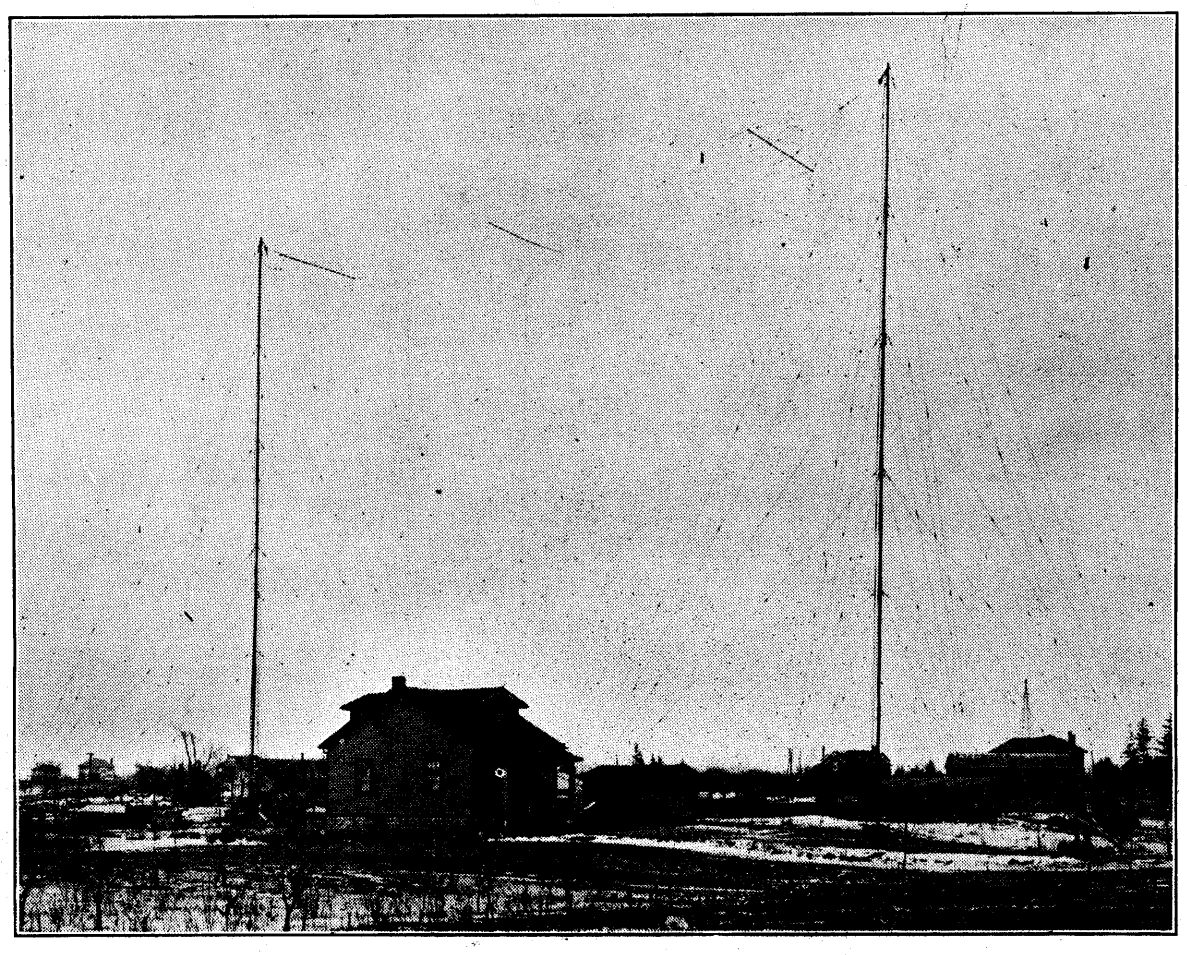
STUDIO CHUC, SASKATOON

Radio Heralds Forth the Message of God's Kingdom on Earth

Twenty years ago who would have supposed that a time would ever come when the gospel would be riding through the air on the wings of electricity, traveling in great leaps and bounds from the earth to the heaviside layer of the atmosphere, and then back to the earth again and again, circling the earth eight times in a second?

Twenty years ago who would have supposed that a man could enter into a little room and talk into a little disc six inches in diameter, and that his voice would issue forth with the power of millions of men, and yet in such a way that none would be disturbed by it, and it would be inaudible except as desired?

Twenty years ago who would have supposed that that voice, freighted with the letter and the spirit of God's Word, would penetrate the walls of prisons, convents, monasteries, rectories, and other places where the light of truth is forbidden, and where truth-starved priests and nuns and rectors and others of Satan's slaves would have the opportunity to listen in, and would and do listen in to what are to them new words, words of life and truth, as different from the things they have always been taught as daylight is different from darkness?



MASTS AND ANTENNA, CKCX, TORONTO

the business district. The town was a town of about 5,000 population. At length he turned into a barber shop. It was early in the day. The barber, a large, fine-looking well-set-up man was caring for the tonsorial needs of a man in the chair. The I.B.S.A. man said, "May I talk to you for a minute or two while you work?" Back came the answer, "Go ahead."

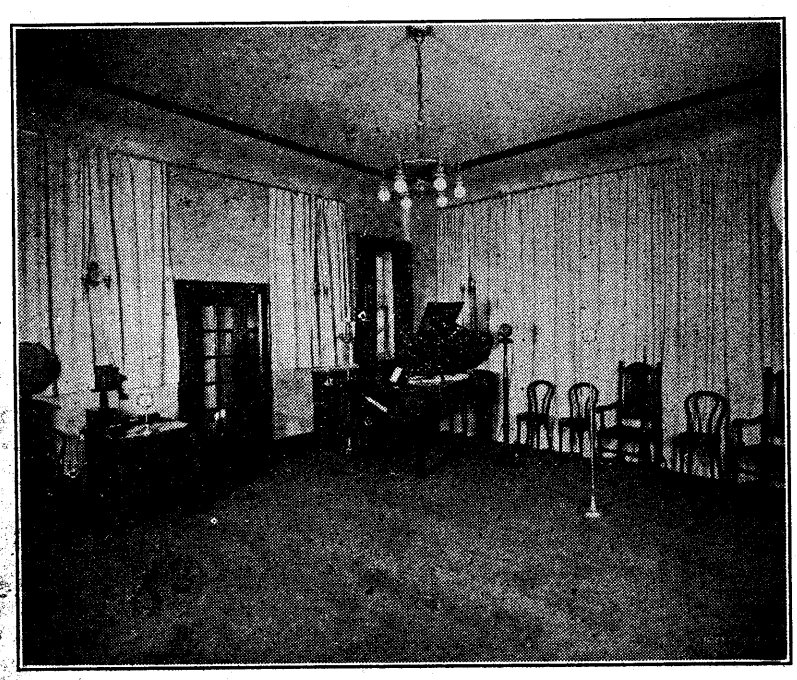
The I.B.S.A. man was selling dollar combinations and was selling them direct. He had proceeded up to the point of his canvass where he was about to say, "I am delivering these as I go along and I would like to leave this set with you," etc. Just as he got to that sentence, the barber stepped around his customer, and from beneath his vest there dangled for just an instant in plain view of the I.B.S.A. man a metal badge bearing those instructive and interesting words, Chief of Police.

The I.B.S.A. man was scared, because he did not know what the Chief would say to selling direct; but he went ahead and said it anyway, and when he had finished the chief said, "Surely, I will take the books; I often sit up till twelve or one o'clock listening to that station." The radio is doing a wonderful work.



ABOVE—I.B.S.A. RADIO STATION AT OAKLAND, CALIF.

BELOW—I.B.S.A. RADIO STATION AT TORONTO



Twenty years ago who would supposed that the rich, the very rich, would listen to the lectures of the Bible Students? What way was there to reach them with the truth? They were so enclosed, so hemmed in on all sides that it was almost impossible to get into contact with them.

Here and there were a few that had seen some of the literature; but the numbers thus reached were limited indeed. But now all they have to do is to turn the knobs on a receiving set and get the pure message of God's love free of all human restraint, and free from the grasping, money-loving appeals of a faithless clergy class, and they can hear the truth as it is. What a blessing to them!

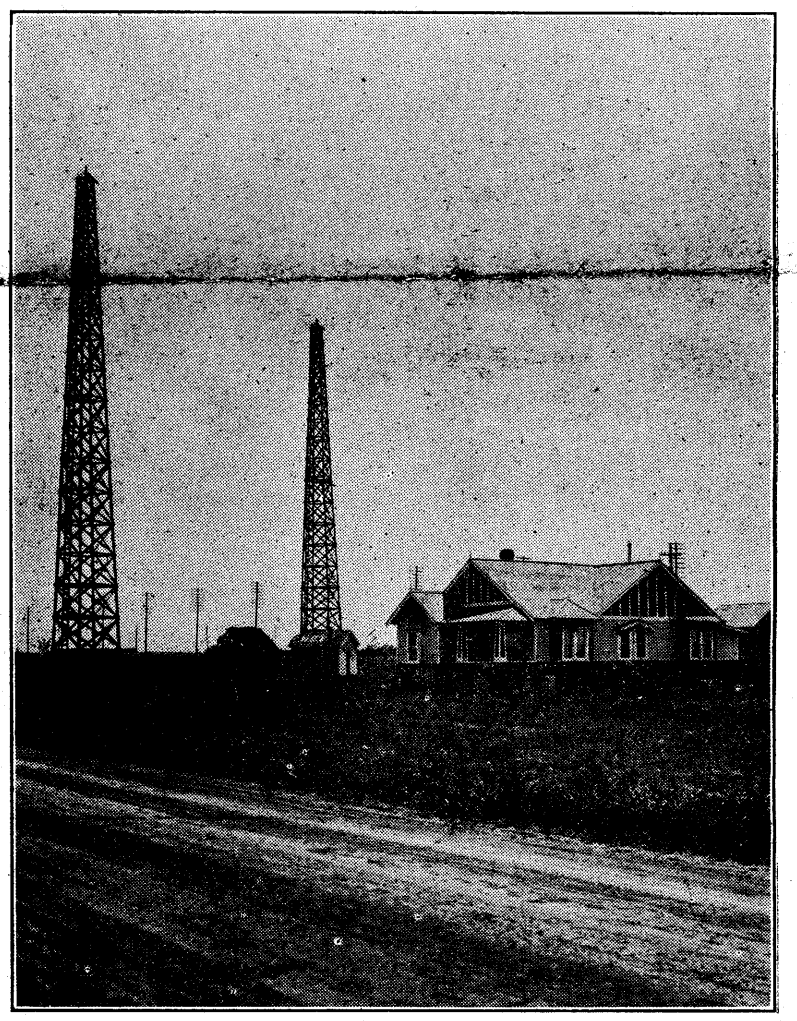
And what a blessing it is to the sick! Many of them have lain in one position for years. The visits, perfunctory visits often, of those that are supposed to be paid to visit the sick, fall off; they grow less and less till finally they cease altogether. To these, what a boon is the radio message. What comfort comes to the racked bones and sinews and nervous system and to the tired and harassed brain as the assurance comes in through the walls that the old is giving way and the new is coming in!

The other day one of the I.B.S.A. workers went up the main street in one of New Jersey's thriving little towns of about 3,000 population. He was calling on the business men only. As he went along he talked to them about WBBR, and the message of the truth that is coming forth from it from Judge Rutherford and his co-workers.

It was wonderful to see the interest they manifested. It took very little persuasion to induce most of them to read the Judge's messages, for they had been listening in. On that main street, on that day, that I.B.S.A. worker left behind him 272 books and booklets, and on the next succeeding day, in that town and four adjoining ones, 238 more, making 510 books in the two days. This could not have been done except that the radio is breaking down the prejudices of the people.

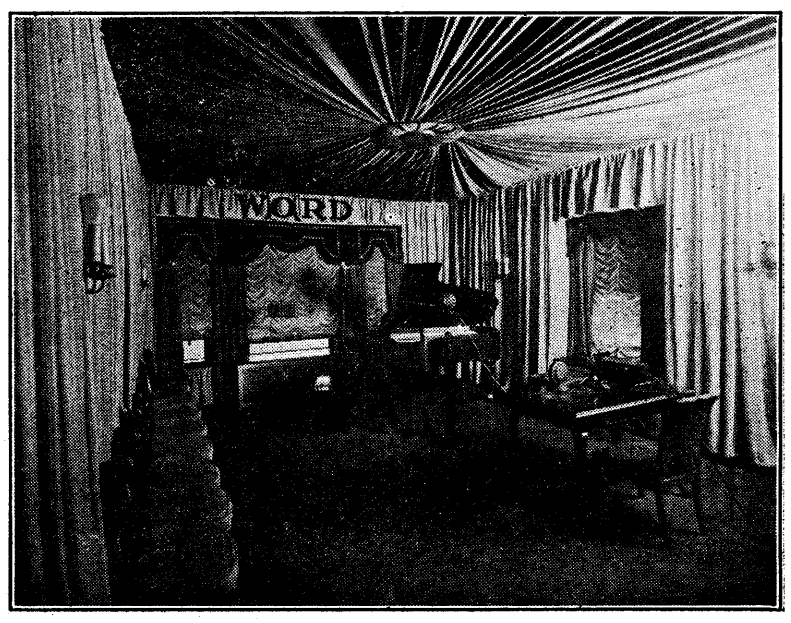
It is showing them what they will willingly admit in private conversation, namely; that when they go to the ordinary church services they get nothing for their starved minds and hearts; but when they listen in on the I.B.S.A. radio discourses they get real food, food which revives their faith in God's Word, revives their love for God, and makes them determine anew to become loyal and obedient subjects of His kingdom.

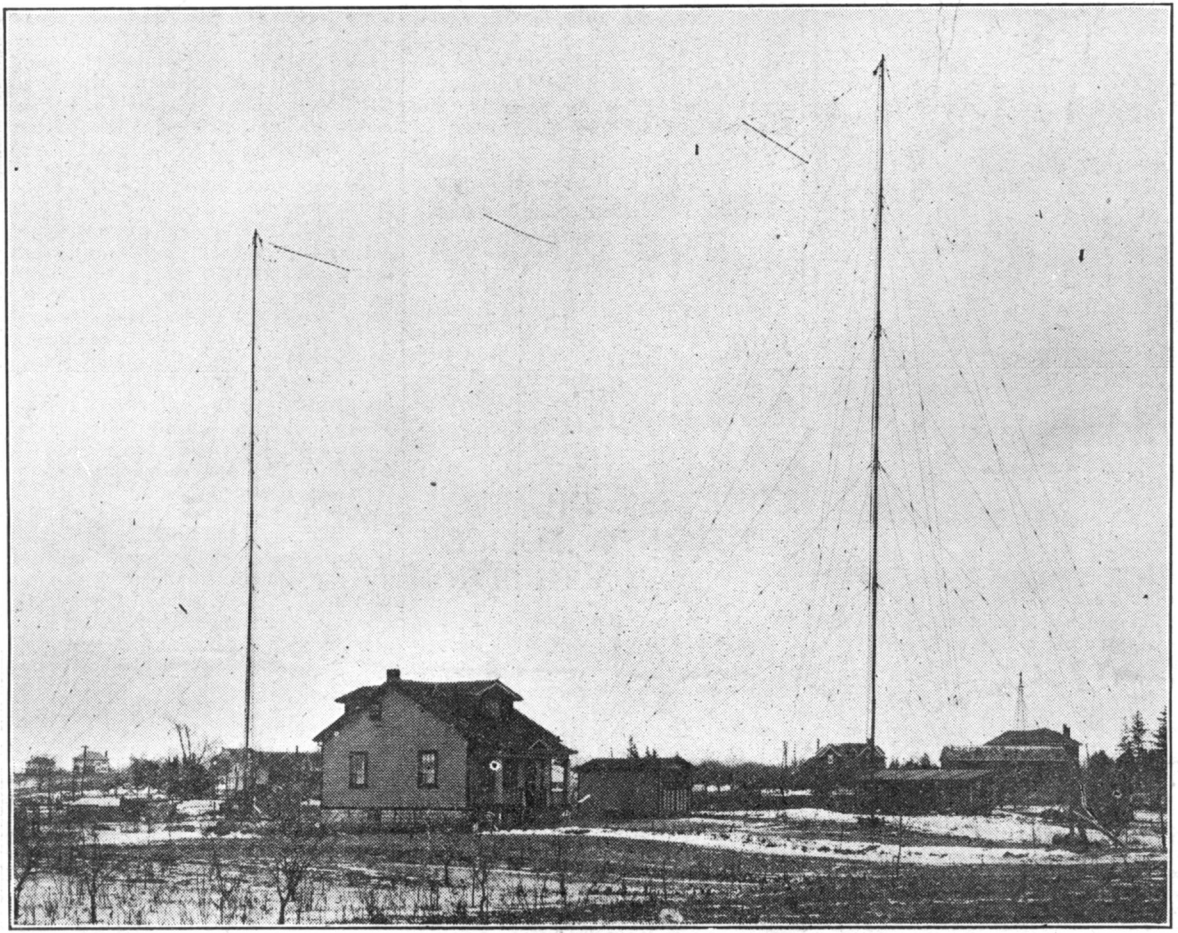
A few weeks later the same worker was in a larger town in New Jersey. Again he was working only



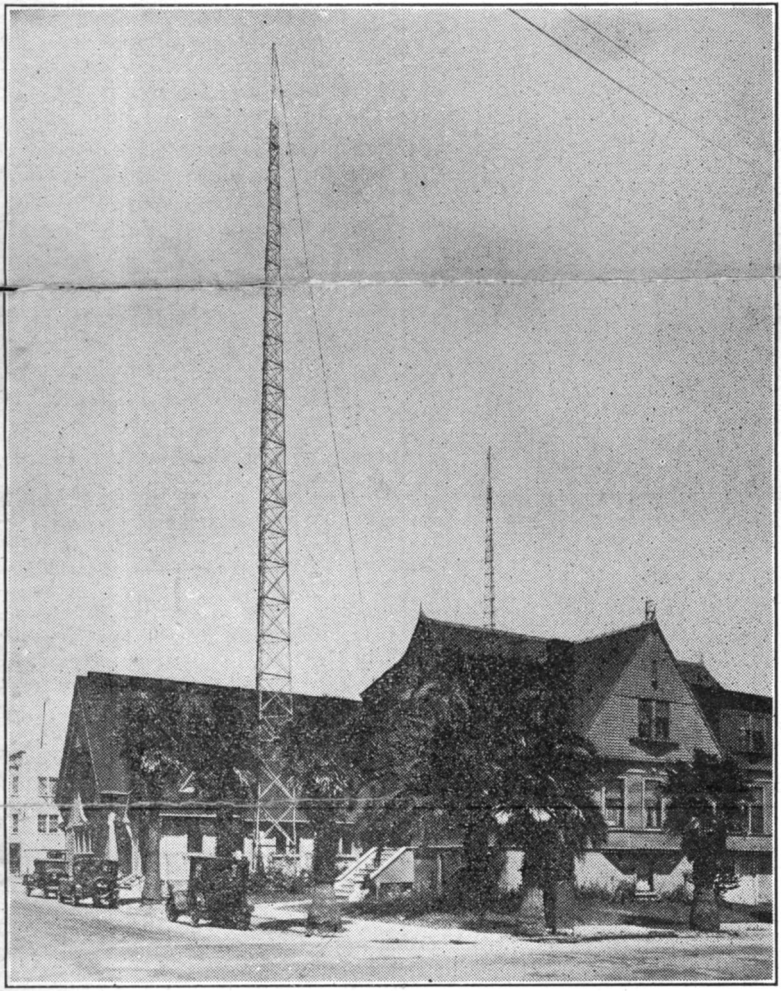
ABOVE—I.B.S.A. RADIO STATION AT EDMONTON, ALTA.

BELOW—STUDIO OF I.B.S.A. SUPER-POWER STATION AT CHICAGO





MASTS AND ANTENNA, CKCX, TORONTO



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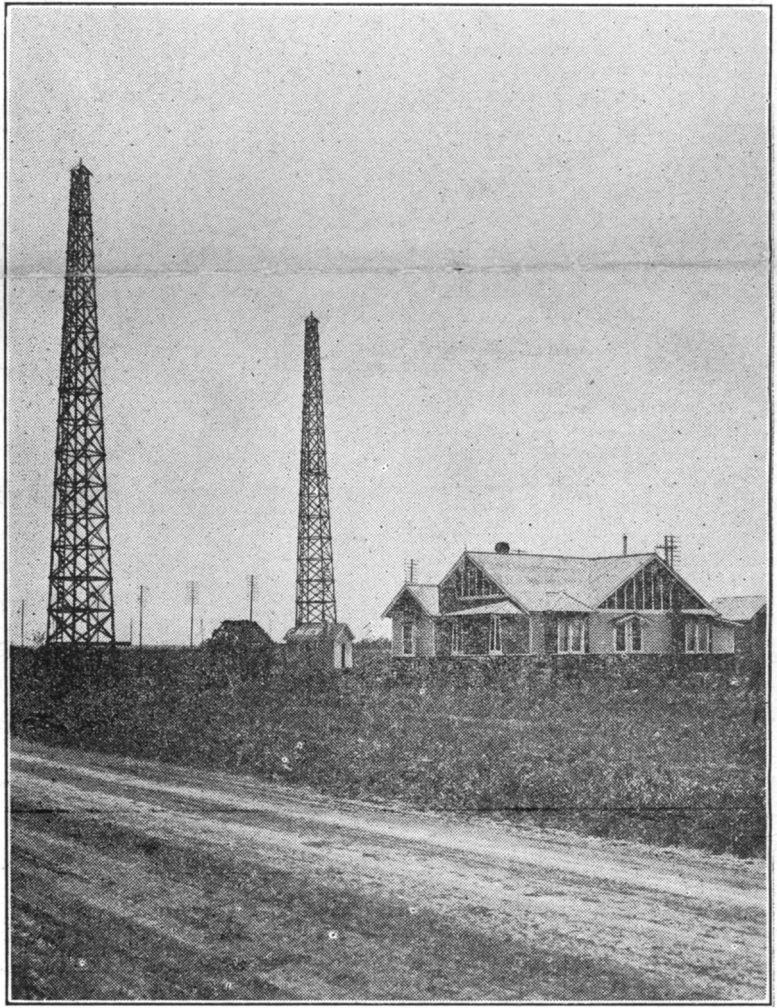

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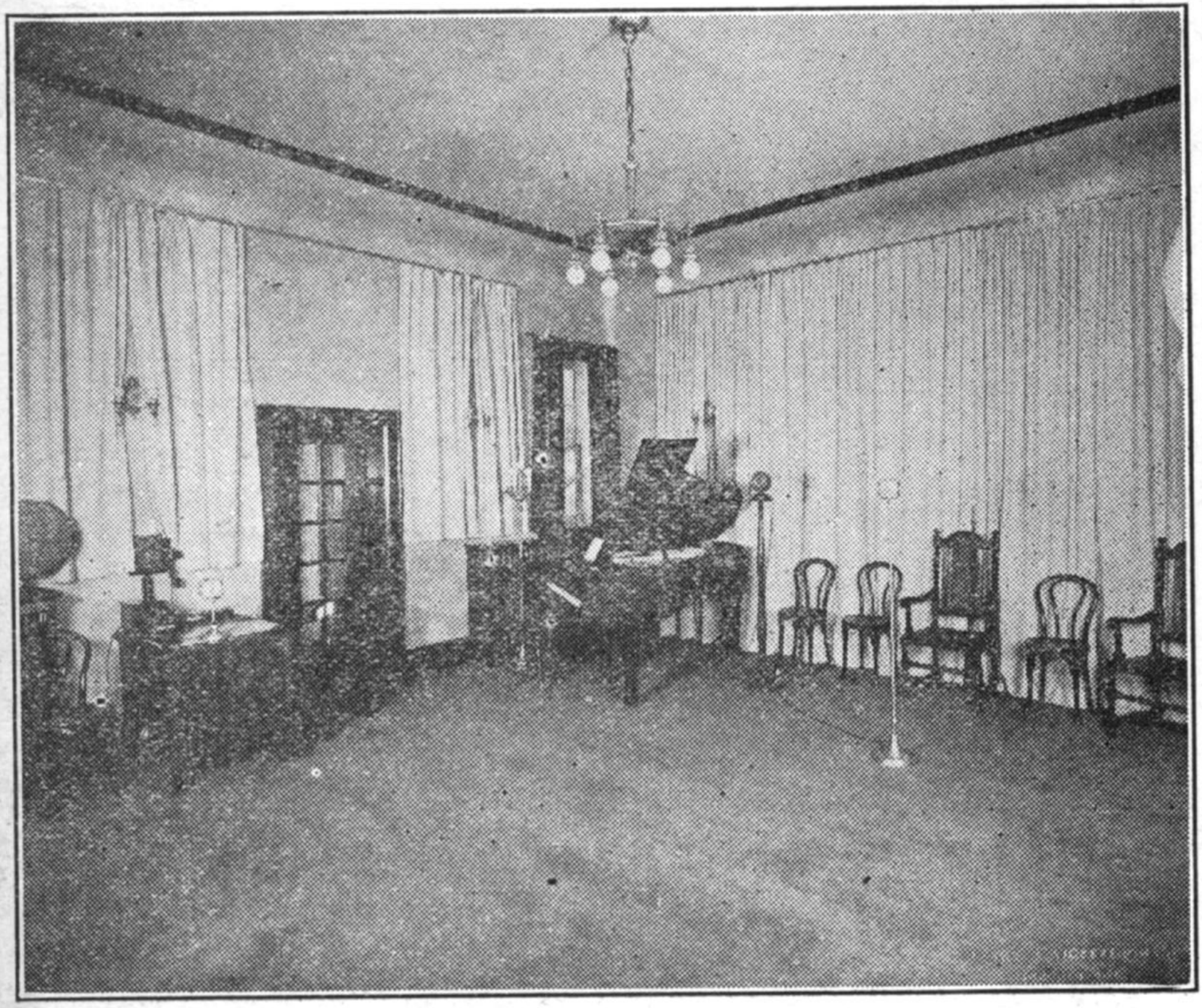
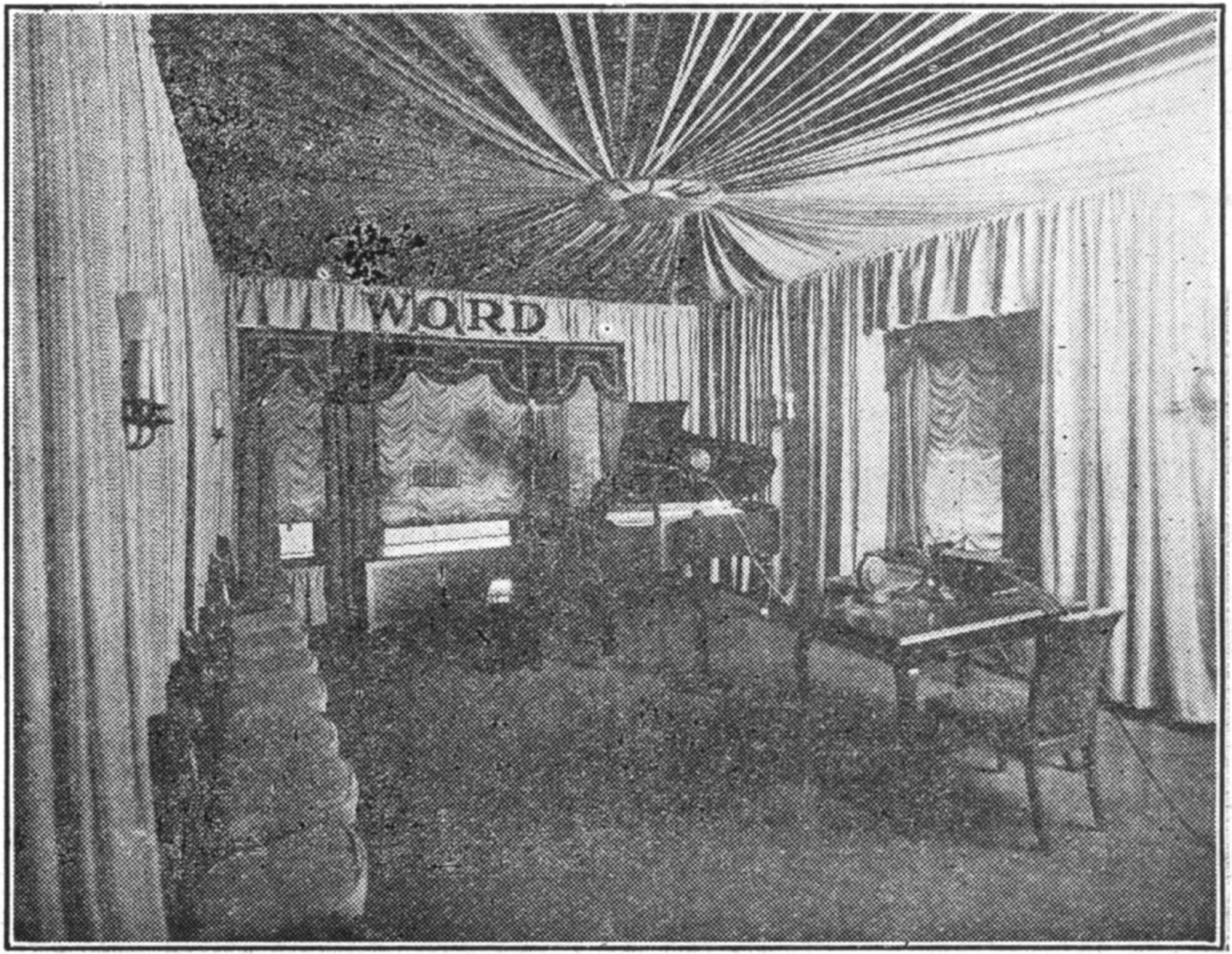


BELOW—STUDIO OF I.B.S.A. SUPER-POWER STATION AT CHICAGO



THE MESSENGER

INTERNATIONAL BIBLE STUDENTS CONVENTION AT TORONTO, (FRIDAY, JULY 22, 1927)

Hook-up Unparalleled In Radio History

Judge Rutherford's Sunday Lecture Over 50 Canadian and American Radio Stations

NEVER before in the history of the human family has any man talked to as many people as Judge Rutherford will address this coming Sunday afternoon in the Coliseum.

The National Broadcasting Company has made an unparalleled hook-up, covering every important station from Maine to California, and from the Arctic Circle to the Caribbean Sea. The lecture will be rebroadcast in Britain.

For a week past the newspapers of the world have been groping for news. Their columns have been as barren of food for the mind as if issued by the bushmen of Australia.

Here is news of the first magnitude. This hook-up, from the viewpoint of the Bible, and from the scientific point of view, is the only real news in the world at this time.

But the papers are as dead as the mummy of Rameses II, embalmed in Egypt four thousand years ago. Tutankhamen is their editor and Pharaoh-Necho their pressman.

It Is to Laugh

Whence all this silence in the newspaper offices? Is it because they do not know? It is not. They know it all too well. That is why they are sad and why we laugh.

They want it understood that they stand by the preachers. They do indeed. They stand by them and cease not their wailing, the while all men hold their noses.

They know not that the common people are aware that the preachers, as such, have ceased to exist. They know not that hypocrisy is now a laughingstock and ecclesiasticism gathers green mold.

They smell not, else it would be apparent to them that the reign of the clergy hath ended these many years back, and quick interment in this hot weather is much in order.

They hear not, else they would hear the undertaker rumbling toward them with the dead wagon and the eager footsteps of all humanity longing to be the pall-bearers of the fraud.

They feel not, else they would feel the clammy hand which is clutched in theirs, and the cold sweat which slowly exudes from the body of what was once harlotry enthroned.

They see not, else they would know that when the face is black and pennies from the collection box hold down the eyelids there is nothing left but the funeral oration.

Why Are the Bible Students So Merry?

Why do the Bible Students laugh in this hour of newspaper sadness? It is because they see the devil caught with the goods: hypocrisy, deception, fraud, meanness, littleness.

When they see the adjoining column from the New York *Times* it will be with difficulty that some of them will keep from rolling on the ground. Unalloyed joy will be theirs.

The roar of laughter at the grounds of the Canadian National Exhibition will sound like the waters falling over Niagara. The Bible Students see what has happened.

It was a brilliant idea when the devil adopted the clergy as his children and another brilliant one when he took over the press to boost them and pat them on the back.

It was a brilliant idea when he got the clergy to father and mother his own lie that nobody ever dies and that his kingdom is Christ's kingdom. Brilliant once. Not now.

But when the Lord brought forth the truth about His plan and His kingdom, and when He brought forth His radio to enter within all walls, it was a bad day for all highwaymen.

Babylonians Gnawing Their Tongues

The accompanying *Times* article tells us sadly that for four years the preachers have been using the National Broadcasting Circuit, and that nobody is interested. Everybody yawns.

The *Times* goes on to tell us that Judge Rutherford laid the hypocrisy of the preachers wide open at the hearing in Washington and that now, in all sadness, they admit they knew it.

All the reporters in Washington were at that hearing and knew the great facts and laid them before their papers, but Tutankhamen still held the dead hand of Rameses II.

Did the *Times* render a public service by immediately coming out in the open and letting the people know of that great event in Washington? Not so that you could notice it.

But because they know that Judge Rutherford had given the funeral oration over ecclesiasticism they tried to kid themselves into thinking the corpse was still alive.

In the past the preachers have done all the dirty work for big business and for crooked politicians; but their work is done. The grave-diggers are throwing out the last gravel even now.

The New York Times

Reg. U. S. Pat. Off.
"All the News That's Fit to Print."
Published Every Day in the Year by THE NEW YORK TIMES COMPANY.
ADOLPH S. OCHS, Publisher and President.
B. C. Franck, Secretary.

WEDNESDAY, JULY 20, 1927.

CHURCH FEDERATION LOSES SUNDAY RADIO

WEAF and WRC Give to Judge Rutherford the Time of Two Afternoon Services.

AEOLIAN TOWERS ARE RAZED

Broadcasting Apparatus There Was Discarded More Than a Year Ago.

The Greater New York Federation of Churches has cancelled two of its regular religious services which were to have been broadcast over WEAF and WRC Sunday afternoon from 3 to 4:30. The cancellation was made at the request of the National Broadcasting Company. The federation issued a statement disavowing any connection with the program which has been substituted for that time, which is an address by Judge J F. Rutherford, President of the People's Pulpit Association and the International Bible Students' Association.

"Although we have complied with the request we wish it clearly understood that next Sunday's broadcast program is in no way connected with the Greater New York Federation of Churches or any of its affiliated churches," said Frank C. Goodman, radio and religious work secretary of the organization. "It was the unwarranted attack made by Judge Rutherford before the Federal Radio Commission upon all organized churches and their clergymen, priests and rabbis, now a part of the records of the Federal Radio Commission, that has led the Church Federation to make this statement, and to have it clearly understood that this is not the Church Federation, as it might be accepted as being under their auspices because this Sunday period has been allotted to the Church Federation every Sunday for the last four years."

Mr. Goodman added that he was not criticizing the National Broadcasting Company for the substitution of Judge Rutherford's program for the interdenominational service and the Sunday Forum usually broadcast Sunday afternoon by the federation, and that the broadcasting company had been most generous in allotting time to the federation.

The "attack" by Judge Rutherford, referred to by the federation was at a hearing before the Federal Radio Commission on June 15 and 16, when Judge Rutherford petitioned the commission to reallocate the wave length of WBBR, the station of the International Bible Students' Association at Rossville, S. I., and give it the wave length now used by WJZ.

During the hearing President Merlin H. Aylesworth of the National Broadcasting Company invited Judge Rutherford to speak over the company's network. Judge Rutherford accepted and will speak Sunday from the Coliseum at Toronto, where he is to address the convention of the International Bible Students' Association.

The change in wave length was denied to Judge Rutherford's station by the Federal Radio Commission, which ruled that the station was not a public necessity or convenience.

NOTE:

There was no Thursday edition of THE MESSENGER. Everybody was busy in the field that day.

THE FIRST BARRAGE LAID DOWN

Five Hundred Automobiles of Workers Descend Upon Rural Districts

That was a wonderful cavalcade that started out from Toronto yesterday morning. Imagine it!—a string of automobiles three miles long if running along behind one another as close as it is safe to run, and every one of them loaded down with books and workers eager to get into action. It was the greatest service drive ever made in history.

The work was planned on a colossal scale. With Toronto as a center there was a wonderful witness given over a vast territory, one hundred and fifty miles in diameter. Every town was canvassed and all the farm houses that were accessible. What was missed on Thursday will not be missed tomorrow. It was glorious. It will be more so.



"I'll take the set," she said.

A big crowd went to Hamilton to canvass the city; another big crowd went to Lindsay, seventy-five miles away. Toronto was partly combed and will get a more thorough combing tomorrow. Scugog Island was canvassed, and the people there were found to be of the finest type. There has never been an ecclesiastical fire station on the island.

All kinds of vehicles were used, from Lincolns to Fords. Some canvassers could make eighty miles an hour, and some were content to make twenty; but they could all go, anyway; and all did go. In the procession were a number of colporteur cars, specially built for the kind of work they did yesterday, but which they do every day in the year.

When the five hundred cars sallied forth each had on the rear tire a large pennant advertising Judge Rutherford's Sunday lecture at the Coliseum. Besides, every worker was instructed to personally invite to the Coliseum the entire family of every person canvassed.

Every worker had at least one bag of thirty books and twenty copies of the *Toronto Souvenir*. One worker had five sets of *Studies in the Scriptures*. Another worker had the nerve to take 360 books to Brampton business district and expected to work from 7 a.m. to 7 p.m. It would be a shame if he ran out of books, he thought.

The workers went out under definite instructions. They first tried to sell a set of *Studies in the Scriptures;* then failing in that they tried to place a dollar combination, consisting of *Deliverance, Harp,* and three booklets; then dropping to *Deliverance* or *Harp,* the *Toronto Souvenir* and one small booklet for 50c; then to the *Souvenir* and two small booklets for 25c, and finally to the *Souvenir* and one booklet for 15c. Every interested person was given a *Souvenir,* whether he purchased anything or not.

The workers were given a wonderful reception by the people. One worker, little Kathleen MacNaught from Manitoba, canvassed this very street down town where we are wrestling with this periodical, *The Messenger*. The only reason we do not give her full address and her picture is to prevent somebody from grabbing her and running off with her, and thus hindering her further usefulness. We had a suspicion that we knew what she was selling, but bought one anyway, so as to keep her from wasting her precious time calling on a bunch of hard-boiled editors.

The farmers were glad to see the workers. They did not always have money, but they had fruit and other good things to eat, which they were glad to trade for books,

(*Continued on page 6*)

The Big Advertisement

And then the *Times* does a wonderful thing. It did not mean to do it. It could not help it. It gave all its powers to advertising Judge Rutherford.

Previously, when he spoke in New York to a great concourse of people at the New Madison Square Garden, the *Times,* at the behest of the preachers, gave him not a line of publicity.

Judge Rutherford was willing to pay for advertising, but they would not accept his money, because the preachers did not want the meeting advertised. But it *was,* anyway.

The Bible Students got on the job and in two days put a million and a quarter dodgers out in New York City telling the people all about it. And the people laughed.

And now the *Times* comes out and tells us that the preachers are dead, that Judge Rutherford has taken their place, and invites everybody to listen in. *And they will.*

Let us admit that the newspapers are no longer necessary. Every great newspaper strike has shown that. London showed it. New York showed it. Chicago showed it.

But as a last gasp the squawk from the *Times* is a good thing. It does tell the day and the hour when the people can hear Judge Rutherford. And all are glad.

All are glad. Yes, all the people. The preachers, the press and the politicians have done their dirty work and are about all done. The Lord is now on the job.

And on Sunday afternoon Judge Rutherford will tell all about it. He will make it all clear why the papers of Toronto have kept still about the only news they had.



"I'll take the set," she said.

FEEDING THE MULTITUDE

The Messenger desires to say that there is a department connected with the convention, which is worthy of notice; at least, it is worthy of notice once a day, and sometimes twice. When we heard of this department we just missed being led into temptation.

We were tempted to launch out into an elaborate description of how one squad of workers was busy out in the streets catching dogs which, at this time of the year, are not supposed to run around loose, and that some of this squad narrowly missed getting into trouble by catching in their nets some of those dumb dogs that the prophet Isaiah has so much to say about.

Then we came pretty near visualizing the culinary department of some of the restaurants in Canton and Hankow and Wanhsien, which have as their *piece de resistance* some Towser that stayed out too late or got up too early and, as a consequence, was separated from his bark for all time, while most of the rest of him went to tickle the palates of the Chinks who were so fortunate as to be on hand when he left the pot.



THEY ARE EAGLES FOR SPIRITUAL FOOD SURE ENOUGH, BUT THEY MUST BE BEARS FOR BEANS AND SUCH STUFF

And then came to our nostrils the appetizing odors as the door from the kitchen swung open and the long lines of hungry people facing the **hot dogs** that a little while before were sporting about the streets, preaching, taking up collections and doing such other things as dogs are wont to do.

Then we suddenly repented and reformed. We reflected that there are pious people here, religious people here, sad people here, people that have been "developing character" until, if they laughed, it would crack every tooth in their set and solemn jaws. It would never have done for us to write any such stuff as that. Somebody might have laughed, and a laugh from one having "a well developed character" is one of the saddest things you ever saw or heard.

At the same time that we had the above temptation we had another, a much more subtle and ticklish one, and one harder to handle. Now, as you very well know, all the hypocrites in America are on one side of the liquor question, but it is not so here in Canada. Thus, when Ontario decided to return to booze, the Methodist print-shop here in town put in a bid for the printing of the liquor permits, *and was awarded the job.*

But we wouldn't dare make a joke about wondering if the root beer and pop at the Bible Students' lunch counter were all strictly according to its label, because hypocrites will jump even at a joke if they think there is any chance of their standing up better for Satan's empire and helping him to bring the Lord and the Lord's people into disrepute.

All of these temptations came to us when we first heard of the arrangements for feeding the conventioners at noon, but when we saw the arrangements themselves, then we were glad to pass up all nonsense.

* * *

The facts are that the Bible Students have a splendidly equipped and efficiently managed lunch counter and cafeteria arrangement in connection with their convention. The place is so well managed that a vast throng of five thousand people is fed here in an hour and a quarter every noon. The place is also open in the afternoon, after the meetings are over.

The secret of doing anything in a large way and making a success of it is *order*. We recall that when our Lord fed the five thousand men, besides women and children, his first step was to arrange them in companies of fifty and cause them to sit down on the grass. Then the apostles and other assistants were able to handle the throng. There is something of instruction for us in every move that the Lord made while He was on earth.

FROM THE ENDS OF THE EARTH

The time at conventions is too precious to be taken up with the reading of cablegrams and telegrams from the platform, but there is no objection to giving the gist of some of them in *The Messenger*, where they can be read and appreciated to better advantage.

There was one from Capetown, reading, "Kingdom greetings by kingdom voice from South Africa"; one from Helsingfors, Finland, which reads, "Heartiest greetings with wishes for greatest blessings joining." We appreciate this a great deal more than if our Finnish friends had used the word "accompanying" instead of "joining". Somehow it sounds more genuine. We know just what they meant; they want all the conventioners to have every blessing that the Lord will shower upon them.

The cable from Athens, Greece, was short and sweet, "Lord bless convention richly." Cables are expensive and the Greeks believe in saving money. Liverpool rate to Toronto is less than from Athens, so the Liverpool folks said, "Appreciating President's love and loyal devotion Lord and truth we desire express our determination faithfully cooperate with Society in kingdom service."

Night letters from points on the American continent are only a dollar for fifty words and so a goodly number came in from all parts. Among those that we noticed were Sacramento, California, which stipulated among other things that the Sacramento ecclesia is "ready to engage in such service as you are led to undertake"; one from Atlanta, Georgia, that their prayers ascend that Jehovah's name will be glorified at this convention; one from Savannah that although they are far away in the body they are here in the spirit; one from Sydney, Nova Scotia, that they hope that we "will ever be found to be abounding in the joy of the Lord".

Franske and Sampson, colporteuring in Alberta, hope, "May Jezebel receive knockout at Toronto," and we all laugh and say, Amen. Go to it. More strength to your elbow, Judge. When the time comes to give her the knockout punch we will be on hand to pick up the palms of her hands and the soles of her feet and give them decent burial.

The class at Bonetrail, North Dakota, wants us to know that they are here with "The Remnant". Good! We know we are only a remnant, but the crowd here at Toronto looks like a good-sized remnant, and a healthy one. The class at St. Paul wants the Lord to shower His blessings upon us; and we are getting them, so many of them that we can hardly take care of them. Newport News, Virginia, has a similar wish.

The class at Reading, Pennsylvania, could not all come so they hoped this convention might prove to be "the greatest and strongest witness to the world that Jehovah is the only true God". How is that for a wish? Our own Russian convention at Detroit, now in session, echoes almost the same words.

The Polish convention at Detroit wires that there are eleven hundred in attendance. They declare that they love us, and they hope that the heavenly Father will bless us and give us more strength to be better representatives of His coming kingdom. Fine! Their good wishes are echoed by the Lithuanian convention in very similar words.

Extra! Extra! Since the foregoing was in type (typewriter type), along comes a cable from Timarunz, New Zealand, which says, "Colossians two five", and if you doubt that that is a model cable under the circumstances, just look the passage up and see for yourself. We did.

The office of the Bible Students at Bergen, Norway, sends a cable hoping that the Lord will bless us abundantly, and the Lord is doing just that. Glad to hear from Bergen.

The next dispatch is from Sault Ste. Marie hoping, "That the convention may be a great witness for Jehovah: sing unto the Lord a new song and His praise in the congregation of saints: let the children of Zion be joyful in their king; praise ye the Lord."

Next is a wire from fifteen Greeks at Manchester, New Hampshire, thanking God because He has inaugurated the kingdom of His dear Son, and praying that the spirit of Jehovah will be with His people here.

The Ukrainians at Winnipeg have been having some trials of late. Trials draw people near the Lord and make them thoughtful. We give this dispatch in full:

"Greetings from Ukrainian ecclesia at Winnipeg. Be brave and do not fail in our Master's service. The Lord is with you and His reward also for all those that will be faithful to Him unto the end. We are living in the day when Satan is using all deceitful means to mislead the very elect. Therefore be upright and full of courage in the war with the adversary. May our heavenly Father richly bless you all during the convention. We are with you in spirit and act. Please read this message to Ukrainian friends in their own language. Yours in faith and Christian love."

Cheer up, you faithful Ukrainians! We have the Devil scared and are keeping right on doing what the Lord wants us to do. You do the same, and how happy we will all be while we are doing it, and afterwards.

The Hungarians at Detroit are also in convention at the same time with us here, and they want us to know that they are humbly praying the heavenly Father for our success in glorifying His name here in Toronto.

A cable from Stockholm, Sweden, expresses appreciation, joy and loyalty in three words. That is what we call condensation. Glasgow, Scotland, is confident that the Toronto convention will magnify the name of Jehovah and be a great witness to the presence of earth's new King. Wigan, England, cables, "Joel two twenty-three," and that saves writing it all out.

HEARD OR SEEN HERE AND THERE

The spirit of provincial intercourse between Quebec and Ontario is manifest at the convention by the attendance of a number of French delegates from Montreal. There will be special sessions held in the French language for the benefit of French Bible Students. Many of these were formerly Roman Catholics; they now rejoice in the privilege of Bible Study and decidedly prefer it to the formulas in vogue in the Roman Catholic Church.

Truly the Lord has established a marvelous mechanism for truth-spreading at the present time. We know how it used to be; many a well-advertised meeting brought out but a handful of people. Pilgrim C. Roberts says he used to travel between ten and fifteen thousand miles a year to talk to audiences totaling a few thousands. Now he stays right at home and talks to millions. Who will question the fact that the Lord is directing His work in the radio field!

A delegate was heard to ask two policemen on duty how they were getting along. They said: *"All right."* It was a new experience for them to have nothing to do at a convention. They were beginning to feel as though they would take root if they had to stand in one place very much longer. We are glad to see it is an I.B.S.A. convention in Toronto that is providing the Police force with a well-earned rest.

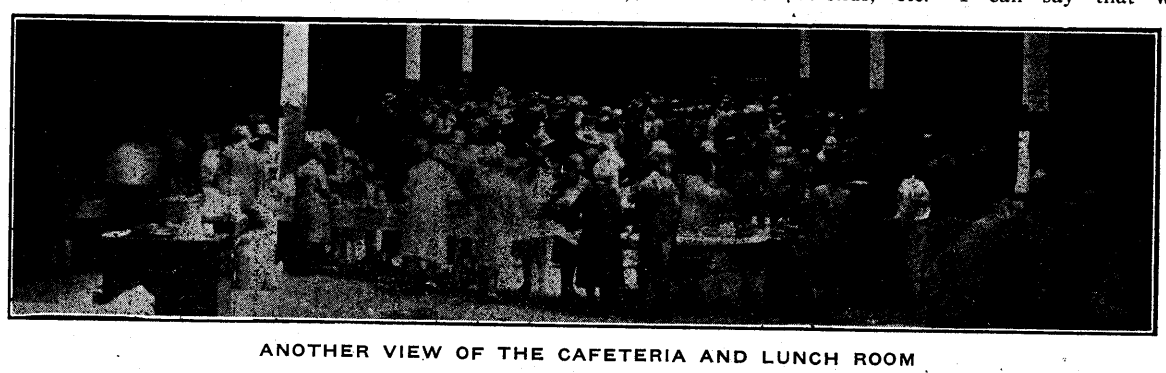
Some of the English delegates attending the convention have difficulty in understanding our silver coins. It is said that a Scottish Student, having two large Canadian nickels and one small one, and a ten cent piece, spent half an hour trying to figure out how he was going to purchase twenty-five cents worth of T. T. C. tickets to get to the Exhibition grounds. "Canada should not have both large and small nickels," he said. We agreed.

The spirit of the Bible Students' convention seems to have spread even to the children of Toronto. Two little girls, who were not in any way connected with the Bible Students, were visiting the convention grounds. They found a pocketbook in a telephone booth and straightway brought it with beaming faces to the "Lost and Found" Department. They seemed to be happy in the realization of being honest.

My friend Will thought he couldn't come to the convention; but he came. He thought it wouldn't be so good; but it was. He felt sure the talks wouldn't be audible in so large a place; but they were. He supposed that many of those present at such a convocation would wear a funereal demeanor and possibly express themselves in a manner suggestive of sepulchral things; but it was not so. He had imagined that he would do about as well by staying at home; but in this he was to be undeceived. You see, he had never attended a convention before. He declares that he will never miss one again.

Ruth Adams, of Wichita Falls, Texas, a little girl twelve years of age, met with a rather painful accident when some timber used in connection with construction work in the Coliseum fell upon her foot. It was necessary to take an X-ray in order to determine whether or not a bone had been fractured. But she is still attending the sessions, being carried to her seat by assistants. She says she must not miss the lectures, anyhow.

Those looking for the nursery or children's playgrounds always seem to ask old maids or bachelors where such can be found. And how should they know? The question arises as to whether there are any old maids in the truth!



ANOTHER VIEW OF THE CAFETERIA AND LUNCH ROOM

TESTIMONIES

We can now expect to give but a few of the testimonies which are given in great numbers from day to day. Those which follow are a few selected from one testimony meeting. We may publish others later. Hundreds of equally inspiring ones have been given since the convention began, with hundreds of others yet to follow.

A Real "Israelite" from the Sunny South

It rejoices my heart to see so many of the Lord's dear ones here. I am a Jewess, from Atlanta, Georgia, and there are very few Israelites in the truth. I want to be faithful to Jehovah and to praise and love him more each day.

A Tonic for All

I got up from a sick bed to come to this convention and I am much better already. Praise the Lord! I am standing shoulder to shoulder with my brethren on the Lord's side. I pray that we may all be faithful. I thank God for the privilege of being here.
—This one from Ashton, Kentucky.

Inspiring "wurrds" from the Highlands of Scotland

I come with a message of love from the "churrrch" in Glasgow. They are looking forward with delight to the prospects of having our dear President with us in September, and are making prodigious efforts to have him "brrudcast". We are expecting to have him "brrudcast" for the first time on the occasion of his coming visit. I am delighted to be here with you all. I came with a heart full of love for the Lord and for you all, and I hope to go back with a greater amount of love for the Lord when I return to Scotland.
—A Pilgrim from Glasgow, Scotland.

Just a Little "Speck," But Mighty For the Lord

My aim and ambition is to be a witness for Jehovah God and to glorify and magnify His name. I want to thank my heavenly Father for the wonderful privilege of attending this convention. I want to actively advertise the King and the kingdom. Pray for me as I pray for you daily that I may prove faithful in the active service of Jehovah. —A. Speck, Akron, Ohio.

Interest in Radio Service

I am glad to be here and to say that the one absorbing topic of our Bridgeport Class is the privilege of service. When we learned that it was the Lord's will for the truth to be broadcast, we immediately got busy; and because of that we are broadcasting through Bridgeport free of charge. We thought we could not afford it, at one time, but learned something different when we made it a matter of prayer.

100% Christians

I thank the Lord that I have the privilege of attending the International convention. I come bringing warmest Christian greetings from the Montana friends, North Dakota friends, etc. I can say that we are one hundred percent. loyal to the *Watch Tower* and all its publications. The brethren have sent their pledge of love to the friends and to Judge Rutherford, that they are going to remain loyal to the *Watch Tower Bible and Tract Society*.—A delegate from Montana.

Class United and Happy

The Shreveport Class sends its greetings and best wishes. Every heart there is with us and praying for us. We are in heart union with the Society and everyone is a book seller. We shall soon have completed arrangements for a weekly broadcast of truth. Then we will have as complete, a chain of stations from Canada to the Gulf, as already we have a completed chain from Atlantic to the Pacific. We hope you can tune in some time on KFCA.
—Bryan, Shreveport, La.



THEY ARE EAGLES FOR SPIRITUAL FOOD SURE ENOUGH, BUT THEY MUST BE BEARS FOR BEANS AND SUCH STUFF



ANOTHER VIEW OF THE CAFETERIA AND LUNCH ROOM

Reports of Discourses Delivered at Wednesday's Sessions

PRESENCE OF THE LORD

By M. A. Howlett

There are many statements in the Scriptures which speak of the presence of Jehovah. This presence is for a set time and is to take place in a specified manner. The evidence is clear that the term "presence" does not necessarily mean the actual locating of the person of God in the environs of earth, but that the activities of our God are directed toward that particular point in His domain. In proof of this con-



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tention we refer you to Acts 3:19, 20: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ." The word here rendered "presence" is the Greek word "prosopon", which, literally translated means, "out of the face of". It is a commonly understood thing that when a person turns his back upon another it is a mark of disfavor. The smile of an open countenance is a token of approval. Many Scriptures speak of the face of Jehovah being turned towards those upon whom He is manifesting His favor. Time was when the garden home of man was unmarred by sin, and man himself basked in the sunshine of his great Creator's smile of favor. There came a time when he was driven out from the presence of his God into the condition termed outer darkness, there to experience the disfavor of God. Since this time the whole earth has been covered with darkness and gross darkness has covered the people. (Isaiah 60:2) The Scriptures are explicit in their declaration of the fact that the time would come when the light of Jehovah's countenance (favor) would shine upon the earth again. This time is spoken of as the "times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." This is the time during which the presence of God is to be made known. Bearing in mind that "presence" means the manifestation of His favor, we are not to expect any personal appearance, but rather to look for the medium through which He would manifest Himself. Many centuries ago the presence of God took place at Mount Sinai. At that time certain conditions existed. In Exodus 19:7-25 we have the complete description of the phenomena accompanying His presence. There was a thick cloud; there were voices, thunders, lightnings, the sound of a trumpet, the shaking of the earth and the illumination as from a fire. It was in the morning of the third day. Because the Apostle Paul in Hebrews 12, calls the attention of the people of God to the significance of these things, we believe it to be pleasing to our heavenly Father to consider them. In this particular chapter the apostle is calling attention to the end of the age, at which time the kingdom of God would be established. There would be clouds of trouble; there would be flashes of lightnings (truth); there would be the thunderings of the discontented masses; there would be the great shaking of the nations and the overthrowing of the old order; there would be the gradual establishment of the kingdom of the great and rightful King; there would be the opening of the blind eyes of the sin-blinded world; there would be the world-wide declaration of the message of the kingdom. This great work of calling attention to the presence of Jehovah would be the privilege of His consecrated children living at that time. "Ye are my witnesses, that I am God."

THE GLORY OF THE LORD SHALL BE REVEALED

By E. D. Orrell

For long ages the Lord God has permitted His good name to be maligned, reviled and reproached by His enemies; but, according to the prophecy of Isaiah, the time must come when He will exercise His power to turn the battle to the gate of His enemies by using the weapons of His indignation to quell the rebellious forces of His adversaries, and to gloriously manifest Himself as the Almighty God in the vindication of His name.

Since the time of Jesus He has been preparing the instrumentality through which He will accomplish this work. It is His pleasure to designate it as His Servant and to it as a unit He says: "Thou art my servant, O Israel, in whom I will be glorified," and again, "This people have I formed for myself, they shall show forth my praise."

We have seen recently how that, according to the 110th Psalm, Jesus must, after His resurrection remain inactive against the Devil's organization, awaiting the time appointed for Him to move into battle against the enemies of God. We have seen, too, that this time could not be until the expiration of the Gentile Times.

During the interim the Lord has been preparing the material for the Servant class. They, as a whole, Head and body members, constitute the Servant that will in His time operate to glorify and exonerate the name of the Father. The preparation of the various members has steadily progressed throughout the Gospel Age, but at no time were they ever assembled as a composite unit.

At no time in the past could they, therefore, be classed as the Servant; but the time must come when God, through the anointed King, would assemble them and form them into a unit, at which time they would be designated as "that Servant."



E. D. ORRELL

During the Elijah work from 1878 until 1918, the Lord, according to the 50th Psalm, was gathering the various members of Zion on this side of the vail in preparation for the formation of the Servant. The time was fast approaching for the King to take action against the enemy. Zion was in captivity; the various members were mourning in the prison houses of Satan's organization and longing for freedom.

The first work of the Lord Jesus was to set them free and then educate them into a knowledge of the plan of Jehovah and the purpose of their deliverance, that they might appreciate the task ahead and become imbued with the spirit of the work of deliverance.

Concerning this work and its purpose the Prophet Isaiah wrote in the sixty-first chapter: "The spirit the Lord has anointed me . . . the Lord has anointed me . . . . to proclaim liberty to the captives and the opening of the prison to them that are bound . . . . . to give unto them beauty for ashes, ... the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified."

Thus is revealed the real purpose of gathering the Lord's people, "that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

During the Elijah phase, or the "day of preparation," the remnant were gradually assembled and were imbued with the righteous plan of Jehovah, that when the King should stand up to vindicate the name of Jehovah they might in all boldness stand for righteousness.

When the Lord Jesus came to His temple, He, as the foundation stone of Zion, was then laid in completion. It was then that He began to form the Servant class. "When the Lord shall build up Zion, he shall appear in his glory." The actual formation consisted of the resurrection of the sleeping members and the approval of the remnant on earth.

This was the first time that the body of Christ was a composite unit, and to them Jehovah said: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles." . . . . "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name; and my glory will I not give unto another, neither my praise to graven images."—Isaiah 42:1, 6-8.

Here the Lord states in positive, plain language the commission of the Servant after its formation. Here He beholds it in admiration, and commands all creation in heaven and in earth to take notice that this Servant has now been formed and has begun to function to vindicate His name. He states, "I am the Lord: that is my name: and my glory will I not give to another."

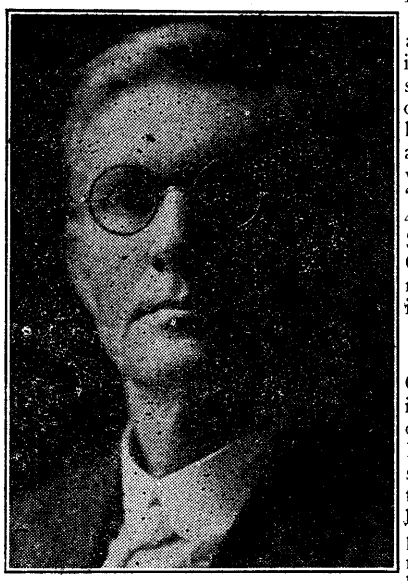
In other words, He says, I am the Almighty God; that is my name. I have the power to confer My glory upon whomsoever I will. I have conferred it upon this Servant and I will not give the honor of vindicating My name to another. Upon him I have conferred this honor.

To His servant He says: "Arise, shine; for thy light is come, and the glory of the Lord hath risen upon thee . . . and his glory shall be seen upon thee." "In that day shall the Lord be for a crown of glory, and, for a diadem of beauty, unto the residue of his people." "And the Gentiles shall see thy righteousness, and all kings thy glory." "And the Gentiles shall come to thy light, and kings to the brightness of thy rising." "Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert." . . . "This people have I formed for myself; they shall shew forth my praises."

DRAPER'S CONTRIBUTION TO SERVICE

Mr. George Draper involuntarily made a contribution to the success of Service Day. It would have been an act of courtesy to him if our reporters had seen to it that a report of his discourse on Tuesday afternoon had appeared in our Wednesday edition, and that was their and our intention.

But the effort of everybody to get out in the service work on Thursday more or less interfered with the smooth running of the highly-organized editorial department of *The Messenger*. Perhaps the copy got shoved off the plank which constitutes our office. It may have got into our waste basket, which embraces all that portion of Toronto for several square feet in our immediate rear.



GEORGE DRAPER

Anyway it didn't get in, and now it is so late that it never will get in.

The reason why it won't go in is because we slip a cog on Thursday, so that everybody can get out in the service. And do you think a first-class newspaper like *The Messenger* would do such a thing as print a Tuesday discourse in a Friday newpaper? You trow not. And when you trow not you are trowing the right trow.

GOD'S CONTROVERSY WITH THE NATIONS

By F. W. Franz

The last issue is now before the ruling factors of the entire world system. The hour of decision is upon them; and as the common people are largely affected by the course of the governing powers to which they submit, it is a momentous time for all the races of mankind. Every intelligent person on earth, particularly those in contact with Christian precepts and influences, must eventually, and that before not very long, face the issue squarely and make a decision for himself, regardless of how the political, financial and religious ruling powers may decide. The state of affairs calls for an intelligent understanding of what is taking place and the causes thereof, and which is the right side and which is the wrong side. God's name is Jehovah. (Exodus 6:3) "Just and right is he." (Deuteronomy 32:4) Hence His side is always the right side.

A World Controversy

What controversy is it, you ask, that will be of such magnitude as to take in the whole world in its scope? Revelation 16:14 replies: "They are the spirits of devils, working miralces, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty." Jeremiah 25:31-33 further replies: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh . . . . And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Zechariah 14:1-4 gives comment, saying: "I will gather all nations against Jerusalem to battle; and the city shall be taken . . . . Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives."

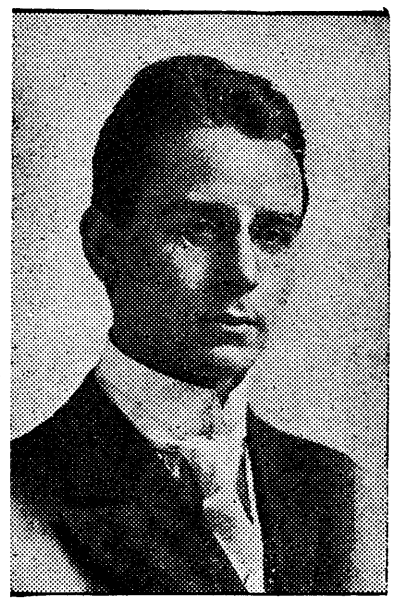
Jerusalem God's Organization

It is rather childish to think that the nations will necessarily assault the literal city of Jerusalem in Palestine and thus draw Jehovah's fire. In the New Testament Jerusalem is used in a spiritual sense, as when Paul says in Galatians 4:26, "Jerusalem, which is above is free, which is the mother of us all"; that is, the mother of all genuine Christians. The ancient holy city of Jerusalem was a municipal organization and was called "holy" to the Lord (Isaiah 52:1), also the 'city of the great King" (Matthew 5:35) and 'the city of the Lord" (Isaiah 60 14), and God says it is "the city which I have chosen me to put My name there". (1 Kings 11:36) Logically then Jerusalem symbolizes God's organization, which is "holy" or wholly devoted to Him, which recognizes Him as its King, and which stands up for His name and His cause, publishing the virtues of His name to all peoples on earth.

God's organization is not divided; and divided sectarian churchianity is no part of God's organization in spite of the profession of Christianity on the part of the churches, Catholic and Protestant. They are in fact allied with the world system of which Satan is "the prince" and "god" (John 12:31; 2 Corinthians 4:4), and have lined themselves on Satan's side and in opposition to God's truth and cause. Their meddling in politics and participation in the World War are proofs of this.

The Issue of the Controversy

As you value your good name, so God appreciates His holy name. He is the true and highest Friend of oppressed humanity. (Proverbs 17:17) In expression of His love He sent His only-begotten Son, Jesus to die for mankind: and now He has made His loyal Son King; and purposes to establish on earth a righteous government which shall bless all the obedient of the people with everlasting life, liberty, and happiness. In His Word, the Bible, He sets these grand facts forth. He is the One who created earth for man's eternal, happy abode, placing



F. W. FRANZ

our first parents in a paradise home in Eden originally, but driving them out only after they had violated His sacred law, which commanded unquestioning obedience and unswerving allegiance.

In the face of all His good acts and His loving plan for mankind's deliverance from sin and its penalty death, Jehovah, God's good name, has been reproached. Satan, the Devil, is the first and great reproacher, having started on his course when he approached Eve in Eden and grossly misrepresented God, the Creator, to her and thereby deceived her into sin. Ever since he has covertly reproached Jehovah (Psalm 69:9), and has introduced religious hypocrisy as well as total disregard or brazen defiance of God into this earth, practically the whole race, but particularly the political, financial, and religious ruling factors, have made practice of these base things. With long suffering, Jehovah has forborne for sixty centuries.

The Climax

Now the climax is reached. The stupendous world happenings coming thick and fast from 1914 onward fulfil Jesus' prophecy, showing that the world system under Satan has had its day, that our Lord is invisibly present as God's anointed King, that God's appointed time to establish Christ's kingdom over earth is come, and that all governing authorities as well as the peoples should receive the King of God's choice. True, consecrated Bible Students, in their endeavor to represent faithfully God's organization pictured by Jerusalem, stood by the teachings of Christ during the World War and have, especially since the Armistice, striven to set the above facts before the rulers and the ruled. But the world powers hurl defiance into the face of the King whom God has sent, and have adopted a makeshift for his kingdom, the League of Nations; and the so-called Christian clergy, with consummate hypocrisy, hail it as "the visible expression of God's kingdom". They refuse to heed the divine message which Bible Students bring them from God's Word, and continue to disregard the invisible presence of the King of kings and persist in giving allegiance to the Devil's world organization rather than to God's anointed One.

Shortly now, pricked by the persistent proclamation of Jehovah's name and the kingdom of His dear Son on the part of Bible Students, the world powers under Satan will make a supreme, organized assault on God's cause and organization, as symbolized by Jerusalem. Then Jehovah will forbear no longer, but will rise up in indignation and marvelously manifest Himself before the nations, as He promised.

The outcome of the conflict will be glorious. Jehovah, with His Christ, will gain a glorious victory over the foe, and will completely vindicate His name before heaven and earth, bringing deliverance to the people from all Satanic oppressions. The wondrous blessings of the blessed thousand-year reign of Christ will follow; and all, both the living and the dead, will be privileged to partake thereof to the praise of God's name.



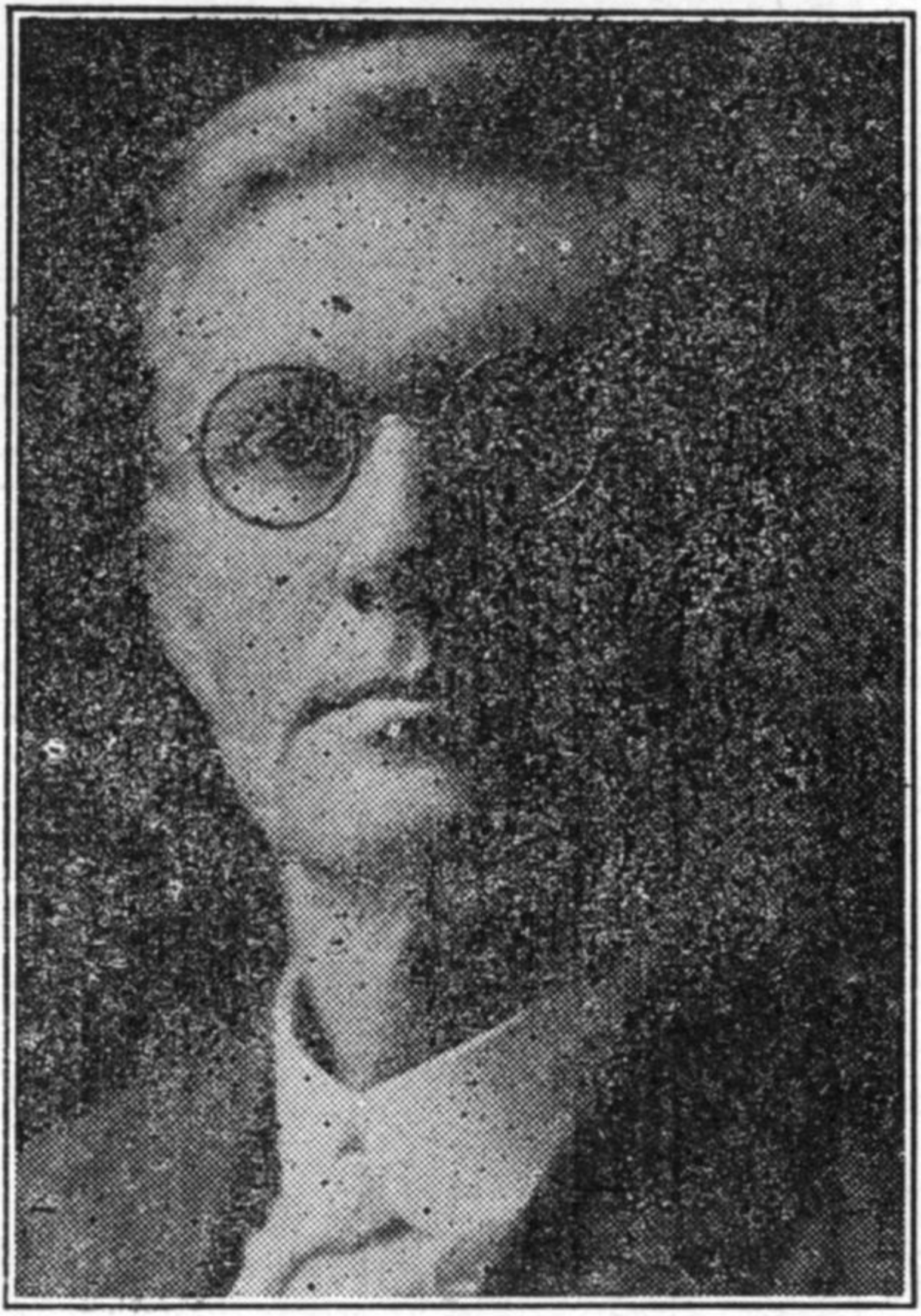
F. W. FRANZ



M. A. HOWLETT



E. D. ORRELL



GEORGE DRAPER

Keynote Address to the Convention --

JUDGE RUTHERFORD spoke at 10:30, Wednesday morning. His subject was, "Why are you a Christian?" As a basis for the presentation of the subject he quoted the words of the Apostle Paul in 1 Corinthians 1:9 which reads, "God is faithful, by whom ye were called unto the fellowship of His Son Jesus Christ our Lord." He said in part:

A Christian should be able to give a reason for his hope. There should be no doubt in his mind as to why he is a Christian. To be a real Christian is the greatest privilege man has. There are not many Christians in fact. The presumption is that all who are attending this convention are Christians. It would hardly be possible for one person, however, to say whether or not all are Christians. A person may be a Bible student and yet not a real Christian. A Christian must know why he has taken the step, what God expects him to do while he is on earth, and what is his expectation and hope for the future. When he knows what is expected of him then he should put forth every effort to accomplish the purposes for which he becomes a Christian.

Jehovah God is the Author of His plan. He caused it to be made and is working it out exactly in accord with His sovereign will. He never deviates from His fixed purpose. His chief executive officer in the outworking of His plan is His beloved Son. Others have been invited to join with his Son in this work.

The enemy Satan has at all times sought to turn the mind of the creature away from the Creator. Not succeeding concerning all in this he has next sought to confuse the minds of those desiring to obey God. Even the majority of those who have undertaken to be obedient to God have been greatly confused and misguided. It was so in Paul's day. It has been largely true since then. But today the Christian has a deeper appreciation of God's precious promises than at some times in the past because the light of the truth is shining more clearly upon the pathway of the obedient ones. The perfect day is approaching and God is fulfilling His promises to His people. Some are seeing more clearly what is God's purpose concerning the Christian and what is the Christian's mission while on earth; and these are finding greater joy in doing God's will.

The Call

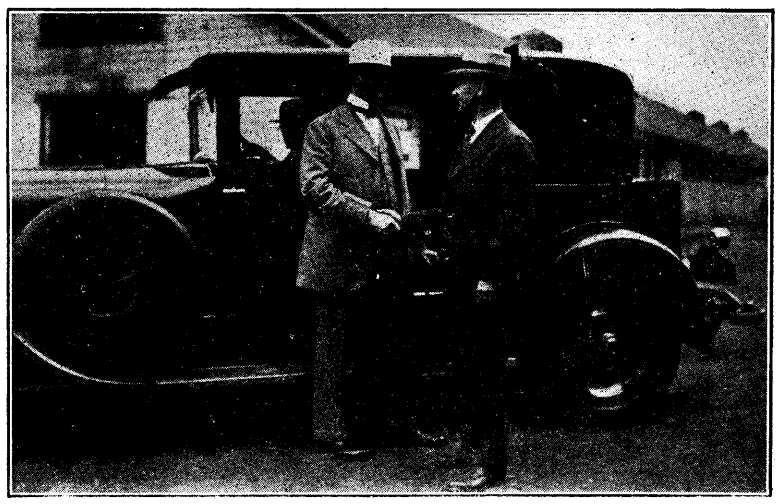
Jehovah God is the One who calls man. The words of the apostle plainly show this. God does not call sinners. He calls only those who have voluntarily expressed a desire or purpose to do His will.

A man learns that he is a sinner by nature and that as a sinner he has no right to live. He learns that the sacrifice of Jesus Christ provides redemption for mankind and the means of lifting man out of sin unto the salvation of life. He learns that there is no other name whereby this may be done. He desires to live. He learns of the words of Jesus saying to all such, "If any man will come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24) He is informed that such words mean that he must voluntarily surrender himself unto the Lord, willing to do whatsoever is the will of God concerning him. He takes the step by making a full consecration to do the will of God. This is his part of the covenant. Jesus Christ, his Advocate, presents him to the great Judge, Jehovah God, who by reason of the man's faith in the blood of Jesus, and by reason of his agreement to do God's will, justifies man. That means that God judicially determines that the man is now right with Him and has the right to live. This justification is for the purpose of making man an associate with Christ Jesus in His death and also in His life. God therefore by His own will and by His Word of Truth begets the man thus consecrating to a hope of life on the divine plane and to the divine nature. (James 1:18; 2 Peter 1:3-5) By this means God calls man to fellowship with His beloved Son.

Purpose of Consecration

Why did you as a Christian make full consecration to do the will of God? What was and is the purpose of Jehovah in calling you? Upon this point many Christians have been confused. For this reason such have suffered much fear and trepidation and have missed a great amount of joy.

One will answer the questions in this manner: I made a consecration in order that I might get life and go to heaven. I wanted to be saved and God was anxious to save me.



THE JUDGE BEING CONGRATULATED BY CHAIRMAN SALTER AFTER THE LECTURE

Now if only I can be real good and get to heaven I will be satisfied. If only I can get in the back door and find some small place then all will be well with me.

It is true that God will cause the truth to be testified to all in order that all may have an opportunity for life, but such is not the reason for calling the Christian and therefore not the reason for consecration during the period of sacrifice. God has never tried to get any one into heaven. Heaven is the reward that the Christian receives after the faithful performance of his mission while on the earth.

Another answers: I made a consecration that God might take me to heaven there to shine in His presence. My mission therefore since making a consecration is to develop a sweet and beautiful character and as soon as that is accomplished God will take me to heaven. I am anxious, of course, to go home and for this reason I am diligently striving to develop such character as is required. In order to develop that character I must appear to be very pious and speak with great gravity. When I attend a function of the congregation I must wear a long coat and a long solemn face. I must appear on the platform with great solemnity and in the presence of the congregation bow my head in solemn and silent prayer that the people may see how much I am like the Lord. When I speak or pray aloud I must assume a certain carefully studied prayerful voice. When the meeting is ended I must rush down to the floor and shake hands with the common people in order to show that I possess a beautiful and sweet character. I must thus have fellowship with them. If before me there have been some great men in the church I must honor them and give them credit for what they taught, because some day I shall expect the people likewise to honor me and give me credit for what I teach.

The one who blindly pursues such a course does not realize that he is playing squarely into the hands of the Devil. He does not realize that he is trying to have fellowship with the Lord and at the same time is having fellowship with the Devil. The apostle declared that this is an impossible course to pursue to the satisfaction of the Lord.—1 Corinthians 10:20,21.

Another answers: I made a consecration and I am trying to live a good Christian life in order that I may go to heaven and sit with Christ Jesus on the throne to judge the world. I am practising judging now that I may do well the work of judging when I get to heaven. I have been called to that high place, and my mission while on earth is to deeply meditate upon various questions, and to assume an air of grave dignity befitting one who shall judge the world, that my character may be duly prepared and polished so that I can reflect the glory of the Lord when I get on the heavenly bench.

Like the others, this one is blinded to God's real purposes. He has not understood nor appreciated why God has called him and therefore has not understood and could not properly perform his mission as a Christian while on the earth.

True Reason

God, in His loving kindness, is clarifying the issue now, and those who are walking in the light are seeing more clearly the proper way and are therefore in the joy of the Lord. When one sees what the obligation laid upon him is, and is moved with unselfishness to perform it, then he is making progress as a Christian.

The call of and by Jehovah is a summons to the one who has consecrated himself to the discharge of a particular or specific duty. It is an invitation to enter into training for a specific purpose; it is a designation to the performance of official duties. If the one called proves his loyalty and faithfulness while on the earth then he shall enter upon the high and responsible duties of the heavenly mission of the Christian. Therefore, the consecration of the real Christian is for the purpose of affording him an opportunity to prove his loyalty and his faithfulness to God. In order to prove his loyalty and faithfulness he must do the will of God while on earth and must do it joyfully.



JUDGE J. F. RUTHERFORD

God never called any one for the purpose of giving him a chance to develop a beautiful character. Had he wanted only beautiful characters He would have selected the angels that have always remained loyal to him. Jesus was a perfect character before He was called. It is written that by the things which He suffered He was made perfect. These things He suffered by reason of His faithfulness in the performance of duty while on earth. By the things which He suffered He proved His loyalty and faithfulness unto God. He is the founder of Christianity. He is the first and the Head of the Christ. The body members are called to follow in His steps.

Religion

Different ones have been drawn to present truth for different reasons. Some have associated themselves with those of present truth because they desire to be religious and have understood that the Bible Students practise a religion which seems to them better than some other religion. The Bible Students *do not practise a religion. The Association is not a religious institution or Association.* Religion means an outward form or ceremony by which men indicate their recognition of the existence of a supreme power. The Devil's organization has various religions and the people practise such. The ecclesiastics practise a religion. "Organized Christianity," so-called, is a religion. A true Christian appreciates the fact that there is something more to do than to merely go through some outward forms and ceremonies indicating his belief in a supreme power.

God's Word defines the proper religion as meaning to visit the widows and the orphans and to keep oneself unspotted from the Devil's organization. (James 1:27) When the Lord's people came out of Babylon they brought with them bedraggled garments from Babylon. A garment is a symbol of identification. It took a long while to tell the difference between those in Babylon and some who have claimed to come out of Babylon. The latter have continued to practise certain forms and ceremonies in keeping with ecclesiasticism. This is not the proper course, however, for a true Christian. Such tends to hypocrisy, and hypocrisy is despicable in the eyes of the Lord.

Fellowship

Mark that the Apostle Paul in the text says: "Ye were called unto the fellowship of his Son Jesus Christ our Lord." What is meant by the word "fellowship"? Many have understood this to mean that when they attend a convention or a meeting of the Lord's people they must spend a part of the time in shaking hands and indulging in gossip. Often an hour is set aside for what is known as fellowship and in that hour most everything is discussed except ways and means to further the cause of the truth. Surely that is not what is meant by the words: "Ye were called unto the fellowship of his Son Jesus Christ our Lord."

Fellowship, properly understood, means partnership. It means an association of one with another, or one who participates with another in a certain work. Jehovah God summoned his beloved Son to discharge the duties of great high Priest unto Jehovah, that is to say, to fill the office of Executive unto God in the outworking of His plan. God then condescended to call other men to participate with the Lord Jesus Christ in that work, that is to say, to have fellowship or partnership with Him therein. God plainly defines the duties of such while on earth and likewise has revealed some of the duties that will devolve upon these called ones in heaven. In support of this conclusion the following is submitted:

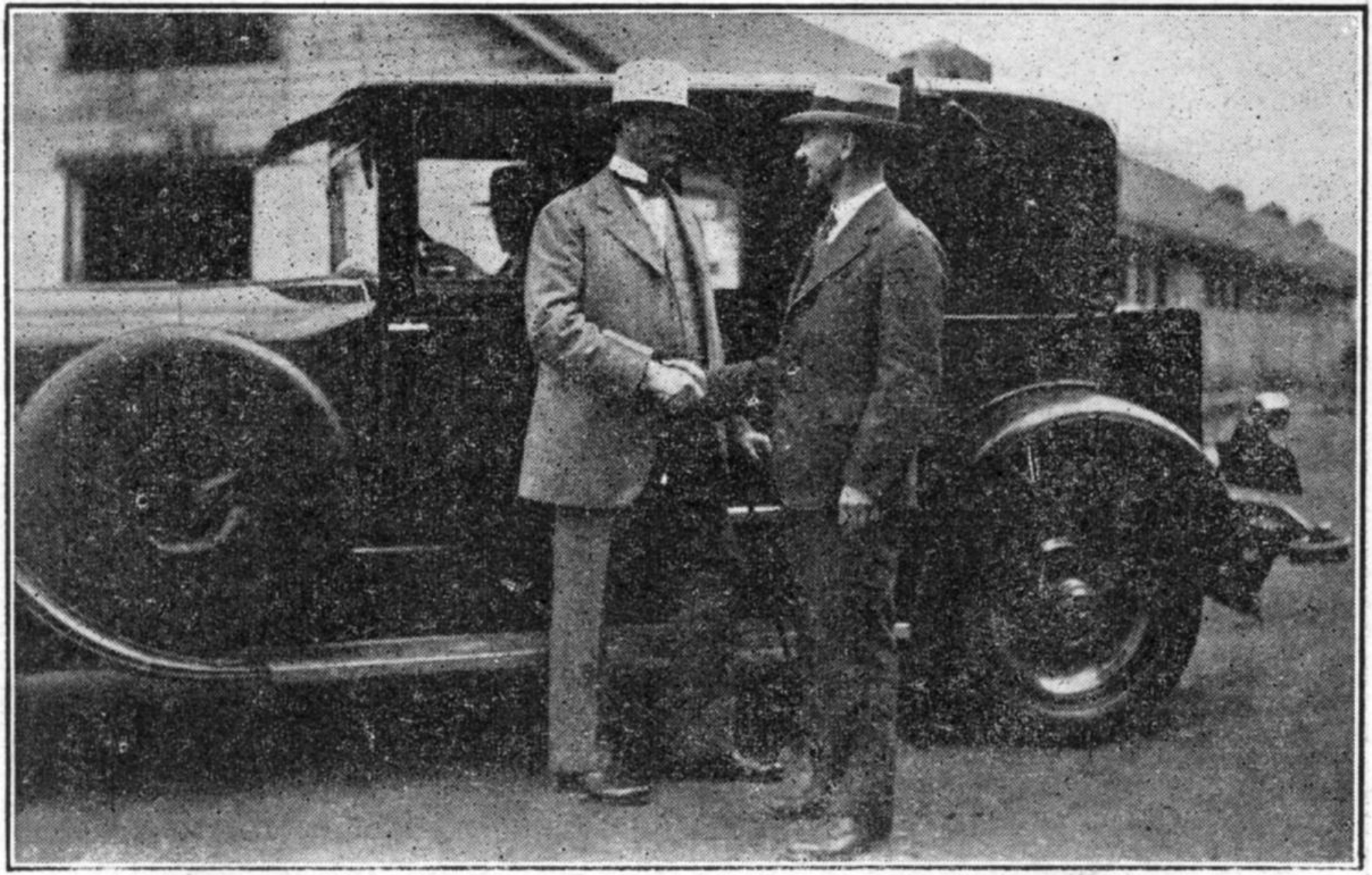
Peter declared that the members of the body are called to follow in the footsteps of Jesus. (1 Peter 2:21) That is to say, they must take the same course of action that Jesus took.

Paul wrote concerning himself as a follower of Jesus Christ: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ . . . . That I may know him, and the power of his resurrection, and the *fellowship of his sufferings,* being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." (Philippians 3:8, 10, 11) John the apostle wrote: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ . . . . But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1 John 1:3, 7.

To walk means to pursue a certain course of action; it means to deport oneself in a certain way. To walk then as Jesus walked means that the Christian on earth must deport himself as Jesus did; and he must follow Jesus as his companion by doing the same things that Jesus did. There is no evidence that Jesus wore a long and sanctimonious face and a long coat or that he stood on the platform and indulged in silent prayer to be seen of men. On the contrary he rebuked those very things that were so marked in the Jewish clergy. (Matthew 6:5) There is no evidence of Jesus teaching His disciples to develop a beautiful and sweet character so that all who might come in contact with them would be able to see how sweet they were. On the contrary, the record shows that Jesus spoke the truth with boldness and plainness, and that His disciples did likewise, and that the clergy and the courts took note of the boldness of His disciples, and thereby perceived that they had walked with Jesus and learned of him.—Acts 4:12.

God's Purpose

The purpose of Jehovah God stands boldly upon the pages of His Sacred Record. Throughout the ages He has had some to be His witnesses that His name might not be forgotten by men. This he has done for man's benefit. During the same period of time Satan the enemy has pushed his own name to the front in order to blind the minds of men concerning God and His goodness. God sent His prophets to testify to His name. From Abel to John the Baptist these faithful men performed the duties laid upon them. There is no evidence that they indulged in any assumed piety or sanctimonious ceremonies. On the contrary, the record is that they were bold and faithful witnesses to the Lord and by reason thereof they suffered bonds and imprisonment and all manner of wicked and cruel persecution. Of Moses, one of these faithful ones, it is written that although given every opportunity to receive the honor that is bestowed upon royalty he preferred the afflictions of the people of God rather than the pleasure or honor that the Devil's organization might bestow upon him. These faithful men are cited as examples to the Christians. (James 5:10) They were faithful witnesses to the name of Jehovah, and the Christian is admonished by the apostle to be guided by their example.—Hebrews 12:1,



THE JUDGE BEING CONGRATULATED BY CHAIRMAN SALTER AFTER THE LECTURE



JUDGE J. F. RUTHERFORD

-- Delivered by Judge Rutherford Wednesday

Witnesses for God

In due time God sent Jesus to the earth. At the age of thirty He consecrated Himself wholly to Jehovah. For what purpose did He make a consecration? Let those elders who are inclined to be ecclesiastical take notice of the answer to this question. Jesus answered it, saying: "My meat is to do the will of him that sent me, and to finish his work." —John 4:34.

He further said: "I seek not mine own will, but the will of the Father which hath sent me."—John 5:30.

"For I came down from heaven, not to do mine own will, but the will of him that sent me."—John 6:38.

His mission on earth is summed up in the pointed words which He uttered before Pilate, Satan's representative, when He stood before him at the final hearing: "To this end was I born, and for this cause came I into the world, that I should bear witness to the truth."—John 8:37.

His course of action proved that He came to earth to bear witness to the truth. For three and one half years He walked about from place to place and from house to house telling those who would hear that Jehovah is God, and that His purpose is to bless all the families of the earth through His kingdom. He refused in any manner to compromise with the Devil or his organization, because, He said: "The prince of this world . . . hath nothing in me." (John 14:30) With boldness of speech He bore witness to the name of His Father, and in His death and resurrection the name of Jehovah was magnified. When He had finished His earthly mission because of His loyalty and faithfulness God gave to Him the beautiful title "The Faithful and True Witness."—Revelation 3:14; 19:11.

In order to have fellowship with Christ Jesus the Lord, in order to have partnership in the work which God gave Him to do, the Christian must walk in the light and truth which God gives to His people. Now the light of truth is shining upon the pathway of the Christian as it has not heretofore shone, because it is God's due time for it to thus shine. He who walks in the way that the ecclesiastics walk is walking in the darkness and is not participating with God and with Christ Jesus. Concerning such John wrote: "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth."—1 John 1:6.

There are those today in the church occupying the responsible position of elder who insist on holding to many of the foolish things brought from Babylon; who refuse to encourage their brethren to have part in the service; and who refuse to participate in the service themselves. They object to the truth through the *Watch Tower* and they try to discourage their brethren in the study thereof. They scoff at the suggestion of going from door to door to carry the message of God, His King and His kingdom that God has given to His people to the people. By their course of action in the church they cause discouragement and division amongst the brethren. The time has come for the faithful to mark such and to avoid them and to say to them that no longer will we entrust such men with the office of eldership or other position of service in the church for, as the apostle said: "Such serve not our Lord Jesus Christ, but their own belly (selfishness); and by good words and fair speeches deceive the hearts of the simple (unlearned)." — Roman 16:17, 18.

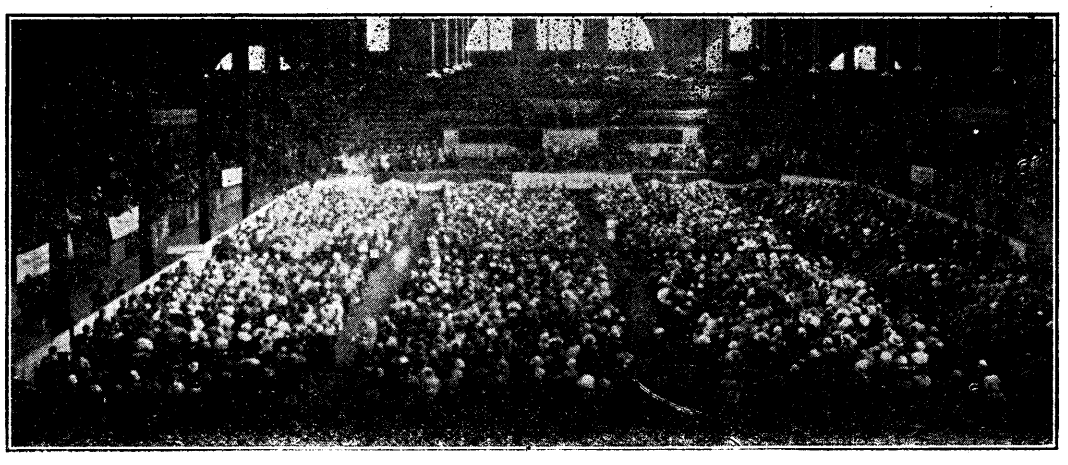
Reasonable Service

The great God did not call His people and tell them to exalt themselves. He did not call them to shine in the eyes of men but He called them to have fellowship with His beloved Son in doing the work He assigned to His beloved Son to do on earth. When Jesus declares that He was born into the world and came for the purpose of being a witness for the truth, then that definitely establishes the proper course of every one who will have fellowship with God and with Him. His course of action brought reproach upon Him. Faithfulness of His followers will bring reproach upon them, of course, but the promise is that if any man suffer as a Christian, happy is he, because that is evidence that he is pleasing to God. We must have fellowship with Christ in His sufferings if we will have fellowship with Him in His glory in the kingdom. No one had a keener appreciation of this fact and his privilege than the Apostle Paul. Because of his love for God and love for his brethren and his great desire to see them enter into full fellowship with Christ he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

By following such a course the Christian sacrifices his good name, fame and reputation amongst men of the world. He will also be using up his strength in bearing the message to others as the ambassador of the Lord. But such is His reasonable service, and is the condition and obligation laid upon those who will have fellowship with Christ Jesus here and in His kingdom. God made this provision and called those that love him to such fellowship.



THE PRESIDENT DELIVERING THE KEYNOTE ADDRESS



THE THOUSANDS WHO HEARD THE ADDRESS

EVERYBODY HAPPY

On every first class automobile there is pasted on the windshield a notice by the manufacturers asking the driver of the car not to run at a greater speed than twenty-five miles an hour for the first five hundred miles. After that, they figure, the machinery will settle down in its bearings, and everything will be well oiled, and then the best there is in the machine can be developed without any loss or danger.

Perhaps something like that will take place in heaven. It may take some of the Bible Students a little time after they get there to learn that in heaven everything is done on time, quietly and without friction. At first some of them may ask a good many unnecessary questions; questions which they would not have to ask if they would look around them and see what is going on.

The story is told of a young man that obtained a position as a reporter or, in other words, got a job in a newspaper office. The managing editor scrawled on a slip of paper, "Give this cub a tryout." Then he handed the slip to the young man and said, "Hand this to Mr. Jones." The cub made the almost fatal mistake of asking his new chief, "Where can I find Mr. Jones?" Back came the curt answer, "How do I know? And if you cannot do such a simple thing as to find out where Mr. Jones is, what reason have you to think that you would ever make a newspaper man?"

In bygone years it used to be necessary to have an information booth; and at this booth would come hundreds of people with questions which there was little or no reason for them to ask. If they had waited a bit, or had inquired of some police officer or other local person, they could have found all they wished to know.

We do not see so much of that any more. The Bible Students are getting orderly, and they are getting to know what conventions are for. They are learning that conventions are not for the purpose of getting around in the way of those who have important work to do and asking unnecessary questions, of standing up when they should be sitting down, and sitting down when they should be standing up, of talking when they should be listening, of singing when they should be praying, and vice versa.

The general impression at Toronto seems to be that everybody knows his place and is trying to be in it and on time. Smiles of happiness abound.

ECHOES FROM THE BIG AUDITORIUM

A Few Interesting Questions and Answers.

Question: Why did Jesus weep at the tomb of Lazarus?

Answer: Jesus wept at the tomb of Lazarus because He had compassion upon His followers, who were much grieved. That this is the correct thought is shown by a like incident elsewhere in the Bible. In Luke 7:12-13, "Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said unto her, Weep not."

It was on this occasion, too, that Jesus raised the dead individual. It is wrong to say that Jesus wept because He was part human and part divine. At no place in the Bible does it state that Jesus was divine while here on earth. Jesus was given the divine nature as a powerful Spirit Being at the time of His resurrection and not before.

Question: Should the church take part in politics?

Answer: No. The Christian reads in the Bible that the world and its system of control are under the direct influence of Satan, the Devil. The Christian should have his hands free from supporting the politics and systems of this world. When Jesus was here on earth He never told Pilate how to run the government; but He did point the people to His righteous kingdom which would be the only solution for the many difficulties that perplexed humanity.

The Christian today should be preaching about Christ's kingdom, and not trying to support the institutions of this world, which he knows are wrong. In 1 John 2:15 we read, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

When one recognizes that the system of this world is ruled over by Satan the arch enemy of God, the Christian will not support the institutions of the Devil. In 2 Corinthians 4:4 we read, "The God of this world hath blinded the minds of them that believe not lest the light of the glorious gospel of Christ, Who is the image of God, should shine unto them." The Christian owes his allegiance not to this world, but to the kingdom of Christ Jesus.

Question: What does the expression mean in 1 Peter 4:8: "Charity shall cover the multitude of sins"?

Answer: The word translated "charity" means love. The expression therefore means that he who loves his brother will overlook a multitude of sins committed by his brother; he will be ready to forgive his brother for wrongdoing.

Question: Does God ever lead one into temptation, as stated in the prayer, "Lead us not into temptation"?

Answer: No. God never leads into temptation. In James 1:13 we read, "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man." The translation would express the correct thought in these words, "Abandon us not in temptation." The meaning is this, that when one is overtaken in a fault, he should pray to the Lord for deliverance, and that the Lord will not abandon him in the conditions of temptation.

Question: Some time ago you stated over the radio that the ancient Jews, including the prophets, will be brought back from the graves, and placed in the land of Palestine. Have you any Scripture to support that statement?

Answer: Yes. In Ezekiel 37:12-14 we read the word of the Lord to Israel: "Therefore prophesy and say unto them, Thus saith the Lord God. Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

Question: You stated in your lectures that very few Jews will ever go to heaven, and that those who will have a heavenly or spiritual resurrection must have accepted Christ as their personal Saviour. Where then is the hope of the majority of the Jews who have not as yet accepted Christ?

Answer: The hope of the Jews, and of those people even of other nationalities who have not as yet recognized Christ as the Saviour, is everlasting life on earth in the kingdom. But even before they are granted that, it will be necessary for them to recognize Christ Jesus as their personal Saviour. In Zechariah 12:10 we read, "And I will pour upon the house of David, and upon the mountains of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one is in bitterness for his firstborn."

Let it be remembered that Jehovah God gave the Jews the opportunity first to become Christians and to gain a heavenly or spiritual inheritance, but the Jews not appreciating the opportunity, the Lord God opened up the way to the Gentiles to become Christians.

Question: What proof have we that the ancient prophets did not go to heaven, and when they are awakened from the tombs where will they be?

Answer: Jesus Himself said that none of the prophets had ascended into heaven. In John 3:13 Jesus said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man." The Scriptures show that the prophets are not even yet awakened from the tombs, but that these heroes of faith will soon come forth from the tombs and live again upon this planet earth in the kingdom. In Revelation 11:18 we read, "And the nations were angry and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward *unto Thy servants the prophets*, and the saints, and them that fear Thy name, small and great; and shouldst destroy them that destroy the earth."

The Prophet Job stated plainly that he expected to remain in the tomb until after the great time of trouble would be over. Job cried unto the Lord, as recorded in Job 14:13, "O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

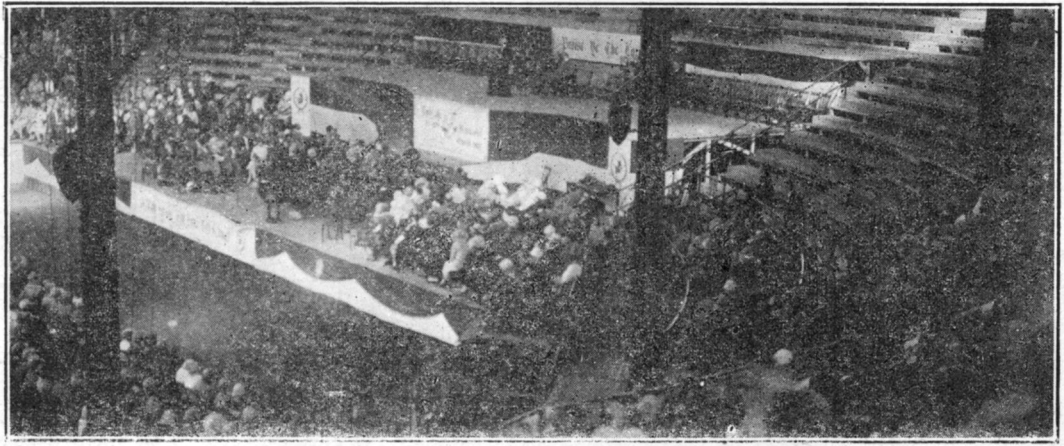
Jesus had these startling words to say to the Jews concerning the prophets, and which are written in Luke 13:28, "Ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God."

Question: Did Jesus or any of the apostles authorize the Christians to take up collections at church services?

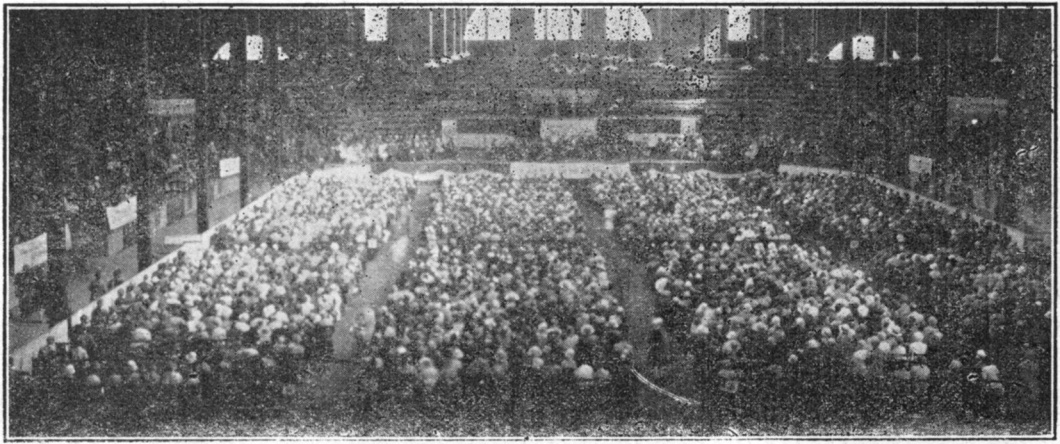
Answer: No.

HERE IS A PEACH

A good story and a true one, vouched for by a speaker of international repute, is going the rounds of the convention and causing many a laugh among groups of Bible Students at restaurants and elsewhere: A well-posted witty Bible Student of one of the far southern states was in a store when two ladies of his acquaintance stepped in. It appears that they were representing some church, and they were seeking to purchase a quantity of dog biscuit; and as it was wanted for some "religious" purpose they asked for and received a cut price, obtained their purchase, and went out. After the ladies had retired the Bible Student and the proprietor of the store engaged in some little conversation about the low price that had been asked and cheerfully given. The proprietor laughed and said that it was true he had made a very low price, but that even then he had not lost any money. The Bible Student laughed, too, and said that he knew well that the prophet had referred to the preachers as dumb dogs, but that this was the first time he had ever heard that it was part of the duties of their parishioners to go around and get cut prices on biscuits for them.



THE PRESIDENT DELIVERING THE KEYNOTE ADDRESS



THE THOUSANDS WHO HEARD THE ADDRESS

THE FIRST BARAGE LAID DOWN

(Continued from page 1)

and which the workers were no less glad to get.

Many crippled persons and many sick were visited, not a few of whom have heard the message of the kingdom over CKCX, and all of these are looking forward enthusiastically to the great message that is to be given at three o'clock Sunday afternoon, when Judge Rutherford gives his epochal address, Freedom for the Peoples.

The workers never went out in as happy a frame of mind as yesterday. The weather was absolutely perfect. If it had been made to order it could not have been better. Street car conductors report that they never saw such a happy bunch of people. The police commented on their smiling faces. Who can resist buying books from a happy face with a happy heart, because he or she has the happiest of all happy messages?

SPLENDID SUGGESTIONS FOR CANVASSERS

C. J. Woodworth

This is just a word of thankful appreciation to the Lord for the radio, which He is using not only to spread the truth, but especially to make it possible to place this message of the kingdom in the hands of the people in printed form.

There is a great secret in placing books in the hands of the people. That secret is to use the right introduction. If you do not use the right kind of an introduction you are licked before you start.

I mention the radio, linked with Judge Rutherford's name, because it makes an impregnable kind of impression before books are even mentioned. To try to sell books by showing them first, before preparing the way, seems to me to be folly.

It seems to me that, next to the radio, the canvassing jacket for men and the Boston bag for women are the most important things in the world today; for there is nothing in the world, to my way of thinking, that is as important as this work of getting the truth where the people can read it.

If you want to sell books, lots of them, my experience is that you must plan your other work so that you can get the time to make enough canvasses to make it pay. Few canvasses, few books; many canvasses, many books.

Another thing: I find great advantage in keeping a record as I go along of just what happens at every call. The marks do not need to be elaborate, but they afford a wonderful encouragement at the end of the day. Many times, at the close of the day, good lessons can be learned from scanning over the data thus obtained.

NELLIE MILLINER



Only Delegate from Kingston, Jamaica

Who could resist buying books from anybody that comes with such a smile? Jamaica is a wonderful place for growing sugar.

Groups of Bible Students---Take a Look at Their Faces

We are modestly but honestly proud of the faces of these Bible Students. They are worth looking at, but one is more interested in what they say, and so, as we have a fresh batch of cablegrams and telegrams, we tell you something about them.

From Melbourne, Australia, comes the cable, "Romans sixteen twenty-four, twenty-seven." Look it up. Bombay, India, sends greetings. Vienna, Austria, hopes we have rich blessings and much joy. Righto! Both ways!

San Francisco whole-heartedly endorses the proclamation which is now going *fourth*. It is a joke the way they spelled it, but their sincerity is no joke. It is the real thing. Maybe the Telegraph Company tangled up their spelling. Such things happen. Pasorobles, in the same State, sends love. Seattle pledges hearty co-operation.

Haverhill, Massachusetts, refers us to Isaiah 43:10-12 and Malachi 3:10. The Albanian class in Lynn sends greetings, and so do the Greeks from the same city. This looks like a put-up job by these Greeks to bring out the fact that we cannot handle all they send us, but just to prove that we can we boldly put down the following, which came in to us from New Haven in just this way:

"Stratiotai parontos vasiaeos agalesthai te denami effrenesthai te doxe eyriskesthai en hemera orges kai ekdikiseos Jehovah kerixatai polemon othisatai afton eos ton pelon diageratai tous machetas eimai meth hemon prosefhomenos adialeptos psalatai vmnon 134 O Agapon sas."

When you get the hang of it that is all perfectly clear, as is the one from Portsmouth, England, which simply says, "Isaiah 52:6, 7."

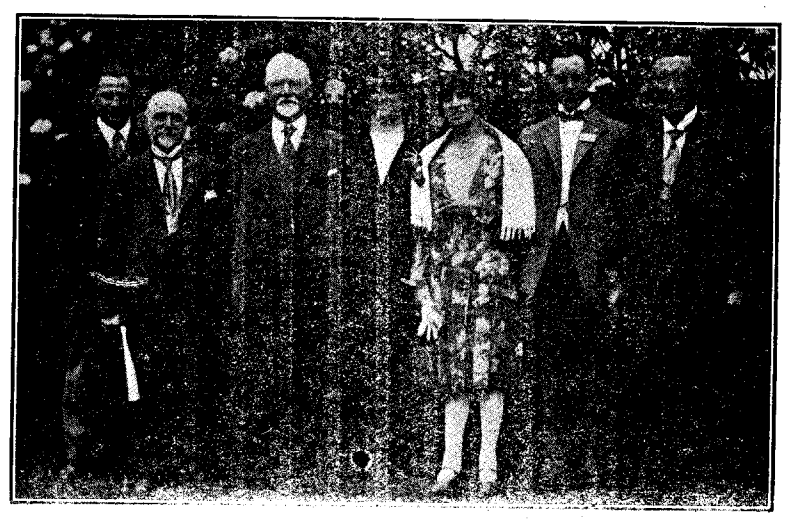


FIVE HUNDRED CARS LOADED LIKE THIS, YESTERDAY

Memphis Greek class says, "Tis theli horisi apo tis agapis tou aristou." Ouch! Almost forty years since we studied that! St. Louis hopes that the broadcasting next Sunday will be to the glory of Jehovah. Sure to be! Gary Greek class wires us that, "Exuwnenn ploussas eulogias para kuriou eiva to aigvov ovona tou ouraniou patros nmwv apobn pros doxan auton," but not enough to come across with a translation.

Flint, Michigan, asks the Lord's blessing on the service work. Already got it! Czechoslovak convention at Detroit rejoices in being fellow witnesses for the truth at his time. Greek class at Youngstown hopes the windows of heaven will open and blessings be poured out. All O.K. so long as it doesn't rain Sunday, and we are sure that it won't. The Lord will run this weather machine Sunday, *Sure!*

Pittsburgh is praying for us. Wilmington, N.C., is getting the convention proceedings in fine shape over the radio. Norfolk, Va., will have everybody out to hear the great Sunday talk over the radio. New York City sends a bunch of telegrams. The Hartford Greek ecclesia wires us that, "Me en pneuma ensosate simean Jehoba Psalm 93:1." and we feel perfectly sure that it is so. It must be.



HERE'S A FEW OF OUR FRIENDS ALL THE WAY FROM BONNIE SCOTLAND

All the Way from California

I wish to bring to this convention the love of the Santa Monica class, all rejoicing in the Lord and in the wonderful privileges accorded to God's people at this present time. The meat in due season in the pages of *The Watch Tower* is strengthening our hearts and enabling us to withstand the assaults of the powers of evil. It will afford us great joy to carry back to the home class the good messages and encouraging words received at this convention.

—A Bible Student from Santa Monica, California.

One thing which appeals to a great many is the absolute freedom accorded to the Students in and around the grounds. No one worries about the grass; the Lord made it for the enjoyment of the children of men and the delegates are commenting on the absolute absence of "Keep off" and "Do not touch" signs. This is remarkable, and is appreciated very much.

Long distance travelers are the order of the day at the convention. Australia sends a delegation, this so far, being the most distant point represented. We also saw a delegate from Singapore, Straits Settlements. He was thirty-six days traveling, with a stop-over at the Great Pyramid in Egypt. Singapore itself has very few Bible Students, but at Koala Lumpur, a hundred and thirty miles away, there is a small class. It is good to see how faithfully those in the far quarters of the earth, with little opportunity for fellowship, let their light shine.



THIS IS OUR PITTSBURGH DELEGATION. FIND THE TWO HETTENBAUGHS. WE HEAR THEY HOLD THE RECORD FOR NUMBER OF YEARS IN THE COLPORTEUR SERVICE

Another Advertiser

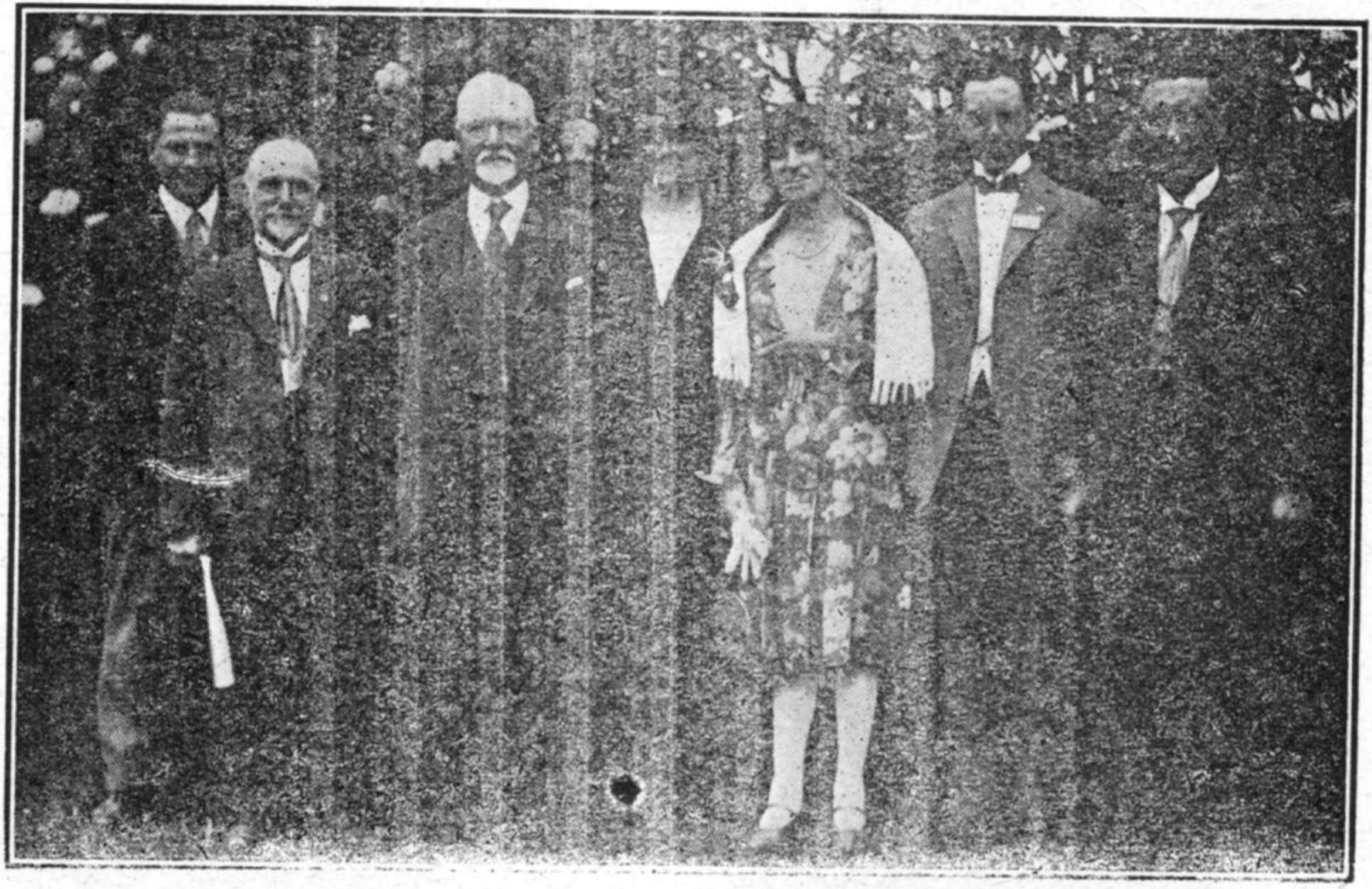
I thank my heavenly Father for the wonderful privilege of being here at this wonderful convention. I desire to be more faithful to my King and to advertise the King and the kingdom energetically. I want to be humble, more faithful and loyal to our great Jehovah.

A friend of ours who, in Uncle Sam's mail service, has walked a distance equal to seven times round the earth, 175,000 miles, is present at this convention, rejoicing and happy after a good many years of faithful service. Service days still look good and a few extra miles in the King's service is real joy.

We have heard a great many comments on the convention arrangements and, so far, we have yet to hear our first complaint. Little difficulties which have arisen have been speedily smoothed out and there has been no evidence of congestion in any department.



SEE WHAT CHICAGO SENT ALONG. A FINER CROWD YOU'LL NEVER SEE.



HERE'S A FEW OF OUR FRIENDS ALL THE WAY FROM BONNIE SCOTLAND



FIVE HUNDRED CARS LOADED LIKE THIS, YESTERDAY



THIS IS OUR PITTSBURGH DELEGATION. FIND THE TWO HETTENBAUGHS. WE HEAR THEY HOLD THE RECORD FOR NUMBER OF YEARS IN THE COLPORTEUR SERVICE

NELLIE MILLINER



Only Delegate from Kingston, Jamaica



SEE WHAT CHICAGO SENT ALONG. A FINER CROWD YOU'LL NEVER SEE.

THE RETURN OF LITTLE BETTY BROWN

Dramatis Personae:

Little Betty Brown	Miss Roberta Schaaf
Joseph Brown (Betty's father)	J. B. Williams
Kate Brown (Betty's mother)	Jean Williams
The Rev. Ignatius Mackin Peckinpaugh	H. H. Riemer
Mr. B. A. Blesser	R. S. Emery
Benjamin, a friend	W. L. Pelle

The radio audience of Station CKCX was given a real treat on Wednesday evening in the presentation of the musical Bible dramalogue, "The Return of Little Betty Brown." That the hearts of the listeners-in were deeply touched there can be no doubt, judging from the various comments heard after the broadcast. The music, so appropriately interspersed at frequent intervals, added much to the attractiveness of the play. No doubt many hearts were comforted as they saw pictured before them the blessings soon to flow to the human race through the Lord's kingdom.

The play draws a very sharp contrast between truth and error, and also pictures effectively how small the grain of comfort is which the churches have to offer those in distress. The sermon preached at Betty's funeral was typical of the average—many high-sounding words with little or no meaning and surely no consolation. The lecture delivered later by Mr. Blesser showed that God does have a plan for the restoration of all who have been victims of death's cold hands.

The entire performance was under the auspices of the Watchtower Dramatic Club, and three of the musical selections were composed especially for this drama. These are referred to below. Much might be said complimentary to all those who took part, but we pass here from paying compliments to give you a brief synopsis of the play.

Joseph and Kate Brown are a very happy couple and residents of the little town of Crestwood. They enjoy the comforts of a cozy little home; but dearest to their hearts is their only child, Betty, their daughter. The "sun rises and sets in her," so to speak. Whenever the weather permits, little Betty is always seen running toward the suburban railroad station to meet her daddy as he returns from work in the evening. She is fond of her daddy; and she loves her mamma, too. Betty is very popular amongst the kiddies of the neighborhood; and although she has neither sisters nor brothers to play with, nevertheless she doesn't lack playmates.

Papa and Mamma Brown are reminded by the calendar that their little daughter is soon to have another birthday anniversary. She will be seven years old. Mamma says that this day must not pass without a party for Betty; and accordingly, in the first scene of Act I we hear the conversation of the parents as they plan for the party. They are interrupted a time or two by Betty, who comes in from her play; but they manage to keep the secret from her, although she is suspicious. The father arranges for the music while the mother describes the table decorations and the various little details incident to entertainment, etc., for an affair of this kind. Finally Betty, returning from an errand, is sent to bed as the hour is late, but only after the three join in a very pretty "good-night" song.

When Scene 2 begins we hear the party hubbub. The party is at its height. Refreshments have just been served; and Papa Brown announces that when the musicians play a march, all are to march into the parlor. Then follows more music, after which three cheers are given for Betty and the party is over.

Scene 1 of Act II takes place four days after little Betty's party. In the meantime Betty suffers a fall and such a blow on the head that death results. The cozy little home of the Browns is changed from the brightest to the saddest. An impenetrable pall of gloom settles over it. Papa and Mamma Brown are heart-broken. This scene takes place in the church of which the Browns are members. First we hear an organ prelude, and then the Browns' pastor, the Reverend Ignatius Mackin Peckinpaugh, D.D., proceeds with the funeral oration. With a trembling voice and high-sounding phrases he tells the audience that little Betty's soul is "no longer fettered and encumbered in this poor form of clay, but has soared into the illimitable heights of God's realm." He tells how wonderful a child Betty was and remarks that now she is undoubtedly "playing with the angels" and bringing to them cheer; and then he adds, "No doubt, this very moment, she is in this room, her sympathetic soul burning within as she beholds the suffering her departure has caused." Then he concludes with a poem by Lord Lytton, repeating the words, "There is no death."

Scene 2 is in the library of the Brown home on the evening after the funeral. Papa and Mamma Brown are there. They have not been able to get one word of comfort from the pastor's sermon. Instead, their minds are full of questions, hard and earnest ones, too. They cannot understand how Betty could be in the room if she were in heaven playing with the angels. They wonder why God should be so cruel in robbing them of the dearest treasure of their hearts and taking her to heaven to cheer the angels. They question the doctrine of the immortality of the soul, and further pick the minister's sermon to pieces. Then they finally decide to attend an I.B.S.A. lecture on the subject, "Where are the Dead?" They sing a very beautiful duet ("Heart's Anguish"—Harriet C. Swan) and retire for the night to lose their grief in sleep.

Scene 3 is at the auditorium where the I.B.S.A. lecture is held. The Browns are present. A hymn is sung, "Go, Bury Thy Sorrow." The chairman introduces the speaker, Mr. B. A. Blesser, who proceeds to discuss the all-important subject, important not only to the Browns, but to all human beings. He shows from the Bible that death is an enemy, that it came because of Adam's disobedience in Eden, and that the hope of mankind is in the ransom sacrifice of our Lord which guarantees an opportunity for life to all. He discusses the Bible teaching concerning the soul and proves that the doctrine of the immortality of the soul is Satan's lie, which has been foisted upon the human race by its author, the arch-enemy.

Then he proceeds to picture the blessings soon to come to the human family through the Lord's kingdom, which is now being established. He points out what the Bible has to say about the resurrection of the dead and their restoration to their homes and loved ones on earth. He describes the time when all families will be reunited and joy and happiness shall encircle the earth, because death and its concomitants will be destroyed. Then the meeting closes with a hymn, "Many Sleep, But Not Forever." After the lecture the Browns meet the speaker and express to him their appreciation of his words and the message of hope and cheer.

The setting of Act III is one hundred years hence. The Browns have been amongst the millions who never died. Scene 1 finds the husband and wife discussing the marvelous changes which have come about as a result of Christ's kingdom having been established on earth. They find it so easy to do their work. Their bad habits are disappearing. Crime and lawlessness have gone, and the generous spirit of helpfulness is abroad everywhere. Husband and wife are growing young, and for a time they seem to be living all over again those wonderfully romantic days that united their lives.

While they are thus enjoying themselves, a stranger calls who introduces himself as Benjamin. He comes to tell them of their privileges in the new arrangement and that God's blessings come first to those who consecrate themselves to him. Then the husband replies, "I truly appreciate the Lord's goodness, which has permitted me to live to this day; I do not hesitate to give myself to him." The wife joins in the sentiments of her husband, and Benjamin (who, as it transpires, is the "ancient worthy", Benjamin) tells them that before long many will return from the dead. Possibly Betty will be amongst them. He tells the parents how they might raise her up to be a perfect woman, an honor to the Lord, and then suggests, "And now, let us join our hearts in a word of prayer to the Everlasting Father, our King, to the end that He might in due time restore to you your darling little Betty." Then follows a touching prayer in the form of a song. ("O Everlasting Father."—Pelle)

The next scene is the last. Four weeks have passed since Benjamin's visit, and these have been days of preparation and anticipation. The father and mother are talking about the exceptionally beautiful morning—at least, it seems so to them. There is not a cloud in the sky, and the song of the birds is beautiful beyond imitation. The mother cannot dismiss the song of the little birds from her mind and so remarks, "There is one little fledgling who hasn't been awakened yet!" And then the husband inquires, "Ah, yes! And are the papa bird and the mamma bird ready for her?"

Just then a familiar voice is heard in an adjoining room, a voice strangely familiar, yet, that voice hadn't spoken for years. The parents seem to be dreaming, but the voice once more calls impatiently, "O *Mo*-ther!" To Betty's room rushes the mother, to find her darling yawning as from a long sleep. The father follows; and a very touching scene occurs, as you might imagine.

But Betty can't understand. She has had such a lovely sleep, as she says, and, "My head don't hurt any more." "Yes," replies the happy father, "you have had a long sleep indeed. You have been dead over a hundred years." Betty refuses to believe this at first and says, "I wasn't in heaven, for I didn't see any angels." Finally she is convinced and then begins to ask about her playmates, etc. Some have grown to manhood and womanhood, while others have been sleeping as she was. This all seems so strange to her. Then, before she can ask another question, the father says that they will spend the day in a *new birthday* party in honor of the *return of little Betty Brown;* but before this, they must join in a prayer of thankfulness to the Lord for Betty's reawakening. The prayer is in the form of a beautiful song ("A Song of Praise."—Harriet C. Swan), and then the drama closes as Betty exclaims, "O Daddy mine! I am so glad the Lord brought me back! Isn't He good!"

THE DIALOGUE ABOUT CKCX

We do not often listen to the conversations of other people. There are several reasons for this. One is that it is not polite, but that reason could be given for not stealing or murdering anybody; so it is not much of a reason. Another reason is that the writer of this little skit has only one good ear, and it is not easy to listen to the things that you are obliged to listen to, and to listen to a lot of other things that are none of your affair, when you have only one receiving set, as it were.

But a third and much more potent reason just at this time is that there is no time to listen in to any extraneous matters just now, for this job of getting out *The Messenger* is more of a job than it looks. But when you happen to overhear two ladies talking about CKCX broadcasting studio, and you happen to want to know something about that studio, so that you can put it in *The Messenger,* why it seems just as reasonable and just as excusable as can be to take out a pad and jot down:

Lady in Pink: I had a chance to peep into the Society's broadcasting studio, CKCX, today. Did you ever see the interior of one of these studios?

Lady in Tan: No. Please tell me about it.

Lady in Pink: One's first impressions are, What dignity! What elegance! What grace! What a stately apartment! This impression comes from the fact that the walls, instead of being painted or papered, are covered with heavy curtains of gray cloth, which are put in place merely to keep out all unnecessary noise, but serve the double purpose of a beautiful wall covering.

Lady in Tan: I should like to see it, for I know that there is no way to make the interior of a room as graceful as to cover all the walls with cloth hangings. I have never seen but one such room, and admired it very much.

Lady in Pink: Well! I understand that the walls of all broadcasting studios are hung in that way, but whoever planned the hangings for CKCX had an eye to beauty as well as utility, for the coverings of the doors and windows are a deep, rich blue, which harmonizes exquisitely with the gray. Then there is a gray carpet, a gray ceiling, and all the furniture is either dark oak or mahogany, making a most pleasing contrast. The radiators of the heating system are enclosed in mahogany covers, so that there is not an inartistic shade of color to be seen in the entire room. The general effect is exquisite.

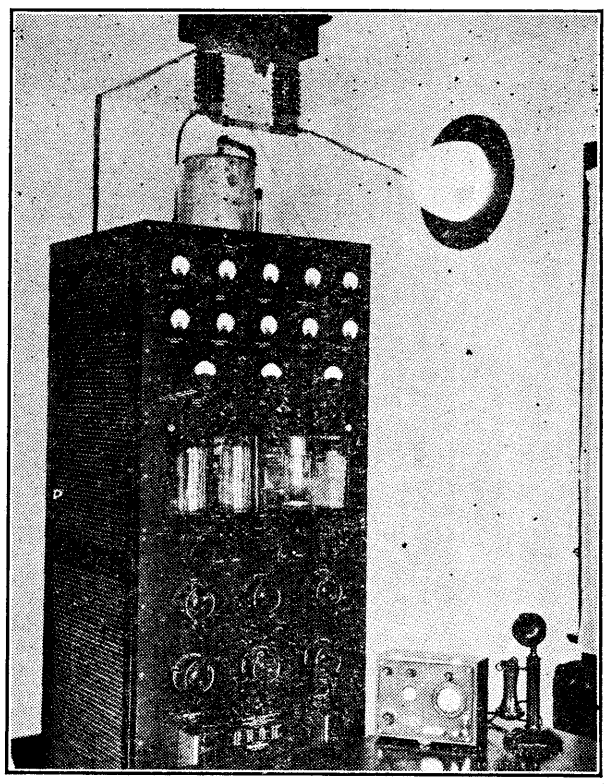
Lady in Tan: How is the room lighted?

Lady in Pink: The lighting is strictly up to date, in every respect. There are about a dozen double-lamp wall sconces around the sides of the room, two or three movable candelabra stands and a subdued light from the ceiling.

Lady in Tan: Do you recall what pieces of furniture there were?

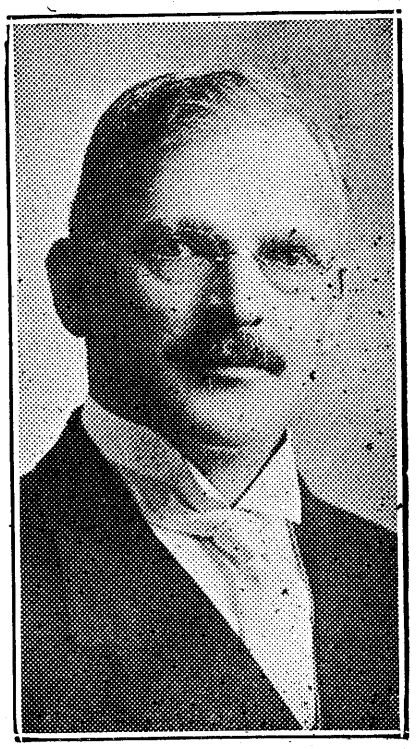
Lady in Pink: I remember that they had a Gerhard Heintzman grand piano and one of the Thomas organs, both instruments of very high quality. That is all I remember, except the announcer's desk, which was a very fine piece of furniture, two or three arms chairs for speakers and perhaps two dozen chairs for the musicians in the orchestra. Everything was first class, and a visit to the studio is a treat to anybody who likes to see things done in the right way.

We hope our "numerous subscribers" will forgive us for this breach of confidence, but the Lady in Pink gave such a good story that we could not forbear to repeat it. When she sees this in print, will she please forgive us?



TRANSMITTER FOR RADIO STATION CKCX

CONVENTION MUSICAL DIRECTOR



B. M. RICE

INSPIRATIONAL SINGING

An enthusiastic reporter on *The Messenger* turns in the following on the music from the thousands of voices now going up at the Coliseum:

Man in his normal state is a natural lover of music. Whether or not Adam invented any musical instrument, we are not informed. In the days of Nebuchadnezzar there were in use such instruments as the cornet, flute, harp, sackbut, psaltery and dulcimer, mentioned in the prophecy of Daniel.

God's people are musicians. God has provided harps for them and, moreover, they can sing. In fact, earth has never known such a company of singers. From prophet, patriarch and bard they have caught the song of Moses wafted to them with inexpressible sweetness down through the dark centuries.

Hearken to them sing. They have taken up the refrain; it swells aloft; rolls along in a grand paean of jubilation. The song is from the heart and from the lips, as well. No wonder visitors to our conventions are impressed with the music.

Behold the members of the orchestra! How they throw themselves into it!

Then look at the mighty audience as it is exercised and impressed with the full-throated spirit of song. Is this music? Or is it love and joy compounded into an audible expression thereof? Such singing from thousands of voices, and minds and hearts is in itself a tremendous witness.

Music tells its own story, and that is a story of struggle and toil, of temptation and victory, of faith founded on the Rock of Ages, of hope that is as an anchor to the soul. It speaks of vast incalculable treasure not sought for, but found.

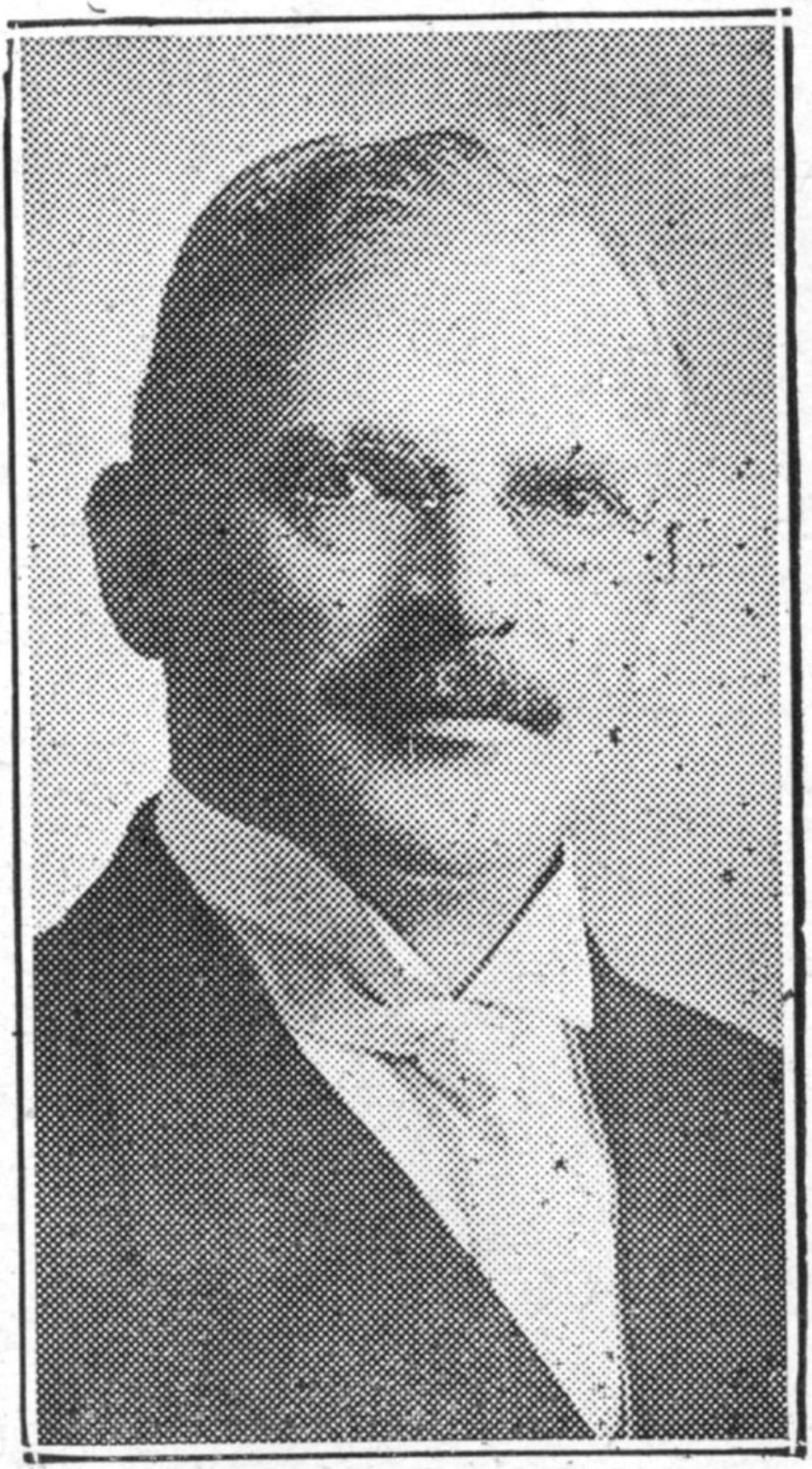
We are glad it is appreciated. We are glad to hear one say that he never heard such grand music, rendered with such effect, as he has heard at the present convention.

Thus in all things God's people are pressing on; they are alive to their privileges; their one desire is to show forth the praises of Him who hath called them out of darkness into His marvelous light.

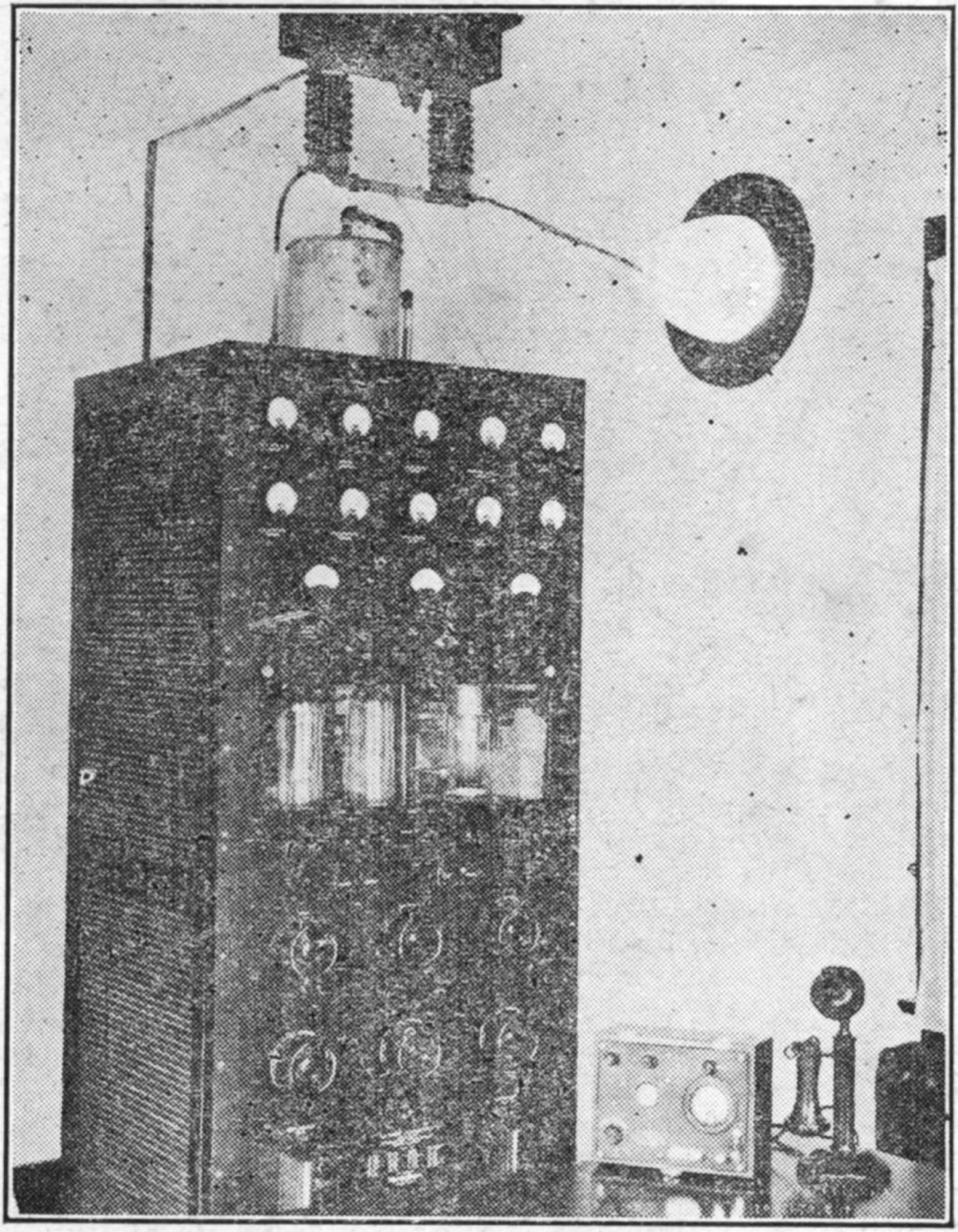
LEST YE FORGET

Don't forget to get your territory and to get your books for tomorrow. If you are in the habit of going out regularly in the work, rain or shine, winter and summer, you will not be half as liable to forget as you will if you go out only when the pilgrims are around or at convention time. When you get out in the service work you stand immediately in the presence of the Lord, and He is there to bless. But if you go out only because others are going out you will not get the kind of blessing you might have. The Lord saves His best for those that are most sincere. This is experience, not guess work.

CONVENTION MUSICAL DIRECTOR



B. M. RICE



TRANSMITTER FOR RADIO STATION CKCX

RADIO PREPARES WAY FOR COLPORTEURS

GOD BLESS THE COLPORTEURS

Anybody who thinks the colporteurs have such an easy time of it should give it a trial once—not a trial of an hour or two once a year at a convention; not a trial on a drive day which may occur infrequently and perhaps only when a pilgrim comes to town; not a trial in I.B.S.A. week only; not a trial for a few hours a week in the most pleasant time of the year; nor even a trial for a whole day in the week the whole year around.

To give the colporteur work a fair trial one should engage in it for at least six months, and with no other means of support. In that time one could learn something of it, but he could learn much more by going out in the work and sticking to it day in and day out, week in and week out, month in and month out, year in and year out, for five years, ten years, fifteen years, twenty years.

Judge Rutherford has been giving all his time to the Lord's work for over twenty years and the colporteur who first sold him the books of Pastor Russell is still selling them, still treading the wayside dust. Concerning these colporteurs that man of God wrote, way back in 1891:

"Poor, bruised 'feet', now despised of men, none but yourselves fully appreciate your privileges. None others can appreciate the joy you have in proclaiming present truth, in saying unto Zion that the time is at hand for the setting up of the kingdom, and in declaring that Immanuel's reign of righteousness, soon to be inaugurated, is to bless all the families of the earth. But, though despised of men, the 'feet' of Christ and their present mission are highly esteemed on the other side the veil by the glorified fellow-members of the body and by their glorious Head, who is willing to confess such faithful ones before His Father and all His holy messengers.

"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 by the world as fools (for Christ's sake)—as all His faithful servants have been throughout the Gospel Age—yet, before they all are 'changed' and joined to the glorified members beyond the veil, 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 to so run as to obtain the prize of our high calling.

"One by one the 'feet' class will pass from the present condition, in which, though often weary and wounded, they are always rejoicing, to the other side of the veil . . . . . only the weariness, the labor feature, will cease."

That was written away back before there were any automobiles. Now many of the colporteurs have some kind of car in which they can make their deliveries, but in those early days the books had to be carried around from place to place by hand, and carrying books is not an easy job. If there is anything much heavier than a good big suitcase full of books then it is hard to imagine what it would be.

But now the Lord is making things easier for the colporteurs. First, there is the use of their own car or of some one else's car to deliver the books. Then millions of the books of Pastor Russell and of Judge Rutherford have been sold and read by at least some of their buyers, and that has broken down some of the prejudice.

Then the clergy, especially during the World War, showed so plainly that they are firmly on the side of the Devil that millions of decent people lost all respect for them, where formerly their word was law; and their influence against the truth is greatly reduced.

Then again, Pastor Russell has been dead for over ten years and the silly stories that were circulated about him during his lifetime and for a few years after his death no longer have any weight with anybody. No one has any interest in them.

Then again, people are using their brains more now than they once did, and it is perfectly apparent to anybody that a theology which is based upon the proposition that three times one are one and that a God of love has planned a place of infinite extent for the eternal torture of most of His creatures, must give way to saner ideas.

So then, the field is in better condition for the spread of the truth than was ever the case before; but chiefest and best of all the present aids to the colporteurs is the Lord's latest and best method of breaking down prejudice and opening blinded eyes and deaf ears by means of the radio.

There is no possible way of telling, when one steps before a microphone and sets forth the story of God's gracious plan of salvation, where one's words will go.

Here is a man that has not been in a church for twenty years. He has a good radio set at home, so that, if he sees fit, he can be entertained without the necessity of going out after his day's work is done. He is accustomed to tuning in on certain wave lengths and becomes familiar with some of the more powerful stations, but at length he decides to try something different.

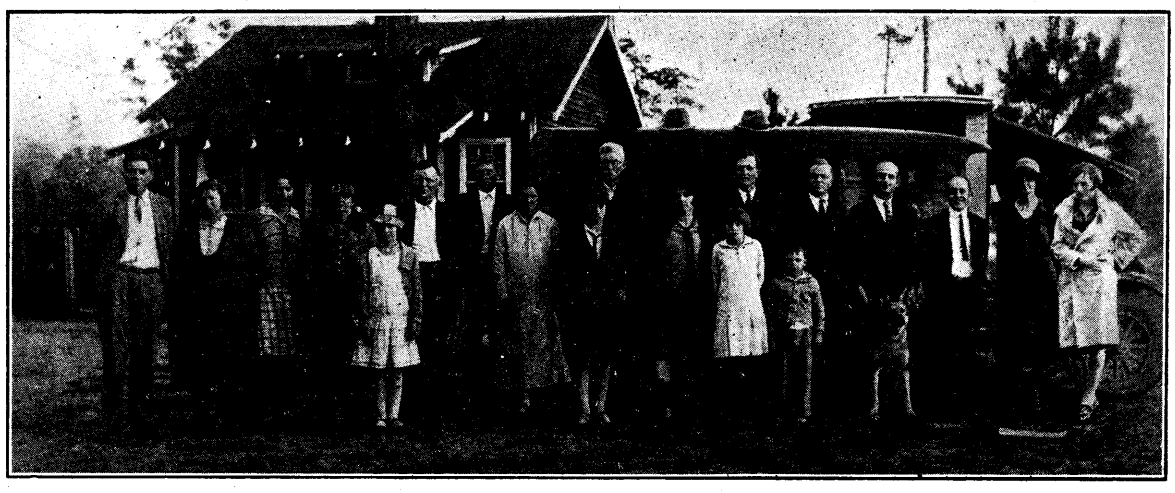
He gives the dial a little turn and catches a few sentences of a message that seems to him different from anything he ever heard before. He listens a minute longer and settles back in his chair, determined to hear this man out. He does not know who he is or where he is speaking from, but what he has to say is in agreement with the facts of the case. His words come clear, distinct, devoid of passion and full of kindness, yet full of denunciation of the Devil, the Devil's organization, and everything that goes to make up that organization.

And the language is constructive, too. The speaker sees hope ahead, and he seems to know how it is all coming about. It is Christ's kingdom that is to give man his heart's desire. There is nothing the kingdom will not do. It is to bring to man peace, prosperity, health, happiness, liberty and everlasting life.

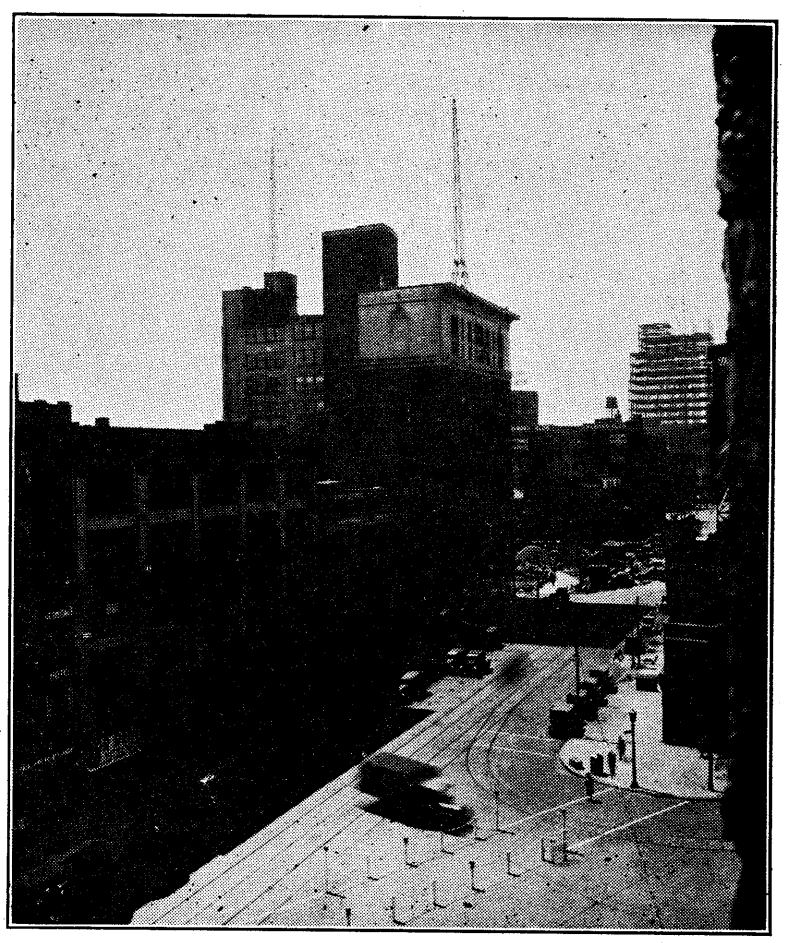
By this time the man is on the edge of his chair. He listens and hears somebody say, "You have just been listening to Judge Rutherford, President of the International Bible Students Association, broadcasting from The Watchtower, Station WBBR, Staten Island, New York."

He leans back and says to himself, "I wonder when the Judge will be on the air again." In a little while he gets that very information over the radio and becomes a steady listener-in. From time to time the books are mentioned. His interest grows, but, like everybody else, he puts off writing and sending in the money.

At length a young woman appears at his door. She starts out by stating that she represents Judge Rutherford of WBBR, etc., and all she has to do is to tell her little story and the man is ready to buy anything that Judge Rutherford writes or that he recommends. With variations, that is just what is happening now amongst the colporteurs all over the country, for his lectures are being broadcast from stations everywhere and the people are being educated to look for the arrival of the books.



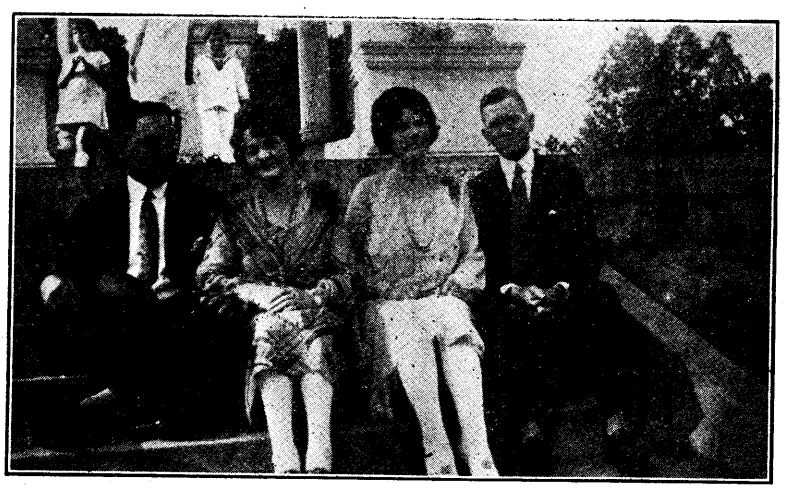
COLPORTEUR SNIPERS IN CAMP AT FOLSOM, LOUISIANA, READY FOR ACTION



STATION WHK, AT CLEVELAND, OVER WHICH THE KINGDOM MESSAGE IS REGULARLY BROADCAST



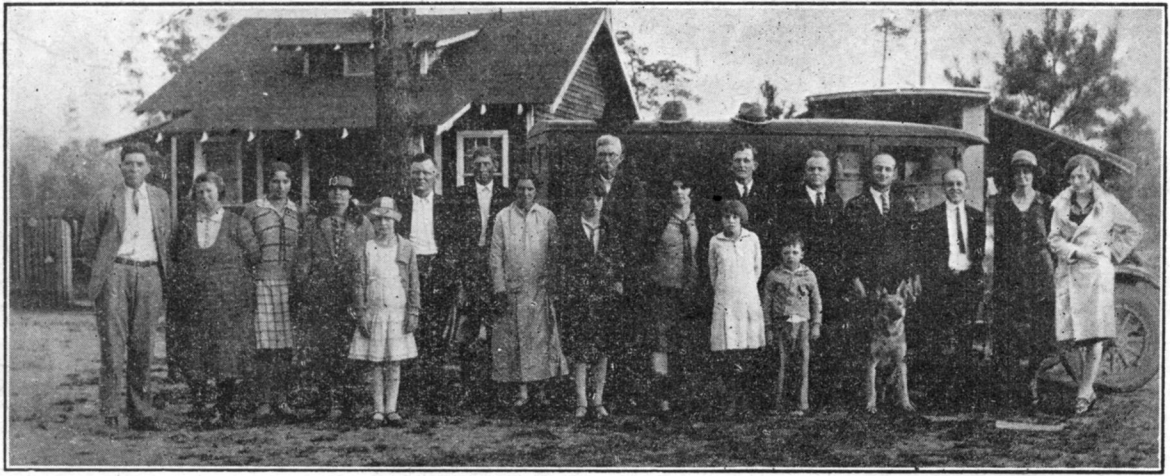
COLPORTEURS PITCHED FOR BATTLE AT INDIANAPOLIS, INDIANA



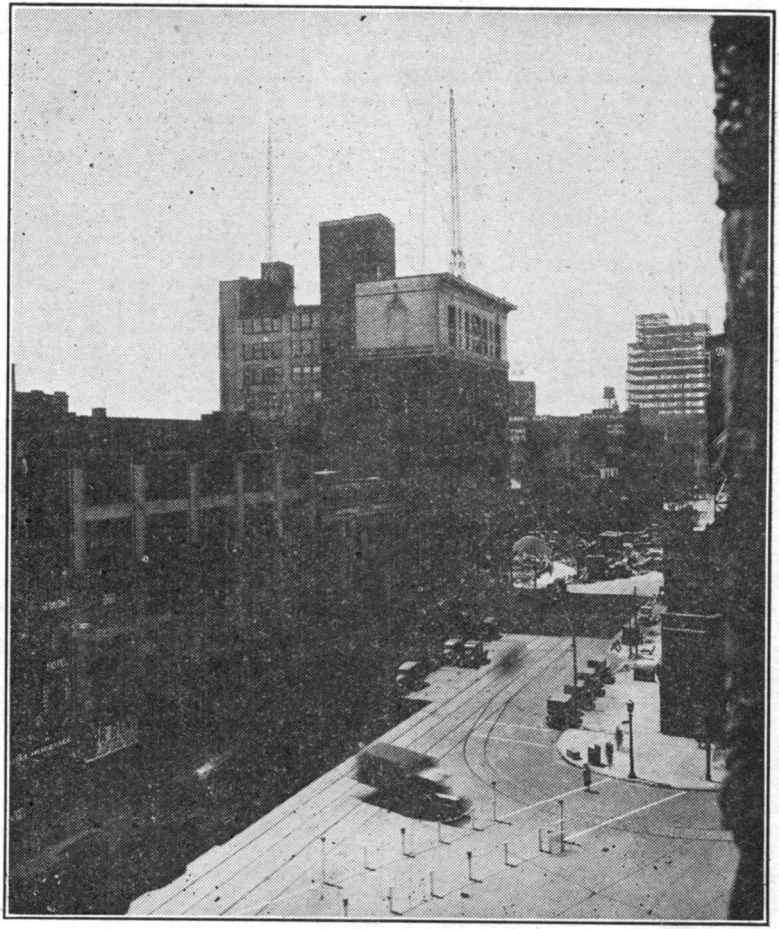
MR. AND MRS. F. F. GREEN AND MR. AND MRS. M. M. GLOVER, VETERAN ACES OF THE COLPORTEUR SERVICE



IN THE FRONT TRENCHES, KALAMAZOO, MICHIGAN, SECTOR



COLPORTEUR SNIPERS IN CAMP AT FOLSOM, LOUISIANA, READY FOR ACTION



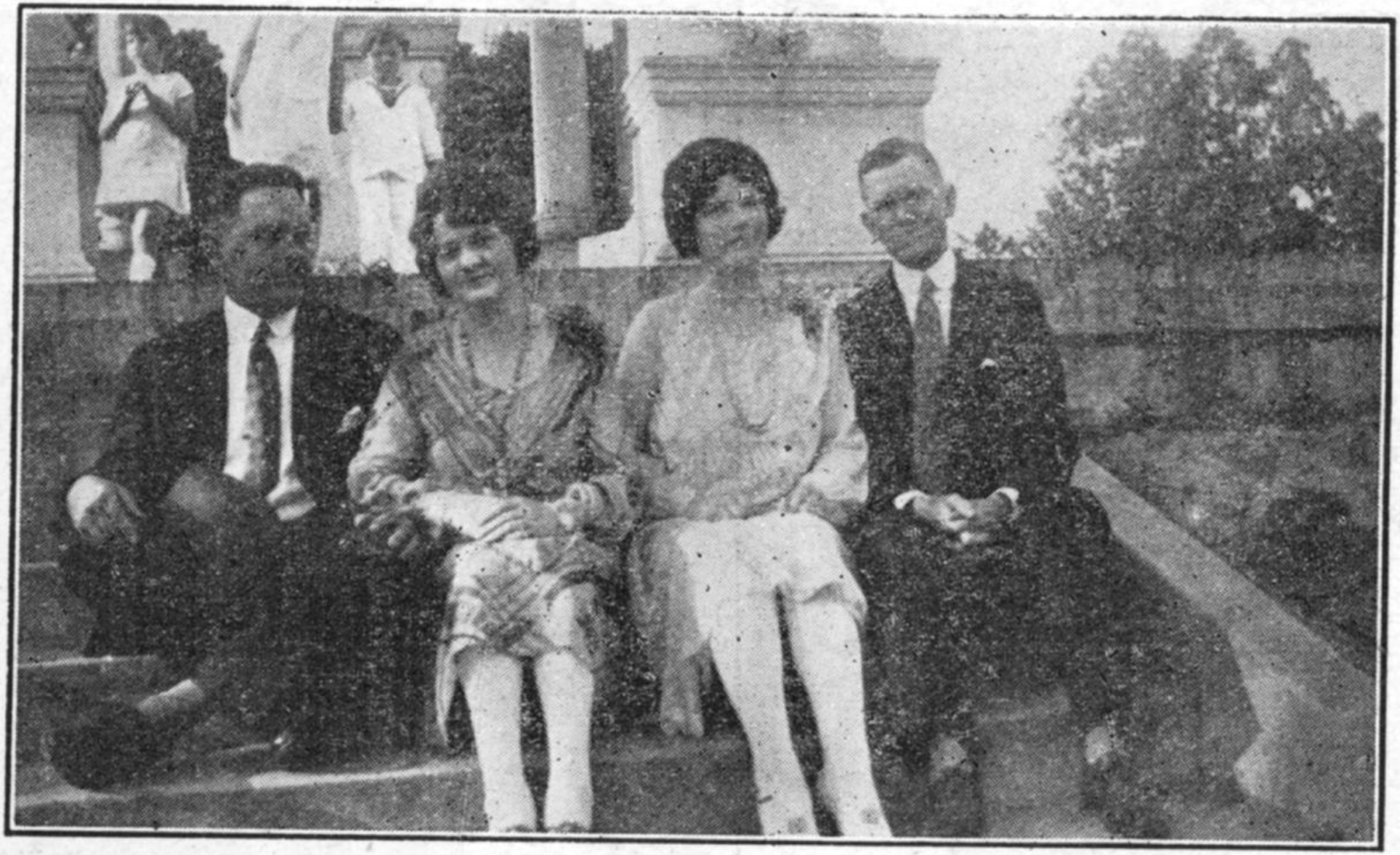
STATION WHK, AT CLEVELAND, OVER WHICH THE KINGDOM MESSAGE IS REGULARLY BROADCAST



COLPORTEURS PITCHED FOR BATTLE AT INDIANAPOLIS, INDIANA



IN THE FRONT TRENCHES, KALAMAZOO, MICHIGAN, SECTOR



MR. AND MRS. F. F. GREEN AND MR. AND MRS. M. M. GLOVER,
VETERAN ACES OF THE COLPORTEUR SERVICE

THE MESSENGER

(ISSUED ONLY EVERY NOW AND THEN)

INTERNATIONAL BIBLE STUDENTS CONVENTION AT TORONTO, (MONDAY, JULY 25, 1927)

Judge Rutherford Addressing the Whole World

The First Time in History That Any Lecturer Has Ever Talked to All Parts of the Earth

ONE of the greatest events of the age has passed into history. Judge Rutherford's address, at Toronto, marked the end of the old way and the coming in of the new.

Ten years ago the Bible Students anticipated that by the end of 1925 the gospel would be broadcast from some one station to all the rest of the world. They did not miss it by very much.

Ten weeks ago there were no signs that Judge Rutherford would have the whole world listening to him from the Coliseum platform, on July 24th. But events move rapidly now.

Nothing could more plainly demonstrate the hand of God than the wonderful way in which this seemingly impossible thing was brought about. All things are easy for God.

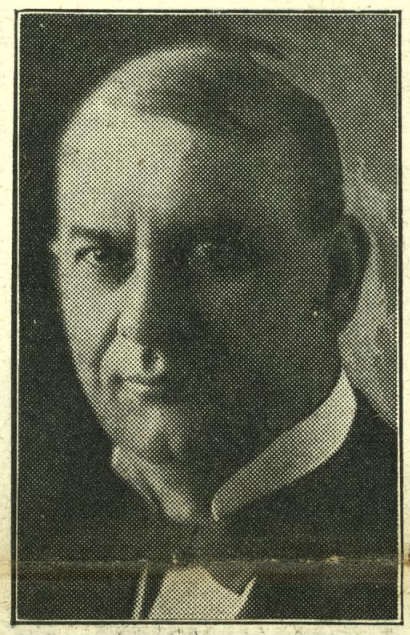
It is less than six weeks ago that Judge Rutherford and his colleagues were at Washington, setting forth to the Radio Commission their just rights to a high wave length.

Reasons were given why WBBR, Judge Rutherford's station on Staten Island, should have part of the time of WJZ. It seemed like a hopeless mission, but God saw otherwise.

WJZ is on the National Broadcasting Company's circuit. Its President was at the hearing. Naturally he wanted to retain all his time, but Judge Rutherford interested him.

President Merlin Hall Aylesworth, of the National Broadcasting Company, desired that Judge Rutherford should make use of his circuit, and a date was fixed, July 24th, yesterday.

So it came about that when Judge Rutherford stepped out on the platform yesterday he stepped out to speak from all the stations which go to make up the National Broadcasting circuit, in addition to his own chain of stations.



JUDGE J. F. RUTHERFORD

Standing in Toronto he was broadcasting simultaneously from Boston, Worcester, Springfield, Hartford, Providence and other stations all over New England.

Standing in Toronto his voice went out from the greatest studios in New York, Schenectady, Buffalo, Rochester, Washington, Pittsburgh and others in the Middle Atlantic states.

Though here in Canada he broadcast from Cincinnati, St. Louis, Chicago, Minneapolis, Davenport, Batavia, Louisville and many other stations in the Middle Western states.

Without leaving the Coliseum his voice rang out from stations in Charlotte, Memphis, Nashville, Jacksonville, Dallas and from stations in many other cities all over the Southern states.

Though his voice went into but one microphone here yet it entered other microphones with equal power in Des Moines, Omaha, Denver, San Antonio, Oakland and Spokane.

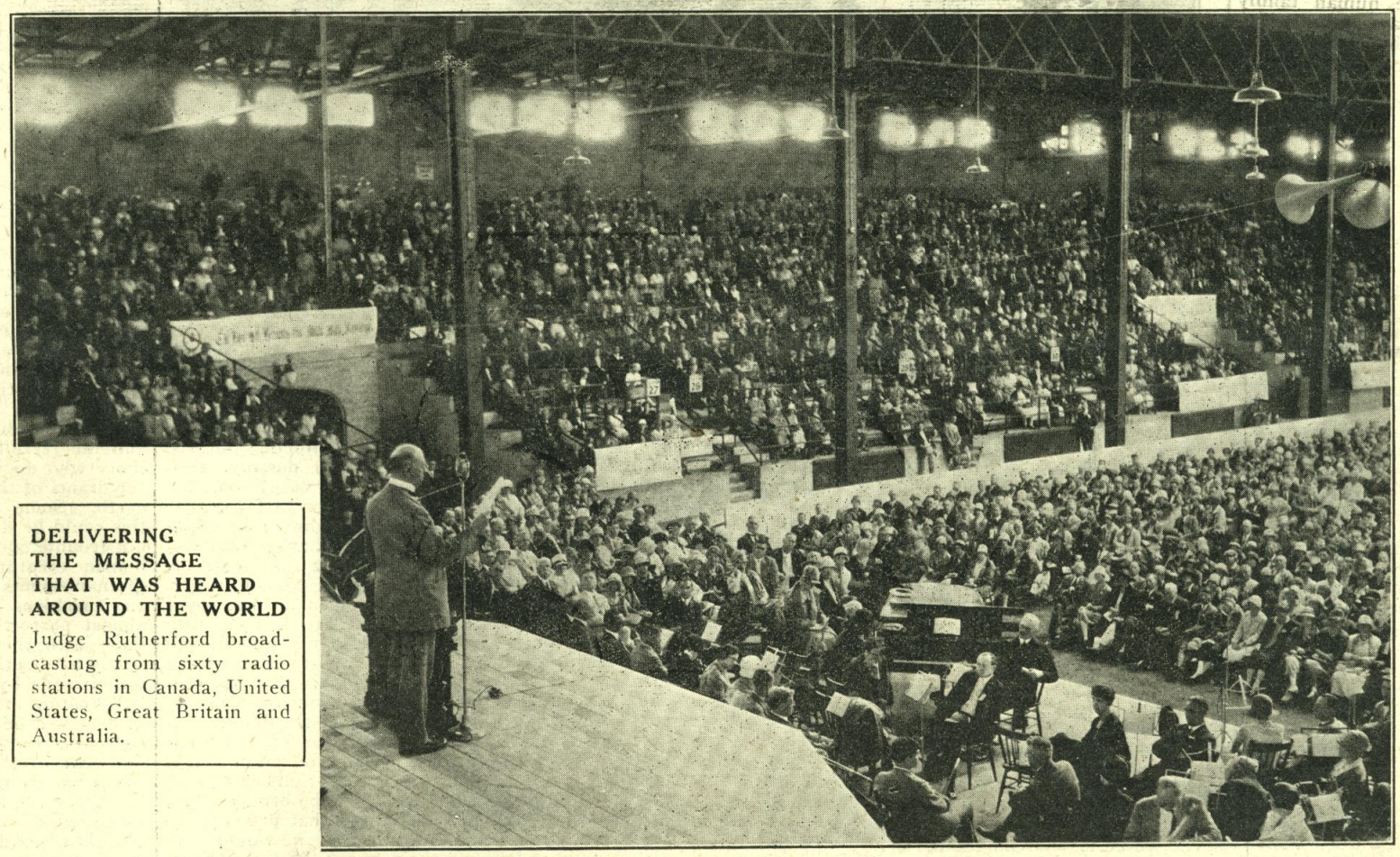
Originally cast from Toronto, Judge Rutherford's voice went on and on until it was amplified millions of times and was re-broadcast from the great studios in England and Australia.

The vast audience at Toronto was as nothing. True, the great Coliseum was filled an hour ahead of time and thousands were turned away, but all could hear, in or out.

All over the world the scene in Toronto was duplicated. Bible Students and their friends and the public were listening in halls, auditoriums and private homes, catching every word.

How many millions heard Judge Rutherford's wonderful discourse Sunday afternoon there will never be any way of finding out, while we are on this side of the vail.

But there will be many more millions that will see it, for though it appears not in *The Messenger* it will surely appear in those auxiliary publications of *The Messenger*: *The Watch Tower* and *The Golden Age!!*



DELIVERING THE MESSAGE THAT WAS HEARD AROUND THE WORLD

Judge Rutherford broadcasting from sixty radio stations in Canada, United States, Great Britain and Australia.

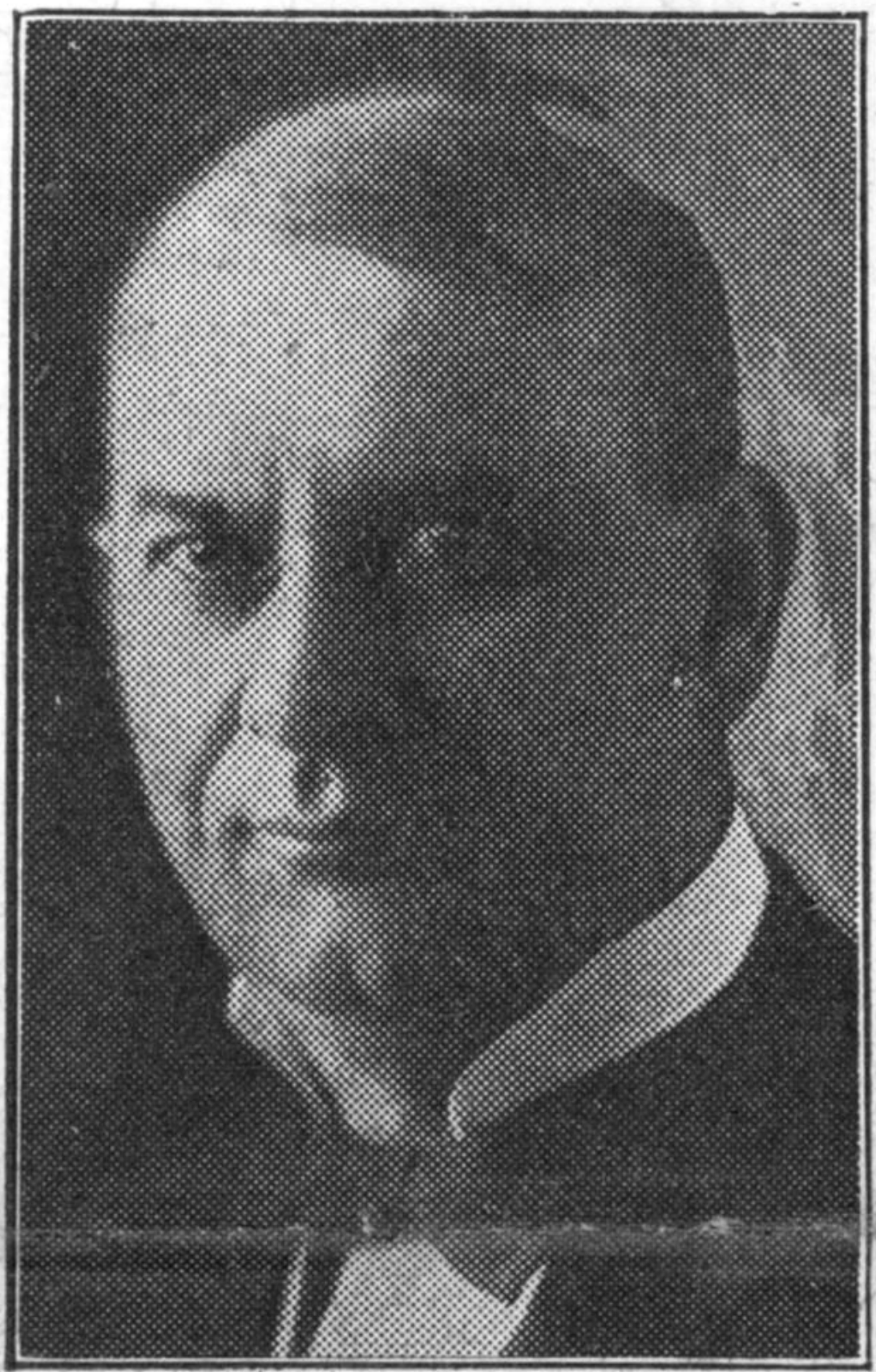
These include many of the most important stations in the United States, and with them the Red, Blue and Pacific networks, as they are called, reaching clear across the continent.

But he spoke from more than these, because many other of the most prominent broadcasting studios, including several in Canada, concluded also to send out the lecture.

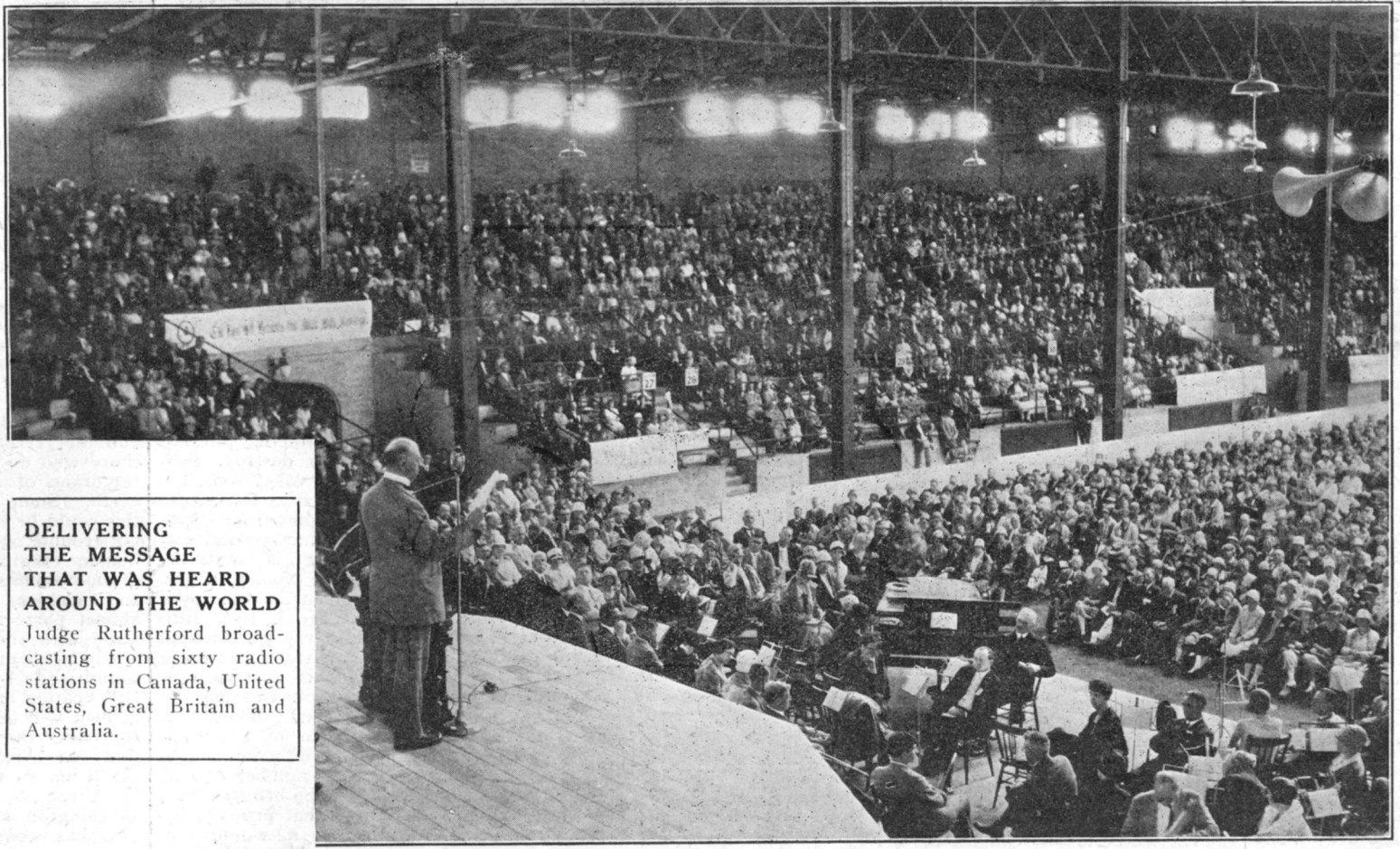
So it came to pass that Judge Rutherford, standing in Toronto, talked from a line of stations reaching from Toronto, through Saskatoon and Edmonton to Vancouver on the Pacific coast.

As the Toronto meeting broke up, 595 workers, stationed at vantage points within the Coliseum and Transportation Buildings (where loud speakers were installed), offered dollar combinations to the thousands who wished to join the thirty million readers of the Judge's great books.

In our mind's eye we see that scene duplicated a thousandfold. The great work of popularizing the truth has really begun. Can it be that the Millennial Morning is here?



JUDGE J. F. RUTHERFORD



DELIVERING THE MESSAGE THAT WAS HEARD AROUND THE WORLD

Judge Rutherford broadcasting from sixty radio stations in Canada, United States, Great Britain and Australia.

MORE DISCOURSES HEARD AT THE CONVENTION

EARTH'S GREAT DRAMA

By A. H. Macmillan

Certain parts of God's plan have been illustrated by a theatrical performance. In ancient times the theatre was more a place of instruction than amusement. Few people could read or write; reading material was not plentiful. Actors would act out certain principles in life, and the audience could see and hear and thereby learn.

In all fiction and theatrical performances, the authors unwittingly follow the general outline of God's plan. First, we have the principals in the play, who have some special end which they undertake to work out. The villain appears and upsets all their arrangements and, for a time, seems to be master of the whole situation. Later on the hero comes into action and usually has a great struggle with the villain, conquers him, and works out the original design to the satisfaction of all.

In this we see the salient features of God's plan illustrated. The principals of the great drama were Adam and Eve. They were told to be fruitful, multiply and fill the earth with their offspring, and to make earth a beautiful place in which to live. Lucifer appeared on the scene as the villain, apparently overthrew the arrangements or plans of the great Creator, and began to direct things in his own interests. For fully four thousand years he seemed to be master of the situation. Then the great Hero, our Redeemer, appeared and for a time had a dreadful struggle with the villain before He overcame him. Now we are abiding God's time to work out the final consummation, which will be to the joy and blessing of mankind and will reflect glory and honor upon the name of Jehovah.

Adam and Eve were perfect in mind and body, but lacked experience. Lucifer, one of the beautiful sons of the morning, was appointed as their guardian angel or "covering cherub", and was anointed of God to carry out this commission. If Lucifer had appreciated the honor conferred upon him and had really endeavored to assist mankind, his services would have been appreciated by the human family and God would have greatly rewarded him for his faithfulness. Lucifer, however, had great ambitions and an exalted opinion of his own ability; so he determined to exalt himself in his own time and way. His purpose has been to misrepresent and slander the great Jehovah and, if possible, belittle Him before His creatures. Lucifer knew of the restrictions God had placed upon the human pair in Eden, and thought to get them away from God and under his own influence, and to make Jehovah appear ridiculous. His thought was to lead our first parents to the tree of knowledge of good and evil, have them partake of its fruit and thus bring upon themselves the sentence of death. There was no poison in the fruit of this tree that would have caused death, but the decree of God had gone forth that if they touched it He would take their lives away from them. Lucifer also planned to bring them later to the tree of life, have them partake of that and thus they would be entitled to live; not that this tree contained any life-giving energy that would give them immortality, but it was God's method of declaring to them that they would be worthy of everlasting life. If Satan had succeeded, then God would have been confronted with a dilemma: Because of their disobedience in eating the forbidden fruit He must put them to death; because they succeeded in getting to the tree of life and eating the fruit thereof, He must keep them alive. Both He could not do. Lucifer, however, was not as clever as he thought he was, for Jehovah denied Adam and Eve the right to get to the tree of life, and they were expelled from Eden.

Satan was not discouraged in this, however, and determined to outwit Jehovah by producing a race that would not be under the death sentence. He induced certain angels to intermarry with the daughters of men, thinking that their offspring would not be under the Adamic curse and would, therefore, not die. In this also Lucifer was surprised, when he discovered that the offspring of this illicit union did not have the power of procreation, the union of angels and women being an offensive combination to Jehovah. Other angelic beings joined the open rebellion with Satan, hoping that he would succeed and that they would share great honor with him when they should gain the victory over Jehovah.

At the time of the flood the old order was wiped out, the angels that intermarried with the daughters of men were imprisoned, their progeny, the nephilim, destroyed together with all the human race except Noah and his family. These angels who joined in open rebellion against Jehovah were not bound, but have been associated with Satan in carrying on his nefarious work. For the 4,000 years since the flood these angels associated with Satan have been his active supporters. Those in prison have not given the human family nor the church any trouble, for they are well secured and their liberty denied them. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." (Ephesians 6:12) This passage does not refer to the angels in prison, but to those in high places with Lucifer as members of his cabinet. For these there is no hope and no trial provided, for they are incorrigible. All who openly join in rebellion against God will be destroyed. Those other angels, imprisoned until the judgment of the great day will have an opportunity to return to God's favor if they manifest repentance and faithfulness.

Down throughout the Patriarchal and Jewish Ages Satan continued his efforts to misrepresent and slander Jehovah's name and to persecute and, if possible, destroy any who gave Jehovah reverence. During this time God was testing the loyalty of certain individuals, and Satan's opposition helped to manifest their loyalty. When the nation of Israel was organized Satan became fearful that others might break away from his influence and that he would lose his kingdom. In a short time he brought them into idolatry and wickedness; and God cast them off as a nation six hundred years before Christ. From that time until the end of the Gentile Times Satan was the god of this present evil world. When our Lord Jesus appeared on the scene Satan demonstrated his total depravity by seeking to destroy, if possible, the very One who had given him his own life. These two sons of the morning, the Logos and Lucifer, lived and worked together and must have been happy and joyful in their original beauty and perfection. Lucifer has now drifted so far away from right and righteousness that he is willing to destroy his former Companion in order to work out his own wicked purposes.

Satan dogged the pathway of our Lord from the time of His birth until His crucifixion upon Calvary. Little did he know that the crucifixion of our Lord sounded the death-knell of Satan and his empire. When our Master was raised from the grave and exalted to the divine nature and the angels of heaven were commanded to worship him, Satan was not even then discouraged. He had no hope of further injuring our Lord, so it is written that he determined to devote his attention to the followers of the Lord Jesus, to make war with the "remnant of the seed".

The Scriptures point out that 1914 was the end of the Gentile Times. Then our Lord Jesus, the One whose right it is to reign, was to take control of earth's affairs preparatory to the establishment of His kingdom. Satan's lease had expired; but not being willing to surrender, a war in heaven was precipitated. The beast and his angels endeavored to hold their own against the Lamb and His associates. The conclusion of the strife was that Satan and his associates were literally hurled from heaven; and thus terminated his associations with the heavenly creatures. Since that time his activities have been confined exclusively to the earth and every thinking reading person can see the results in the great changes going on in the world today. Satan has met his first real reverse in his struggle with the Lamb, and now realizes that if he is to hold his control over mankind, the time is short in which to marshal his forces. Satan is now doing all in his power to misrepresent the Lord and His children. He is seeking to get the human family more fully under his control. The one lever Satan has used amongst men for the past 6,000 years is the one that he is using now to an extent that he never did before. He is endeavoring to make conditions on earth so attractive for the fallen race that they will not desire the kingdom, but will resist it when an effort is made to establish it. The lever he is using is that of sex. He is seeking to break up homes and establish general looseness that will be attractive to the depraved tastes of the fallen race. In times past home and family relationships were sacred. If people were unhappily married they submitted to those unfortunate circumstances for the sake of their homes and families. Today things are quite different. Home is now a sort of parking place or service station from which to get supplies and go on. When evening comes the modern wives retire to their boudoirs, put on their evening complexions and scanty attire and sail out to break every convention that modesty has hitherto maintained. Men fix themselves up and go in another direction to do likewise.

Thus the foundations of the old order of things are being shaken, and will be swept away. Satan does not know that when Christ's kingdom is established homes will be somewhat different from what they are now. Each one will have an unselfish interest in all, not only in his own family and home, but all will cooperate for the general good. Thus in time there will truly be the brotherhood of man in one vast happy family on earth, recognizing the Fatherhood of God. Meantime, Satan is endeavoring to make life so interesting under the present arrangements that people will not desire the restraints and disciplines of the Lord's kingdom. He is leading the human family into all manner of excesses, particularly in matters of sex.

The result of this will be that the tender emotions of love and romance will no longer influence the minds of the young, and the sweet and sacred things of life will become ordinary and prosaic. We see evidence of this now in that so many of our young people commit suicide; there is nothing more to live for; they have investigated all the secrets and mysteries of life and feel that nothing is satisfying; and they terminate their existence. Our sociologists, observing the general trend of events, are becoming quite concerned. Recently a convention of sexologists was held in Germany, where some of the foremost students of this subject had gathered. Professor Hugo Selheim of the Halle University made a speech that seemed to surprise all in attendance. He said that the present habits and customs of women in bobbing their hair, in mannish dress and general participation in athletic pursuits were calculated to destroy their femininity and that cases were observed where women at the age of forty had metamorphosed into creatures with all the characteristics of men. His theory is that the modern activities of women in participating with men in the more active affairs of life is just sufficient to stimulate the glands that determine the male traits as against the female. This is causing considerable concern on the part of prominent sexologists. They fear for the continuance of the race. If these gentlemen only knew that there is a sufficient number of millions of the dead to be brought back to this earth, and that propagation would soon cease, it would terminate their worry. Bible Students, as well as others, deplore the general looseness of the young people and the desire for liberty even to the extent of license in matters of sex. Yet we should not be surprised; for we have learned from the Lord's plan that during the Millennial Age sex distinctions will cease, as the propagation of the race will have been completed. From our study of chronology we expected the World War in 1914, yet when it came we were thoroughly shocked at the terrible excesses. Yet we were able to look on with some peace of mind, knowing that it would eventually work out for the good of all who suffered so much.

And so with the present situation. We do not look on in perplexity or in a hopeless manner, but realize that the purpose of God is being worked out in this matter, and that the death of the old arrangement will bring more or less pain to all who have been identified with it. On the other hand the nations of earth under the influence of Satan are feverishly preparing for greater power in order to control the nations and kingdoms and to the end that they may increase their wealth, and unitedly set themselves against the Lord and His Christ.

The consummation will be the great battle of Armageddon, which will mean the complete destruction of Satan's organization and the liberation of those oppressed thereby. Satan will then be bound and cast into the bottomless pit; the Lord's kingdom will be established and His great and wonderful purpose as originally designed will be worked out in the blessing of all the families of the earth. At the end of the thousand-year reign we read that the whole earth will be as beautiful as Eden; the willing and obedient of the race as perfect as was Adam before he sinned; all things made new. Then the kingdom will be turned over to the great Jehovah who will finally test and prove all by releasing Satan for a short time from his prison. The final consummation will be the great war mentioned in Revelation the 20th chapter, when Satan and those under his evil influence will seek to take charge of earth's affairs, taking the authority away from those appointed by Jehovah and again trying to establish himself as overlord. The final result will be that Satan and those with him will be destroyed in the second death.

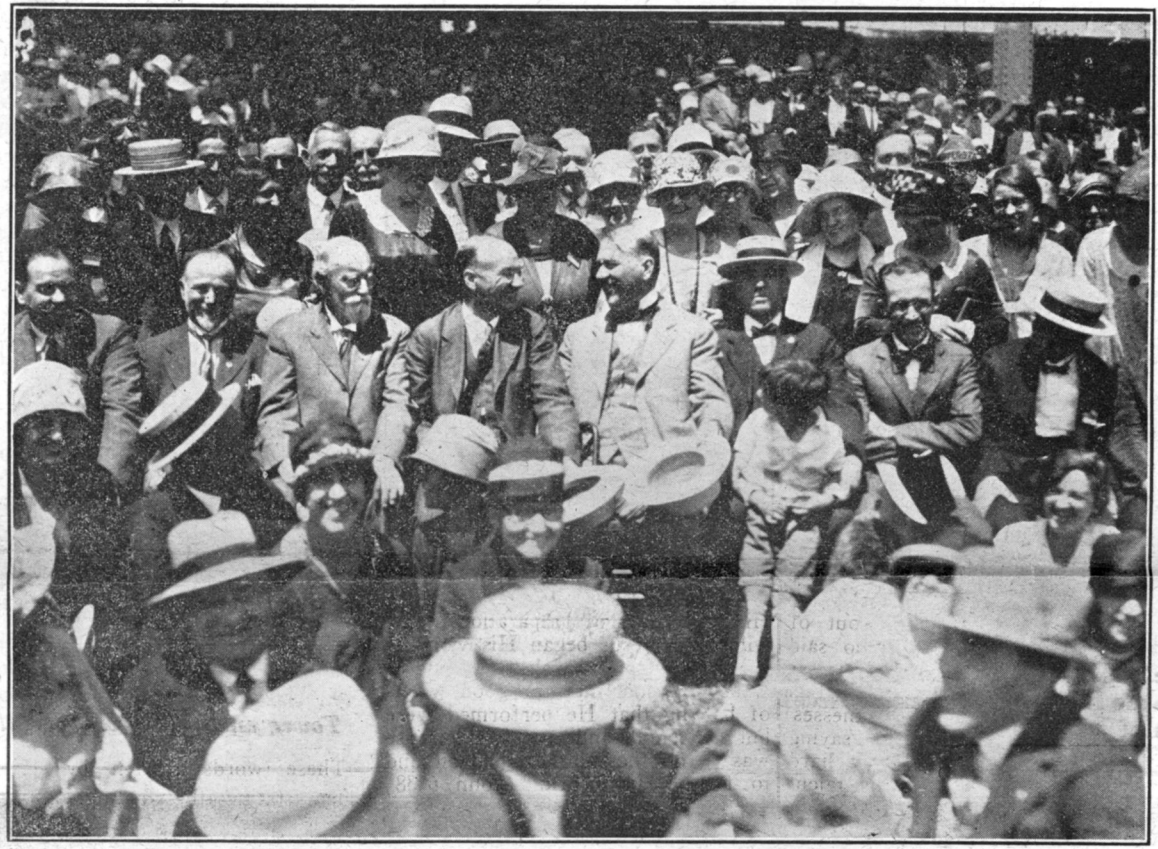
Thus we see that Satan was defeated in the war in heaven, which ended the test of the loyalty of all the heavenly hosts. Satan will be defeated and destroyed in the final war upon earth which will test the absolute loyalty of the restored race; and thus the great drama of the ages will have come to a glorious end. Lucifer and all those influenced and led away by him will have lost all that they planned to obtain—honor amongst their fellow creatures, the dominion, the power to rule, and life itself—all will be gone. Christ Jesus, the great hero of the drama, and those who were influenced by His spirit and who followed the course He mapped out will receive all that could be desired. Christ and His bride will possess the divine nature, majesty and honor and dominion before God, the appreciation and adoration of the whole human family, and in the ages to come the manifold wisdom of God will continue to manifest itself in His kindness to Christ and His church.

This great drama will be of value to other creatures yet to be brought into existence. No doubt the myriads of planets in the universe will at some time be inhabited by intelligent creatures. Instead of each one passing through a terrible reign of suffering and death, as the human family has, they can learn of the exceeding sinfulness of sin and the terrible results coming to those who do wrong, by reviewing the drama of the ages enacted upon earth. Some might wonder how this could be done; but that should not trouble our minds now. Fallen human creatures can photograph the movements of men and animals and machines and reproduce them almost perfectly. We can do the same with the human voice. Recently a scientist stated that every sound made by the human voice is still floating in the ether and shortly men will be able to tune in and reproduce these sounds. He stated that the American people would yet listen to the original speeches of Abraham Lincoln and George Washington and other great men. This has wonderful possibilities in it. It may mean that every word we all have uttered during our lives will be reproduced. I am sure many of us hope that if they tune in on some of the things we have said in our past lives, there will be lots of static in the air so that they cannot get anything very clearly. However, perhaps the Lord means that He will blot out the uncomplimentary and unfavorable things we have said and only permit the good things to be reproduced.



THE JUDGE LISTENING TO A GOOD ONE BY CHAIRMAN SALTER

Maybe it was the "dog biscuit" story which appeared in Friday's issue of THE MESSENGER, page 5. Take a look at Bohnet fathering some little boy.



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PARABLE OF TALENTS

By T. J. Sullivan

The Parable of the Talents, recorded in Matthew 25:14-30, is evidently intended to depict the responsibilities of a Christian. The Lord does not force these talents upon any one; but all who come to Him in consecration are saying in substance: Lord, let me trade with your goods. These recognize the fallacy of trying to get any real joy, happiness or life through trading with their own goods.

The goods or talents in this parable represent kingdom interests. Kingdom interests, however, is a pretty generic term, and might include almost anything. A closer definition will help us to apply this parable. What the Lord actually gives the true Christian, after acceptance into the body of Christ, is an understanding of the divine purposes and his responsibility therein, enabling him to see that Jehovah is reconciling the world unto Himself through Christ; the church first, then the world in general. Even now He hath committed unto us the ministry of reconciliation. The Christian receives this knowledge with increasing brilliancy as he faithfully walks in the light, and this knowledge therefore constitutes his kingdom interests.

Trading Essential

These kingdom interests must be traded with in order to have the Lord's approval. The word "trade" literally means to work with. The only tool that the Lord provides His people with for this kingdom work, is the knowledge of His purposes.

To trade with the talents, therefore, would [illegible] and the knowledge of His kingdom made known throughout the earth. Every one who is truly consecrated to the Lord rejoices in this privilege; and the facts have demonstrated that to the extent one trades



T. J. SULLIVAN

with these talents, his knowledge appreciation and faith in the purposes of the Lord increase, while on the other hand, to the extent this is neglected, understanding, appreciation and faith in the Lord and His arrangement proportionately diminish.

Increase According to Ability

These talents are given to each one "according to their several ability." Some receive five, some two, and others one. Ability means loyal devotion to the Lord, or willingness to serve. Jesus possessed the greatest ability of any creature who ever lived. This ability was composed of His absolute devotion to the Lord, because of which Jehovah could use Him completely and wholly. If He had lacked devotion or loyalty to the Father, to that extent His ability to serve would have been limited; for self-interest would have replaced self-sacrifice. Jesus had no self-interest apart from His Father. He was used wholly by the Father. The same is true of the followers of Jesus. Their willingness to serve and their devotion to the Lord's cause constitute their ability in God's sight.

Opportunities According to Willingness

The fact that some received five talents, some two and others one, shows the degree that we are willing to serve the Lord and His cause, whether above and beyond any other consideration. The five-talented class is well illustrated in the Apostle Paul who said, after recounting all the advantages that were his as a Pharisee: "All these things I count as loss and dross for the excellencyof the knowledge of Christ Jesus my Lord."

The two-talented servant represents a class who love the Lord and His service, but who do not go to the same extremes of devotion that the five-talented ones do. The distinction between these two classes might be illustrated by two young men, in pleasant surroundings, who come to the knowledge of the truth. The first one, representing the five-talented class, would, when he recognized the need, forsake all his pleasant surroundings and comfortable position for the privilege of spending all his time in the service of the Lord, enduring the discomfort of the colporteur service joyfully, that he might serve the Lord and his cause more effectively. The two-talented one would be more inclined to retain his position and pleasant surroundings and serve faithfully there as opportunity afforded. Both classes come under the general approval of the Lord in this parable. Other scriptures show that the reward of the five-talented one will be the greater when the kingdom is completely established.

The one-talented servant represents a class who receive talents from the Lord, but who have no ability. They lack that unselfish devotion to the Lord and His cause which should induce them to trade with their talents, consequently their appreciation, understanding and faith in the purposes of the Lord never increase.

The Examination

When the Lord comes to judge these servants, the first two manifest their joy in the Lord and in His service by their expression, Lord, thy talents have gained five, and two, more. Joy, expectancy and happiness permeate their whole expression. But in the case of the one-talented servant, there is neither joy nor expectancy in his expression, "Lord, I knew that thou wert a hard master," never dreaming for a moment that he himself was guilty, but blaming the Lord for his sorry condition. At the first [illegible] "This is a hard saying." (Thou art a hard taskmaster.) In 1878, 1914 and 1918, the Lord revealed the progress of His plan, and the requirements for His people. Some have answered, I can't come out of Babylon, I can't stand in opposition to the powers that be as your witness before all nations. Or, they said, We cannot take the menial position of going from house to house as mere book agents. What are these saying? These requirements are not man-made. It is the Lord God who calls them out of Babylon. It is the Lord who said that they should be His witnesses before all nations. It is Jehovah who said: "Ye are my witnesses that I am God." They are saying to the Lord: Lord, you are a hard taskmaster, we will hide our talent knowledge of the kingdom of God in the earth, which is the visible part of the Devil's organization There is much food for thought in this parable.

SON AND SERVANT

By Donald Haslett

"But he that is greatest among you shall be your servant. And whosoever shall exalt himself, shall be abased; and he that shall humble himself shall be exalted."—Matthew 23:11, 12.

The words of this text are important to the anointed of the Lord because they are the words spoken by the Son of God, who is also the Servant of God. Jehovah God arranged that a record be made of the words, the life and the death of His beloved Son, in order that those who would become members of the kingdom might know what is required of them.—1 Peter 2:21.

A servant is one who works for or serves another, either by compulsion or voluntarily. A bond servant is one having no freedom of action but held by force or coercion under control of another, and compelled to render service to the will of another.

When Jesus came to the earth it was voluntarily in the service of Jehovah. As the Logos, the creation of Jehovah on the spirit plane He had the right to exist; and it was not taken from Him. Jesus, born as a babe on the human plane had the right to exist. It was no necessary for Him to serve under the Law given the Jews in order to gain life, for He already had the right to existence, which is life. As a Jew born under the Law He was honor-bound to observe it. This He did, demonstrating that a perfect man could keep the Law. At thirty years of age He became a man, and having kept the Law, became free from it, even as the servant under the terms of the Law, having served his master six years became free. Thereupon Jesus made His choice and, figuratively, had his ear pierced as the bond-servant of Jehovah, even as a servant after his period of servitude had ended was free to make a choice of being free or of becoming the bond-servant of his master and serving forever.—Deut. 15:16, 17.

Jesus could have chosen to live on earth and exercise His earthly privileges. He was the Son of the Man, and inherited all of man's original inheritance and privileges; but Jesus chose unselfishly. (Psalm 40:8) Jehovah was well pleased with the devotion of His beloved Son and [illegible] (Matthew 3:17) Jehovah was pleased because it was love for His Father that prompted Jesus to take the course He did. Notwithstanding His faithful course as the Logos, the honored instrument in the creation of all that was created, Jesus was submitted to severe and searching tests of His loyalty and love. (Phillipians 2:7-10) He did not seek self-exaltation, but humbled Himself under the mighty hand of Jehovah. To be humbled means to be wholly and completely submissive to the will of a master.

Immediately after Jordan and His forty days of preparation in the wilderness Jesus began His work as a witness for Jehovah. He understood and said that the good works of healing that He performed were but incidental, and that His purpose was to do the will of Jehovah and to finish His work. (John 6:38; 4:34) In response to Pilate's questions Jesus expressed the will of Jehovah God concerning Him: "To this end was I born, and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Jesus knew He was a witness for Jehovah and permitted nothing, not even death, to interfere or stop Him. By His words, His life and His death He gave a witness that Jehovah was God and testified to the glory of Jehovah. This course of loyalty and faithfulness won the approval of Jehovah, and Jehovah God rewarded Him. The reward given Jesus was not for His selfish enjoyment, but rather it was such that it gave Him added and greater opportunities of glorifying His Father by becoming the author of salvation to all that believed. (Hebrews 5:5-9) Jesus did not ask for a reward for His services, but by His prayer in Gethsemane showed His unselfishness, being willing to return to heaven as the Logos.

As a member of the body of Christ, the Christian is privileged to share in the great work performed by Jesus as a witness for Jehovah. Love for Jehovah must be the prompting motive. (John 14:23, 24) This high honor is not given to every one, but only to the Servant, the chosen of God. (Isaiah 43:10-12) No one is compelled to engage in this great campaign of witnessing for Jehovah; but, as Jesus said, those who love Him will keep His commandments. It is commanded that the witness be given at this time (Matthew 24:14), and if we love the Lord we will obey His command and give the witness. If we do not love the Lord, we will not obey Him and someone else will give the witness. As Jesus confidently and with courage went about His work of witnessing for Jehovah, learning obedience through the things which He suffered, so now in the day of judgment His feet members have an opportunity of perfecting their love; for as the Lord Jesus was on earth a witness, so now are they in the world as witnesses. (1 John 4:17) Now it is their happy privilege to cast up the highway and lift up the standard of Jehovah, that the people may know that Jehovah is God!—Isaiah 62:10.



COLPORTEURS LISTEN-IN ON CKCX RADIO PROGRAMS

PEOPLE FOR HIS NAME

By J. Hemery

Text, Acts 15:14-17

These words spoken by James when stating the findings of the council held in Jerusalem, when the church was divided and in danger of being split on the question of circumcision, have been interpreted by Bible Students as if they were synonymous with the whole church referred to by Jesus as the little flock.—Luke 12:32.

It was easy to fall into that interpretation, for it was on that occasion that the purpose of God was first clearly seen by His church. The church for the first time saw that God had set His hand to do a certain work in gathering a people, and that then he would return His favor to His ancient people Israel, after which He would bless the world of mankind.

But a closer examination shows that the passage does not specially refer to the little flock, as such. It does not refer to a people to carry the name of Christ, either as His joint-heirs in the kingdom, or as His bride.

Nor does it refer to the fact that God intends to have a family of sons, who may be said to bear the family name of God. Jesus is the first-born of many brethren (Romans 8:28, 29) and these may be said to be the family of God, being sons begotten by Him.

The passing of the years since the truth of the Bible first became clear has brought much light upon many things, until then but dimly discerned, and this passage gives its own measure of instruction for the Lord's faithful servants at this time.

We now know that before the end of this age has fully come, God intends to vindicate His name before all men. What do we mean by this? It can best be explained by the Scriptures themselves.

We have learned how the times of Moses and the imperious Pharaoh, and the conditions of God's people Israel, are typical of our own times. Also we have learned that God went down to Egypt to get Himself a name before men and angels by delivering His people out of the cruel hand of Pharaoh.—See 2 Samuel 7:23 and Exodus 9:16.

This statement shows that men were forgetting God, and were in danger of getting so far out of hand that He might need to destroy them, as at the flood. God knew those conditions would be repeated at the end of the Gentile Times; a Moses (class) would be required for that time.

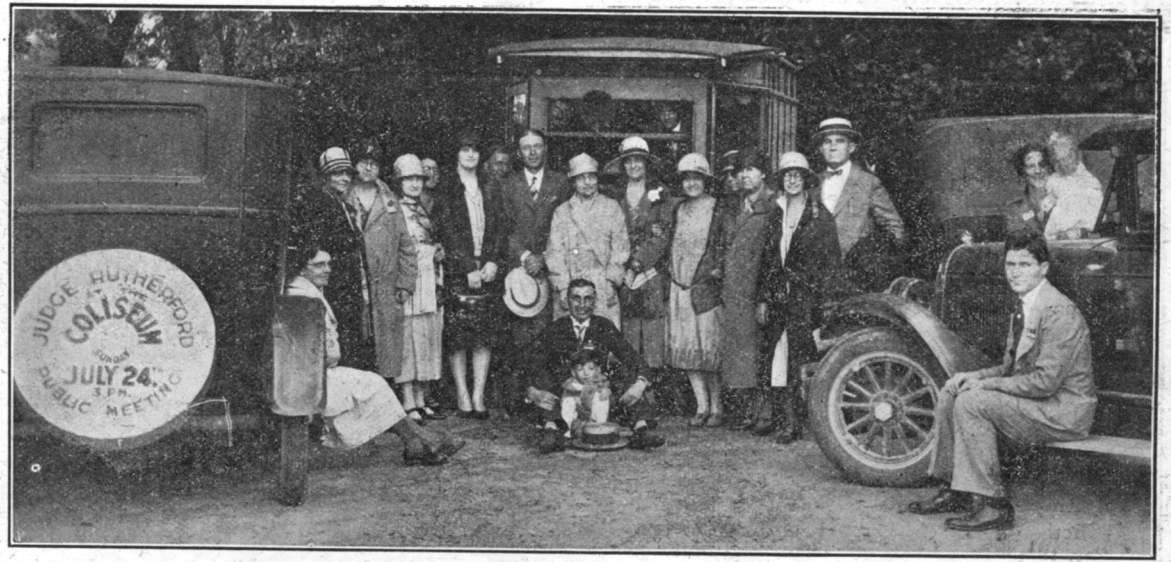
It was for this purpose that God began His work among the Gentiles, that at the end of the age He might have a people who would stand for His name as Moses stood for it before Pharaoh. Thus the people for the name of Jehovah are those to whom are given the privilege and responsibility of doing the work which corresponds to that which Moses did.

The world is forgetting its Creator. His name must be magnified. Jesus was set to tell the name and glory of God, and He did His work. At the second advent the faithful servants of God are as clearly and definitely set to do a work for Jehovah as He was then.

These people for the name of God are the thirty, sixty, one hundredfold ears of corn of the parable; they are the fruit of the true vine; that which God wanted for His work at the end of the age. These people will both be exhibited by God as proving that there is a reward for faith, and they will also consistently and persistently declare all the honor and glory of the name of Jehovah against all the opposition of the leaders of this world, whether this opposition be from ecclesiastics, politicians or the money rulers of the world.



REGULAR COLPORTEURS AT THE CONVENTION, MINUTEMEN, EVERY ONE OF THEM



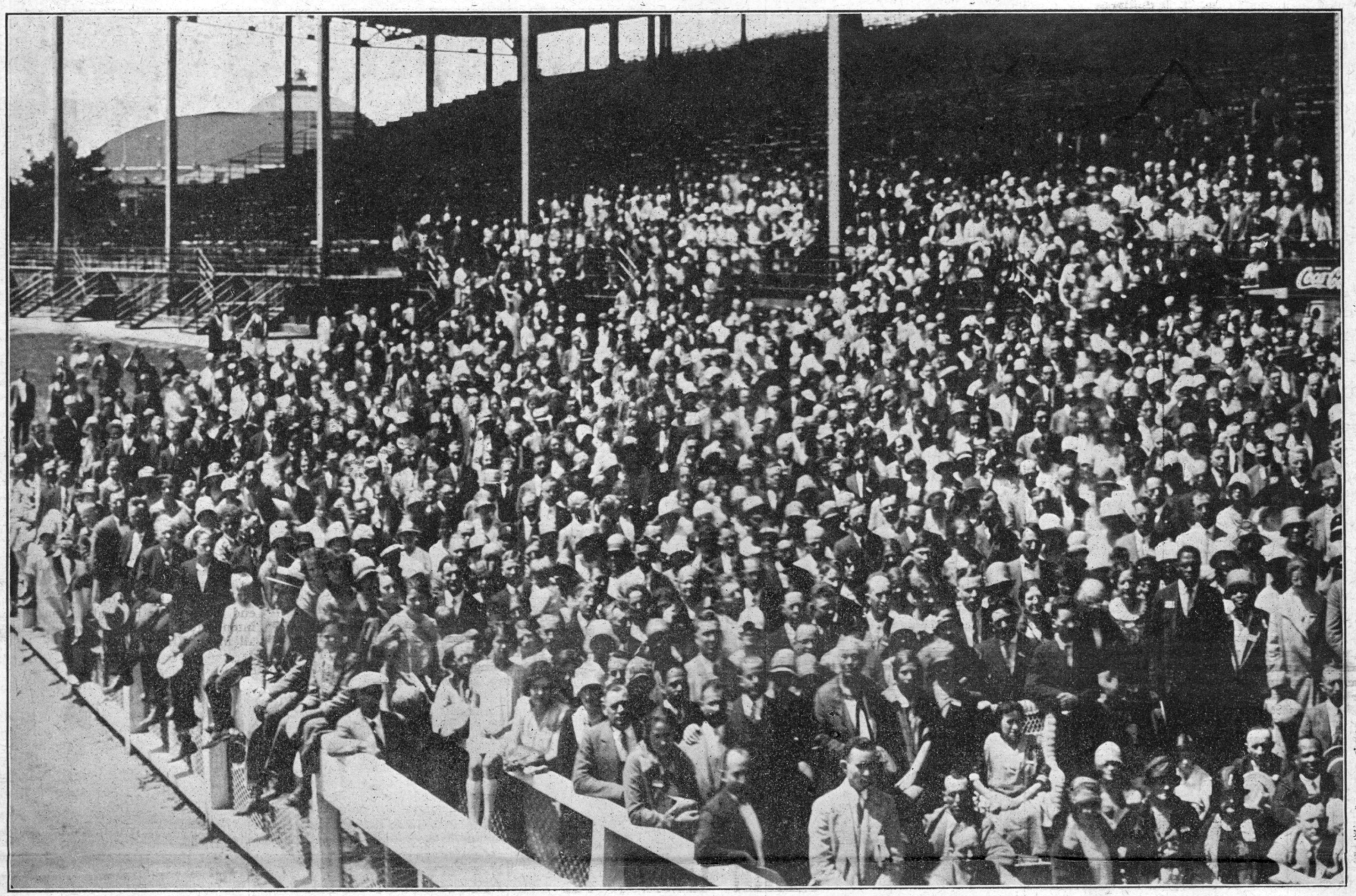
COLPORTEURS LISTEN-IN ON CKCX RADIO PROGRAMS



T. J. SULLIVAN



REGULAR COLPORTEURS AT THE CONVENTION, MINUTEMEN, EVERY ONE OF THEM



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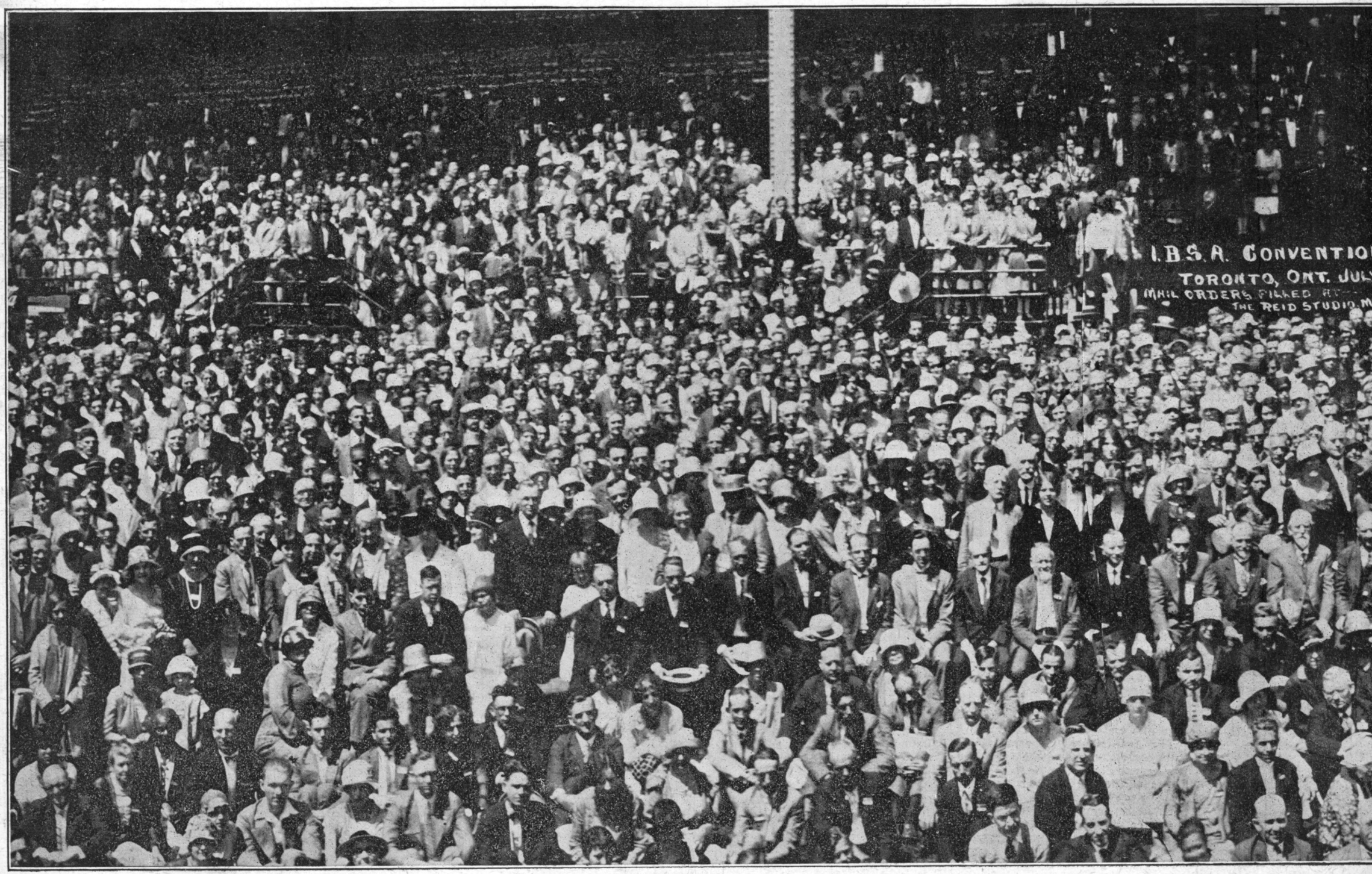
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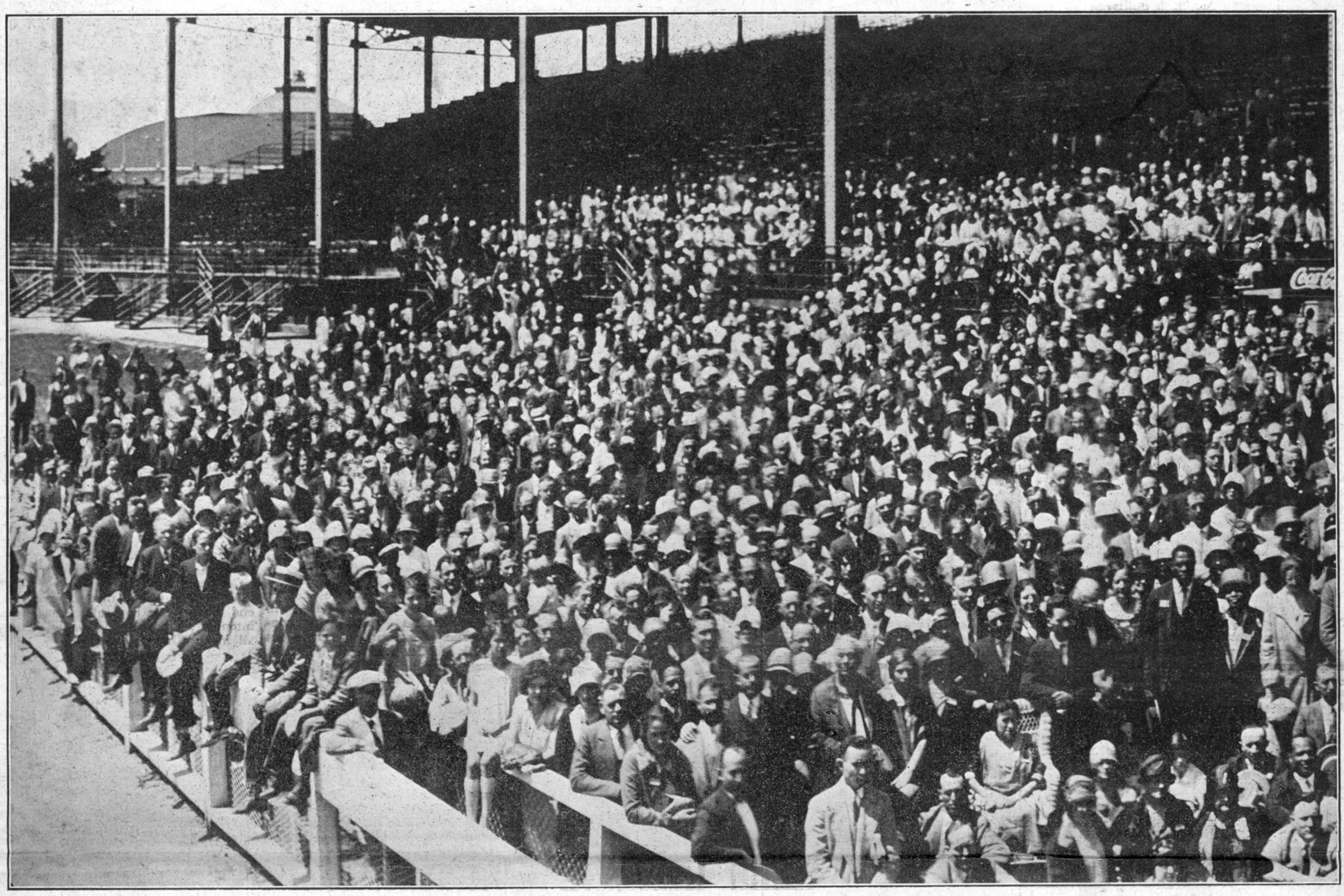

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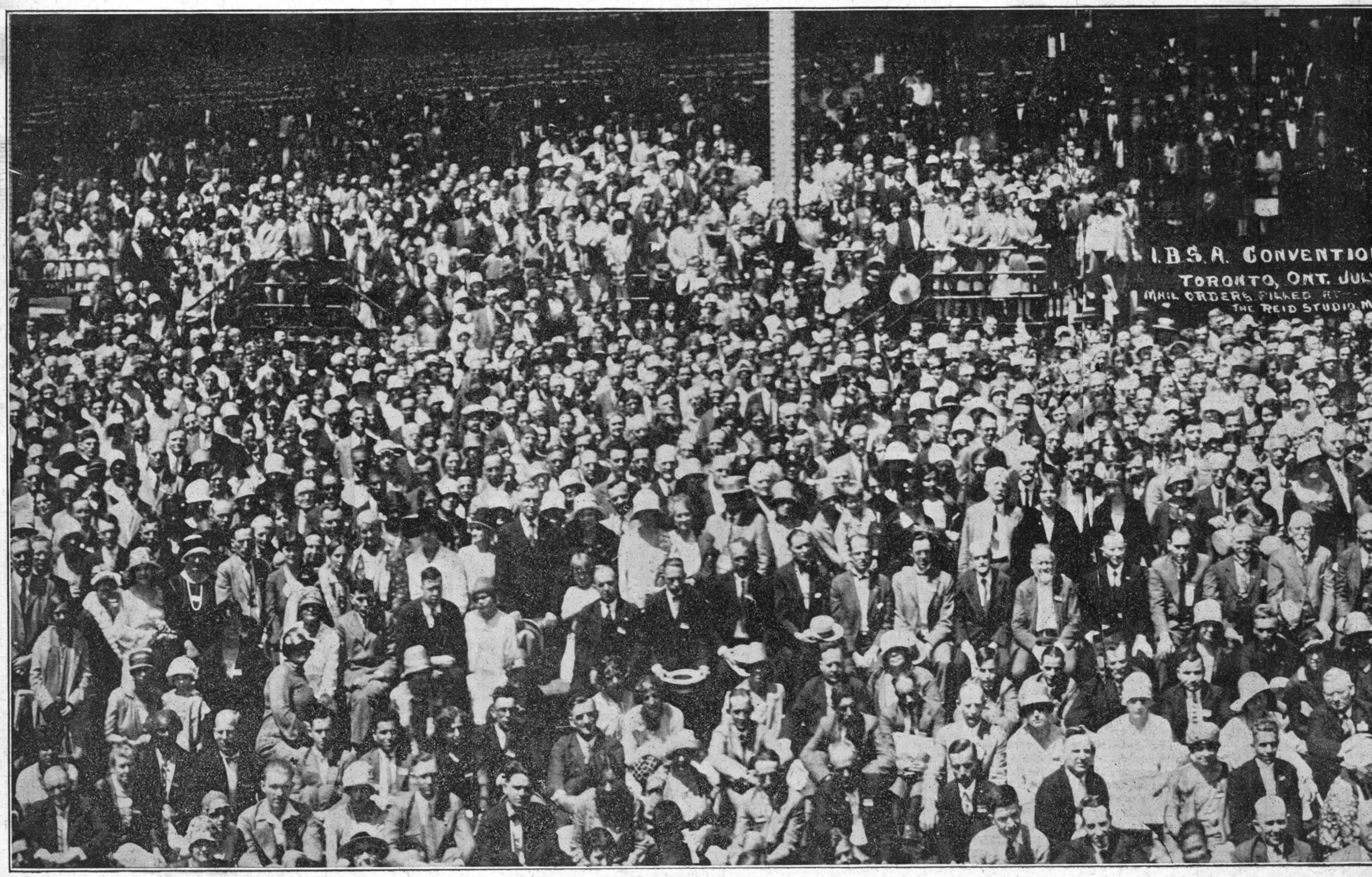



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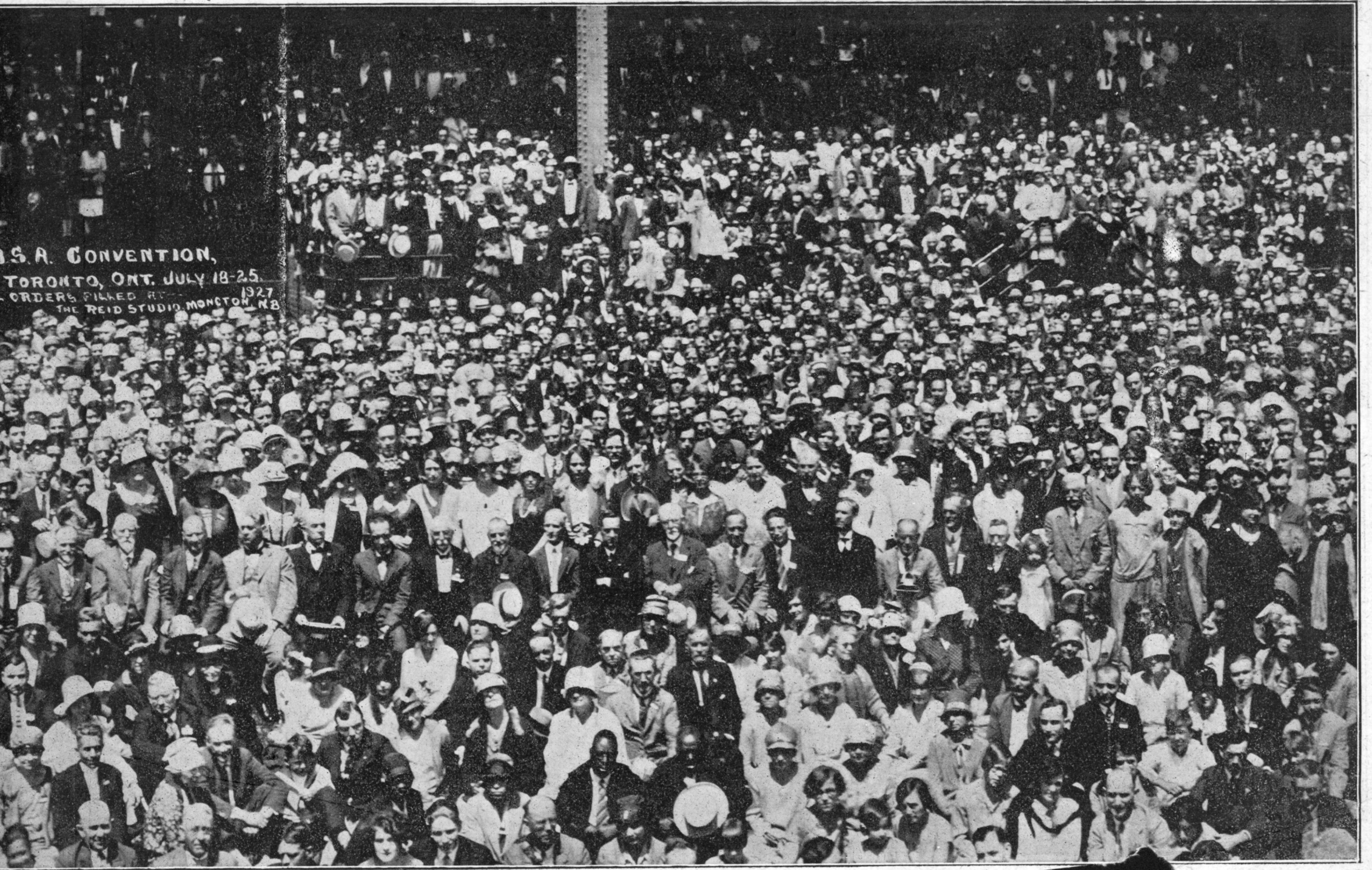
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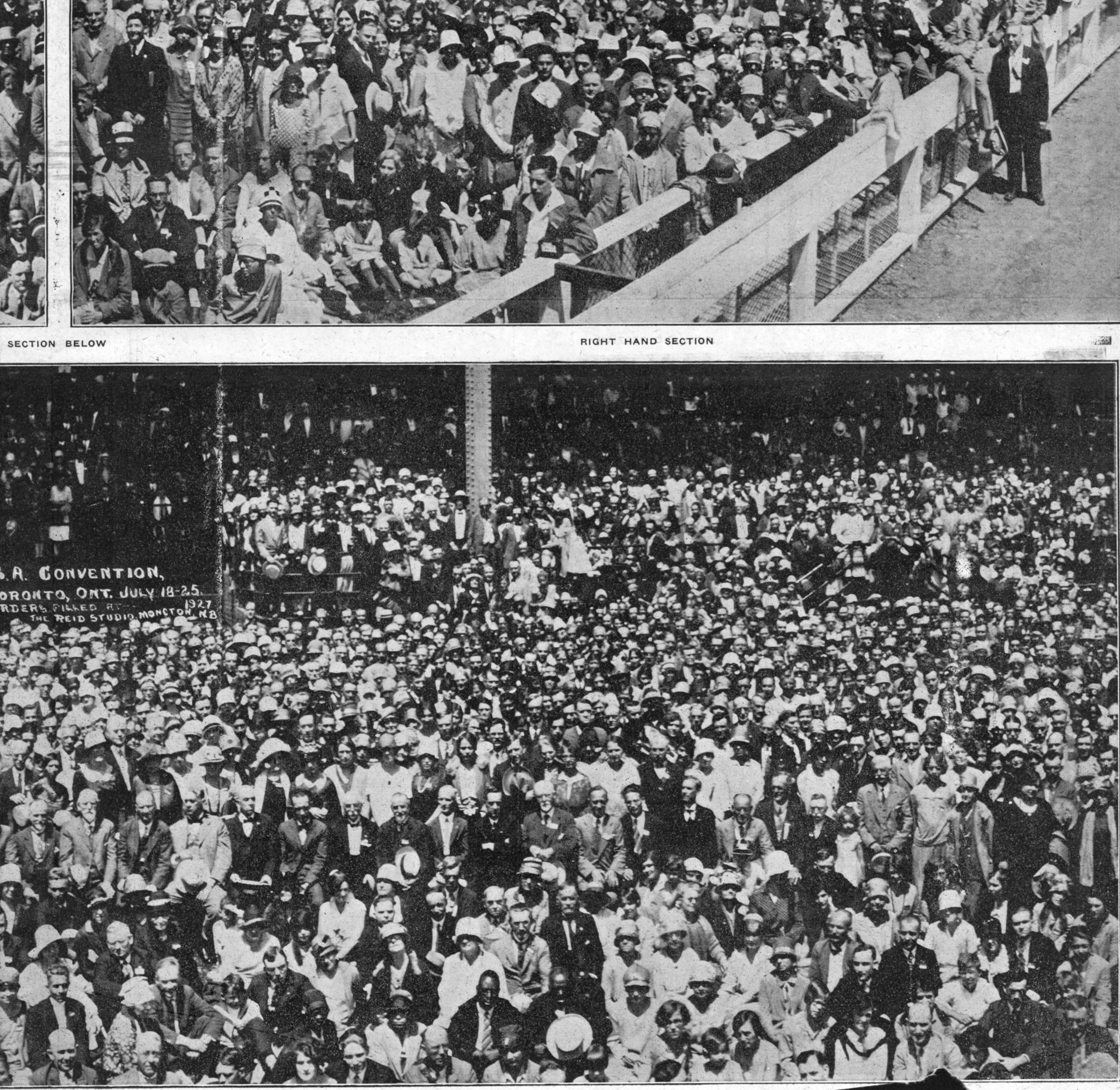
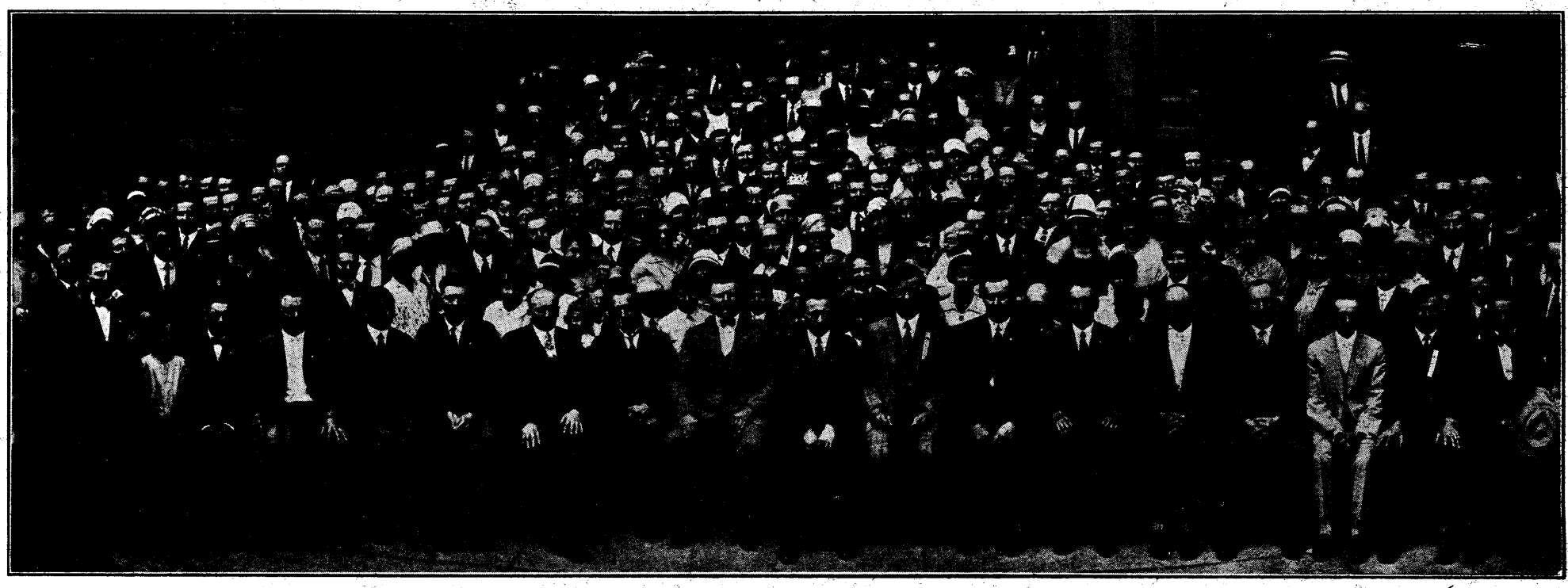


Foreign Speaking Delegates at the Auxiliary I.B.S.A. Convention at Detroit



POLISH DELEGATES AT THE CONVENTION AT DETROIT, JULY 18-26, 1927



HUNGARIAN DELEGATES AT THE CONVENTION AT DETROIT



LITHUANIAN DELEGATES AT DETROIT CONVENTION



A GROUP OF COLORED DELEGATES AT TORONTO



SLOVAKIAN DELEGATES AT DETROIT CONVENTION

THE CONVENTION AT DETROIT

Messages from Detroit, some of which have been published in the columns of *The Messenger*, tell us that the Poles, Lithuanians, Slovakians and Hungarians who were assembled in convention there at the same time that the great general convention of English-speaking Bible Students was held in Toronto, have been having a splendid time. This is clearly revealed in the beaming countenances reflected from this page. The very truths that were so inspiring when presented at Toronto in English were just as inspiring when presented in Detroit in Polish, Lithuanian, Slovakian and Hungarian, and it is not too much to say and to admit that they were presented just as clearly, just as forcefully, just as convincingly; for there are many men of great natural ability among these foreign-speaking Bible Students. Many of these foreigners are well-to-do business men.



POLISH DELEGATES AT THE CONVENTION AT DETROIT, JULY 18-26, 1927



HUNGARIAN DELEGATES AT THE CONVENTION AT DETROIT



LITHUANIAN DELEGATES AT DETROIT CONVENTION



A GROUP OF COLORED DELEGATES AT TORONTO



SLOVAKIAN DELEGATES AT DETROIT CONVENTION

HEARD OVER CKCX THURSDAY NIGHT

Announcer's Introduction:

Lieutenant Houston, a veteran of the World War, has just come home after an absence of several years. He is renewing acquaintances and visiting old friends. Among them is Attorney Trout, prominent in law circles, and a politician of distinction. The attorney also takes an active part in church work, being Superintendent of the Sunday school.

While waiting for Attorney Trout, the Lieutenant is talking with his former truck driver, a jolly old Negro.

Houston: Yes, Nathaniel, I got back safe and sound, and am glad to see old Nathaniel still carrying on.

Nathaniel: Boss, I sho nevah tho't I'd see you agin. Tho't sho one of dem bullets would drap ya right in yo tracks. When I see'd you lef de house dat day, I jes close me eyes and sed to de boys, I guess dats de las time what we see de boss. But heah ya is, lookin jes like yo'sef. I know de missus is sho glad today.

H: Well it *was* hard to leave the folks, Nathaniel; and yet I was anxious for the experience. You know I had been trained for that purpose and wanted to put my training into execution—just wanted to see the troops I had been training with in action; to see the reality.

N: Boss, I wants to know sumpin 'bout de war—'bout dem big bum's what drap right outen de sky. I hearn tell 'bout dem by de preacher. He sed we better all git religion, cause dey mought be anothah war some day. But he hopes dis is de las one. But dat is jes what he sed 'bout dis one. He said 'twant go be no mo wars, for de kingdom of hebben was almost heah, and dat de people was almost converted—jes a few mo years and den de people would all be on de Lawd's side. But lo, der comes de war, and jes like one of dem big bum's what drap from de ski and blowed up all de plans of de preachers. We looked for de poirly gates of hebben, and since den we aint found nuthin but de fire and brimstone. It oos to be dat nobody but de cullud folks oos to fight and kill one anothah on Sattaday nights. But nowdays de white folks deys worse dan de cullud folks evvah been. Dey don't wait till Sattaday night; dey fights all de time. Oh, oh, heah come Marse Trout—

Trout (quickly): Well, of all things! Mr. Houston!

Houston: I'm delighted to see you again, Mr. Trout.

T: Where on earth have you been?

H: Since leaving the Army some months ago, I have been located in New York City.

T: And how long will you be with us?

H: Oh, just down for a few days to see the folks and attend to some business.

T: You must have some interesting experiences to relate. What are you doing now, Houston?

H: I'm associated with some friends in the city in a line which I like better than anything I've done before. And how is the law business with you?

T: Still plugging along, as usual. But you know we're facing a condition at present which I have not known in all my thirty years of contact with the business world.

H: And you're still with the Sunday school work, Mr. Trout?

T: Yes, you've guessed right; this is the lesson book that I have been going over today. The fact is, I have been Superintendent of our Sunday school now for more than twenty years.

H (meekly): Did it ever occur to you, Mr. Trout, as you studied the Bible, that the stress of our day and the threatening conditions which you remarked upon a moment ago, are significant? (Pause) You know when I went off to France with the boys in 1917 I was not a Christian in the least, even though I did attend the Presbyterian church. Shortly after arriving at the front, however, I lost all respect for Chrisitianity.

T (quickly): What do you mean—you lost all respect?

H: Well, it was like this: Behind or attached to each battalion was a minister or priest who was assigned and maintained at the government's expense, to help encourage the boys when they became weary and sick of the slaughter. These clergymen, of course, were charged with the duty of ministering to the boys, to recondition them spiritually; but this was in fact nothing more than to help build up their morale, as we used to say, that the boys might again take their places on the fighting line; or, in other words, that they might again become mentally fit to kill their fellow men.

T: B-u-t, Mr. Houston, as citizens of their country, were not these chaplains performing their sacred duty?

H (snappily): That's just it, the position of the clergymen was inconsistent. They maintained that they themselves as Christians could not kill, and for this reason did not take up arms; while at the same time they never tired of admonishing the boys to be manly, to be good Christians, to face the enemy unflinchingly and, if necessary, to die like good soldiers. But for *them* to kill, that was beneath their dignity. For this reason these chaplains remained with rear échelon; I mean they, almost without exception, stayed with those troops known as the noncombatants who were left behind the lines.

T: What is inconsistent about that?

H: *The fact* that they themselves would not kill; and that at the same time they permitted themselves to be used as recruiting agents and auxiliary line officers to send fellow Christians to the front to do what they themselves considered beneath them. This is what we boys saw, and this is the reason that I lost respect for Christianity as taught and practised by the clergy. A double standard, if you please; and what honest man doesn't detest that? If it were wrong for the clergy to kill, it was just as wrong for them to urge and coerce others to kill.

T (heatedly): Then, what should the clergymen have done, according to your opinion? Should they have sat silently with folded hands and watched the enemy overrun the country?

H: Mr. Trout, my opinion means nothing; but it stands to reason that the Bible outlines a definite course of action for the Christian to take under such trying circumstances; particularly in view of the fact that Jesus plainly stated that a time would come when His followers would have to face just such conditions.

T: I suppose you mean that all the clergymen should have hoodwinked the people into being pacifists.

H: Oh, no! not at all. But the Bible is clear in defining what should be the Christian minister's attitude toward the governments of earth.

T: I think our ministers are quite qualified to decide what their attitude toward the governments should be.

H: Now you approach the point. To which of earth's governments should the Christian swear allegiance? You know there are dozens of nations, and each one has its own policy to carry out. Men of the world, who make politics their business and who have little or no regard for the Bible, are the ones who get together to outline and guide the policy of the various governments. Now if we agree that the Bible contains definite instructions for the Christian, then why did the clergymen of the various nations of Christendom yield themselves during the World War in obedience to the governments, whose conflicting policies caused the wholesale slaughter of millions? (Pause)

T: Houston, you place yourself in a pretty delicate position when you talk that way. Surely the governments of earth constitute Christ's kingdom!

H: I know that the clergymen of every denomination have loudly proclaimed that these nations constitute God's kingdom upon earth. But how inconsistent are the clergy again! Is it reasonable to believe that Christ's kingdom is composed of a number of nations whose policies are so conflicting that they are continually in fear of one another? The kingdom of God surely is not divided. It cannot war against itself. To believe that these nations are God's kingdom is both unreasonable and unscriptural. After centuries of effort to convert the world to Christianity, what do we see as the fruit of all that labor? The greatest war of history, begun and carried on with the enthusiastic support of clergymen, is enough to make not only soldiers, but every thinking person wonder what is the truth.

T: Oh, somebody's led you off the track there. Don't you know that the kingdom of God was established when Jesus came to earth, and that the present civilization is the outgrowth of His teachings?

H: The Bible does not teach that. Jesus plainly said just before His crucifixion, "My kingdom is not of this world"; and again, "My kingdom is not from hence." In fact, he stated that "the prince of this world cometh and hath nothing in me". The whole truth is, Mr. Trout, the Bible points out that the god of this world is the great deceiver, Satan, the father of lies; and that he is the invisible controller of the various governments of earth.

T (warmly): You mean to tell me that the kingdoms and governments of earth today are controlled by Satan, and that Almighty God has had nothing to do with them?

H: Exactly! The Bible shows that the facts, which we can all see, prove that it is Satan's spirit of selfish ambition and thirst for dominion that has inspired and actuated the men who have been the leaders in all the nations of earth. On the pages of history is the plain record of the rise and fall of kingdom after kingdom, first this form of government, and then that—each one flourishing for a time and then crumbling and fading away, after demonstrating its inability to bring any lasting good to the people.

T: What you say astounds me. In fact, if I didn't know you as I do, I'd be tempted to accuse you of being a traitor.

H (Pause): Mr. Trout, you as a lawyer well know the meaning of the word traitor. A traitor is a turncoat, one who deliberately betrays the interests of another that were intrusted to him in confidence. *I deny your veiled accusation;* and if you will bear with me, I'll point out to you who are the traitors.

T: Oh, I didn't mean to be personal, Houston. But now that we are into this, I'd like to hear your full argument; for you've made some pretty bold statements.

H: Well, then, you remember when Jesus was on earth Satan sought diligently to destroy Him. He boldly presented to Jesus all the kingdoms of the world on condition that He worship him, Satan. Jesus emphatically spurned the offer. Had Jesus accepted the Devil's proposition, would He not have been a traitor?

T: Yes, He would have become a traitor, because He would have been unfaithful to God.

H: Exactly so, Mr. Trout. Jesus had been intrusted with the interests of the kingdom of God. He was God's Servant. To turn from the service of God and yield to the temptation to become subject to Satan would have constituted Jesus a traitor.

T: Well, I don't see what that has to do with the responsibility of clergymen during the war.

H: It has a direct relation; for the Bible shows that the followers of Jesus—and I claim to be one of them—would be tempted in all points even as He was. Since Satan, the god of this world, is the invisible ruler of the various institutions and governments which compose the present order of civilization, then, as the Bible plainly states, any Christian who is a friend of the world is the enemy of God. Jesus had a responsibility; and so every Christian has a responsibility as a servant of God. The Christian is an ambassador for Christ, says the Bible. An ambassador represents his own government in a foreign land. So the Christian represents the interests of God in this world, which is an enemy of God and unfriendly to the sincere follower of Christ. Would an ambassador subject himself to the policy of the government to which he was sent when that policy is contrary to the policy of the government he represents? Certainly not. If he did, he would be a traitor and would betray the interests that his government had intrusted to him.

T: You seem to imply that clergymen have betrayed their trust. Just what do you mean?

H: I mean that very thing. Of course, there are still a few among the clergy who are honestly trying to represent the Master.

T: Huh—a few?

H: Yes, and no observing person will deny that the vast majority of clergymen today are more interested in bolstering up and controlling the governments of this world than they are in pointing the people to the kingdom which God promised He would establish upon earth in His due time to relieve and bless all mankind. Now notice this comparison, Mr. Trout: In the fourth century Satan boldly presented to the clergy the same offer that had been spurned by Jesus. Of all the kingdoms offered to Jesus pagan Rome was the chief. Three centuries later Rome was still the leading government of this world. The kingdoms of the world were offered to the clergy by Satan through his visible representative, the Emperor Constantine, upon the condition that the clergy become subject to him. Notwithstanding the fact that Jesus had repeatedly warned his followers that such a temptation would be presented to them by Satan, the leaders of the church in the fourth century gullibly yielded to the temptation of the great deceiver and openly embraced the offer of Satan. They joined with the politicians to exercise a controlling power over the people; and thus, by becoming friends of the kingdoms of this world they became enemies of God, and abandoned the interests of God's kingdom intrusted to them.

T (disgustedly): Oh, but that all happened centuries ago and applies only to the Catholic system! Protestants have advanced and outgrown all that!

H: Yes, I'll admit that a protest was made in the name of the Lord centuries ago when those professed Christian leaders yielded themselves in joining hands with the ruling powers to dominate and control the people. The result was the various Protestant systems. (Pause) But where is the protest now? The fact is, the *leaders* of each of the so-called Protestant denominations have been likewise tempted; and it cannot be denied that these leaders also are now and have been for some time working with politicians and big business men to dominate and control the people. But God's time has come for the people to see the true situation; and their eyes are opening. They are beginning to see and appreciate that the clergy have been unfaithful stewards, seeking their own glory and feeding themselves at the expense of their flocks.

T (heatedly): No matter what you say, young man, I refuse to admit that Satan is the god of the Christian nations, and that the leaders of the church have betrayed their trust.

H: Now, Mr. Trout, don't be unreasonable. If your religious training has caused you to become settled and fixed in your opinions so that you are unwilling to face the facts of today and to consider the direct statements of the Bible, then further discussion of this subject would avail nothing.

T: I don't want to appear to be dogmatic, but your ideas are not sound—not *basic*. The *idea* of the devil being the ruler of the various governments of earth! Huh, why that would mean that all our ministers, regardless of creed, are nothing more than dupes of the devil. It is a preposterous stand for any one to take. It is repulsive to me.

H: The reason why I have spoken to you so frankly, Mr. Trout, is because you are a teacher, and manifestly a teacher is responsible for giving instruction that is reliable. But let's get back to your question: Does not the Bible say again and again that when Jesus comes the second time to establish God's kingdom upon earth the nations of earth will not continue, but will be broken in pieces as the vessels of a potter? (Pause) And just now I recall the prophecy of Daniel: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This scripture tells us that the kingdom of God, when set up, will never be destroyed. The clergy tell us that the earth and everything upon it will be destroyed. Yet they claim that these are the kingdoms of God. They teach the people that the rulers of the nations are ordained of God. Now the people are beginning to see the inconsistency of such a claim. God will not destroy His own kingdom; for He states that when established upon earth it will stand for ever. Mr. Trout, did it ever occur to you that if these kingdoms constitute God's kingdom, then Jehovah God is responsible for the great World War and all the distress and sorrow that has followed in its wake?

T: Oh, well; I don't believe that there will ever be a kingdom, that is, a material kingdom upon the earth; for the Scriptures state that the kingdom will be established "within you". This has been going on since the days of Jesus. Then and there the kingdom was established in the hearts of His apostles, and it has since been established within the hearts of all Christian people. No, sir; you can by no means make me believe that there will be an actual kingdom set up upon earth, and that it will always exist. I know from personal experience that for the past twenty years there has been that something within me that never existed there before, something that has constantly sought to give expression to itself; a force, a spiritual force has always impelled me and urged me to help my fellow men. That spiritual force is to me the kingdom of God working within.

H: Well, I wonder if it was that same spiritual force which impelled the leaders of the Christian churches to hate and destroy one another? (Pause) As you know, the clergy of the Central European powers taught their people that those kingdoms were a part of the kingdom of God and that it was their duty to fight for them. Those preachers and priests of Germany and her allies went to the front with the soldiers and prayed for the success of their armies. In the same way the clergy of the allied nations taught that their governments held sway by divine right and are a part of the kingdom of God upon earth, and that it was their duty to stimulate the boys to fight for the preservation of democracy. American, British, French, and every one of the allied countries had their clergy at the front, who prayed for allied success on the battlefield. The clergy of all the warring nations claimed to be the representatives of God. While embracing the same creeds, they were divided, and fought each other. They claimed to be brethren, yet they fought one another—Catholic against Catholic, Lutheran against Lutheran, and all the others. If the kingdom of God was in their hearts, Mr. Trout, then why did they hate one another? Doesn't the Bible say: "The kingdom of God is righteousness, and peace, and joy"? Jesus said: "By this shall all men know that ye are my disciples, if ye have love one to another." (Appealingly) Now, frankly, Mr. Trout, was there any manifestation of love in the conduct of the clergymen of the opposing nations? How could it be expected, then, that the people whom they taught would show love for one another? Manifestly, both the clergy and their followers were confused. Why is this? It was because the clergy loved the countries to which they had sworn allegiance, and closed their eyes to the plain instructions of God's Word. The whole truth is, they yielded to the temptation of the father of lies and became subjects of the various factions of his empire, the kingdoms of this world. (Calmly) You accused me, Mr. Trout, of being a traitor. In the light of these facts, who are the traitors?

* * * *

Nathaniel (laughing): Well, sah, boss, if dat ain't de fust time I evvah see'd Marse Trout git whipped. Huh, he jes hang his head and walk away and say nothin. Well, sah, if dat don't beat me. Befo' de jedge in de co'troom Marse Trout is some fighter; but he ain't so many on de Bible. He jes walk away and hang his head. Ev'body said Marse Trout know de Bible; but boss, he jes think de sun rise and set on de preachah. If de preachah say de worl' gonna burn up, de worl' gonna burn up. And if he say all de sinnahs goin-ta burn, das what Marse Trout say, too. (Pause) Boss, yo sure hit de nail squarr on de head when yo say de preachahs is libbin offen de fat of de lamb. All de cullud preachahs dey ride round in big fine lemmy-zeens, while we poor cullud folks has to jes keep on walkin. Dey sho is libbin offen de fat of us lambs. But, boss, yo didn't know nuthin 'bout de Good Book when you lef. I wants to know mo 'bout what you been tellin Marse Trout. Tell me where you git dis good news 'bout de kingdom.

Houston: Nathaniel, I haven't time now to tell you about it, but I'll send you a book that will give you the whole story.

N: I sho is gonna look fo dat book and, boss, don't forgit next time I sees you, I wants you to tell me 'bout dem big bum's what drap right outa de sky.

H: Well, be good, Nathaniel.

N: Good-bye, Boss.

Parting Message to Conventioners

Judge Rutherford appeared before the convention Sunday night and spoke a few words of parting and good cheer to those in attendance. He said:

"The closing hours of the convention approach. In times past conventions of this kind have been more largely attended, but never in the history of the church has there been one of greater importance. The importance of this convention is not due to anything that human beings have accomplished but is due to what God is now doing.

"The outworking of His plan moves majestically forward. In due time and exactly on time He causes to come to pass that which He wills. It is His time to have the witness given to the world, as it never before was given, that His kingdom is at hand. To those who have been faithful up to this time He has granted the privilege of having a part in giving this witness.

"That for which true Christians have long prayed and hoped is at hand. God has set His King upon His throne and commands His people to tell the world this glad news. Every true Christian is happy and delighted to have a part in telling the kingdom message. God has brought into action His unseen forces in connection with giving the witness, and prison walls and iron gates can in no wise hinder His message from reaching the ears of those who desire to hear. It must be that the earthly pilgrimage of the church is near an end and, therefore, the faithful ones can confidently look forward to the great blessing of soon seeing the Lord face to face. Before that unspeakable joy is realized, however, there must be something more done. Faithfulness to the end is requird.

"It is written in His Word: 'God, who has called you, is faithful.' That means that He is wholly faithful to His promises and every one who fulfills his part of the covenant with the Lord may be certain as to what will be the result. God has called His people to partnership with Himself and His beloved Son. It was Jesus who said: 'As my Father hath covenanted with me for a kingdom so I covenant with you for a kingdom.' Then to those who joyfully respond to the call of Jehovah, Jesus further said: 'Be thou faithful unto death and I will give thee the crown of life.' Faithfulness to the end is required.

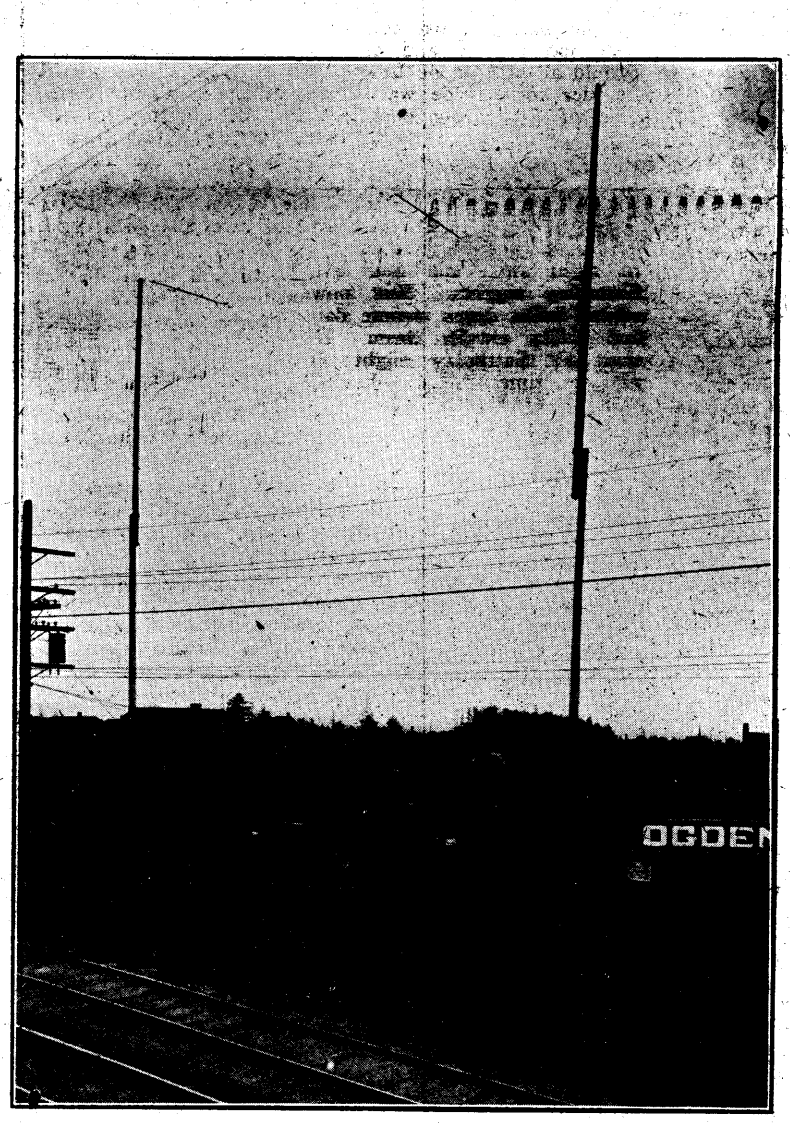
"To be loyal to the Lord means to conform our course of action to His expressed will. Faithfulness means even more than that. It means that we must do what God has commanded us to do and do it joyfully and because we are unselfishly devoted to our God and to our Lord.

"As we part from this place of public meeting and return to our respective parts of the field let us keep in mind the words of our King: 'Be thou faithful unto death.' Do not permit any one to turn you aside. Throughout the history of the church Satan has succeeded in planting ambition in the minds of some and through these has drawn others away from the path of righteousness. Now we have come to the time when God is shaking out every one that can be shaken. Satan is warring against the anointed ones, seeking to destroy them. If you are faithful you cannot be shaken, nor can Satan destroy you. Know this for a certainty, that the Lord is at the helm directing His work. Nothing can hinder the forward movement thereof. If the Lord is directing His work through His organization then what we must do is to keep in step with His organization and therefore with Him. Do not follow men nor be drawn away from God's organization by the influence of men. If you have pinned your faith to men you are going to fall. If you rely wholly upon the Lord you will stand. The voice of the opposition is the voice of noise, confusion and disaster. The voice from the temple of God is harmonious, beautiful and joyful. All those who hear and obey that voice will walk together unitedly, and harmoniously continue to witness to the name of God and to His King and kingdom until He says: 'It is done.' Everyone at his or her post of duty, every one acting in complete harmony and in obedience to the Lord's commands, every one thus being faithful unto the end, the Lord has promised He will present faultless before the presence of His glory with exceeding joy. God bless you and be with you until we meet again."

J. F. Rutherford



BIBLE STUDENTS LOATH TO LEAVE



I.B.S.A. RADIO STATION CFYC AT VANCOUVER, B.C.



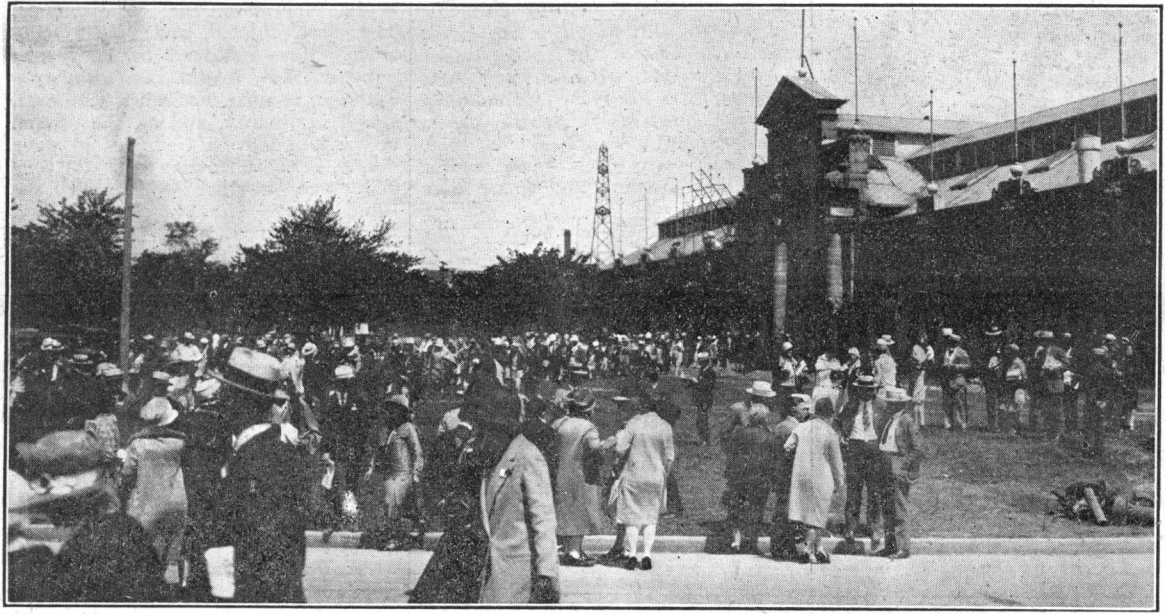
MAILING DEPARTMENT OF THE MESSENGER
Copies that our many thousands of out-of-town subscribers received passed through the hands of this bunch of willing workers.

VALEDICTORY OF THE MESSENGER

This is the end of *The Messenger*. It has been a convention newspaper and therefore subject to the exigencies of the convention program. The first number appeared as a souvenir of Toronto and was in the hands of the Bible Students the moment they landed on the grounds, Monday, July 18th. The second and third numbers were published on Tuesday and Wednesday, July 19th and 20th. Thursday was a service day, so no edition was published. The fourth number was published on Friday, July 22nd. Saturday was another service day. Sunday publication in Canada is illegal. The convention closes today and this is our fifth and last number. Good-bye!

But before closing the forms of this final number we wish to make very special mention of the able and efficient work of Mrs. "Nanette" Rowland, who worked early and late, sacrificing all other part in the convention, that she might care for our proofreading. We wish also to mention Miss Lovell and Mrs. Brodie, who participated in the work.

We cannot let *The Messenger* go either without mentioning, with great appreciation, the splendid service which has been rendered by Douglas Brothers, in whose printing plant the type for *The Messenger* has been set. We are especially indebted to the foreman, Harry Denning, and one of the linotype operators, Fred Crown, who have seen practically nothing of their families while the Bible Students have been in town.



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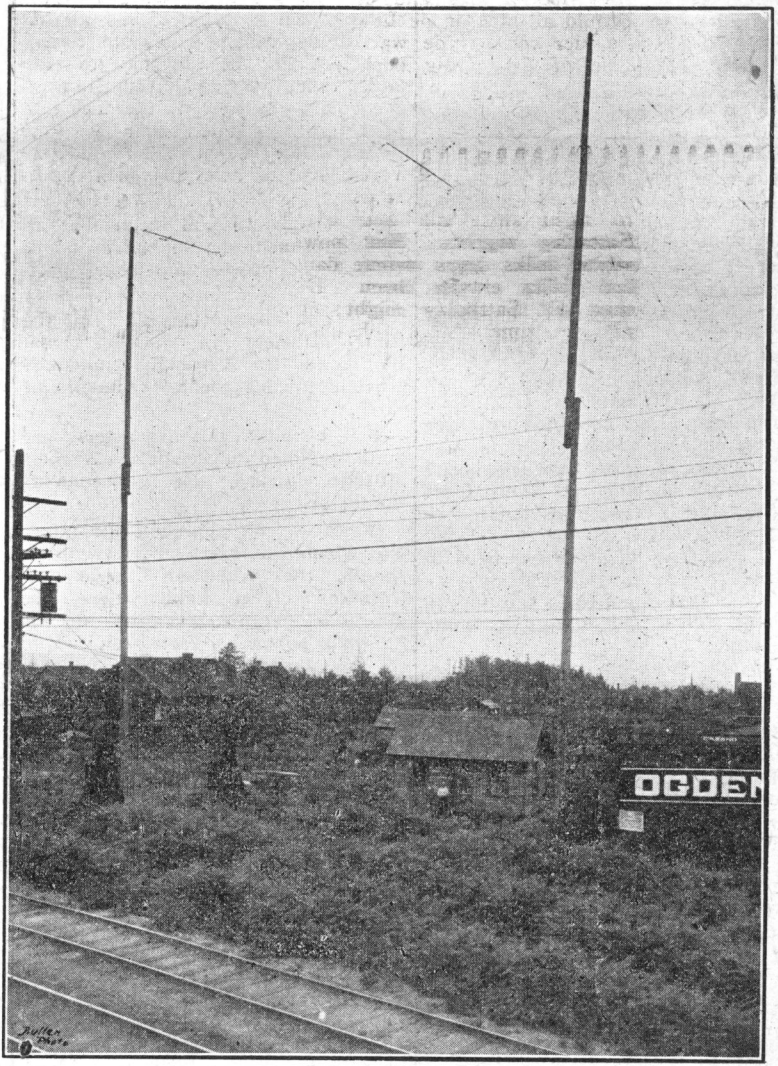


I.B.S.A. RADIO STATION CFYC AT VANCOUVER, B.C.

The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION, DETROIT, TUESDAY, JULY 31

BIG ASSEMBLY STARTS PROMPTLY

Governor Green Welcomes Bible Students

We are sure that all Bible Students at the convention and elsewhere will be interested in the following letters, the one a letter of greeting from Governor Fred W. Green, and following it a response by Judge Rutherford, President of the International Bible Students Association.

STATE OF MICHIGAN
EXECUTIVE OFFICE
LANSING

June 28, 1928.

To the Members of the
International Bible Students Assn.
Gentlemen:

Michigan is proud of its metropolis, Detroit, and joins in looking forward with interest to the gathering in our largest city of the International Bible Students Assn.

A hearty welcome awaits you and you will find there almost everything that goes to make for a perfect convention.

On behalf of the State of Michigan I am greatly pleased to extend to you an invitation to visit Detroit next year. Much of interest awaits you, not only in Detroit, but about the entire State as well. Michigan will assist in seeing that your visit is a pleasant one.

Sincerely yours,
(Signed) FRED W. GREEN,
Governor.

FWG:MLH

INTERNATIONAL BIBLE STUDENTS ASSOCIATION
BROOKLYN, N. Y.

July 2, 1928.

To His Excellency Fred W. Green,
Lansing, Mich.
Dear Governor:

Your very kind letter of June 28 addressed to the International Bible Students Association has been sent to my desk. I thank you very kindly for your words of kindness and welcome. I am sure that the members of our Association attending the convention will greatly enjoy Detroit. I hope that the people of Michigan will be glad that we are there.

Assuring you of my kindest wishes, I beg to remain

Very sincerely,
(Signed) J. F. RUTHERFORD,
President.

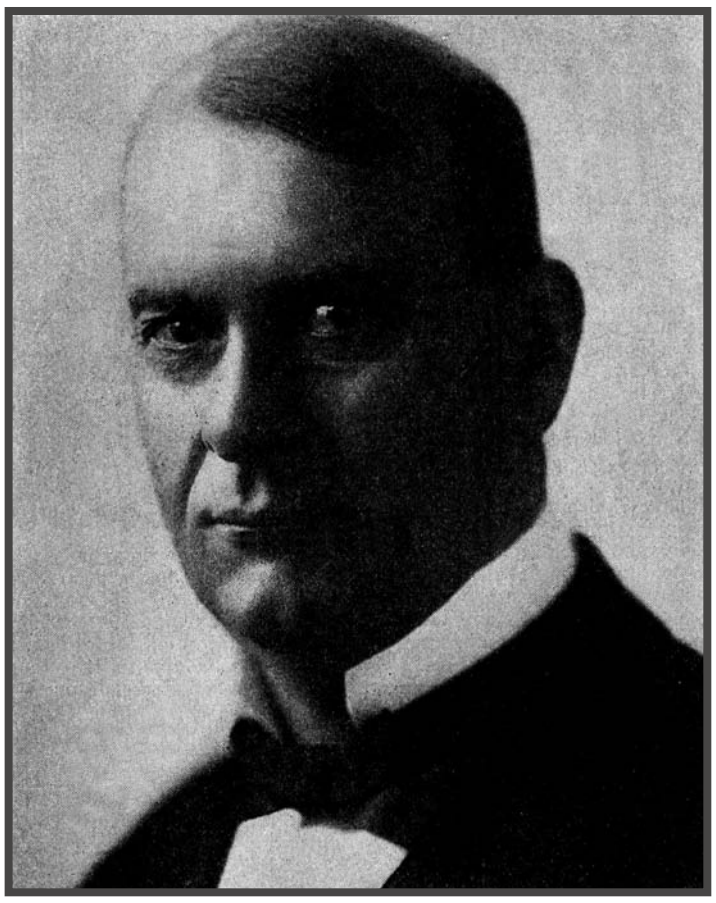
The Convention City Detroit

De Troit, the strait. Here it is, just where the name indicates, on the strait through which calmly pass all the waters that flow from the largest fresh water lakes on the globe, Lake Superior, Lake Huron and Lake Michigan. These waters all pass Detroit on their way to Lake Erie, Niagara Falls, Lake Ontario, the St. Lawrence and the ocean.

Oh! We forgot about the water that Chicago steals and turns down the Mississippi River, but why mention something that makes everybody mad except the Chicagoans? The minute you mention Chicago anywhere around the Great Lakes you are liable to start something; for the cities around the lakes do not want dry harbors and they know what Chicago is doing to them.

(Continued on Page 2)

Judge Rutherford Arrives at Detroit



President of the International Bible Students Association

Judge Rutherford has arrived at Detroit, to resume on the spot, the management of the General Convention of the International Bible Students' Association for the year 1928, for which, along with all the rank and file of the Bible Students, he has been hoping and praying for months past.

But Judge Rutherford has been doing something more than hope and pray; he has been planning and working, and as a result of his efforts, and the blessing of Jehovah God upon those efforts, and the efforts of the lieutenants whom he has placed in strategic positions, it is confidently expected that the General Convention of 1928 will be the best convention of Bible Students that has ever been held.

There are good reasons for having such hopes. The Bible Students have been having conventions for a generation, and know from experience the general features to expect, but there are always happy surprises in store for them, and the General Convention of 1928 will have many of them, and one big one. Just wait and see.

We don't dare say any more about the happy surprises that the President has waiting for the workers. We have no ambition to grace the interior of a pine box with holy candles at each end and a smell of flowers in the air, along with a clatter of camp stools and subdued conversations about our virtues. We want to see the convention out anyway.

But we will say that the Judge has been working, and if the conventioners don't have a happy time and a profitable one it will be their own fault. After all, there is a limit to what one person can do. One person can make the plans, but one person cannot carry them all out, and there will be something for each conventioner to do if this is to be his or her best convention. It will be a service convention. Just wait and see.

Well, the Judge named all his various lieutenants, a generous bunch of them, as the convention program shows, and gave them written instructions weeks ago, telling each one what he is to do, and you will find each one in his station, doing his best to comply and ready to serve in the particular field where he has been stationed.

But there comes a time when instructions in Brooklyn to workers far afield who will have duties at Detroit are transferred to those workers at Detroit itself, and that shift took place this morning, for Judge Rutherford has arrived and already begun his personal handling of the convention at the convention grounds.

We show a picture of him leaving Brooklyn, by automobile. Like many others at the convention he came all the way through by the conveyance which you see him entering. It is some 700 miles, but with perfect roads and a good car and driver 700 miles means only a little over two days, and when you have as strenuous a ten days ahead of you as Judge Rutherford has ahead of him you need to take the way that will make the least nervous strain, and that will give you a little chance for some fresh air and a glimpse of God's handiwork enroute.

(Continued at Top of Page 2)

We're Here! Thousands Of Us

The Detroit papers, that is to say *the other* Detroit papers say that there are 15,000 of us here. Maybe there are only 14,999. We didn't count 'em. How could we? We've got something else to do. But we saw them, thousands of them, streaming in by boats and trains and busses and automobiles from every direction. We could identify them by their happy faces, many of which we have seen before, all looking forward to the best convention ever.

A Trip Through the Convention Grounds

Bible Students are new creatures. Yes, of course. But they are human beings too, and this is the first convention where it would seem that every angle of the human situation has been taken care of to the best advantage. There has always been consideration of the comfort of the thousands who attend, but this year the arrangements are positively the best ever. The automobile has something to do with this.

Detroit is preeminently the city of automobiles. Every family has one or two or three, and thinks nothing of it. It is rather appropriate then that in this convention, for the first time, a fleet of 125 automobiles meets every boat and every train, grabs every conventioner, and his baggage, and without money and without price whisks him to the convention grounds, lines him up for his room assignment, whisks him out to his temporary home, and runs away to meet more boats, more trains and more happy conventioners.

We feel like saying that all signs point to the best convention; in fact no convention ever had as many signs. Talk about the signs of the times! Even before you get away from the boat or train you see the big round signs on the rear of the automobile calling attention to Judge Rutherford's great speech on August 5, 9:30 to 11:00 A.M., Eastern Standard time, to go out to all the world over more than 100 radio stations.

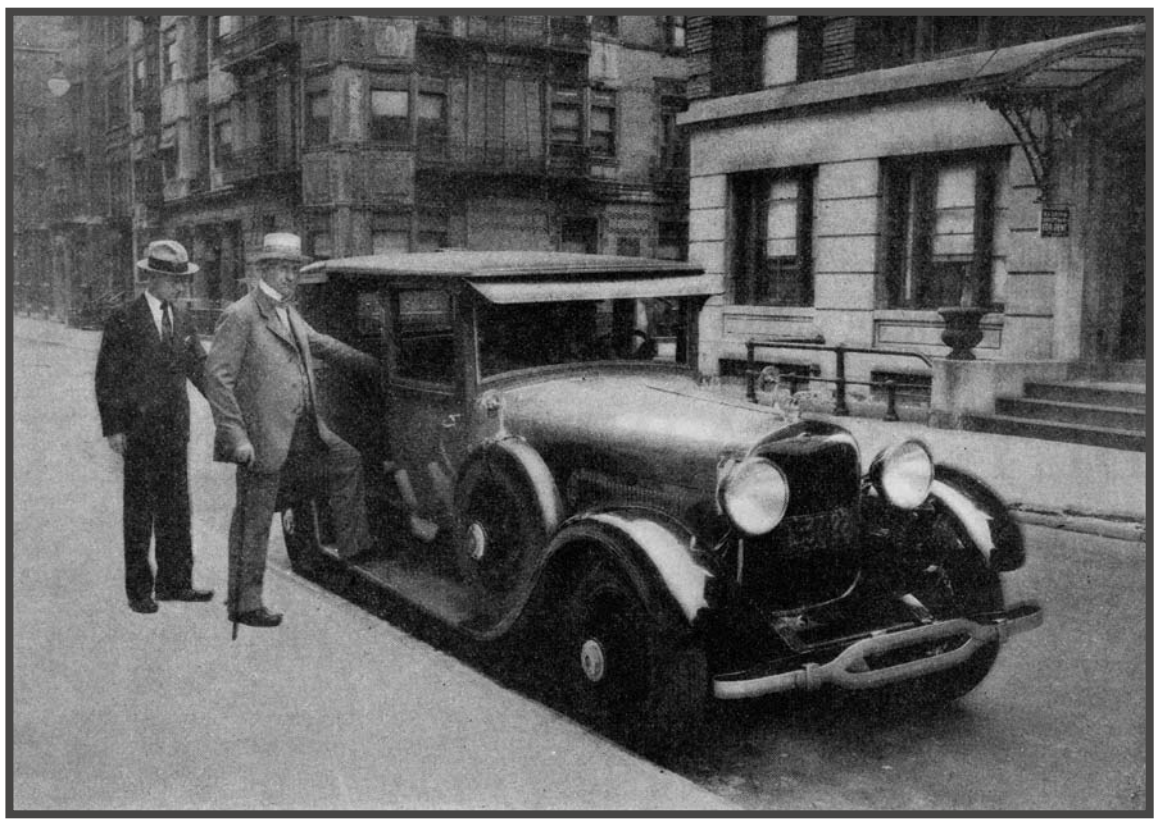
When you get up to the grounds, if you go in the main entrance you see "I. B. S. A. Convention" flanking the passage on either side; at the Woodward Avenue and State Fair Road entrances there are similar signs. You glance at the beautiful lawns and breathe a sigh of satisfaction when told that you can walk on the grass if you want to, and nobody will be mean enough or small enough or foolish enough to restrict your reasonable liberties. The grounds are beautiful, no getting away from that, well wooded, plenty of shrubbery, and with plenty of buildings for convention purposes, just the right size and conveniently placed with reference to one another.

As you enter you see the neat little Art Building. That is Judge Rutherford's convention office. You do not stop. You know better. He did not send for you, and life is short enough at best, so why try to cut it shorter still? The signs all tell you "To the Coliseum," and so it is to the Coliseum you go first. You better had!

(Continued on Page 2)

Not saying anything against traveling by train, but it seems as if it had passed its heyday, doesn't it, when you see the millions of automobiles scurrying everywhere and traveling at almost the speed of your train? Many of the trains that used to be loaded with passengers now have few. Great busses speed everywhere. It is a new day.

The Bible Students have the message of the new day. They are glad to be in convention, the long-looked-for General Convention of 1928. They have confidence in God that they will get some wonderful blessings and some wonderful thrills out of this convention. They have had some already and will have more. They are sure of happy surprises, plenty of them. They are glad to greet Judge Rutherford, their President They know that he has been thinking for them and planning for them for months. They welcome his arrival. Hurrah for the Judge!



The Judge Starting on His 700 Mile Trip to Detroit Convention

The Convention City

(Continued from Page 1)

But Detroit has no need to fear. The river, where it passes the city, is hundreds of feet deep. Whatever happens to other ports, Detroit will always be sure of plenty of water. And there will always be plenty of boats. Thirty thousand vessels traverse Detroit River every year, making it one of the busiest waterways in the world.

Detroit has no intention of confining herself to water transportation—not Detroit. For her there are some of the finest railroad systems in the world. Over a score of lines the finest trains in the world rush direct to Montreal, Boston, New York, Philadelphia, Washington, Cincinnati, St. Louis, Chicago; and if you can't get to where you want to go from some one of those towns, then there isn't any such place.

But Detroit has no intention of limiting herself to water and rail transportation. She is beyond all comparison the banner automobile city of the world, making around three million automobiles and trucks a year, with a value of over two billion dollars. Detroit has taught the world to run around on rubber wheels, and runs that way herself, too.

And finally, Detroit has no intention of limiting herself to travel by water and rail and rubber tires—not Detroit. She is the banner American city for the manufacture of airplanes, and is a pioneer in their use. Detroit now has forty airplane factories, all running full speed.

Do you know why it is that Detroit has given up railroads and is even sort of kissing good-bye to automobiles and going in for aviation? It is so that they can get up to the Fair Grounds and back on the same day. But they have to go some.

Detroit is the fourth largest city in the United States. The design of the city is that of a wheel. Some of the spokes are fifty miles long. It has plenty of parks, 51, and its island park, Belle Isle, is famous far beyond Detroit. The city has its own water works and lighting plant, and its own street car system, but has foolishly turned over to the Detroit Edison Company all right to supply private lighting and power.

WOODWARD AVENUE

The programme or a map or something shows that you go out Woodward Avenue to the Fair Grounds, and the convention is held out there. In a general way the route is the one that Peary and Doc. Cook followed, via Newfoundland, Labrador, Baffin's Bay, Greenland, the polar circle, and so on all the way up.

After you have ridden for an hour or so you expect every minute that you will run out of the city and see the familiar high board fence that used to show us that we had got to the race track. Then you run into another bunch of big buildings and the city begins all over again. You get discouraged and fall asleep.

You spend a night or so in the sleeper, wake up and rub your eyes. Hurrah! You are getting out of the city. No! It isn't so. It's only one of the Ford plants, and you have mistaken its lawn for a pasture. Your guide carefully tells you that this is only a little plant, not much account any more, for it has only 30,000 employes. You look down a mile or so of buildings and believe him, or try to.

Riding along another day or so you fall asleep again, the chariot gives a lurch to the right and you open your eyes again, confidently expecting to see polar bears playing with chunks of the Pope's cross. But it isn't so; you are at your destination.

Most of the Bible Students are located within a few hundred miles of the Pole; and so they don't mind the distance—after they get there.

SOME OF THE CONVENTION AIDES

Here we see, in the order named, some of the representatives of various departments of the convention organization: Assistant chairman, hospital, transportation, music, automobile parking, radio hookup, colporteur work, publishing, foreign language meetings, cashier, radio programs, service and bookroom supplies.



Edward Lueck



Everett McCosh



Richard Barber



Edmund Walters



George Hannan



Arthur Goux



Robert Emery



Clayton Woodworth



Evander Coward



Hugo Riemer



Frederick Franz



Adam Donald



Amos Eshleman

The Advance Man

He Will Now Have a Chance to Catch Up on His Sleep

Here we see the President's advance representative, sent to Detroit six weeks ago. In conjunction with Alexander Macmillan he has been busy every day all day all that time getting things in shipshape for the Convention.



"Dick" Johnson

A Trip Through the Convention Grounds

(Continued from Page 1)

Over the front entrance to the big Coliseum is a sign—it must be fifty feet long—reading "International Convention, Bible Students Association. All persons devoted to Jehovah, Welcome. July 30 to August 6." You enter, and the first thing you notice on your left is the office of the Chairman. It says "Chairman" on it, and it also says "Keep Out." You know the Chairman and you say to yourself, "Just like him. What else could you expect?"

Your guide does not give you time to think of anything mean to say to the Chairman, but hurries you along into the great auditorium with its permanent seating capacity of many thousands in the galleries and its tanbark floor where seats can be conveniently arranged to seat as many more. The Coliseum will comfortably care for audiences of 10,000.

The speaker's platform is in two elevations, one for use of the lecturers and the other for the workers who, during the convention, rouse one another to great enthusiasm as they narrate their experiences in the Lord's work, or testify to their appreciation of the truths which He is unfolding to them. Workers' testimonies are short; the line moves up one little flight of steps and down another.

The platform is tastefully draped with white and yellow bunting. Between the upper and lower platforms is a very pretty sign, "Sing forth the honor of His name. Psalm 66:2." It is made in red letters with blue shading, on a white background, and has a green border all around the edge. Microphones and a little manuscript table are handy. The orchestra will be on the upper platform.

Returning to the front of the Coliseum your guide offers to take you around the circle beneath the galleries. There is still the Chairman's office with its inviting sign "Keep Out." You take the advice. It is best to do so. Why have your friends weeping and wearing crepe at convention time? And anyway, why bother the Chairman when all you want to see him for is to shake his hand and call him "Brother," when as a matter of fact you know that he thinks this "Brother" business has been overdone and would rather

(Continued on Page 7)

A Proxy Trip Through Bethel and the Factory

The Story of a Book

Part I

There is no place on earth that is dearer to God's faithful "remnant" than the Bethel Home at 124 Columbia Heights, Brooklyn, New York. In a most important sense the president of the Association wishes all such to feel that the Bethel Home is their home. It is the official headquarters, the center of God's work in the earth.

Perhaps some who read this and appreciate the genuine cordiality back of the above paragraph will feel like rushing straightway into the Bethel; but the "remnant" themselves will not do that, for several excellent reasons: First, they have something vastly more important to do than to spend their time loafing, sometimes called "visiting," sometimes inappropriately named "fellowshiping".

In the second place, when they arrive at the Bethel there will be nobody to "loaf" with, to "visit" with, to "fellowship" with. The Bethel Home is, so to speak, not a guest house, a court house or a play house, but a work house, where 180 husky and energetic young men and active and capable young women are on the go every minute, from the time the rising bell rings at 6:30 until the lights go out at 10:30. They have something to do besides visiting.

So then, you are all invited to come to the Bethel, when convenient to all. Under the circumstances, the best way to come and about the only way to come is by proxy, so that is why we call this "A Proxy Visit to the Bethel." It is the only way that most of you can expect to see it, or should wish to.

Columbia Heights is on the crest of a small cliff. The lots on the west side of the street fall off sharply sixty feet from the street in front of the Bethel to the street in the rear, so that when one enters at the Columbia Heights street level the new building contains six stories above his head, and if he walks through to the rear of the old building he has six floors beneath his feet. Five floors are common to both buildings and interconnected.

This terrain provides two complete floors below the Columbia Heights level which are cut off from the noises of the street, and yet are flanked on both sides and in the rear by open spaces. On the north of the building and opposite the end of Orange Street is one of the city's breathing spots.

The park commissioners have had this area terraced and sodded and its borders planted with shrubbery, so that in the summer time the Bethel dining-room is favored on its north side with glimpses of green foliage. It is as though the Lord planned it all, that those who are laying down their lives in his service might have a little taste of the blessings he so lavishly bestows upon the world at large.

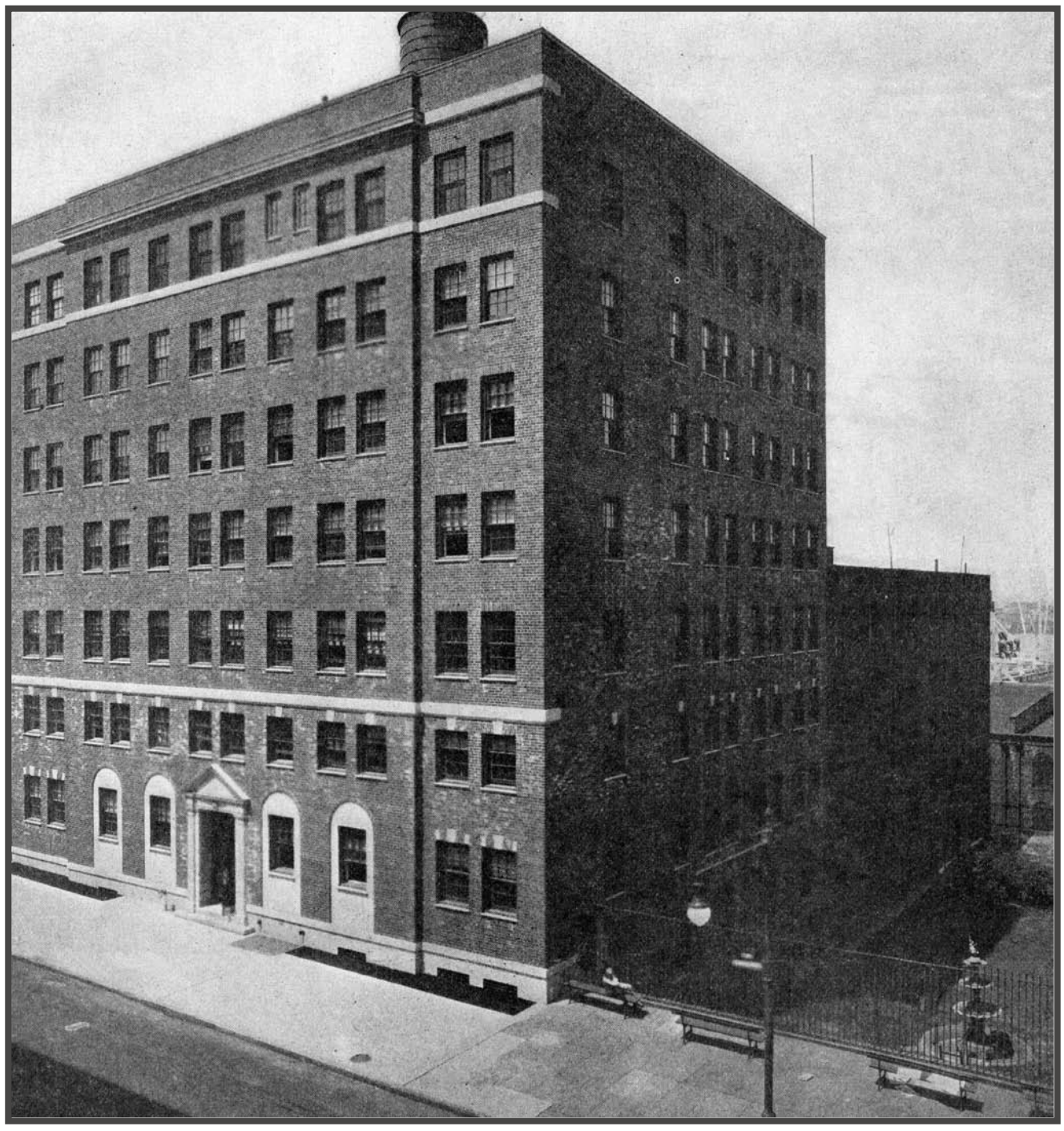
The Bethel Location

It is evident that the hand of God has been over the Bethel from the time the old Henry Ward Beecher home was bought, which home was not on the breathing space above described, but was separated from it by another property which was purchased and added to the original Bethel Home in the early part of 1909. One reason for thinking this is that the Lord did not smile upon the efforts which were made to dispose of the property during the stormy days of 1918 and 1919, despite the fact that a building boom was on about then and properties of all kinds were being sold at double their purchase price.

In 1926 the property adjoining the Bethel on the south was also purchased and added to the Bethel Home. The three old buildings in the front were removed and a monolithic structure, faced with brick and trimmed with limestone, was erected to take its place. The rear of the recently acquired lot provides a breathing space opposite the dining room on the south similar to the one on the north, except that it does not contain any fountain erected by the city.

In 1909, on the two lots first above mentioned, the Society erected the old Bethel building, a steel and brick structure resting on Furman Street in the rear. Four floors of this structure face on Furman Street but are shut off on the other three sides by the cliff or the side walls of the adjoining structures. These Furman Street rooms serve a very useful purpose in the operation of the home, as will be described.

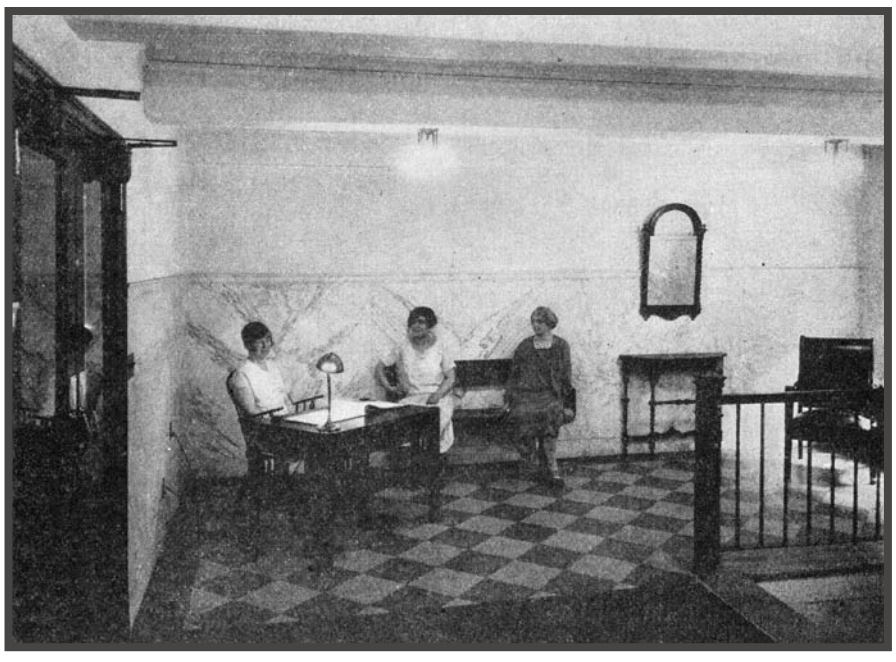
There is no sham nor pretense about the Bethel. The structure itself is not ornate in its appearance, either outside or inside, but is built for service and efficiency. People cannot be efficient if they are dirty or uncomfortable or disorderly. Therefore, the Bethel Home is clean, comfortable and orderly. In designing it Brother Rutherford had but one thought in view, that it should serve God's purpose, be an honor to His name.



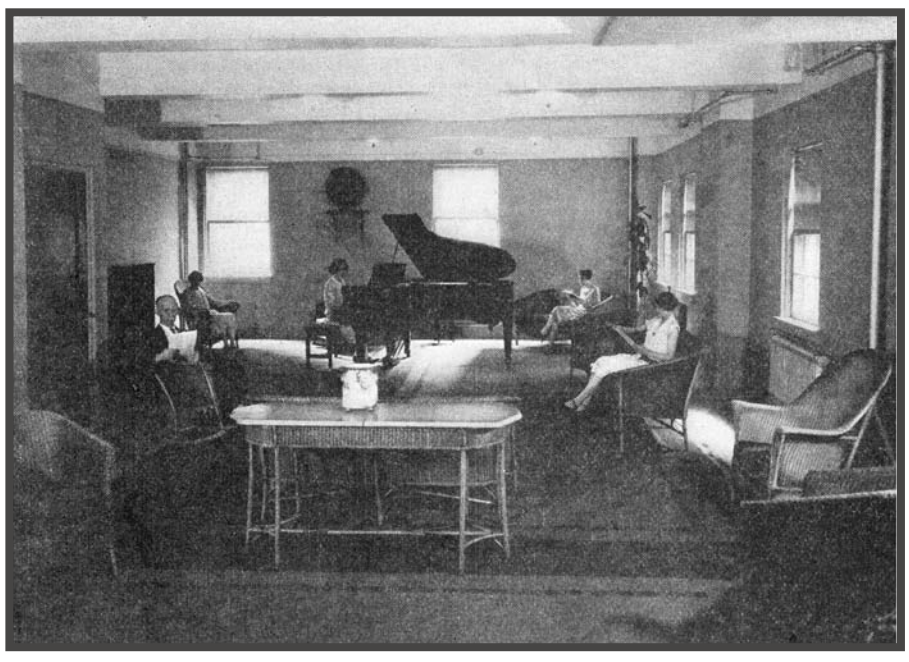
Bethel Home, containing the Executive Offices and living quarters of the family

Heaven's First Law Observed

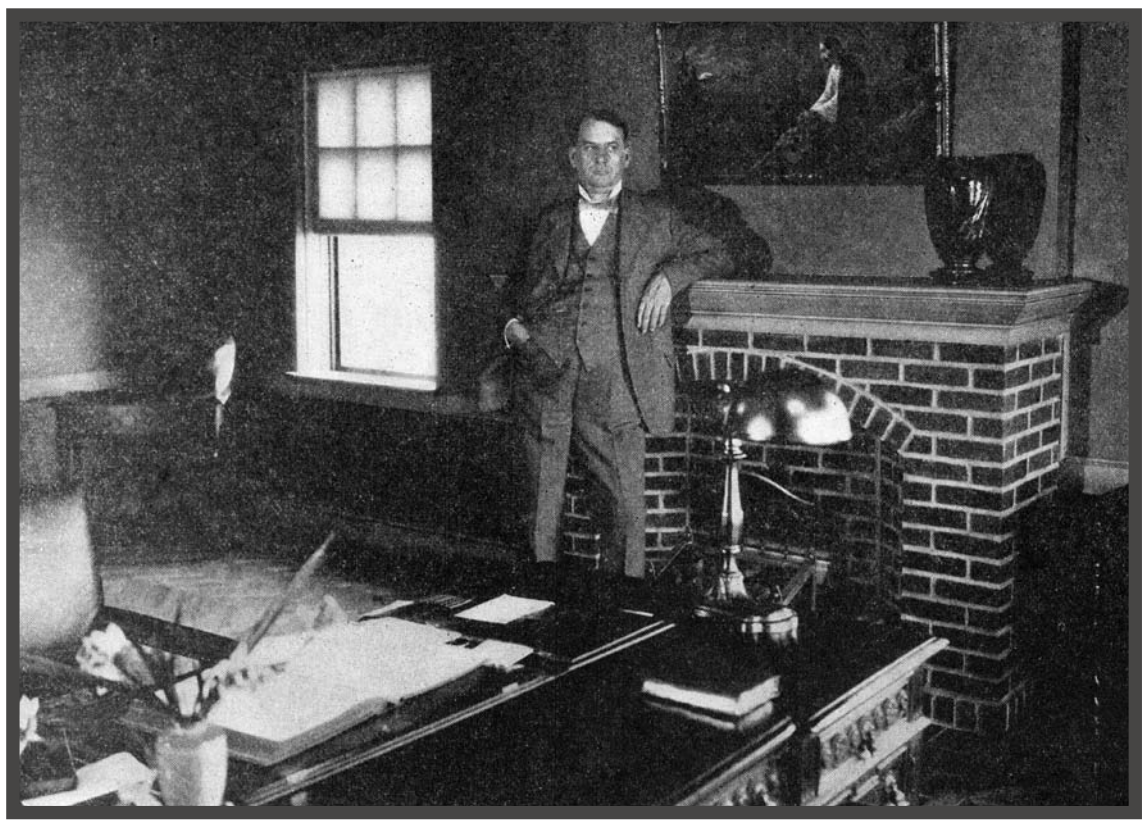
THE first impression one gets of the Bethel is not of stiffness, nor formality, nor reserve; but it certainly is one of order. One rings the bell, the door automatically unlocks, and he enters the vestibule whence he passes up steps into the lobby, where a friendly but businesslike young woman wishes to know his business. Those who have been out in the service work and have made a specialty of canvassing office buildings will suddenly realize that this is a very embarrassing moment and that a real good story must be told or no further progress will be possible.



The Reception Lobby



The Parlor



The Messenger "Idiotorial" Staff, Accompanied by Their Official Photographer, Invaded the Executive Offices on the Seventh Floor



Perhaps the visitor will say that he wishes to see Brother Rutherford. He may even expect to rush right up to the seventh floor and burst into the study and be greeted like a long lost brother because he is in the truth and Brother Rutherford is in the truth, and likely it was reading his writings that got him into the truth, and therefore he ought to be glad to see him.

But, alas, the young lady smiles at him and asks if Brother Rutherford sent for him, and he feels his pulse and says, No. She picks up the house phone and calls the house manager, and a business-like young man enters and in a few brief questions finds out that he is merely the editor of *The Messenger* and what he really desires is to go through the Bethel Home.

The house manager explains that while the president, as everybody knows, is a very affable, courteous and kindhearted man, yet he is one of the busiest men that ever lived and has been forced to guard every moment of time as carefully as a pawnbroker guards his diamonds; the president has hours when he sees people. Does the editor of *The Messenger* wish to consult with the president's secretary and arrange for an interview? That would be the way to go about it.

The President's Quarters

Let us suppose that an interview has been arranged and a time has been set. The president's quarters are on the top floor reached by an Otis automatic elevator, which requires no operator except the person who wishes to make the ascent, and therefore is of no expense except for the electric current necessary to operate it.

One is on the first floor, the elevator may be on the fifth floor. He presses the button, a signal tells him the car is coming. In a jiffy it comes down and stands in front of him. All he has to do is to open the door, step into it, close the gate, press the button indicating the floor at which he wishes to alight, and in another jiffy he is at his destination.

Arrived in the hallway between the president's study and the workroom of his secretaries, he finds a bench where he may sit and cool his heels until such time as the secretary comes out and tells him that he may go in. When entering he immediately finds Brother Rutherford as genial, kindly and affable as ever, possibly willing to take a moment of his time to show a personal friend his bedroom or his little work place on the roof, where in certain seasons he can do some of his work out in the fresh air and sunshine. Why not? Everybody else finds that a little sunshine is good for one; and it is also good for people who work sixteen hours a day and who must get it while they work or not at all.

His business transacted, and the interview being at its natural end, the elevator is again sought and access is gained to the floor below, where opportunity is provided to glance at one of the bedrooms, of which there are seventy-five in the new building and forty in the old building, practically all alike.

A Typical Bedroom

All the rooms in the house are numbered in such a way that the number indicates the floor and whether or not the room is in the old building or the new building. The two buildings are now really one because the main hallway of the home runs through from front to back. Even numbers are used for the rooms in the new building, and odd numbers for the rooms in the old building

When a new member enters the home he is assigned a room and a seat at the dining room table, and a key number is set apart for him. He automatically receives his key to the Bethel Home sixty days after he becomes a member of the Bethel family. If he loses that key he is out of luck. He never gets another.

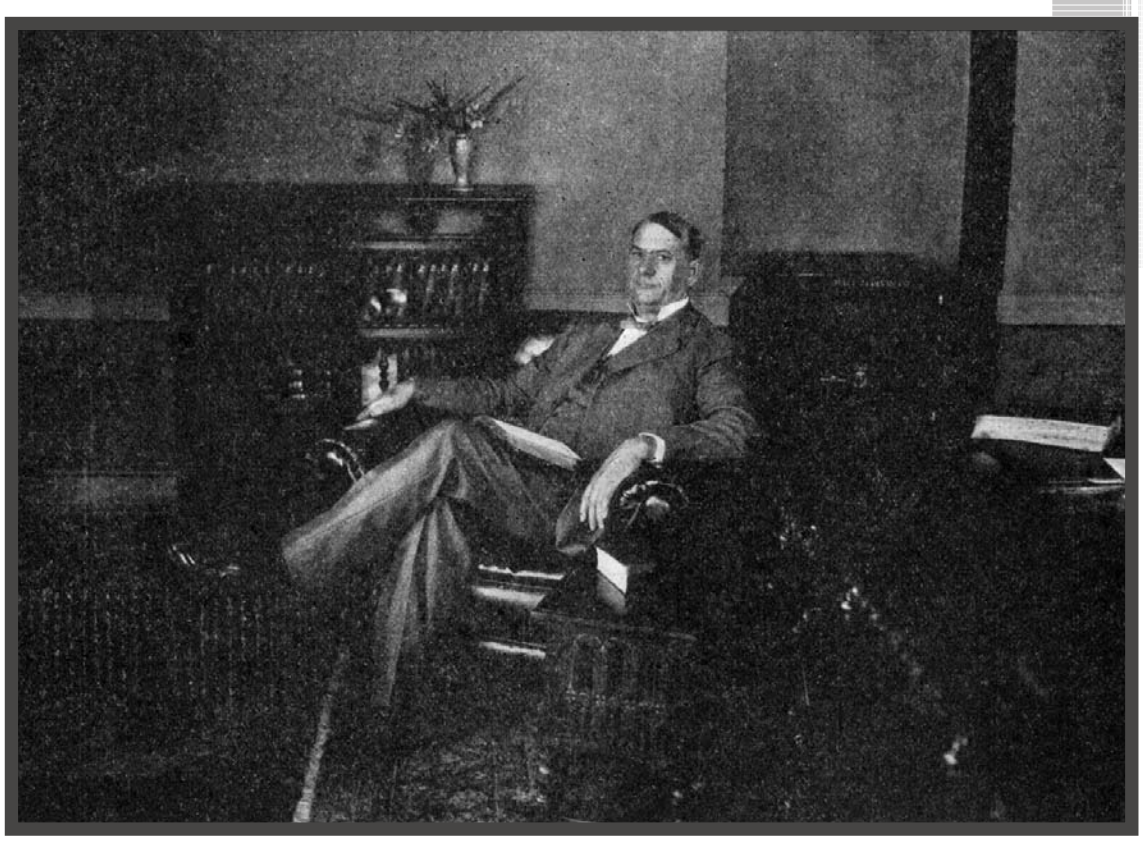
A representative bedroom is twelve by eighteen feet in size, with two windows, two metal single beds, good mattresses, springs and bedding, a chiffonier, a bookcase, a metal waste basket, two study tables, two indestructible chairs, a metal dish for fruit and peelings, one large and one small horsehair rug, a wash basin with hot and cold running water, a radiator, a bath cabinet, and a towel rack with a hand towel and a bath towel for each person in the room, changed twice a week. No nails may be driven in the walls, nor may washing of any description be done in the rooms.

The rooms are lighted from the ceiling. There is another light over the mirror convenient for shaving. Each room is provided with a nice large sanitary closet, and each door contains an adjustable metal ventilator. There are metal corners on all plastered walls, adjustable window strips and window screens built to last. They are put together with screws and the copper wire is put on

Here's the Bethel Family at work on a job they do right well; no covers on upside down, no miscollations, everybody



of Bethel Home a Few Days Before Coming to Detroit, and Here We Show You What We Got



with copper nails, in the belief that Abraham will be appreciate the job. When time permits, the walls of the bedrooms will be tinted some pleasing color.

Hallways and Lavatories

There is a window in each hall, with a radiator just beneath it. On the first floor there is a runner in the hall. Besides the elevator there are two stairways in the old building and one in the new. Metal fire doors separate the old and new buildings, but these doors remain open except in the case of fire.

As a matter of fact, both buildings are fireproof, yet in order to comply with city regulations there are fire stations on each floor, with one hundred feet of fire hose at each station, so arranged that the hose is ready for use instantaneously in case of fire.

The lavatories are carefully designed so as to be sanitary and easily cleaned. They have been installed with shower baths, less expensive, more desirable and more modern than tubs; although tubs are provided for those who wish them. All the lavatories have outside windows and, also, inside ventilation by means of shafts to the roof.

In each hall there is a linen closet, a soiled-linen closet, a closet containing a hopper for the use of those engaged in cleaning the rooms, and a closet provided with a large bag kept hanging wide open, in which the waste papers from each floor are placed daily. These bags are removed periodically by brethren who also do all the scrubbing of floors and cleaning of windows.

The stairways are provided with handrails and iron treads. They ought still to be in good condition when Abraham takes over the premises. The electric wiring is so arranged that if there is trouble with the lights on one floor the lights on that floor can be cut off without disturbing any other part of the home. There is a house phone on each floor.

The Service Floor

The service floor for the great Bethel family is on the floor immediately beneath the lobby, which, as previously explained, is yet one floor above the terrain on either side. This floor contains a large and handsome parlor with sixteen pieces of beautiful wicker furniture, an automatic piano, and four excellent rugs. It is equipped with radio, contains some plants, and two of its windows face on the park area to the north. The room is finished in buff. All visitors must be received in the parlor, nowhere else.

Immediately adjoining the parlor, and under the lobby stairs, is a coin-box telephone booth for the convenience of the family. Next to this is the library, equipped with encyclopedias, files of the Society's publications, and seven easy chairs. Large pictures of Christ and of Brother Russell adorn the walls.

This floor contains the office of the house manager and of the treasurer. The latter office contains a vault, built in, is carpeted, and is provided with a marble counter and wicket gate. Adjoining the office of the house manager is a typewriter room for the convenience of those who prepare radio talks. Next to it is a music room where members of the family practice for radio service. This floor contains the linen room and sewing room, where the linen is kept in repair. Also a blanket room, where the blankets are stored.

On this floor also is the Bethel's empty hospital, one ward for the men and one for the women. The Bethel family keep well because their food is wisely chosen. Nevertheless, every room is visited the first thing in the morning to see if everybody is up. If not, the case is reported at once to the house manager. The regular house treatment of the sick is the common sense one of an enema, complete rest from food, and plenty of lemon juice and fresh air. In an entire season practically all cases have responded to this treatment in one day; but if results do not come, a physician is summoned. This floor contains two study rooms for the family; no conversation is permitted in these rooms. Every room in the house is a study room, because the home is one for the study of God's Word.

A convenience for the family is that all mail and small packages are delivered direct to the rooms.

The Dining-Room Floor

The dining-room floor occupies the second floor below the lobby. It contains one of the meeting-places for the family where its Berean studies and home prayer meetings are held. This room looks out upon the lawn back of what was formerly the Stone place, and is a very pleasant room. Adjoining the meeting-room is the receiving and shipping department of the home, where all packages are received by means of a parcel elevator which occupies a portion of the grated area



satisfied. (But what a noise they sometimes make with their tools after 8½ hours' handling tons of paper!)

between the sidewalk on Columbia Heights and the building proper.

This floor contains the Frigidaire, in which fresh fruits and vegetables, milk, butter, eggs, etc., are kept at a constant temperature until such time as they are needed in the kitchen. It also contains the food storeroom, a model of order. The barreled foods are in one place, boxed material on another platform by themselves, cereals on another platform, and canned goods on another. All food received is inspected, the weight and quantity are checked, and food not up to the standard is rejected and returned to the seller. Only that is paid for or used which is up to the standard. All food is bought in quantity.

The dining-room proper is fifty feet square with five long tables, each seating thirty-six persons. Each member of the family has a definite seat, and also knows definitely when his time comes to assist with the dishes after the evening meal and on Sundays. On Saturday evening and Sunday noon and evening, meals are served cafeteria style, each person washing his own dishes.

Breakfast is served at 7 o'clock (6 o'clock Eastern Standard time in the summer), dinner at 12:15, supper at 6 p. m. There is plenty of plain, wholesome food, excellently cooked; pies and cakes are few and far between. Fresh fruits in season take their place and are better for everybody. The diet is admirably planned to keep everybody in good health.

Brother Rutherford himself presides at the table. The morning meal is preceded by praise, prayer, the giving of thanks for the food, and includes a consideration of the text for the day. Other meal times provide opportunities for news items and the consideration of Bible or other questions.

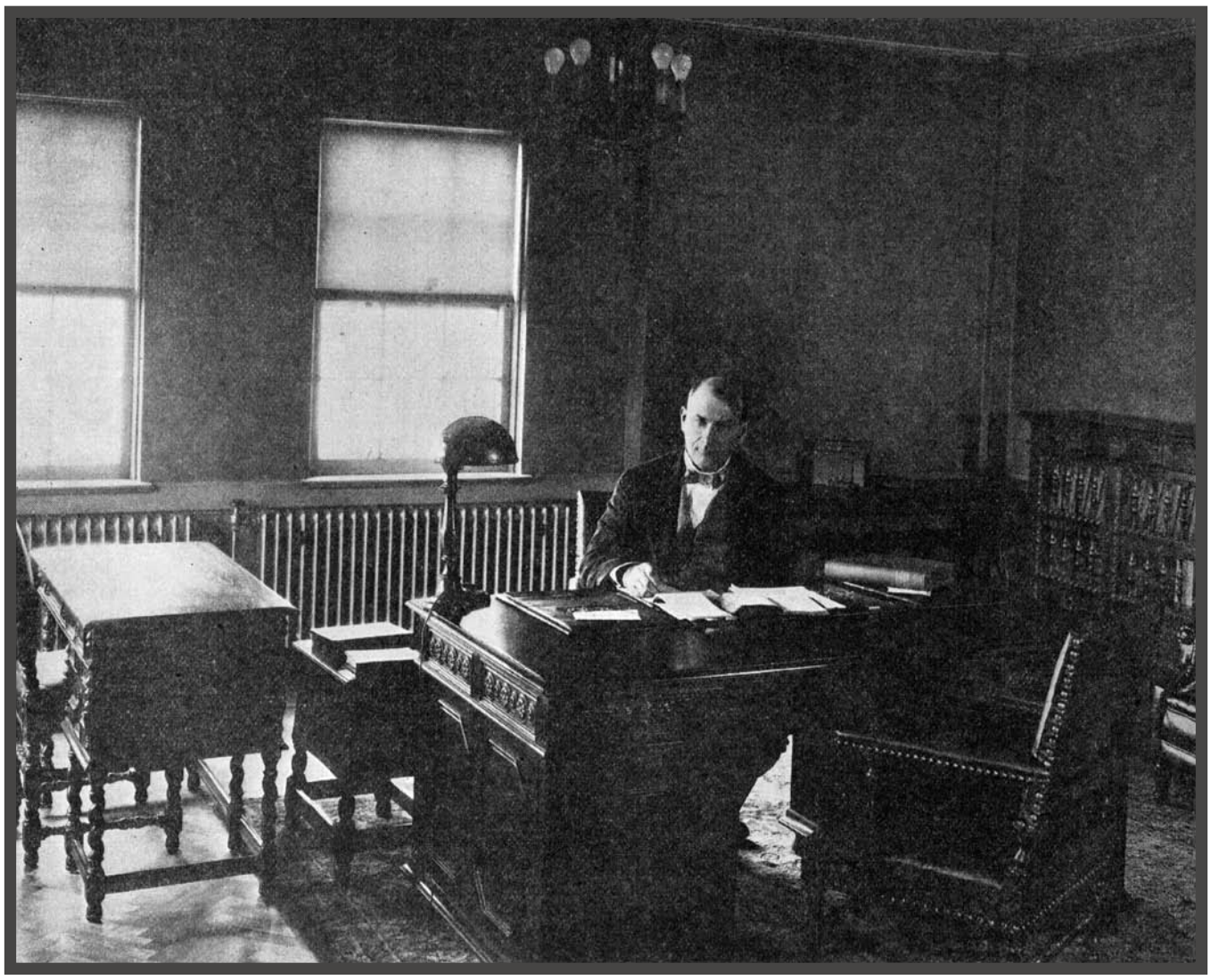
The dining-room is finished in buff, with ivory ceiling, and presents a very fine appearance. Frequently there are flowers on the table brought in, perhaps, by those who have been out in the service work. The chairs are indestructible and fitted with rubber tips on the feet, making them noiseless when moved about on the concrete floor. An electric clock gives the exact time, and is so wired as to automatically call attention to itself by a red flag when needing attention.

Table cloths are changed twice a week; napkins the same. There is a loud speaker for the president's use so that he may be heard in all parts of the dining-room. Next to the kitchen is a dish-washing machine which saves the time of one person a day. Coffee and hot water urns are sanitary and conveniently arranged.

Kitchen and Other Work Rooms

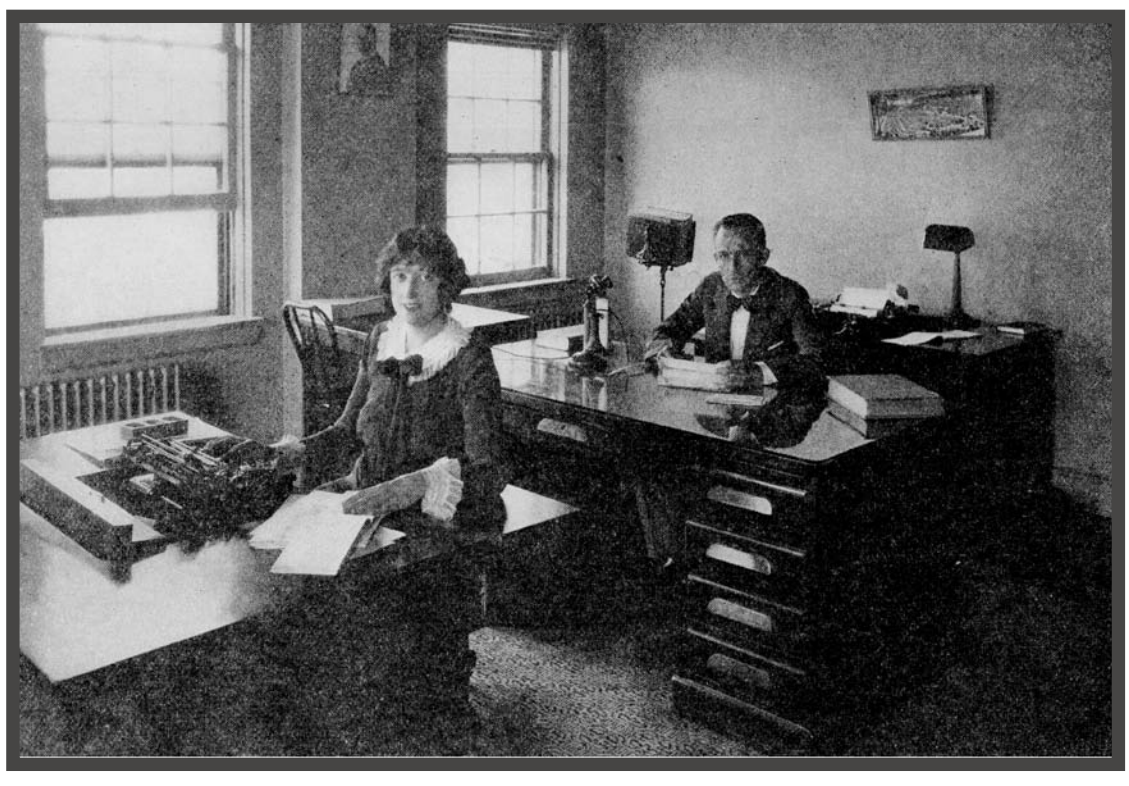
The kitchen is on the same floor as the dining-room, but is cut off from it by a service passageway for the waiters. Access to the kitchen window is so arranged that the waiters pass the opening in one direction only. There they are served with the food in bulk, whence they distribute it to the president and the nine brothers appointed by him to sit at the ends of the various tables. The kitchen itself has a large bake-oven, gas-oven, steam cooker, two steam-kettles, a Frigidaire for current needs of the cook, and an ice-making machine. Pots and pans are hung on hooks suspended from the ceiling.

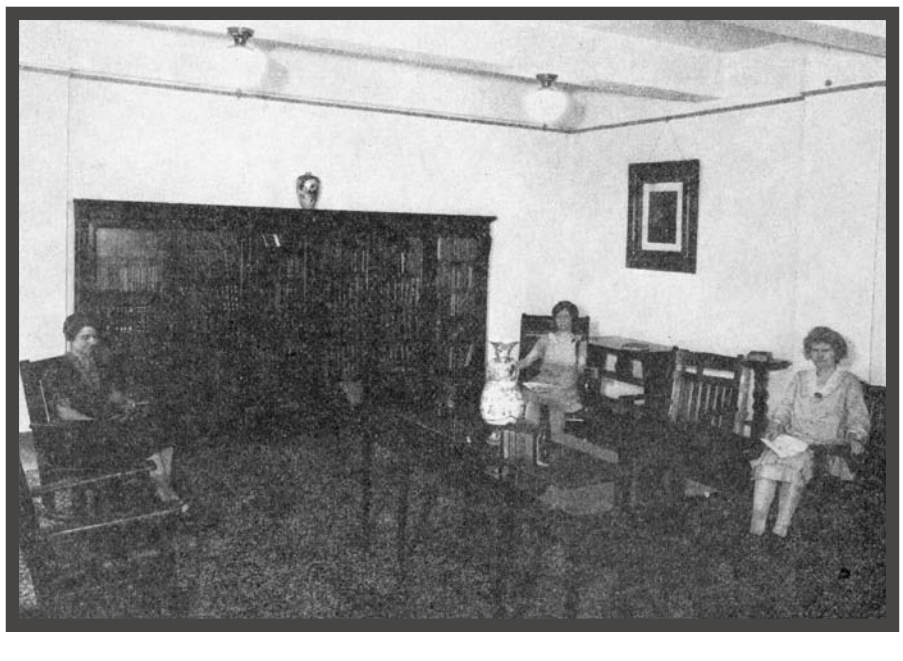
On the first floor below the kitchen is a trunk room so arranged that the single sisters have their trunks on the floor where they have ready access to them, while the others are on racks easily accessible to men. This floor contains another music room, equipped with a piano, where brothers or sisters practise for radio service. It also contains the sisters' personal laundry room, equipped with porcelain tubs, gas stove, and other conveniences.



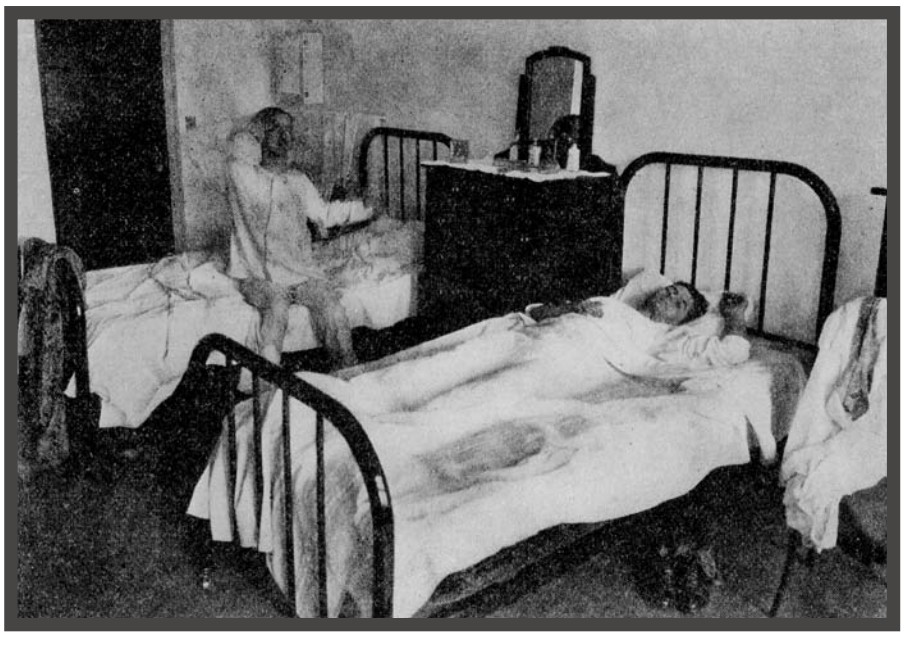
The President's Study. Here's where the book starts

His Secretaries Who Get the Manuscript All Ready to Turn Over to the Shop





The Library



"Oh how we hate to get up in the morning"

The Story of a Book

The second floor below the kitchen contains "the shop", an important center for the carpentry, plumbing, steam-fitting, electrical work and machine work in a house the size of the Bethel. Adjoining it is the shoe-shop where, with the aid of a shoe-repair machine made in the Bethel Home, a sister may have the best of rubber heels put on her shoes for twenty-three cents a pair, or may have soles nailed on her shoes for fifty-five cents, or sewed on for ten cents more. On account of their bigger feet, the brethren pay five cents more for their heels and ten cents apiece more for their soles. Serves them right! They have no business to have such big feet.

This floor also contains the housekeeper's storeroom, where is kept the stock of liquid soap, hand soap, bath soap, ammonia, toilet paper, mops, and other housekeeping supplies.

The third floor below the kitchen contains the Bethel laundry, where the family wash for 180 hard-working men and women is done shipshape in jig time with the aid of the latest machinery. Two men operate the laundry, but receive assistance with the ironing. On this floor there is a machine for pressing suits and coats.

Down on Furman Street, four floors below the kitchen, is the family coal bin, wherein at this time is stored two hundred tons of coal. Here are also the two large boilers for heating the house, with smaller ones used in the summer-time to make hot water. Visitors and strangers are not permitted in the work shops of the home. Bethelites have to keep out, too.

Oh! We forgot to say that from almost any place in the Bethel you can see the old Brooklyn Bridge, practically all of Lower Manhattan, which is the very heart of Satan's rule in the earth at this time, and the tops of the masts of some of the ships that sail to South America, which are so close that you almost feel as if you could reach out and touch them. Their giant noses lie just across from Furnam Street.

Retracing our steps to the lobby, we notice that both the vestibule and the lobby are finished with marble slabs and that there is a terrazzo floor in foot squares of white, alternating with white and brown, separated by brass rules. We notice that the vestibule is well lighted from the ceiling; has rubber mats in the path of those who may come in with wet feet; and has seats and benches sufficient to accommodate a half dozen persons at a time.

As a last item of interest, we are shown the Bethel register in which everybody who comes to the Bethel must register; nobody comes unless invited. Hope you enjoyed your trip through the Bethel, one of the most interesting as well as one of the busiest places on earth. But if you think that is busy, you ought to see the factory.

(To be continued to tomorrow's issue.)

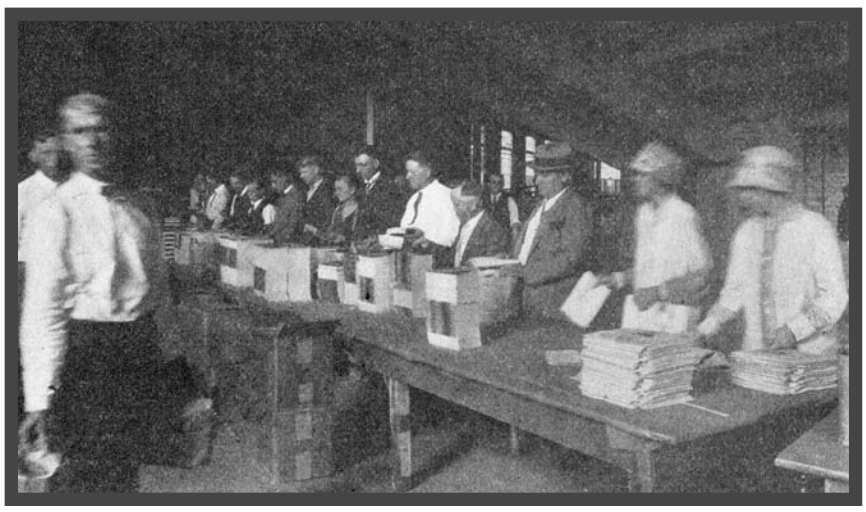
A Trip Through the Convention Grounds

(Continued from Page 2)

be called "Mister" or just plain "Sir"? We ignore him and go on our way.

Next to him is the office of the publisher; the less said about him the better, and the same is true of the radio department ensconced in the same quarters. We see the same signs here, "Keep Out." These fellows must either be a lot of grouches or else they have something else to do besides visit and shake hands and fall on one another's necks and cry "Brother, Brother." Let's take the charitable view. Probably they are very busy and don't want to be disturbed, and in fact can't be, without seriously interfering with their work.

We go on around the circle. On the right is a Western Union operator busy sending and receiving messages. We keep away from him. On the left is a check room big enough to handle the wraps of 10,000 people. On the right again is a "Convention Bulletin Board," one of three, reserved for official bulletins.



NOW IS THE ACCEPTED TIME

Notice to all Conventioners—Here they are, packing the books for those that are going out as Jehovah's witnesses, throughout Detroit and adjacent cities and towns on service days. Go and see them at once, get your books and make all your plans for your share in these blessings, immediately. Do not wait. There are always some who are late for every thing in this life. They are not born when they should be, and they don't die when they should; and they are late at everything in between. Don't be one of the late ones. Be early and be sure to be out with your books when the service days come around. The books are your badges to Detroiters that you are one of the real honest-to-goodness Bible Students.

Forging ahead, we come to the "Book Room" where we find stalls for the sale respectively of Polish, Greek, German, Hungarian, Lithuanian, Russian, Ukrainian and Italian, one stall for each. The English stall is subdivided. There is a separate stall each for song books, Bibles, mottoes and the books of Judge Rutherford, service books, so called, which will be sold on service days. There is a special section here for full-time colporteurs and members of the Bethel family where, it is suspected, those favored mortals get books at special rates not available to the rest of mankind.

Opposite the book room is a most interesting exhibit. Here the workers may see, many of them for the first time, the processes through which a book must go. There is no machinery in this exhibit, but the books themselves are shown, step by step. Curious minds may see the book in its original form as "copy," then galley proofs, page proofs, mats, stereo plates, press proofs, books assembled, books smashed, books cut, books trimmed, books glued, books rounded, backlined and cased-in.

Going on around the circle we find the Colporteur Department, where the sale of *The Messenger* is negotiated and questions are answered regarding the colporteur work. In another booth Territory Assignments are cared for. A large section is divided into stalls where the Regional Directors E. D. Orrell, H. S. Murray, F. H. Dougherty, E. B. Sheffield, W. J. Thorn, M. L. Herr, H. E. Hazlett, George Draper and J. C. Rainbow are ready to receive excuses as to why territory is neglected, and to prove that there is nothing in them.

On the far side of the circle is a special Bulletin Board for the use of the conventioners where somebody who met somebody some years ago somewhere else can arrange to meet somebody some time at some place in Detroit during the Convention of 1928, with a fair chance that he or she will fall over that person within five minutes after leaving the Bulletin Board. Nevertheless a board of this kind gives joy to some; so why deprive them of it?

Hard by is the Information Bureau, where a trusted staff is ready to give information on any subject under the sun. Past experience shows that no question can be framed in the human mind that is not put up to these long-suffering individuals. But, when you come to think of it, they don't deserve any sympathy; else why should they take such a job. Their specialty is validating tickets and telling about the best way to get from anywhere on the planet to any other place on the planet, via Detroit and way stations.

A feature that will be greatly appreciated is a section of neatly arranged writing tables next to the Post Office. Separate windows at the Post Office are marked "Get mail here," "*Messenger* wrappers and postage stamps" and "Telegrams". Mailbags, one for each state, are provided for the mailing of *Messengers*. Conventioners do their own mailing of *Messengers* but not of letters.

Next to the Post Office is the department of Room Assignments, and at the conclusion of the trip around the circle is the fully equipped photographer's office where the official pictures of the convention will be developed and completed.

Adjoining the Coliseum, in the Agricultural Building, is the Polish Convention hall, fitted with 1,200 seats, and connected by wire and loud speaker with the Coliseum so that when Judge Rutherford speaks all may hear. The Hungarian sessions will be held in the Dairy Building, German sessions in the Main Building, Ukrainian sessions in the Electrical Building. Greek sessions in the Machinery Building.

At last reports the Czechoslovakian, Russian and Italian meetings were projected to be held in the Boys and Girls Building, with some fears expressed that too much Italiano in too loud a voice by some fervent lover of Jehovah and His plan might make it necessary for the Czechoslovakians to flee to another of the adjacent buildings. When a real Italian Bible Student gets to going in his native tongue it is time for everybody in the block to move out.

The hospital and nursery are quartered in the beautiful light and airy Women's Building, an ideal place for them. There are comfort stations all over the grounds.

The "eating place"! Oh yes! You can't miss it. Five signs head you toward it, and it is a marvel of neatness and efficiency. Sixteen entrances and exits enable 10,000 conventioners to move in and out and up to the grandstand with their lunches in jig time, and good lunches, too. You can't go wrong. All you have to do is to follow the crowd.

There are whole wheat buns (no white bread—notice that), with every kind of filling that any reasonable man could want in them, ten cents a bun; milk, buttermilk, ice cream, frostbites, ginger ale, all cheap and good. No pop sold on the grounds. Pop is no good.

Parking space for 800 cars is laid off by streets under the care of Bible Student police, whose happy duty is to guide cars in one way and out the other with no delay and no confusion. Every car has its own numbered stall. On the side of the Coliseum is a special parking space for the twenty-five official cars. It is hard to see how the arrangements of the Detroit Convention could possibly be improved upon.

Reports of Monday's Sessions at the Coliseum

"Sing Forth the Honor of his Name"

By R. J. MARTIN

The longer I'm in the truth, the more I study the flashes of light that come from the Lord out of his temple, the more I am convinced that the principal reason the Lord's people are on earth today is that they might sing forth the honor of his name. Jehovah's name stands for himself; it likewise stands for his plans and purposes. As a free moral agent God at some time decided upon strict adherence to the principles of truth and righteousnes and also that such principles should govern the entire universe. And such has been the case, with the exception of two instances so far as his Word reveals, which exceptions have been permitted by him for the ultimate good of his intelligent creation who, like himself, are free moral agents.

The rebellion of Lucifer in heaven and the disobedience of Adam on earth are the two cases of the violation of God's law. Both of these have resulted in dishonoring his name, in pushing it into a corner, in besmirching his reputation in the minds of practically the whole human race and a great number of the angelic host. Of course Satan was and is the arch criminal; Adam and his offspring are Satan's poor dupes. Satan has done this in order to exalt himself that he might receive the worship of men and keep them in subjection to himself. God could have prevented the enemy from so doing; but it is manifestly the purpose of Jehovah to permit Satan to demonstrate his full and complete depravity, that others of his creation may learn the baneful effects of sin and the blessings resulting to those who adhere to the principles of truth and righteousness and who honor Jehovah's name.

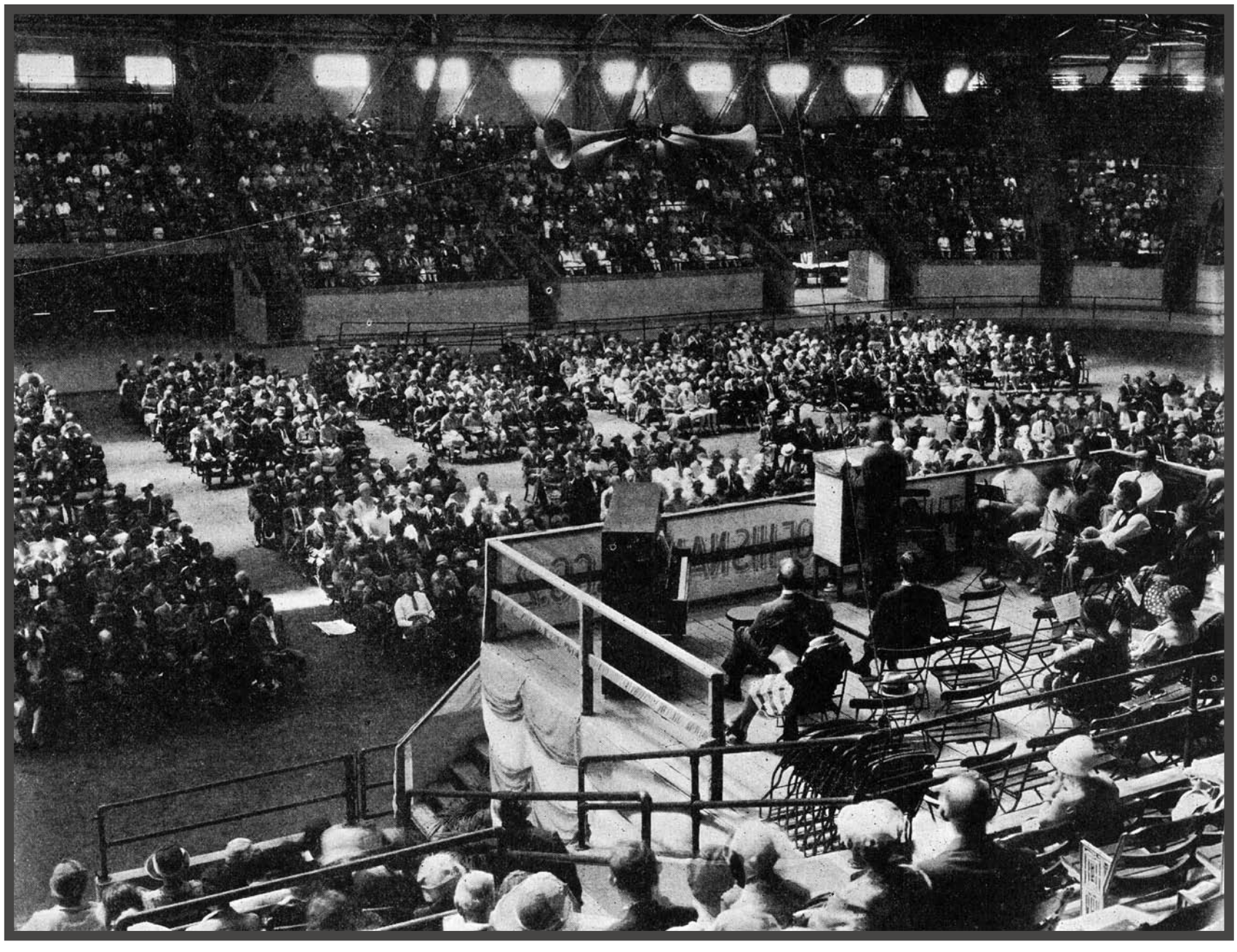
God has not in the past pushed his name to the fore, except at stated intervals, and then not for a selfish purpose, but for the benefit of his creatures. In no way other than loyal faithful adherence to the principles of truth and righteousness, God's standard, can any intelligent creature either in heaven or on earth enjoy everlasting life. The material universe always has, without any exception, reflected glory and honor to Jehovah's great name. "The heavens declare the glory of God; and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."—Psalms 19:1-3.

While heretofore, with few exceptions, Jehovah has done very little to defend his name, he has kept his good promises to the fore in that he has always had some faithful one on earth who has borne witness to his word of promise. The prophets of old, Jesus, the apostles and all faithful footstep followers of Jesus down through the Christian era have with their very lives defended God's word of promise. His word of promise is his will and is perfect. Right now the time is at hand when the Lord will magnify his holy name before the human family. This great event had its beginning in heaven in 1914, when Jesus assumed the power and authority granted him by Jehovah, ousted Satan and his cohorts, and now as God's executive officer has assumed control of the earth and in due time will vindicate Jehovah's name before poor benighted mankind.

The issue will soon be determined in favor of Jehovah. He will have a witness given on the earth for the purpose of magnifying his name and this witness must be given now. The faithful members of the body of Christ on earth are granted the privilege of bearing witness to that great fact. Therefore, God says to them: "Ye are my witnesses and my servant whom I have chosen; that ye may know and believe me and understand that I am he: before me there was no God formed, neither shall there be after me . . . Therefore ye are my witnesses, saith the



So This is Detroit



The Opening Address Being Delivered by the Chairman at 2:30 Yesterday Afternoon.

Lord, that I am God."—Isaiah 43:10, 12.

Those now in the temple class, God has called and taken out from the world as a people for his name. It becomes their duty then, to show forth his praises. How can anyone who claims consecration to the Lord and who wishes to prove his worthiness of the title "faithful and true" as Jesus did, make participation in the witness work a matter of anything but first importance in this life? Jesus made it the whole of his life after consecration. So did the disciples, except Judas. So did Paul. So did all the faithful ones since Jesus' day, and so must everyone at this time who hopes to be of the elect class. Brethren, there could be no other way. Let's not fool ourselves for a moment in thinking that we can spend 95% of our time and energy for ourselves and throw the balance to the Lord as a sop with the hope that somehow we may slip through.

If God required of the Israelites that they should love him with all their understanding, with all their heart, with all their soul and with all their strength, in order to be recipients of his favor and blessing, think you he would be satisfied with less from those whom he intends to make heirs of the great salvation, members of his own court? We can be sure that every one of those who get into the royal family of heaven will be such as has made his covenant with Jehovah a serious matter while in the flesh, in fact, the principal thing in this life. Such a one must be thoroughly and unselfishly devoted to the cause of Jehovah, a defender of his good name. Every other thing in life becomes secondary to him; for has not God promised that to those who would "seek first the kingdom of heaven" all other needful things would be added.

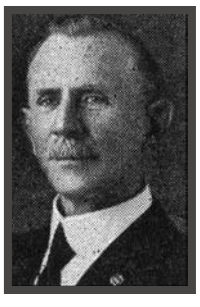
It's not merely a matter of going to meetings occasionally, attending a convention or getting out into the service once in a while when we cannot think of something we would like to do ourselves. Attendance at meetings is necessary to gain inspiration for field service. But if it is done to show off how much one thinks he knows, he'd better stay at home. Coming to convention is a fine thing if the motive is proper. If one comes simply to meet the friends he hasn't seen for a year or so and to visit or gossip, it is positively a waste of time and money. But if one comes to learn how to more effectively serve the Lord that he might honor the name of the Lord when he returns to the field, then he will not have come in vain. Such a one will have the Lord's blessing. Remember, dear brethren, this is the period of the church's activities when the Lord will have his name made known to the world; and if we don't do it, Jehovah will have it done some other way. Be either hot or cold. Get in or get out. All those who are lukewarm, trying to walk after the Lord with one foot and after the world with the other, the Lord will vomit out of his mouth, that is, will cast from him as something that is nauseating. Let us all determine by the Lord's grace to make this convention not only the grandest witness to the Lord's glorious name ever had in this vicinity, but also the beginning of a most thorough devotion to the Lord, so that henceforth honoring Jehovah's name is the biggest thing in our lives.

"Jehovah Be Thy Fear"

By

J. C. WATT

Regional Service Director.



The desire of the Christian is to be pleasing to the Lord and to have his approval and that which is most pleasing to the Lord now is a cheerful and fearless vindication of his name. The meek he has promised to guide in judgment and teach his way. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." This reverential attitude toward God is what is referred to in Psalms 111:10 as "the fear of the Lord which is the beginning of wisdom".

The fear of Adam after his transgression was a dread of God; he knew his course of action was wrong; he was apprehensive, afraid to meet God; he hid himself. Here was the first evidence of decay, which ended in death.

The servant of God has escaped that kind of fear by coming back into harmony with God. By a determination to serve and reverence the Lord, and by the exercise of faith in the means of salvation provided by Jehovah, and finally by Jehovah's judicial act, which results in his justification, he has peace with God. By determination to devote his life to the service of his Benefactor he will perfect holiness in the fear of Jehovah; which means that henceforth he will be wholly devoted to the service of Jehovah.

He will no longer fear man; nor will he be guided by the views and opinions or practices of men, but by the Word of God and the example of Jesus Christ.

"The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe." (Proverbs 29:25.) Nor is he dreaming of a time when he will enjoy blissful rest in heaven, but is actively seeking to know the Lord's will that he may do it.

In Hebrews 11 we read of a number who had this testimony "that they pleased God", and were well reported of because they feared Jehovah, reverenced his name and did as he commanded them to do. Noah was one of these, he worked and he preached, and in Genesis, 6:22, we read: "Thus did Noah; according to all that God commanded him, so did he"; he was well reported of.

Enoch, also, before a generation of scoffers, feared God and not man, and witnessed of a coming judgment when evil doers would be punished and Jehovah's name exalted and honored. His love for God prompted him to action in defense of his name.

Have all who have claimed to love the Lord sought the honor of his name? Behold the course of the clergy of Jesus' day shaped by the fear of men and selfish ambition. Had Jesus come with the pomp and ceremony of a Caesar, gladly would they have joined him that they too might be popular; but when Jesus came in humble manner, their hypocrisy as servants of Jehovah was unmasked, and condemnation, not approval, was expressed when Jesus said, "Ye are of your father the devil, for his works ye do." This was subsequently manifested by their course of action in rejecting their Messiah and joining hands with Satan's organization in putting him to death.

A similar condition obtains at this end of the age among a similar class. From 1914 to 1918 the Lord gave evidence of his "presence" in the earth. (Matthew 24:3-10.) For years the clergy had labored, unauthorized by God, to convert the world and establish peace among the nations. Seeing their hopes shattered by the World War and subsequent events, chief of which was a depletion of membership, they joined in a "Federation of Churches" to make a display, and finally united with the financial and political powers in a "League of Nations", rejecting Jesus, God's Anointed King. This was not inspired by a reverential fear of Jehovah, but by "the fear of man [that] bringeth a snare." This course of action has brought Jehovah's disapproval; it cannot be said of them that "they pleased God."

Now, that God has set his King upon His holy hill of Zion, a mighty witness will be given by those who fear the Lord. It will be given in the spirit and power of Elisha, fearlessly and boldly.

How can these witnesses best serve the Lord? The Bible answer is that, when the disciples witnessed from "house to house", they outlined a method approved by the Lord and used now by those who fear the Lord and keep his commandments (Revelations 12:7). Our *Tower* articles and Berean studies tell us of "prisoners" in the denominational churches, Catholic and Protestant, who "hunger and thirst" for truth, "bound in affliction and iron." In Ezekiel 34:6-12, God says he will "both search [these] sheep and seek them out"; and Isaiah 6:8 represents a class now saying "Here am I; send me." As this class goes cheerfully forth, wearing the wedding garment, and discovers these ones and comforts them, Berean studies take on added meaning.

Our commission is to comfort all who mourn, and to declare the day of vengeance of our God; to preach this gospel, that Christ is here, God's kingdom functioning and the reign of 1,000 years commenced, that will bring peace, prosperity, life, liberty, health and happiness.

Efficiency increases and is maintained by regularity in the service; spasmodic or erratic efforts do not bring results. You can best serve the people by becoming familiar with the books you present, and then by a carefully worked out canvass, presenting them in a tactful, convincing and enthusiastic manner. Never argue with the people; but strive to leave them in a cheerful, happy mood, remembering that some one will follow you. Do not say cutting things, even if they do; remember you are an ambassador for Christ. Fear lest you bring reproach upon Jehovah's name.

Remember that an afternoon of canvassing is as important as a Berean study, for Jehovah says, "Ye are my witnesses that I am God."

Do you see the Devil's organization opposing God's organization in a desperate effort to turn the people away from the Lord; that now that wicked organization must be unmasked that the people may see it in its true light; that the nations are marching to Armageddon, and that God would now have notice served to that effect?

Do you see that this will be done by a protected anointed Servant class who fear the Lord? Then ask yourself this question, Am I doing what God has asked me to do, or do I fear the enemy and the reproach that may come upon me? "Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread."—Isaiah 8:13.



The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, WEDNESDAY, AUG. 1

CONVENTION NOW IN FULL SWING

Lectures Delivered Simultaneously in Ten Languages

SAME SUBJECTS

It is easy enough to write something about one of the Bible incidents when you have your Bible open in front of you, but it isn't so easy when your Bible is 700 miles away from you and you happen to be in Detroit.

We don't mean to say by this that there aren't any Bibles in Detroit. We know that there are, because we know some of the Bible Students who live here. And it is a sure thing that every one of those Bible Students has from one to twelve Bibles in his house.

We don't even mean to say that there aren't any Bibles in printshops. We know that there are, because we know a printshop in Brooklyn where there are hundreds of them, and some of them well thumbed too.

The reason we wanted a Bible is because we remember something about the first International Bible Students Association meeting that was held back there in Jerusalem, ten days after our Lord ascended into heaven, Pentecost they call it.

You remember the story, perhaps better than we do. It was a season when Jews from every land were present in Jerusalem because the instructions laid upon the Jewish people required all the faithful to be there at least once or twice a year.

There were Jews there from Phrygia, Cappadocia, Pisidia, Cyrene, Alexandria, Rome, Greece, Macedonia, Parthia. We are sure of some of those places, but not quite sure of all of them, Anyway, they were all there and spoke the different languages of the places from which they came, naturally enough.

The interesting thing about it is that when the holy spirit was poured out upon the apostles at Pentecost, and the apostles went out and preached to this motley throng, the power of God upon them enabled them to preach fluently in all the different languages.

The result was a mighty witness for God. The people heard and were impressed. It was God's will that a message should go right away to all those lands and so he performed a miracle and it went. That gift of tongues was for a set purpose and succeeded.

The strangers said: How is this? Here we are hundreds of miles away from home, some of us thousands, and now we hear these men speaking to us in the tongues with which we have been familiar from birth. They listened intently and were blessed.

Surely the angels must have been interested back there at Pentecost, when they saw the eagerness of the apostles to testify to the honor of Jehovah's name, to his goodness in sending Christ Jesus to be their saviour and redeemer, and noted their willingness to lay down their lives rather than fail to deliver their message.

There is no gift of tongues to God's true church now. It is true that the Devil does have a modern gift of tongues, a perversion of that blessing at Pentecost, but no Bible Student wants anything to do with that gift. He would rather not have it than to have it.

But there is something up at the State Fair Grounds at Detroit this week that remarkably resembles the blessing of God upon those folks back there at Pentecost. And there are points that are surprising in their correspondency.

Some of the old nationalities are even represented. Back in the days of Peter and James and John there were Romans who heard them speak, and what is an Italian but a Roman. In those days there were Macedonians, and today we have audiences of Greeks. And the apostles may have talked to the ancestors of some of our Russian friends. We do not know.

(Continued on Page 2)



The main entrance to auditorium where meetings are addressed in English



Another view of the Coliseum



And still another

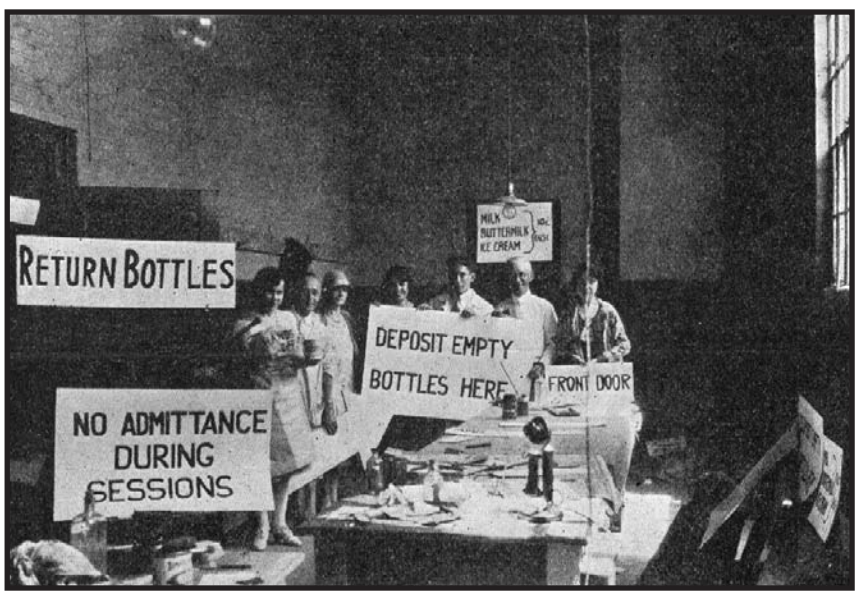


Writing at the Coliseum to the folks back home

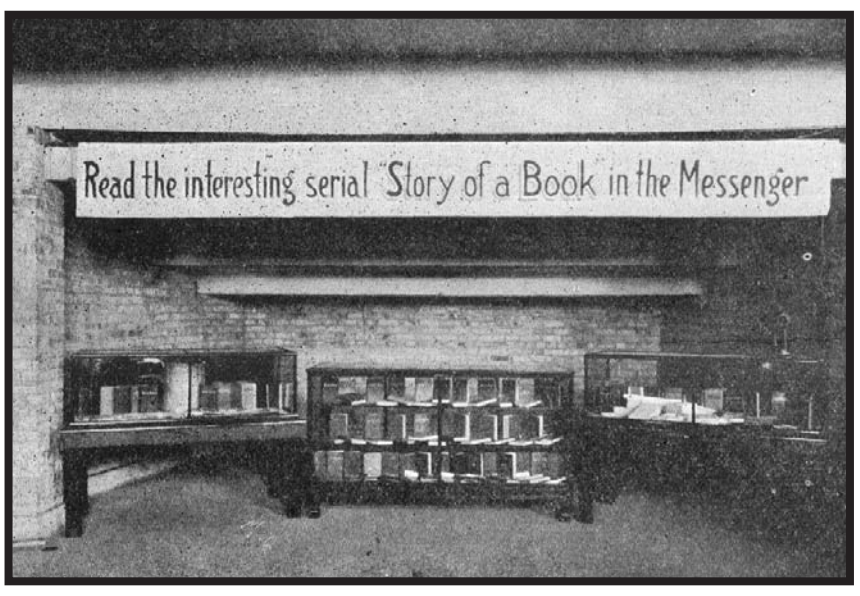
Fine! Says Judge. And So Does Everybody Else

While the President of the Society has been in Detroit since Monday, he made his first inspection of the Convention yesterday. Of course, he has been receiving reports of the progress of the work right along—daily from the workers sent on ahead to do the preliminary jobs, and almost hourly since his arrival. His broad smile, as he made the rounds of the Fair Grounds and watched how smoothly the huge crowd of conventioners was being handled, gave the chairman conclusive evidence of the Judge's approval. And that means a lot to the brethren sent by him to a city a long way from home to complete the arrangements. It may be said right here that much credit is due to the able co-operation of the Detroit classes of Bible Students—the English and the foreign-speaking brethren.

Before his tour of inspection he had interviews with quite a number of brethren who had requested them. It is a fact that at every convention there are many of the friends who have confidential matters to take up with him. Really important matters he is always pleased to talk over with the brethren, but let's always be sure it is important enough to take up the time of a man who has often expressed the wish that he had three or four bodies that he might do all the work that comes his way.



Our staff of artists painting signs for convenience of Conventioners (No! You're wrong. Those are ginger ale bottles. The convention is on the U. S. side of the Detroit River.)



The above display of the "Progress of a Book", as referred to in the serial now running in The Messenger, brought in hundreds of subscriptions

Convention Now in Full Swing

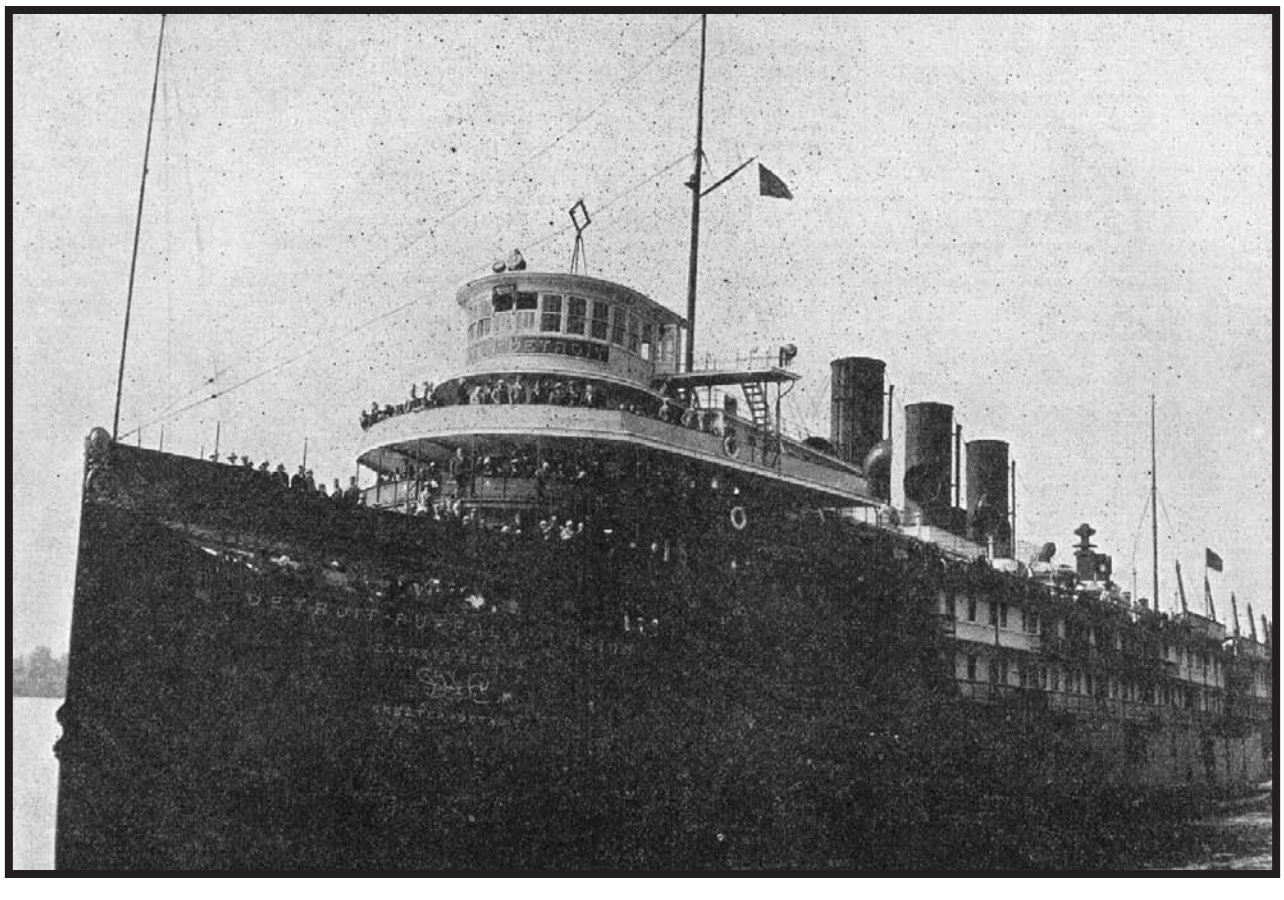
(Continued from Page 1)

But the important part of it is that today at Detroit there are nine meetings in foreign tongues going on at the same time as the English meetings, and the whole ten meetings all have the same message, the honoring of Jehovah's name.

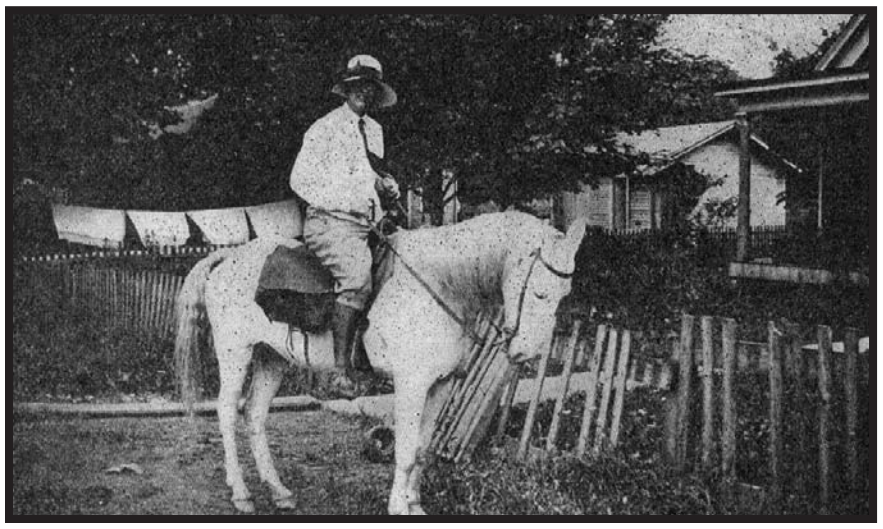
And not only that, but the program has been so co-ordinated that the very same subjects are being presented at the same time in all ten of the languages. Thus, while the English speaker is lecturing on a certain text in the Psalms that same text is being discussed in nine other auditoriums only a few hundred feet distant, by speakers in Polish, Hungarian, Russian, Italian, Czechoslovakian, German, Ukrainian, Greek and Lithuanian.

The foreign meetings are not as largely attended as the English. One could not expect them to be. The French expect to have some meetings some time during the convention, but as there are only about 35 of them on the grounds, and they all read, write and speak English, they have not as yet organized as a convention unit.

A glance at the foreign meetings in progress Tuesday afternoon showed 35 in the Lithuanian meeting, 50 in the Russian, 50 in the Italian, 60 in the Ukrainian, 60 in the Czechoslovakian, 150 in the German, 175 in the Hungarian, 250 in the Greek and 500 in the Polish audiences, while in the main auditorium there were about 5,000 listening to the English discourses.



"Roll Along, Sweet Chariot"—The Bethel Special docking at Detroit



The Rider of the White Horse

Doesn't it say something in the Revelation of John about the rider on the white horse? And doesn't it say something about the riders on white horses that follow him? It does. Of course that is only a picture, for we know that our Lord is the one that is pictured as at the head of that procession, and he is no longer human in any sense of the word and will never be seen on horseback again.

But we cannot help but think about the Revelation picture when we see the accompanying illustration of one of our workers down in the mountains of Kentucky. You know that the eastern part of Kentucky is mountainous, good roads are few, and in some districts almost the only way of access is by horseback.

The settlers back in there are good people, descendants of English, Scotch, and Welsh pioneers who moved in there from Virginia and the Carolinas a century ago. A few years ago it was a land of moonshine whiskey and family feuds, where most people went armed, shot first and talked about it at the funeral.

See the happy smile on the face of this colporteur. She has just left a set of ten books in this home and was snapped just as she was on her way to take the good news to some other home. What a pretty horse! We can see only one of the saddlebags. Both were loaded with books this morning, and both will be empty by night. This is what we call suffering for Christ, going out with the happiest message any people ever had, riding around in the sunshine, enjoying God's fresh air, getting well and keeping well. Some suffering!



The Lowe Trailer

The Lowe trailer is an important piece of furniture, you had better believe. Please notice that is is spelled Lowe, and not merely low. As a matter of fact it isn't low; it's high and three of the Lowes are up on top of it now, Helen (that is the mamma) and Georgia and Phyllis, the two little girls. If you think those little girls could be had from their parents for a low price just ask Papa Lowe and he will tell you that they are high; that is the high and Lowe of it; there is nobody named Jack in the family, but the little girls do have games, anyway. Just now they seem to enjoy standing on the cartons of books that fill the trailer.

The top of the trailer opens out and makes two beds. One of the mattresses has been spread and the other will be spread in a jiffy now if we don't interfere with Helen in her work. The tent that will cover both beds as soon as Papa Lowe can get it up is in the foreground. The cooking utensils next to the tent are not aluminum—not any more.

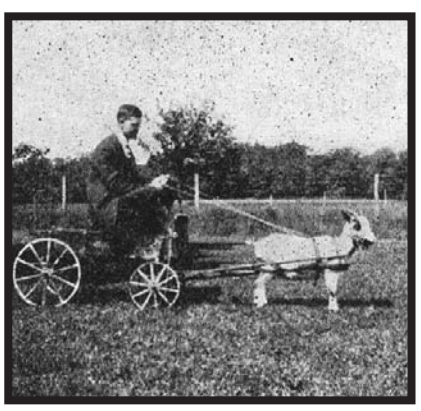
Everything about this camp seems to be complete, even to the family telephone booth in the rear. See the telephone pole next to it. The whole outfit shows careful thought as to the needs of the family, and without a doubt has had and will have the Lord's blessing. It has been in use in eastern Kentucky.

The Lord's Goat

Most Bible Students know that in the sacrifices connected with the Tabernacle in the Wilderness the bullock represented our Lord and one of the goats represented the true church, the members of the Lord's mystical Body. Everything that was done with the bullock was done with what Bible Students call The Lord's Goat.

But now then, in this picture before us, we have a third goat, a real nice little fellow, well-behaved, as you can see, and he is the Lord's goat, too. Ray Domer has him hitched up to a little wagon for delivering books, and he makes a hit wherever he goes. It would be a hard-hearted person that would turn down an order of books delivered by such a gallant little fellow.

It looks to us as though Domer ought to get out and trade places with the goat, but that is his business. No doubt he sat in the wagon just to show us that he could get into it, but certainly he couldn't get into it if it were full of books, and besides that he'd smash it down. We don't know just how he manages that cart. It remains one of the unsolved mysteries of life.



Report of Tuesday's Sessions at the Coliseum

The Elisha Work



By T. J. SULLIVAN

The name Elisha means "God is my salvation." The very usage of the names Elijah and Elisha in the Bible indicates that they are intended to depict a work done by the church. Jesus, referring to the preparatory work done before he presented himself as King to Israel, said, "This is Elias which was to come," thus referring to the work that John the Baptist had done and to the work he and his disciples were carrying on. The work back there was a miniature fulfillment, both in the presentation of himself as King and the preparatory work thereto. The physical facts down at this end of the age, when God placed his King on "his holy hill of Zion", and the preparatory work done prior to that event, constituted the complete fulfillment of the Elijah work.—Malachi 4:5, 6; Mark 9:11; 12.

The fact that Elisha was anointed in Elijah's place (1 Kings 19:16) to carry on the work after Elijah was taken away, and that he actually took up Elijah's mantle and went forward carrying on the work from where Elijah left off, is proof conclusive that Elisha also is a picture of a work that would follow the Elijah work. This work was to take in a wider scope and was of greater variety than that of Elijah. Both were a witnessing work to the glory of God, the Elisha feature of which would be, additionally, one of healing, nourishing and feeding the multitude, cleansing of the waters and taking out the poison from the food, and a judgment work.—2 Kings 4.

The work of Elisha would be carried on at a time when he would be surrounded by enemies bent on his destruction, but whose efforts would be of no avail because of the invisible army the Lord had cast around his servant.—2 Kings 6:16,17.

With these facts before our mind there should be no difficulty in ascertaining where we stand on the stream of time, and what is required of the church now.

When Jesus came to his temple and examined that class, to the faithful he said, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matthew 25:23) The great joy of our Lord was and is to magnify the name of his Father, to vindicate that name before all of God's intelligent creatures. Therefore, when Jesus invites us to enter his joy, he is inviting us to co-operate with him in the work he has been commissioned to do.

Jehovah, through his prophet, bears testimony to the same effect when he calls for the gathering of the people and the nations, and invites them to produce their witnesses that they might be justified. Then, turning to his anointed he says, "Ye are my witnesses . . . and my servant whom I have chosen; . . . THEREFORE YE ARE MY WITNESSES, said the Lord, THAT I AM GOD."—Isaiah 43:8-12.

We have the testimony of the Lord Jehovah and his blessed Son that the only excuse we have for being on earth now, is to be God's witnesses that he is GOD. Our obligation before the Lord is to faithfully carry out this commission. To do this we must use every faculty with which we are endowed to do the Lord's work in the Lord's way.

A question that might well be considered here is, Why has the Lord scattered his people in groups of from five to ten throughout the whole world? The answer to this is found in the words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This gospel, or good news of the kingdom, must be preached; and in order that this might be done most effectively, the Lord has scattered his people throughout the whole earth, particularly Christendom. In this day of the Lord's wrath he says: "And there shall be upon every high mountain and upon every prominent hill, rivulets, streams of water, on the day of the great slaughter, when the towers fall. Then shall ye have a song, as in the night when a festival is ushered in." (Isaiah 30:25,29, *Leeser*) The Apostle Paul also adds his testimony saying that whosoever shall call upon the name of the Lord shall be saved, but before any can call upon the name of the Lord, it would be necessary for some one commissioned of God to tell them about God's plan.—Romans 10:13-15.

It is evident from the foregoing scriptures that the reason the Lord has his people scattered throughout the earth is that the witness might be given to all. They establish, further, that the obligation of giving the witness in the respective communities rests upon the people of God residing there. The importance of this cannot be overstated. The world is a parched wilderness, as far as God's truth is concerned; God has created rivers, streams and wells of life-giving and refreshing water of truth for the sin-sick and weary by giving his people thus scattered a knowledge of the kingdom truths, which must spring forth from them individually and collectively to bring blessing to man and glory to God. If a well in the desert is dry it brings neither blessing to man nor glory to God. It is a snare and a delusion to those who expected to find relief there. Likewise, where there are a number of God's spirit-begotten children, in whom a well of water was created by Jehovah for his own glory and the blessing of his creatures, who refuse for some reason to give forth that life-giving fluid to the parched and dying world, they are neither a blessing to man nor a glory to God; in fact they are a snare and a delusion to the poor groaning creation, who should seek the law at their lips.

It is of great advantage to God's witnesses to be known in their respective communities as such. In Malachi 2:7 the Lord says, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." It is evident that before anyone goes to seek the law at the priest's lips, he must first know that such is a priest; and the only way this knowledge will get abroad is by the priest's faithfully witnessing to the name and purposes of God, and thus manifesting that he is a servant of the Lord of hosts. Speaking direct to the point on this matter, the apostle says, "They may know by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter 2:12.

In every case the brethren dwelling in any community are much better qualified to witness to their neighbors than any stranger could possibly be. Most of the Lord's people dwelling in any community were formerly in a condition similar to that of the people they call upon. The truth comforted and refreshed us, and enabled us to see our difficulties in a different light. Now the Lord is saying to us in substance, "Go forth and comfort your neighbor with the comfort wherewith you yourself have been comforted." What would constitute comfort for one in the slums of a great city like New York would be of little or no interest to the oppressed negro of the South, or to the poor farmer of Oklahoma; therefore, the brother from the slums of New York could not witness so effectively to these people as someone who understands their needs. The same is true of every class and community.

It should be ever kept in mind that it is our work, our activities, that does the most effective witnessing. Jesus said, "For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36) By thus bearing witness to the purposes of God, each one and each class is thus erecting in their community a standard for the people to rally around when the enemy, bent on their destruction, comes in like a flood.

To witness effectively, there are certain things that each service committee and each worker should know about their community. They should know what percentage of their territory are churchgoers and how many are not, and what denominations predominate. They should be able to classify their population, wealthy, business, professional, laboring, in a general way, and know where each class resides and when they get paid. Rural population should also be divided into their classes, what crops they raise and when crops are marketed. Note how the Lord had his people of old seek out information in planning their work. Numbers 13:17-20, 21:32; Joshua 2:1.

H. Schmid

Solomon says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." David says, "Light is sown for the righteous." Light comes from God. To keep up to date we must walk in the light. A failure to do so shows a lack of appreciation for God's blessings.

Some appreciate these blessings more than do others. This is well illustrated by the ten lepers. After the Master had healed them of that dreadful disease, only one thought enough of the blessing to come back and show this appreciation.

We can be likened unto those lepers. We were once in a hopeless condition, in sin, alienated from God. We have been healed, and are now sons of God. Are we, like the one, showing the Master our appreciation by our actions, or like the nine accepting the blessing and saying or doing nothing?

(Continued on Page 7)

A Proxy Trip Through Bethel and the Factory

The Story of a Book

Part II

The Book Factory in Brooklyn

Two blocks north of the old Brooklyn Bridge, two blocks south of the Manhattan Bridge, and in plain sight of those entering the city over either bridge, is the outstanding building of the whole intervening locality, the printing plant of the International Bible Students Association, admittedly the most perfectly designed and most efficiently operated plant in the world for the manufacture of high-grade books at low cost. No glaring signs tell the public what is being done in the eight-story monolithic structure which presents such a pleasing appearance to the eye and such an array of window glass.

The building is open to the sun and light on all four sides. Not a thing has been left undone to make it ideal in every respect for the purpose it is designed to serve. From a distance one notices particularly the pleasing sky-line of its roof. It says almost in so many words, "*The Watch Tower* is printed here."

This effect was accomplished at very slight expense by so designing the parapet which surrounds the roof that it looks like the top of a tower, while, in addition, at the top of each of the nine columns of the building on its street sides there are miniature towers of solid concrete. It is not too much to say that the book-making plant of the International Bible Students Association is the handsomest factory building in Brooklyn.

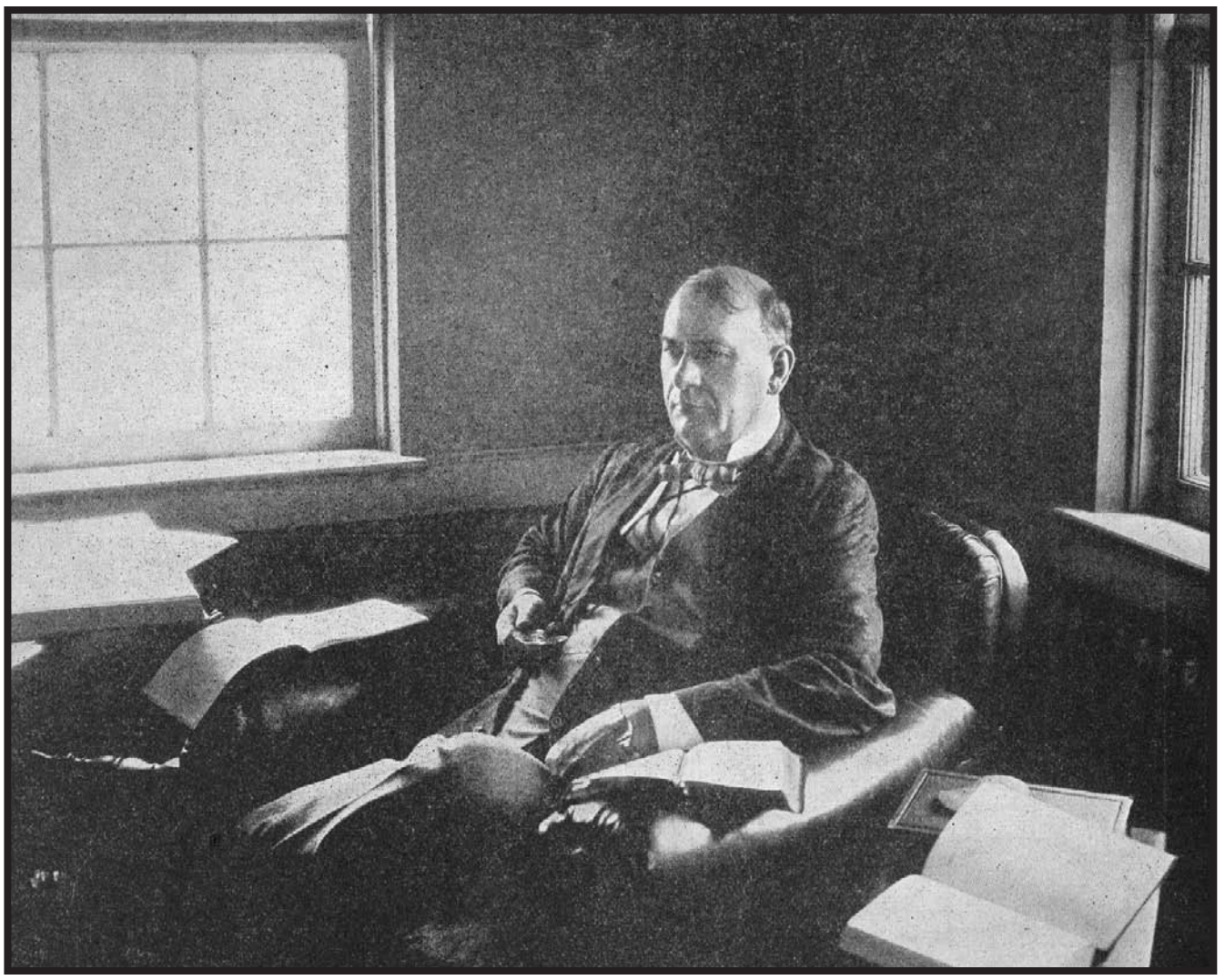
Entering the building through its entrance at 117 Adams Street, one finds himself in a lobby which has a terrazzo floor and craftex walls pleasingly tinted and marked to represent geometrical figures. A sign notifies him that all the administrative offices are on the eighth floor, and that there is no access to any other floor. It also invites him to ring the elevator bell. He does so, and while he is waiting for it to come he has the choice of two comfortable benches upon which he may sit or he may look at the specimens of the Society's books which are locked in a small bookcase set into the wall, or he may study the wall itself and wonder how workmen could draw so many geometrical figures and make such combinations of colors and have no two alike.

The Administration Floor

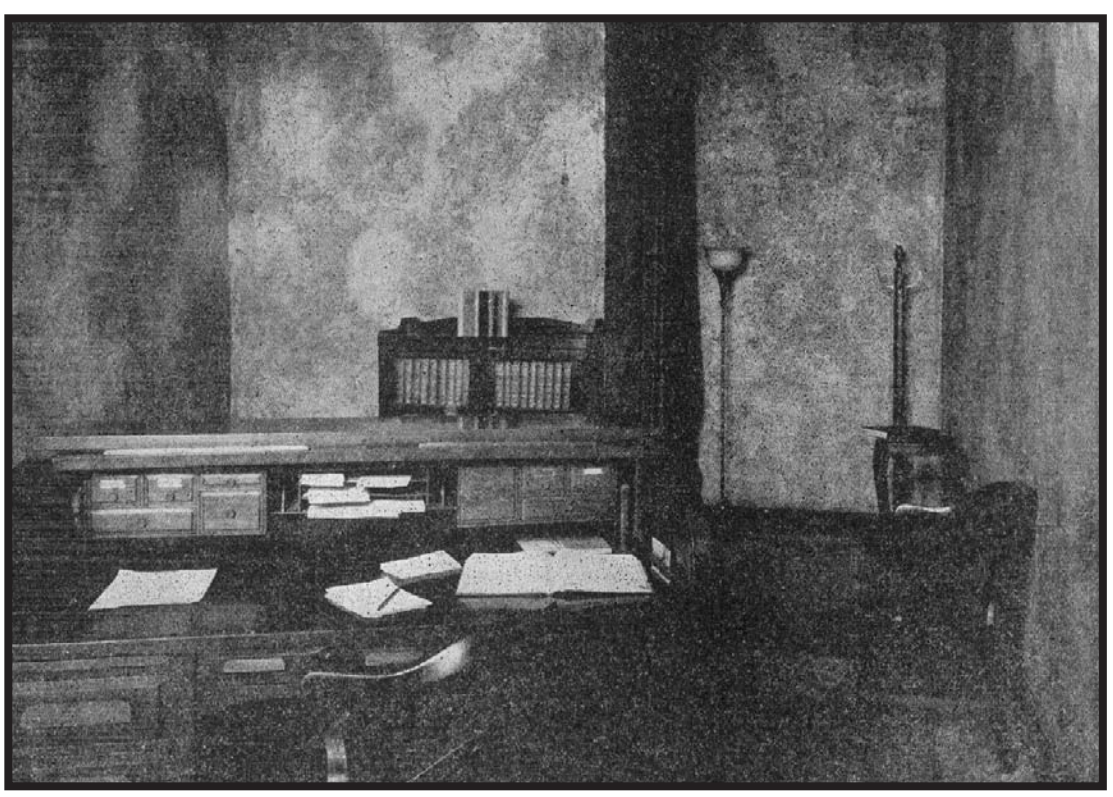
The president does most of his work at the Bethel, not now finding it as necessary as at the first to be at the factory. The factory is now a huge, well-oiled machine, and so long as the machine is turning out ever better and more books, the Judge can give his attention to other matters.

Nevertheless, there are times when his presence is needed in the factory, and so he has an office fitted up on the administration floor. Only the elevator man knows whether he is in or out of the building, although it may be truthfully said that he would not be in the building long before one other person would know about it and would be presenting the facts in the matter up for discussion, whatever it might be. The room is large enough for occasional meetings of the board of directors of the Watch Tower Bible and Tract Society. It has sound-proof walls, a rug and hangings.

The passenger elevator is designed to carry fourteen passengers. Its operator is the Society's office salesman of its publications. His book store is the lobby at which his car comes to rest on the eighth floor. Here are bookcases upon the shelves of which are copies of all the publications of the Society, in each of the thirty-two languages in which its publications are printed. Here visitors may purchase any book or books they desire and local colporteurs may get their orders filled.



Many perplexing problems come with factory management every day. The General Manager of the factory is evidently having a hard tussle with this particular one. (Caught by Messenger Staff Photographer.)



The Judge's Private Office on the Eighth Floor of the Factory

The beautiful linoleum floor (enough like tile to fool the very elect), with beautiful old rose and buff craftex walls, and the handsome colors of the new books have the same effect on visitors as Solomon's layout had on the Queen of Sheba. This makes it very easy for the elevator man to sell books, and he is not entitled to any credit whatever for doing so.

The General Office

An opening from the lobby into the large general office on the eighth floor has a sign above it reading, "General Offices," with the cheerful and hospitable word "Private" underneath it, which being interpreted means, "Keep Out." The general office is a mammoth office, 100 feet square. It is finished in craftex, beautifully tinted with primrose green and buff, restful to the eyes of the workers.

By actual count there are 875 panes of glass, all the same size, twelve by eighteen inches, shedding light directly into the general office. This does not include those in the rest rooms, stairways, lobby or the president's room. These windows and all others in the factory are cleaned inside and out every sixty days. The metal sashes are so designed that ventilation can be had on two levels without the necessity of any draft. The heating arrangements are perfect, the offices never being underheated or overheated. On the east, west and south sides of the building, the windows are equipped with folding curtains to prevent the glare of the sun while at the same time admitting its light.

Some of the interesting desks on this floor are the mail and telephone desk, where messages of every sort, by mail or wire, are first received. The mail desk receives and distributes from 600 to 1000 letters a day, makes a record of all letters, files every letter and its answer, retains a duplicate label of everything shipped out. This desk is one of the twenty-three stations of the factory telephone system by which all departments are interconnected.

Adjoining the mail desk are the desks of the American correspondents (English tongue). One of these, for instance, receives the mail and handles the orders for the New England states, Pennsylvania, Ohio, Kentucky, Michigan, Montana, Washington, Maryland, Virginia, West Virginia and North Carolina. Another desk is responsible for the orders from another list, and so on for all the states.

Radio and Lecture Department

In the radio and lecture department we see the remains of what was the pilgrim department, but it is a very lively set of remains that is brought to our view. Two redheads are among its shining features. One of them agreeably shows us a map in which are stuck 125 colored tacks in their proper places indicating the locations of the radio stations that are now regularly on the air with the message of present truth. Far out on the border of the map, in the middle of the deep blue sea, we find eight more pins. Inquiring what they are, we are told that they are stations in Australia, New Zealand and Tasmania, on the opposite side of the world.

Another map is produced showing forty more tacks, representing other radio stations used irregularly. Still other maps with pins in them show the locations of all classes; blue pins, the classes speak English; red, they speak German; yellow, they speak Polish; green, the class is a colored class.

One of these radio and lecture desks gives attention to arranging international hook-ups, and to the question of radio contact with the government, as well as with the so-called organized radio industries, who are intent upon preventing the message of present truth from reaching the people. Hard by is a squad of five proofreaders and news gatherers.

There is a section of the office where, if you dare to toss a ball, you could not be sure whether it would come down on the head of somebody who speaks English or would land on somebody who speaks French, German, Italian, Polish, Spanish, Hungarian, Greek, Lithuanian, Ukrainian, Russian, Armenian, Syrian, or Armeno-Turkish. These faithful workers make translations of books and booklets and *The Watch Tower,* carry on correspondence, fill orders, do proofreading, and many of them operate the linotypes for setting up the publications in their own languages.

The Dispatch Board

On the outside of one of the walls of the president's office is the control and dispatch board. This tells the progress of all the books, booklets and papers in process through the factory. The board shows the expected progress of the different jobs for sixty days ahead. If any job or jobs fail to keep step with the program laid out (and these programs are made a year ahead, based on a sales forecast), then those delayed items appear in red, a constant reminder of the need of special attention. Each day there is shown on the board the actual production of each machine in the factory.

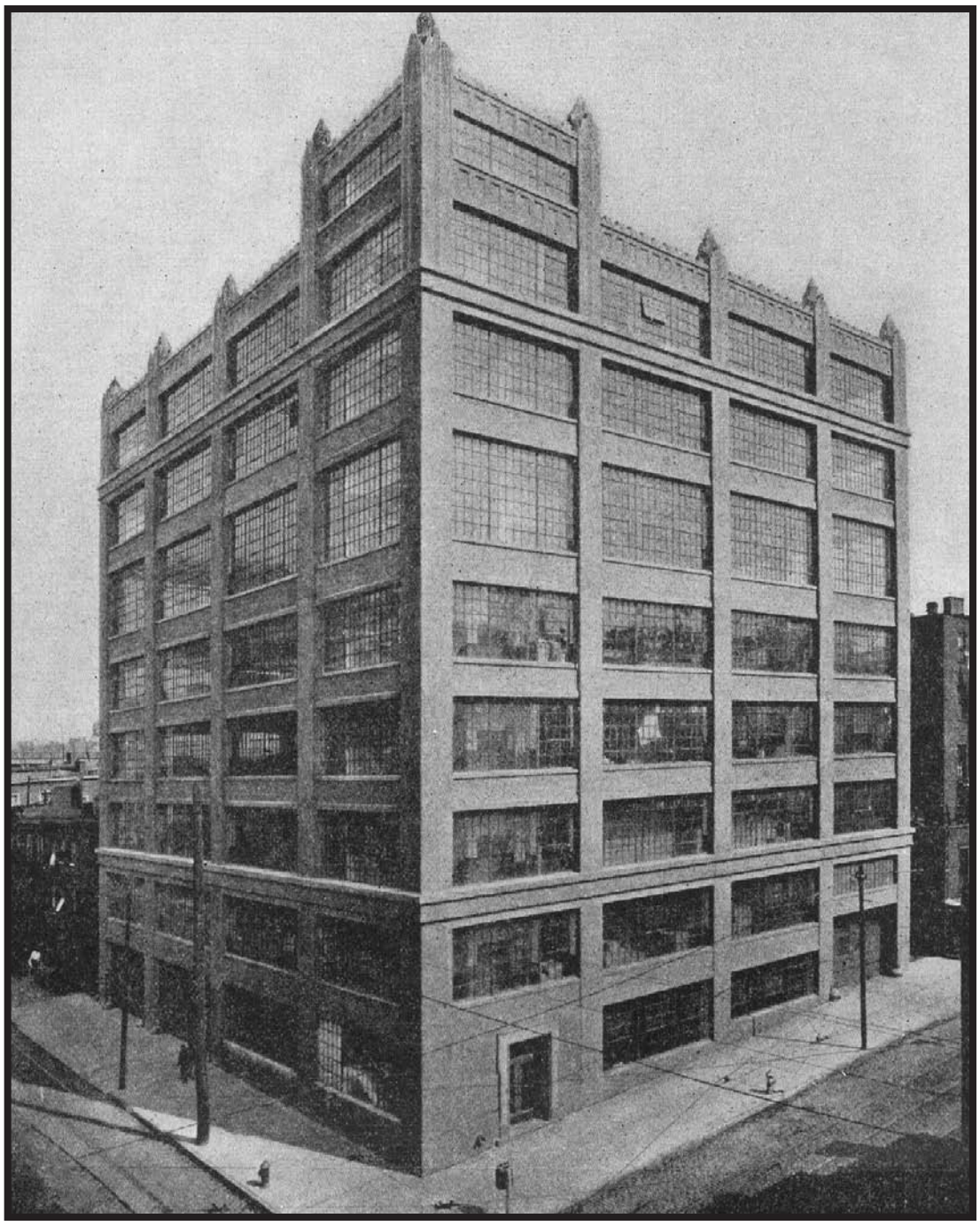
A similar board in more condensed form discloses the working progress of jobs being handled at Magdeburg, Germany, and Berne, Switzerland. The data from Magdeburg and from Berne come weekly by fast boat and are put on the board as soon as received. Thus the president knows every week how things are going in Magdeburg and Berne, almost as well as if he were there in person.

A general map of the United States mounted on a movable board shows at a glance the location of every class in the United States. The board is divided into six sections for convenience of study of sectional sales problems. Ten regional service directors, formerly called pilgrims, have their routes so planned upon this map as to accomplish the best results within a given time. The crop season for various districts is carefully considered in planning their routes. The plan is to have these regional service directors visit every class once a year.

Some Special Desks

An art editor designs covers for books and booklets, catalogues, and calendars, and lends his advice and assistance on the color work of the illustrations in the books.

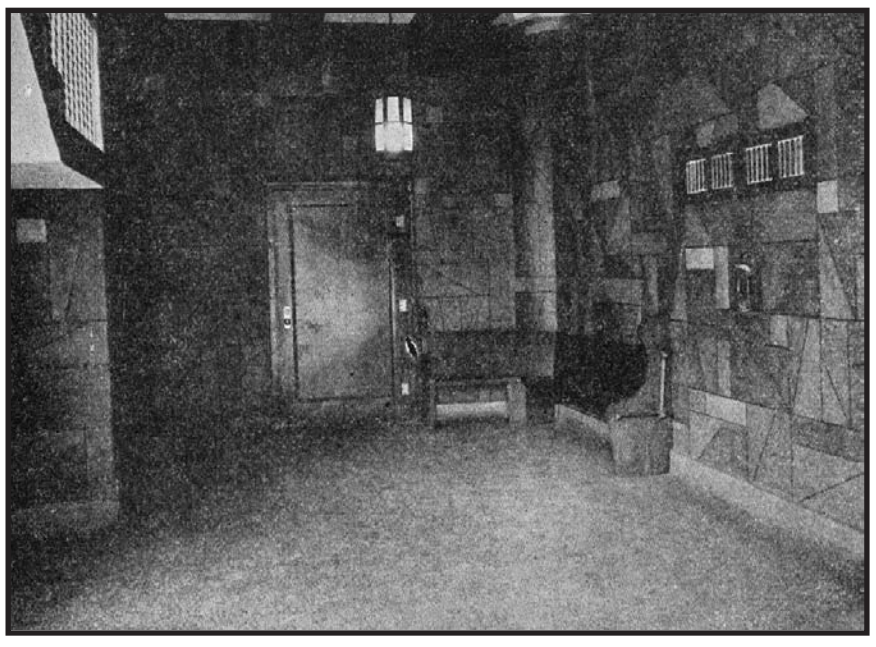
A foreign desk handles routine reports and correspondence with foreign branches which requires the translation of twenty-three different kinds of exchange into American money.



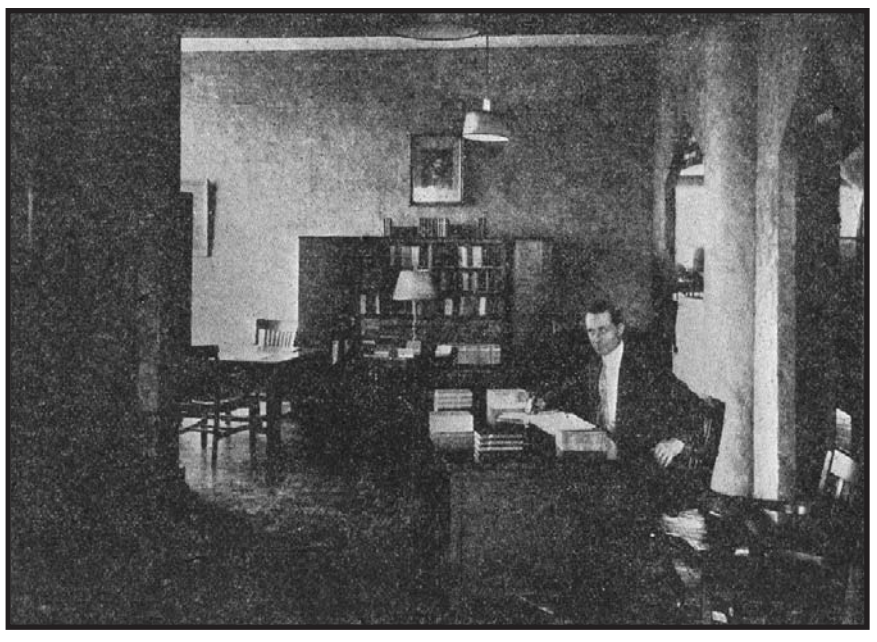
TAKE A LOOK AT YOUR PRINTERY

New York is the printing center of the world, and so acknowledged by all the rest of mankind. Take a look now at the printery, your printery, which the printers and publishers of the world's greatest city cheerfully concede to be one of the very best equipped printing and binding plants beneath the sun.

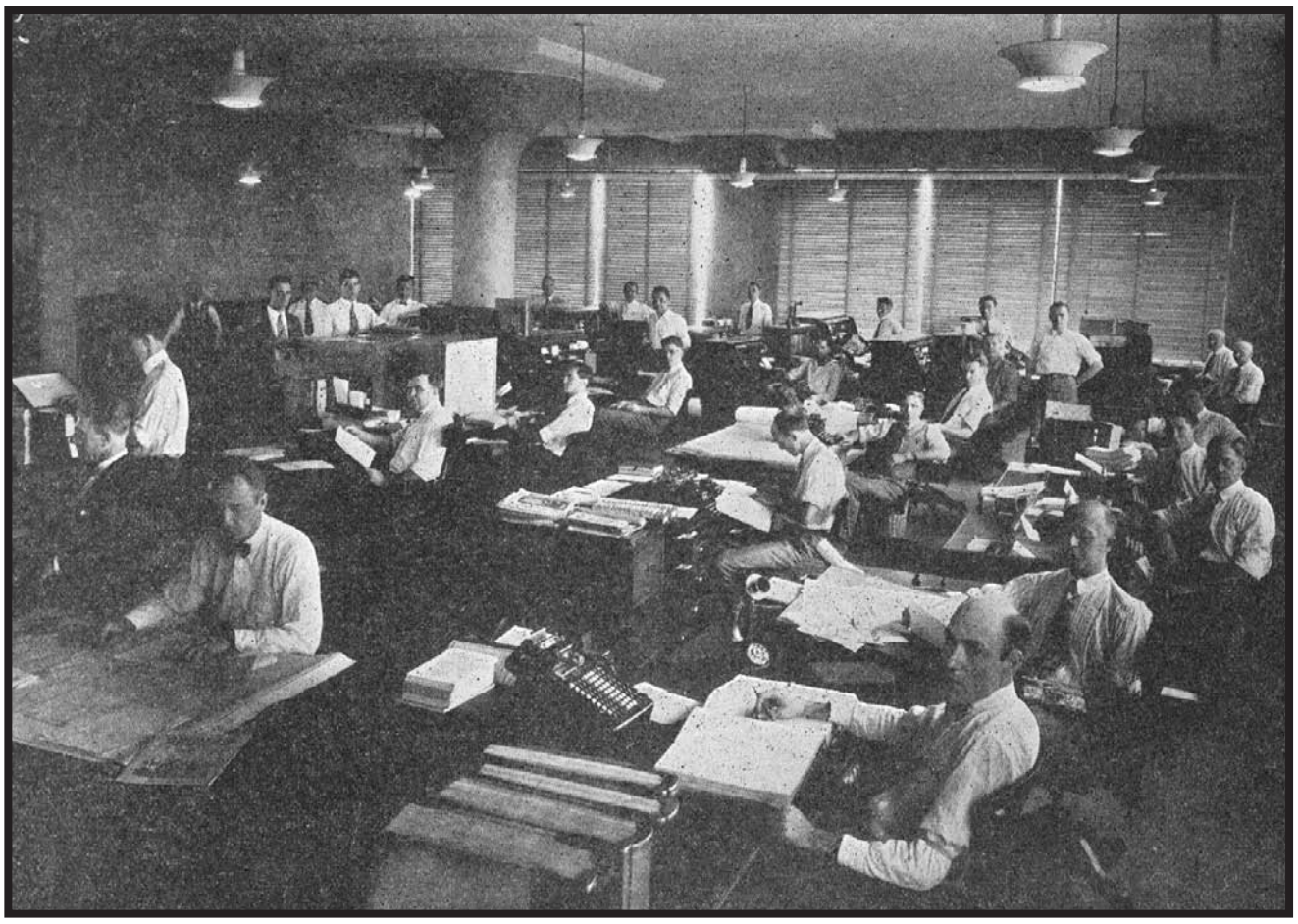
We are doing things in this printery that are being done nowhere else, and many of these things, we were warned before we tried them, have never been done and cannot be done. We are doing them every day, all day, 8½ hours, and the results are here in Detroit and thousands of them will be in the hands of the Detroiters themselves before many more suns.



Lobby—First Floor—Entrance to Passenger Elevator



Reception and Salesroom—Eighth Floor—Exit from Elevator



Southwest Corner of General Office—Eighth Floor

Experience has shown that the size of book best suited for economical manufacture, sale, and use of purchaser is one containing six sixty-four page forms. All Judge Rutherford's books are written to conform to this plan. It is a very different thing to write with unlimited space at one's disposal from what it is to tell the same story in a set number of pages, yet Brother Rutherford has managed to do this, and his books, when set in type, come out exactly as planned, page for page.

All manuscript is read three times by proofreaders before it goes down to the linotypers. A linotype has a keyboard about three times the size of a typewriter keyboard, and is so constructed that when a line has been written it is automatically spread and cast as one single "slug" or line-of-type. The Society has six linotypes in constant operation at its Brooklyn plant.

An expert linotype operator will set in one day 1300 lines of type. This would be equivalent to thirty-six pages of one of the Judge's books, or twelve pages of *The Watch Tower* or *The Golden Age*. As the type is set up, it is handled and stored in galleys, 130 lines of type to a galley.

Now it so happens that the perfect linotype operator, i.e., the one who never makes a mistake, has not yet been born, so "copy" and first galley proofs go back to the proofreaders who compare them diligently to see which lines must be reset. The operator resets the lines, and alas, being still imperfect, he may make an error in the line he resets or the line may be put in the wrong place in the galley. Anyway, the proofreaders must know that their corrections have been made, so the second set of galley proofs is submitted to them.

(To be continued in our next issue)

A purchaser fills all requisitions for supplies, which necessitates a critical comparison of materials, close examination of specifications, and a check on the quality of supplies furnished in filling the orders.

Four colporteur desks lay out territory for the army of colporteurs now in the field, see that they are supplied with books, and handle their correspondence and reports. Two desks handle all the class and colporteur accounts.

One desk figures costs and makes estimates of prices which must be charged for the books. If costs rise above expectations, the system is so devised as to identify the exact department and the exact machine responsible for the increased cost. This cost system balances every month with all that goes into the production of the literature.

Three service desks assign territory to the classes, keep up to date the weekly reports sent in by the classes, and furnish data to the regional service directors as to the department in which each class needs help.

The subscription departments of *The Watch Tower* and *The Golden Age* are operated by five sisters and two young men, in connection with an addressing system which operates mechanically and therefore with absolute accuracy. The deleting of expired subscriptions is done automatically. The machinery used for printing a subscriber's address on a label or wrapper is so devised and constructed that the plate bearing the address is literally dropped from the list if the subscriber has failed to order renewal of the subscription within five weeks after notice of expiration is sent.

The Make-up Floor

Properly we begin the story of the manufacture of a book with the writing of it. If costs are to be kept down, it is essential that the manuscript comes to the compositors in perfect condition. The manuscripts of Judge Rutherford's books are models of neatness and accuracy.



Northeast Corner of General Office—Eighth Floor



Composition and Linotype Division—Seventh Floor



Electrotype and Stereotype Division—Seventh Floor

Reports of Tuesday's Sessions

(Continued from Page 3)

We have an uptodate message for the peoples of earth today, not one of fire and brimstone or present-day world conversion, etc.; no, that is not uptodate at all, but very much out of date. Our message is one of good news. It is heart-cheering, comforting, inspiring.

But why is this message so unpopular? Well, Noah was a man who walked in the light then due, an uptodate man. Was his message popular? No, only seven other souls believed it. Jesus was up to date, on time, as it is written of him, "When the fulness of time was come, God sent forth his Son." His message was uptodate, yet it was not received by the majority, but was hated and finally caused his death. So today, the message is hated, unpopular, ridiculed and scorned. What is the message of today?

The King, Christ Jesus, is present setting up his kingdom. He will break in pieces and consume all other kingdoms. (Haggai 2:7; Daniel 2:44) Do we see any evidences of this today? Indeed we do. All nations are trembling, fearful; their hearts are failing them for fear of what they see approaching. Rumblings of discontented masses are heard from all quarters of the earth. Sin, suffering and death everywhere. Do they know the cause and remedy? No! Do you who have been called out of darkness? Yes! Are you telling others, comforting them with the light you have? Let us all try to be able to answer that in the affirmative.

There is too much to be done for us, any of us, to just sit and study and meditate upon God's plan and do nothing else. We must study to show ourselves approved, but we don't stop at that. We must tell it out to others or else what we have will be taken away, including our crown, if we are not faithful. The Lord wants something rather than character; he wants service, and he is going to get service; if not from you and me, it will be from some one else. He does not need our service; we need it; we must have it.

Let us resolve before we leave this convention that we are going to serve the great Jehovah more faithfully than ever, as the greatest privilege man can enjoy is the magnifying of Jehovah's name.

G. Y. McCormick

TEXT: *"The Lord reigneth: let the people tremble: he sitteth between the Cherubim: let the earth be moved."*

The class of people devoted loyally to serve Jehovah, and who are pictured by the Apostle John, have caught a glimpse of Jehovah seated upon his throne. This class of faithful ones see in Jehovah the great Creator of the universe—of heaven and earth (Isaiah 45:12, 18.) The creation of even this mundane sphere is beyond the comprehension of many wise men of the world; yet this knowledge is available to such.

Jehovah, who "will be all he purposes to be" will have all men come to an understanding of his plan. He has made known that he will have here on this earth a righteous government. The people are desirous of such. They desire order, peace, and health and happiness. This is not found anywhere. Many people are inquiring concerning the Kingdom mentioned in the Lord's prayer. The need of such a kingdom becomes manifest to the people. The nominal churches no longer feed the people. The nominal church systems are as corpses.

The people tremble in this day of the Lord. They know not which way to turn.

At such times, when in doubt and despair, men's hearts turn to the Lord. They desire knowledge and seek it. There is a famine in the land of hearing of the word of God (Amos 8:11) The visits of the colporteurs or class workers will then come sharply to mind. Proper working of the territory will find such hungry hearts. Our witnessing for the vindication of Jehovah's name bears fruit. As in Joseph's time in Egypt, at the time of famine, Jehovah has used means to gather his great truths into a granary for the use of the people. The *Studies in the Scriptures* provide the entry to the storehouse. How the hearts of the hungry ones now leap for joy, as they enter to the feast.

On the earth at this time are millions of people of good will, sincerely desirous of bettering their own condition and to see others in happier circumstances, but not alive to Jehovah's way. To such who see the efforts of God's witnesses and assist them, Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". (Matthew 25:34) These people seek deliverance from the bondage of sin. God will preserve many such through the time of trouble. Knowledge of God's plan can come to these only through that class who love God supremely. This is the "temple class" who have his spirit and can understand God's purposes and share with Christ Jesus in the work God had given him to do.

Zion, God's organization, now see Jehovah seated in glory amidst the cherubim. They understand the time has now come when he will restore humanity, when he will exhibit his love with wisdom, and manifest his power justly, to eradicate from human hearts everything contrary to his will. Zion realizes the necessity of a day of wrath, sweeping away all vestige of sin and sorrow. More and more will people's hearts fail them from fear, even as prophesied in Zephaniah 3:8.

Those who constitute God's organization, Zion, will point the people to a way of deliverance. Through the efforts of God's witnesses many will desire humbly to find a way of reconciliation to God. Let not the hand be slack. At all times mention the means of gratifying the desire to come unto a knowledge of Jehovah's plans and purposes such as found in the *Scripture Studies, Harp* Course and other books. For when the world is reconciled to God and the grand majestic strains of God's music come forth from his harp, then all the world will join; and blessed will be those who faithfully served Jehovah.

J. F. DeFehr

For the word of the Lord is right; and all his works are done in truth."—Psalms 33:4.

As we study the outworking of the divine plan of salvation on behalf of suffering humanity, we see five facts that stand out prominently; namely, that Jehovah God is the Author of his plan; that he is working out that plan in his own due time; that he never deviates from his fixed plan and purposes; that he has chosen his beloved Son as his chief executive officer to carry out his work; and that he has invited others to join his Son at this time to effect reconciliation of mankind to God.—2 Corinthians 5:18, 19.

The works of Jehovah are not like those of Satan, works of imitation or counterfeiting and steeped in hypocrisy and sham; but they are true works and have his approval. In recent years Jehovah has more clearly revealed his work of reconciliation, to his "servant" class. Today we see the "servant" class arrayed in three divisions to accomplish this work.

One branch of this "servant" class is employed in the production of books and magazines containing the message. The second army shares in the work of declaring his doings among the people by placing the printed message in their hands and telling them his name IS exalted. The third army, with the powerful radio, is used of the Lord to pierce the walls of great Babylon, feed the prisoners and dry up the River Euphrates.

For fifty years or more, the Lord has greatly blessed the second army in bringing many to a knowledge of the truth. Probably ninety per cent of this vast audience have come into the truth by reading the books that this army delivered to them. Manifestly, then, this work is of the Lord, and any opposition to this branch of the work is lending support to the adversary. Some are doing this, seeming not to realize that they can never gain anything thereby, but are waging a losing warfare.

A necessary service, then, is that of placing the literature in the hands of the people.

Some of the friends claim to have difficulty in gaining the attention of persons on whom they call from door to door. How may we overcome this difficulty?

When one has answered the door bell he naturally expects to meet a stranger; and since you have taken the initiative in making the call, his expectation is that you have something important to say. Since you know this, you should so shape your remarks as to immediately gain their attention, and then hold it. But how may one do this?

Your opening remarks are of great importance. I suggest that, after Brother Rutherford has delivered his lecture next Sunday, you ask the people the direct question: Did you hear Judge Rutherford's lecture delivered from Detroit, Mich., August 6? This question will gain attention. Mention the number of countries where the lecture was heard, so as to make an impression; inform them of the number of the Judge's books sold in Detroit in two days, to create in their minds the desire for the books. At that point say, "The word 'Yes', at the right time, has made millions of people happy. You want these books."

C. J. Woodworth

One reason the Lord takes pleasure in his people is because they delight to do his will and to honor his name. The principal way open to most of us to do this is to get out on the firing line and sell books. The text (Psalm 149:4) shows that meekness must accompany the works. To do a thing meekly means to do it obediently, joyfully.

Not only does the Lord wish us to engage in his service meekly, obediently and joyfully, but it is fair to presume that he wishes us to do it intelligently. One could hardly imagine any father's taking pleasure in an unintelligent son. In going out in the service we should wish to make a success of it. A shine, a shave, a fresh collar, clean hands and a smile on your lips and in your heart are valuable.

If you fail to get the immediate interest of your prospective customer it gives him an excuse to cut you short in your canvass by saying that he is not interested, and once he has said that, the sale becomes very difficult. Your prospective customer is possibly more or less irritated by your ringing his bell or otherwise intruding upon him.

It is useless to tell him that you have called. He knows that. It is useless to tell him that you have come on a very important errand. He naturally assumes that.

If you begin by talking about the weather, you open a fruitless discussion.

If you mention politics you waste precious moments.

If you carry your books in your hands he thinks you are a book agent. You have told him and helped him to make up his mind not to buy.

If your first statement is that you represent an association or society you may awaken prejudice.

If you say that you are representing the Lord the majority will think you insincere or fanatical.

If you begin by making some statement of the things you believe, you start an argument immediately. Arguments do not sell books.

An excellent way to begin a Sunday canvass is to say, "I am spending a little time today in Christian work, calling attention to Judge Rutherford's wonderful lectures on Bible topics, etc." This Sunday introduction removes prejudice and opposition.

On week days the first remark should be something that will take the hearer by surprise, arouse his curiosity, and cause him to feel that shortly you will give him the full reason for your call. My introduction sells the people Judge Rutherford, and they like it. It accords with humanity's tendencies. They like to follow one another, and to follow a leader.

There may be a better way of presenting Judge Rutherford's book than to first present him, but if there is I do not know what it is. Anyway, since stumbling upon this introduction three years ago my average sales have been slightly over fifteen dollars a day.

Would giving the number of books and booklets convey a more favorable impression?

H. E. Pinnock

The *Year Book* text for February 2 is appropriate to the subject of gaining respect for the message that we represent.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: . . . This shall ye have of mine hand, ye shall lie down in sorrow." The comment reads: "The true Christians should never look to man or men as the source of light, and wantonly kindle their own spark-giving fires for illumination. Nominal Christendom, as we now see it, has fallen into this very snare. The ecclesiastical leaders have put away the Word of God, the Lamp that Jehovah lit to lighten the Christian's pathway, and have walked in their own wisdom, and the people with them. Some of these leaders have been more brilliant than other men and have leaped out into prominence. Their natural brilliance and lack of humility were a misfortune to them. Jehovah likens their brilliancy merely to sparks that flare up and soon disappear in the darkness. The people have walked in the light of this ecclesiastical fire and its sparkling bright lights. They now lie down in sorrow. Let us shed on them the cheering light of God's kingdom."

Since I have only ten fleeting minutes to speak on the subject of "Gaining Respect," I will confine myself to stating the points briefly without any trimmings.

(1) In order to gain respect it is essential to have self-respect. If you approach your prospect with a feeling that you are intruding or that you will be mistaken for a real estate agent or peddler, this will manifest itself in your carriage and expression, and your canvass will be tinged with apology. The prospect is thinking more of *what you might think of him.* So before every gate and door recall that you are a member of the Servant to whom has been committed the ministry of reconciliation, that your message is the greatest thing on earth today, and millions of people are hearing and studying it. I am sure that nobody mistook the Apostle Paul, as he went from door to door, for anybody except a man with a mission of importance.

(2) If your prospect is busy, greet him with a "Good morning" and stand on one side at ease till he is ready. He will be preparing to give you time.

(3) The world is keyed up to the last notch "on the gas"; you will gain respect by handling the interview yourself without getting side-tracked into preaching or into arguing like a lawyer. Check up on your canvass and cut out the verbosity. Don't preach; sell books.

(4) Don't use undue familiarity in addressing your prospect; avoid slang or local expressions. Leave this to the peddlers of snake medicine and toilet articles. Most men like to be thought of as gentlemen; and a quiet, personal talk, appealing to their interest in their fellowmen and loved ones, will let them see that you think they are gentlemen.

(5) You will be respected as one with a message for humanity, if you bring it right down to their own family doorstep. Mothers don't want their boys dragged off to a "holy war" for the Mexican oil wells; Dad lies awake nights thinking about the difficulty of feeding the family and trying to keep up with the children in high school. Tell them of the remedy for world distress that is to solve his problems, and he will know and respect you for a friend.

(6) Speak distinctly and fairly slow; not ponderously like a politician at a mutual admiration meeting, but with warmth and interest. We know we have the truth; we studied and hammered it out for weeks and got our every question answered by the Lord's channel, but your prospect probably has been too busy trying to live without thinking much about life. Therefore it is not wise to speak as if you were teaching him something he is ignorant of. Take it for granted that he has some conclusions and that what you have will give him some more.

(7) Respectful attention will be gained if you tell of the organization behind you. Tell them the International Bible Students Association has the use of 125 radio stations over which to tell the truth, and then see their eyes pop. (It makes mine pop every time I think of it myself.)



Here they are in the order of appearance in the symposium:
H. Schmid, G. Y. McCormick, J. De Fehr, C. J. Woodworth, H. E. Pinnock, D. Haslett, V. C. Rice, M. L. Hartman.

A. H. Macmillan

"Incline your ear, and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." Isaiah 55:3, 4.

From the above statement it is clear that Jehovah will make an everlasting covenant with the one addressed and that the precious promises made to David will be fulfilled in this covenant. The name "David" means 'beloved one,' but it would not be reasonable to think that David, individually, was the one referred to in this text. He merely foreshadowed God's beloved Son, Jesus; and therefore the everlasting covenant mentioned and the gracious promises to David apply to Jesus and his body, the church, and will be carried out with them.

It would not be unreasonable to suppose that, as David pictured the faithful son of God, Saul's course pictured Lucifer, the adversary. Saul was the first king of Israel and was anointed by the Prophet Samuel. He was a man of kingly appearance, tall and fine-looking. In time he acquired a selfish disposition and thought more of his own position of honor before the people than of glorifying the name of Jehovah. He disobeyed God in the matter of the destruction of the Amalekites and confessed to the Prophet that his reason for so doing was, that he feared the people and obeyed their voice and disobeyed the commands of God. For this he was rejected, his kingdom taken away from him, and he himself disgraced.

Lucifer was anointed as the covering cherub to care for the interests of Adam and Eve while in their condition of inexperience. Lucifer is described by the Prophet Ezekiel as being very wise, very beautiful, and perfect. He became ambitious and permitted a selfish spirit to control him. He thought more of his own prosperity and success than he did of the name of Jehovah. He disobeyed God, lost his favor, and will eventually lose all his power and be utterly destroyed.

Before Saul's kingdom was taken away from him, David was anointed to be king in his stead. While waiting for the Lord to give him the kingdom, he suffered many indignities and persecutions from Saul. However, he did not try to remove Saul, but patiently abided God's due time to give him the kingdom. Jesus was anointed king to rule in the affairs of men before Lucifer was deposed. The Lord and his followers suffered many indignities and much persecution, but did not bring any railing accusations against the adversary, but patiently waited God's due time to overthrow him and diligently carried on the work the Lord gave them to perform.

David had great reverence for the name of Jehovah and love for his law; and although he made serious mistakes, he was called a man after God's own heart, not because of his wrong-doing, but because of his earnest desire to serve God and glorify his name. David did not accuse some one else when he was caught in wrong-doing; but confessed his wrong and humbled himself before God. He had an earnest desire to build a house to the honor of Jehovah; and after demonstrating his loyalty to Jehovah, God promised he would make for him a house and that his seed would always rule Israel. Thus the covenant made in miniature with David pictured what this covenant will mean when it is confirmed in completion to the Lord Jesus.

When our Master made a full consecration to the Lord, at Jordan, the everlasting covenant there applied to him. After three and one-half years of loyal devotion to the will of Jehovah, the covenant was conformed to him. All the gracious promises made to David will assuredly be fulfilled to our Master. He will have a kingdom, a crown and immortal life. Before Jesus could receive the benefits and blessings of this covenant, he must be thoroughly tried. Therefore a covenant by sacrifice was made between Jehovah and his beloved Son, Jesus.

While our Lord was carrying out his covenant, Satan, the adversary, did all in his power to destroy him. Because of humility, faithfulness, and love for his Father, he overcame every obstacle and finished his course with joy. At the time of his resurrection the blessings of the everlasting covenant and the sure mercies of David were assured to him. Acts 13:33-35.

In harmony with the purpose of God, others were to be taken into this "covenant by sacrifice" and share with Jesus in his glory. These were justified, begotten of the spirit, and anointed as members of the body of Christ; and under him, their high priest, they are offered as part of his sacrifice and are thus in the covenant by sacrifice. These may expect to be reproached and opposed, even as their leader, Jesus, was; but, if they continue loyal and faithful to the end, they will share with him his kingdom and his glory. In due time the great adversary, pictured by Saul, will be deposed, shorn of his power and exposed as the wicked one before all creation. Then Jesus and his bride, having received the sure mercies of David, under the everlasting covenant, will reign and rule in righteousness, in order that all the works of Satan may be destroyed.



"Mac" in action before the microphone yesterday

In verse four of our text, the prophet states that the one receiving the sure mercies of David would be given for a witness to the people, also a leader and commander of the people. This means that while the adversary is seeking to slander the name of Jehovah, The Christ and his faithful followers would endeavor to give a witness to the people concerning the name of Jehovah.

When Jesus was on earth he plainly stated that the one purpose of his coming was that he might bear witness to the truth; and he did this faithfully and loyally before his God. True, it cost him his reputation and standing before the people and eventually his life. His followers suffered similarly and, as expressed by Paul, they counted not their lives dear unto themselves, that they might finish their ministry to testify to the grace of God. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

During the whole Christian era, from the days of our Lord, faithful witnesses have lived on earth; but of all times to witness to Jehovah, this is the most important. Satan has been cast out of heaven; and, realizing that his time is short, he is angry against the Lord's people, particularly against the remnant who are now faithfully giving the witness. He will do all in his power to destroy them, but his efforts will utterly fail. Jehovah is almighty in power and has promised that nothing will be permitted to come to his faithful witnesses, save that which could be overruled for their good; and he has commissioned the Lord and his followers to now witness to the people and later to the real leaders and commanders of the people to guide them in the way of righteousness.

To some, however, as King Saul, seemingly terrified by the opposition of the enemy and fearing what the people will say to them and about them, their own good name and standing in the community, professional business influence seems to be more important in their minds than carrying out the will of Jehovah.

Saul said the people of Israel wanted to spare the king and save the best of the animals. And so, today, some are tempted to join hands with those of the Devil's organization who do not seem to be so wicked and vile as the others; they want to have the good will of the people and they follow a course that will in the end mean disaster to them if they are not recovered from the snare of the adversary. Some believe that in acquiring a gracious spirit, becoming suave and sanctimonious, they will be pleasing to the Lord; and they think this is what Jehovah desires in his children. Jehovah, of course, wishes all to live pure, clean lives; but it would be utterly impossible for those who are imperfect to attain to perfection of conduct. However, God does expect absolute and complete loyalty and devotion to him, and this any one who so desires can render.

R. G. Green

After reading the *Year Book* text and comment under March 31, the speaker continued as follows:

There is a purpose in every statement of the Word of God, a design of Jehovah behind it all. The purpose in giving command that the memorial of the Passover be kept yearly is clearly pointed out in this comment, namely, that Israel might ever remember that Jehovah was their Friend and Benefactor.

The same applies to the Christian with regard to the keeping of the memorial of the death of our Redeemer. The fact that only through the sacrifice of the Lamb of God are we delivered from the control of the Devil and do we receive the promise of life, is impressed upon our minds by keeping the feast.

By this knowledge are we made stronger and become better enabled to resist the Devil and take our stand upon the side of Jehovah and for his cause.

What is meant by taking a stand upon the side of Jehovah and for his cause? Surely it can mean only that our one purpose is the doing of his will. We realize that his will concerning us now is that we should be his witnesses in the earth, proclaim the day of vengeance of our God and sing forth the honor of his name.

As we go forth with the message we recognize that our placing the books into the hands of the people is the way Jehovah would have them receive the message. A few minutes' talk or a few hours' talk will not carry the message so effectively as do the books. For this reason we no longer say, "I don't care whether I place the books or not, just so I can give the witness." Instead we now say, "I must place the book. I must impress upon the people their need of our books and urge them to take them. It is their salvation, and as an ambassador of Christ I am doing the most important work ever assigned to man or angel."

With this thought in mind we must plan our work, and among other important things we must learn to "manage the interview."

If your prospect interrupts your canvass with questions, answer them briefly or state that his question is clearly answered in the books, and then proceed with your canvass from the point where you were interrupted.

Never forget that there is nothing of as much importance as to place the message in their hands, and never permit them to forget it either. If you make your message appear as important as it really is they will recognize its value in a measure. Place the proper value upon it yourself, then hold to it and they will accept it at your valuation.

By doing this you will be accomplishing God's will, you will vindicate his name, you will be working out your own salvation, you will be a blessing to your prospect, and you will be doing your part in bringing about the destruction of Satan's empire. Keep on; you are engaged in the most important work on earth.

D. Haslett

From the rising of the sun, unto the going down of the same, the Lord's name is to be praised."—Psalm 113:3.

Friendliness is the act of manifesting friendship for another. The Scriptures define a true friend as one who loves you all the time. (Proverbs 17:17.) The student of the Word of the Lord learns from the study of his Word and from experience that Jehovah is the faithful and true Friend of his creatures. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5.8.) Since man is God's most intelligent earthly creature, then man's true friend is Jehovah God.

The human race has had more than six thousand years' experience in being influenced by the evil god, Satan. The great Jehovah God, who is the true Friend of every one who wants to do right, knowing that man can be happy in no other way than to worship him who is the very embodiment of goodness, has provided that in due time his creatures shall worship him.

The privilege is given to the church at this time to begin the praise of Jehovah and to tell the peoples of earth their privilege of learning of and knowing God and praising him; and what the church is now beginning will never end, because it will progress until everything that lives and breathes will sing the praise of Jehovah.

It is important now to get the message about Jehovah and his kingdom to the people, not because God needs it done for him, but because this is the time which the Lord has set apart for the giving of the witness. "This is the day which the Lord hath made!" To the anointed the Lord has revealed that he has taken unto himself his great power and begun his reign (Revelations 11:17, 18), that he has set his King upon his holy hill of Zion (Psalm 2:6) in order that they may make proclamation of it to the peoples of earth. It is an inestimable privilege and an honor to share in this work. It is required of those engaging therein that they be called, and chosen, and *faithful.* (Revelations 17:14) Faithfulness means continuance in unswerving devotion to the Lord to the very last.

The Name of Jehovah is now beginning to be praised, and the work of singing his praises will continue until all that hath breath shall join in singing; for "from the rising of the sun, unto the going down of the same, the Lord's name is to be praised".

M. L. Hartman

Throughout Christendom God's message of truth is now being sent. God has decreed that the present witness work must go on until it has accomplished his good purpose. God purposes not only to fully warn the Devil's "crowd" concerning Armageddon and to give a message of comfort to the sheep class, but also "to proclaim the opening of the prison to them that are bound."

There is danger of our being relegated to this great company if unfaithful to our God.

The obligation and responsibility now rest upon each anointed one to carry the message to the prisoners. The Lord loves them and has compassion on the prisoners and will free them. Surely then the anointed sons of God will do likewise and aid their imprisoned brethren.

We must do this in order to be holy, even as God is holy, thus proving our love and obedience to our Father.

In canvassing for the books it is of paramount importance to arouse interest to such a high point that the prospect is convinced that he will profit by the books. You yourself must be so absolutely convinced that you have the truth that your prospect can see and feel your earnestness and sincerity.

To awaken interest you must touch upon things in which the people are most interested. As a general rule the people are not interested in the great time of trouble, but the people do want life, health, peace, justice and happiness; they despise death, sickness, strife, injustice and unhappiness. Briefly state the blessings that the kingdom will bring to them. Let the people know in no uncertain terms that the Lord is for the common people and against their enemies, and that all that you are doing is telling them what God is going to do for them.

Fear and unfriendliness is quickly banished by making a friendly remark concerning the children, the dog or the garden; or if the territory is among poor people, call attention to the existing poverty; enter into their very condition and then tell them of the Lord's remedy. Thus awakening interest and holding it until the end, your sale is almost always sure.

The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, FRIDAY, AUG. 3

BIG SURPRISE SPRUNG ON CONVENTION!

GOVERNMENT
The New Book

When you were little, do you remember what a surprise party it was in your family when a new baby came into it? It was an exciting time. Along about the time the baby came there was a lot of mystery in the home, whispering around among the wise ones, but nobody saying very much, mostly letting on that they had more wisdom than they really had.

Well, Wednesday was the big surprise party in the family of Judge Rutherford's books. Every one knew about the Harp of God, Deliverance, Creation, and even Reconciliation, but only a few wise ones knew anything about Government. The secret was well kept. The Bethel boys kept still. They knew, but they said nothing. It was intended to be a great surprise, and it was.

Let us see if we can picture the setting of it. Try to picture a vast Coliseum, intended to seat about 10,000 people, and with almost every seat filled with an earnest, honest, humble-minded, obedient Bible Student, believing and expecting that shortly their earthly leader will appear on the platform and tell them something of great importance. It will be his first appearance before the great throng since a year ago at Toronto.

Picture to yourselves a choir of several hundred, specially chosen to give the new songs the swing and thrill that they know how to give when they have a competent musical director; picture the orchestra of a score or more of instruments carrying the tones along and swelling its volume until the ceiling echoes.

Back of the speaker's platform try to see with the mind's eye the more somber but solid and substantial backing of the regional directors who are aiding in making this work a success, and with them the other capable brethren that have part in the speaking program during the convention and are there to lend a sort of moral support to the message that they know their president is about to give.

They know that the address of Judge Rutherford will be an important one. They think that in some respects it will be the most important one of the convention. The reason they think that is that it is the Judge's first appearance and he usually has something on his mind at such a time that he wants to get before the conventioners, so that they can mull over it, talk about it, think about it and act upon it when they leave for the field.

Properly enough, there is a half hour's song service, songs of praise to Jehovah. That gets the audience in a receptive frame of mind, and in a reverent and appreciative frame of mind, too. It is followed by the first lecture of the day, (*Continued on Page 2*)

Judge Rutherford



"God's Lightnings" in his hand

Yesterday's Great Witness
70,000 Books Carried Afield

Yesterday was the service day specially set apart for city work —and Detroit is some town to cover in one day. Tomorrow is another day, set apart for work in the rural districts. The thousands of workers who at Wednesday's great meeting had signified their intention of engaging in the field service carried away with them to their territory assignments seventy thousand books.

When it comes to sheer bravery we know of nothing finer than the spirit which persuades thousands of men and women to go out and go from door to door, seeking to place the message of God's Kingdom in the hands of those who will hear.

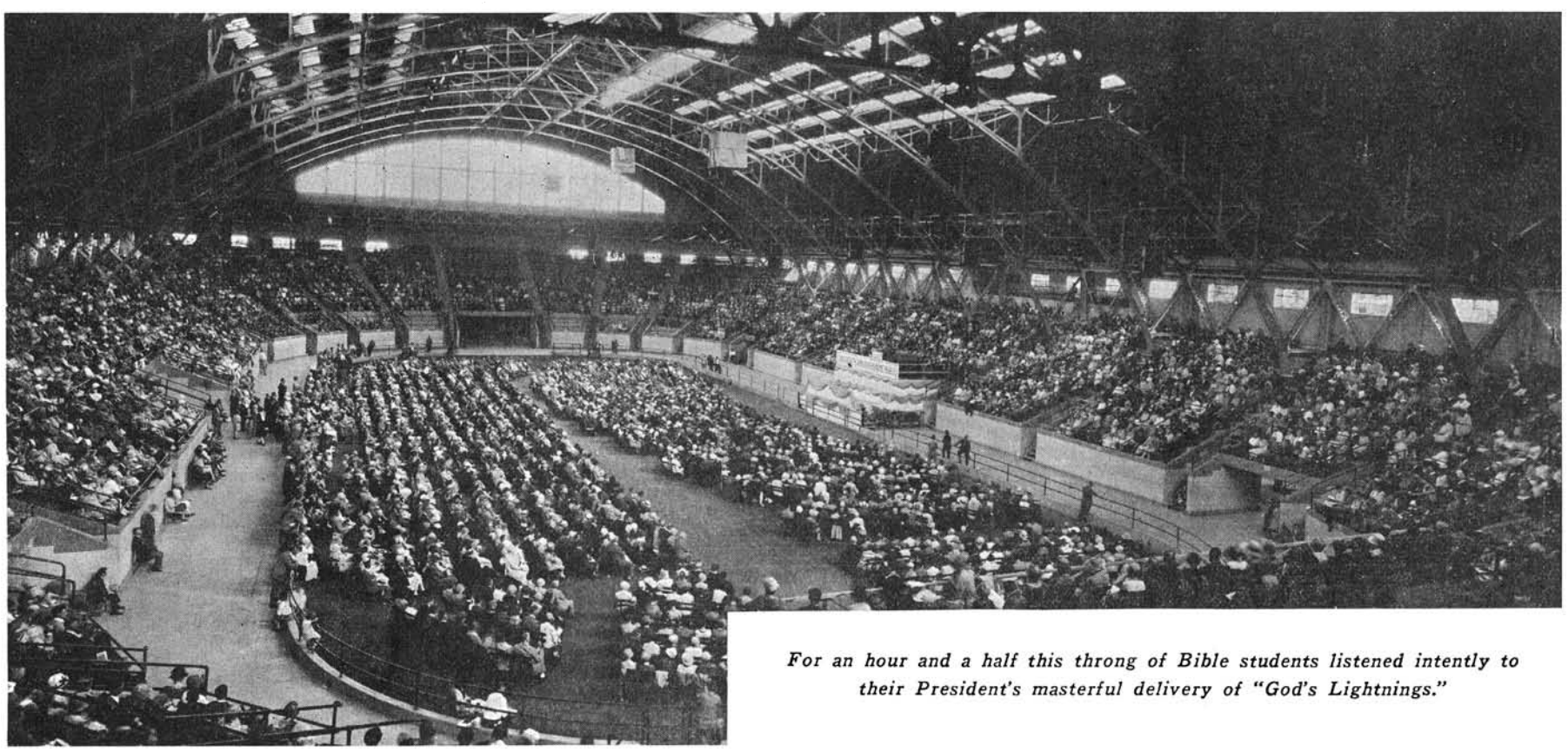
The world in general has no knowledge of the true Jehovah God. The only god they know is the Devil. And when men and women come into their places of business, or call at their homes, the voice of one who seeks to interest by calling attention to works which magnify Jehovah God, seems like the voice of one from another world, as indeed in some respects it is.

A business man said: "Well! We have enough books of every other subject, and I know of no reason why I should not have these books on the most important and worth-while subject there is in life. Surely I want the books."

It was an inspiring sight Wednesday night to see the workers crowding the stalls for their books, and Thursday morning, around seven o'clock, it was a still more inspiring sight to see the lobbies of the hotels crowded with earnest, vivacious workers, young men and old men, young women and younger women, discussing methods and canvasses, each with his or her portion of the books given out to the workers. The giving out of the books was carefully planned. There were regional directors, leaders, instructors a plenty, each with his own sphere of duties, his own territory to cover, his own workers to look after.

A wonderful witness has been given Detroit. No doubt some have spurned the message. It matters not. Thousands upon thousands of books have been placed. They contain the message of the hour, the message of the Kingdom. The unfortunate ones, the stubborn and hard-hearted, will learn their harder lessons in Armageddon, whither civilization trends.

Those who purchased, and those who read, have been blessed and will be blessed. Many of them will never forget and can never forget the sweet faces and the kindly and intelligent presentation to them of truths of which they wish to know more, and of which they now may know more and will know more, as they read. And the witness is not lost on the others. The day was well spent to the glory of God. What more could we ask?



For an hour and a half this throng of Bible students listened intently to their President's masterful delivery of "God's Lightnings."

Government

(Continued from Page 1)

a good, stirring, up-to-date Bible talk. And then there is an interval in which all the foreign delegates come in from their nine separate auditoriums to hear the Judge. It takes perhaps ten minutes. It only whets the appetite of the audience. The time is now 10:30 A. M. All is ready.

The Judge mounts the platform, and as his big frame looms in sight the audience rises and sings two verses of the old familiar but ever delightful, "Blest be the tie that binds our hearts in Christian love," in which the Judge lustily joins.

The address which followed was one that stirred every conventioner to the bottom of his soul. From the first it was apparent that the Judge was leading up to some great event. In his lecture, "Jehovah's Lightnings," he did not mention the new book, Government, but looking backward it is easy to see that he had it in mind when the manuscript of the speech was prepared.

The lecture, "Jehovah's Lightnings," was all that the great audience hoped that it would be. Twice, on a show of hands, the crowd told him that they were with him to a man and would help him to carry out the program God has entrusted to their joint hands.

The lecture does not appear in *The Messenger*. If given in full it would occupy too much space. And it is too important, every sentence of it, to be mutilated. It appears in full in the auxiliary of *The Messenger,* The Watch Tower, where it will not only be seen, but will be in shape to be studied, paragraph by paragraph and sentence by sentence.

Prefacing his lecture proper, Judge Rutherford gave some opening remarks which will not appear when publication takes place in the *Tower*. These remarks we are glad to reproduce in full. One could have heard a pin drop, all over the great auditorium, as the Judge said:

"It has been suggested by some that this is to be the most important convention held on earth. Whether that be true or not God knows.

Having assembled here we should do with our might what God has put in our hands to do. We know that God's kingdom is here. We know that the Lord has committed into the hands of his anointed the certain interests of that kingdom. Our business is to ascertain what is his will concerning such interests and then do it.

This is a time of great climaxes. God has revealed his own name and organization to his people. He has uncovered the organization of the enemy to the vision of his people. He has made it clear that now the great issue is *WHO IS GOD?*

Jehovah has commissioned his people to declare the day of his vengeance. His due time has come to so declare and his anointed must do it.

The purpose of God's vengeance is to place his name properly before his creation. Due notice of God's intention to exalt his name must be given to the people. His anointed ones must serve such notice because God has so commanded.

Jehovah has assembled his people at this time and place to give them courage and strength to do the work he has committed into their hands. For them his work is meat and drink from which they obtain nourishment. Their communion with each other in the spirit of the Lord adds strength.

All about his people the enemy organization is strong, malicious and vindictive. Jehovah has spread for his people a feast in the sight of the enemy. It is the privilege of his people to now partake of that feast, gather strength and go forth in the joyful performance of the obligation laid upon them. To this end we have come to this convention.

This morning I will speak to you concerning God's lightnings based upon the words of his prophet Jeremiah."

Then the Judge pointed his whole discourse by demanding to know, Who is on the Lord's side? Who is going out in the work, not next month, next week, but who is going out tomorrow? And by the show of hands it looked as if everybody in that great audience had covenanted with the Lord to go out on the firing line.

At the conclusion of the Judge's address the Chairman of the convention, in a few well chosen remarks, announced the new book, explaining how, in the Lord's providence, it had been just possible to get it ready for this day, and that it could be had at every exit on the way out. Within a few minutes from the time the meeting broke up it looked like every conventioner had one of the new books in his hands. The Chairman says that it is absolutely the most scathing arrraignment of the Devil's organization that has ever been penned by man, and that it quotes the Devil's own crowd to prove that all its statements are true.

The Judge announced that all the sinews of the Lord's organization would be used to the limit to back anybody who becomes enmeshed by the Devil's organization while attempting to herald these great truths. A city in Ohio had just offered to withdraw all action against two colporteurs arrested there if only they would agree not to sue the city for damages. The fight is on. Let the fighters fight on and the quitters quit now, the sooner the better. Victory is sure for the King.

The effect of this great meeting upon the immense throng of Bible Students that attended was one to delight the heart. As they poured out of the Coliseum almost every conventioner had one of the bright covered Government books in his hands. Everybody was talking about it. Straightway the groups broke up and hundreds sought a few moments seclusion on bench or lawn to give the new treasure the once over.

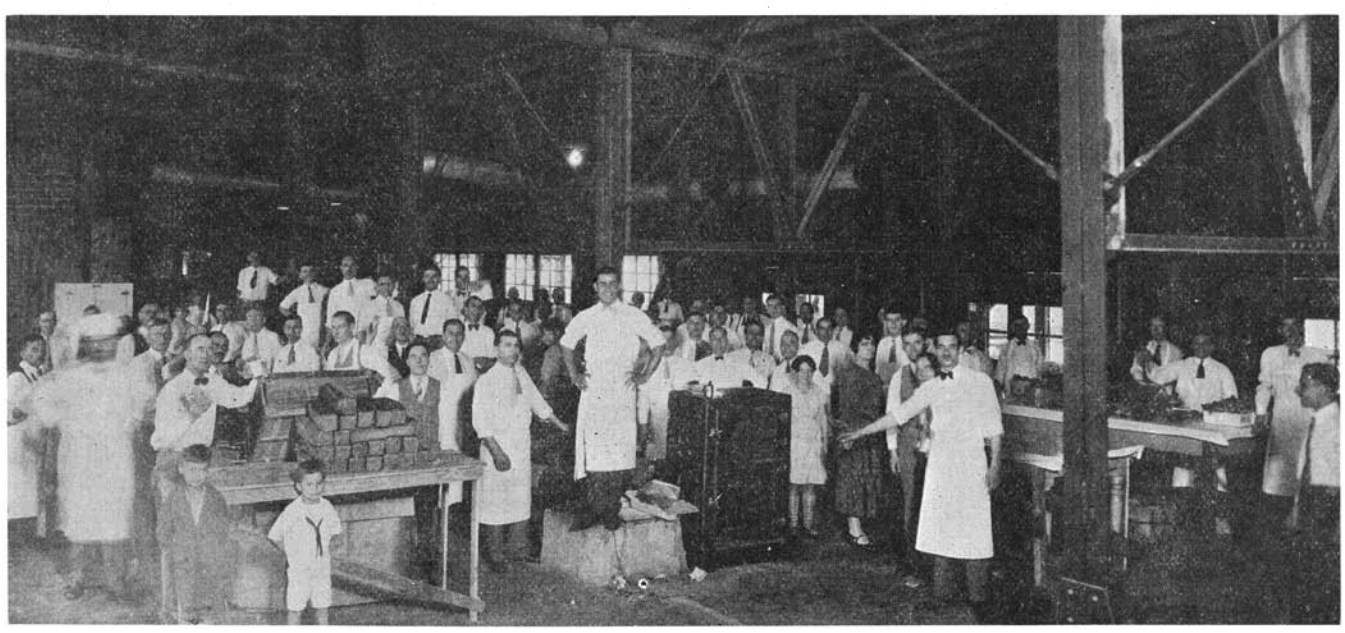
A pleasing incident was when one old sister came up to the chairman and said: "God bless Brother Rutherford and you all for all the work you did in getting this book ready for us. It gives us just what we desire, something to do for the honor of Jehovah's name. We shall see to it that the book goes out right away, far and near, everywhere. You can depend on it." That is the true spirit, and it is the almost universal spirit of the International Convention of 1928.



It's not a horse race these Bible Students are interested in—rather the "Race for the prize of the High Calling." In between sessions they have to eat and they're sure at it in this, their commodious open air restaurant.

Conventioners! Please Note

On the backs of your automobiles are large signs calling attention to the fact that Judge Rutherford's great address on Sunday morning, 9:30 to 11:00 A. M., will be audible on Belle Isle. Conventioners themselves, however, should understand that this address will be given in the Coliseum at the State Fair Grounds. The auditory apparatus at Belle Isle consists of installations of loud speakers, intended for the throngs that usually make Sunday a holiday on Detroit's island park. While the address will be audible through these loud speakers the Judge himself will not be there but at the Coliseum.



What is it they say when Greek meets Greek? Restaurant? Look at the big force (mostly Greek brethren) required to feed the multitude with loaves and - - - hot dogs.

Colporteur R. D. Goodrich Explains

How shall our appeal to the people be effectively made? Their houses are full of books from cellar to attic. The more books they buy, the further they get from the measure of life and happiness they seek. Why should they buy more books?

Here are ten appeals which have proved effective. Study your prospect, and learn to use the combination of appeals best suited to the individual.

(1) Not for money. The beauty of this work is that it is not made for money. You can judge for yourself the motive behind this work when I tell you the price.

(2) Marvelous demand. This book (*Harp*) has gladdened the homes of 15,000,000 people. *Deliverance* has been coming off the press at the rate of 22 copies a minute for months, trying to keep up with the demand for it. *Creation* was released for circulation the first of December. I want you to see what has happened to it. Eleven hundred thousand EDITION!

(3) Not sectarian. Judge Rutherford is one of the few men we have, a man who is big enough to leave off the wisdom of others, and even his own opinions, long enough to call attention to the Word of the Almighty.

(4) Extols the Creator. Common people are sick and tired of the monkey story. Here is the antidote. We cannot stop the flood of foolishness, but millions of people are eager to read of the sensible wisdom of the great Creator, concerning his creation.

(5) Other books all in error. Books written by D.D.'s, L.L.D.'s and X.Y.Z.'s, mean books written by brains water-logged in the wisdom of this world which is foolishness with God. They are written for selfish and exorbitant gain. I.B.S.A. books are published without denominational or financial "ax to grind". They promote unselfishly the worthy name of the Creator.

(6) Children, the strongest single appeal. The children have no opportunity to learn anything about God or the Bible at school. The only thing we can do is to give them a chance at home.

(7) Huge questions answered. "When I was as high as the door knob, I asked some big questions; and I expect you did, too?"

(8) Not a book agent. Book agents usually have a high price. A lady told me she paid $75.00 for a set of ten books for the children. "But it happens," looking them squarely in the eye, "That I am not a book agent. I am a colporteur of the I.B.S.A., and my work is to share this good news with the people, free. All you pay is a part of the cost of materials and handling."

(9) No money. This statement usually means "no interest yet". Proceed with more appeals. If there are signs of interest, and real lack of funds, proceed with an extra strong appeal, and close for a check, or for money borrowed from children, neighbor, store or elsewhere. You will be surprised at the money that will come out of hiding.

(10) Can't afford books. Jesus gives a precious promise to the poor. "Seek ye first the kingdom of God and his righteousness, and all these things (to eat and wear) shall be added unto you." He also said, "Man shall not live by bread alone." If we get life, we get it by every word of God. Spiritual food is of greater importance than things to eat. We never lose by providing a little of the spiritual food now and then.

Report of Wednesday's Sessions at the Coliseum

F. W. Franz

Prepared for the Remnant

Jehovah has many special blessings reserved for those who love and serve him. He does not bestow these all at one time, but has definite times at which he releases them to certain ones. The time of dispensing the blessing must suit God's purpose and synchronize with the order marked out in his plan.

These conclusions are supported by a text just recently understood, viz. I Corinthians 2:9, 10: "It is written, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him. But unto us God revealed them through the spirit."—*Revised Version.*

The apostle's words plainly show that these things, hitherto unseen by eye and unheard by ear and not appreciated by the heart, are to be revealed down here on earth; not to men of natural minds, however, but to those only who have received the spirit of the Lord; in other words, to the faithful members of God's true church. Nor are these special blessings which God has prepared a revelation of things which the faithful will enjoy after death within heaven's portals, but are evidently an exhilarating discernment, appreciation and enjoyment of special earthly privileges of approved Christians at a time certain.

Hence these blessings within the meaning of the text have not been enjoyed by Christians all down through the Christian epoch. God prepared them for only a remnant of Christians. That remnant consists solely of those few Christians who, since the stirring events of 1918-1919 A. D., have distinguished themselves from the general mass of professed Christians by keeping God's orders and commands which apply since that date. Isaiah's prophecy, chapter 64, proves this, for the Apostle Paul quotes from this chapter of Isaiah; and Paul would not give the prophecy an interpretation out of harmony with the context surrounding his quotation.

Isaiah's prophecy shows that Paul's quotation applies at that particular time when Satan's organization, both the heavenly and the earthly divisions thereof, is due to be destroyed. Isaiah voices the prayer of all true ambassadors of God's incoming government today: "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow at thy presence . . . to make thy name known to thine adversaries, that the nations may tremble at thy presence!"—Isaiah 64:1, 2.

This is a prayer for God to rend Satan's heavenly controlling forces to shreds and to melt and reduce the mountain-like powers of Satan's earthly organization to impotence. God now attends to this the prayer of those who are now advertising his anointed King and his kingdom, for the time is due for him to fulfil such a prayer. According to his own decree he limited the time of Satan's uninterrupted misrule of earth through Gentile governments to 1914 A. D. At that date the time arrived for him to begin the universal kingdom of his beloved son Jesus, whom he has anointed to be earth's rightful Ruler.

All the physical facts of human history since 1914 A. D., the beginning of the World War, fit the prophecies and prove that there God's kingdom through his Son Jesus began and made its newly-assumed control felt in the earth. But the ruling factors of Satan's earthly organization spurned the cumulative evidence of the establishment of Christ's kingdom, choosing the League of Nations as a substitute therefor. Hence Jehovah God will now fulfil the prayer of his faithful remnant by melting the governmental mountains, making his name known to his earthly enemies, and sending all nations trembling to their destruction. Already Satan has been cast out of heaven.

Out of the fiery circumstances attending and following the World War and its sorrows has come forth unto God a remnant of devoted Christians. They had waited for the Lord by attending upon him and his Word and bearing up cheerfully and patiently under the trials, siftings and tribulation that had sorely tested them. They were not pining away with waiting for an early entrance into heaven, but were supremely interested in what was the Lord's further work for his anointed ones on earth and what share they might have therein. In 1919 the Lord made known to them that the work done up till then and foreshadowed by Elijah had been taken away, and that a vigorous campaign for the newly established kingdom was foreshadowed by Elisha and must now begin and proceed until the complete destruction of Satan's organization. Joyfully this remnant responded to the Lord's invitation to service with a "Here am I; send me!"

Oh, the blessedness that these have since known, the joys of serving Jehovah and his now-installed King; the joys of "the vision of God"! Truly since then we "see and hear and know more than [we] hoped for here below."

The Lord has poured out his spirit upon all flesh, that is, upon all consecrated spirit-begotten ones who are still in the flesh and who have come to Zion, God's organization, and presented their bodies living sacrifices to share in the work of that organization. Their spiritual vision does not grow dim like that of superannuated men, but they like clear-sighted "young men" see newer wondrous things out of [God's] Word"; they see lightnings flashing from God's temple organization and perceive that Jehovah's great Messenger has come to the temple. "By the hearing of faith" their ears hear the Lord's shout of triumph and his command to his anointed ones on earth: "Ye are my witnesses that I am God. Let the people hear and say it is truth." These things enter deeply into their unselfish and appreciative hearts and inspire them to obedience to the heavenly vision.

Abounding in "the joy of the Lord" and in the zeal peculiar to his house of royal sons; forgetting the things that are behind and fixing their gaze on the brightening vision before them, they "run" their course in the Lord's service, determined to live out their earthly lives in faithfulness and thus be completely conformed to the image of God's dear Son and thus glorify Jehovah's name.

H. S. Murray

The Christian's Mission

When the Apostle Paul wrote in his letter to the Corinthians, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord," he emphasized that the Christian was to be a copartner with our Lord Jesus in carrying on the mission which he left for us to complete, which is a commission to "bear witness unto the truth." For this express purpose God calls only those who have voluntarily declared a desire to do his will, and justifies them for the purpose of making them associates with Christ Jesus in his work, his death and his life. It is for this specific reason that the Christian has been anointed to do the will of him who sent him and is expected to stand unequivocally on the side of the Lord. Unless we use the Scriptures as a guide in carrying out our mission, our efforts are as a hollow sound. In days past we tried applying the Scriptures to 'character development,' only to find out after years of useless labor that our efforts were futile, for we had been trying to accomplish that which we were not instructed to do, while our mission of bearing witness to the truth had been completely overlooked. If the call of and by Jehovah is a summons to the one who has consecrated to do his will, to comply with his covenant, then we should "examine ourselves, whether we be in the faith, prove our own selves." Faith can be defined as the putting in operation of a mental knowledge and a heart reliance on God, remembering that faith without works is dead. Hence Paul's exhortation is a command to the anointed to examine themselves, their time, their opportunities, their all, to see if they really are in the faith. Unless we are actively engaged as a part of The Servant in action, then we are not in the faith. If we have faith in God and see that at different times God had different courses of action to suit his own times and seasons, then we should ascertain what his present plan of action is and strictly conform ourselves to his stated purposes. It is very plain to the anointed that God's special program peculiar to this time is bearing witness to the peoples of earth that he is God; that he has set his righteous King upon his throne to judge the nations, and that all shall recognize his arrangements and bow before his rule.

In years past we tried to entice the people to come out to our public meetings, and in this we were like Babylon; for we were not acting as servants but rather as hosts. By following such a course we did not become personally acquainted with the people's troubles and thus were unable to give a witness to them in a way that would fit their peculiar case, which caused our labors to be in vain. There are not many wise in our ranks, and therefore the Lord is using the humble by merely asking them to be servants and present the printed page to the people so that they can have a clear conception of the message and have something concrete in their hands after we have left their doors. By so gracious an arrangement there is not now a child of God who, having the physical ability, can not have a part in the glorious witness to the honor of the name of Jehovah, who has provided huge printing presses to turn out the printed page at the lowest possible cost.

If it is very necessary that the people purchase the literature in order to obtain the message of great joy, it is just as necessary that we should be properly equipped to so present the message (canvass) to them that they will know what we are talking about; otherwise, they will not have received a witness and our mission will have been a failure due to our lack of preparation. Hence we must thoroughly demonstrate the books containing the golden truth and unhesitatingly show the people the necessity for their purchasing them at any price. However, we must not overlook the fact that the first few times we call on them they may not buy; so, in a friendly way, we must leave some truth so that they will be less prejudiced and more inclined to listen the next time they are called on with the message.

A golden rule in presenting the message (canvassing) is to meet the people with a smile on the face, which makes us different from the world who have nothing to smile about; then always agree with them. (Matthew 5:25) Thus our visit will be of a friendly nature; and, lastly, we must be sure to leave them in a friendly attitude, so that they will look forward to another visit from us. This, together with finding out what they are interested in, so that our visit will not be boring to them, is the key to successfully accomplishing our mission. When they ask us a question, which is a good sign that they are interested in our conversation, we must be sure not to answer it, as it will kill the sale, but refer them to the literature showing how it answers all their questions; thus demonstrating to them how they really need the literature because it supplies their needs.

The best way for us to sell the literature is to sell ourselves first; for if we are not sold to our own proposition we can never sell it to others. Since placing the printed page in the hands of the people comprises the best witness, the best way for us to fulfil our Christian mission, naturally, is to get the literature into circulation by calling on the people at their doors.

F. H. Dougherty

Fixed Periods of Time

All Bible Students know that 1914 marked the end of Gentile dominion and the time when Jesus took his great power and began to reign. It therefore marks the beginning of the most important period of time in God's plan, the period which Jehovah had fixed long ago as the one for which he would wait to begin action against Satan and his organization.

When Jesus finished his work on earth, was raised to the divine nature and given "all power in heaven and in earth," he no doubt desired to use that power immediately in destroying the Devil's organization, delivering mankind, and thus vindicate his Father's good name. But he could not, for the period of time set for that work was yet future, and he must wait. Jehovah said to him, as recorded in Psalm 110:1, "Sit thou at my right hand, until I make thine enemies thy footstool." Thus Jesus was not permitted to then enter the work which would be such a joy to him; no, he must wait; and this "joy was set before him" until a fixed period of time. That period came in 1914, and "at that time," said Daniel, "shall Michael stand up [no longer remaining inactive] . . . and there shall be a time of trouble."

When Jesus said to his disciples, as recorded in Luke 22:18, "I will not drink of the fruit of the vine, until the kingdom of God shall come," he was referring to the fact that he must wait, and his followers also must wait, until a certain fixed time before they could jointly partake of that which the "fruit of the vine" pictured. Surely the "fruit of the vine" pictured the joy of the Lord which Jesus and his followers have shared since the coming of the kingdom. But I believe it means more than that.

The "fruit of the vine" is the work of the vine. Jesus said, "I am the vine, ye are the branches." The church is the true vine. When Jesus was on earth he and his "branches" did a work together; then he left them, to remain inactive against the Devil until a certain time, at which time he began action against the Devil's organization and thus partook, with his followers, of the "fruit of the vine", the work of the church, as the "kingdom of God had come".

Never was there a greater time to be on earth. As we enter into the joy of the Lord and realize that at last the day has come when the Lord is moving forth against evil, our hearts overflow with joy and we proclaim: "This is the day which the Lord hath made; we will rejoice and be glad in it." And with determination the words of David, Psalm 115:18, rise from our lips, "We will bless the Lord from this time forth and for evermore." Of this day Isaiah wrote: "In that day shall we say, praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted." (Isaiah 12:4) For "the Lord alone shall be exalted in that day".

How can we declare God's doings among the people or exalt his name in the earth except by proclaiming his truth? How can the truth be proclaimed? In just two ways, in printed or in oral form. The fact that no one ever made the truth their own until they read, proves that the printed form is the most effective way to give the witness. Long ago the Lord through his prophet spoke of this (Isaiah 34:1, 2, 16): "Come near, ye nations, to hear; and harken, ye people; let the earth hear, and all that is therein; . . . for the indignation of the Lord is upon all nations. . . . See ye out of the book of the Lord, and read." True to this scripture the Lord has put his message in printed form, and it is our happy privilege to take it forth to the people.

But some one says, "That means work." What of it? The forces of darkness have been working for six thousand years, unhalted, and they have worked faithfully; but now the fixed period of time has come for the Lord and his people to work, and in the words of Psalm 119:125, 126, they cry: "I am thy servant; give me understanding, that I may know thy testimonies, [as] it is time for thee, Lord, to work." The Lord has answered this prayer of his people by giving them the food convenient for them in *The Watch Tower,* and by 'teaching their hands to war and their fingers to fight' (Psalms 144:1) in the monthly issue of the "Workers' Bulletin" and "Directors' Letter".

No organization can work effectively without working harmoniously. That Zion would so work at this time the prophet foretold when he wrote: "With the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion."—Isaiah 52:8.

Therefore, as we rally to this great work of the church which the Lord is sharing with his people, let us remember that just as the walls of Jericho fell by Israel's unitedly following instructions; just as the armies of Ammon, Moab and Mount Seir were vanquished only as Israel followed common instructions; and just as Gideon's brave three hundred defeated the host of Midian by following instructions, looking to their leader and doing as he did, so only as we unitedly, concertedly and harmoniously, with the same spirit, fight for the same cause, with the same weapons, under the same Captain and following the same instructions, shall we maintain that unity characteristic of God's people and have his blessing in exalting his name in the earth.

Tomorrow is the fixed period of time at this convention to move forth into action. When Jericho fell all Israel marched; when Ammon, Moab and Mount Sier were defeated all the singers sang; and when Gideon's three hundred gained their victory they all shouted, they all broke their vessels and they all 'let their lights shine.' And so, my brethren, let us all take some books, let us all go forth, let us all break our vessels in letting our light shine, that men may know that he, "whose name alone is Jehovah, [is] the Most High over all the earth." For 'the Lord alone shall be exalted in this day'.

G. C. Powell

"Jehovah hath . . . made my mouth like a sharp sword."—Isaiah 49:1, 2.

The "servant" must plainly declare the truth, which truth serves as a "sharp sword" and as "a polished shaft" directed against the enemy of the Lord. Let no one construe this to mean that harsh and vindictive speech is authorized. Those of Jehovah's "servant" class tell the truth in the spirit of the Lord; and the truth, sharp as a two-edged sword and like a piercing shaft, accomplishes the purposes of God. It is manifest then that those who bear witness are to use no carnal weapons to accomplish destructive work. The "faithful and wise servant" class will tell the people plainly of Satan's wicked organization, and that Jehovah is God and that through God's organization complete deliverance shall come. All members of Jehovah's elect Servant will join in this proclamation as opportunity is afforded.

We are all workers now, whether we are pioneer colporteurs or not. For thus we show our unselfish love for the Lord. In obedience to the Lord's commands we go to the people with the books containing the kingdom message. In presenting the books to the people our remarks should have one objective, and that is: Pressing for a purchase.

Our opening remarks are important, but our closing remarks are very important. There is quite a distinction between being overbearing and being persistent. Courteous, considerate persistency which manifests a feeling on the part of the worker that perhaps the matter has not been fully presented, and that he is anxious to be of real service, will often bring from the person canvassed questions or remarks that will manifest what further steps you should take in supplying the information necessary for him to act favorably.

(Continued on Page 6)

Complete Report of the Judge's Talk to the Elders

Thousands of conventioners who had spent the greater part of yesterday in the service work swarmed back to the Coliseum to hear what the Judge had to say to the elders. Here's every word of it.

Recently *The Watch Tower* published some questions and answers relating to the elders and their duties in the church. Shortly thereafter a letter was received from an elder in a certain class and among other things in the letter, it was stated in substance, that "in the class, of which the writer was a member, an elder made a speech saying that he did not approve what *The Watch Tower* said about the elders; that it looked to him very much like lambasting in the nominal system; and that after the elder had finished, another, who had just been elected, arose and severely criticized *The Watch Tower,* saying that *The Tower* was being used to set the elders up as targets and to ridicule them".

I want to assure you that *The Watch Tower* has no desire or disposition to hold up any one to ridicule nor to make them targets nor to say anything unkind about them. I mention the foregoing instance that we may have a better understanding of the situation. The Apostle Paul directed Titus to go amongst the classes and "set in order the things that are wanting". (Titus 1:5.) When it appears that there are things wanting in the church it is proper that steps be taken to set in order such things for the good of the cause which we all love. Since *The Watch Tower* is the means of communicating to the church and calling attention to that which is wanted, it appears to be entirely proper, and the duty of *The Watch Tower,* to call attention thereto. This is done only in the spirit in which the apostle directed Titus. I am sure that all who have the spirit of the Lord will recognize the importance of doing all things orderly and in the order which the great God of the universe has directed.

This meeting was arranged that we may have a better understanding of our duties, privileges and obligations as elders of the church of God. Paul the apostle set the precedent for calling together the elders to consider ways and means for the betterment of the service. While no one on earth at this day occupies the position that Paul occupied in the church, yet we must recognize that there is an organization of the Lord on earth and that when we assemble we should consider matters that will mutually aid and benefit all of us. This should be done with no other view in mind than to do good.

Before discussing our duties and privileges more in detail I am going to propound to each of you a few questions and ask you to give answer thereto, in order to enable us to see eye to eye and to determine what things, if any, should be set in order.

(1) Do you believe that God has a great organization over which he presides and that Jesus Christ is his great executive Officer to carry out Jehovah's purposes?

(2) Do you believe that the anointed members of the church now on earth constitute "the feet of him", The Christ, and that these are members of God's great organization?

(3) Do you believe and see that Satan has a great organization over which he presides, and which is the enemy of God and of Christ and the oppressor of mankind?

(4) Do you believe and see that it is God's purpose to destroy Satan's organization and to establish his righteous government for the benefit of all his obedient creatures?

(5) Do you see and believe that the enemy organization has greatly defamed the good name and reputation of Jehovah God and that the time is at hand for all members of God's organization to magnify his name by telling the people of his doings and his purposes as set forth in the Scriptures?

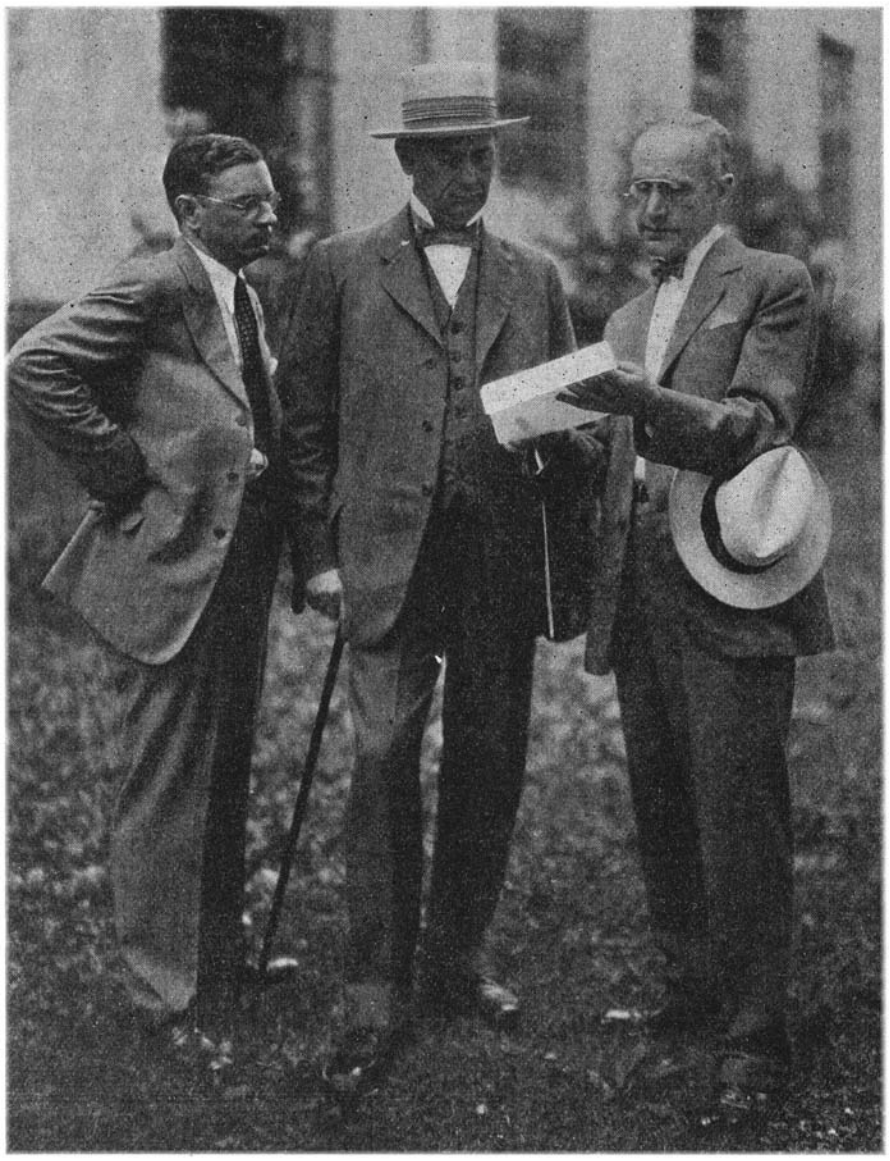
(6) Do you believe and understand that God purposes to have notice given to the nations of the earth concerning his name and his kingdom and of his purpose to destroy Satan's organization, vindicate his own name, and bring blessings to the groaning creation?

(7) Do you believe and understand that God has commanded that the anointed must be his witnesses to serve such notice and that to do so is the greatest privilege that we can now enjoy; and do you approve and fully concur in the arrangement and the practice of the anointed in going from door to door and giving witness to the people?

If we see these things eye to eye and can answer these questions in the affirmative, then we must be sure that Jehovah, the great Head of his marvelous organization, would do all things orderly and that no one of God's organization could be pleasing to him unless he honestly and sincerely put forth his best endeavors to conform to God's way.

The anointed class means the kingdom class; and all members of God's organization that are pleasing to him and doing his service are the anointed. To be anointed means that one is clothed with authority to act; and all the anointed of God must be acting under orders from the great Executive Officer of Jehovah, to wit, Christ Jesus. The time must come when God will clear out of his organization all the disorderly or lawless ones. This is made clear by the words of Jesus referring to the work that would be done in the closing days of the church's experience on earth. He said: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity."

Iniquity means lawlessness and necessarily refers to those who refuse to conform to God's announced way of doing his work. Many of the elders have fallen away from the truth and from God; and manifestly the reason is given in this text by the Lord Jesus. It therefore behooves every one who is an elder, as well as every other one who is a member of God's organization, to take heed to himself lest he be found in the lawless class. We call each other's attention to these matters and try to aid each other.



The Chairman and his Assistant getting some final instructions before the meeting.

How Made An Elder

It should be kept in mind how one is really constituted an elder. If the election of the ecclesia was held as the Scriptures point out; if the members of the ecclesia sincerely invoked God's guidance in making the selection of the elders, then we may be sure that each one elected was elected an elder by the will and power of God. Paul, then speaking to the elders at Ephesus, said: "Take heeed therefore unto yourselves, and to all the flock, over the which the holy spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood."—Acts 20:28.

At once we should see that the position of an elder, if selected according to God's Word, is an important one. Important because "God hath set the members in the body as it hath pleased him", and this setting refers to the organization of the church on earth. To hold a position in God's organization is of very great importance.

The office of an elder is a responsible one because when the Lord gives his creatures his message and a commission to perform his certain work he clothes such a one with great responsibility. As members of God's organization, then, the elders need that wisdom which is from above and the spirit of the Lord to carry out the work they have been commissioned to do. No one should treat lightly the office of an elder, because he has been anointed and clothed with power to represent God and his beloved Son.

The office of an elder is one also fraught with great temptation. When Jehovah anointed his beloved Son as his great Priest he permitted him to be subject to the most severe temptations. The servant is not greater than his Master. To his followers Jesus said: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." (John 16:33.) It is the overcomers of the world that shall share with Christ Jesus his kingdom and his glory.

Desiring to know the manner of the subtle temptation to which the anointed of God are subjected we have but to look back to the experiences of Lucifer. He was the anointed cherub or officer of Jehovah. He became greatly impressed with his own importance. He was proud of his personality and his power. That really was the cause of his fall. Since then his wicked course is indicated by his names. As the Devil he presented the identical temptation to Jesus immediately following his anointing. The rule is therefore established that the most subtle temptations to which the anointed of God are subjected are those of pride, ambition and self-importance.

Peter recognized this, and he wrote to the elders, saying: "All of you be clothed with humility, for God resisteth the proud, and showeth his favor to the humble-minded." Humility means to be obedient. Obedient to whom? To man? No, but to be obedient to the rules of God's organization which he has prescribed. It is not an unusual thing for the Devil to use some member of God's organization as an adversary in that organization. If the Devil would use Peter as the adversary of Jesus, then we may be sure that he would use some consecrated one to be an adversary of elders; and, since the temptation is along specific lines, it would subtly come through some who claim to be consecrated to the Lord.

As for example: A brother has some gift of speech. He has an easy appearance in the presence of others. His voice sounds good to his own ears, and some times it thrills the cars of others. His personal appearance, his attitude, his flights of oratory, his gestures, often thrill his audience. When his speech is done, his audience have not had an opportunity to follow sound reason, nor have they heard much sound doctrine, but their emotions have been appealed to.

Following the discourse some rush up to the elder who has spoken and say: "Brother, what a wonderful man you are. Oh, that was a great speech you made!" That little speech to the elder tickles his fancy. He loves to hear it and he asks that the compliment be repeated, as probably he did not get it clear the first time. Just then and there the Tempter is after him and he does not seem to realize it; nor does the instrument that is being used realize the difficulty. The more the elder turns this matter, the compliment, over in his own mind, the more he is impressed with himself and his importance. He soon develops a very high respect for himself. He begins to regard his reputation amongst the brethren as a thing greatly to be desired. Then in the organization or outworking of the affairs of the church there comes to him that which jars his dignity. The circumstances that arise pinch his pride and he says: "I cannot submit to that and maintain my self-respect; therefore I will withdraw from the position in which I am placed." That brother is then on very dangerous ground. If he had reasoned soundly he would have said: "Nothing can happen to me but by my Father's permission because I am anointed by my Father and I love him; therefore there must be some lesson in this trying experience for me. I will be submissive and learn my lesson. I will not permit any wounding of my pride to cause me to slack my hand in the service of the Lord. My self-respect amounts to nothing. My approval with the Lord amounts to everything. I remember that it is written concerning my Master that he made himself of no reputation. Why should one of his followers take a contrary course?"

The history of the church shows that more elders have fallen because of self-esteem, pride and ambition than from all other causes combined. That is just exactly as we should expect it, because that was the rock upon which Lucifer was wrecked. Manifestly that is the reason the Apostle Peter wrote these words: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

Mark the apostle's words. He was exhorting his brother elders because he was an elder himself and a witness for the Lord, and he spoke from experience as well as by inspiration. He set the precedent that we should follow. He showed that it becomes our duty to exhort one another and to point out these pitfalls to each other. If we really love each other we will do so, and all who love the Lord will receive the exhortation in the proper manner.

Flattery is the tool of the Devil; and he uses it, and uses members of the church as his instruments to administer flattery for the very purpose of wrecking those who are elders. If a brother is put in a position and the opportunity is afforded to glorify the name of Jehovah he may expect these subtle attacks from the enemy and should guard himself against them. An elder should turn away from flattery and spurn it as a deadly enemy. Let all refrain from flattering those who occupy the position of an elder. Instead of telling a brother what a wonderful voice he has, how marvelously he has delivered his speech, or how great his appearance upon the platform and what ability he possesses, those who love their brethren will say to them, in substance: "I thank God that you have the zeal and unselfish devotion to the Lord that is indicated by the Scriptures, and that your chief desire is to war against the enemy and to exalt the name of Jehovah." The statement of flattery is from the Devil. Words of encouragement are in harmony with God's Word and are proper. All the members of the church and the elders themselves should look upon each other as fellow servants and encourage them in proportion to their faithfulness and devotion in giving witness to Jehovah's name.

It was in connection with the giving of the witness to the truth that Paul said to the elders: "Take heed to yourselves." Manifestly that means to be watchful of oneself and see that he is exalting the Creator and not some creature, and also to see to it that he permits no creature to exalt him. The practice of a speaker's leaving the platform and rushing down to the rear to shake hands with all the congregation is another subtle means of the adversary in exalting creatures and forgetting the Creator.

Organization

You have signified that you see that God has a great organization; that Jesus Christ is his great Executive Officer of that organization; therefore we must know that the saints who have arisen from the dead and the holy angels of heaven are a part of that organization. Furthermore that the anointed on earth are also a part of that organization; and that the great objective now is to exalt the name of Jehovah because his organiza-

tion is moving into action against the common enemy; and that the time has come for Jehovah to make for himself a name, that the people may see that he is the only source of blessing.

We should have confidence in the Lord that if any part of his organization goes wrong he will correct it. If any one in the organization gives an improper command the Lord will make that manifest in due time. As a part of his organization he has his anointed ones on earth to carry out a part of his work according to his commandments. We believe that his anointed, as a company, constitutes really the Society, as we use that term. Somebody in that visible organization must formulate plans of operation. It seems to have pleased the Lord to have this done at the Society's headquarters and that from there regulations are sent out to the various ecclesias. The elders in some ecclesias have not received these regulations joyfully, but, on the contrary, have resented them. Some elders say: "We are more important than the service director. As elders we will do as we please. We will not set aside our personality by getting in line and doing what headquarters has asked us to do, especially when that direction comes through a service director. We cannot maintain our self-respect and so do." Now where such an attitude is manifested one of two things is absolutely certain: Either the Society is no part of God's organization, and therefore has no right to issue instructions for action, or else the elders who take a position opposing are wrong in that opposition. If the Society is a part of God's organization and it issues improper instructions the Lord will correct these in due time. If an elder cannot conscientiously comply with the instructions that are given, then he should remain quiet and let the Lord attend to any misstep of his servants. There is nothing in the Scriptures that warrants him in taking a position in opposition to the method arranged to carry out the witness work of Jehovah.

A Lesson

Everything in God's great arrangement is orderly so far as he is concerned. Those in full harmony with him desire to be orderly and to do everything in order. "Let all things he done decently and in order." (1 Corinthians 14:40.) It seems that one of the hardest lessons to learn is that of order and obedience to God's arrangement.

God's organization on earth must of necessity be like a well-arranged and well-operated machine. It must be sufficiently oiled with the spirit of the Lord and it must run smoothly. In every machine each little part performs its function. In God's machine each component part must perform its function. That means that each one must perform what is assigned to him and not to interfere with other parts of the organization. If friction occurs in the operation of the machine it is manifest at once that some part of the machine is not working harmoniously. There is something out of order. If every one were willing to sink his own individuality, his good name, fame and reputation, and his high self-respect, and exalt the name and cause of Jehovah above everything else, he would joyfully perform the part assigned to him and there would be no friction.

The Society formulates the plans of operation for the field work. Why does it do so? Because God has placed the responsibility on his earthly organization to do a certain work and some one must arrange the mode of carrying out that work. The Society sends out directions in order that all the classes may work in harmony. Here and there in a class some elder rises and says: "No, we will not be governed by what comes from headquarters. We will conduct our part of the work to suit ourselves; we know how our work is to be done, and that is the way we are going to do it."

Now for a moment let us suppose that every ecclesia in the land should be of that mind. What would result? Confusion and disorder of course. Nothing would be carried on harmoniously. Where would the blame rest? Chiefly upon the elders, of course, because they are made the overseers or counselors;and it becomes their duty to counsel and advise in complete harmony with God's appointed way in carrying out his work. The Lord is not divided, and his work is not divided. A good counselor is not looking to self-interest, but to the general welfare of those whom he has been appointed to counsel.

But some elder will respond: "We are just as wise and even wiser than the brethren who are at headquarters." No doubt that is true, but that is not the question at issue. The apostle said: "Not many wise are called"; and probably it has not pleased the Lord to put any of these wise up at headquarters; but we will leave that to the Lord. I am reminded that when Jeremiah was directed by the Lord to speak in the name of Jehovah and to prophesy, he was a very young man. Doubtless many of the elders of Israel said of him: "Look at that young stripling. We know more than he does. We will not heed his words." Jeremiah felt his own insufficiency, but God commanded him to go on, and he did go, and plainly told the truth to the elders as well as to others of Israel.

Let us all bear in mind that none of us within ourselves are competent to perform the duties the Lord has laid upon us. We are competent only when humbly and unselfishly we do what the Lord directs us to do. Let us give him credit for being able to know when his servants are doing right or wrong. Let us give him credit for being able to use any one in his organization; and since he has set the members in the body as it has pleased him, we may know that he will see to it that the work is carried out according to his will. God once used a mule with long ears to speak a message for him. God can direct his work today through any man who is devoted to him, whether he is handsome and eloquent or otherwise.

If every elder would fully realize and appreciate the fact that God has on earth a little army upon whom he has placed the responsibility and the great privilege of representing him, elders would not need to be urged to keep in line, but being unselfishly devoted to the Lord, they would walk shoulder to shoulder, always obeying the Lord's commands. They would give the Lord credit for directing and leave with him the responsibility of correcting those who make mistakes in giving the orders. It is God's commandment that the service work must be done; and manifestly any one who opposes that service work is opposing God, and sooner or later the Lord will gather him out from the kingdom, as he stated.

Present Work

What is the work now to be done? Is it that the body members on earth should prepare for heaven? The Scriptures nowhere say that. The Scriptures plainly state that those who love God will obey his commandments, and that joyful obedience to his commandments is a condition precedent to reaching heaven at all. Therefore the most important thing is to ascertain what is the will of God and do that and let him take care of the reward, which he will do anyway.

We are now in "that day" so often mentioned in the Scriptures. It is the time of the presence of Christ as King. God has set him upon his throne. He has commanded the kings and rulers of earth to be submissive to earth's rightful Ruler. They refuse so to do, but take counsel together against God and against his anointed. God declares his purpose to dash to pieces Satan's organization and make for himself a name for the benefit of man and to put in full sway his righteous government for the benefit of his creatures. Before doing so he declares his purpose to have notice of his doings given to the rulers and to the peoples of earth. He says to his anointed: "Ye are my witnesses" to give such notice. Who will go and perform my will?" We must see then that the work must be done because it is God's expressed will that it shall be done. Who should take the lead in doing it to the Lord's glory?

Again reference is had to the words of Peter, to wit: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:2, 3.) These words can mean nothing else than this: the elders are in the position of leadership of the flock; they are there for ensamples; they should take the lead and encourage the flock to follow; they are not to lord it over the class or boss God's organization, but as elder brothers and counselors they are to encourage all others of the anointed to get on harmoniously with the Lord's work. No one can be a leader in the church unless he is in full harmony with God and his method of having his work done.

The word "ensample", as used by the Apostle Peter in this text, means a model for imitation. If it is now the will of God that the witness be given to the people by going from door to door, how can an elder who fails or refuses to take part in that work as opportunity affords be a model for imitation? If he opposes the work either by word or by action, then he is not a model for imitation in God's organization; but is being used of the enemy for disorganization.

Standing upon the platform and preaching is entirely right and proper and in harmony with God's expressed will, but that is not all there is to do. Process servers must go from house to house and give notice to the people of Jehovah's purposes. In so doing all are afforded an opportunity to have a part in his great witness work and God plainly declares that all who are of the temple class, and therefore anointed, will have a part in thus magnifying God's Word and name. Since this is one of the most effective ways of magnifying the name of Jehovah, the elders should take the lead in that part of the work. To merely stand before the ecclesia on certain occasions and give an exhibition of their learning and wisdom concerning the Scriptures is a matter of small importance now, as compared with counseling, leading and acting as a model for imitaton in giving the witness to his name.

The Lord God has provided the radio at this important time for reaching the ears of some that could not otherwise be reached. It is important to the elders to perform their duty in this respect when the opportunity comes to them. Not all elders, however, are qualified to use the radio, and no elder has all his time occupied in using the radio.

The Lord has graciously provided a means for manufacturing the books and other literature by which the testimony is given. This is important; and if one's time is entirely taken up in this, then he would not have time to go from house to house. I remark here, however, that most of those who are actively engaged five and one-half days of the week, and often at night, in manufacturing books, spend the remaining hours available of each week going from door to door to give witness to the truth.

The radio furnishes an entree, the books contain the message that we want to get to the people, and there must be some one to call on the people and tell them and thus preach the gospel. This is another important part of God's organization. All the elders can be models for imitation in counseling and encouraging and in leading the members of the ecclesia in this active part of the Lord's service.

Frequently some elder says: "The president of the Society does not go from house to house selling books. Why should I?"

Do I have any objection to selling books? Certainly not. I have done so when I found time and opportunity for so doing and I found much joy in it. The Lord has graciously given me about as much as one man can well do. When I have looked after the management of the work at headquarters with its many departments; when I have given attention to a voluminous mail; when I have managed thirty odd branch offices in different parts of the earth and kept in close touch with them by correspondence and examination of their reports, and given advice and counsel as to what shall be done; when I have given attention to may legal matters that have arisen against members of the Society by reason of the opposition of the enemy; when I have given counsel to the various parts of the radio work; when I have prepared copy for *The Watch Tower* and other publications; and occasionally written a book or booklet and followed its progress through the manufacturing thereof; and when I have attended to many other details, I have not had very much time to go from door to door. If all of your time is as fully occupied in some part of the Lord's service, then you have no time either to go from house to house. No one should be driven out into the work; but each one must take into consideration the facts and circumstances and bear the responsibility himself before the Lord as to whether or not he is doing what he can. Whether an elder has the time or not, there certainly is no just cause or excuse for any elder's opposing the service field work, either directly or indirectly. If he cannot personally engage in such house to house work by reason of other conditions and circumstances beyond his control, he can certainly use his office for wise and considerate counsel and encouragement of all who do find time to go from door to door. And if he has any time himself to go, then his duty is to be a model for imitation by going himself. In no other way can an elder fill his office within the meaning of the Scripture. This is not said for the purpose of attempting to force any elder into the service. An enforced service could not be pleasing to the Lord. It is emphasized for the purpose of exhorting the elder to see his great privilege at this time.

If the service director is given instructions as to what he must do in carrying out the witness work, then neither the elders nor the executive committee have any jurisdiction over his affairs, and they should not attempt to interfere with the orderly carrying out of the service work. If the service director exceeds his authority or takes a wrongful course, then his conduct should be called to the attention of the ones having the responsibility for his filling that place and appropriate action will be taken.

The Sunday canvassing is in harmony with God's law and the law of the land. The fundamental law of the land guarantees the right of every one to worship God according to the dictates of his own conscience, and no earthly power has the right to prescribe or infringe upon or prohibit the manner employed to preach the gospel of Christ's kingdom. Going from door to door on Sunday morning, or any other day, by the anointed of the Lord and putting the books in the hands of the people is God's appointed way for preaching the gospel as we see it. The small amount of money that is taken from the people for such books is merely to cover the cost of production and delivery to the end that other books may be made and furnished in like manner.

If it appears to be the Lord's will that Sunday mornings should be used to canvass from house to house and the meetings of the ecclesia held later in the day, and the ecclesia so decides, then it is not the prerogative of any elder to oppose or try to set aside that arrangement. If it appears to be more advantageous to have the meetings Sunday at four o'clock in the afternoon instead of three, then the elders should be the first ones to counsel and advise and cooperate in carrying out this arrangement. Because the elders are made the overseers and counselors, they occupy positions of responsibility; and this responsibility cannot be met in any other way than by encouraging the Lord's flock to do what is within their power to sing forth the praises of Jehovah's name at this time.

It should not be necessary for an elder to be urged to take the lead in the service work. If he appreciates the truth, if he sees the hideousness of Satan's organization, if he discerns God's organization and God's purpose in using his organization now; so seeing, that knowledge and the opportunity coming with it will be like a fire in his bones, and he cannot refrain from going from door to door and telling the people of God's great blessing that is coming to them. In so doing he puts himself forward as a model for imitation and by his course of action encourages all the anointed to join with him in giving the witness that Jehovah is God, and that Christ is King, and that the kingdom is here.

And now a few words to the ecclesias. If brethren within our organization oppose the giving of the witness today, as outlined, if they counsel you against it, or if they fail or refuse to take advantage of opportunities to take the lead and encourage the brethren of the ecclesia in such work, then the responsibility rests upon you to ask them to step aside. If they oppose the service work you should at once pass a resolution and ask them to resign as elders because at once they show that they do not fill the requirements of the Scriptures as counselors, advisors, and examples to the flock. There is a responsibility resting upon all the members of the ecclesia. It is not for any ecclesia to honor and magnify men; but all ecclesias Jehovah God and his beloved Son, Christ should honor and magnify the name of Jesus. The time for quibbling is gone. The time for real action is here. Let all who really love the Lord, heed his commandments and work together in exact harmony and together proclaim the message of his kingdom and do it joyfully, as he has commanded through his prophets. (Isaiah 52:7, 8.) Let us remember the words of God spoken through his prophet that we are now "in that day when it shall be said to Zion (God's organization), let not thine hands be slack."



See them under the trees, delving into "Government."

Report of Wednesday's Sessions

(Continued from Page 3)

When the canvass is finished and you have stated the price of the books, your attitude should be that of just naturally thinking that of course he will take them. Many will here express surprise at the price and take the books. On the average, however, they will hesitate or offer some reason why they do not think they are especially interested. They are on the fence. If they have not definitely turned the proposition down they are even leaning a little in the right direction. What is needed now is more pressure. Still dominate the conversation. Avoid placing the prospect in the position where he must say Yes or No. If the prospect definitely says No, you have practically lost.

Relate a number of experiences you have had with the books, prices, interesting remarks of others who purchased, etc. The prospect values the opinion of some one else relative to their worth. Watch your prospect carefully. Do not talk him out of purchasing after you have sold him. Don't always wait for him to say, "I'll take them"; a move to get the money, abruptly laying down the book, and asking the price, asking another, "Shall we take them?" indicates that the sale is made and should be closed there.

Don't spend too much time with any one, and don't preach. Sell books!

E. B. Sheffield

"God hath chosen the foolish things of the world, to confound the wise; . . . and things which are not, to bring to naught things that are."—I Corinthians 1:27, 28.

It is most manifest that the above scripture is having fulfilment at the present time. The Service Department can attest to this fact. Brethren of all walks of life are engaging in the work with boldness, going among the people of dignity, the educated and refined. Not only are they able to close the mouths of the worldly-wise, but are able to controvert every argument set against them. They are placing the books in their hands, which will still more confound them and bring into disrepute the theologians and ecclesiasticism. There is more evidence at present that the books are being read than any time in the past. The wisdom of this world and the great theologians are no match to the little ones, even the unlearned, uneducated, unsophisticated, who go forth to meet the modern Goliaths. The work has reached very great proportions, and the end is not yet. Is courage and stamina all that is needed that we may complete the work? Much more will be needed. Every day brings more evidences that we will need to give all we have to complete the work, both in skill and effort, in tearing away the bulwarks of Satan.

That the colporteurs and class workers may be able to do better work, is our hope. It is presumption on the part of any to think they have learned all there is to be learned. Every branch of the work is being improved all the time.

A great many books have been disposed of that were never "sold". No logical argument was ever made, presenting the merits of the book being offered for sale. Every worker should strive to place more books into the hands of the people. There is where your responsibility starts; when improved methods of canvassing have been brought to your attention, better arguments that are calculated to reach a greater number of people, then you should quickly turn about and substitute the more up-to-date methods, that you may be able to render a greater service. Many canvassers are still calling upon the people with the books in their hands, or exposing them before there is an introduction. This is an obsolete canvass, and does not get the best results. They meet the people at the houses and speak kindly to them, show them the various attractive titles but sell no books. But the people buy them occasionally, not from any argument from the worker, but in spite of the lack of one. That accounts for the sale of more booklets than books. They usually sell themselves by the attractive titles.

Demonstration is a very important feature of the canvass. A demonstration is not always required; the sale is often made without it. But not all sales, even, prove that the people are well sold. A buyer often has no real reason for having purchased the books, one that he could tell to another why he purchased them. Now this would not matter so much to the worker if he had the cash in hand. But suppose it was an order for future delivery? Would it not be much to your advantage to thoroughly sell them? An order is never a sale until you have delivered the goods and received the cash, and workers are never satisfied that the books are delivered until they have the cash in hand. Whereas, if you should leave in their minds one or more good points, they not only would look forward to the time when they would have their books, but would be instrumental in making other sales for you. Sell them well. Getting a name for an order, or cash for a sale, does not always mean that they are well sold.

If you would engage in secular employment with the expectation of making a success, especially where ability in your position would mean much to you from a financial standpoint, would you not prepare yourself? Would you be indifferent, and hazard the loss of your position? Is the service work, the privilege of telling the poor groaning world of the blessings soon to come to them, of less importance to you? Let us prepare ourselves for the greatest work in which humanity was ever permitted to engage!

W. J. Thorn

As a basis for my topic I have selected the text, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." (I Corinthians 15:57) This suggests that God believes in victory for his cause, for himself and for his people. Victory, therefore, means the triumph of righteousness and the complete overthrow of everything that is opposed to him. It will also mean the vindication of God's name and his honor, and will result in blessing to all who benefit by the victory. It will also mean the climax of joy, and the dividing of the spoil by those who participate in the battle and stand on the victor's side.

Already a complete victory has been won in heaven: by the exercise of God's mighty power through Christ Jesus, the Devil and his wicked angels have been ejected from heaven. And now God's remnant, through Christ Jesus, by remaining absolutely loyal to God's organization will get the victory in this great day over the beast and over his image; and Jehovah, through Christ Jesus, will give us the victory over death by the first resurrection.

Jehovah declares: "Ye are my witnesses," and by his servant David commands these to "Sing forth the honor of his name: make his praise glorious". (Psalm 66:2) How can we do this most effectually? All the workers in Zion will agree that the most effectual way to witness today is by use of the printed page; not by giving the books away, but, as the Bible suggests, by selling the books. "He that withholdeth corn [food], the people shall curse him; but blessing shall be upon the head of him that *selleth it.*"—Proverbs 11:26.

We must, therefore, get the books into the people's hands. That is our mission. A call may be considered as having seven principal parts, viz:

1. The canvass or what you intend to say. 2. The approach. 3. Attention. 4. Appeal. 5. Desire. 6 Decision. 7. Confidence.

No one of these points can be singled out as the all-important one. The canvass must progress from one point to another, always keeping in mind the person you are addressing, the object of your call and how you, as a colporteur or worker, should conduct yourself. People will buy when the price seems to them to be right. One of the largest stores in the nation reports that on one occasion they offered a lot of goods in sale at $1.94. The goods did not move. They withdrew the goods from the market for a week, and then offered them at $1.98; and they sold out. Books that with a natural reduction would sell at $3.00, this store sells at $3.01. Books that would naturally be reduced to $2.75, they sell at $2.76.

There is always a manifest reduction, but when the reduction would end in a nickel or naught, this store adds one or two cents in order to create what they call a book-sale price. Since the people will buy when books are offered at an odd-cent price, we should see that the odd-cent price is maintained, even if we do have to carry a lot of pennies to make change.

Too often is the opinion held that it is not a matter of how many books you sell, but of how many people you give witness of the truth. This attitude is both right and wrong. The chief object is to place the literature into the hands of the people. The literature will accomplish more than any remarks you can make; therefore let the books do the talking. Always keep before you the object of your work, which is to get the books into the hands of the people for their use in the darkest period of trouble, when all human agencies will have failed. Point the people continually to the books for the answers to their queries.

Honest dealing, frankness and a sympathetic spirit must always be manifested by the worker; in fact, this spirit should permeate your entire canvass.

Herman Smith

Job 33:28 tells us, "He will deliver his soul from going into the pit, and his life shall see the light." This text, we believe, has its proper application NOW! The whole world of mankind is on their way to the pit condition, in despair and without hope. The most sorrowful condition in all history is taking place, showing that Big Business, too, sees dark days ahead. Here and there we find a contrite heart seeking the Lord and better things. Verse 23 says: "If there be a messenger with him, . . . one among a thousand, to shew unto man his uprightness." Then what? Why such an one will *not need to die.* His life will see the light. This light is the TRUTH! our hope and, thank God, theirs too.

After all, getting the message into their hands is the chief thing. They can get it into their heads and hearts later.

Some Good Points to Keep in Mind

If they are too anxious about some subject or question that would cause controversy just side-track them by quickly getting their minds on something else, something more interesting.

Avoid all questions with which they will not agree, as it is impossible to change another's mind by argument; especially if you want to leave them a book.

Always give Scripture citations as your answers, showing that the author has spent valuable time in merely locating the various things in the Bible, all for the busy man's or woman's convenience.

Show how they may be used in connection with Sunday school work by means of the index in the back of book: that one doesn't need to read the entire book to find what he is looking for; just use the index.

Don't forget to mention how the wife and family will enjoy them.

If you are so gifted, a little humor to get them to laugh helps wonderfully in making the sale where there are groups of people.

Do most of the talking yourself, as prospects who want to take up your time seldom buy.

Tell them how many you are selling. Many times it helps much to tell an experience where the books have been used to good advantage elsewhere.

Be sure you are sold on the books yourself. Start in by selling the book you like the best.

Do not tell them too much of what you believe, or they will soon cross with you on points.

Speak in earnestness as though you meant what you are saying.

Keep the prospect's mind fully employed.

W. F. McLendon

My text is: "The works that I do in my Father's name, they bear witness of me."—John 10:25.

Urge the people to buy the books for their good. When we have presented the matter fully, supplying all information necessary for an intelligent decision, then we should help them to purchase. We should help them to do so as far as we are able; for we know we are offering them an understanding of God's word, worth much more than all other things on earth. We should have in mind that we are ministers of the new covenant, according to the Apostle Paul, beseeching them in Christ's stead, to be reconciled to God. Have this thought always in mind. We must not for a moment feel that we are intruders. If they are busy let them know that we are more so, and with a more important work, a work of vital interest to them.

Close at the Proper Time

Many of us talk too much, taking a little too long to bring the sale to a successful close. However, we should exercise patience and forbearance and remember that in some sections and with some people it takes considerably longer than with others. Some of us are geared slow and some fast. In the South we would miss many of our best sales if we were too fast, and no doubt in some sections we would miss nearly all if we were too slow. So we must try to "gear up" to suit the occasion.

Delivering the Goods

When we have used our regular and orderly methods and there is a kind of interest and no results, we often find that taking the prophet's advice to "spare not" helps us to make the sale. Show just how dishonest are the clergy, how confused and corrupt the churches, how rotten are politics and finance, and how the people are misused and abused by the ones they are paying to help them to God. Often this method works wonders in this day of wonders. So cry aloud and spare not! The Lord is surely working wonders for his faithful at this time.

W. L. Bowen

Our talk for the little time allotted is based on I Corinthians 12:18: "Now hath God set the members every one of them in the body, as it hath pleased *him.*" Christ Jesus is the Head of that body; and we (if we be Christ's) are the last members or "feet" of him that are to publish good tidings of the new kingdom.

Jesus did his work well and has been approved of Jehovah God for his faithfulness. He is now directing the feet that are still on earth. It is for us then to obey orders. *God* set the members in the body; not you nor I. When we see it is for us to carry the printed page, let us do it joyfully. If we can't *rejoice* in his *will,* we are not in full heart harmony with *him.* You know "the joy of the Lord is your strength." Now all the world must come into harmony with the new kingdom before they can get life.

How can the poor world know unless we tell them? The preachers don't tell them.

It is my business to give you a few suggestions as to how to get the world (who do not know God) interested in our message as we go to them in the shops, or stores, or homes, etc.

Most all people think more of a dollar than they do of God. They know what money will do, but they never have met Jehovah. They know nothing of his plan. They are very busy trying to get more money so they won't starve.

We go to the door with our good *news* and they don't want you there. They are sure, when they see you, that they did not send for you.

They just *know* you want part of their valuable money. Precious money! They haven't got much. Surely none for a much-hated book agent. How shall we overcome that feeling? What can we do to get them more interested in the new King than they already are in the god of selfishness?

First, get your own heart so full of the message of love that you can smile from the heart. Learn to smile all over. To do that keep thinking of your message. *Good news for you!"*

(Approach) *"Do you know* I am trying to find everybody in this county (name it) that would like to know more than they already know about the Bible? I have no way to find out if *you* are *one* of them, unless I ask you.

"You know we have hundreds of denominations, and only one narrow way! And do you know we have a lot of religion, but a very few Christians? You know more than fifty per cent of the preachers are after the *money* more than the good of the people?

"Our object is to get people to study their Bible regardless of creeds and denominations. In order to do that we have an outline on the Bible that shows the big difference between the Devil and the Lord. One went one road, the other went the other. One used darkness, the other used light. One rebelled against God and murdered our human race, the other stayed loyal to God and redeemed that same human race.

"Do you know every time you go to hear a denominational man preach he talks twenty-five or thirty minutes; most times he talks more about money than anything else; then he wants *you* to pay from one to one hundred dollars; but never less than one. I have this outline that traces Satan from the time he rebelled against God and murdered the race, until he will be bound. *Do you remember* that in Revelations 20 it speaks of an angel having the key to the bottomless pit and a great chain in his hand? Do you know what he will do? He will bind Satan. Do you know why? So he cannot deceive the nations for one thousand years. Do you know what happens then? The new kingdom! for which we pray Thy kingdom come.

"You know the preachers want $100.00 for one hundred sermons. Here is something better than one hundred sermons for 38 cents. This will make you love the Lord more, and help you to understand your dear old Bible.

"This one goes for thirty-eight cents and is the first of a study course. The whole course goes for $1.00. The Creation is better yet. It shows how the seven rings were about the earth and the water ring broke and caused the flood.

"We throw in these three small books with the two big books and have the whole study course for one dollar. You see we are not out for the money; we don't try to sell them for what they are worth. If we did, you could not buy them. We sell them as close to cash cost as possible. There is no selfishness here; it is all love.

"You won't miss a dollar in one hundred years. The happiest man in this little world is the one that does the most good. I do good when I leave them; you do good when you buy. I leave them as I go and I know you will enjoy them." (Then hand them over.)

If he still shows interest and doesn't take them, use the question card on the *Deliverance.* Show them, Who has the key to hell? Page 170. What is the sin against the Holy Ghost? Page 150. Or take up the *Where are the dead?* Say, This little book alone is worth $1.00 It shows how a good boy was killed that had not pretended to be religious; now what about his future? The Catholics said one thing; the Protestants said another; and the atheist said he went to the grave. The mother said she would like to know what the *Bible* says. That is why this is written.

If they say, No money, they perhaps mean no money to spare. Show them $1.00 is not to be compared with the kingdom message. Offer to take checks or chickens or any thing that you can sell. If they show no interest, hurry to the next place.

A Proxy Trip Through Bethel and the Factory

The Story of a Book

Part III

The Dummy Book

At this stage of the proceedings a dummy book or magazine is prepared to see just how the finished work is going to look. The dummy is shown to the author. He may see fit to add a line here and there or to take out one so as to make the pages of the finished book present a more pleasing appearance. It is like a mother looking over her son carefully for the last time before she sends him out into the world to earn his living. She has bestowed a great labor of love upon him; she hopes he will create a good impression and be a success; and in any event, not be any discredit to the family.

When the dummy comes down to the make-ready floor, the type is made up into pages exactly as shown by the dummy. These pages are then locked up into "chases" of eight pages each for convenience in handling. A page proof number one is then submitted to the proofreaders, who read the entire book carefully as though they had never seen it before. They find still a few blemishes. When their corrections are received, the second set of page proofs is submitted to them, and woe betide the guilty person if thereafter any errors are found in the book. (And yet, sad to relate, such things have happened.)

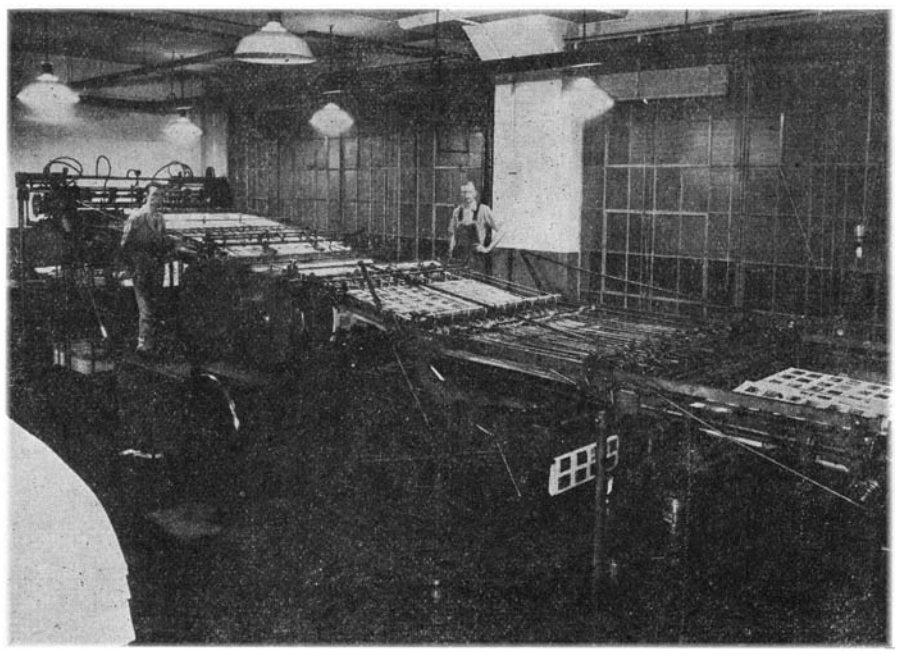
After the last set of page proofs have been O.K.'d, "mats" are made. Matrices is the right name, but in printing parlance, "mats" describes the paper impressions of the type surfaces by means of which the plates are made from which the books are printed. Until recently all mats were made by hand, and it took five minutes to make each mat. Now the Society has a machine which produces equally perfect mats in one minute, a saving in time, and therefore a saving in the cost of the books.

Making the Plates

For some kinds of work, such as color work, plates are made flat, but for ordinary book work or magazine work, curved plates are made to fit the rotary presses upon which the printing is done. The mat is placed in a machine where it is bent to the right curvature and a lead plate is made of it. After the plate is trimmed and made ready for the press, it is given an electrolytic bath which covers its surface with a coating of nickel. This makes a very hard plate, suited to the long runs of a large edition.

The stereo metal is used over and over again. To prevent its deterioration fresh supplies of tin and antimony are added to it from time to time to rebuild it. The melting of this metal and the casting of it into ingots so that it can be reused in the stereotyping work, is done by electricity made on the premises, thus cutting down the cost.

For carrying metal in bulk or type or plates from one part of the make-ready floor to another, we use wagons made in our own shop, thus saving time, saving the floors and saving the backs of the boys so that they do not have to do heavy lifting.



Sixth Floor. This two-color Miehle press, forty feet long, and two other one-color presses, enable us to print the beautiful four-color famous paintings reproduced in the books.

Our Own Color Plates

We are now making our own color plates, saving several thousand dollars a year by so doing. The pictures in the books are made from four different plates, one plate for each of the four colors, superimposed upon each other. All the pictures are made of combinations of red, yellow, blue and black. The making of color plates is a new department. What we can do for forty cents, costs us two dollars if done outside. The making of a color plate is too complicated a job to attempt to describe in this article. Suffice it to say that in the making of a color plate twenty operations are necessary. A case is made of wax, the wax is covered with graphite, and the whole is hung in a tank where it is first covered with one-thousandth of an inch of nickel, and eight-thousandths of an inch of copper. The plates are backed with lead.

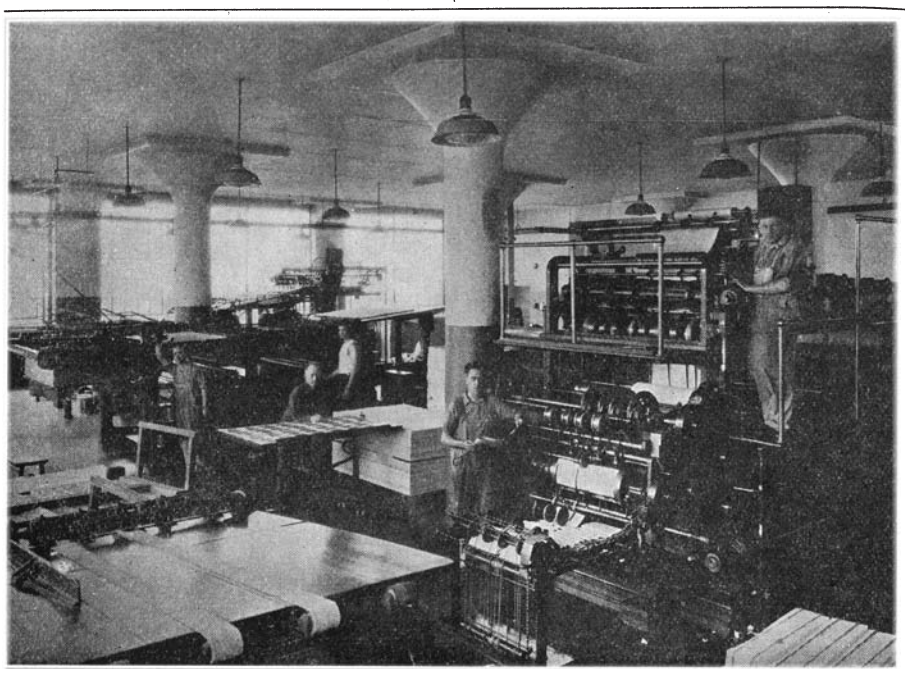
We have made all our other plates for several years. Plates made outside are made carelessly so that they will wear out as soon as possible. An ordinary stereo plate will wear out in sixty thousand impressions, but when we put a nickel plating on our own plates they are good for a run of one million.

On the make-up floor, as a matter of convenience, there are two high-speed, self-feeding, automatic Miehle job presses for small work. These presses, with a minimum of attention, will each print three thousand impressions an hour, and have a capacity of twelve and one-half by nineteen inches down to a sheet three and a quarter by five and one-half inches. Some of the booklet covers are made on these presses.

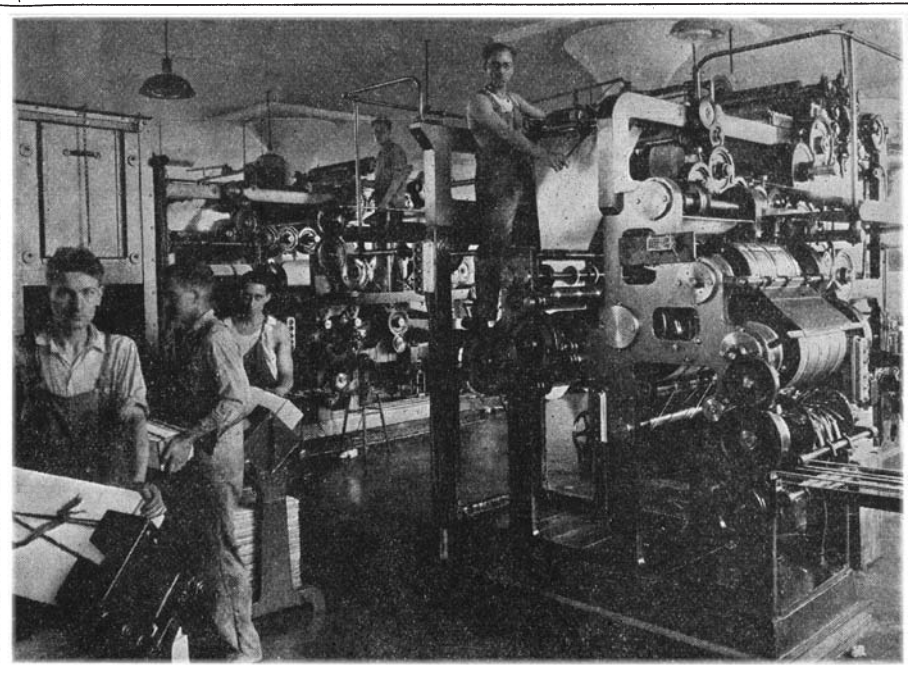
The Pressroom

Appropriately, the pressroom is just where it ought to be, immediately under the make-up floor. When the plates are ready, it is only necessary to put them on the freight elevator, and they are quickly at the place where they are needed, with a minimum of labor and expense.

On the pressroom floor itself we notice a one-color Premier press used for foreign *Watch Towers* and short runs of books in foreign languages. This press is hand-fed. Next we notice a one-color Miehle flat bed press, but with automatic feed. A sheet



Sixth Floor. The business end of the "Battleship." Note the stream of booklets being escalated to the floor below.



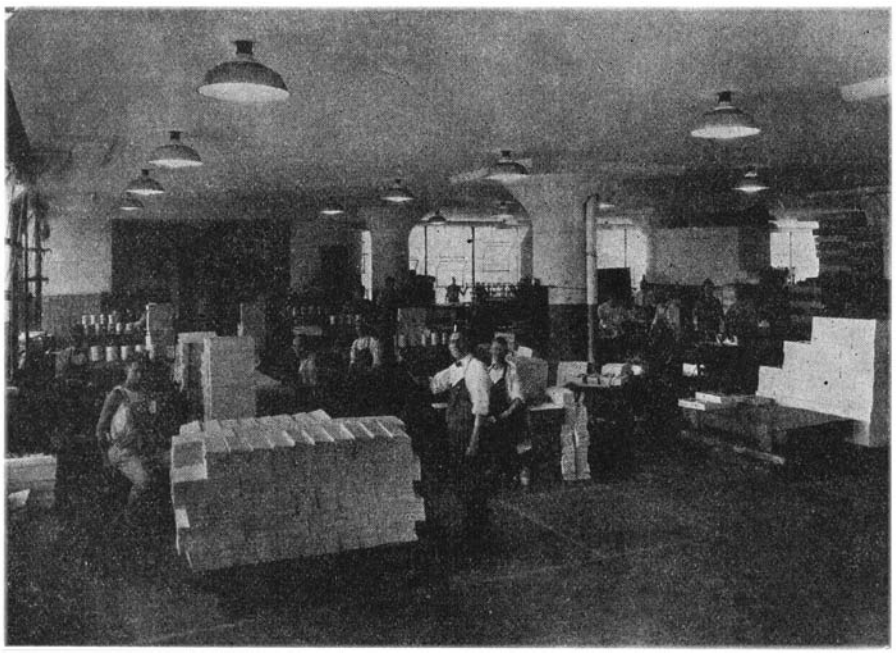
Sixth Floor. These two M. A. N. Rotary presses are capable of printing 18,000 complete books in 8½ hours.

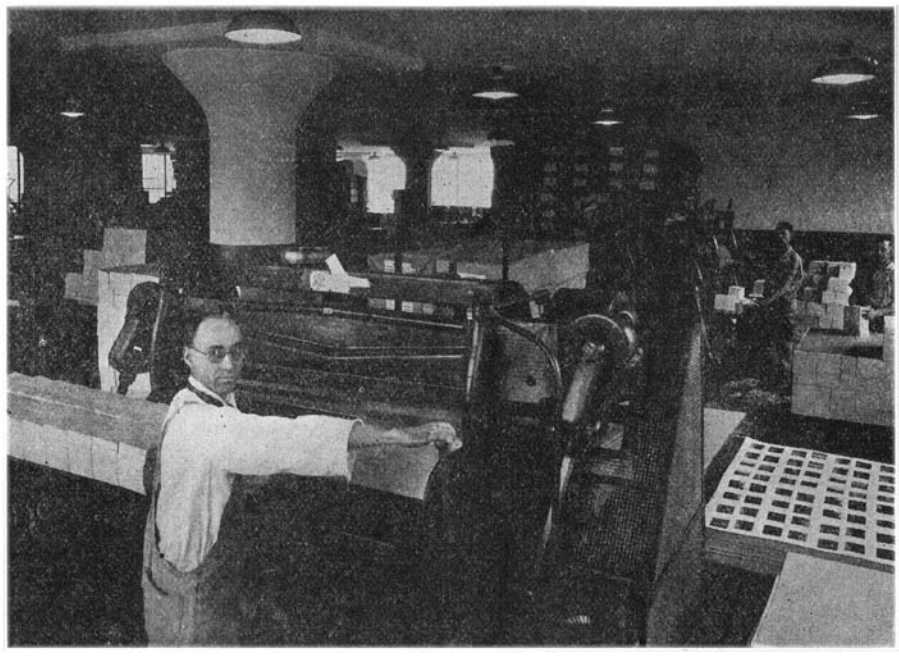


Fifth Floor. The crew stitches color covers on booklets as fast as they come on the escalator from the "Battleship" above, 30,000 in 8½ hours.

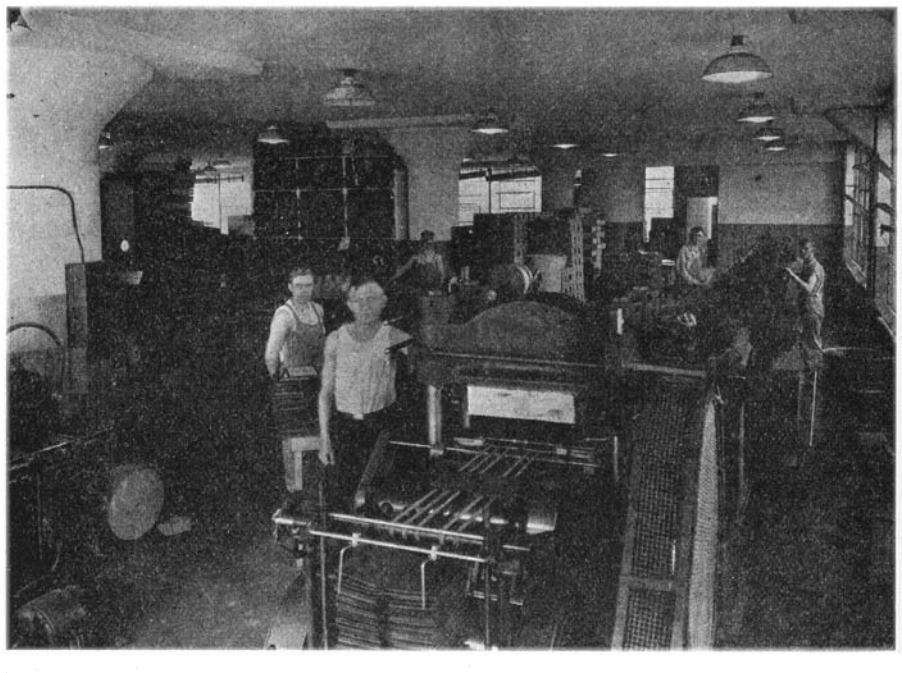


Fifth Floor. Here the booklets are folded and trimmed. In the rear you see the "Tower" and "Golden Age" mailers.









Above four views show the entire Fourth Floor, where the binding of books is done. Packed and sealed in cartons, they leave here in a sprial conveyor for storage on the floor below, or directly to the Second Floor for shipment.

must go through this press eight times in order to receive its four colors, front and back.

Next we notice a two-color automatic feed, flat bed press used entirely for color work. In this press one color is immediately superimposed upon another so that it is only necessary to run these color sheets through four times to get all four of the colors on both sides of each sheet.

Next we notice the big battleship, once the pride, and still a mainstay, of the whole establishment. Upon this great rotary press are printed *The Golden Age, The Watch Tower* and all the booklets. We are just appending to the escalator delivery of this press, on the floor below the pressroom floor, two stitching machines which will put the covers on the booklets as fast as the booklets come through the press.

All of our machines are at all times kept in the best of repair, because that means books, better books and more books.

The Pride of the Factory

We live in a day of progress, and valuable and efficient as the old "battleship" was and is and will be, it can not measure up to the much smaller and more compact and in every way more wonderful German "Man" presses, which Brother Rutherford had built to order for the wondeful work they are now doing. These presses, of which there are two on the sixth floor, are, so far as we know, the only rotary presses in the world which are turning out high-grade book-work or even turning out book-work at all. When printers go through the Adams Street plant they are astounded at what they see these presses doing.

Not only is no other printing plant in the world printing cloth-bound books on rotary presses, but these presses may be run in two colors at once, as in the case of the latest edition of *The Harp*. Moreover, these presses print, cut *and fold* sixty-four page forms like a streak of greased lighting.

Printing books in the old way, we used to run two thousand books a day. These two presses do away with folding machines, and turn out the material for 18,000 books a day. If anything goes wrong, the presses stop automatically and the difficulty is rectified.

Of further interest on this floor are the bundling machines, where the folded double signatures are bundled in stacks of 450 signatures each, and the rack where the supply of fresh rollers for the presses is kept. One notices also that all the paper for the flat bed presses is shipped, received, handled and used on skids (ten skids to a carload). By this convenient arrangement one man can handle a ton of paper at a time with facility and with ease. The conveyor system, which is an important feature of the sixth and all succeeding floors down to and including the second, will be described elsewhere.

Machine Shop Floor

The machine shop floor is situated just where it ought to be, between the pressroom floor and the bindery floor, immediately accessible to both. Not only does the machine shop serve the necessary purpose in making repairs to all the machines about the premises, but it is a most important feature of the plant. Much of the machinery of the plant itself has been built in this department, including among other things recently made, a folding machine, a tipping-in machine, an ink mixer, and other additions to the plant.

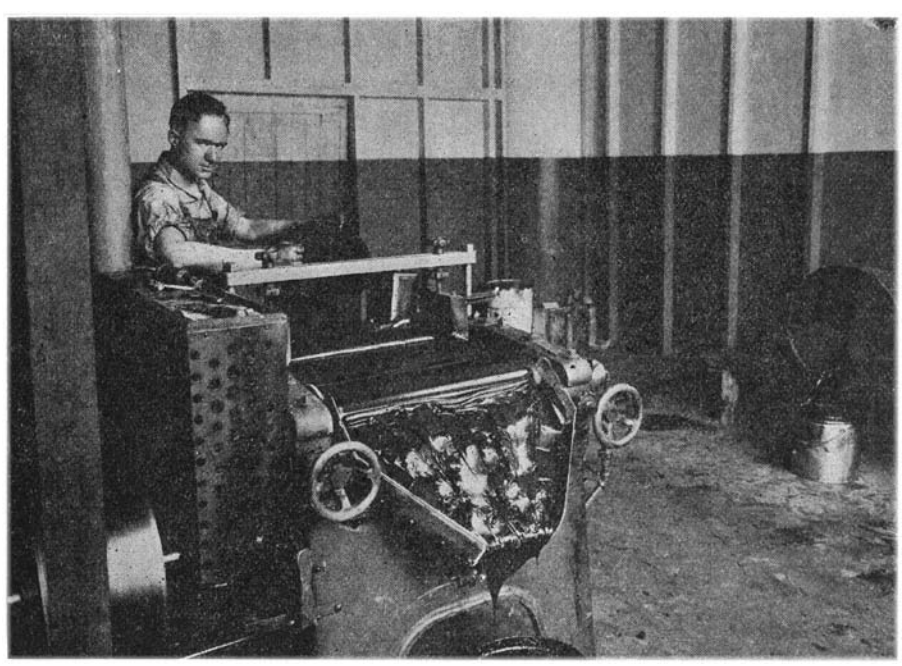
This floor contains the delivery end of the "battleship." It contains the barber shop, where the brothers get their hair cut on schedule, without losing any time. It includes the mailing department which sends out *The Watch Tower, The Golden Age, Bulletins*, and special letters. One mailer will send out five thousand papers a day.

The Binding Floor

The fourth floor is set apart for binding operations, of which there are many, each of them of great interest. In the making of the books and covers there are two separate and distinct kinds of work, and because the cover is the more easily made we mention it first. The cloth for the cover is bought twenty-five thousand yards at a time in rolls of 150 to 200 yards each. The cardboard of which the covers are made comes in large sheets, which are here slit both ways in a slitting machine equipped with many knives and of a voracious appetite. One man working on the slitter can produce thousands of cover-boards in a day.

In a bookbinding establishment the covers of a book are called cases, and a modern case-making machine is a wonderful institution. The cloth is fed into the machine in rolls of the required width; the glue is applied to it; the two cover-boards are dropped upon it at the correct intervals; and the cloth is folded over upon the covers or cases so that 16,000 completed cases emerge from the machine daily. This machine is extraordinarily efficient, being economical of both labor and materials, thus reducing costs.

Adjoining the case-making machine is the combined embossing and gold-stamping machine. This work formerly required two operations. Now the cover is embossed, and it is stamped with real gold, all in one operation. Another reduction in expense. But we must go back to the books, for the books themselves are the important thing, not the covers. Covers are useful and desirable, and we think our books have the nicest covers in the world, nevertheless, the covers are not strictly necessary.



Here we manufacture all our printing inks—black and colored.

The Books Themselves

As the printed forms or signatures come down from the pressroom they require to be arranged in order, but before they are put into the gathering machine, the pictures must first be put in their proper places, that is, they must be "tipped in." We have now in operation in our binding department, tipping-in machines which attach the color-plate signatures to their proper type signatures or sections of the book. After this is done, the books are gathered, and two men operating the gathering machine will gather 21,000 books a day. The tipping-in machine is our own device, a saver of time and labor, and an improvement to the book.

Before the books are sewed, the sections are smashed in the smasher, which bring the leaves close to one another, convenient for the sewing machines to handle. All our books are sewed two books at a time. In every other factory of which we have any knowledge they are sewed one at a time. In our factory, six sewing machines thus sew about 18,000 books a day, a much greater output than would be possible with the same machines in any other factory or with any other workers.

After being sewed the books are cut apart; then cutting machines cut the double-signature books in two; trimmers cut the three sides of the book at one time. The words "cutters" and "trimmers" refer to machines, not men.

A recent improvement at the glue table enables two men to now glue 14,000 books a day where formerly it took three men to do 12,000 a day. This gluing machine is also our own invention.

(To be concluded in our next issue)

The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, SUNDAY, AUG. 5

RECORDBREAKING INTERNATIONAL RADIO HOOKUP THIS MORNING

To the Ends of the Earth!

More Than 100 Stations in Gigantic Network

The most important event that ever happened in Detroit, or in Michigan, or in the United States, or on the American continent, or in the New World, takes place this morning at 9:30 to 11:00 when Judge Rutherford gives his address on RULER FOR THE PEOPLE over the greatest network of radio stations ever linked together in human history.

Throughout the United States and Canada the Judge's epoch-making address will be broadcast simultaneously by more than one hundred radio stations, ninety-six of which are linked together by telephone lines. Ten will take the program direct from the air and rebroadcast without the aid of wires. Altogether that will make at least 106 stations.

The wire network of the ninety-six stations covers 33,500 miles of telephone lines, and 91,400 miles of telegraph lines. This would belt the earth five times at the equator. It would reach more than half way to the moon. It is incomparably the greatest single educational item in the annals of the human race.

At 160 points along the network telephone repeaters employing multitudes of vacuum tubes will be included in the talking circuits to increase the volume of the fading voice currents. During the actual period of transmission more than 500 telephone experts will superintend the network, to prevent interruptions and distortions, so far as is humanly possible.

Four Canadian stations were in the hookup, CJGC, London, Ontario; CKOC, Hamilton, Ontario; CKWX, Vancouver, B. C.; and CKY, Winnipeg, Manitoba.

New England had four stations also, WBRL, Tilton, N. H.; WNAC, Boston; WEAN, Providence; and WLSI, Providence.

The Rocky Mountain states had nine stations, KOA, Denver; KFUM, Colorado Springs; KGHF, Pueblo; KOB, State College, N. M.; KFAD, Phoenix; KGHL, Billings; KDYL, Salt Lake City; KSL, Salt Lake City; and KSEI, Pocatello, Idaho.

The Northwestern states also had nine stations: WISN, Milwaukee; WEBC, Superior; WOC, Davenport; KTNT, Muscatine; WHO, Des Moines; KFAB, Lincoln; WRHM, Minneapolis; KSTP, St. Paul; and WDAY, Fargo.

The Middle West had eleven stations; WCAH, Columbus; WGBF, Evansville; WGN, Chicago; WHK, Cleveland; WHBF, Indianapolis; WMBC, Detroit; WOBU, Charleston, W. Va.; WORD, Batavia, Ill.; WSAI, Cincinnati; WTAD, Quincy; and WWVA, Wheeling.

In the Southern states there were twelve stations: WAPI, Auburn, Ala.; WBAW, Nashville; WBRC, Birmingham; WBT, Charlotte; WDAE, Tampa, WDBJ, Roanoke; WDBO, Orlando; WJBO, New Orleans; WNOX, Knoxville; WREC, Memphis; WTAR, Norfolk; and WWNC, Asheville.

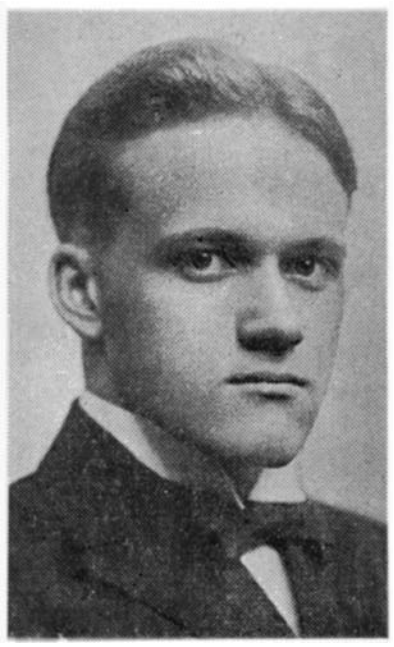
In the great Southwest there were fifteen stations: KFDM, Beaumont; KFEQ, St. Joseph; KFH, Wichita; KFJF, Oklahoma City; KGRC, San Antonio; KMOX, St. Louis; WIL, St. Louis; KPRC, Houston, KWEA, Shreveport; KWKH, Shreveport; WBAP, Fort Worth; WHB, Kansas City; WJAD, Waco; WREN, Lawrence; and WRR, Dallas.

On the Pacific Coast there were fourteen stations: KEX, Portland; KFON, Long Beach; KFRC, San Francisco; KFSD, San Diego;

(Continued on page 2)



JUDGE J. F. RUTHERFORD
Talks to the Whole World This Morning



A. R. Goux, who arranged the international network

Friday

WHAT A DAY!

Our President Launches Another Great Speech and by a Chance Remark Starts a General After-Meeting.

Friday was another big day for the Bible Students. They were just back after their Thursday drive, and as the day was very warm they were glad to sit quietly and be lectured to. Red Hot Barber (mischievously so called by some of his friends) had the opening address, but the big event of the forenoon and of the day was Judge Rutherford's powerful argument and appeal on Isaiah 26:30,21, "Jehovah Favors His Remnant."

When the Judge began his address there was the same great crowd of people as on Wednesday; probably a few hundred, possibly a thousand, more. They listened with rapt attention while the exposition of prophecy unfolded.

We wish that we had room to give the whole of the Judge's address, but it was lengthy, and it will be found in full in *The Watch Tower;* so we content ourselves with snatches of it, here and there. You will find it on page 3 of this issue. It is an article that will repay the most careful study.

It is not possible to make a real exposition of a prophecy without upsetting some preconceived notion of it that may already be in the mind. There are plenty of such surprises in the portion of the article which we print, and more in the full report that will be given in the *Tower.*

Some of the new light shines on the voice from beneath the altar (Revelation 6:9,10), some on Leviathan, some on God arising with a shout, some on the great sword of Jehovah (Christ Jesus) and the sore sword (the church on earth), some on the symbolical significance of the moon, and much on the place of safety, for the latter was really the object of the Judge's address.

In unfolding the teachings of the Scripture regarding the place of safety, the Judge, at one point, laid down his manuscript and in the most matter of fact way in the world said, in substance, "When the Lord spoke of hiding his people in his secret place he was not talking about any chambers in the pyramid, built by the Devil himself."

Now that is just as if a Free Methodist should arise in a prayer meeting and tell his brethren that they are all walking sidewise or backwards or upside down on the Hell question. Your Free Methodist feels that he is an authority on hell. It is one of his specialties, and there are Free Methodists who, if they lost their Hell, would be out of luck altogether. They would have nothing left. And, by the way, some of them have even admitted that very thing.

The Bible Students have been free from fear of eternal torture by an infinitely wise and just and loving God for so long that they have to pinch themselves to realize that they ever believed or tried to believe such nonsense.

But some of them have been strong on the pyramid. "Why," when the speech was over, one of the ex-pilgrims said, with a sickly grin, "I have been giving speeches on the Great Pyramid for thirteen years." It is a safe bet that that pilgrim will now have to get up a new lesson.

All over the Fair Grounds knots of Bible Students were discussing the new point. Some were saying, "I wonder what the Judge meant by that"; others, "I can not see what is wrong with the Pyramid"; and others, "I never did see much in the Pyramid anyway, and I believe the Judge has it right."

Their interest stirred, the staff of *The Messenger* asked for a further word, pending the explanation which is sure to come in the *Tower* in due time. The Judge smiled and said:

(Continued on next page)

International Radio Hookup

(Continued from first page)

KFWM, Oakland; KGO, Oakland; KHQ, Spokane; KJR, Seattle; KMO, Tacoma; KNRC, Los Angeles; KNX, Hollywood; KOMO, Seattle; KVOS, Bellingham; and KWSC, Pullman.

The Middle Atlantic states had eighteen stations: KQV, Pittsburgh; WLBW, Oil City; WMBS, Harrisburg; WBAX, Wilkes-Barre; WBBR, New York; WCAP, Asbury Park; WEBR, Buffalo; WFBL, Syracuse; WGBI, Scranton; WGY, Schenectady; WHAM, Rochester; WHBP, Johnstown; WNAT, Philadelphia; WODA, Paterson; WOKO, Poughkeepsie; WRAW, Reading; WRHF, Washington, D. C.; and WRNY, New York.

The American Telephone and Telegraph Company, while admitting the strain of this great undertaking, has nevertheless made full provision for operating this vast equipment, which is far and away the greatest undertaking of the kind ever undertaken.

The New York *Times*, admittedly antagonistic to Judge Rutherford, as it has been and is, did not fail to take note of this significant item of news. It could hardly fail to do so. We give its report, as it appears in its issue of July 31:

Rutherford Gets Biggest Radio Net

Most Costly Hook-Up, Which Will Include 96 Stations, Engaged by Preacher.

TO BE USED ON SUNDAY

Former Judge, Foe of Organized Christianity, Will Address Michigan Bible Meeting

The most extensive and expensive radio hoop-up in history has been arranged for Judge Joseph F. Rutherford, one-time Missouri lawyer, who turned evangelical preacher, according to announcement yesterday from his headquarters in Brooklyn.

The radio network ordered by the lay preacher exceeds even those set up for the President, or for any new news event. The cost could not be ascertained yesterday, but a hint of it lay in the fact that the use of forty-seven stations for an hour cost the Dodge Motor Car Company $42,000 early in January.

There are to be ninety-six stations in the Rutherford connection, and the time to be used will be an hour and a half. It could not be ascertained yesterday whether the huge outlay for the Judge's talk next Sunday would be borne by his organization, the International Bible Students Association, by himself or by a friendly philanthropist.

Will Speak at Convention

The evangelist, an uncompromising foe of organized Christianity, successor to the late Pastor Russell, will be the chief speaker at the Bible students' annual convention to be held in the Coliseum on the Michigan State Fair Grounds, near Detroit. Last year the convention was held in Toronto and the former Judge, who penned the slogan, "Millions Now Living Will Never Die," mobilized what was then the largest radio hook-up. He had fifty-three stations in line.

Previous hook-ups and the number of stations linked include the Fourth Annual Radio Industries dinner on Sept. 21, 1927, eighty-five stations; reception to Colonel Lindbergh on June 11, 1927, fifty stations; Dempsey-Sharkey fight on July 21, 1927, in the Yankee Stadium, fifty-two stations; Washington's Birthday speech by President Coolidge in 1927, forty-two stations; Buick broadcast on July 23, forty-eight stations; Tunney-Heeney battle, forty-three stations.

Rental and operation of regular network circuits of the National Broadcasting Company cost $33,000 for the twenty-hour period, special transcontinental circuits cost $24,000, approximately 45,000 miles of balanced and specially prepared wires being used.

Judge Rutherford's talk from Detroit on Sunday is set for 10:30 A. M. The hour chosen will be in conflict with regular church services in certain parts of this country and in Canada.

Short Wave Stations in Net

It is expected that the speech will be heard internationally. This hope is based on the fact that transmission will be made from the short-wave lengths of 2-XAD and 2-XAF, stations of the General Electric Company at Schenectady, N. Y. Station 2-XAL, short-wave length station at Coytesville, N. J., will also be included. The four stations of the Canadian chain, stretching between Hamilton, Ontario, and Winnipeg, Manitoba, will be in the hook-up.

NBC Entitled to No Credit

Some newspaper writers, habitually using the term NBC (National Broadcasting Co.) in connection with their descriptions of any and every chain broadcast of any consequence, have erroneously used that term in connection with this program.

For information it is here stated that neither National Broadcasting Company, nor Columbia Broadcasting System, nor any other organized group of broadcasters, is in any way involved or responsible for this chain broadcast. Given the opportunity to cooperate, none of the organizations named was willing to accept the business on a strictly commercial basis.

Since the memorable broadcast of address delivered by Judge Rutherford in July, 1927, at Toronto, a religious advisory committee has studiously provided for the National Broadcasting Company a code of procedure that definitely prohibits facilities of that company's being used by any other than "recognized" and "established" religious groups; and only by such representatives of those groups who will be known to limit their expressions to strictly undenominational and "non-controversial" subject matter. And, furthermore, it has been explicitly stated in so many words that Judge Rutherford and his organization shall never again be permitted the use of NBC facilities since that address of July, 1927, officially entered in the company's records as "a rabid attack on organized religion and the clergy of all denominations."

Why the Papers Are Silent

Conventioners and their friends, enjoying the hospitality of Detroit, may wonder why it is that ten to fifteen thousand intelligent, orderly, fairly prosperous people, could come to this city and stage the greatest event in the history of the city and find all the papers of the town practically dumb on the subject. We volunteer some light.

The trouble with the Detroit papers is that they are living in the past. Part and parcel of the Devil's organization of the city, they feel it their bounden duty to continue to accept the swill regularly poured from the ecclesiastical trough, and to try to feed it to their readers in lieu of the pure truth, the water of life, about to be poured out in their midst.

Our workers have been out and have interviewed the people of Detroit and know what they think. The people of the town are sick to death of the hell fire swill and all the cant and hypocrisy of this go-to-heaven-when-you-die stuff, and as a result of the persistency of the papers in holding back the truth, and maligning it, and holding up the wretched old lies of the dark ages, and praising them, and fighting for them, they have come to hate the papers and the things for which they stand. And sad to relate they have come to despise everything that goes by the name of Christianity, or that relates to the Bible, because they have been improperly led to believe that the preachers and the newspapers and the teachings of the Bible are all of one strip of cloth. Nothing could be farther from the truth.

What the Leading Paper Shows

Just for fun we bought Detroit's principal morning paper on Saturday and carefully examined the first page, to see just what is being fed the people of this city. It contains 172 inches, of which sixty per cent may properly be classed as business items. Detroit's chief business is transportation; items on this, together with those on growth of the city and advertising items, either of the paper itself or some other money-making scheme, account for 102¾ inches. Crime takes up 32¾ inches; politics, 19 inches; the weather 10½ inches; news items aside from the above, 7 inches.

That is a careful analysis of the front page of the most important newspaper in Detroit on the most important day in its history! And even that job has been done by children.

Their Eyes Rapidly Glazing

Oh, well, what is the use? The newspapers are out of it. Like the churches, they have had their day. They could have stood for truth. They could have helped the inauguration of God's kingdom in the earth, but they are bound hand and foot, and blinded by the god of this world.

As it is, God is setting up his kingdom in full view, in their sight, and they haven't enough life left to even see it. The radio is taking their place. They are done. In a little while now the mourners will be on the job, and then the usual call on the family and the hint that for $50 or so they will be helped out of purgatory and given a soft place where they will never have to do anything any more. Haste the day!

The International Bible Students Association has passed the point where it has any need for the newspapers, or any use for them. See how often they are on the Devil's side, shamelessly so. Look at what they did to the American people during the World War, lied them into the war, lied to them during it and bragged of the lies afterwards.

We got along splendidly without the newspapers a year ago at Toronto. The Judge's great speech went out over 53 stations, and the response from the public was so marked and so immediate that inside of eight days more than 30,000 letters were received asking that it might be had in print.

Subsequently, in the next few weeks, 12,000,000 copies of that lecture, FREEDOM FOR THE PEOPLE, were distributed. A similar distribution of today's lectures will take place, and it is calculated that not less than 25,000,000 of these will be put into the hands of the people, with no thanks to the newspapers, none whatever.

Friday! What a Day!

(Continued from first page)

"We have been taking it for granted that in two or three passages the Bible had something to say about the "Pyramid," but when we come to examine the context closely we find no reason to think God has mentioned it at all, nor is there any reason to think such a structure was necessary. The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished to every good work.

"The idea that the Great Pyramid is in some way identified with the British Government, preserving its inches and other measurements, though even then requiring to be scaled down one-tenth of one percent, is suspicious in itself, for it can not be denied that Britain has been and is the cruelest as well as the strongest power in history, and much more like the Devil than China itself where the Devil is an object of worship.

"When we consider the millions of human beings that must have slaved to erect the Great Pyramid we can see that a God of Love would not have resorted to such means to bring honor to his name."

That satisfies us. That will do for now, until the Judge can get time to tell all that is in his mind and in the Bible against the idea. But it sure did set the tongues wagging at the Fair Grounds and resulted in another overhauling of the old trunk wherein are kept a few choice relics of what, until recently, we honestly believed the Bible teaches.



The Messenger photographer corralled a few of the delegates from Australia, New Zealand, South Africa and England and here they are W. W. Johnston, Manager of the Society's Australian Branch, is seen third from left, bottom row.

Yesterday's Only Discourse

C. Roberts

Coming To His Temple

Malachi 3:1

This prophecy given by Malachi to "Israel after the flesh" foreshadowed the experiences of Israel after the spirit. To understand the application of Malachi's prophecy to us we note its application to fleshly Israel. "The Lord whom ye seek": they were seeking their Messiah who would save them from their sins and show them the way to life. "He shall prepare the way": apparently the way to life is referred to. Our Lord prepared it by laying down his life, as he himself declared, *"I am the way, the truth and the life."*

Why did he come to his temple? The context plainly shows that he came for the purpose of judgment, and the ones judged were those who served in the temple, the priests.

The record indicates that Jesus presented himself as King and was rejected. Next day he entered the temple and drove out the money-changers. The following day he uttered his scathing rebuke against the leaders and, leaving the city, he ascended the Mount of Olives overlooking the beloved but condemned city and rejected the house of Israel from favor, saying, "Your house is left unto you desolate." Forty years later it was destroyed. But in the interim between the casting off of the house of Israel and its destruction a remnant availed themselves of the way to life opened up by Jesus' death and passed from death unto life.

While they were on the Mount of Olives overlooking the condemned city, Jesus said, "The days will come in the which there shall not be left one stone upon another." Then the disciples asked the question, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"—Luke 21.

Instead of answering their question directly, his mind swept down nearly two thousand years and he gave them the events that would be transpiring on the earth when he would come to his antitypical temple, thus proving that the experiences of Israel after the flesh were secondary in importance to that which was foreshadowed thereby.

According to Malachi we should expect a refining fire among the sons of Levi, namely, among the antitypical priests, which would act as a test. "Who may abide? . . . Who shall stand when he appeareth?"

The thought expressed is that of a trial that would test the whole church collectively. Other scriptures indicate that in the end of the age there would be a particular fire to try the church. Thus we read in I Peter 4, "Think it not strange concerning *the fiery* trial which is to try you. . . . for the time is come that judgment must [first] begin at the house of God." The same is referred to by Paul in I Corinthians 3:12-13, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for *the day* shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The work of building a character is not here referred to. If our work consists of building character, it will not survive the fire of this day. Those opposing the work to which the temple is dedicated are defiling the temple, and such will be driven out even as those who defiled the typical temple were driven out.

Further on in this third chapter of Corinthians we read, "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The temple is holy, the temple is completely, wholly dedicated to the worship of God, which means the service of God, for worship without service is an empty form and ceremony. Therefore, those who are opposing the service are defiling the temple, and their work is worthless and therefore likened to combustible material, such as wood, hay and stubble. On the other hand, the work of those in the temple who are worshiping God in spirit and in truth is likened to gold, silver and precious stones which the fire can not harm. The fire but increases their zeal, removing any dross of selfishness.

The purpose of such testing? Is it to get a class of people ready for heaven? The prophet answers, "That they may offer unto the Lord an offering in righteousness." What is this offering?

Malachi rebuked the priests of Israel for offering unto the Lord the left-overs; the old, blind and lame cattle which they could not use they tried to palm off on God; but hearken unto what God said to them, "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy gover-

(Continued on Page 7)

"JEHOVAH FAVORS HIS REMNANT"

By Judge Rutherford

Thrilling Talk Heard Friday

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

JEHOVAH'S prophecies and the physical facts marking the fulfilment thereof show to his anointed that the great battle of Armageddon is rapidly approaching. The new nation pictured by the man-child has been born; the battle in heaven is past; Satan is cast down to the earth, and knowing that his time to prepare for the great battle is short he is greatly incensed against God's remnant because these sing the praises of Jehovah. Satan and his emissaries make war against the remnant who have the testimony of Jesus Christ and who joyfully keep the commandments of God. Jehovah causes his lightnings to flash from the temple disclosing the position of the enemy and at the same time points the remnant to the place of safety.

David was Jehovah's anointed King of Israel. He foreshadowed God's beloved Son who is Jehovah's Arm and great Instrument to carry out his purposes. There seems to be a correspondent period in David's reign with that which we now see. After David was set in Zion he made a home there for the ark of the covenant and gave the place the name Zion. As Jehovah's king he spoke with authority and with the ark of the covenant giving him support. Then he consolidated the kingdom by bringing the people together to Zion. There was a reunion of the people in the knowledge and understanding of what it meant to be God's chosen people. After the people were thus established and united in the fact and in the confidence of Jehovah, and in David as king, then the king prepared for war and went to battle to destroy the enemies of Israel. Now the great anti-typical David, the Executive Officer of Jehovah, having brought his people into the temple condition girds himself and goes forth to make war on the enemy and to vindicate Jehovah's name.

Comes Out

The Prophet Isaiah (64:1, 2) pictures the anointed and faithful ones of Zion praying unto Jehovah this prayer: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" This prayer indicates God's purpose in his own due time to come down and cast out and destroy the visible part of Satan's organization.

The organization of Jehovah is called Zion and Jerusalem. It is the meeting place of God with his people. Since the Lord has gathered his people into the temple condition those of Zion in particular have known Jehovah God. He is known by those who are really devoted to him and which were pictured by the tribe of Judah. "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." (Psalm 76:1, 2) Again it is written: "The Lord is great in Zion, and he is high above all the people."—Psalm 99:2.

But Jehovah is not known to the people outside of his organization. The great issue now is: Who is God, and who shall rule the world! He is having his people of Zion tell the people of the world who he is and few of them will hear, believe and heed, as the Scriptures indicate. Then, says the prophet: "For behold the Lord cometh out of his place." This indicates that up to a time certain Jehovah keeps himself secret, unrevealed, unknown and unrecognized. Up to the fixed or time certain, and after gathering his people to the temple, only the priestly class composing Zion saw the manifestations of God's power and glory. "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102:16) That glory appears to the anointed at first but when the time comes the glory and power of the Lord shall be revealed to others. Therefore in harmony with the prayer which the faithful remnant prays, and in harmony with the words of the prophet, it appears that Jehovah comes out of his place in this; that he "comes down" from heaven and makes himself known outside of his organization.



Did our photographer catch him here "smashing the pyramid?" We wonder!

Purpose

The peoples of earth must learn that Jehovah is God. He will make for himself a name which must mean that he makes his name known to those who have heretofore not known him. Therefore says the Prophet Isaiah (26:21) "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her bloods, and shall not more cover her slain." Rotherham renders this text thus: "Therefore shall the earth unveil her shed blood, and throw a covering no longer over her slain."

The entire human race is of one blood because God made all nations of one blood to dwell upon the face of the earth. The ground for centuries has literally drunk up the life blood of many millions unjustly shed and to those who are guilty of spilling that blood God says: "The voice of thy brother's blood crieth unto me from the ground." (Genesis 4:10) Among those whose life blood has saturated the ground are the men and women who were slain because of their faithfulness in testifying to the name and goodness of the Almighty God. Referring to this it is written in Revelation (6:9, 10) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Manifestly this scripture does not refer to the resurrection but refers to the fact that the Lord will lay bare the bloody record of the earth by calling universal attention to, as well as taking note thereof himself, and bring the guilty ones to account. The official earth has thrown a covering of false patriotism over her slain and builded monuments to their memory as another means to blind the people to the truth. The Lord declares that he will tear this veil of covering away and make manifest the guilty ones.

Leviathan

This prophecy is further proof that the clergy who have taken the name of the Lord God and misrepresented him are a part of the Devil's organization. Jehovah comes out of his place to express his indignation against the evil doers and through his prophet it is said: "In that day the Lord with his sore and great strong sword shall punish leviathan the swift serpent [the gliding, fleeing or elusive monster, margin], and leviathan the crooked serpent; and he shall slay the dragon that is in the sea."

The leviathan is a monster in the sea and clearly pictures the earthly part of the Devil's organization. (Revelation 12:9; 20:2) The entire organization of Satan has been elusive, even to the point that the people have been made to believe that there is no Devil, and many who claim to be of Christ have been unable to detect or see the Devil's organization. What part of his organization therefore is the most elusive? Undoubtedly the ecclesiastical element, made up of the clergy and the principal of their flock.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." (Psalms 58:3, 4) That element of Satan's organization, deaf to cries of righteousness and truth, unceasingly fire their venemous darts at the faithful witnesses of God. At the same time they glide among the people, exalting their own virtues, falsely claiming to represent God.

Gliding among the people they dash up a spray to blind the people to the fact that there is a Devil, or that he has an organization or that the Devil is their enemy. They organize and operate their seductive and fraudulent system of religion and misname it Christianity and give suck or nourishment to those whom they have entrapped, as it is written: "Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness." (Lamentations 4:3) They teach those whom they draw into their systems cruelty and urge them to use cruelty against followers of Christ by resorting to all manner of violence.

That the Leviathan or great sea monster is a picture of Satan's organization is made clear by the words of Ezekiel 29:3: "Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Satan's organization says: "The earth is ours and we will run it to suit ourselves."

God Arises

The children of Zion by faith see that the new nation is born and is caught up unto God and his throne. (Revelation 12:5) Otherwise put they see that Jehovah, by and through his great Priest and King, has taken charge of the world and is moving to the point of destroying the evil organization. In ecstasy the remnant class cries out: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises."—Psalms 47:5, 6.

Even so now, Jehovah has taken the reigns of the world and goes forth to dash to pieces the enemy and he does so with a shout and the sound of the trumpet giving assurance to his faithful witnesses that victory is soon to follow.

His Sword

Referring again to Isaiah's prophecy it is written: "In that day the Lord with his sore and great and strong sword" shall punish the Devil's organization. (Isaiah 27:1) Christ Jesus is the great Priest of the Most High God of the order of Melchizedek. He is Jehovah's Arm and his Sword. One of his titles is "The Word of God." (Revelation 19:13) He is the Sword of Jehovah and thus Jehovah bares his Arm to make war with the enemy. (Jeremiah 47:6) When the due time arrives for God to go forth to the battle he whets his Sword and sends his great Priest forth to lead the fight. Concerning that time it is written: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy."—Deuteronomy 32:41, 42 R. V.

Place of Safety

God's lightnings flash from the clouds of his presence and now disclose to those of the temple class the monstrous and hideous organization of Satan the Devil. They see that the gliding and the elusive and cruel organization, pictured by the leviathan and by the hissing adder, shoot out their bitter words against the little company of faithful ones and thereby incite the mob, pictured by the waves of the sea, to lash against and seek to overwhelm the remnant.

The faithful see the serpent part of the organization again secretly attempt to induce the execution of the law to arrest and imprison those who dare give testimony to the good news of God's kingdom. They mark the arrogance, hatred and cruelty of the combined elements of the enemy's organization moving against them because they insist on obeying the commandments of Jehovah God. For their encouragement, and for their full assurance, in this hour of peril in the time of God's wrath, Jehovah speaks to them through his prophet and says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

It was in 1918 that the Lord brought his people into the temple condition. It has been since then that they have engaged in the great witness work and the enemy organization has constantly increased in its expressed hatred against them. It is written: "When the wicked arise [since 1918] men [of the body of Christ] hide themselves." (Proverbs 28:28) Speaking to his followers Jesus quoted the identical words of Isaiah, to wit: "Enter into thy inner chambers, and having shut the door" then pray unto thy Father. (Matthew 6:6 R.V.)

Concerning Elisha it is written: "He went in, therefore, and shut the door upon twain, and prayed unto the Lord." (2 Kings, 4:33) The faithful of the church are represented as saying: "The king hath brought me into his [inner] chambers." (Cant. 1:4) Those who are brought into that place of safety say unto the Almighty God: "Thou art my hiding place and my shield; I hope in thy word." (Psalms 119:114) The command to the saints to hide themselves in the inner chambers could not apply prior to the Lord's coming to his temple. The context shows that it is "in that day" of God's indignation that the place of safety is provided and since we are entering that great and terrible day the place of safety must now be available.

Not all who claim to be in present truth are in this condition of security. Those who have not seen the lightnings of the Lord since His setting up the temple condition do not even see that there is such a thing as a place of security or safety. They have seen no distinction between the work pictured by

(Continued on Page 7)

Center

The Messenger reporters estimate that the crowd shown on this page represent about one-half of the conventio

Left End

ection

rs. The others apparently didn't care to brave the broiling sun—91 in the shade, but no shade for these here

Right End

Report of Friday's Sessions at the Coliseum

R. H. Barber

Overcoming

In Revelation 3:21, our Lord Jesus tells us that only those who overcome even as he overcame will ever have the privilege of sitting down with him in his throne. This being true, it is essential that we learn exactly what Jesus overcame while in the flesh, for only by so doing shall we be able to know just what to overcome.

In John 16:33, Jesus said: "I have overcome the world." Many people think that overcoming the world means to overcome our love and appreciation of the beauties of nature, science, literature, art, friends, home and legitimate pleasures. These seclude themselves in monasteries, nunneries and cloisters, fearing that they will be contaminated by these so-called "worldly" things; and thus will be unfitted for heaven. These fail to see that Jesus did not overcome along these lines, and that therefore their conclusions must be wrong.

Others think that overcoming the world means to overcome wicked habits, such as lying, stealing, swearing, gambling and drinking, and fail to see that Jesus did not have to overcome these things. Hence this conclusion must also be wrong. There are many heathen and infidels who do none of these things and yet they will not be in heaven.

Others think that it is necessary to overcome their fleshly weaknesses, such as envy, jealousy, pride, anger, evil-speaking, impatience, etc. Such a thought invariably engenders pride and boastfulness, sins that are just as bad in the Lord's sight. If we give the subject a moment's thought we will at once see that Jesus had no temptations along these lines, and therefore this thought also must be wrong.

The Bible plainly teaches that a Christian should wage a warfare against all the above-mentioned evils. It also teaches that he will never succeed in overcoming them. He may make *some* progress, but he will always be harassed by failures, and will always find it necessary to go to the throne of grace and confess his sins and ask for the promised forgiveness.

The word "world" is used in different ways in the Bible, and, also, in present-day conversation. We say, "The world is beautiful," and refer to the scenery on the earth. Again, we say, "The world is gone mad," and refer to the people of the earth. Still again, we say, "The world is rotten or corrupt," and refer to the political, financial, industrial and religious organizations of earth, either separately or collectively.

The world that Jesus overcame was the last-mentioned one, viz., the political, financial, and religious organizations of the earth, all of which were rotten and corrupt in Jesus' day, and are equally or more so in our day. The reason why Jesus overcame this world, and the reason why Christians must overcome it in order to get into heaven, is because Satan is the god or ruler of this world; because it is evil, wicked and corrupt; it is full of sham, hyprocisy, selfishness and oppression.

The Bible tells us that there are but two masters, Jehovah God and Satan. It tells us that both of these masters have followers among men. Both have an organization. God's organization is composed of those men who are consecrated to doing the will of the Lord. They are the true followers of the Lord. Not the hypocritical professors, nor the make-believe Christians. God rules in their hearts. His will is their will and his law is their law. They are following explicitly the instructions laid down in his Word, and no man can make them deviate one iota from those instructions, at least intentionally.

The Devil's organization is composed of all those man-made organizations which injure and oppress mankind, and those which teach false doctrines about God and his Word of truth. These include, therefore, not only the political and financial, but also the religious organizations of earth which teach eternal torment, the doctrine of the trinity and of the immortality of the soul and other blasphemous doctrines, not found in the Bible.

The Devil's organization includes them all. and is what is called in the Bible, "This present evil world." (Galatians 1:4) In 2 Corinthians 4:4 we are told that Satan is "the God of this world".

The Devil's organization or world is rich and powerful; it is also very popular; people are afraid to offend it. The Devil uses this fear and popularity and wealth to overawe and frighten people, and to keep them from doing what their conscience tells them is right. Many men cooperate with the Devil's organization unwillingly because they fear the reproaches which will be heaped upon them if they take a stand for what they know to be right. These do not overcome the world but are *overcome by the world.*

Our Lord Jesus could be neither frightened nor awed by the Devil's world. The proud, arrogant religious rulers of his day, called Pharisees, and the equally haughty civil rulers, the Pilates and the Caesars, could not make him cease preaching the truth and defending the name of his God. They threatened, they scourged him, they spit in his face, and then cruelly nailed him to a cross. Satan himself took a personal hand in the matter and offered three temptations to Jesus, all of which Jesus spurned because he knew that no good thing ever came from the Devil or from his organization. Every true Christian should know positively that the Devil never puts forth any good suggestion. Jesus said of him: "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The Scriptures tell the followers of the Lord to "come out of the world". To "put on the whole armour of God" so as to resist "the wiles of the devil". What do these texts mean? They mean that the present system of finance, politics and religion is rotten, corrupt; that its author is Satan; and that it is selfish, wicked, oppressive and injurious. Our Lord says: "Come out of her, my people," and "Touch not the unclean thing".

The Lord is now present and calling his people out. Will we overcome the world by taking our stand against it, by exposing it and its oppression and misrepresentation? or will we succumb to its flattery, yield to its temptations, fear its anathemas and cooperate with its schemes.

If we believe that God has his own plan for blessing the people and that the Devil's plan is wrong and will be a failure, we will surely refuse to cooperate with the Devil in his plan, and will just as surely be found cooperating with the Lord in his plan and work. Thus our faith in God's plan is being put to the test; and, said Jesus: "This is the victory that overcometh the world, *even our faith.*" If we have no faith in God's plan we can not overcome the world, but will be overcome by the world.

M. A. Howlett

A People for His Name

It is my pleasure and privilege to speak to you a while this afternoon on the subject, "A People for His Name". I feel it is a special honor to speak to you on such a subject as this at this particular time, because I believe that this convention is one of the most important ever held upon the earth. To me the evidence of the end of the old order and the beginning of the new is overwhelming. Bible Students today are not asking themselves, "Have I the truth?" No, they are more concerned with doing the will of their Father, which is becoming more clearly revealed as time goes on.

We have been talking for some time now about millions now living who will never die, but have we considered one of the most important details in respect to those same people's gaining life? Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Evidently then, a knowledge of Jehovah is vitally essential to gaining eternal life. The Prophet Jeremiah in speaking of the new age that is being ushered in says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." When reading these words we have been accustomed to applying them to some time future, but if there are millions now living who will never die, does it not logically follow that these words of Jeremiah must apply to them?

When Jesus said, "This is life eternal [to] know thee, the only true God," he didn't mean that any one would gain life merely by acknowledging there is a God; because James tells us that devils believe that fact and tremble, but their mere belief in the fact will not gain for them eternal life. I think we can readily see that the Master meant that all who would gain life would have to become intimately acquainted with the laws and principles governing the heavenly Father, profess their allegiance to him and demonstrate their positive love for those principles by their actual work. No man can prove his love for another by merely telling him, but rather by his actions, as the old adage truthfully states: "Actions speak louder than words."

The Bible tells us that the earth is covered with darkness and the people with gross darkness. We know from our studies that this means that Jehovah's face has been turned from the human family, and the turning away of his face means, of course, the withdrawing of his favor. As a result of this, as the Apostle Paul tells us in the first chapter of Romans, verse 28, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [or a mind void of judgment]," man has drifted farther from the heavenly Father, until His name is no longer held in reverence and his principles are very little understood. Now the time has come for Jehovah to make a name for himself. He is turning his face once more towards his human creatures; the light of his favor is being shed as his truth is being more clearly revealed.

The presence of Jehovah is the most important event at this end of the age. In speaking of the presence of Jehovah, we are in no sense disparaging the importance of the presence of our Lord Jesus, because when we speak of the presence of Jehovah, it is always understood by Bible Students that all the operations of the heavenly Father are carried out by his great and honored Executive, the Lord Jesus.

While the whole earth is spoken of as being in darkness, and while today men in general refuse to retain God in their knowledge, yet there are some, who in the honesty of their hearts are 'sighing and crying for the abominations that are done in the great city' of Christendom. They are seeking after God if haply they might find him. To these, the remarkable invitation has been extended to come to their God through Christ. They have been 'called out of darkness into his marvelous light'. While there have been some called right from the time that Jesus sent forth the call, yet we who are living at the end of the age are called in a special sense. In Acts 15:14, we are told that before Jehovah would build the tabernacle of David which is fallen down, he would call out a people for his name. This text cannot mean, as we have previously understood, that Jehovah, all down the Christian era, has been calling out a bride for Christ, because it says, this class is for his, Jehovah's, name. It seems, then, that this text applies in a very special sense right now. It is our privilege to witness to the name of Jehovah.

Doesn't it seem a remarkable thing, brethren, that the great Almighty should condescend to creatures of such low estate and rely upon them to establish his name among their fellow men? Isn't it an honor? What a demonstration of confidence our Father displays when entrusting to our care such an important mission, and how careful we should be not to violate that confidence! What joy it should give our hearts when we find ourselves in line with such remarkable activity.

I believe we are living in the time when the picture of Daniel 3 is having or is about to have a fulfillment. The three Hebrews represent the Lord's people. Their names in a most remarkable sense illustrate the position and activities of the Lord's people at this time. Their names were Shadrach, Meshach and Abednego. The Hebrew names of the three are Hananiah, Mishael and Azariah. The name Hananiah means 'Jehovah is gracious'; Mishael means 'Who is what God is'; and Azariah means 'Helped by God'. Here are the Lord's people declaring who is what God is, or in other words, "Jehovah is God." They are 'showing forth the praises of him who hath called them out of darkness into his marvelous light.' They have been 'helped by God'. They are declaring that the plan of God is the only hope for suffering humanity; 'Jehovah is gracious.' What a wonderful message is ours! What a wonderful privilege is given to the people called out for his name!

G. H. Draper

Holiness unto the Lord

My subject is, "Holiness unto the Lord." The text is I Peter 1:14-16. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Holiness is required of those who shall see the Lord. To understand the Scriptural meaning of holiness is therefore of greatest importance to the Christian. An incorrect definition and improper understanding of this subject not only result in confusion but often lead into great error, causing the Christian to miss the very important thing that he should learn.

The laws of the nations of the earth provide severe punishment for those who are guilty of lewd, unchaste, indecent conversation or conduct in the presence of others or with each other, and for acts that result in the injury of others; and there are millions of people on earth who diligently strive to live up to such a moral standard. They are kind and considerate with others. They are chaste in their relationship with the opposite sex. They observe the laws of the land. They diligently shun evil and try to do that which is good, and are called Nature's noblemen. Many believe that such a course of conduct guarantees for them eternal happiness in heaven.

Holiness within the meaning of the Scriptures means an unreserved consecration, absolute dedication and continued unselfish devotion to God. It means to be completely reserved from profane or common use. Holiness means to be whole, unimpaired, and sound from every wrongful affection. It means unselfish zeal toward God and his true and faithful servant. In Exodus 28:36 it is called "holiness to the Lord."

Lucifer was created perfect, which means that at that time he was holy. (Deuteronomy 32:4) He was a bearer of light and was entrusted with great power and responsibility. He became unholy when he determined to take a course different from that which had been prescribed for him by Jehovah his Father.

Jehovah has prepared all the members of Christ's body, not of two hundred and six bones, but of one hundred and forty-four thousand members; and we now see the last members of this wonderful body on the earth, and the Lord in his Temple putting them together for the glory of God. We see some like Lucifer wanting their own way, and we see some like the Logos, wanting Jehovah's way. Let us prove that we are "the feet of Him," and run with the message as the Head directs, and sing the praises of God and of Christ our King.

Bible Students are well aware that the one great theme of the Bible is the restoration of mankind and his home to the condition enjoyed in Eden previous to the Fall. Soon this restoration will begin in earnest.

During the past centuries God has been preparing the means by which this stupendous work shall be accomplished. At his first advent Jesus came to render service. He said that he came to minister and to give his life a ransom for many.

Since he gave up his life he has been gathering to himself those who have the same keen desire to serve God and their fellow men in God's appointed way; such are promised a share with him in his kingdom, provided they fulfil the conditions laid down for them faithfully to the end.

Now the time has come for Christ Jesus to reign in the midst of his enemies. A people to glorify Jehovah's name has now been gathered from among the Gentiles during the day of his preparation; and it is presumed that such will be eager to do the work for which they have been prepared. They will welcome all the opportunities that may be afforded them of learning how to become more proficient in rendering service to their fellowmen in carrying out their commission of telling them of the gospel of the kingdom, which must be preached in all the world for a witness before the end of this present evil world and the complete establishment of Christ's kingdom with full power and sway over all the earth.

Our duty then is plain and clear; we have had provided for us by the Lord the literature which assembles the Scriptural statements concerning our Creator's wonderful and benevolent purposes toward mankind; and the time is here for all to know about it.

During the ages Satan has used his cunning and deceptive powers to have the people turned away from God; he has put light for darkness and darkness for light; transformed himself into an angel of light, and his ministers into ministers of righteousness, and has brought into being this great iniquitous counterfeit Christendom. Now our King is here, and the war is on between the beast and the Lamb. We have weapons, not carnal ones, but mighty through God for the pulling down of strongholds of error. It is ours to equip ourselves to use these weapons as effectively as possible, to grow skilful in the use of them so that we can be successful in getting them into the people's hands and homes, and to learn how to meet and overcome the various objections raised by them. The time has come for the people to know the true situation in the earth and God's great remedy for the evil conditions that at present obtain in Christendom.

You have heard two discourses this afternoon dealing with some particular points in connection with this work. Now you have the opportunity to tell us how to put into practise and effect these very things mentioned by the speakers, and how you deal with similar situations as they arise in the course of your work.

Tomorrow we are going to put into practical use the lessons learnt here today. I trust we shall all be able to do better work as a result of what has been said and done. Let us all take full advantage of the opportunity thus afforded us, going forward shoulder to shoulder presenting a united front to the enemy, assured that we have the great Jehovah's protection and blessing as we seek to glorify his name, and certain of victory because the set time to favor Zion has come.

Jehovah Favors His People

(Continued from Page 3)

Elisha and by Elijah. They have not seen or appreciated the fact and power of the Devil's organization. Some even say that too much has been said about the Devil's organization. It is manifest that if one does not see the Devil's organization he does not see and appreciate God's organization. Such see no real meaning in the definition of the names by which the great Creator reveals himself and they do not appreciate what is meant by the secret place of the Most High. It is the remnant of his people who are in this condition and rejoice because thereof. To the remnant "the name of the Lord is a strong tower. The righteous runneth into it and is safe." Prov. 18:10.

God says to the remnant: "Hide thyself for a little moment until the indignation be overpast." Manifestly "the little moment" is the "short time" that the Devil knows that he has to prepare and fight the battle of Armageddon. (Rev. 12:12) The same time is referred to by the Psalmist: "How are they brought to desolation as in a moment." (Psa. 73:19) By the going forth and making war against the remnant the Devil's organization threatens them with immediate destruction. At that time for the encouragement of the remnant it is written: "Therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction." — Isa. 10:24,25.

God declares that his righteous indignation shall be expressed against Satan's organization. Through his prophet he states: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

After the Lord God gathers his people into the place of safety he speaks to the organization of earth saying: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth."—Micah 1:2,3.

In that day of God's expressed wrath no part of Satan's organization will be able to stand, as it is written: "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignations."—Jer. 10:10.

The legions of the enemy shall melt before the onward and victorious march of Jehovah's arm. "Thou didst march through the land in indignation; thou didst thresh the nations in anger." Hab. 3:2. His fury is a consuming fire and the strongholds of the enemy shall fall at its approach.—"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:6.

The enemy organization will make a ferocious attack against God's organization and many as represented by Jeremiah shall fall but the remnant of Zion shall be saved because they are in the secret place of the Most High: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1) With confidence and in full assurance they sing out: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psa. 27:5.

Service of Remnant

While in their hiding place will the remnant be idle? Not by any means. No one can remain idle and remain in the remnant class. Hiding in the secret place of the Most High does not mean that those there will be out of view of the enemy or fearful that the enemy might see their movements. On the contrary they will be very active and their cup of joy will be overflowing. Concerning this it is written: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."—Psa. 23:5.

The remnant will have an active part in God's organization at the time of the expression of his righteous indignation. It is written: "I will stir up thy sons, O Zion, against thy sons, O Greece [Satan's organization], and I will make thee [Zion] as the sword of a mighty man."—Zech. 9:13 R.V.

Joy and Peace

The remnant must now be God's faithful witnesses because he has commanded such. All of the temple class will show forth his glory because his prophet so states. (Psa. 29:9) These must announce the day of the vengeance of our God because that is a part of their commission. (Isa. 61:1-3) As the remnant goes forward in the day of God's wrath, giving testimony to his name, for them it is the time for peace and for the songs of joy. Peace, because their confidence in Jehovah is complete; joy because they have a part in vindicating his name. Only the weak in faith and fearful will draw back as it was in the days of Gideon. Jehovah has brought the faithful remnant into his secret place and to them he is a refuge and fortress. They are hidden from the destructive arrows of the enemy because they are in Jehovah's secret place. Jehovah is a stronghold for his hidden ones in the time of trouble. (Nah. 1:7) They fear not because God has put his words in their mouths and covered them with his powerful hand and commands them to be his witnesses while he plants the heavens and lays the foundations of the earth. God assures them of his protection and that they need not be afraid. (Isa. 10:24-26) To them he has promised: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isa. 28:5,6.

As Gideon's little band sounded the trumpet before beginning the attack upon the Midianites so now the remnant must blow the trumpet of the Lord God. The church is now in the time of the fuller revelation of the will of God, which is represented by the moon, and it is therefore a time of special rejoicing for the people of God. By the words of the prophet the remnant are now encouraged to say to each other: "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. * * * Blow upon the trumpet in the new moon, at the full moon on our solemn feast day."—Psa. 81:1,3 R.V.

Because the people of the Lord are made glad by a clear understanding of his will and truth, represented by the moon, their hearts respond in gladness in singing this song. This they do by going from door to door and telling the people of Jehovah and the government of righteousness that he is setting up for the benefit of man.

United

But let it be kept in mind that those who do the work to the Lord's glory must be fully and completely united in heart and in action. The time for quibbling has gone. The time for the manifestation of selfishness is past. He who insists on maintaining his self-respect or good reputation will find himself in difficulty. Jesus made himself of no reputation but went straight on with his Father's work regardless of the slanders of the opposers. His servants must do likewise.

As long as one is of the remnant he is of God's elect. At the same time he is the special target of the enemy. Against him we may know Satan is making war because we have been warned to that effect. (Revelation 12:17) Are you of the remnant? Do you have the testimony of Jesus Christ that you are his? Are you striving to keep God's commandments in this day of warfare? If so, then know for a certainty that Jehovah God is for you and in the language of Paul: "If God be for us who can be against us?" There are some who claim to be sons of God but who seem to delight in laying charges against their brethren and who, in so doing, are lending themselves as instruments to the Adversary, in an attempt to disturb the peace of God's organization.

The true position of the remnant is thus stated by the apostle: "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8:33) Justification here does not mean that justification which one receives at the time for consecration. It means the approval of those who are new creatures in Christ. It means the servant must stand or fall to his own Master and not to anyone else. It is God who determines whether or not one of his servants shall be disapproved or approved and it is not the prerogative of anyone to attempt such a thing. No thoroughly devoted Son of God will permit the onslaught of the slanderer and evil speaker to disturb his equilibrium.

Let all controversy and all division cease amongst those who profess to be of Christ. You cannot fight shoulder to shoulder if there is a division in your ranks. God's organization, pictured by Jerusalem, must be a compact organization always working together in harmony. Jehovah has brought his people into his secret place and there the Psalmist represents these saying: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

"Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

The judgment of the nations is now in progress and the remnant is having a small part therein. "For there are set thrones of judgment, the thrones of the house of David." All of God's organization now must be in peace and not in controversy amongst themselves. They shall pray for peace and maintain peace, as it is written: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalm 122:1-9.

United in the holy cause of righteousness and faithfully representing the kingdom interests; dwelling together in the secret place of the Most High, and diligently doing what is within our power, by God's grace the remnant is invulnerable to the attacks of the enemy. Christ Jesus, the Faithful and True, clothed with absolute authority and girded for war is leading his forces on to the conflict. The faithful remnant in this day of judgment are blending their voices in harmonious cadences as they joyfully follow in the footsteps of the great Master and as they go they are shouting: "The sword of Jehovah and of his King."

God's mighty organization, with Jehovah himself riding upon the highest heavens, shall march on in the conflict to full and complete victory, as it is written: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Zechariah 9:14.

In the vision Isaiah pictures the people of God brought into the secret place of the Most High. Then he shows Jehovah coming forth out from his organization to make himself known to the nations of the earth. He shows Christ the King and Executive Officer of Jehovah, his unsheathed and glittering Sword, leading the armies of righteousness against the enemy; he records the commandment of Jehovah that the remnant shall sing forth his praises by being his witnesses and telling the people that Jehovah is God. He shows that the righteous kingdom of Jehovah is here and which kingdom shall relieve the peoples of their burdens and bring everlasting blessings.

Then the prophet reaches a climax in his eloquence to the praise of Jehovah God. Down through the corridors of the ages of suffering, and on to the opening age of light and peace, he points. He tells the remnant what all the loyal and faithful ones must do and that those who joyfully obey God's commandments, and trust in him, shall be kept in complete peace. His words thrill and encourage the remnant because to them he says: "In that day shall this song be sung in the land of Judah: we have a strong city [organization]; salvation will God appoint for walls, and bulwarks [complete fortress and defense]." Having fully assured the members of the Lord's organization yet on earth he cries out to them: "Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength." (Isaiah 26:1-4) On the remnant march with God's banner of love over them and knowing that victory is soon and certain, because henceforth and forever more the great name of Jehovah shall be exalted.

Coming to His Temple

(Continued from Page 2)

nor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts. But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts."—Malachi 1:8, 14.

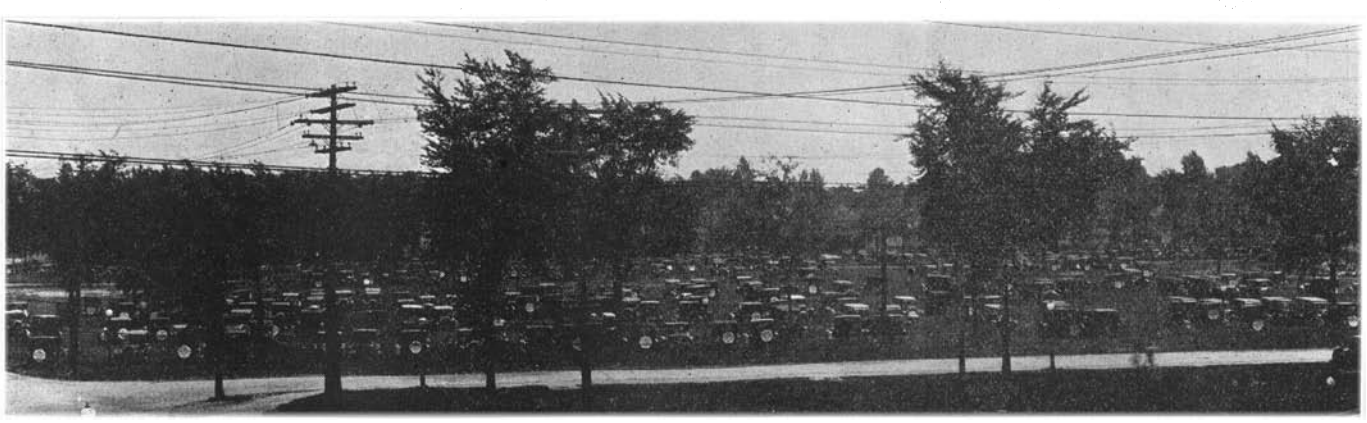
They didn't deceive God, but they fooled themselves. Better not to have made a vow unto the Lord if we are just going to give the Lord the left-overs.

There is a danger of falling into the same careless attitude toward God as did the Israelites, and to devote to the Lord the time, energy and money we don't need for our own use. David's attitude in this matter will commend itself to the faithful. When Ornan offered to give David animals for sacrifice, David said "Nay, but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost."

We therefore conclude that the offering in righteousness will be an offering of full devotion to the Lord, by a remnant class who will be used of the Lord to point the way of life.

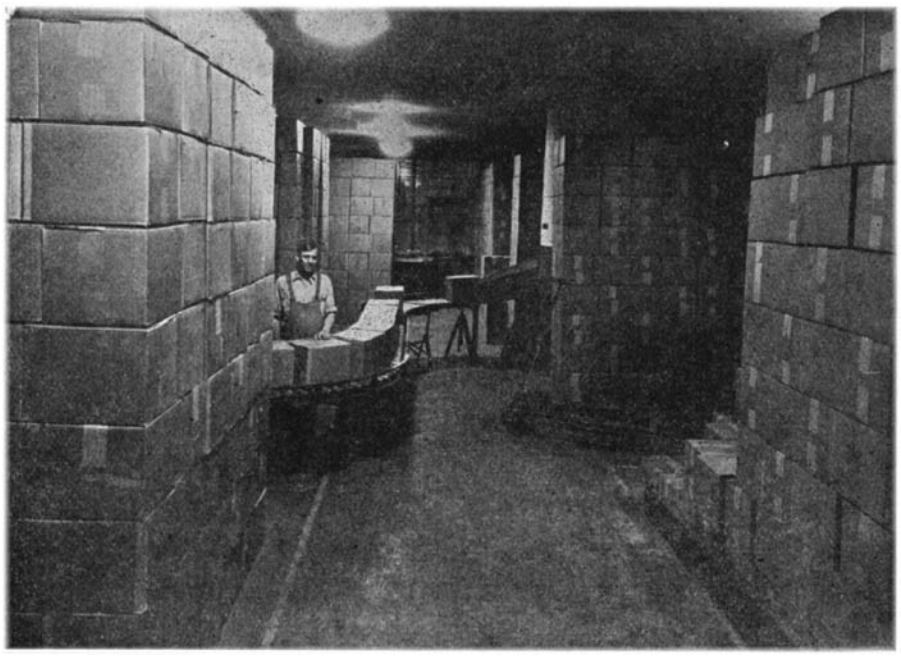
Meanwhile Christendom, having rejected the King, is itself rejected; and shortly the judgment of destruction will fall. "But the Lord is in his holy temple: let all the earth keep silence before him."



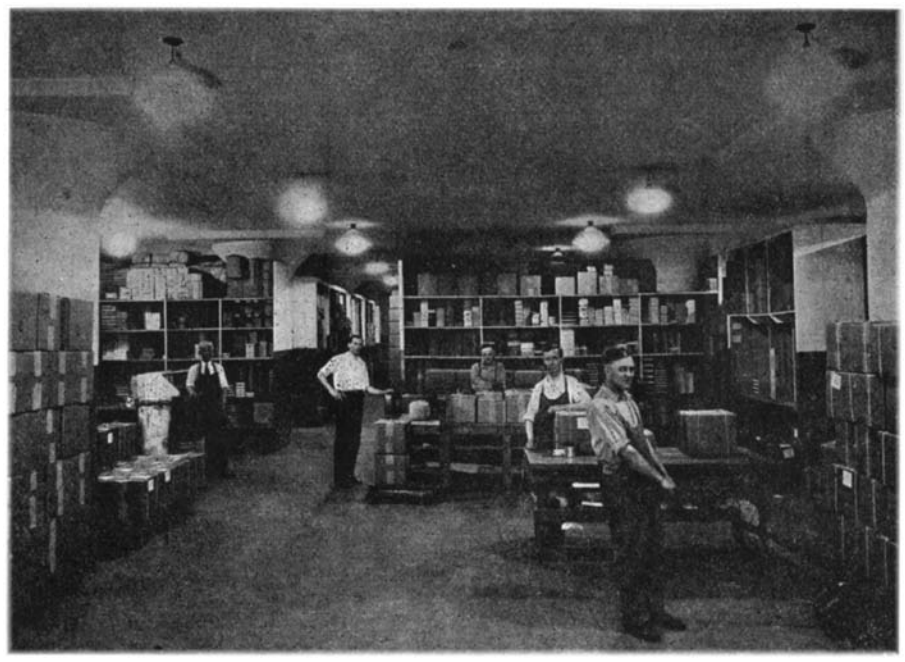


Fortunate Bible Students! At every session of the convention these hundreds of automobiles were parked near by, under the watchful eye of the auto parking aide. Their owners must have known that Detroit is a city of long distances.

A Proxy Trip Through Bethel and the Factory



Third floor, book storage



Second floor, shipping

The Story of a Book

(Concluded)

The King Pin of Binders

You might meet the king pin of binders fifty times at the convention, and would never suspect that standing in front of you is the man who is the wonder of the largest makers of bookbinding machinery in the world. We are almost tempted to tell this man's name, but conclude to make the entire factory impersonal.

Anyway, he handles 14,000 books a day; two at a time, he thrusts them into the rounder-and-backer; and two at a time feeds them into the back-lining machine. This back-lining machine is connected direct with the casing-in machine which was built by its makers to do 8,000 a day.

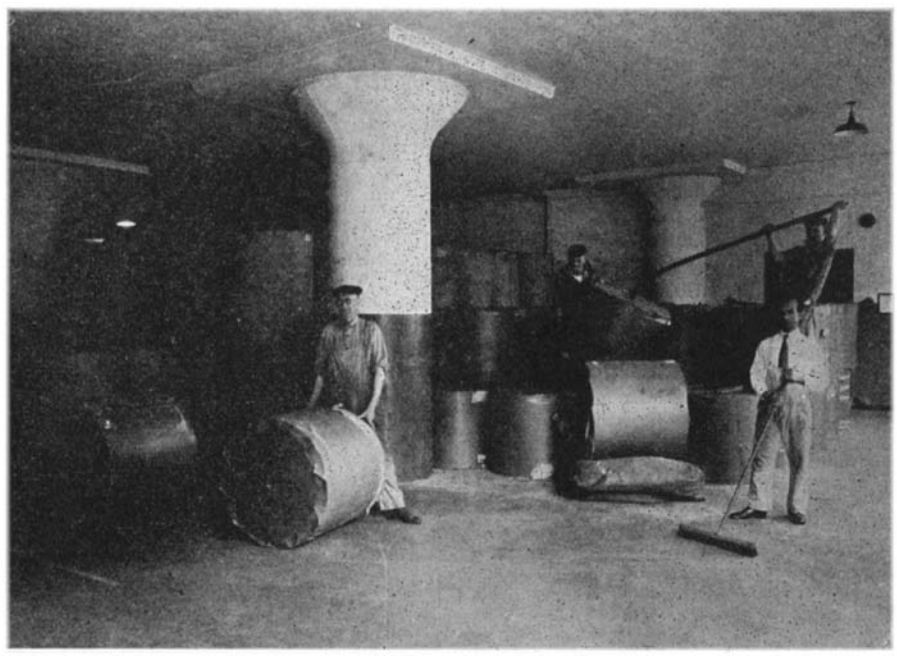
Every once in a while the makers of this machine bring over a customer and when they see how fast the machine is being run they wring their hands and say that it can't be done, and that it will blow up or fall apart or something else; but they do not know that consecrated eyes and hands are caring for it, and that the whole plant, indeed, is under the shadow of God's wing. Anyway, our casing-in department is the wonder and despair of the binderies of the world.

After passing through the case-making machine, the books have to stand for a day in presses, after which they are packed in cartons, ready for shipment.

The Storage Floor

The third floor is devoted largely to storage. This is an important station on the conveyor system. There are two spiral gravity conveyors in the building. By means of one of these, packages are sent from the sixth to the fifth or the fourth floor, and also from the fifth to the fourth floor. The other conveyor carries books from the fifth to the third or the second floor, and from the fourth to the third or the second floor. This is an ideal method of transporting freight through the building, resulting in the greatest possible saving of time and labor. Practically the only use of the freight elevator in the rear of the building is to carry the rolls of paper and the skids of paper from the first to the sixth floor.

Below, first floor, paper stock



All the waste paper of the building is automatically collected on the third floor as it falls from the knives of the trimmers. None of this waste paper is ever in sight, except in the great bags into which it falls. Three truck loads are gathered and sold each week.

On the third floor is our new ink-making machinery. We used to buy our ink for sixteen and a half cents a pound; but now make a better ink, which will make a better-looking book for only ten cents a pound.

The Shipping Floor

Many books are shipped out from the second floor without ever being put in storage. During the first two months after a new book has come out, not a book goes in storage. This effects a saving in handling, and gives the classes the books more quickly. The factory is admirably situated for shipping purposes, one of the best locations in the city. The freight terminal of all railroads is only five blocks away.

Cartons for shipping purposes are bought by the carload. Cardboard is bought by the carload, and paper is bought by the carload. Booklet and *Golden Age* paper comes from Germany in lots of four carloads at a time. *Watch Tower* paper comes from Finland.

The Power Plant

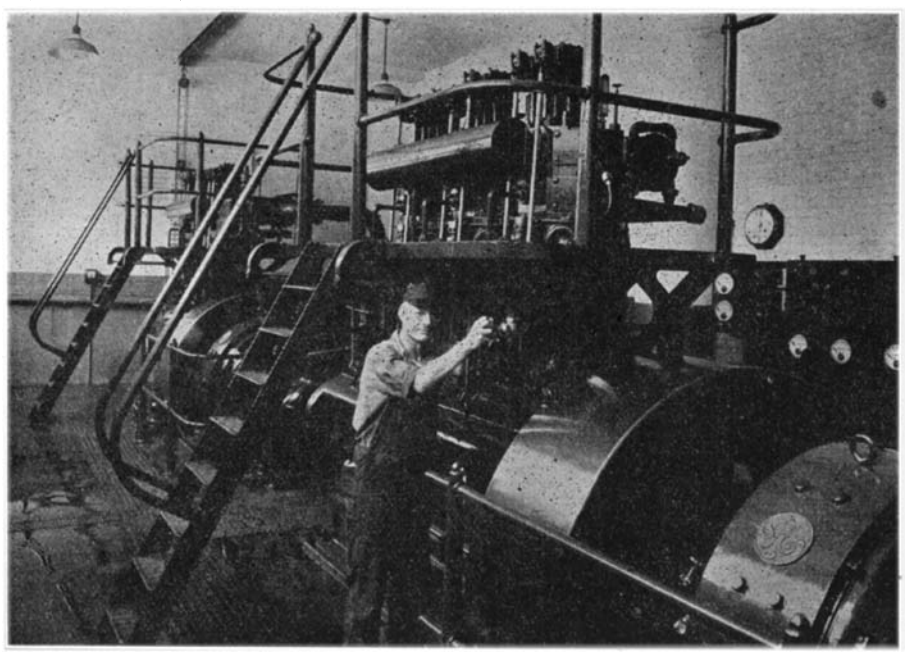
The power plant of the factory has already been described in *The Golden Age,* so why describe it again? The engines are models for the work they perform, providing all the power used in the building at an expense of less than one cent per kilowatt per hour. Coal is bought three hundred tons at a time. The vacuum heating system is so efficient that in two minutes all the air in the pipes can be replaced with steam. There is an ash-lifting unit which saves labor. The heating system is so devised that if necessary only the pressroom floor can be heated (for high-grade printing, separate heating of the pressroom is sometimes necessary).

In the foregoing paragraph we have rather mixed the power and heating plants, which as a matter of fact, are entirely separate. The Diesel engines are operated by oil and are equipped with a silencer stationed on the roof, so that their operation is noiseless. The silencer works so perfectly that the engines cannot be heard either in their location on the first floor or twenty feet away from the silencer on the roof.

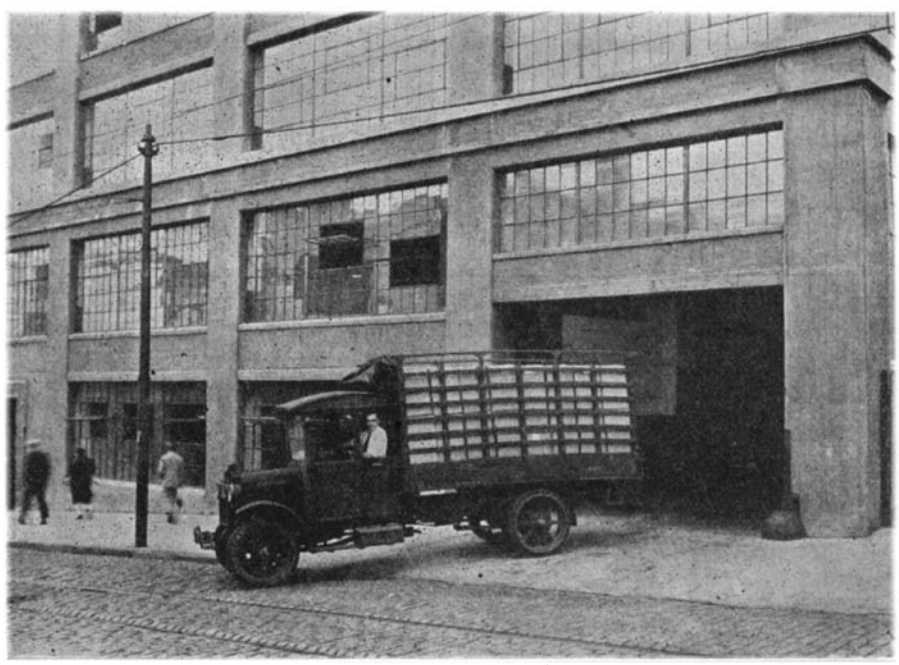
There is a home-built cooling-tower on the roof, for cooling the water with which the Diesel engines are cooled in operation. The water is thus used over and over again, saving expense. There are drinking fountains on every floor. The overflow from these fountains is carried to the roof, from where it is also used over for other purposes. This makes a saving in the water bill.

A fine view of three of the Brooklyn bridges, and all of the scenic features of lower Manhattan, Brooklyn, East River, and New York harbor, can be had from the roof of the factory.

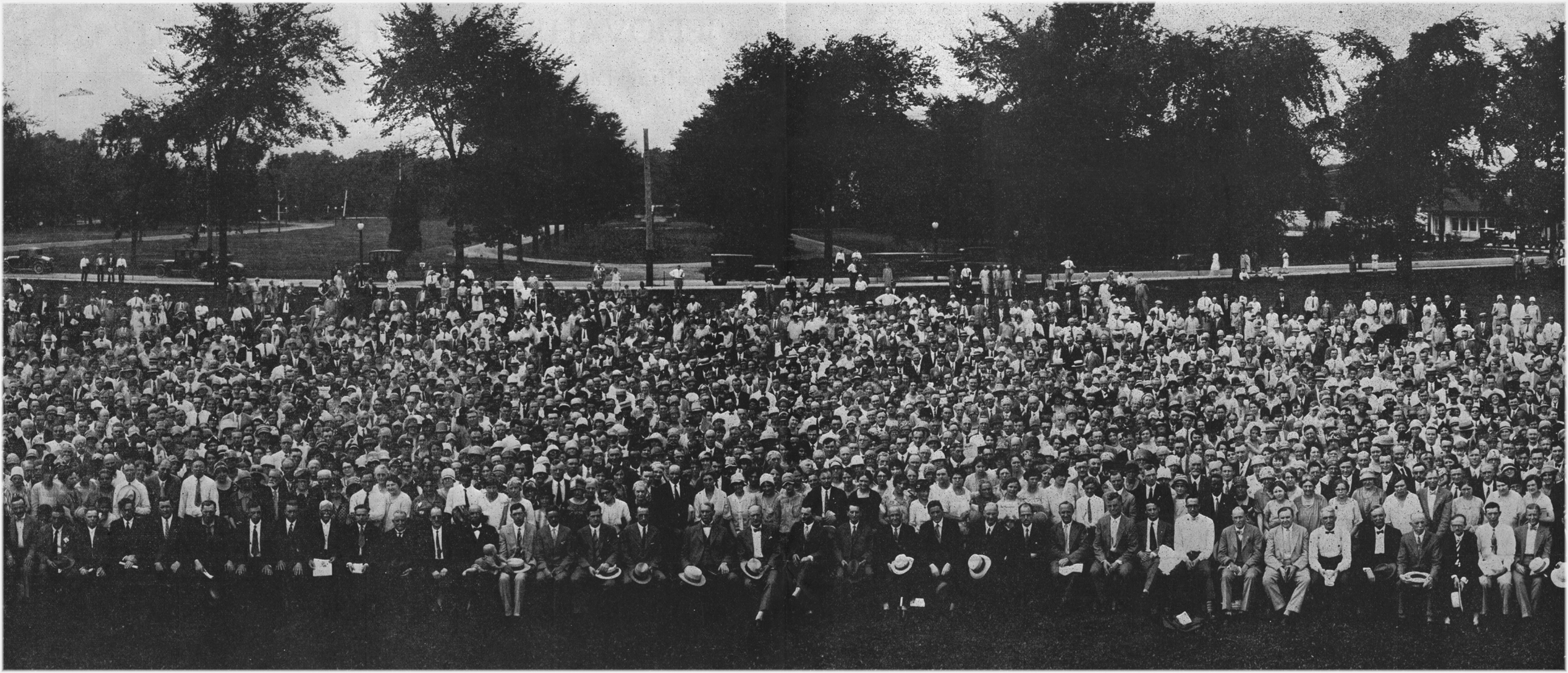
In this wonderful factory that the Lord has given us, and which is in every respect the finest place in the whole world to work, books are now being produced and sold to the colporteurs and classes for far less than the Society itself had to pay for them a few years ago, when printing and binding was done by unconsecrated hands. This is the Lord's doing, and it is marvelous in our eyes.



First floor, two Diesel power units, 175 horse-power each



After this operation, it's up to you



The Messenger

ISSUED DAILY—EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, MONDAY, AUG. 6

SMASHING LECTURE

Judge Rutherford Magnifies Jehovah, and Flays the Devil and His Present Earthly Organization

Over World's Greatest Radio Hookup

We are privileged to present to our readers a brief digest of the high points of Judge Rutherford's address on RULER FOR THE PEOPLE, which went out from the Coliseum, over 106 broadcasting stations, to all the world. A full report will be announced shortly in *The Watch Tower*.

"Blessed is the nation whose God is Jehovah."—Psalm 33:12.

The statements made in the Declaration just read in your hearing are true. Being true they are of the greatest importance to the people at this time. I ask the indulgence of the audience, seen and unseen, while I submit proof in support thereof. I have an abiding confidence that when the people know and appreciate the truth a great burden will be lifted from their minds.

World

The world is one vast government made up of the various nations and peoples. In all nations the people have recognized an invisible power that influences the nations' course of action. When in dire distress the people appeal to the invisible power and thereby acknowledge that the invisible is superior to their visible governors. In harmony with this statement it is written in the Scriptures: "Blessed is the nation whose God (invisible Ruler) is Jehovah."—Psa. 33:12.

Jehovah

Who is the invisible ruler of the nations of earth? Is it Jehovah or another? Jehovah is the true God. Of him Jesus declared that to know God means life everlasting. He is the great Eternal One, the Creator of heaven and earth, the Giver of every good and perfect gift.—Isa. 42:5.

Jehovah is so wise that he can never make a mistake. The wisdom of the wisest men of the world is foolishness when compared to the wisdom of God. (1 Cor. 1:25) Concerning his creation his prophet wrote: "O Lord, how manifold are thy works; in wisdom thou hast made them all."—Psa. 104:24.

In Jehovah resides all original power. All others exercising power do so by the permission of Jehovah. All the power of all the nations of earth is but a drop of a bucket or the small dust in the balance when compared with the power of Jehovah God.—Isa. 40:17-22.

Jehovah God is love, which means that everything that he has ever done or ever will do is prompted by unselfishness. He is self-contained and needs nothing and none can bring him any benefit. All his acts are performed for the benefit of his creatures.

I am not unmindful of the fact that Jehovah has repeatedly been charged as unjust and cruel. But when we learn that his enemy has made the charges and instilled them into the mind of man we know that the charges are false.—John 8:44.

Declaration Against Satan and for Jehovah

The Bible Students in international convention assembled do declare themselves wholly for Jehovah of hosts, and emphatically announce further these vital truths, to-wit:

First: That the peoples of earth organized into forms of government and under the control of a superior and invisible ruler constitute the world;

Second: That Jehovah is the only true and Almighty God and the source of all just authority; that He is the King Eternal, the God of justice, wisdom, love and power and the true friend and benefactor of all creation;

Third: That Jehovah delegated to His son Lucifer the authority to be the overseer of man; that Lucifer became disloyal, rebelled against God and caused man to fall away from righteousness, and since that rebellion Lucifer has been known by the titles Dragon, Serpent, Satan and Devil; that Satan the Devil has caused strife amongst the nations and is responsible for all the cruel wars, wicked murders, all heinous crimes and other corrupt acts that have been committed; that until now Jehovah has not restrained Satan from the exercise of power and influence over man to the end that mankind might learn the baneful results from evil doing; that for many centuries Satan has been the invisible ruler of the world, constantly defaming the name of Jehovah God and working great injury to men and nations;

Fourth: That Jehovah promised that in His due time He would restrain Satan and establish a righteous government in the earth that men might have an opportunity for life everlasting in happiness; and to that end He anointed His beloved son Jesus to be the redeemer and invisible ruler of the world;

Fifth: That Jehovah's due time has come to fulfill His promise and to clear His reputation in the minds of all creation; that Christ Jesus has taken His high office as the executive of Jehovah and the great issue now is, Who is God and who shall rule the peoples and nations?

Sixth: That because Satan will not surrender his wicked rule over the nations and peoples of the earth, Jehovah of hosts with His anointed executive officer Christ Jesus will press the conflict against Satan and all his forces of evil, and henceforth our battle cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED; that the great battle of Armageddon soon to begin will result in the full restraint of Satan and the complete overthrow of his evil organization, and that Jehovah will establish righteousness in the earth by and through Christ the new ruler and will emancipate mankind from evil and bring everlasting blessings to all nations of the earth;

Seventh: Therefore the due time has come for all who love righteousness to take their stand on the side of Jehovah and obey and serve Him with a pure heart, that they may receive the boundless blessings which the Almighty God has in reservation for them.

How may we determine who has been the invisible ruler of man during a fixed period of time? The rule laid down by Jesus is a safe one to follow, to-wit: "By their fruits ye shall know them." If a nation or government practises injustice, shows undue favor to a few and greatly oppresses the majority, surely no honest man could say that that nation is just.

There have been officials who have been willingly dishonest, cruel and oppressive, but even the worst of these have yielded to a sinister influence which has induced them to lead a wrongful course. That evil and powerful influence has been exercised by the invisible ruler over the visible rulers. Why has this been so? God's Word discloses the true answer, to wit, that the invisible ruler over the nations has been and is that great Evil One, Satan the Devil.

All the tears of bitterness that have flowed from those who have been dealt with unjustly and sorely oppressed must be traced to the influence of Satan because he is the great wicked Oppressor.—Psa. 72:4. All the foul aspersions against Jehovah God and all defamation of his holy name must be laid to the charge of Satan the Devil.

Nineteen hundred years ago the perfect man Jesus was on earth. He came into the earth to represent his Father Jehovah God and to do his Father's will. (John 5:30.) For three and one-half years Jesus suffered the most cruel persecution that could be inflicted and which culminated in his ignominious death.

Who is the responsible one and who really prevented the visible rulers and Pharisees from knowing and understanding the truth? Jesus answered that Satan the Devil was the one because they were yielding to his influence and doing his will.—Matt. 23:14-10; John 8:42-44.

As Jesus neared the end of his earthly pilgrimage he said to his disciples: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John 14:30.) Shortly thereafter Judas betrayed Jesus into the hands of those who killed him; and as to the responsible one who induced Judas thus to do it is written: "And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve." (Luke 22:2,3.) "And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly."—John 13:27.

Shall these terrible deeds of blood be charged wholly to men? I answer, No. The wicked influence of the invisible ruler Satan induced the commission of such great crime. Such wrongs could not have proceeded from Jehovah God because he is just and loving and because that persecution was leveled chiefly against his children.

Present Day Witnesses

For the purpose of proving that Satan is the god or invisible ruler of all the nations of earth, and that he is primarily responsible for all the wickedness, crime, oppression and intense suffering of the peoples, I read into the record the testimony of some well-known men of the world.

The Manchester *Guardian* under the date of March 6, 1928, says:

"It proved impossible to obtain a unanimous recommendation for the immediate abolition by all Governments of the system of licensed brothels. Representatives of the Governments of countries where this system still exists, such as France, Italy, Roumania, Spain, and Japan, opposed the proposal, requesting that further inquiries should be made about the consequences of the abolition to public order and public health."

Concerning the Roumanian government *The Nation*, in its issue of June 13, 1928, says:

"The Roumanian Government, in fact, stands for corruption and unconcealed bribery; it stands for pogroms and the violent persecution of the national minorities within the borders of Roumania; it stands for the property rights of prominent members of the Liberal Party at the expense of other individuals and of the nation itself."

In Russia the government is deporting Zionists to bleak Siberia where they suffer indescribable agony. The New York *Times* of June 3, 1928, quotes Dr. Arlosoroff as follows:

"Places consisting of three to five houses, situated at a distance of hundreds, sometimes more than a thousand, miles from a railway station, with mail service only three times a year, are selected to form the residence of the deported Zionists."

Italy has abolished her constitution and her present government is a tyranny. The Manchester *Guardian* of June 9, 1928, publishes a communication from Signor Nitti, ex-Prime Minister of Italy, from which the following is quoted:

"With all freedom of association, of assembly, of the press suppressed, all the independent papers, even Conservative and Catholic, suppressed, boys and girls are to be brought up from the tenderest years in the cult of violence. Italy has become a vast prison, where there is no more laughter and no more life, and where an extreme poverty, in spite of false information spread by official agents in every country in Europe and America, is becoming daily more insupportable."

The oppression of the peoples of Egypt and India by the Great British Empire is well known to the people of all lands.

The United States is the richest country in natural resources on the earth; yet in this

(Continued on Page 2)

Ruler for the People

(Continued from Page 1)

land of plenty millions are without employment and suffer in want for the necessities of life.

The gigantic light and power trust has corrupted the primary parts of the government, invaded the schools and colleges, corrupted the teachers, and made a systematic attempt to turn the minds of the youth from the right principles of government.

That wicked corporation has not been rebuked by the visible rulers of the nations.

Senator Reed of the United States Senate, from the public platform and in the press, declares that the government of the United States is in the hands of "boodlers, grafters and lobbyists."

Derelictions of every nation on earth might be here mentioned if time would permit. My purpose is not to magnify their short-comings, but to mention enough to show that Jehovah is not the God of these nations but that Satan the Devil is the invisible ruler or god of every nation now on earth.

Since the World War it is conceded by the leading men of every nation that crime and wickedness have increased; that organized Christianity is losing its influence over the people; and that corruption in high places becomes more marked. Mr. Lloyd George, in an article published Sunday, June 24, 1928, says:

"The young men who passed through the War came to the conclusion that a religion which permitted and seemed to encourage such an outbreak of savagery was an exposed sham."

Why is this unhappy condition enhanced in the last decade? The Scriptures answer: "Woe to the inhabiters of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Rev. 12:12.

The charge is often made that Jehovah is a cruel and blood-thirsty God. That charge is wholly false. Bear in mind that Jehovah is the only source of life. "He gives and he has the right to take away." By reason of wilful disobedience Adam was justly sentenced to death. By inheritance all men came into existence without the right to life. (Rom. 5:12; Psa. 51:5.) Nations under the influence of Satan persisted in persecuting the Israelites as God's chosen people. They were grossly wicked, justly condemned, and deserved to die. He executed them as a sheriff would legally execute a condemned criminal.

When Jesus was before Pilate he declared himself to be the Anointed One to rule the world. When he was raised from the dead all power in heaven and earth was committed into his hands. (Matt. 28:20.) He did not begin, however, to exercise that power at once. When he ascended into heaven, Jehovah said to him as recorded in Psa. 110:1: "Sit thou on my right hand until I make thine enemies thy footstool." The World War marked the end of that period of waiting, as shown by the testimony of Jesus himself.—Matt. 24:3-14.

The Great Issue

Now the great issue before the minds of the nations and peoples of earth is, Who is your God and whom will ye serve, the Devil or Jehovah? Jehovah God will shortly overthrow the Devil's established organization and will set up righteousness in the earth. Before he does so he offers the nations an opportunity to voluntarily renounce the Devil, acknowledge Jehovah as the only true God, and Christ as earth's rightful and righteous Governor. The purpose is now to serve notice upon the nations and peoples that they may take their stand on the side of Jehovah. If they fail so to do, then what shall follow?

Armageddon

While all the nations will be involved in Armageddon it will not be fought between nations, such as the great World War was fought. The Scriptures declare that it will be "the great battle of God Almighty."—Rev. 16:12-14.

Now notice to the nations is being given by those who are devoted to Jehovah, and this regardless of creed, denomination, or previous condition of servitude. Satan and his agents are making a desperate effort to prevent the giving of such notice. When this witness work is done Jesus declares that Armageddon shall follow and he describes it as a time of tribulation such as the world has never before known and will never again know.—Matt. 24: 21,22.

Why will Jehovah engage in such a terrible battle? The answer is because evil must be eradicated and Satan, who is the god of this world, must cease to further rule over the governments and nations of earth and therefore must be ousted completely and his organization forever destroyed. Jehovah will make for himself a name and by this great demonstration of his power will teach the people that he is the Almighty God and that the blessings of life, liberty and happiness come from him and him alone.

Righteous Ruler

Christ, who is God's anointed King, must now become the Ruler of earth. His power and influence is all for good. Under his rule all oppression, graft and crime will cease, and the poor and needy will have their just share and the way of his government will be equal. "He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. . . . In his days shall the righteous flourish; and abundance of peace so long as the moon endureth."—Psa. 72:4, 7.

With the government of Jehovah under Christ in full sway, never again shall the people have war. (Isa. 2: 2-4.) The righteous rule will bring to the people not only peace but prosperity. Poverty will quickly pass away, the earth will yield her increase, and the Lord will spread a feast for all the people. (Isa. 25:6; Psa. 67:7.) No more shall fraud and deceit be practiced upon the people. No more will the people be kept in blind ignorance concerning their just rights; but all shall know the truth, from the least to the greatest of them. (Jer. 30:31,34.) Yea, more than that, sickness, sorrow and death shall cease and the dead shall return from their graves and be joined again with their loved ones.—John 5:28,29; Rev. 21:1-5.

Why is it that the clergy oppose and persecute those who tell the people the truth and at the same time furnish a sanctimonious smoke-screen behind which cruel corporations and conscienceless politicians carry on their nefarious work? I answer, it is because Satan the Devil is their god.

This Declaration is not against the people nor the men in office. It is not against the blind prophets who have misled the people. This Declaration is against the common enemy of all creation that desires life and happiness. It is against the enemy who for centuries has defamed the name of Jehovah God and brought unbounded sorrow to man. It is against Satan and his allies in darkness and evil.

I call upon every lover of righteousness to take his stand on the side of Jehovah God. Let every one who desires to see evil eradicated and righteousness forever established in the earth and the people blessed with peace, happiness and life, so signify by standing up and voting Aye.

No doubt, millions of people stood up and voted Aye, along with the audience of 12,000 that crowded the Coliseum, and that sent up a deafening roar of approval that was heard around the world.



W. F. SALTER
Society's Canadian Branch Manager

Weekdays on the Radio During Convention

"Canst thou send lightnings that they may go and say, Here we are!" Bible Students assembled in the Coliseum Wednesday morning to hear Judge Rutherford's memorable address, "God's Lightnings," were there informed that this Scripture had been misinterpreted in being applied to the radio. Nevertheless, the tremendous part played by radio today in setting the Lord's "lightning" or flashing truths before the people of the earth cannot be denied; and radiocasting has been one of the daily features of the Convention's activities.

The Convention radio programs were put in charge of a committee composed of F. W. Franz and A. R. Goux.

In agreement with contract, station WG HP has been broadcasting the "Watch Tower" programs for the I. B. S. A. convention for five consecutive days, from Tuesday, July 31, to Saturday, August 4, inclusive. The programs each day were just sixty minutes long, or from 7:00 to 8:00 p. m., just long enough to allow for a spicy twenty-five-minute witness to Jehovah's name, accompanied with appropriate music before and after.

The offices and reception room of station WGHP are located on the 14th floor of the beautiful Maccabees Building in Detroit.

The subjects handled by the several speakers were fully in line with the key-words of the Convention, viz., "Government," that is, the Lord's righteous government, and "Ruler for the People," the title of Judge Rutherford's big radio lecture of August 5.

V. F. Schmidt, WBBR's popular announcer, was the first speaker of the series and treated the subject, "New World Begun." The following evening R. H. Barber, of headquarter's Radio and Lecture Service Department, spoke on "The Great Mystery of God's Kingdom." F. W. Franz, of the Convention's Radio Committee, and E. D. Orrell, Regional Service Director, spoke on the following evenings, using respectively the themes, "Why Are Ye the Last to Bring Back the King?" and "Who Shall Live Happily Forever?"

Saturday evening there was a departure from the usual order of program. WGHP's audience were treated to a lively discussion by two live-wire conversationalists (and why shouldn't they be? They hail from the fair isle of Erin; this for your information, for their names are) T. J. Sullivan and F. H. Dougherty. These two Hiberians impersonated a Mr. Johnson calling at a Mr. James' home and holding dialogue on the fair theme, "Paradise Restored." Music was interspersed.

Mr. Kirby, the station announcer, and his assistant, Mr. Childs, were very courteous and considerate to the speakers and to the artists furnishing the music. Both of these gentlemen showed personal appreciation of the "Watch Tower" programs, and they stated that favorable comment on the programs had been received by the station. "You know," added Mr. Kirby, "you put on a different kind of music from what is usually broadcast in a religious program."

The musical features of the programs were furnished exclusively by delegates to the Convention; and they are to be commended for their musical efforts which were naturally rendered "as unto the Lord" and for the furtherance of the message of his King and His righteous government. An orchestral ensemble, composed chiefly of members of WBBR's regular orchestra, but also of other talented Conventioners, furnished excellent instrumental music. A mixed chorus of three parts sang select numbers from the new I. B. S. A. Song Book. Some excellent piano solos were also featured.

WGHP's announcer would regularly announce the "Watch Tower" radio hour, and then turn the microphone over to the I. B. S. A. representative to do all the announcing of the program. At the beginning and the close of each program an extended announcement was made of the record-breaking world broadcast of Judge Rutherford's then pending public address, "Ruler for the People."

"Till We Meet Again"

Good-bye Detroit, and Convention of 1928

There comes an end to all good things. And so with a few sly tears, and plenty of smiles, and boundless determination on the part of all to go forth and show the Judge that they are with him even unto death, with him in his purpose to magnify Jehovah God and his kingdom, and with him to attack the Devil and his kingdom with relentless energy and determination to press the battle to the gate, we have come to the end of the Detroit convention and "The Messenger."

Yesterday's paper failed to mention the foreign hookup. It included short-wave transmission from 2XAD, General Electric Company's station, Schenectady, on 21.96 meters for trans-oceanic listeners; also station 2XAL, New York, on 30.9 meters.

Judge Rutherford's last service in Detroit was at the Coliseum this (Monday) morning at four to five o'clock, for the benefit of Australia. This address was conveyed direct by wire to Schenectady, where it was re-broadcast from 2XAF on 31.4 meters, and picked up and re-broadcast by six stations in Australia, 7:00 to 8:00 P. M., August 6, midwinter.

Conventioners should not get the thought from some of the well-deserved slams we have given the Detroit newspapers that all Detroit business men are like the fossils we named. We find real pleasure in mentioning some Detroit business men who are gentlemen, who have a kindly spirit, and whom it is a pleasure to know.

There is, for instance, the printshop that did the work for us on "The Messenger," the Morris Company, owned by Morris, Theodore and Myron Steinberg. Where could you find finer men than all three? We do not know, but we can tell you where you will find some just as fine, "Bob" Wise, the day foreman, "Cliff" Richardson, the night foreman, and "Mike" Bergstresser, the linotype foreman. They call him "Mike" because he uses a micrometer in all his work, as every good printer ought to do. And let us not forget to mention also "Art" Kaumyer, pressroom foreman, and George Newsted, bindery foreman. We made them all suffer, more or less, but they liked it, and smiled, and called for more. A fine printery and a fine staff of men.

Out at the grounds there are some also who must be mentioned: for instance, there is Dean Smith, sales manager of the Pyrofax Gas Company. When he was called upon Saturday, July 28, and implored to install an emergency plant for cooking for ten thousand people, his men were all gone, but he took off his coat, and shirt, and did the job. It took him till 1:00 A. M. Sunday, but when he had finished he had all connections made, everything ready for the big strain of cooking for such an enormous crowd.

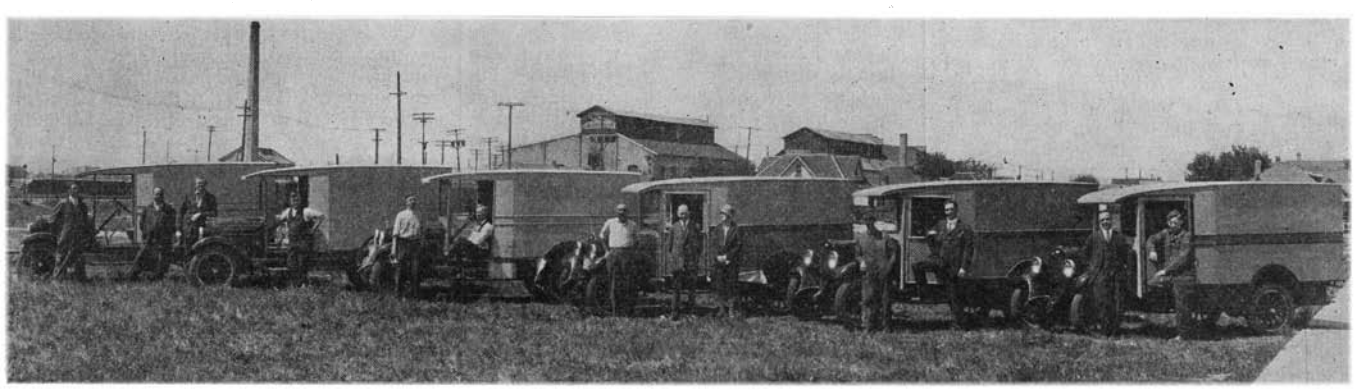
Then there is A. J. Doulet, of the Kelvinator Company. Called up in the same emergency he showed that he is far ahead of the other installers of refrigerating apparatus as the Bible Students are ahead of the priests and preachers. He put in a plant which rendered perfectly satisfactory service.

One man in this town deserves sympathy. That is J. D. Barrett, head of the Detroit Convention and Tourist Bureau. How he manages to make a success of bringing big conventions to this town when he is backed by such a lot of doodle bugs as are snoring their life away in the newspaper offices is a mystery equal to that of the "trinity."

And now we say to our readers, if you have received issues of this paper dated July 31, and August 1, 3, 5 and this one, you have received them all, and we bid you "good-bye" till drafted again.

PHOTOGRAPHS

The staff photographer of the convention was Wm. J. Frange, 94 Pineapple St., Brooklyn, N. Y. Apply direct to him for photographs of any of the scenes shown in "The Messenger."



The Canadian office at Toronto had nine of these autos built for use by classes in the Northwest provinces where distances are great. The classes expect to pay for them in a year.

Report of Sunday's Sessions at the Coliseum

J. Hemery
Now Do It

Abner said to the elders of Israel: "Now then do it."

The incident out of which this word arises was as follows: When King Saul died David should have been made king over all Israel. But there was a feeling against him in all Israel, except his own tribe Judah, and only that tribe made him king. This feeling against David was not of the people, but was aroused in them by the men who had been in office with Saul, and who had helped him in his persecution of David in all those years during which David was driven from his home. These men naturally enough expected to lose their positions if David were made king, and they chose to take a course in the cause of their own interests which they knew was against the known will of Jehovah. Pursuing this purpose they threw the country into the cruelty and waste of civil war. They were entirely selfish, being lovers neither of God nor of the people.

There were six years of irregular warfare between the two sides. Abner appointed a king of his own to give some appearance to the people in support of his cause. But after six years he had a violent quarrel with his nominee king, and went over to David to make overtures with him to bring all the tribes in submission to David as king. After he had done this he called the elders of Israel together and told them that they knew that David ought to have been made king over all Israel; that Jehovah had purposed to give the throne to David after Saul. Here was a confession of a wrong course taken and pursued. He reminded them that they had had continued evidence of this, for their cause had grown weaker while David's had grown strong. He urged them to make an immediate decision for the right course. He said, "You know what is right, what is the only proper course, now then do it."

As all scripture is given for the instruction of the church, and particularly for its service in the last days, it is certain that there is something here for our guidance and for the guidance of all who take the name of Christ. There is, of course, the lesson of promptitude, a quality always good if used in right service; and it should be noted that when Paul said, "Be diligent in business," he meant the Lord's business. Also the sharp word of exhortation is a reminder that no man can come face to face with something which he should do and, failing to take the step, to do the work, remain as he was. When decision is to be made every man goes forward or goes backward: he cannot remain as he was. Truth helps or, misused, injures.

Every man who heard Abner's words and did not immediately respond did then definitely place himself as an opponent of the will of Jehovah.

Abner does not represent the Lord's servant urging those with him on to further service, but that fact does not discount the value of his word. Rather he and those with him represent some who have seen the way of the Lord but have shut their eyes to it, and have persuaded themselves that a way of their own is the proper way to serve Jehovah.

What is the typical meaning? It is surely connected with the setting up of the kingdom of Jehovah in the earth; that is, the setting of David on the throne of Israel represents the setting on the throne of Jehovah of his anointed, as when he says, "I have set my king upon my holy hill of Zion." The death of Saul corresponds to the casting off of the church systems in the year 1918. Since that time Jehovah has made it clear that the kingdom was taken from Satan and the anointed of Jehovah was set as king. All who then professed to be the people of God, or who since have come into the light which God has been dispensing, ought to have rallied to the King; that is, ought to have done all they could to tell the fact as a witness to Christendom. But many have not only declined to do this, but have opposed those who proclaimed the fact. This is true also of many in the systems who had perceived that God was making a change in the world order. All these have had evidence that Jehovah is blessing his people as that standing for his King and his kingdom, and also have had the evidence that there is no blessing of prosperity with those who refuse to acknowledge the King upon his throne, and therefore refuse to support him therein.

To all such this message comes with special force and we would urge all who profess to love God and righteousness to take Abner's words to themselves under penalty of losing any chance to serve God, and because of the immediate danger of being found in the enemy's camp. Now then do it. Take the right way immediately.



J. HEMERY
Society's British Branch Representative

W. F. Salter
His Name Exalted

Isaiah, Chapter 12

The mere reading of this prophecy with understanding thrills the heart of the child of God; but his joy is intensified greatly and breaks forth into song when, by self-examination in the light of the Scriptures and by the physical facts, he finds himself, by the grace of God, having a part in the fulfilment thereof.

The phrase "in that day" always refers to the time when God (a) enters upon his great work of establishing his kingdom, (b) manifests his wrath against Satan's organization, and (c) bestows special blessings upon his anointed ones remaining on earth.

Bible chronology and the physical facts show that that time is now, and more particularly since the year 1918.

The statement is made, "Thou wast angry with me." Looking back to 1917 and 1918 we can see why the "servant" class so thought. All realize that activity in God's service is a manifestation of God's favor. The church at that time was not very active. With the passing of the one who had been the leader among God's people, many who had been prominent became ambitious for leadership, and this resulted in many divisions. Then in 1918 the Lord came suddenly to his temple for judgment. It was a time of fiery testing. Some fell, while others stood firm. Because of the great trial and tribulation and comparative inactivity, members of the temple class concluded that the Lord must be angry with them.

The Lord then turned much light upon his Word. His people began to realize that they must become busy with the interests of the kingdom committed to their charge. Others said, "No, that is for the great company class; we are to develop character and 'wait upon the Lord'," their thought of "waiting upon the Lord" being to sit still, read and pray. Is that what it means to wait upon the Lord? Why, no! To wait upon the Lord means to serve him. Would you have a servant wait upon you by sitting around all day, meditating upon what a wonderful being you are and what wonderful things you were going to do? No, you would want him to wait upon you hand and foot. One who merely sat around and read, you would dismiss and replace with another. That is exactly what the Lord did and is doing. When the temple class saw, at the convention in 1919, that the Lord loved the faithful and had much for them to do, they were comforted and are represented as saying, "Thine anger is turned away (from me), and thou comfortest me."

More and more the temple class awakened to the fact that they were called not merely for the purpose of going to heaven nor for the purpose of developing a pious character, but that they were called for a purpose, a purpose right here on earth, called to work. The work of the Church is stated time and time again throughout the Scriptures. In Isaiah 12:4 there are four particular things the "servant" class, which is the church in this, our day, is called upon to do: (1) to praise the Lord, (2) to call upon his name, (3) to declare his doings, (4) to make mention that his name is exalted.

In Isaiah 43:10-14 Jehovah declares plainly to his "servant" class, to you and to me and to those of like precious faith, "Ye are my witnesses that I am God."

While Christendom, so called, believes that it worships Jehovah God (and no doubt many sincerely so believe), the fact and truth of the matter is that they worship not Jehovah, but "the god of this world," Satan; and it is for this reason that we are called upon to declare that Jehovah is God.

It is marvelous what a parallel there is between the service of Jesus and that of God's servants in this, our day. We know that it was because Jesus spoke the truth in plain, simple phrase, with courage, with boldness, and showed the hypocrisy and false teachings of the leaders of religion at that day that they hated him and "crucified the Lord of Glory". Today the Christian is called upon to do a similar work. "Ye are my witnesses that I am God."

The great test is on. All real Christians in the earth today recognize that the test is not one of righteousness, thank God. That was not the test placed upon Jesus Christ himself. He, of course, was righteous, always righteous, but the test was loyalty, faithfulness in the service of his God.

To be faithful unto death will require one to be completely devoted to God. He must have a heart true and loyal; and with this devotion and this loyalty he will press on, day by day, in the battle of his King, in the great cause of exalting God's name in the earth, of bringing honor and glory to it.

"Be thou faithful unto death, and I will give thee a crown [the climax] of [all] life."

Wm W. Johnston
Visits from Jehovah

"Having your conversation honest among the Gentiles, That whereas they speak against you as evildoers, they may by your good works which they behold, glorify God in the day of visitation."—1 *Peter* 2:12.

A visitation from God is a visit from Jehovah for whatever purpose; not a personal visit, but a demonstration that he is taking notice of his people for the purpose of inspecting, disciplining and blessing the faithful and for the chastisement and destruction of the unrighteous.

Jehovah has thus visited his people many times. When Adam sinned, God came down (representatively) to inspect the situation. He passed judgment upon Lucifer and the guilty pair and executed the decree by placing the cherubim with the flaming sword at the gate of Eden. Again God visited Abraham for blessing and promised him Caanan as an everlasting possession, so that later on when Joseph died in Egypt, he having respect to the promise made by God, said to his brethren (Gen. 50:24): "God will surely visit you and bring you into the land which he sware to Abraham, Isaac and Jacob." This the Almighty did, in the days and by the hand of Moses, saying unto the latter (Exodus 3:16) "Go gather the elders of Israel and say unto them, The God of Abraham, Isaac and Jacob appeared unto me saying? I have surely visited you and have seen that which is done unto you in Egypt." That was a visit of inspection, of deliverance and blessing. God delivered them from their oppressors and destroyed their enemies. He was mindful of his people.

But fellowship with God brings responsibilities in its train. Establishing them in Caanan, God made a covenant with Israel and at a later period with David, their king, saying (Psalm 89:28-32) "If they break my statutes and forsake my laws . . . I will visit their transgressions with the rod." They did both. God visited them in judgment and they were sent into captivity without king or country. Once again, however, in the days of the first advent, Jehovah visited his people, this time to bless them with a great opportunity. The long-promised Messiah came offering them deliverance and blessing, the privilege to become the spiritual seed of Abraham. It was of this occasion that Zacharias said (Luke 1:68) "God hath visited and redeemed his people". As the people saw the wonderful works of Jesus they said (Luke 7:16) "A great Prophet is risen among us. God hath visited his people." Alas, "Straight is the gate and narrow the way that leadeth unto life and few there be that find it." Only the few were ready to avail themselves of this great opportunity. They know not the time of their visitation. He came unto his own and his own received him not.

But to those who did receive him he gave the right to become the sons of God. The rest being broken off for their unbelief, God turned to the Gentiles that from amongst them he might take out a people for His Name. The beautiful story of how God visited Cornelius is well-known to all, and since that day many have responded and have taken the name of Christ. Great organizations have been built up. Even the rulers have professed to believe on him, though there is greater evidence of the hand of the Devil in human history than of the spirit of Christ. But for Gentiles as for Jews there is "a day of visitation" referred to by the Apostle Peter. This day is not in the Millennial Kingdom, but it is here and now.

God's will is that a witness should be given against Christendom at this time even as at the end of the Jewish period a witness was there given against the rulers there. Then and now, faithfulness to God and Christ and boldness in proclaiming the message of Divine judgment is the passport to Divine approval, and the full reward will bring life and larger opportunities of service beyond the veil. Jehovah is visiting his people to prove them. Let no hands be slack in Zion, but being found faithful unto death may we each receive the crown of life.

C. W. Cutforth
The Stone of Zion

Only the Christian can truthfully say "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119: 105.) He only has "the shining light, that shineth more and more unto the perfect day." (Proverbs 4:18.) And that light that shines from the scriptures is not merely the moral light as so many professed Christians mistakenly think. It is a moral guide undoubtedly, but the Apostle Peter explains, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn." (2 Peter 1:19) In other words, the Bible is a record of God's plans and purposes, written in advance so that the Christian may understand where he is on the stream of time.

Typical Zion was God's organization with the Jewish people under the law. Their city was Jerusalem; and the name Zion was given to the place of the temple which contained the ark and which was the official part of the city.

The Jews were unfaithful, and Jesus said, "Your house is left unto you desolate." (Matthew 23:38.) They rejected his ministry and refused to acknowledge him as the Son of God. Jesus quoted to them a prophecy from Psalm 118:22, "The stone *which* the builders refused is become the head *stone* of the corner." He was the stone that was tried and tested, thus becoming the Head of God's organization; "and other foundation can no man lay than that is laid, which is Jesus Christ".

At the end of his three and a half years' ministry, Jesus, as the tried stone, offered himself as king to his professed people. On that day he went into the temple and drove out the money-changers. Typical Zion there passed away. The real Zion began with Jesus as the tried stone, the sure foundation.

When Jesus ascended on high Jehovah said to him, "Sit thou at my right hand, until I make thine enemies thy footstool." (Psalm 110: 1.) He was to wait until God's appointed time for Gentile rule to end, which prophecy and physical facts prove was in 1914. Then he said, "Rule thou in the midst of thine enemies."—Psalm 110: 2.

The great fight in heaven, described in Revelation 12, again proved Jesus the victor, the second time "a tried stone"; and, as indicated by the events at his first advent, the fulfilment of the laying of the stone in Zion took place in the spring of 1918. He there offered himself as king to his professed people; he came again to his temple for judgment; and again he drives out the money-changers. Nominal Christianity quickly rejected the evidences of his reign and publicly endorsed the League of Nations.

As Jesus had no part with the Devil or his organization and faithfully witnessed concerning God's plans and purposes, just so the Christian is now required to do the same thing. To those who have the spirit of the Master, this will not be a matter of compulsion, but a joyful privilege.

Isaiah's prophecy states that "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place". This means the truth of God's plan will now sweep the earth, opening the minds of the people to the fact that Christendom, so called, is the Devil's organization, backed by Big Business, to deceive the people. That this hail and water of truth has been sweeping the earth with increasing force since 1922 no real Bible student will deny; and that the I.B.S.A. is the only organization which has incurred the anger of the ecclesiastical systems and their allies for doing this very work is also a fact.

Victory for truth and righteousness is now assured, and that very shortly. Each member of God's temple will now be busy with the kingdom message to the extent of his opportunity. In Psalm 29 we read, "In his temple doth every one speak of his glory. The Lord will give strength unto his people."

Our message is to proclaim "the day of vengeance of our God, to comfort all that mourn". We have this message provided for us in book form, the very best way of presenting it. This is the way most of us received the truth: some one knocked at our door and induced us to read. An old brother knocked at my door over twenty-five years ago; he is still knocking at people's doors, and he is over eighty. Let us do with our might what our hands find to do.



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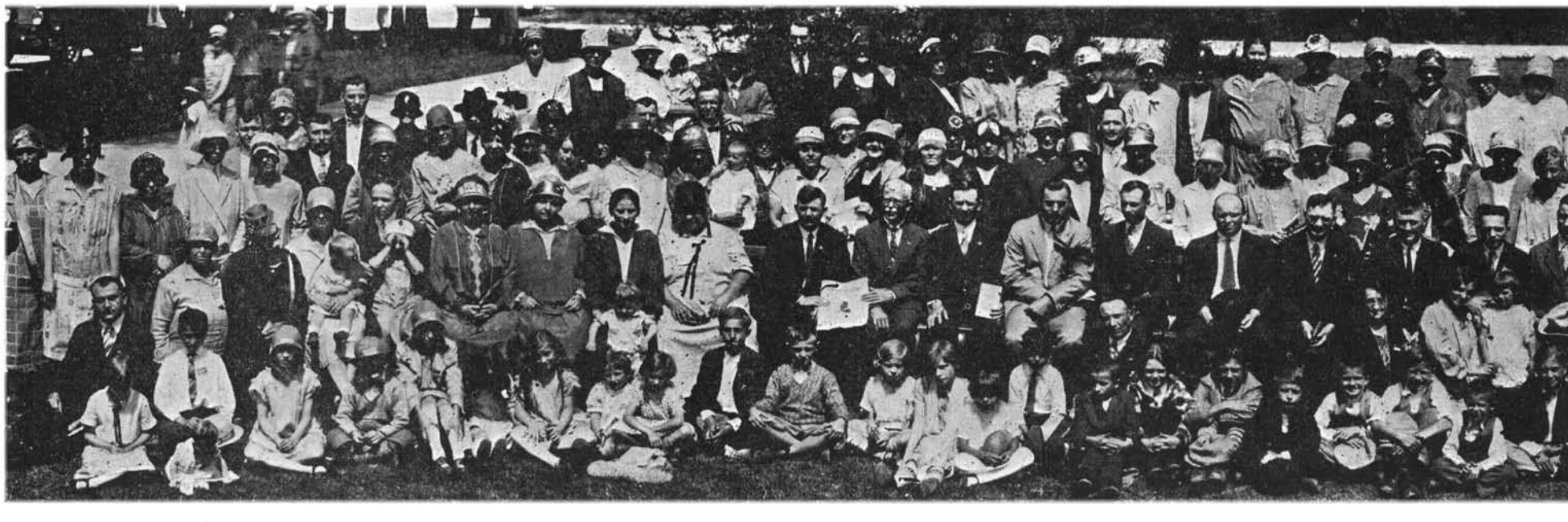

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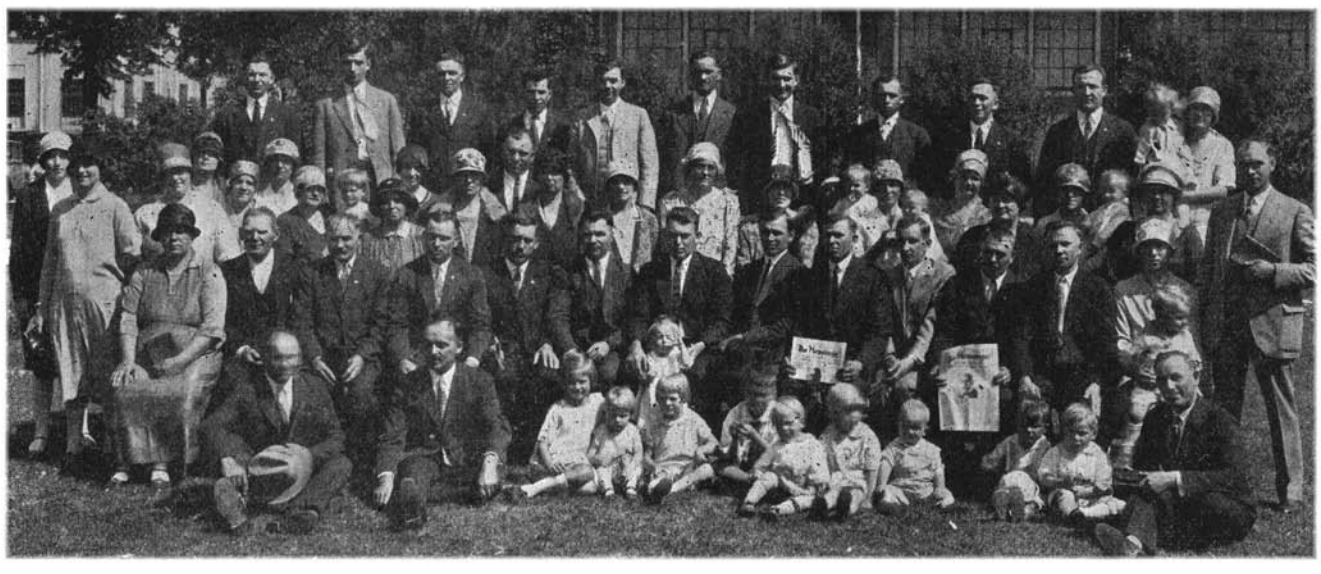


C Z E C H O - S L O V A K I A N

DELEGATIONS OF FOREIGN-

"Their voice was as the soun



L I T H U



G R E



I S H



A R I A N

PEAKING CONVENTIONERS
of many waters." Rev. 14:2.



A N I A N



I T A L I A N



E K



GERMAN

From the Ends of the Earth They Came

It is literally true that there are Bible Students at Detroit from the ends of the earth. A few indeed have actually come to the convention from places so remote that they could be properly thus described. Australia is as far from Detroit as it is possible to get in this world, and we have conventioners here from Australia.

There are delegates here too from various parts of Europe, i. e., some who have come direct to the convention, and who will go back to their homes in England or Scotland or elsewhere after the convention is over.

But there are probably at least a thousand here, and perhaps considerably more, who have come here from Europe (principally) and who do not intend to return to their home lands. These are Americans, but they still speak the language of the land of their birth—Italy, Czecho-Slovakia, Germany, Poland, Hungary, Lithuania, Russia, Ukrainia and Greece.

When these people came to America to work in American factories and mills and workshops, to dig in American mines and to work on American railways and American farms, they had no knowledge of our language, and no knowledge of any God except the god of this world, the Devil, whose rule in Europe is, even to this day, largely intact. When they came here somebody thought enough of the Lord to go out and look for his sheep.

And now the International Bible Students Association is carrying on its work in thirty-two languages, largely European languages, but some Asiatic and African ones. Those already interested are reaching out a helping hand to their fellows in America, Europe, Asia, Africa and the islands of the sea. An International Convention of the International Bible Students Association is a truly international affair.

The speakers in the foreign language meetings, as in the English meetings, are business men, some of them in humble occupations, as the world counts employment, and some of them in more responsible positions, but all able to feel an interest in and a sympathy for their fellow men, and all equipped with a good knowledge of God's Word.

All are convinced of the one stupendous fact that Christ's reign on earth has really begun and that they are left here as his ambassadors to proclaim that fact to all their respective kindreds, nations and tongues. That makes for soberness of thought and sincerity of speech and act.

When service days come these foreign-speaking brethren get out among their own people. The Italians go into the Italian sections, Hungarians into Hungarian sections, Russians into Russian sections, etc., and it is surprising how these folks know how and where to find each other. Every section of Christendom is being reached right here in America by these workers.

It often happens that foreign workers get into English or American homes. If able to speak English at all well their sincerity and zeal at once commend them to those who listen to them and the sale of English books follows. And, vice versa, when those who speak only English get into Italian or other foreign-speaking sections they have literature which appeals to the foreigner in his own tongue, and he is often eager to buy English books for his children.

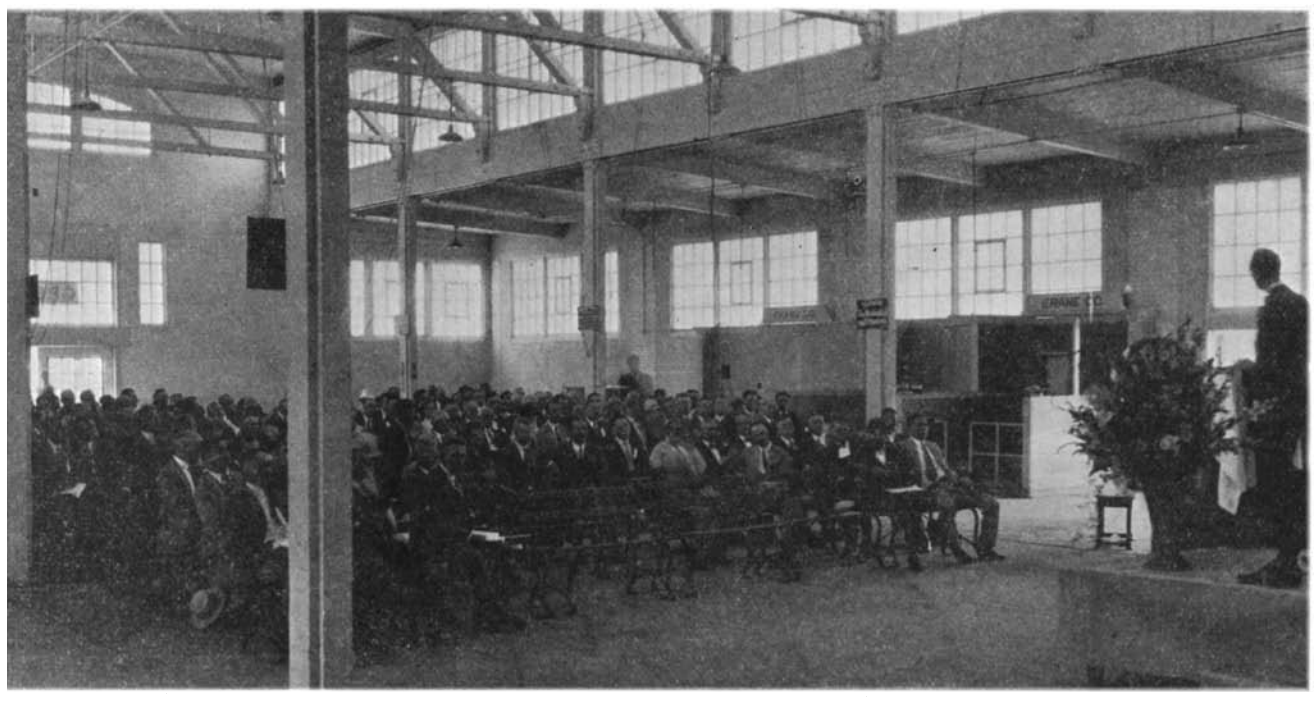
It helps, in canvassing foreigners, to remember to tell that many priests have recommended these books to their people. (We recommend them, and we are priests.) It also is well to say that the books have been blessed. All who have been out with them know that the latter statement is true in the most absolute sense.



UKRAINIAN



RUSSIAN



Regional Directors Meetings

A great step ahead in the service departmental work of the I. B. S. A., one of the startling innovations of Judge Rutherford's progressive management, was the abandonment within the last few months of the so-called Pilgrim work, a sort of hang-over of the Elijah period of the church's history, and their replacement by regional directors, business men, instructors and field officers. The same men were used, but they are doing an entirely different work. Let us say it plainly. They are now doing Elisha work, a work as different from the Elijah work as we can well imagine.

These regional directors have a most important place to fill. They go to a class and take the workers out into the field, canvass with them, teach them how to make sales, how to close them, how to avoid arguments, how to accomplish a maximum of results with a minimum of efforts. Their work now is practical work, before it was the work of the old-style parson.

The results of this regional work are plainly visible in a trail following their paths through the country. Where they have been the class work is doubling, trebling, quadrupling. Moreover, they have been extremely useful in helping many of the friends see their privileges of laying all to one side and getting out in the pioneer colporteur work.

All this multiplication of the numbers of colporteurs and the multiplication of the effectiveness of colporteurs and class workers is having a tremendous effect at Brooklyn.

The last week before the convention was the greatest week of output of bound books ever known in the history of the Society. One hundred tons were dispatched.

P. H. Harding

The basis for my remarks this morning is found in the Apostle Paul's words recorded in 2 Corinthians 5:18, as follows: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."

What dignity it would add to our position as ambassadors for Christ if we could ever keep in mind the fact that this ministry committed to us is of Jehovah God! What strength it would impart to us to realize at all times that his mighty power is ever being exercised in our behalf, that his purposes might be accomplished! What joy would be ours could we always remember that the privilege of serving the Most High is a marked manifestation of his love for us! "All things are of God," and this ministry is one of the "all things".

Surely this ministry of reconciliation is the most important thing committed to the Lord's people at this time. In this same connection the apostle says: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Corinthians 4:7.) A wrong understanding of this text has led many to the erroneous conclusion that our chief business on earth is to develop character. The thought is entertained that the new creature is the treasure. It is manifest from the apostle's language that this is not true, for in verse one he says: "Therefore, seeing we have this ministry, as we have received mercy, we faint not." Also, in the sixth verse we read: "For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The treasure here mentioned is the ministry of reconciliation committed to The Christ, the "servant" of Jehovah. It is the privilege of proclaiming the truth which is entrusted to us.

In view of these facts, there is no room for boasting. The privilege of doing this work and the power to accomplish our part successfully, is from Jehovah. This ministry is entrusted to us for the purpose of honoring the name of Jehovah. Dear brethren, let us fully appreciate this wonderful treasure that is in our hearts and hands. As we stand at this hour at the portals of the New Day, let us grasp with firmness the means in our power to proclaim God's purpose to reconcile mankind to himself, and press on with vigor until the work is done.

L. B. Burtch

"He shall give his angels charge over thee, to keep thee in all thy ways."—Psalm 91:11.

Great and powerful is the organization which God has provided to perform his holy will. Wonderful and marvelous is the work which witnesses the destruction of Satan's organization and sets in operation God's kingdom.

In "the valley of decision" the greatest battle of all ages is on. The tremendous army of Satan is defying God and threatening to crush us to death. A faithful few, servants of God, weak in individual power, yet happy, smiling and joyful, are singing the song of deliverance, and God says to them, "Ye are my witnesses . . . that I am God. I, even I, am the Lord; and beside me there is no saviour." (Isaiah 43:12, 11.) God loves us because we are his "watchmen". He loves us for our work's sake. He knows our circumstances, our weaknesses, and he knows what a mighty task he has given us to do. We are in the time of greatest danger, yet the time of greatest protection. We are in the front ranks, yet unharmed. We are hidden in the secret place. He has given his angels charge over us, and they have sufficient power to stay the enemy's hand wherever we may go in all our ways of service.

Stop and consider who is on our side. We have the sacred help of all the holy angels, the daily watch-care of our Lord and Master, and above all, the mighty and unlimited power of God. The two greatest beings in heaven are on such close terms as to be our friends; they are among those that love us, and this privilege is enjoyed only by the fully consecrated. "He that loveth me shall be loved of my Father." Such an object of the Father's affection is surrounded by the solicitous watch-care of infinite Love, and protected and advanced, when need exists, by all that may be required of infinite Power. —Psalm 34:7.

In order to be really in the secret place of the Lord, to be really in his service, to really have the guardianship of these angels, we must obey his commandments. In order to imbibe his spirit and to possess an enthusiastic zeal to praise his name we must be active in the Lord's service, to the extent of our ability, at whatever cost that activity may require.

W. E. Woodworth

"He sendeth forth his commandment upon earth; his word runneth very swiftly."—Psalm 147:15.

The setting of this psalm is seen to be in the present, for in the second verse of this chapter is stated, "The Lord doth build up Jerusalem; he gathereth together the outcasts of Israel."

The publicity given the truth during the past ten years has been phenomenal. Contrast the suppression of ten years ago with the circumstance of today. At present the issue is being placed squarely before the ruling factors of the nations of earth, and their adverse judgment will bring upon their heads the wrath of God.

Jesus said, "These good tidings of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." (Matthew 24:14, *A.R.V.*) In harmony with this the "servant" class has readily and joyfully responded, and his word has been running swiftly to all the nations of the earth as a testimony; and like Moses, the representative of God in Egypt, the "servant" has been raised up that the name of Jehovah might be declared throughout Christendom.

The Devil's organization controls practically all of the wealth of the world, its natural resources, its transportation, its inventions, its facilities for gathering and distributing news; but in spite of that fact the activities of the "servant" class are increasing steadily. God has provided the means of giving a witness and this is being done with boldness; for "herein is our love made perfect". By radio, by printed page, and by voice the message travels on and on; and the meek of the earth are gradually coming into possession of Bible truths which are preparing them for the early establishment of the kingdom.

Time passes swiftly. On May 31, last, at Albany, New York, Brother Rutherford broadcast over a chain of fifty-one stations. During the introduction Brother Goux announced that the books written by Judge Rutherford had reached the enormous circulation of approximately 44,000,000. Surely God's "word runneth very swiftly."

In the 1922 report, *The Watch Tower* mentions the first radio efforts in the following language: "It is safe to estimate that at least 300,000 people have received the message by wireless during the year." On February 24, 1924, the first official program went out over WBBR; about a year later WORD and KFWM began to operate; and at present at least 125 radio stations are broadcasting the message regularly. Its messages travel around the earth at the rate of 186,300 miles a second, penetrating the walls of prisons and hospitals and the homes of rich and poor; giving comfort to those who mourn, and lifting the superstitions of ages past. "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." (Isaiah 25:7.) Surely "his word runneth very swiftly."

J. A. Baeuerlein

"God resisteth the proud, and giveth grace to the humble."—1 Peter 5:5.

At various stages of the church God's people are tested as to their humility, which is submissiveness and faithfulness. At this time the test is whether they will make the witness in the earth that Jehovah is God and that the Lord Jesus stood up as Michael in 1914 and came to the temple in 1918 to purify the sons of Levi for the purpose of making this witness.

In order that the Christian may be fully equipped, he is provided with the robe of righteousness, the wedding garment and the garments of salvation. He is also dwelling in the secret place of the Most High and fully protected to do this work. God's people at this time are showing their understanding of the matter by taking up with the work and entering fully into the service. In some places classes are entering the Pioneer colporteur work 100%, and others are selling their homes and land and giving full time to the work, showing that they appreciate this unexcelled privilege, and also showing their humility by submitting to the will of Jehovah.

The Lord has provided a wonderful factory, with up-to-date machinery and young men to operate these machines. Quietly these young men come each day to their place of work and devote themselves in humility to doing the work of the Lord and giving the "cream" of their lives for the great privilege of telling their fellow men that Jehovah is God and that his kingdom was set up in 1914.

The first thing Jesus did with his great power, taken in 1914, was to put the Devil out of heaven; and the time is soon coming when he will put the Devil out of the earth, and the humble people of God who forge ahead in this great work will then have the great blessing of helping their fellow men back to the place of human perfection. Now those who love God and their fellow men, with humility take the message from door to door and comfort those who mourn.

Our text says that God resists the proud. The proud are those who will not give themselves to this great work, and thus they will lose the great privilege of helping humanity back to perfection. In Jesus we have a perfect example of humility, who always did the will of the Father. In the Devil we have an example of one who was proud and who would not submit to the will of Jehovah, and we see that he will lose all; and thus we have a wonderful example set before us to teach us to choose the right way that we may glorify the name of Jehovah. The reason we are in the earth is to glorify the name of Jehovah and to witness to the fact that Jehovah is God.

In the experience of the children of Israel in Egypt the name of Jehovah was made known, and this same thing is being taught today by the people of God. The humble will have the great privilege to tell this and to place the message in the hands of the people. Those who, day after day, go from door to door with this message are the most blessed people on earth; and the fact that so many are entering the work is proof that they appreciate the privilege and that they are up to date in the light of the truth as it shines today.

T. F. Silvey

The thing created belongs to the one who created it, to do with it as he will. As human beings we were created by God. (Psalm 100:3). It is God's prerogative to ask his human creatures to do what he wants done.

Those humans who have reached the point of spirit-begetting and anointing are members of a "new creation". This also is of God, he being its Maker. The new creature in Christ is a new man, and Jehovah is entirely within his privilege to ask the members of the new creation to do his pleasure.

But although by virtue of God's being our Creator he is able to require of us what he will, the heavenly Father does not consider us as mere automatons to move hither and yon according to some law he has put in operation. God is pleased to have from his human sons a willing service prompted by unselfishness, with not only an assent of the mind, but with a pure heart motive.—Proverbs 23:26.

In the act of giving ourselves in consecration we made an agreement in advance to do what God wanted done, even though at the time we did not fully know what it would incur. Jehovah granted us the responsibility of serving him only after we assented to his will.

There is now a specific work to be done. It is that of sounding forth in a corrupt earth, dominated entirely by Satanic misrule, the greatness of God's purposes and the glory of Jehovah's name. This could be done in an illimitable number of ways, because God is not straitened. But Jehovah is a great economist, and it fits into his plan to have his earthly sons share in this great achievement. It is also a demonstration of his love in providing for us this opportunity of the ages. And a way is opened for us to prove the genuineness of our original agreement.

Our proper prayer then is: "Teach me to do thy will; for thou art my God." (Psalm 143:10.) Each one who has Jehovah as his God, and who has the spirit of love abiding in him, delights to do the will of God. In answer to this prayer Jehovah has asked us to share in the witnessing work; and his request is but a reasonable service for us to fulfill.

Noteworthy texts in connection with God's teaching may be profitably read in this order: Psalm 25:9; 1 Corinthians 2:13; Psalm 32:8, *R. V.*; Proverbs 4:11; John 6:45 and 8:28; and 1 John 2:27, *Diaglott.*

The prayer, "Teach me to do thy will," has been answered in our individual experiences, if we have progressed with the light. We have in that case continued coming into the truth.

The responsibility devolving upon each one of the anointed cannot be evaded by any kind of reasoning or sophistry. The Lord has taken us at our word; he believes us. Now may we in turn confidently believe him, and strive with all that is within us to profit by his teaching.

E. J. Coward

A Stone of Stumbling

"And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem."—Isaiah 8:14.

It seems paradoxical to say that one could be for a sanctuary and at the same time a stone of stumbling and a rock of offence; but the explanation is found in the fact that Jehovah always plans that which is good for those who reverence him. Stumbling is the result of an improper exercise of free will. To coerce free will would be to destroy it. Jehovah therefore will never invade its sacred precincts; but his justice requires that he mete out a proper penalty against each one who uses his free will to do wrong. Jesus said, "they that worship [God] must worship him in spirit and in truth"—(John 4.23.)

There was a miniature fulfilment of the prophecy at our Lord's first advent, but the complete fulfilment is during the Lord's second presence. The nation of Israel had been in covenant relationship with God. The law covenant had been their school teacher for sixteen hundred years. The course of instruction during that period of time had been such as would properly prepare them, if rightly exercised thereby, for the coming of their great Messiah. It was the condition of mind in which the Jew kept himself that determined whether Jesus would be a sanctuary or a stumbling-block to him. What would be true of the individual Jew who rejected Jesus, would be true of the great mass of that nation. Only a remnant class emerged from that nation and accepted Jesus as God's anointed Son. (John 1:11, 12.) The Apostle Paul draws atention to this in Romans 9:27-32.

Jesus said, "did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvelous in our eyes. Therefore . . . the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." —Matthew 21:42, 43.

It has taken all of the Christian era to prepare this nation. Its preparation began with the laying of the Chief Corner Stone at our Lord's first advent, as the Apostle Peter tells us, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ."

The "common people" constitute one house. They are so designated in the Scriptures: "If any one of the common people sin through ignorance." Leviticus 4:27.) The "ruling class" is likewise referred to in the Bible: "When a ruler hath sinned."

The other house of Israel is as easily located. Jesus warned the people respecting this class: "Beware of the scribes, which love to go in long clothing, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses, and for a pretence make long prayers."

It should be noted, too, that there was a division amongst the disciples of our Lord at his first advent. When our Lord declared, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," many of his disciples said, "This is an hard saying; who can hear it? From that time, many of his disciples went back and walked no more with him."—John 6:60, 66.

Corresponding to the scribes and Pharisees of our Lord's day, we have now the Catholic and Protestant clergy, together with the "principal of the flock", high finance and the big politicians, making up one part of the nominal spiritual house; and then the great numbers of Christian people, so called, who have affiliated themselves with the various denominations. These make up nominal Christianity.

The harvest work began in 1874. Up to this time the "wheat and the tares" had grown together, in harmony with the Master's command. A separating work was here begun through the harvest message under Pastor Russell's leadership, his special message being based upon Psalm 50:5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice." His special work seems to have been pictured by Elijah, the restoration of the Truth which had long been buried under the debris of the creeds and dogmas of the nominal Christion church which played the part of a harlot and became affiliated with the governments of earth under the leadership of the Devil.

Bible Students the world over expected that with the expiration of the Times of the Gentiles, in 1914, God's kingdom would begin to exercise its authority over the nations of earth. And it was established, but in a different way from what we thought. The Devil was removed from his spiritual throne of rulership in heaven, from which position he had ruled the earth, as "the god of this world".

By 1918 the two houses after the spirit were manifest: nominal Christianity, now linked with the governments of earth taking the lives of their fellow men, and Bible Students who refused to have part in taking the lives of their fellow creatures. Here the Stone, God's Anointed King, was laid in Zion.



God Bless The Colporteurs

Soldiers in the King's Army

The colporteurs are and always have been the infantry in the King's Army. No matter how well an army may be officered, if its infantry is deficient in numbers, or morale, the army opposing it has little to fear.

The Lord has paid special attention to the colporteurs for fifty years. Their services have always been most appreciated by Brother Russell and Brother Rutherford. Their letters have had special attention. The personnel of the colporteur department has always been chosen with great care.

Gradually the number of colporteurs has increased in recent years until by the end of 1927 there were 650 in the field. 650 colporteurs can cover an immense territory in one year.

But feeling that the big fight is on, and that the time for doing things in a gentle and, shall we say lackadaisical manner has passed, and that it is up to the Lord's people to now show where they stand and whose side they are really on, that of Jehovah or that of the Devil, Brother Rutherford, at the conclusion of 1927, started a campaign to see who is really on the Lord's side, "who will fight the foe."

Following his first appeal for more volunteers for the Lord's army, there issued from the Society's headquarters a series of the most stirring letters showing the need of now taking a stand, and getting into God's work, that could possibly have been penned.

The result was remarkable. They began to come, old men, middle-aged men, young men and boys. Men with wife and no children, men with wife and one, two, three, four, five, six, seven and up to eight children. Men from high walks of life (a few), men from middle walks of life and men from the lowly, but all with the same high spirit of devotion to God. It was a wonderful manifestation of the power of God.

And the women came too, of all ages, and of all "previous conditions of servitude," and that probably applies more to them than it does to the men. They came and offered all they have. That is consecration, not imaginary consecration, not claims of consecration, but real consecration, the kind that counts.

Within seven months from the time the first letter was sent out by Judge Rutherford the number of colporteurs had grown from 650 to 750, 850, 950, 1050, 1150, 1250, 1350, 1450, 1550, 1650, 1750 to 1800 or more, and is now growing every day. The convention added many new members to the list. It is confidently expected that by September 1 the number will be 2,000.

Eleven hundred of the new colporteurs are pioneers, i. e., they work territory which has hitherto been largely neglected. These receive special help from the Lord, and they get special rates, and deserve them. It has been necessary to increase the colporteur staff to take care of their correspondence, orders, etc. These colporteurs greatly appreciate the work Brother Rutherford has done in getting ready for them the new books which now enable them to go out with something new. It really makes all the territory in the country virgin territory. The purpose is not to glorify any man, but Jehovah God.

Great efforts have been made at Brooklyn to aid the colporteurs now entering the work. A special feature much appreciated was the "Special Colporteur Bulletin." It has aided the colporteurs wonderfully in the sale of books. The British branch alone absorbed three hundred copies of this bulletin.

The colporteur meetings at the convention were of greatest interest and profit to the colporteurs. We wish we had room to tell the interesting story that we heard about one colporteur who has gone into the chicken business. He never asks money for the books, but has fixed up a very ingenious arrangement of so many books for five chickens, so many for four, so many for three, etc. These chickens he sells to dealers in town.

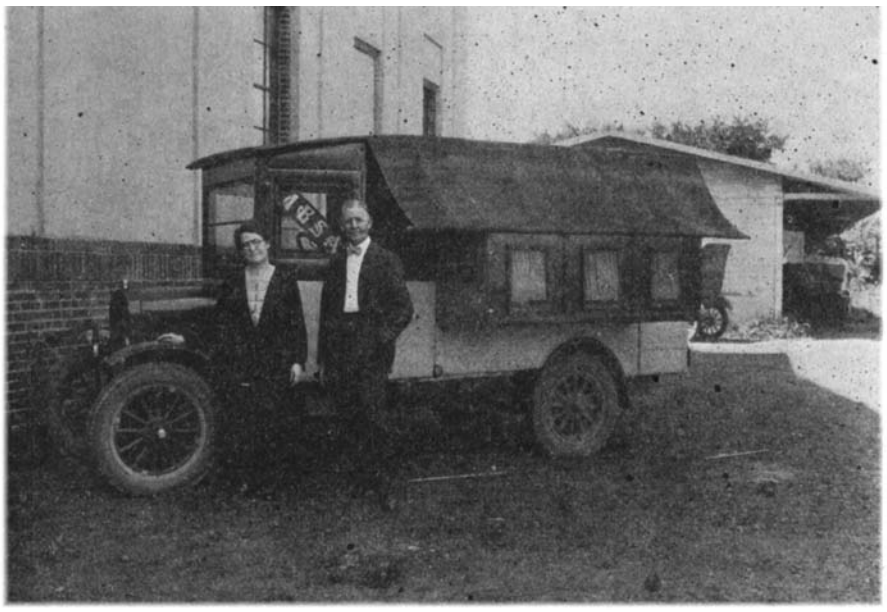
It is great fun living and working among the farmers, the very best class of people in America. These people are hospitable and they are sensible and kind-hearted. To them the evolution business is the bunk. They are radio fans, they like the I. B. S. A. "Watch Tower" lectures and are not infrequently looking for and wishing for the books.

A very practical way of working country districts without an automobile was brought to light. At first thought it might seem impracticable, for example, to work a strictly rural country without a car, but it is easy when you come to think that Uncle Sam covers all parts of that county every day in the year, except Sundays and a few holidays, and is willing to carry your books anywhere you choose, and at a cost of only 1c per lb.

In order to do this work profitably it is necessary to be a close student of maps. The Fourth Assistant Postmaster General, Washington, D. C., sells for 50c each a rural free delivery map of every county in the United States. These maps show all roads, all houses and all post offices.

From experience a colporteur gets to know about how many books can be placed in a given number of houses. The maps are studied and the books mailed out accordingly, fifty to this post office, a hundred to that one, twenty to another, etc. Then it is just a matter of planning one's work, ambling along from one post office to another, and out into the country on either side, to the houses shown on the map.

These routes can be arranged in circles of a day or two days or three days and back to the general headquarters where personal belongings are kept. It is easy to take enough personal effects along to last for two nights away, and the farmers are glad to entertain and take their pay in books. It is thoroughly practical and has been worked and is being worked in Virginia and elsewhere. The photographs on this page show how the colporteurs lived while attending this convention.







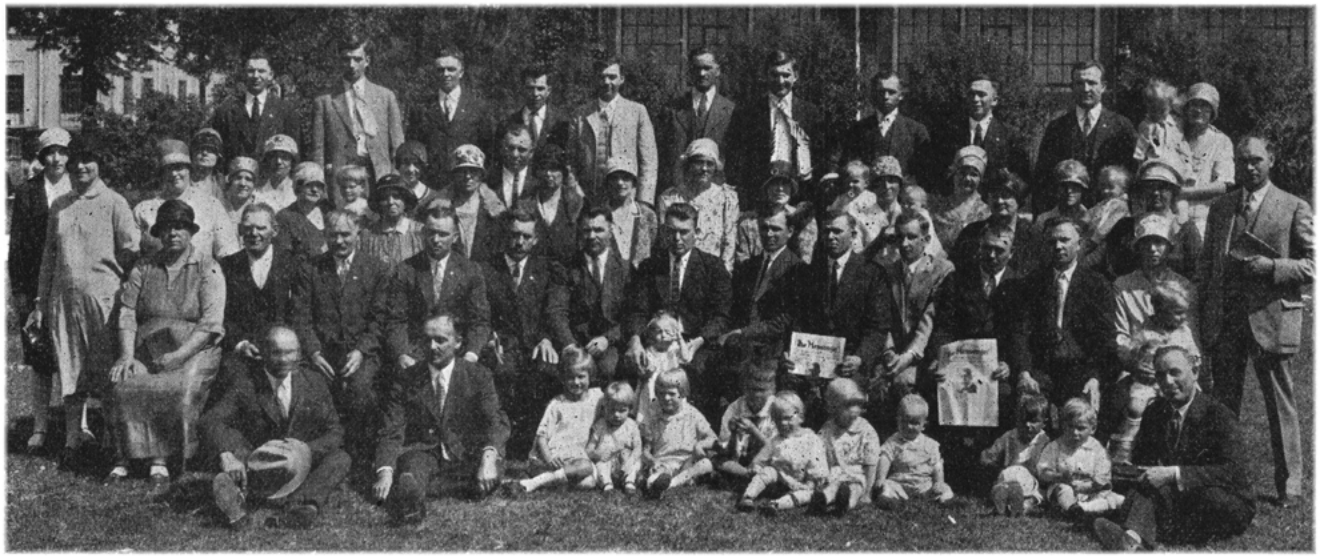














The Bible

The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, WEDNESDAY, AUG. 1

CONVENTION NOW IN FULL SWING

Lectures Delivered Simultaneously in Ten Languages

SAME SUBJECTS

It is easy enough to write something about one of the Bible incidents when you have your Bible open in front of you, but it isn't so easy when your Bible is 700 miles away from you and you happen to be in Detroit.

We don't mean to say by this that there aren't any Bibles in Detroit. We know that there are, because we know some of the Bible Students who live here. And it is a sure thing that every one of those Bible Students has from one to twelve Bibles in his house.

We don't even mean to say that there aren't any Bibles in printshops. We know that there are, because we know a printshop in Brooklyn where there are hundreds of them, and some of them well thumbed too.

The reason we wanted a Bible is because we remember something about the first International Bible Students Association meeting that was held back there in Jerusalem, ten days after our Lord ascended into heaven, Pentecost they call it.

You remember the story, perhaps better than we do. It was a season when Jews from every land were present in Jerusalem because the instructions laid upon the Jewish people required all the faithful to be there at least once or twice a year.

There were Jews there from Phrygia, Cappadocia, Pisidia, Cyrene, Alexandria, Rome, Greece, Macedonia, Parthia. We are sure of some of those places, but not quite sure of all of them, Anyway, they were all there and spoke the different languages of the places from which they came, naturally enough.

The interesting thing about it is that when the holy spirit was poured out upon the apostles at Pentecost, and the apostles went out and preached to this motley throng, the power of God upon them enabled them to preach fluently in all the different languages.

The result was a mighty witness for God. The people heard and were impressed. It was God's will that a message should go right away to all those lands and so he performed a miracle and it went. That gift of tongues was for a set purpose and succeeded.

The strangers said: How is this? Here we are hundreds of miles away from home, some of us thousands, and now we hear these men speaking to us in the tongues with which we have been familiar from birth. They listened intently and were blessed.



The main entrance to auditorium where meetings are addressed in English

Surely the angels must have been interested back there at Pentecost, when they saw the eagerness of the apostles to testify to the honor of Jehovah's name, to his goodness in sending Christ Jesus to be their saviour and redeemer, and noted their willingness to lay down their lives rather than fail to deliver their message.

There is no gift of tongues to God's true church now. It is true that the Devil does have a modern gift of tongues, a perversion of that blessing at Pentecost, but no Bible Student wants anything to do with that gift. He would rather not have it than to have it.

But there is something up at the State Fair Grounds at Detroit this week that remarkably resembles the blessing of God upon those folks back there at Pentecost. And there are points that are surprising in their correspondency.

Some of the old nationalities are even represented. Back in the days of Peter and James and John there were Romans who heard them speak, and what is an Italian but a Roman. In those days there were Macedonians, and today we have audiences of Greeks. And the apostles may have talked to the ancestors of some of our Russian friends. We do not know.

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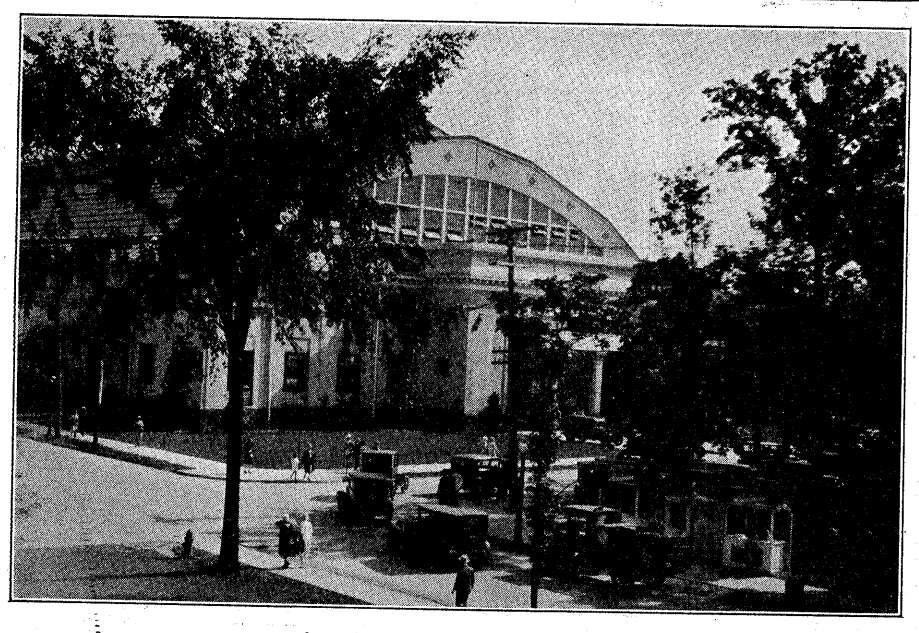
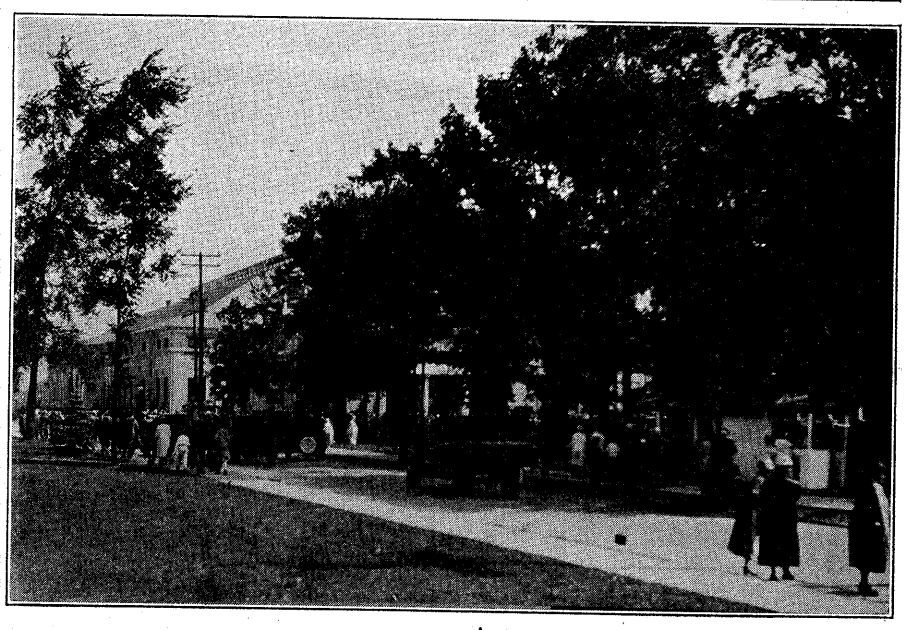


Another view of the Coliseum



And still another

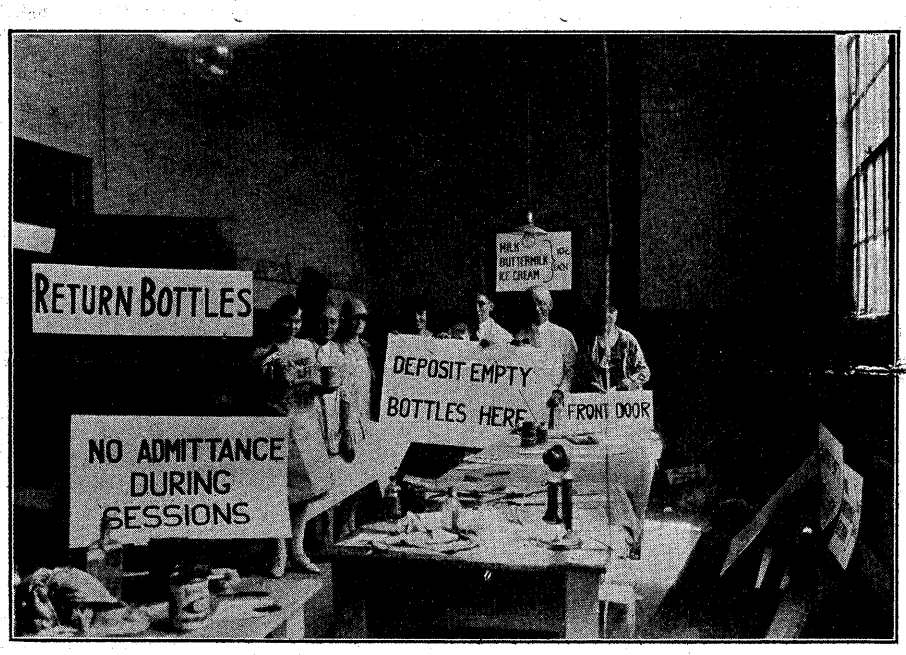


Writing at the Coliseum to the folks back home

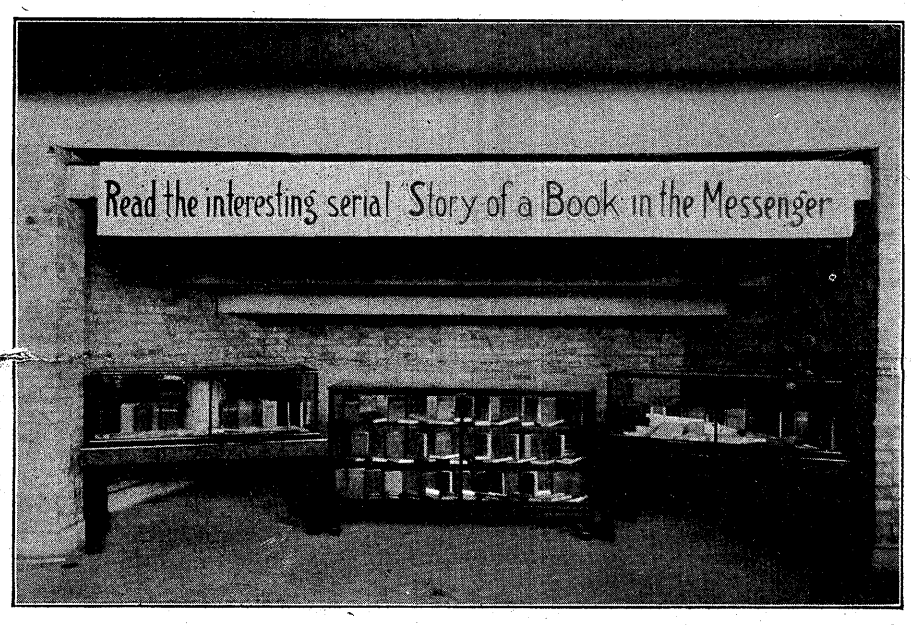
Fine! Says Judge. And So Does Everybody Else

While the President of the Society has been in Detroit since Monday, he made his first inspection of the Convention yesterday. Of course, he has been receiving reports of the progress of the work right along—daily from the workers sent on ahead to do the preliminary jobs, and almost hourly since his arrival. His broad smile, as he made the rounds of the Fair Grounds and watched how smoothly the huge crowd of conventioners was being handled, gave the chairman conclusive evidence of the Judge's approval. And that means a lot to the brethren sent by him to a city a long way from home to complete the arrangements. It may be said right here that much credit is due to the able co-operation of the Detroit classes of Bible Students—the English and the foreign-speaking brethren.

Before his tour of inspection he had interviews with quite a number of brethren who had requested them. It is a fact that at every convention there are many of the friends who have confidential matters to take up with him. Really important matters he is always pleased to talk over with the brethren, but let's always be sure it is important enough to take up the time of a man who has often expressed the wish that he had three or four bodies that he might do all the work that comes his way.



Our staff of artists painting signs for convenience of Conventioners (No! You're wrong. Those are ginger ale bottles. The convention is on the U. S. side of the Detroit River.)



The above display of the "Progress of a Book", as referred to in the serial now running in The Messenger, brought in hundreds of subscriptions

Convention Now in Full Swing

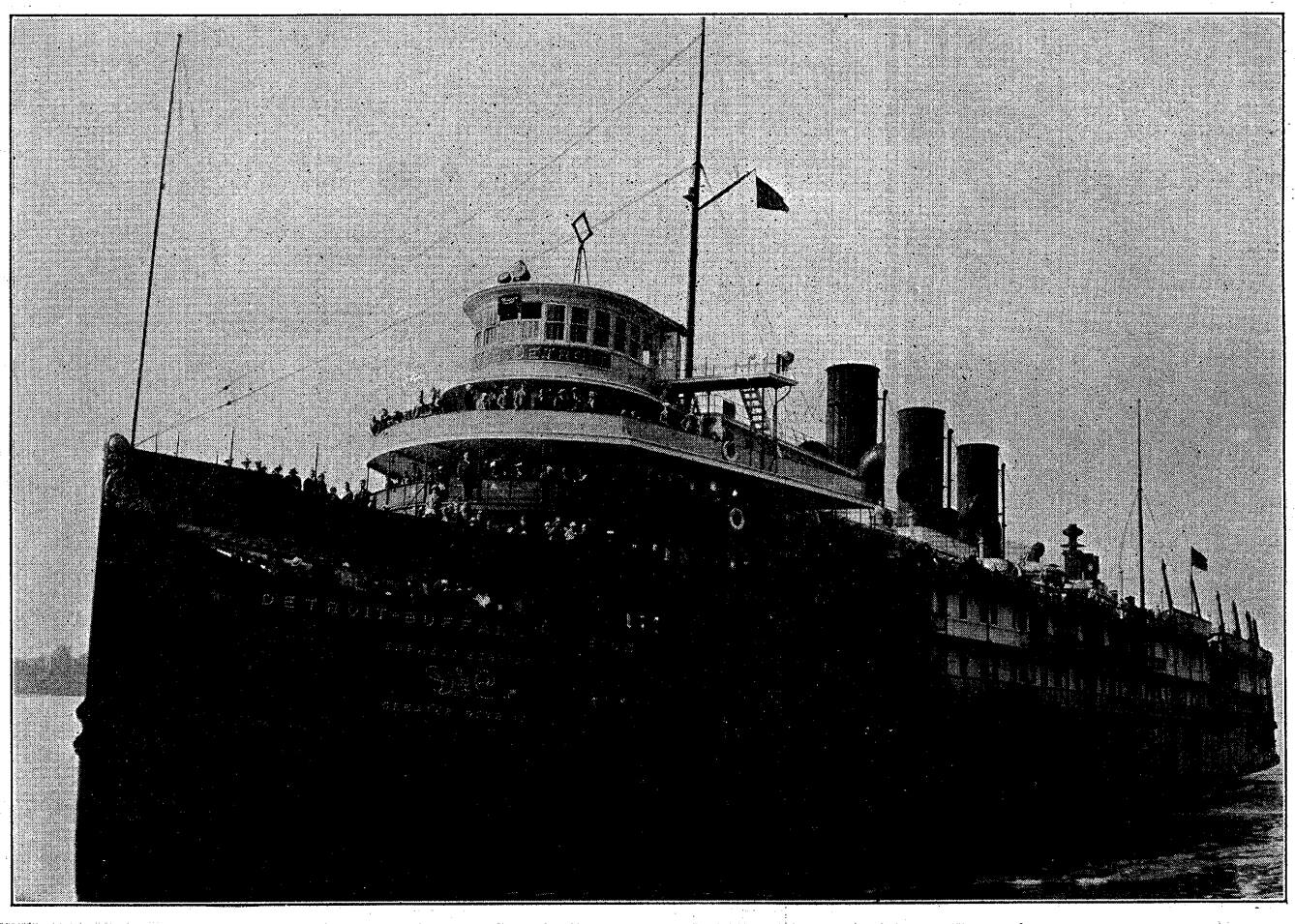
(Continued from Page 1)

But the important part of it is that today at Detroit there are nine meetings in foreign tongues going on at the same time as the English meetings, and the whole ten meetings all have the same message, the honoring of Jehovah's name.

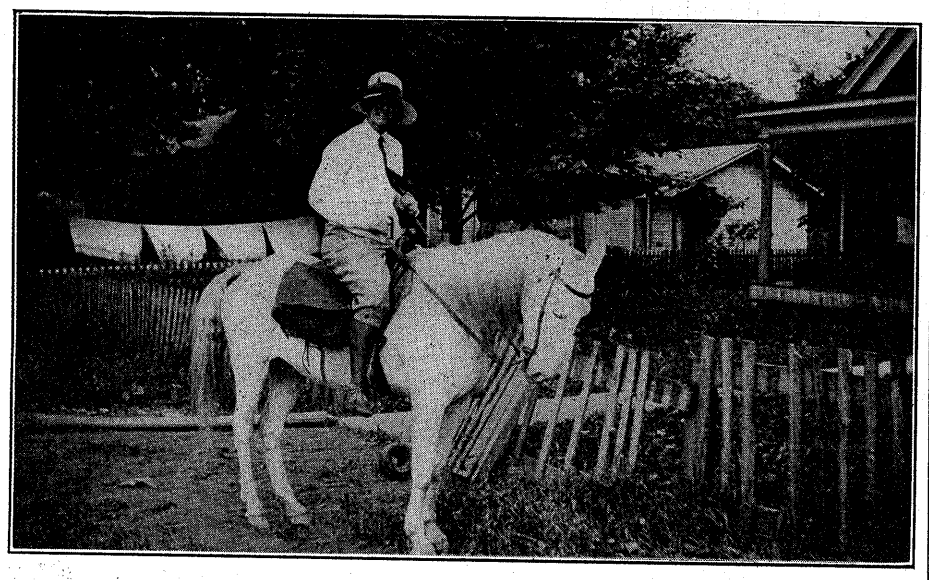
And not only that, but the program has been so co-ordinated that the very same subjects are being presented at the same time in all ten of the languages. Thus, while the English speaker is lecturing on a certain text in the Psalms that same text is being discussed in nine other auditoriums only a few hundred feet distant, by speakers in Polish, Hungarian, Russian, Italian, Czechoslovakian, German, Ukrainian, Greek and Lithuanian.

The foreign meetings are not as largely attended as the English. One could not expect them to be. The French expect to have some meetings some time during the convention, but as there are only about 35 of them on the grounds, and they all read, write and speak English, they have not as yet organized as a convention unit.

A glance at the foreign meetings in progress Tuesday afternoon showed 35 in the Lithuanian meeting, 50 in the Russian, 50 in the Italian, 60 in the Ukrainian, 60 in the Czechoslovakian, 150 in the German, 175 in the Hungarian, 250 in the Greek and 500 in the Polish audiences, while in the main auditorium there were about 5,000 listening to the English discourses.



"Roll Along, Sweet Chariot"—The Bethel Special docking at Detroit



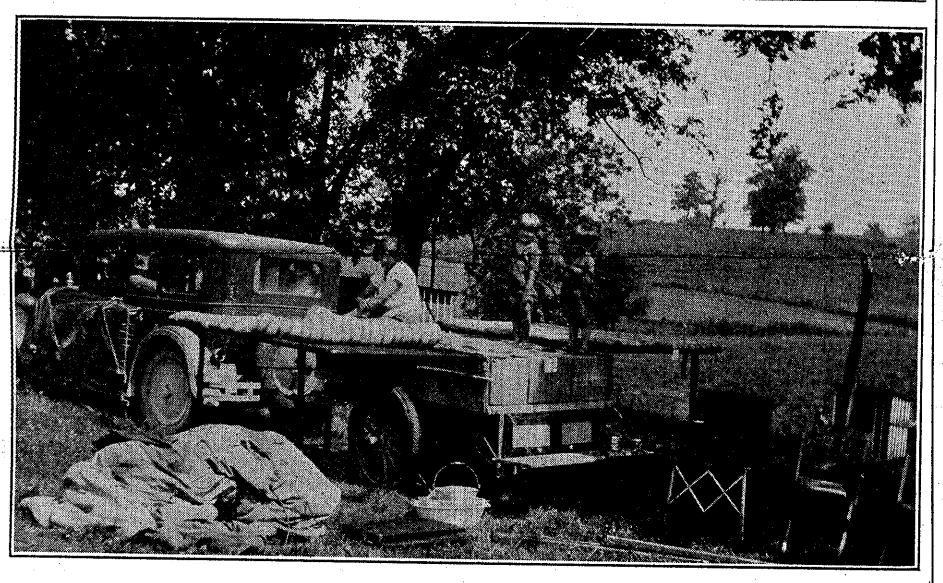
The Rider of the White Horse

Doesn't it say something in the Revelation of John about the rider on the white horse? And doesn't it say something about the riders on white horses that follow him? It does. Of course that is only a picture, for we know that our Lord is the one that is pictured as at the head of that procession, and he is no longer human in any sense of the word and will never be seen on horseback again.

But we cannot help but think about the Revelation picture when we see the accompanying illustration of one of our workers down in the mountains of Kentucky. You know that the eastern part of Kentucky is mountainous, good roads are few, and in some districts almost the only way of access is by horseback.

The settlers back in there are good people, descendants of English, Scotch, and Welsh pioneers who moved in there from Virginia and the Carolinas a century ago. A few years ago it was a land of moonshine whiskey and family feuds, where most people went armed, shot first and talked about it at the funeral.

See the happy smile on the face of this colporteur. She has just left a set of ten books in this home and was snapped just as she was on her way to take the good news to some other home. What a pretty horse! We can see only one of the saddlebags. Both were loaded with books this morning, and both will be empty by night. This is what we call suffering for Christ, going out with the happiest message any people ever had, riding around in the sunshine, enjoying God's fresh air, getting well and keeping well. Some suffering!



The Lowe Trailer

The Lowe trailer is an important piece of furniture, you had better believe. Please notice that is is spelled Lowe, and not merely low. As a matter of fact it isn't low; it's high and three of the Lowes are up on top of it now, Helen (that is the mamma) and Georgia and Phyllis, the two little girls. If you think those little girls could be had from their parents for a low price just ask Papa Lowe and he will tell you that they are high; that is the high and Lowe of it; there is nobody named Jack in the family, but the little girls do have games, anyway. Just now they seem to enjoy standing on the cartons of books that fill the trailer.

The top of the trailer opens out and makes two beds. One of the mattresses has been spread and the other will be spread in a jiffy now if we don't interfere with Helen in her work. The tent that will cover both beds as soon as Papa Lowe can get it up is in the foreground. The cooking utensils next to the tent are not aluminum—not any more.

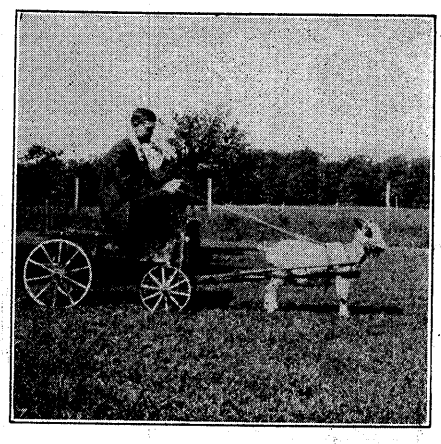
Everything about this camp seems to be complete, even to the family telephone booth in the rear. See the telephone pole next to it. The whole outfit shows careful thought as to the needs of the family, and without a doubt has had and will have the Lord's blessing. It has been in use in eastern Kentucky.

The Lord's Goat

Most Bible Students know that in the sacrifices connected with the Tabernacle in the Wilderness the bullock represented our Lord and one of the goats represented the true church, the members of the Lord's mystical Body. Everything that was done with the bullock was done with what Bible Students call The Lord's Goat.

But now then, in this picture before us, we have a third goat, a real nice little fellow, well-behaved, as you can see, and he is the Lord's goat, too. Ray Domer has him hitched up to a little wagon for delivering books, and he makes a hit wherever he goes. It would be a hard-hearted person that would turn down an order of books delivered by such a gallant little fellow.

It looks to us as though Domer ought to get out and trade places with the goat, but that is his business. No doubt he sat in the wagon just to show us that he could get into it, but certainly he couldn't get into it if it were full of books, and besides that he'd smash it down. We don't know just how he manages that cart. It remains one of the unsolved mysteries of life.



Report of Tuesday's Sessions at the Coliseum

The Elisha Work



By T. J. SULLIVAN

The name Elisha means "God is my salvation." The very usage of the names Elijah and Elisha in the Bible indicates that they are intended to depict a work done by the church. Jesus, referring to the preparatory work done before he presented himself as King to Israel, said, "This is Elias which was to come," thus referring to the work that John the Baptist had done and to the work he and his disciples were carrying on. The work back there was a miniature fulfillment, both in the presentation of himself as King and the preparatory work thereto. The physical facts down at this end of the age, when God placed his King on "his holy hill of Zion", and the preparatory work done prior to that event, constituted the complete fulfillment of the Elijah work.—Malachi 4:5, 6; Mark 9:11, 12.

The fact that Elisha was anointed in Elijah's place (1 Kings 19:16) to carry on the work after Elijah was taken away, and that he actually took up Elijah's mantle and went forward carrying on the work from where Elijah left off, is proof conclusive that Elisha also is a picture of a work that would follow the Elijah work. This work was to take in a wider scope and was of greater variety than that of Elijah. Both were a witnessing work to the glory of God, the Elisha feature of which would be, additionally, one of healing, nourishing and feeding the multitude, cleansing of the waters and taking out the poison from the food, and a judgment work.—2 Kings 4.

The work of Elisha would be carried on at a time when he would be surrounded by enemies bent on his destruction, but whose efforts would be of no avail because of the invisible army the Lord had cast around his servant.—2 Kings 6:16,17.

With these facts before our mind there should be no difficulty in ascertaining where we stand on the stream of time, and what is required of the church now.

When Jesus came to his temple and examined that class, to the faithful he said, "Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." (Matthew 25:23) The great joy of our Lord was and is to magnify the name of his Father, to vindicate that name before all of God's intelligent creatures. Therefore, when Jesus invites us to enter his joy, he is inviting us to co-operate with him in the work he has been commissioned to do.

Jehovah, through his prophet, bears testimony to the same effect when he calls for the gathering of the people and the nations, and invites them to produce their witnesses that they might be justified. Then, turning to his anointed he says, "Ye are my witnesses . . . and my servant whom I have chosen; . . . THEREFORE YE ARE MY WITNESSES, said the Lord, THAT I AM GOD."—Isaiah 43:8-12.

We have the testimony of the Lord Jehovah and his blessed Son that the only excuse we have for being on earth now, is to be God's witnesses that he is GOD. Our obligation before the Lord is to faithfully carry out this commission. To do this we must use every faculty with which we are endowed to do the Lord's work in the Lord's way.

A question that might well be considered here is, Why has the Lord scattered his people in groups of from five to ten throughout the whole world? The answer to this is found in the words of Jesus, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations." This gospel, or good news of the kingdom, must be preached; and in order that this might be done most effectively, the Lord has scattered his people throughout the whole earth, particularly Christendom. In this day of the Lord's wrath he says: "And there shall be upon every high mountain and upon every prominent hill, rivulets, streams of water, on the day of the great slaughter, when the towers fall. Then shall ye have a song, as in the night when a festival is ushered in." (Isaiah 30:25,29, *Leeser*) The Apostle Paul also adds his testimony saying that whosoever shall call upon the name of the Lord shall be saved, but before any can call upon the name of the Lord, it would be necessary for some one commissioned of God to tell them about God's plan.—Romans 10:13-15.

It is evident from the foregoing scriptures that the reason the Lord has his people scattered throughout the earth is that the witness might be given to all. They establish, further, that the obligation of giving the witness in the respective communities rests upon the people of God residing there. The importance of this cannot be overstated. The world is a parched wilderness, as far as God's truth is concerned; God has created rivers, streams and wells of life-giving and refreshing water of truth for the sin-sick and weary by giving his people thus scattered a knowledge of the kingdom truths, which must spring forth from them individually and collectively to bring blessing to man and glory to God. If a well in the desert is dry it brings neither blessing to man nor glory to God. It is a snare and a delusion to those who expected to find relief there. Likewise, where there are a number of God's spirit-begotten children, in whom a well of water was created by Jehovah for his own glory and the blessing of his creatures, who refuse for some reason to give forth that life-giving fluid to the parched and dying world, they are neither a blessing to man nor a glory to God; in fact they are a snare and a delusion to the poor groaning creation, who should seek the law at their lips.

It is of great advantage to God's witnesses to be known in their respective communities as such. In Malachi 2:7 the Lord says, "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." It is evident that before anyone goes to seek the law at the priest's lips, he must first know that such is a priest; and the only way this knowledge will get abroad is by the priest's faithfully witnessing to the name and purposes of God, and thus manifesting that he is a servant of the Lord of hosts. Speaking direct to the point on this matter, the apostle says, "They may know by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter 2:12.

In every case the brethren dwelling in any community are much better qualified to witness to their neighbors than any stranger could possibly be. Most of the Lord's people dwelling in any community were formerly in a condition similar to that of the people they call upon. The truth comforted and refreshed us, and enabled us to see our difficulties in a different light. Now the Lord is saying to us in substance, "Go forth and comfort your neighbor with the comfort wherewith you yourself have been comforted." What would constitute comfort for one in the slums of a great city like New York would be of little or no interest to the oppressed negro of the South, or to the poor farmer of Oklahoma; therefore, the brother from the slums of New York could not witness so effectively to these people as someone who understands their needs. The same is true of every class and community.

It should be ever kept in mind that it is our work, our activities, that does the most effective witnessing. Jesus said, "For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." (John 5:36) By thus bearing witness to the purposes of God, each one and each class is thus erecting in their community a standard for the people to rally around when the enemy, bent on their destruction, comes in like a flood.

To witness effectively, there are certain things that each service committee and each worker should know about their community. They should know what percentage of their territory are churchgoers and how many are not, and what denominations predominate. They should be able to classify their population, wealthy, business, professional, laboring, in a general way, and know where each class resides and when they get paid. Rural population should also be divided into their classes, what crops they raise and when crops are marketed. Note how the Lord had his people of old seek out information in planning their work. Numbers 13:17-20, 21:32; Joshua 2:1.

H. Schmid

Solomon says, "The path of the just is as the shining light, that shineth more and more unto the perfect day." David says, "Light is sown for the righteous." Light comes from God. To keep up to date we must walk in the light. A failure to do so shows a lack of appreciation for God's blessings.

Some appreciate these blessings more than do others. This is well illustrated by the ten lepers. After the Master had healed them of that dreadful disease, only one thought enough of the blessing to come back and show this appreciation.

We can be likened unto those lepers. We were once in a hopeless condition, in sin, alienated from God. We have been healed, and are now sons of God. Are we, like the one, showing the Master our appreciation by our actions, or like the nine accepting the blessing and saying or doing nothing?

(Continued on Page 7)

A Proxy Trip Through Bethel and the Factory

The Story of a Book

Part II

The Book Factory in Brooklyn

Two blocks north of the old Brooklyn Bridge, two blocks south of the Manhattan Bridge, and in plain sight of those entering the city over either bridge, is the outstanding building of the whole intervening locality, the printing plant of the International Bible Students Association, admittedly the most perfectly designed and most efficiently operated plant in the world for the manufacture of high-grade books at low cost. No glaring signs tell the public what is being done in the eight-story monolithic structure which presents such a pleasing appearance to the eye and such an array of window glass.

The building is open to the sun and light on all four sides. Not a thing has been left undone to make it ideal in every respect for the purpose it is designed to serve. From a distance one notices particularly the pleasing sky-line of its roof. It says almost in so many words, "*The Watch Tower* is printed here."

This effect was accomplished at very slight expense by so designing the parapet which surrounds the roof that it looks like the top of a tower, while, in addition, at the top of each of the nine columns of the building on its street sides there are miniature towers of solid concrete. It is not too much to say that the book-making plant of the International Bible Students Association is the handsomest factory building in Brooklyn.

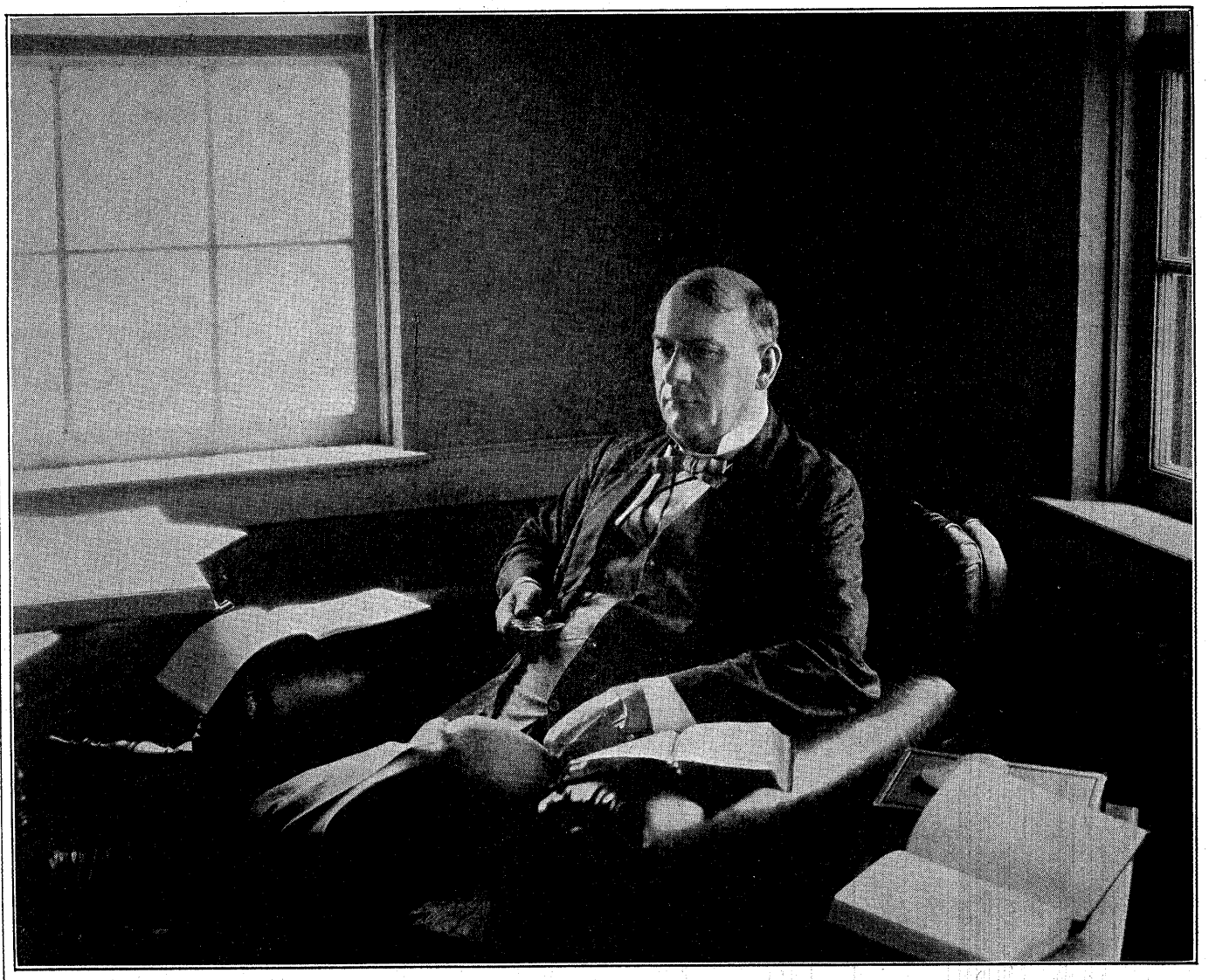
Entering the building through its entrance at 117 Adams Street, one finds himself in a lobby which has a terrazzo floor and craftex walls pleasingly tinted and marked to represent geometrical figures. A sign notifies him that all the administrative offices are on the eighth floor, and that there is no access to any other floor. It also invites him to ring the elevator bell. He does so, and while he is waiting for it to come he has the choice of two comfortable benches upon which he may sit or he may look at the specimens of the Society's books which are locked in a small bookcase set into the wall, or he may study the wall itself and wonder how workmen could draw so many geometrical figures and make such combinations of colors and have no two alike.

The Administration Floor

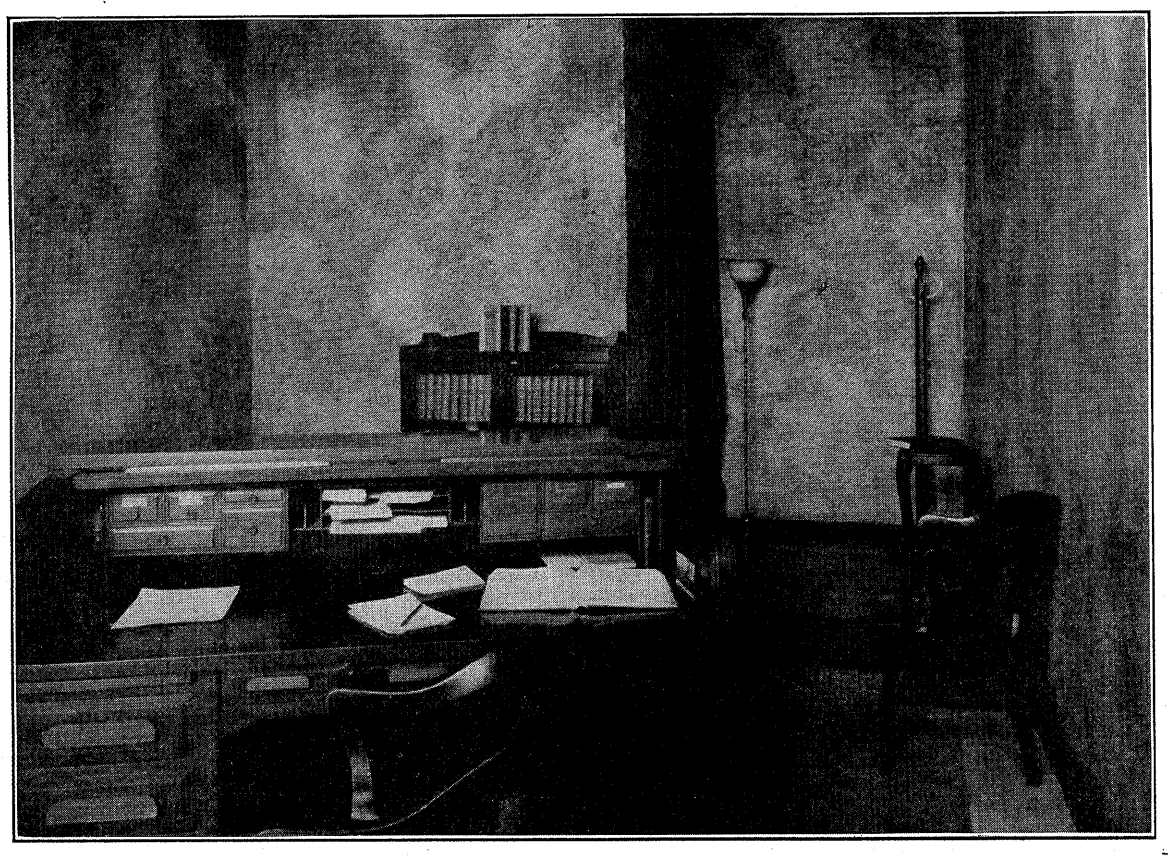
The president does most of his work at the Bethel, not now finding it as necessary as at the first to be at the factory. The factory is now a huge, well-oiled machine, and so long as the machine is turning out ever better and more books, the Judge can give his attention to other matters.

Nevertheless, there are times when his presence is needed in the factory, and so he has an office fitted up on the administration floor. Only the elevator man knows whether he is in or out of the building, although it may be truthfully said that he would not be in the building long before one other person would know about it and would be presenting the facts in the matter up for discussion, whatever it might be. The room is large enough for occasional meetings of the board of directors of the Watch Tower Bible and Tract Society. It has sound-proof walls, a rug and hangings.

The passenger elevator is designed to carry fourteen passengers. Its operator is the Society's office salesman of its publications. His book store is the lobby at which his car comes to rest on the eighth floor. Here are bookcases upon the shelves of which are copies of all the publications of the Society, in each of the thirty-two languages in which its publications are printed. Here visitors may purchase any book or books they desire and local colporteurs may get their orders filled.



Many perplexing problems come with factory management every day. The General Manager of the factory is evidently having a hard tussle with this particular one. (Caught by Messenger Staff Photographer.)



The Judge's Private Office on the Eighth Floor of the Factory

The beautiful linoleum floor (enough like tile to fool the very elect), with beautiful old rose and buff craftex walls, and the handsome colors of the new books have the same effect on visitors as Solomon's layout had on the Queen of Sheba. This makes it very easy for the elevator man to sell books, and he is not entitled to any credit whatever for doing so.

The General Office

An opening from the lobby into the large general office on the eighth floor has a sign above it reading, "General Offices," with the cheerful and hospitable word "Private" underneath it, which being interpreted means, "Keep Out." The general office is a mammoth office, 100 feet square. It is finished in craftex, beautifully tinted with primrose green and buff, restful to the eyes of the workers.

By actual count there are 875 panes of glass, all the same size, twelve by eighteen inches, shedding light directly into the general office. This does not include those in the rest rooms, stairways, lobby or the president's room. These windows and all others in the factory are cleaned inside and out every sixty days. The metal sashes are so designed that ventilation can be had on two levels without the necessity of any draft. The heating arrangements are perfect, the offices never being underheated or overheated. On the east, west and south sides of the building, the windows are equipped with folding curtains to prevent the glare of the sun while at the same time admitting its light.

Some of the interesting desks on this floor are the mail and telephone desk, where messages of every sort, by mail or wire, are first received. The mail desk receives and distributes from 600 to 1000 letters a day, makes a record of all letters, files every letter and its answer, retains a duplicate label of everything shipped out. This desk is one of the twenty-three stations of the factory telephone system by which all departments are interconnected.

Adjoining the mail desk are the desks of the American correspondents (English tongue). One of these, for instance, receives the mail and handles the orders for the New England states, Pennsylvania, Ohio, Kentucky, Michigan, Montana, Washington, Maryland, Virginia, West Virginia and North Carolina. Another desk is responsible for the orders from another list, and so on for all the states.

Radio and Lecture Department

In the radio and lecture department we see the remains of what was the pilgrim department, but it is a very lively set of remains that is brought to our view. Two redheads are among its shining features. One of them agreeably shows us a map in which are stuck 125 colored tacks in their proper places indicating the locations of the radio stations that are now regularly on the air with the message of present truth. Far out on the border of the map, in the middle of the deep blue sea, we find eight more pins. Inquiring what they are, we are told that they are stations in Australia, New Zealand and Tasmania, on the opposite side of the world.

Another map is produced showing forty more tacks, representing other radio stations used irregularly. Still other maps with pins in them show the locations of all classes; blue pins, the classes speak English; red, they speak German; yellow, they speak Polish; green, the class is a colored class.

One of these radio and lecture desks gives attention to arranging international hook-ups, and to the question of radio contact with the government, as well as with the so-called organized radio industries, who are intent upon preventing the message of present truth from reaching the people. Hard by is a squad of five proofreaders and news gatherers.

There is a section of the office where, if you dare to toss a ball, you could not be sure whether it would come down on the head of somebody who speaks English or would land on somebody who speaks French, German, Italian, Polish, Spanish, Hungarian, Greek, Lithuanian, Ukrainian, Russian, Armenian, Syrian, or Armeno-Turkish. These faithful workers make translations of books and booklets and *The Watch Tower,* carry on correspondence, fill orders, do proofreading, and many of them operate the linotypes for setting up the publications in their own languages.

The Dispatch Board

On the outside of one of the walls of the president's office is the control and dispatch board. This tells the progress of all the books, booklets and papers in process through the factory. The board shows the expected progress of the different jobs for sixty days ahead. If any job or jobs fail to keep step with the program laid out (and these programs are made a year ahead, based on a sales forecast), then those delayed items appear in red, a constant reminder of the need of special attention. Each day there is shown on the board the actual production of each machine in the factory.

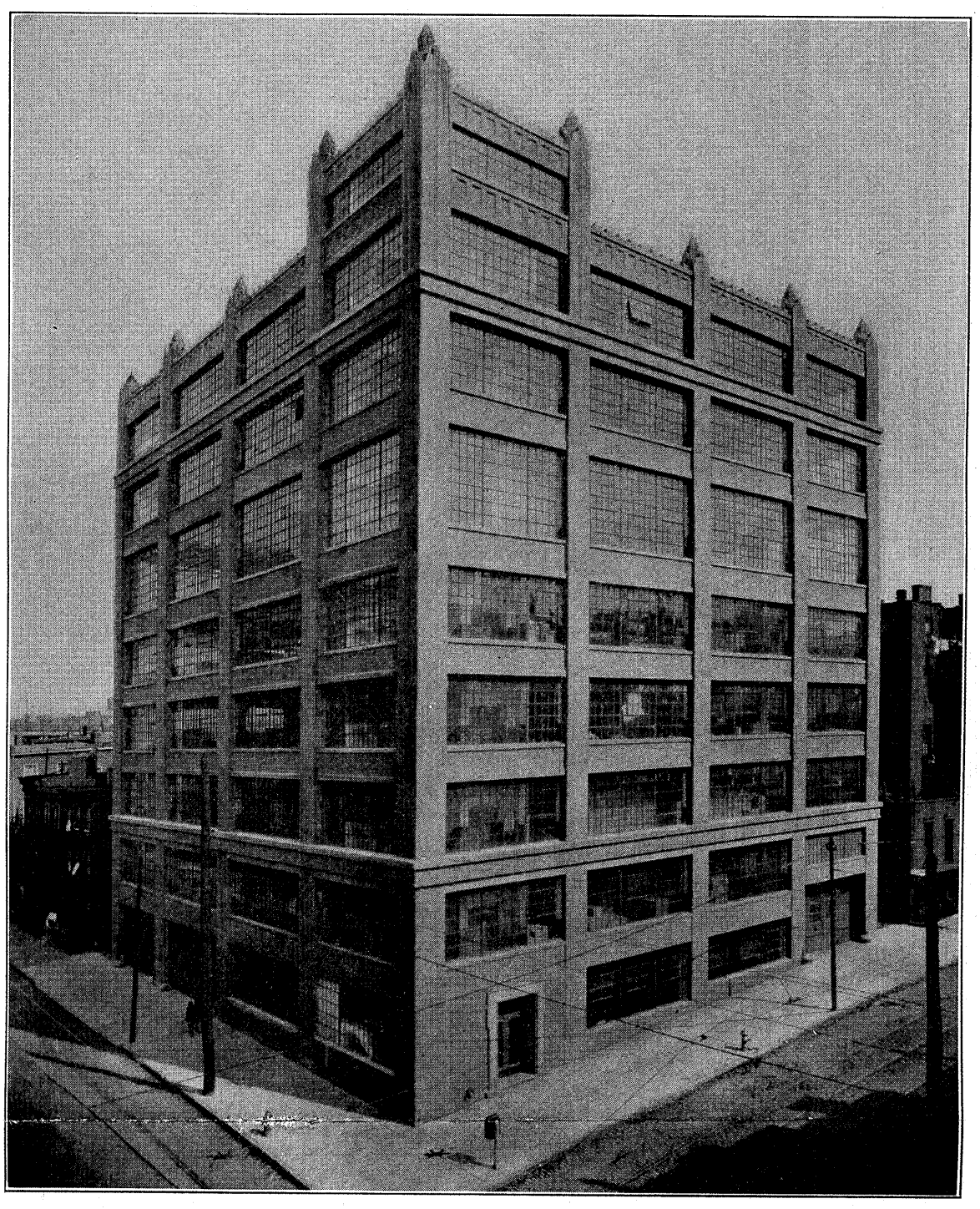
A similar board in more condensed form discloses the working progress of jobs being handled at Magdeburg, Germany, and Berne, Switzerland. The data from Magdeburg and from Berne come weekly by fast boat and are put on the board as soon as received. Thus the president knows every week how things are going in Magdeburg and Berne, almost as well as if he were there in person.

A general map of the United States mounted on a movable board shows at a glance the location of every class in the United States. The board is divided into six sections for convenience of study of sectional sales problems. Ten regional service directors, formerly called pilgrims, have their routes so planned upon this map as to accomplish the best results within a given time. The crop season for various districts is carefully considered in planning their routes. The plan is to have these regional service directors visit every class once a year.

Some Special Desks

An art editor designs covers for books and booklets, catalogues, and calendars, and lends his advice and assistance on the color work of the illustrations in the books.

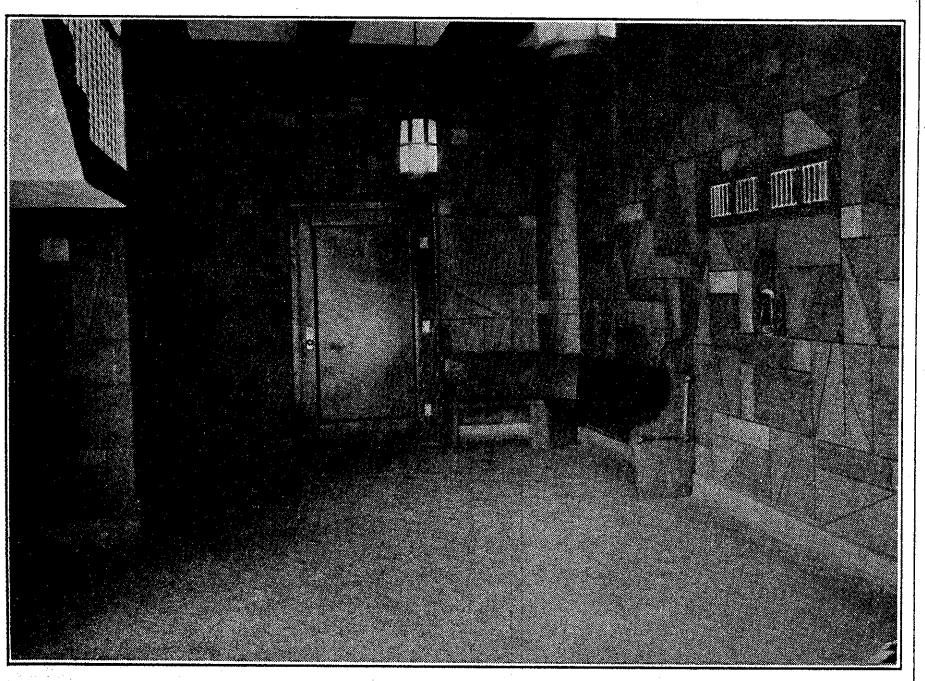
A foreign desk handles routine reports and correspondence with foreign branches which requires the translation of twenty-three different kinds of exchange into American money.



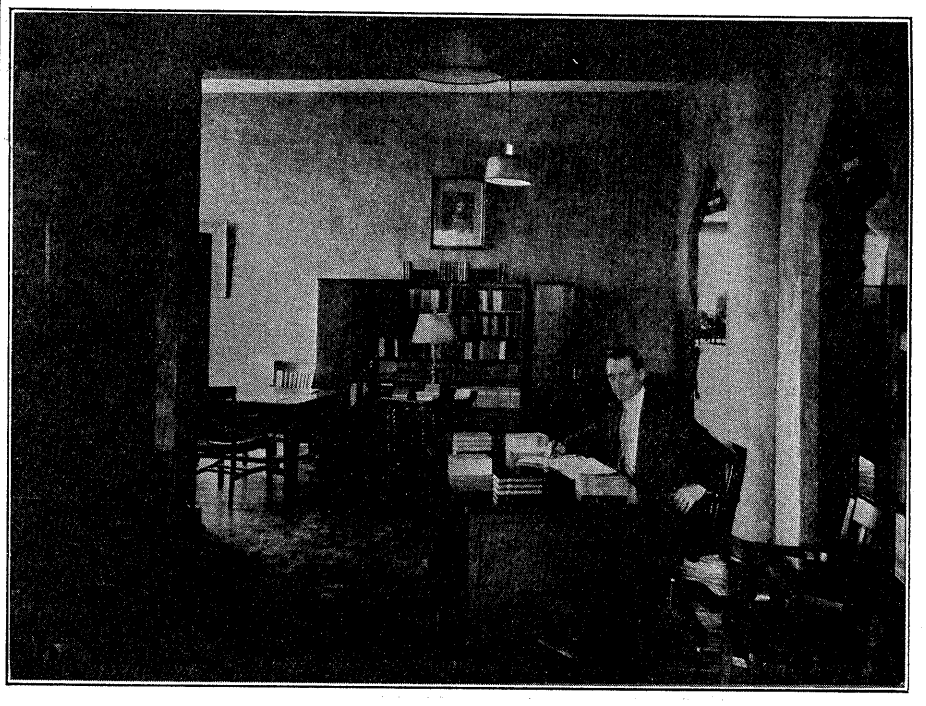
TAKE A LOOK AT YOUR PRINTERY

New York is the printing center of the world, and so acknowledged by all the rest of mankind. Take a look now at the printery, your printery, which the printers and publishers of the world's greatest city cheerfully concede to be one of the very best equipped printing and binding plants beneath the sun.

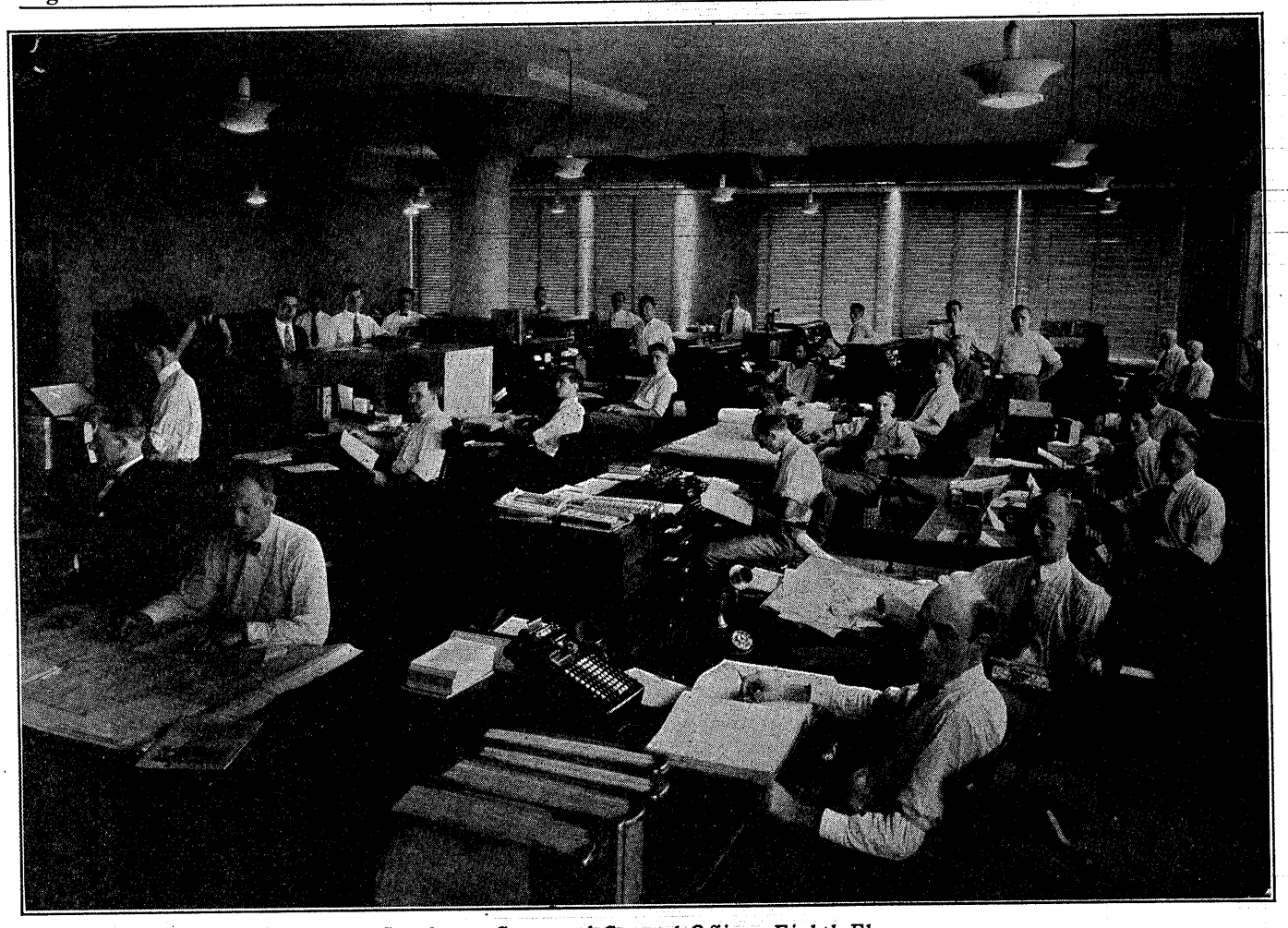
We are doing things in this printery that are being done nowhere else, and many of these things, we were warned before we tried them, have never been done and cannot be done. We are doing them every day, all day, 8½ hours, and the results are here in Detroit and thousands of them will be in the hands of the Detroiters themselves before many more suns.



Lobby—First Floor—Entrance to Passenger Elevator



Reception and Salesroom—Eighth Floor—Exit from Elevator



Southwest Corner of General Office—Eighth Floor

Experience has shown that the size of book best suited for economical manufacture, sale, and use of purchaser is one containing six sixty-four page forms. All Judge Rutherford's books are written to conform to this plan. It is a very different thing to write with unlimited space at one's disposal from what it is to tell the same story in a set number of pages, yet Brother Rutherford has managed to do this, and his books, when set in type, come out exactly as planned, page for page.

All manuscript is read three times by proofreaders before it goes down to the linotypers. A linotype has a keyboard about three times the size of a typewriter keyboard, and is so constructed that when a line has been written it is automatically spread and cast as one single "slug" or line-of-type. The Society has six linotypes in constant operation at its Brooklyn plant.

An expert linotype operator will set in one day 1300 lines of type. This would be equivalent to thirty-six pages of one of the Judge's books, or twelve pages of *The Watch Tower* or *The Golden Age*. As the type is set up, it is handled and stored in galleys, 130 lines of type to a galley.

Now it so happens that the perfect linotype operator, i.e., the one who never makes a mistake, has not yet been born, so "copy" and first galley proofs go back to the proofreaders who compare them diligently to see which lines must be reset. The operator resets the lines, and alas, being still imperfect, he may make an error in the line he resets or the line may be put in the wrong place in the galley. Anyway, the proofreaders must know that their corrections have been made, so the second set of galley proofs is submitted to them.

(To be continued in our next issue)

A purchaser fills all requisitions for supplies, which necessitates a critical comparison of materials, close examination of specifications, and a check on the quality of supplies furnished in filling the orders.

Four colporteur desks lay out territory for the army of colporteurs now in the field, see that they are supplied with books, and handle their correspondence and reports. Two desks handle all the class and colporteur accounts.

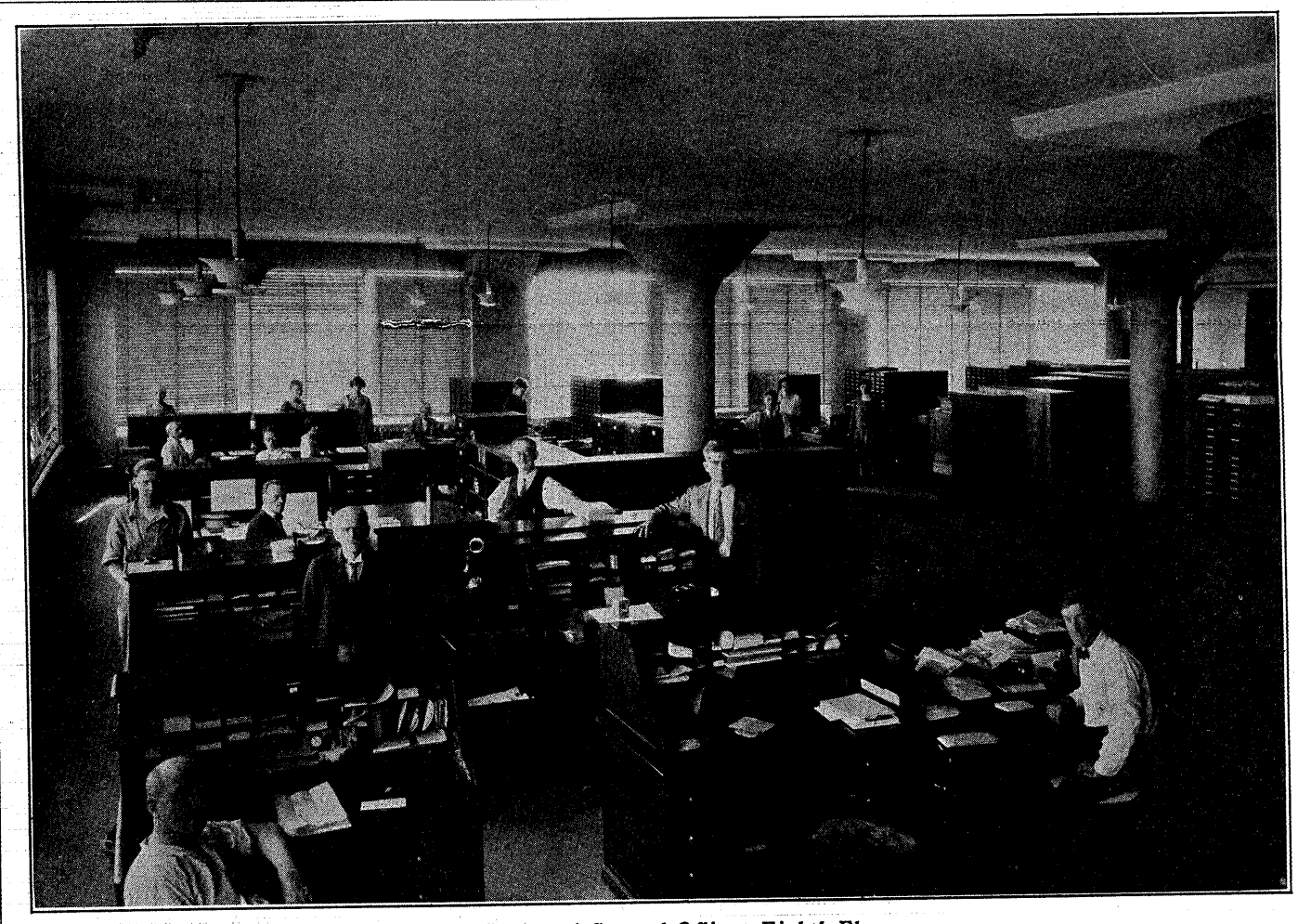
One desk figures costs and makes estimates of prices which must be charged for the books. If costs rise above expectations, the system is so devised as to identify the exact department and the exact machine responsible for the increased cost. This cost system balances every month with all that goes into the production of the literature.

Three service desks assign territory to the classes, keep up to date the weekly reports sent in by the classes, and furnish data to the regional service directors as to the department in which each class needs help.

The subscription departments of *The Watch Tower* and *The Golden Age* are operated by five sisters and two young men, in connection with an addressing system which operates mechanically and therefore with absolute accuracy. The deleting of expired subscriptions is done automatically. The machinery used for printing a subscriber's address on a label or wrapper is so devised and constructed that the plate bearing the address is literally dropped from the list if the subscriber has failed to order renewal of the subscription within five weeks after notice of expiration is sent.

The Make-up Floor

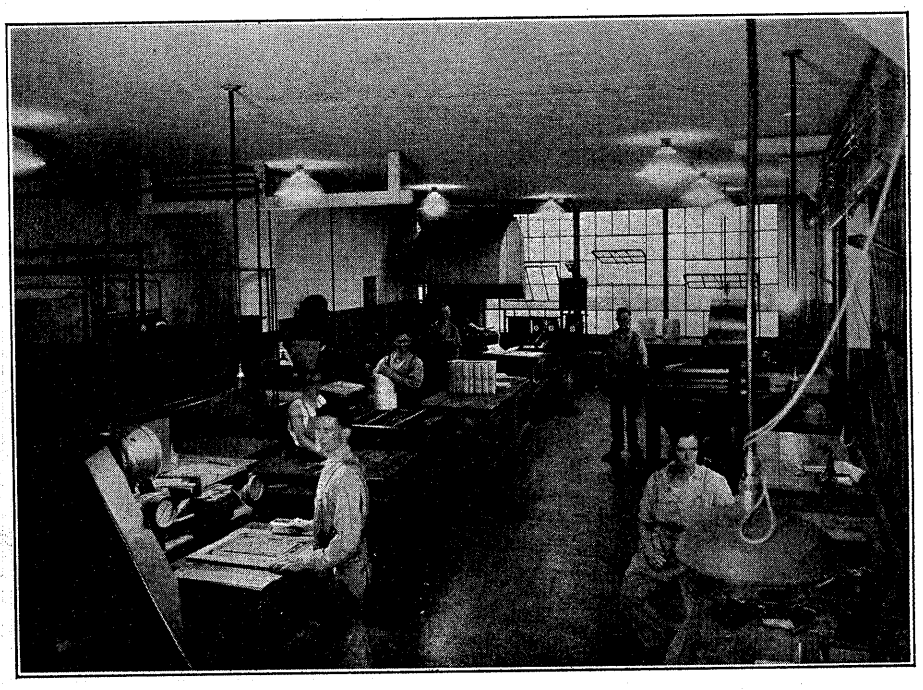
Properly we begin the story of the manufacture of a book with the writing of it. If costs are to be kept down, it is essential that the manuscript comes to the compositors in perfect condition. The manuscripts of Judge Rutherford's books are models of neatness and accuracy.



Northeast Corner of General Office—Eighth Floor



Composition and Linotype Division—Seventh Floor



Electrotype and Stereotype Division—Seventh Floor

Reports of Tuesday's Sessions

(Continued from Page 3)

We have an uptodate message for the peoples of earth today, not one of fire and brimstone or present-day world conversion, etc.; no, that is not uptodate at all, but very much out of date. Our message is one of good news. It is heart-cheering, comforting, inspiring.

But why is this message so unpopular? Well, Noah was a man who walked in the light then due, an uptodate man. Was his message popular? No, only seven other souls believed it. Jesus was up to date, on time, as it is written of him, "When the fulness of time was come, God sent forth his Son." His message was uptodate, yet it was not received by the majority, but was hated and finally caused his death. So today, the message is hated, unpopular, ridiculed and scorned. What is the message of today?

The King, Christ Jesus, is present setting up his kingdom. He will break in pieces and consume all other kingdoms. (Haggai 2:7; Daniel 2:44) Do we see any evidences of this today? Indeed we do. All nations are trembling, fearful; their hearts are failing them for fear of what they see approaching. Rumblings of discontented masses are heard from all quarters of the earth. Sin, suffering and death everywhere. Do they know the cause and remedy? No! Do you who have been called out of darkness? Yes! Are you telling others, comforting them with the light you have? Let us all try to be able to answer that in the affirmative.

There is too much to be done for us, any of us, to just sit and study and meditate upon God's plan and do nothing else. We must study to show ourselves approved, but we don't stop at that. We must tell it out to others or else what we have will be taken away, including our crown, if we are not faithful. The Lord wants something rather than character; he wants service, and he is going to get service; if not from you and me, it will be from some one else. He does not need our service; we need it; we must have it.

Let us resolve before we leave this convention that we are going to serve the great Jehovah more faithfully than ever, as the greatest privilege man can enjoy is the magnifying of Jehovah's name.

G. Y. McCormick

TEXT: *"The Lord reigneth: let the people tremble: he sitteth between the Cherubim: let the earth be moved."*

The class of people devoted loyally to serve Jehovah, and who are pictured by the Apostle John, have caught a glimpse of Jehovah seated upon his throne. This class of faithful ones see in Jehovah the great Creator of the universe—of heaven and earth (Isaiah 45:12, 18.) The creation of even this mundane sphere is beyond the comprehension of many wise men of the world; yet this knowledge is available to such.

Jehovah, who "will be all he purposes to be" will have all men come to an understanding of his plan. He has made known that he will have here on this earth a righteous government. The people are desirous of such. They desire order, peace, and health and happiness. This is not found anywhere. Many people are inquiring concerning the Kingdom mentioned in the Lord's prayer. The need of such a kingdom becomes manifest to the people. The nominal churches no longer feed the people. The nominal church systems are as corpses.

The people tremble in this day of the Lord. They know not which way to turn.

At such times, when in doubt and despair, men's hearts turn to the Lord. They desire knowledge and seek it. There is a famine in the land of hearing of the word of God (Amos 8:11) The visits of the colporteurs or class workers will then come sharply to mind. Proper working of the territory will find such hungry hearts. Our witnessing for the vindication of Jehovah's name bears fruit. As in Joseph's time in Egypt, at the time of famine, Jehovah has used means to gather his great truths into a granary for the use of the people. The *Studies in the Scriptures* provide the entry to the storehouse. How the hearts of the hungry ones now leap for joy, as they enter to the feast.

On the earth at this time are millions of people of good will, sincerely desirous of bettering their own condition and to see others in happier circumstances, but not alive to Jehovah's way. To such who see the efforts of God's witnesses and assist them, Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world". (Matthew 25:34) These people seek deliverance from the bondage of sin. God will preserve many such through the time of trouble. Knowledge of God's plan can come to these only through that class who love God supremely. This is the "temple class" who have his spirit and can understand God's purposes and share with Christ Jesus in the work God had given him to do.

Zion, God's organization, now see Jehovah seated in glory amidst the cherubim. They understand the time has now come when he will restore humanity, when he will exhibit his love with wisdom, and manifest his power justly, to eradicate from human hearts everything contrary to his will. Zion realizes the necessity of a day of wrath, sweeping away all vestige of sin and sorrow. More and more will people's hearts fail them from fear, even as prophesied in Zephaniah 3:8.

Those who constitute God's organization, Zion, will point the people to a way of deliverance. Through the efforts of God's witnesses many will desire humbly to find a way of reconciliation to God. Let not the hand be slack. At all times mention the means of gratifying the desire to come unto a knowledge of Jehovah's plans and purposes such as found in the *Scripture Studies, Harp* Course and other books. For when the world is reconciled to God and the grand majestic strains of God's music come forth from his harp, then all the world will join; and blessed will be those who faithfully served Jehovah.

J. F. DeFehr

For the word of the Lord is right; and all his works are done in truth."—Psalms 33:4.

As we study the outworking of the divine plan of salvation on behalf of suffering humanity, we see five facts that stand out prominently; namely, that Jehovah God is the Author of his plan; that he is working out that plan in his own due time; that he never deviates from his fixed plan and purposes; that he has chosen his beloved Son as his chief executive officer to carry out his work; and that he has invited others to join his Son at this time to effect reconciliation of mankind to God.—2 Corinthians 5:18, 19.

The works of Jehovah are not like those of Satan, works of imitation or counterfeiting and steeped in hypocrisy and sham; but they are true works and have his approval. In recent years Jehovah has more clearly revealed his work of reconciliation, to his "servant" class. Today we see the "servant" class arrayed in three divisions to accomplish this work.

One branch of this "servant" class is employed in the production of books and magazines containing the message. The second army shares in the work of declaring his doings among the people by placing the printed message in their hands and telling them his name IS exalted. The third army, with the powerful radio, is used of the Lord to pierce the walls of great Babylon, feed the prisoners and dry up the River Euphrates.

For fifty years or more, the Lord has greatly blessed the second army in bringing many to a knowledge of the truth. Probably ninety per cent of this vast audience have come into the truth by reading the books that this army delivered to them. Manifestly, then, this work is of the Lord, and any opposition to this branch of the work is lending support to the adversary. Some are doing this, seeming not to realize that they can never gain anything thereby, but are waging a losing warfare.

A necessary service, then, is that of placing the literature in the hands of the people.

Some of the friends claim to have difficulty in gaining the attention of persons on whom they call from door to door. How may we overcome this difficulty?

When one has answered the door bell he naturally expects to meet a stranger; and since you have taken the initiative in making the call, his expectation is that you have something important to say. Since you know this, you should so shape your remarks as to immediately gain their attention, and then hold it. But how may one do this?

Your opening remarks are of great importance. I suggest that, after Brother Rutherford has delivered his lecture next Sunday, you ask the people the direct question: Did you hear Judge Rutherford's lecture delivered from Detroit, Mich., August 6? This question will gain attention. Mention the number of countries where the lecture was heard, so as to make an impression; inform them of the number of the Judge's books sold in Detroit in two days, to create in their minds the desire for the books. At that point say, "The word 'Yes', at the right time, has made millions of people happy. You want these books."

C. J. Woodworth

One reason the Lord takes pleasure in his people is because they delight to do his will and to honor his name. The principal way open to most of us to do this is to get out on the firing line and sell books. The text (Psalm 149:4) shows that meekness must accompany the works. To do a thing meekly means to do it obediently, joyfully.

Not only does the Lord wish us to engage in his service meekly, obediently and joyfully, but it is fair to presume that he wishes us to do it intelligently. One could hardly imagine any father's taking pleasure in an unintelligent son. In going out in the service we should wish to make a success of it. A shine, a shave, a fresh collar, clean hands and a smile on your lips and in your heart are valuable.

If you fail to get the immediate interest of your prospective customer it gives him an excuse to cut you short in your canvass by saying that he is not interested, and once he has said that, the sale becomes very difficult. Your prospective customer is possibly more or less irritated by your ringing his bell or otherwise intruding upon him.

It is useless to tell him that you have called. He knows that. It is useless to tell him that you have come on a very important errand. He naturally assumes that.

If you begin by talking about the weather, you open a fruitless discussion.

If you mention politics you waste precious moments.

If you carry your books in your hands he thinks you are a book agent. You have told him and helped him to make up his mind not to buy.

If your first statement is that you represent an association or society you may awaken prejudice.

If you say that you are representing the Lord the majority will think you insincere or fanatical.

If you begin by making some statement of the things you believe, you start an argument immediately. Arguments do not sell books.

An excellent way to begin a Sunday canvass is to say, "I am spending a little time today in Christian work, calling attention to Judge Rutherford's wonderful lectures on Bible topics, etc." This Sunday introduction removes prejudice and opposition.

On week days the first remark should be something that will take the hearer by surprise, arouse his curiosity, and cause him to feel that shortly you will give him the full reason for your call. My introduction sells the people Judge Rutherford, and they like it. It accords with humanity's tendencies. They like to follow one another, and to follow a leader.

There may be a better way of presenting Judge Rutherford's book than to first present him, but if there is I do not know what it is. Anyway, since stumbling upon this introduction three years ago my average sales have been slightly over fifteen dollars a day.

Would giving the number of books and booklets convey a more favorable impression?

H. E. Pinnock

The *Year Book* text for February 2 is appropriate to the subject of gaining respect for the message that we represent.

"Behold, all ye that kindle a fire, that compass yourselves about with sparks: . . . This shall ye have of mine hand, ye shall lie down in sorrow." The comment reads: "The true Christians should never look to man or men as the source of light, and wantonly kindle their own spark-giving fires for illumination. Nominal Christendom, as we now see it, has fallen into this very snare. The ecclesiastical leaders have put away the Word of God, the Lamp that Jehovah lit to lighten the Christian's pathway, and have walked in their own wisdom, and the people with them. Some of these leaders have been more brilliant than other men and have leaped out into prominence. Their natural brilliance and lack of humility were a misfortune to them. Jehovah likens their brilliancy merely to sparks that flare up and soon disappear in the darkness. The people have walked in the light of this ecclesiastical fire and its sparkling bright lights. They now lie down in sorrow. Let us shed on them the cheering light of God's kingdom."

Since I have only ten fleeting minutes to speak on the subject of "Gaining Respect," I will confine myself to stating the points briefly without any trimmings.

(1) In order to gain respect it is essential to have self-respect. If you approach your prospect with a feeling that you are intruding or that you will be mistaken for a real estate agent or peddler, this will manifest itself in your carriage and expression, and your canvass will be tinged with apology. The prospect is thinking more of *what you might think of him.* So before every gate and door recall that you are a member of the Servant to whom has been committed the ministry of reconciliation, that your message is the greatest thing on earth today, and millions of people are hearing and studying it. I am sure that nobody mistook the Apostle Paul, as he went from door to door, for anybody except a man with a mission of importance.

(2) If your prospect is busy, greet him with a "Good morning" and stand on one side at ease till he is ready. He will be preparing to give you time.

(3) The world is keyed up to the last notch "on the gas"; you will gain respect by handling the interview yourself without getting side-tracked into preaching or into arguing like a lawyer. Check up on your canvass and cut out the verbosity. Don't preach; sell books.

(4) Don't use undue familiarity in addressing your prospect; avoid slang or local expressions. Leave this to the peddlers of snake medicine and toilet articles. Most men like to be thought of as gentlemen; and a quiet, personal talk, appealing to their interest in their fellowmen and loved ones, will let them see that you think they are gentlemen.

(5) You will be respected as one with a message for humanity, if you bring it right down to their own family doorstep. Mothers don't want their boys dragged off to a "holy war" for the Mexican oil wells; Dad lies awake nights thinking about the difficulty of feeding the family and trying to keep up with the children in high school. Tell them of the remedy for world distress that is to solve his problems, and he will know and respect you for a friend.

(6) Speak distinctly and fairly slow; not ponderously like a politician at a mutual admiration meeting, but with warmth and interest. We know we have the truth; we studied and hammered it out for weeks and got our every question answered by the Lord's channel, but your prospect probably has been too busy trying to live without thinking much about life. Therefore it is not wise to speak as if you were teaching him something he is ignorant of. Take it for granted that he has some conclusions and that what you have will give him some more.

(7) Respectful attention will be gained if you tell of the organization behind you. Tell them the International Bible Students Association has the use of 125 radio stations over which to tell the truth, and then see their eyes pop. (It makes mine pop every time I think of it myself.)



Here they are in the order of appearance in the symposium:
H. Schmid, G. Y. McCormick, J. De Fehr, C. J. Woodworth, H. E. Pinnock, D. Haslett, V. C. Rice, M. L. Hartman.

A. H. Macmillan

"Incline your ear, and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people." Isaiah 55:3, 4.

From the above statement it is clear that Jehovah will make an everlasting covenant with the one addressed and that the precious promises made to David will be fulfilled in this covenant. The name "David" means 'beloved one,' but it would not be reasonable to think that David, individually, was the one referred to in this text. He merely foreshadowed God's beloved Son, Jesus; and therefore the everlasting covenant mentioned and the gracious promises to David apply to Jesus and his body, the church, and will be carried out with them.

It would not be unreasonable to suppose that, as David pictured the faithful son of God, Saul's course pictured Lucifer, the adversary. Saul was the first king of Israel and was anointed by the Prophet Samuel. He was a man of kingly appearance, tall and fine-looking. In time he acquired a selfish disposition and thought more of his own position of honor before the people than of glorifying the name of Jehovah. He disobeyed God in the matter of the destruction of the Amalekites and confessed to the Prophet that his reason for so doing was, that he feared the people and obeyed their voice and disobeyed the commands of God. For this he was rejected, his kingdom taken away from him, and he himself disgraced.

Lucifer was anointed as the covering cherub to care for the interests of Adam and Eve while in their condition of inexperience. Lucifer is described by the Prophet Ezekiel as being very wise, very beautiful, and perfect. He became ambitious and permitted a selfish spirit to control him. He thought more of his own prosperity and success than he did of the name of Jehovah. He disobeyed God, lost his favor, and will eventually lose all his power and be utterly destroyed.

Before Saul's kingdom was taken away from him, David was anointed to be king in his stead. While waiting for the Lord to give him the kingdom, he suffered many indignities and persecutions from Saul. However, he did not try to remove Saul, but patiently abided God's due time to give him the kingdom. Jesus was anointed king to rule in the affairs of men before Lucifer was deposed. The Lord and his followers suffered many indignities and much persecution, but did not bring any railing accusations against the adversary, but patiently waited God's due time to overthrow him and diligently carried on the work the Lord gave them to perform.

David had great reverence for the name of Jehovah and love for his law; and although he made serious mistakes, he was called a man after God's own heart, not because of his wrong-doing, but because of his earnest desire to serve God and glorify his name. David did not accuse some one else when he was caught in wrong-doing; but confessed his wrong and humbled himself before God. He had an earnest desire to build a house to the honor of Jehovah; and after demonstrating his loyalty to Jehovah, God promised he would make for him a house and that his seed would always rule Israel. Thus the covenant made in miniature with David pictured what this covenant will mean when it is confirmed in completion to the Lord Jesus.

When our Master made a full consecration to the Lord, at Jordan, the everlasting covenant there applied to him. After three and one-half years of loyal devotion to the will of Jehovah, the covenant was conformed to him. All the gracious promises made to David will assuredly be fulfilled to our Master. He will have a kingdom, a crown and immortal life. Before Jesus could receive the benefits and blessings of this covenant, he must be thoroughly tried. Therefore a covenant by sacrifice was made between Jehovah and his beloved Son, Jesus.

While our Lord was carrying out his covenant, Satan, the adversary, did all in his power to destroy him. Because of humility, faithfulness, and love for his Father, he overcame every obstacle and finished his course with joy. At the time of his resurrection the blessings of the everlasting covenant and the sure mercies of David were assured to him. Acts 13:33-35.

In harmony with the purpose of God, others were to be taken into this "covenant by sacrifice" and share with Jesus in his glory. These were justified, begotten of the spirit, and anointed as members of the body of Christ; and under him, their high priest, they are offered as part of his sacrifice and are thus in the covenant by sacrifice. These may expect to be reproached and opposed, even as their leader, Jesus, was; but, if they continue loyal and faithful to the end, they will share with him his kingdom and his glory. In due time the great adversary, pictured by Saul, will be deposed, shorn of his power and exposed as the wicked one before all creation. Then Jesus and his bride, having received the sure mercies of David, under the everlasting covenant, will reign and rule in righteousness, in order that all the works of Satan may be destroyed.



"Mac" in action before the microphone yesterday

In verse four of our text, the prophet states that the one receiving the sure mercies of David would be given for a witness to the people, also a leader and commander of the people. This means that while the adversary is seeking to slander the name of Jehovah, The Christ and his faithful followers would endeavor to give a witness to the people concerning the name of Jehovah.

When Jesus was on earth he plainly stated that the one purpose of his coming was that he might bear witness to the truth; and he did this faithfully and loyally before his God. True, it cost him his reputation and standing before the people and eventually his life. His followers suffered similarly and, as expressed by Paul, they counted not their lives dear unto themselves, that they might finish their ministry to testify to the grace of God. "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Acts 20:24.

During the whole Christian era, from the days of our Lord, faithful witnesses have lived on earth; but of all times to witness to Jehovah, this is the most important. Satan has been cast out of heaven; and, realizing that his time is short, he is angry against the Lord's people, particularly against the remnant who are now faithfully giving the witness. He will do all in his power to destroy them, but his efforts will utterly fail. Jehovah is almighty in power and has promised that nothing will be permitted to come to his faithful witnesses, save that which could be overruled for their good; and he has commissioned the Lord and his followers to now witness to the people and later to the real leaders and commanders of the people to guide them in the way of righteousness.

To some, however, as King Saul, seemingly terrified by the opposition of the enemy and fearing what the people will say to them and about them, their own good name and standing in the community, professional business influence seems to be more important in their minds than carrying out the will of Jehovah.

Saul said the people of Israel wanted to spare the king and save the best of the animals. And so, today, some are tempted to join hands with those of the Devil's organization who do not seem to be so wicked and vile as the others; they want to have the good will of the people and they follow a course that will in the end mean disaster to them if they are not recovered from the snare of the adversary. Some believe that in acquiring a gracious spirit, becoming suave and sanctimonious, they will be pleasing to the Lord; and they think this is what Jehovah desires in his children. Jehovah, of course, wishes all to live pure, clean lives; but it would be utterly impossible for those who are imperfect to attain to perfection of conduct. However, God does expect absolute and complete loyalty and devotion to him, and this any one who so desires can render.

R. G. Green

After reading the *Year Book* text and comment under March 31, the speaker continued as follows:

There is a purpose in every statement of the Word of God, a design of Jehovah behind it all. The purpose in giving command that the memorial of the Passover be kept yearly is clearly pointed out in this comment, namely, that Israel might ever remember that Jehovah was their Friend and Benefactor.

The same applies to the Christian with regard to the keeping of the memorial of the death of our Redeemer. The fact that only through the sacrifice of the Lamb of God are we delivered from the control of the Devil and do we receive the promise of life, is impressed upon our minds by keeping the feast.

By this knowledge are we made stronger and become better enabled to resist the Devil and take our stand upon the side of Jehovah and for his cause.

What is meant by taking a stand upon the side of Jehovah and for his cause? Surely it can mean only that our one purpose is the doing of his will. We realize that his will concerning us now is that we should be his witnesses in the earth, proclaim the day of vengeance of our God and sing forth the honor of his name.

As we go forth with the message we recognize that our placing the books into the hands of the people is the way Jehovah would have them receive the message. A few minutes' talk or a few hours' talk will not carry the message so effectively as do the books. For this reason we no longer say, "I don't care whether I place the books or not, just so I can give the witness." Instead we now say, "I must place the book. I must impress upon the people their need of our books and urge them to take them. It is their salvation, and as an ambassador of Christ I am doing the most important work ever assigned to man or angel."

With this thought in mind we must plan our work, and among other important things we must learn to "manage the interview."

If your prospect interrupts your canvass with questions, answer them briefly or state that his question is clearly answered in the books, and then proceed with your canvass from the point where you were interrupted.

Never forget that there is nothing of as much importance as to place the message in their hands, and never permit them to forget it either. If you make your message appear as important as it really is they will recognize its value in a measure. Place the proper value upon it yourself, then hold to it and they will accept it at your valuation.

By doing this you will be accomplishing God's will, you will vindicate his name, you will be working out your own salvation, you will be a blessing to your prospect, and you will be doing your part in bringing about the destruction of Satan's empire. Keep on; you are engaged in the most important work on earth.

D. Haslett

From the rising of the sun, unto the going down of the same, the Lord's name is to be praised."—Psalm 113:3.

Friendliness is the act of manifesting friendship for another. The Scriptures define a true friend as one who loves you all the time. (Proverbs 17:17.) The student of the Word of the Lord learns from the study of his Word and from experience that Jehovah is the faithful and true Friend of his creatures. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (1 John 4:10.) "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5.8.) Since man is God's most intelligent earthly creature, then man's true friend is Jehovah God.

The human race has had more than six thousand years' experience in being influenced by the evil god, Satan. The great Jehovah God, who is the true Friend of every one who wants to do right, knowing that man can be happy in no other way than to worship him who is the very embodiment of goodness, has provided that in due time his creatures shall worship him.

The privilege is given to the church at this time to begin the praise of Jehovah and to tell the peoples of earth their privilege of learning of and knowing God and praising him; and what the church is now beginning will never end, because it will progress until everything that lives and breathes will sing the praise of Jehovah.

It is important now to get the message about Jehovah and his kingdom to the people, not because God needs it done for him, but because this is the time which the Lord has set apart for the giving of the witness. "This is the day which the Lord hath made!" To the anointed the Lord has revealed that he has taken unto himself his great power and begun his reign (Revelations 11:17, 18), that he has set his King upon his holy hill of Zion (Psalm 2:6) in order that they may make proclamation of it to the peoples of earth. It is an inestimable privilege and an honor to share in this work. It is required of those engaging therein that they be called, and chosen, and *faithful.* (Revelations 17:14) Faithfulness means continuance in unswerving devotion to the Lord to the very last.

The Name of Jehovah is now beginning to be praised, and the work of singing his praises will continue until all that hath breath shall join in singing; for "from the rising of the sun, unto the going down of the same, the Lord's name is to be praised".

M. L. Hartman

Throughout Christendom God's message of truth is now being sent. God has decreed that the present witness work must go on until it has accomplished his good purpose. God purposes not only to fully warn the Devil's "crowd" concerning Armageddon and to give a message of comfort to the sheep class, but also "to proclaim the opening of the prison to them that are bound."

There is danger of our being relegated to this great company if unfaithful to our God.

The obligation and responsibility now rest upon each anointed one to carry the message to the prisoners. The Lord loves them and has compassion on the prisoners and will free them. Surely then the anointed sons of God will do likewise and aid their imprisoned brethren.

We must do this in order to be holy, even as God is holy, thus proving our love and obedience to our Father.

In canvassing for the books it is of paramount importance to arouse interest to such a high point that the prospect is convinced that he will profit by the books. You yourself must be so absolutely convinced that you have the truth that your prospect can see and feel your earnestness and sincerity.

To awaken interest you must touch upon things in which the people are most interested. As a general rule the people are not interested in the great time of trouble, but the people do want life, health, peace, justice and happiness; they despise death, sickness, strife, injustice and unhappiness. Briefly state the blessings that the kingdom will bring to them. Let the people know in no uncertain terms that the Lord is for the common people and against their enemies, and that all that you are doing is telling them what God is going to do for them.

Fear and unfriendliness is quickly banished by making a friendly remark concerning the children, the dog or the garden; or if the territory is among poor people, call attention to the existing poverty; enter into their very condition and then tell them of the Lord's remedy. Thus awakening interest and holding it until the end, your sale is almost always sure.

The Messenger

ISSUED DAILY — EXCEPT SERVICE DAYS

1928 GENERAL CONVENTION INTERNATIONAL BIBLE STUDENTS ASSOCIATION DETROIT, SUNDAY, AUG. 5

RECORDBREAKING INTERNATIONAL RADIO HOOKUP THIS MORNING

To the Ends of the Earth!

More Than 100 Stations in Gigantic Network

The most important event that ever happened in Detroit, or in Michigan, or in the United States, or on the American continent, or in the New World, takes place this morning at 9:30 to 11:00 when Judge Rutherford gives his address on RULER FOR THE PEOPLE over the greatest network of radio stations ever linked together in human history.

Throughout the United States and Canada the Judge's epoch-making address will be broadcast simultaneously by more than one hundred radio stations, ninety-six of which are linked together by telephone lines. Ten will take the program direct from the air and rebroadcast without the aid of wires. Altogether that will make at least 106 stations.

The wire network of the ninety-six stations covers 33,500 miles of telephone lines, and 91,400 miles of telegraph lines. This would belt the earth five times at the equator. It would reach more than half way to the moon. It is incomparably the greatest single educational item in the annals of the human race.

At 160 points along the network telephone repeaters employing multitudes of vacuum tubes will be included in the talking circuits to increase the volume of the fading voice currents. During the actual period of transmission more than 500 telephone experts will superintend the network, to prevent interruptions and distortions, so far as is humanly possible.

Four Canadian stations were in the hookup, CJGC, London, Ontario; CKOC, Hamilton, Ontario; CKWX, Vancouver, B. C.; and CKY, Winnipeg, Manitoba.

New England had four stations also, WBRL, Tilton, N. H.; WNAC, Boston; WEAN, Providence; and WLSI, Providence.

The Rocky Mountain states had nine stations, KOA, Denver; KFUM, Colorado Springs; KGHF, Pueblo; KOB, State College, N. M.; KFAD, Phoenix; KGHL, Billings; KDYL, Salt Lake City; KSL, Salt Lake City; and KSEI, Pocatello, Idaho.

The Northwestern states also had nine stations: WISN, Milwaukee; WEBC, Superior; WOC, Davenport; KTNT, Muscatine; WHO, Des Moines; KFAB, Lincoln; WRHM, Minneapolis; KSTP, St. Paul; and WDAY, Fargo.

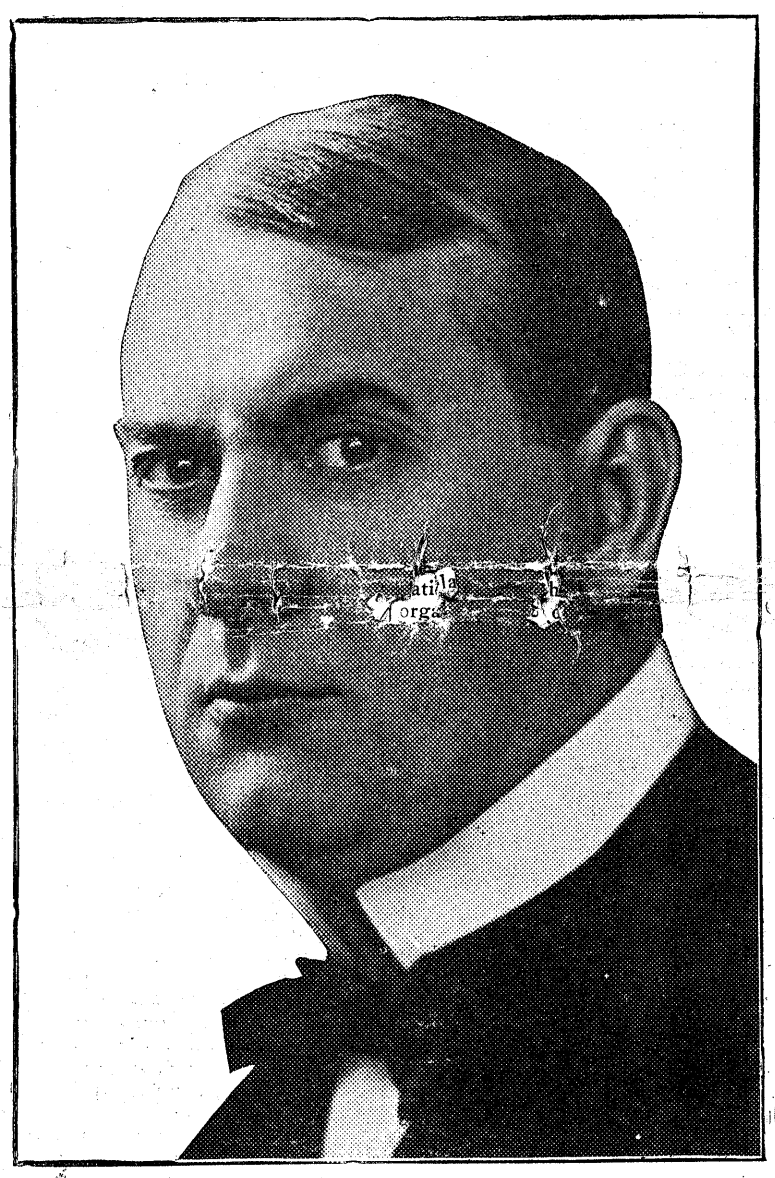
The Middle West had eleven stations; WCAH, Columbus; WGBF, Evansville; WGN, Chicago; WHK, Cleveland; WHBF, Indianapolis; WMBC, Detroit; WOBU, Charleston, W. Va.; WORD, Batavia, Ill.; WSAI, Cincinnati; WTAD, Quincy; and WWVA, Wheeling.

In the Southern states there were twelve stations: WAPI, Auburn, Ala.; WBAW, Nashville; WBRC, Birmingham; WBT, Charlotte; WDAE, Tampa, WDBJ, Roanoke; WDBO, Orlando; WJBO, New Orleans; WNOX, Knoxville; WREC, Memphis; WTAR, Norfolk; and WWNC, Asheville.

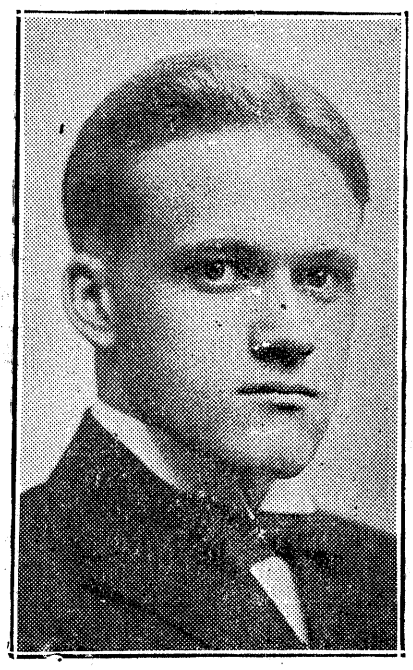
In the great Southwest there were fifteen stations: KFDM, Beaumont; KFEQ, St. Joseph; KFH, Wichita; KFJF, Oklahoma City; KGRC, San Antonio; KMOX, St. Louis; WIL, St. Louis; KPRC, Houston, KWEA, Shreveport; KWKH, Shreveport; WBAP, Fort Worth; WHB, Kansas City; WJAD, Waco; WREN, Lawrence; and WRR, Dallas.

On the Pacific Coast there were fourteen stations: KEX, Portland; KFON, Long Beach; KFRC, San Francisco; KFSD, San Diego;

(Continued on page 2)



JUDGE J. F. RUTHERFORD
Talks to the Whole World This Morning



A. R. Goux, who arranged the international network

Friday

WHAT A DAY!

Our President Launches Another Great Speech and by a Chance Remark Starts a General After-Meeting.

Friday was another big day for the Bible Students. They were just back after their Thursday drive, and as the day was very warm they were glad to sit quietly and be lectured to. Red Hot Barber (mischievously so called by some of his friends) had the opening address, but the big event of the forenoon and of the day was Judge Rutherford's powerful argument and appeal on Isaiah 26:30,21, "Jehovah Favors His Remnant."

When the Judge began his address there was the same great crowd of people as on Wednesday; probably a few hundred, possibly a thousand, more. They listened with rapt attention while the exposition of prophecy unfolded.

We wish that we had room to give the whole of the Judge's address, but it was lengthy, and it will be found in full in *The Watch Tower;* so we content ourselves with snatches of it, here and there. You will find it on page 3 of this issue. It is an article that will repay the most careful study.

It is not possible to make a real exposition of a prophecy without upsetting some preconceived notion of it that may already be in the mind. There are plenty of such surprises in the portion of the article which we print, and more in the full report that will be given in the *Tower.*

Some of the new light shines on the voice from beneath the altar (Revelation 6:9,10), some on Leviathan, some on God arising with a shout, some on the great sword of Jehovah (Christ Jesus) and the sore sword (the church on earth), some on the symbolical significance of the moon, and much on the place of safety, for the latter was really the object of the Judge's address.

In unfolding the teachings of the Scripture regarding the place of safety, the Judge, at one point, laid down his manuscript and in the most matter of fact way in the world said, in substance, "When the Lord spoke of hiding his people in his secret place he was not talking about any chambers in the pyramid, built by the Devil himself."

Now that is just as if a Free Methodist should arise in a prayer meeting and tell his brethren that they are all walking sidewise or backwards or upside down on the Hell question. Your Free Methodist feels that he is an authority on hell. It is one of his specialties, and there are Free Methodists who, if they lost their Hell, would be out of luck altogether. They would have nothing left. And, by the way, some of them have even admitted that very thing.

The Bible Students have been free from fear of eternal torture by an infinitely wise and just and loving God for so long that they have to pinch themselves to realize that they ever believed or tried to believe such nonsense.

But some of them have been strong on the pyramid. "Why," when the speech was over, one of the ex-pilgrims said, with a sickly grin, "I have been giving speeches on the Great Pyramid for thirteen years." It is a safe bet that that pilgrim will now have to get up a new lesson.

All over the Fair Grounds knots of Bible Students were discussing the new point. Some were saying, "I wonder what the Judge meant by that"; others, "I can not see what is wrong with the Pyramid"; and others, "I never did see much in the Pyramid anyway, and I believe the Judge has it right."

Their interest stirred, the staff of *The Messenger* asked for a further word, pending the explanation which is sure to come in the *Tower* in due time. The Judge smiled and said:

(Continued on next page)

International Radio Hookup

(Continued from first page)

KFWM, Oakland; KGO, Oakland; KHQ, Spokane; KJR, Seattle; KMO, Tacoma; KNRC, Los Angeles; KNX, Hollywood; KOMO, Seattle; KVOS, Bellingham; and KWSC, Pullman.

The Middle Atlantic states had eighteen stations: KQV, Pittsburgh; WLBW, Oil City; WMBS, Harrisburg; WBAX, Wilkes-Barre; WBBR, New York; WCAP, Asbury Park; WEBR, Buffalo; WFBL, Syracuse; WGBI, Scranton; WGY, Schenectady; WHAM, Rochester; WHBP, Johnstown; WNAT, Philadelphia; WODA, Paterson; WOKO, Poughkeepsie; WRAW, Reading; WRHF, Washington, D. C.; and WRNY, New York.

The American Telephone and Telegraph Company, while admitting the strain of this great undertaking, has nevertheless made full provision for operating this vast equipment, which is far and away the greatest undertaking of the kind ever undertaken.

The New York *Times*, admittedly antagonistic to Judge Rutherford, as it has been and is, did not fail to take note of this significant item of news. It could hardly fail to do so. We give its report, as it appears in its issue of July 31:

Rutherford Gets Biggest Radio Net

Most Costly Hook-Up, Which Will Include 96 Stations, Engaged by Preacher.

TO BE USED ON SUNDAY

Former Judge, Foe of Organized Christianity, Will Address Michigan Bible Meeting

The most extensive and expensive radio hoop-up in history has been arranged for Judge Joseph F. Rutherford, one-time Missouri lawyer, who turned evangelical preacher, according to announcement yesterday from his headquarters in Brooklyn.

The radio network ordered by the lay preacher exceeds even those set up for the President, or for any new news event. The cost could not be ascertained yesterday, but a hint of it lay in the fact that the use of forty-seven stations for an hour cost the Dodge Motor Car Company $42,000 early in January.

There are to be ninety-six stations in the Rutherford connection, and the time to be used will be an hour and a half. It could not be ascertained yesterday whether the huge outlay for the Judge's talk next Sunday would be borne by his organization, the International Bible Students Association, by himself or by a friendly philanthropist.

Will Speak at Convention

The evangelist, an uncompromising foe of organized Christianity, successor to the late Pastor Russell, will be the chief speaker at the Bible students' annual convention to be held in the Coliseum on the Michigan State Fair Grounds, near Detroit. Last year the convention was held in Toronto and the former Judge, who penned the slogan, "Millions Now Living Will Never Die," mobilized what was then the largest radio hook-up. He had fifty-three stations in line.

Previous hook-ups and the number of stations linked include the Fourth Annual Radio Industries dinner on Sept. 21, 1927, eighty-five stations; reception to Colonel Lindbergh on June 11, 1927, fifty stations; Dempsey-Sharkey fight on July 21, 1927, in the Yankee Stadium, fifty-two stations; Washington's Birthday speech by President Coolidge in 1927, forty-two stations; Buick broadcast on July 23, forty-eight stations; Tunney-Heeney battle, forty-three stations.

Rental and operation of regular network circuits of the National Broadcasting Company cost $33,000 for the twenty-hour period, special transcontinental circuits cost $24,000, approximately 45,000 miles of balanced and specially prepared wires being used.

Judge Rutherford's talk from Detroit on Sunday is set for 10:30 A. M. The hour chosen will be in conflict with regular church services in certain parts of this country and in Canada.

Short Wave Stations in Net

It is expected that the speech will be heard internationally. This hope is based on the fact that transmission will be made from the short-wave lengths of 2-XAD and 2-XAF, stations of the General Electric Company at Schenectady, N. Y. Station 2-XAL, short-wave length station at Coytesville, N. J., will also be included. The four stations of the Canadian chain, stretching between Hamilton, Ontario, and Winnipeg, Manitoba, will be in the hook-up.

NBC Entitled to No Credit

Some newspaper writers, habitually using the term NBC (National Broadcasting Co.) in connection with their descriptions of any and every chain broadcast of any consequence, have erroneously used that term in connection with this program.

For information it is here stated that neither National Broadcasting Company, nor Columbia Broadcasting System, nor any other organized group of broadcasters, is in any way involved or responsible for this chain broadcast. Given the opportunity to cooperate, none of the organizations named was willing to accept the business on a strictly commercial basis.

Since the memorable broadcast of address delivered by Judge Rutherford in July, 1927, at Toronto, a religious advisory committee has studiously provided for the National Broadcasting Company a code of procedure that definitely prohibits facilities of that company's being used by any other than "recognized" and "established" religious groups; and only by such representatives of those groups who will be known to limit their expressions to strictly undenominational and "non-controversial" subject matter. And, furthermore, it has been explicitly stated in so many words that Judge Rutherford and his organization shall never again be permitted the use of NBC facilities since that address of July, 1927, officially entered in the company's records as "a rabid attack on organized religion and the clergy of all denominations."

Why the Papers Are Silent

Conventioners and their friends, enjoying the hospitality of Detroit, may wonder why it is that ten to fifteen thousand intelligent, orderly, fairly prosperous people, could come to this city and stage the greatest event in the history of the city and find all the papers of the town practically dumb on the subject. We volunteer some light.

The trouble with the Detroit papers is that they are living in the past. Part and parcel of the Devil's organization of the city, they feel it their bounden duty to continue to accept the swill regularly poured from the ecclesiastical trough, and to try to feed it to their readers in lieu of the pure truth, the water of life, about to be poured out in their midst.

Our workers have been out and have interviewed the people of Detroit and know what they think. The people of the town are sick to death of the hell fire swill and all the cant and hypocrisy of this go-to-heaven-when-you-die stuff, and as a result of the persistency of the papers in holding back the truth, and maligning it, and holding up the wretched old lies of the dark ages, and praising them, and fighting for them, they have come to hate the papers and the things for which they stand. And sad to relate they have come to despise everything that goes by the name of Christianity, or that relates to the Bible, because they have been improperly led to believe that the preachers and the newspapers and the teachings of the Bible are all of one strip of cloth. Nothing could be farther from the truth.

What the Leading Paper Shows

Just for fun we bought Detroit's principal morning paper on Saturday and carefully examined the first page, to see just what is being fed the people of this city. It contains 172 inches, of which sixty per cent may properly be classed as business items. Detroit's chief business is transportation; items on this, together with those on growth of the city and advertising items, either of the paper itself or some other money-making scheme, account for 102¾ inches. Crime takes up 32¾ inches; politics, 19 inches; the weather 10½ inches; news items aside from the above, 7 inches.

That is a careful analysis of the front page of the most important newspaper in Detroit on the most important day in its history! And even that job has been done by children.

Their Eyes Rapidly Glazing

Oh, well, what is the use? The newspapers are out of it. Like the churches, they have had their day. They could have stood for truth. They could have helped the inauguration of God's kingdom in the earth, but they are bound hand and foot, and blinded by the god of this world.

As it is, God is setting up his kingdom in full view, in their sight, and they haven't enough life left to even see it. The radio is taking their place. They are done. In a little while now the mourners will be on the job, and then the usual call on the family and the hint that for $50 or so they will be helped out of purgatory and given a soft place where they will never have to do anything any more. Haste the day!

The International Bible Students Association has passed the point where it has any need for the newspapers, or any use for them. See how often they are on the Devil's side, shamelessly so. Look at what they did to the American people during the World War, lied them into the war, lied to them during it and bragged of the lies afterwards.

We got along splendidly without the newspapers a year ago at Toronto. The Judge's great speech went out over 53 stations, and the response from the public was so marked and so immediate that inside of eight days more than 30,000 letters were received asking that it might be had in print.

Subsequently, in the next few weeks, 12,000,000 copies of that lecture, FREEDOM FOR THE PEOPLE, were distributed. A similar distribution of today's lectures will take place, and it is calculated that not less than 25,000,000 of these will be put into the hands of the people, with no thanks to the newspapers, none whatever.

Friday! What a Day!

(Continued from first page)

"We have been taking it for granted that in two or three passages the Bible had something to say about the "Pyramid," but when we come to examine the context closely we find no reason to think God has mentioned it at all, nor is there any reason to think such a structure was necessary. The Word of God is sufficient, that the man of God may be perfect, thoroughly furnished to every good work.

"The idea that the Great Pyramid is in some way identified with the British Government, preserving its inches and other measurements, though even then requiring to be scaled down one-tenth of one percent, is suspicious in itself, for it can not be denied that Britain has been and is the cruelest as well as the strongest power in history, and much more like the Devil than China itself where the Devil is an object of worship.

"When we consider the millions of human beings that must have slaved to erect the Great Pyramid we can see that a God of Love would not have resorted to such means to bring honor to his name."

That satisfies us. That will do for now, until the Judge can get time to tell all that is in his mind and in the Bible against the idea. But it sure did set the tongues wagging at the Fair Grounds and resulted in another overhauling of the old trunk wherein are kept a few choice relics of what, until recently, we honestly believed the Bible teaches.



The Messenger photographer corralled a few of the delegates from Australia, New Zealand, South Africa and England and here they are W. W. Johnston, Manager of the Society's Australian Branch, is seen third from left, bottom row.

Yesterday's Only Discourse

C. Roberts

Coming To His Temple

Malachi 3:1

This prophecy given by Malachi to "Israel after the flesh" foreshadowed the experiences of Israel after the spirit. To understand the application of Malachi's prophecy to us we note its application to fleshly Israel. "The Lord whom ye seek": they were seeking their Messiah who would save them from their sins and show them the way to life. "He shall prepare the way": apparently the way to life is referred to. Our Lord prepared it by laying down his life, as he himself declared, *"I am the way, the truth and the life."*

Why did he come to his temple? The context plainly shows that he came for the purpose of judgment, and the ones judged were those who served in the temple, the priests.

The record indicates that Jesus presented himself as King and was rejected. Next day he entered the temple and drove out the money-changers. The following day he uttered his scathing rebuke against the leaders and, leaving the city, he ascended the Mount of Olives overlooking the beloved but condemned city and rejected the house of Israel from favor, saying, "Your house is left unto you desolate." Forty years later it was destroyed. But in the interim between the casting off of the house of Israel and its destruction a remnant availed themselves of the way to life opened up by Jesus' death and passed from death unto life.

While they were on the Mount of Olives overlooking the condemned city, Jesus said, "The days will come in the which there shall not be left one stone upon another." Then the disciples asked the question, Master, but when shall these things be? and what sign will there be when these things shall come to pass?"—Luke 21.

Instead of answering their question directly, his mind swept down nearly two thousand years and he gave them the events that would be transpiring on the earth when he would come to his antitypical temple, thus proving that the experiences of Israel after the flesh were secondary in importance to that which was foreshadowed thereby.

According to Malachi we should expect a refining fire among the sons of Levi, namely, among the antitypical priests, which would act as a test. "Who may abide? . . . Who shall stand when he appeareth?"

The thought expressed is that of a trial that would test the whole church collectively. Other scriptures indicate that in the end of the age there would be a particular fire to try the church. Thus we read in I Peter 4, "Think it not strange concerning *the fiery* trial which is to try you. . . . for the time is come that judgment must [first] begin at the house of God." The same is referred to by Paul in I Corinthians 3:12-13, "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for *the day* shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The work of building a character is not here referred to. If our work consists of building character, it will not survive the fire of this day. Those opposing the work to which the temple is dedicated are defiling the temple, and such will be driven out even as those who defiled the typical temple were driven out.

Further on in this third chapter of Corinthians we read, "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." The temple is holy, the temple is completely, wholly dedicated to the worship of God, which means the service of God, for worship without service is an empty form and ceremony. Therefore, those who are opposing the service are defiling the temple, and their work is worthless and therefore likened to combustible material, such as wood, hay and stubble. On the other hand, the work of those in the temple who are worshiping God in spirit and in truth is likened to gold, silver and precious stones which the fire can not harm. The fire but increases their zeal, removing any dross of selfishness.

The purpose of such testing? Is it to get a class of people ready for heaven? The prophet answers, "That they may offer unto the Lord an offering in righteousness." What is this offering?

Malachi rebuked the priests of Israel for offering unto the Lord the left-overs; the old, blind and lame cattle which they could not use they tried to palm off on God; but hearken unto what God said to them, "And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? Offer it now unto thy gover-

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"JEHOVAH FAVORS HIS REMNANT"

By Judge Rutherford

Thrilling Talk Heard Friday

"Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be over past. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain."—Isaiah 26:20, 21.

JEHOVAH'S prophecies and the physical facts marking the fulfilment thereof show to his anointed that the great battle of Armageddon is rapidly approaching. The new nation pictured by the man-child has been born; the battle in heaven is past; Satan is cast down to the earth, and knowing that his time to prepare for the great battle is short he is greatly incensed against God's remnant because these sing the praises of Jehovah. Satan and his emissaries make war against the remnant who have the testimony of Jesus Christ and who joyfully keep the commandments of God. Jehovah causes his lightnings to flash from the temple disclosing the position of the enemy and at the same time points the remnant to the place of safety.

David was Jehovah's anointed King of Israel. He foreshadowed God's beloved Son who is Jehovah's Arm and great Instrument to carry out his purposes. There seems to be a correspondent period in David's reign with that which we now see. After David was set in Zion he made a home there for the ark of the covenant and gave the place the name Zion. As Jehovah's king he spoke with authority and with the ark of the covenant giving him support. Then he consolidated the kingdom by bringing the people together to Zion. There was a reunion of the people in the knowledge and understanding of what it meant to be God's chosen people. After the people were thus established and united in the fact and in the confidence of Jehovah, and in David as king, then the king prepared for war and went to battle to destroy the enemies of Israel. Now the great anti-typical David, the Executive Officer of Jehovah, having brought his people into the temple condition girds himself and goes forth to make war on the enemy and to vindicate Jehovah's name.

Comes Out

The Prophet Isaiah (64:1, 2) pictures the anointed and faithful ones of Zion praying unto Jehovah this prayer: "Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence. As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!" This prayer indicates God's purpose in his own due time to come down and cast out and destroy the visible part of Satan's organization.

The organization of Jehovah is called Zion and Jerusalem. It is the meeting place of God with his people. Since the Lord has gathered his people into the temple condition those of Zion in particular have known Jehovah God. He is known by those who are really devoted to him and which were pictured by the tribe of Judah. "In Judah is God known: his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion." (Psalm 76:1, 2) Again it is written: "The Lord is great in Zion, and he is high above all the people."—Psalm 99:2.

But Jehovah is not known to the people outside of his organization. The great issue now is: Who is God, and who shall rule the world! He is having his people of Zion tell the people of the world who he is and few of them will hear, believe and heed, as the Scriptures indicate. Then, says the prophet: "For behold the Lord cometh out of his place." This indicates that up to a time certain Jehovah keeps himself secret, unrevealed, unknown and unrecognized. Up to the fixed or time certain, and after gathering his people to the temple, only the priestly class composing Zion saw the manifestations of God's power and glory. "When the Lord shall build up Zion, he shall appear in his glory." (Psalm 102:16) That glory appears to the anointed at first but when the time comes the glory and power of the Lord shall be revealed to others. Therefore in harmony with the prayer which the faithful remnant prays, and in harmony with the words of the prophet, it appears that Jehovah comes out of his place in this; that he "comes down" from heaven and makes himself known outside of his organization.



Did our photographer catch him here "smashing the pyramid?" We wonder!

Purpose

The peoples of earth must learn that Jehovah is God. He will make for himself a name which must mean that he makes his name known to those who have heretofore not known him. Therefore says the Prophet Isaiah (26:21) "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her bloods, and shall not more cover her slain." Rotherham renders this text thus: "Therefore shall the earth unveil her shed blood, and throw a covering no longer over her slain."

The entire human race is of one blood because God made all nations of one blood to dwell upon the face of the earth. The ground for centuries has literally drunk up the life blood of many millions unjustly shed and to those who are guilty of spilling that blood God says: "The voice of thy brother's blood crieth unto me from the ground." (Genesis 4:10) Among those whose life blood has saturated the ground are the men and women who were slain because of their faithfulness in testifying to the name and goodness of the Almighty God. Referring to this it is written in Revelation (6:9, 10) "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

Manifestly this scripture does not refer to the resurrection but refers to the fact that the Lord will lay bare the bloody record of the earth by calling universal attention to, as well as taking note thereof himself, and bring the guilty ones to account. The official earth has thrown a covering of false patriotism over her slain and builded monuments to their memory as another means to blind the people to the truth. The Lord declares that he will tear this veil of covering away and make manifest the guilty ones.

Leviathan

This prophecy is further proof that the clergy who have taken the name of the Lord God and misrepresented him are a part of the Devil's organization. Jehovah comes out of his place to express his indignation against the evil doers and through his prophet it is said: "In that day the Lord with his sore and great strong sword shall punish leviathan the swift serpent [the gliding, fleeing or elusive monster, margin], and leviathan the crooked serpent; and he shall slay the dragon that is in the sea."

The leviathan is a monster in the sea and clearly pictures the earthly part of the Devil's organization. (Revelation 12:9; 20:2) The entire organization of Satan has been elusive, even to the point that the people have been made to believe that there is no Devil, and many who claim to be of Christ have been unable to detect or see the Devil's organization. What part of his organization therefore is the most elusive? Undoubtedly the ecclesiastical element, made up of the clergy and the principal of their flock.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear." (Psalms 58:3, 4) That element of Satan's organization, deaf to cries of righteousness and truth, unceasingly fire their venemous darts at the faithful witnesses of God. At the same time they glide among the people, exalting their own virtues, falsely claiming to represent God.

Gliding among the people they dash up a spray to blind the people to the fact that there is a Devil, or that he has an organization or that the Devil is their enemy. They organize and operate their seductive and fraudulent system of religion and misname it Christianity and give suck or nourishment to those whom they have entrapped, as it is written: "Even the sea monsters draw out the breast, they give suck to their young ones; the daughter of my people is become cruel, like the ostriches in the wilderness." (Lamentations 4:3) They teach those whom they draw into their systems cruelty and urge them to use cruelty against followers of Christ by resorting to all manner of violence.

That the Leviathan or great sea monster is a picture of Satan's organization is made clear by the words of Ezekiel 29:3: "Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Satan's organization says: "The earth is ours and we will run it to suit ourselves."

God Arises

The children of Zion by faith see that the new nation is born and is caught up unto God and his throne. (Revelation 12:5) Otherwise put they see that Jehovah, by and through his great Priest and King, has taken charge of the world and is moving to the point of destroying the evil organization. In ecstasy the remnant class cries out: "God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises: sing praises unto our King, sing praises."—Psalms 47:5, 6.

Even so now, Jehovah has taken the reigns of the world and goes forth to dash to pieces the enemy and he does so with a shout and the sound of the trumpet giving assurance to his faithful witnesses that victory is soon to follow.

His Sword

Referring again to Isaiah's prophecy it is written: "In that day the Lord with his sore and great and strong sword" shall punish the Devil's organization. (Isaiah 27:1) Christ Jesus is the great Priest of the Most High God of the order of Melchizedek. He is Jehovah's Arm and his Sword. One of his titles is "The Word of God." (Revelation 19:13) He is the Sword of Jehovah and thus Jehovah bares his Arm to make war with the enemy. (Jeremiah 47:6) When the due time arrives for God to go forth to the battle he whets his Sword and sends his great Priest forth to lead the fight. Concerning that time it is written: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy."—Deuteronomy 32:41, 42 R. V.

Place of Safety

God's lightnings flash from the clouds of his presence and now disclose to those of the temple class the monstrous and hideous organization of Satan the Devil. They see that the gliding and the elusive and cruel organization, pictured by the leviathan and by the hissing adder, shoot out their bitter words against the little company of faithful ones and thereby incite the mob, pictured by the waves of the sea, to lash against and seek to overwhelm the remnant.

The faithful see the serpent part of the organization again secretly attempt to induce the execution of the law to arrest and imprison those who dare give testimony to the good news of God's kingdom. They mark the arrogance, hatred and cruelty of the combined elements of the enemy's organization moving against them because they insist on obeying the commandments of Jehovah God. For their encouragement, and for their full assurance, in this hour of peril in the time of God's wrath, Jehovah speaks to them through his prophet and says: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

It was in 1918 that the Lord brought his people into the temple condition. It has been since then that they have engaged in the great witness work and the enemy organization has constantly increased in its expressed hatred against them. It is written: "When the wicked arise [since 1918] men [of the body of Christ] hide themselves." (Proverbs 28:28) Speaking to his followers Jesus quoted the identical words of Isaiah, to wit: "Enter into thy inner chambers, and having shut the door" then pray unto thy Father. (Matthew 6:6 R.V.)

Concerning Elisha it is written: "He went in, therefore, and shut the door upon twain, and prayed unto the Lord." (2 Kings, 4:33) The faithful of the church are represented as saying: "The king hath brought me into his [inner] chambers." (Cant. 1:4) Those who are brought into that place of safety say unto the Almighty God: "Thou art my hiding place and my shield; I hope in thy word." (Psalms 119:114) The command to the saints to hide themselves in the inner chambers could not apply prior to the Lord's coming to his temple. The context shows that it is "in that day" of God's indignation that the place of safety is provided and since we are entering that great and terrible day the place of safety must now be available.

Not all who claim to be in present truth are in this condition of security. Those who have not seen the lightnings of the Lord since His setting up the temple condition do not even see that there is such a thing as a place of security or safety. They have seen no distinction between the work pictured by

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The Messenger reporters estimate that the crowd shown on this page represent about one-half of the con

Left End

r Section

ners. The others apparently didn't care to brave the broiling sun—91 in the shade, but no shade for these here

Right End

Report of Friday's Sessions at the Coliseum

R. H. Barber

Overcoming

In Revelation 3:21, our Lord Jesus tells us that only those who overcome even as he overcame will ever have the privilege of sitting down with him in his throne. This being true, it is essential that we learn exactly what Jesus overcame while in the flesh, for only by so doing shall we be able to know just what to overcome.

In John 16:33, Jesus said: "I have overcome the world." Many people think that overcoming the world means to overcome our love and appreciation of the beauties of nature, science, literature, art, friends, home and legitimate pleasures. These seclude themselves in monasteries, nunneries and cloisters, fearing that they will be contaminated by these so-called "worldly" things; and thus will be unfitted for heaven. These fail to see that Jesus did not overcome along these lines, and that therefore their conclusions must be wrong.

Others think that overcoming the world means to overcome wicked habits, such as lying, stealing, swearing, gambling and drinking, and fail to see that Jesus did not have to overcome these things. Hence this conclusion must also be wrong. There are many heathen and infidels who do none of these things and yet they will not be in heaven.

Others think that it is necessary to overcome their fleshly weaknesses, such as envy, jealousy, pride, anger, evil-speaking, impatience, etc. Such a thought invariably engenders pride and boastfulness, sins that are just as bad in the Lord's sight. If we give the subject a moment's thought we will at once see that Jesus had no temptations along these lines, and therefore this thought also must be wrong.

The Bible plainly teaches that a Christian should wage a warfare against all the above-mentioned evils. It also teaches that he will never succeed in overcoming them. He may make *some* progress, but he will always be harassed by failures, and will always find it necessary to go to the throne of grace and confess his sins and ask for the promised forgiveness.

The word "world" is used in different ways in the Bible, and, also, in present-day conversation. We say, "The world is beautiful," and refer to the scenery on the earth. Again, we say, "The world is gone mad," and refer to the people of the earth. Still again, we say, "The world is rotten or corrupt," and refer to the political, financial, industrial and religious organizations of earth, either separately or collectively.

The world that Jesus overcame was the last-mentioned one, viz., the political, financial, and religious organizations of the earth, all of which were rotten and corrupt in Jesus' day, and are equally or more so in our day. The reason why Jesus overcame this world, and the reason why Christians must overcome it in order to get into heaven, is because Satan is the god or ruler of this world; because it is evil, wicked and corrupt; it is full of sham, hyprocisy, selfishness and oppression.

The Bible tells us that there are but two masters, Jehovah God and Satan. It tells us that both of these masters have followers among men. Both have an organization. God's organization is composed of those men who are consecrated to doing the will of the Lord. They are the true followers of the Lord. Not the hypocritical professors, nor the make-believe Christians. God rules in their hearts. His will is their will and his law is their law. They are following explicitly the instructions laid down in his Word, and no man can make them deviate one iota from those instructions, at least intentionally.

The Devil's organization is composed of all those man-made organizations which injure and oppress mankind, and those which teach false doctrines about God and his Word of truth. These include, therefore not only the political and financial, but also the religious organizations of earth which teach eternal torment, the doctrine of the trinity and of the immortality of the soul and other blasphemous doctrines, not found in the Bible.

The Devil's organization includes them all and is what is called in the Bible, "This present evil world." (Galatians 1:4) In 2 Corinthians 4:4 we are told that Satan is "the God of this world".

The Devil's organization or world is rich and powerful; it is also very popular: people are afraid to offend it. The Devil uses this fear and popularity and wealth to overawe and frighten people, and to keep them from doing what their conscience tells them is right. Many men cooperate with the Devil's organization unwillingly because they fear the reproaches which will be heaped upon them if they take a stand for what they know to be right. These do not overcome the world but are *overcome by the world.*

Our Lord Jesus could be neither frightened nor awed by the Devil's world. The proud, arrogant religious rulers of his day, called Pharisees, and the equally haughty civil rulers, the Pilates and the Caesars, could not make him cease preaching the truth and defending the name of his God. They threatened, they scourged him, they spit in his face, and then cruelly nailed him to a cross. Satan himself took a personal hand in the matter and offered three temptations to Jesus, all of which Jesus spurned because he knew that no good thing ever came from the Devil or from his organization. Every true Christian should know positively that the Devil never puts forth any good suggestion. Jesus said of him: "There is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

The Scriptures tell the followers of the Lord to "come out of the world". To "put on the whole armour of God" so as to resist "the wiles of the devil". What do these texts mean? They mean that the present system of finance, politics and religion is rotten, corrupt; that its author is Satan; and that it is selfish, wicked, oppressive and injurious. Our Lord says: "Come out of her, my people," and "Touch not the unclean thing".

The Lord is now present and calling his people out. Will we overcome the world by taking our stand against it, by exposing it and its oppression and misrepresentation? or will we succumb to its flattery, yield to its temptations, fear its anathemas and cooperate with its schemes.

If we believe that God has his own plan for blessing the people and that the Devil's plan is wrong and will be a failure, we will surely refuse to cooperate with the Devil in his plan, and will just as surely be found cooperating with the Lord in his plan and work. Thus our faith in God's plan is being put to the test; and, said Jesus: "This is the victory that overcometh the world, *even our faith.*" If we have no faith in God's plan we can not overcome the world, but will be overcome by the world.

M. A. Howlett

A People for His Name

It is my pleasure and privilege to speak to you a while this afternoon on the subject, 'A People for His Name". I feel it is a special honor to speak to you on such a subject as this at this particular time, because I believe that this convention is one of the most important ever held upon the earth. To me the evidence of the end of the old order and the beginning of the new is overwhelming. Bible Students today are not asking themselves, "Have I the truth?" No, they are more concerned with doing the will of their Father, which is becoming more clearly revealed as time goes on.

We have been talking for some time now about millions now living who will never die, but have we considered one of the most important details in respect to those same people's gaining life? Jesus said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Evidently then, a knowledge of Jehovah is vitally essential to gaining eternal life. The Prophet Jeremiah in speaking of the new age that is being ushered in says, "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." When reading these words we have been accustomed to applying them to some time future, but if there are millions now living who will never die, does it not logically follow that these words of Jeremiah must apply to them?

When Jesus said, "This is life eternal [to] know thee, the only true God," he didn't mean that any one would gain life merely by acknowledging there is a God; because James tells us that devils believe that fact and tremble, but their mere belief in the fact will not gain for them eternal life. I think we can readily see that the Master meant that all who would gain life would have to become intimately acquainted with the laws and principles governing the heavenly Father, profess their allegiance to him and demonstrate their positive love for those principles by their actual work. No man can prove his love for another by merely telling him, but rather by his actions, as the old adage truthfully states: "Actions speak louder than words."

The Bible tells us that the earth is covered with darkness and the people with gross darkness. We know from our studies that this means that Jehovah's face has been turned from the human family, and the turning away of his face means, of course, the withdrawing of his favor. As a result of this, as the Apostle Paul tells us in the first chapter of Romans, verse 28, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [or a mind void of judgment]," man has drifted farther from the heavenly Father, until His name is no longer held in reverence and his principles are very little understood. Now the time has come for Jehovah to make a name for himself. He is turning his face once more towards his human creatures; the light of his favor is being shed as his truth is being more clearly revealed.

The presence of Jehovah is the most important event at this end of the age. In speaking of the presence of Jehovah, we are in no sense disparaging the importance of the presence of our Lord Jesus, because when we speak of the presence of Jehovah, it is always understood by Bible Students that all the operations of the heavenly Father are carried out by his great and honored Executive, the Lord Jesus.

While the whole earth is spoken of as being in darkness, and while today men in general refuse to retain God in their knowledge, yet there are some, who in the honesty of their hearts are 'sighing and crying for the abominations that are done in the great city' of Christendom. They are seeking after God if haply they might find him. To these, the remarkable invitation has been extended to come to their God through Christ. They have been 'called out of darkness into his marvelous light'. While there have been some called right from the time that Jesus sent forth the call, yet we who are living at the end of the age are called in a special sense. In Acts 15:14, we are told that before Jehovah would build the tabernacle of David which is fallen down, he would call out a people for his name. This text cannot mean, as we have previously understood, that Jehovah, all down the Christian era, has been calling out a bride for Christ, because it says, this class is for his, Jehovah's, name. It seems, then, that this text applies in a very special sense right now. It is our privilege to witness to the name of Jehovah.

Doesn't it seem a remarkable thing, brethren, that the great Almighty should condescend to creatures of such low estate and rely upon them to establish his name among their fellow men? Isn't it an honor? What a demonstration of confidence our Father displays when entrusting to our care such an important mission, and how careful we should be not to violate that confidence! What joy it should give our hearts when we find ourselves in line with such remarkable activity.

I believe we are living in the time when the picture of Daniel 3 is having or is about to have a fulfillment. The three Hebrews represent the Lord's people. Their names in a most remarkable sense illustrate the position and activities of the Lord's people at this time. Their names were Shadrach, Meshach and Abednego. The Hebrew names of the three are Hananiah, Mishael and Azariah. The name Hananiah means 'Jehovah is gracious'; Mishael means 'Who is what God is'; and Azariah means 'Helped by God'. Here are the Lord's people declaring who is what God is, or in other words, "Jehovah is God." They are 'showing forth the praises of him who hath called them out of darkness into his marvelous light.' They have been 'helped by God'. They are declaring that the plan of God is the only hope for suffering humanity; 'Jehovah is gracious.' What a wonderful message is ours! What a wonderful privilege is given to the people called out for his name!

G. H. Draper

Holiness unto the Lord

My subject is, "Holiness unto the Lord." The text is I Peter 1:14-16. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Holiness is required of those who shall see the Lord. To understand the Scriptural meaning of holiness is therefore of greatest importance to the Christian. An incorrect definition and improper understanding of this subject not only result in confusion but often lead into great error, causing the Christian to miss the very important thing that he should learn.

The laws of the nations of the earth provide severe punishment for those who are guilty of lewd, unchaste, indecent conversation or conduct in the presence of others or with each other, and for acts that result in the injury of others; and there are millions of people on earth who diligently strive to live up to such a moral standard. They are kind and considerate with others. They are chaste in their relationship with the opposite sex. They observe the laws of the land. They diligently shun evil and try to do that which is good, and are called Nature's noblemen. Many believe that such a course of conduct guarantees for them eternal happiness in heaven.

Holiness within the meaning of the Scriptures means an unreserved consecration, absolute dedication and continued unselfish devotion to God. It means to be completely reserved from profane or common use. Holiness means to be whole, unimpaired, and sound from every wrongful affection. It means unselfish zeal toward God and his true and faithful servant. In Exodus 28:36 it is called "holiness to the Lord."

Lucifer was created perfect, which means that at that time he was holy. (Deuteronomy 32:4) He was a bearer of light and was entrusted with great power and responsibility. He became unholy when he determined to take a course different from that which had been prescribed for him by Jehovah his Father.

Jehovah has prepared all the members of Christ's body, not of two hundred and six bones, but of one hundred and forty-four thousand members; and we now see the last members of this wonderful body on the earth, and the Lord in his Temple putting them together for the glory of God. We see some like Lucifer wanting their own way, and we see some like the Logos, wanting Jehovah's way. Let us prove that we are "the feet of Him," and run with the message as the Head directs, and sing the praises of God and of Christ our King.

Bible Students are well aware that the one great theme of the Bible is the restoration of mankind and his home to the condition enjoyed in Eden previous to the Fall. Soon this restoration will begin in earnest.

During the past centuries God has been preparing the means by which this stupendous work shall be accomplished. At his first advent Jesus came to render service. He said that he came to minister and to give his life a ransom for many.

Since he gave up his life he has been gathering to himself those who have the same keen desire to serve God and their fellow men in God's appointed way; such are promised a share with him in his kingdom, provided they fulfil the conditions laid down for them faithfully to the end.

Now the time has come for Christ Jesus to reign in the midst of his enemies. A people to glorify Jehovah's name has now been gathered from among the Gentiles during the day of his preparation; and it is presumed that such will be eager to do the work for which they have been prepared. They will welcome all the opportunities that may be afforded them of learning how to become more proficient in rendering service to their fellowmen in carrying out their commission of telling them of the gospel of the kingdom, which must be preached in all the world for a witness before the end of this present evil world and the complete establishment of Christ's kingdom with full power and sway over all the earth.

Our duty then is plain and clear; we have had provided for us by the Lord the literature which assembles the Scriptural statements concerning our Creator's wonderful and benevolent purposes toward mankind; and the time is here for all to know about it.

During the ages Satan has used his cunning and deceptive powers to have the people turned away from God; he has put light for darkness and darkness for light; transformed himself into an angel of light, and his ministers into ministers of righteousness, and has brought into being this great iniquitous counterfeit Christendom. Now our King is here, and the war is on between the beast and the Lamb. We have weapons, not carnal ones, but mighty through God for the pulling down of strongholds of error. It is ours to equip ourselves to use these weapons as effectively as possible, to grow skilful in the use of them so that we can be successful in getting them into the people's hands and homes, and to learn how to meet and overcome the various objections raised by them. The time has come for the people to know the true situation in the earth and God's great remedy for the evil conditions that at present obtain in Christendom.

You have heard two discourses this afternoon dealing with some particular points in connection with this work. Now you have the opportunity to tell us how to put into practise and effect these very things mentioned by the speakers, and how you deal with similar situations as they arise in the course of your work.

Tomorrow we are going to put into practical use the lessons learnt here today. I trust we shall all be able to do better work as a result of what has been said and done. Let us all take full advantage of the opportunity thus afforded us, going forward shoulder to shoulder presenting a united front to the enemy, assured that we have the great Jehovah's protection and blessing as we seek to glorify his name, and certain of victory because the set time to favor Zion has come.

Jehovah Favors His People

(Continued from Page 3)

Elisha and by Elijah. They have not seen or appreciated the fact and power of the Devil's organization. Some even say that too much has been said about the Devil's organization. It is manifest that if one does not see the Devil's organization he does not see and appreciate God's organization. Such see no real meaning in the definition of the names by which the great Creator reveals himself and they do not appreciate what is meant by the secret place of the Most High. It is the remnant of his people who are in this condition and rejoice because thereof. To the remnant "the name of the Lord is a strong tower. The righteous runneth into it and is safe." Prov. 18:10.

God says to the remnant: "Hide thyself for a little moment until the indignation be overpast." Manifestly "the little moment" is the "short time" that the Devil knows that he has to prepare and fight the battle of Armageddon. (Rev. 12:12) The same time is referred to by the Psalmist: "How are they brought to desolation as in a moment." (Psa. 73:19) By the going forth and making war against the remnant the Devil's organization threatens them with immediate destruction. At that time for the encouragement of the remnant it is written: "Therefore thus saith the Lord God of hosts, O my people, that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a little while, and the indignation shall cease, and mine anger in their destruction." — Isa. 10:24,25.

God declares that his righteous indignation shall be expressed against Satan's organization. Through his prophet he states: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy."—Zeph. 3:8.

After the Lord God gathers his people into the place of safety he speaks to the organization of earth saying: "Hear, all ye people; hearken, O earth, and all that therein is: and let the Lord God be witness against you, the Lord from his holy temple. For, behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth."—Micah 1:2,3.

In that day of God's expressed wrath no part of Satan's organization will be able to stand, as it is written: "At his wrath the earth shall tremble, and the nations shall not be able to abide his indignations."—Jer. 10:10.

The legions of the enemy shall melt before the onward and victorious march of Jehovah's arm. "Thou didst march through the land in indignation; thou didst thresh the nations in anger." Hab. 3:2. His fury is a consuming fire and the strongholds of the enemy shall fall at its approach.—"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him."—Nahum 1:6.

The enemy organization will make a ferocious attack against God's organization and many as represented by Jeremiah shall fall but the remnant of Zion shall be saved because they are in the secret place of the Most High: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Psa. 91:1) With confidence and in full assurance they sing out: "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."—Psa. 27:5.

Service of Remnant

While in their hiding place will the remnant be idle? Not by any means. No one can remain idle and remain in the remnant class. Hiding in the secret place of the Most High does not mean that those there will be out of view of the enemy or fearful that the enemy might see their movements. On the contrary they will be very active and their cup of joy will be overflowing. Concerning this it is written: "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."—Psa. 23:5.

The remnant will have an active part in God's organization at the time of the expression of his righteous indignation. It is written: "I will stir up thy sons, O Zion, against thy sons, O Greece [Satan's organization], and I will make thee [Zion] as the sword of a mighty man."—Zech. 9:13 R.V.

Joy and Peace

The remnant must now be God's faithful witnesses because he has commanded such. All of the temple class will show forth his glory because his prophet so states. (Psa. 29:9) These must announce the day of the vengeance of our God because that is a part of their commission. (Isa. 61:1-3) As the remnant goes forward in the day of God's wrath, giving testimony to his name, for them it is the time for peace and for the songs of joy. Peace, because their confidence in Jehovah is complete; joy because they have a part in vindicating his name. Only the weak in faith and fearful will draw back as it was in the days of Gideon. Jehovah has brought the faithful remnant into his secret place and to them he is a refuge and fortress. They are hidden from the destructive arrows of the enemy because they are in Jehovah's secret place. Jehovah is a stronghold for his hidden ones in the time of trouble. (Nah. 1:7) They fear not because God has put his words in their mouths and covered them with his powerful hand and commands them to be his witnesses while he plants the heavens and lays the foundations of the earth. God assures them of his protection and that they need not be afraid. (Isa. 10:24-26) To them he has promised: "In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the remnant of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate."—Isa. 28:5,6.

As Gideon's little band sounded the trumpet before beginning the attack upon the Midianites so now the remnant must blow the trumpet of the Lord God. The church is now in the time of the fuller revelation of the will of God, which is represented by the moon, and it is therefore a time of special rejoicing for the people of God. By the words of the prophet the remnant are now encouraged to say to each other: "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. * * * Blow upon the trumpet in the new moon, at the full moon on our solemn feast day."—Psa. 81:1,3 R.V.

Because the people of the Lord are made glad by a clear understanding of his will and truth, represented by the moon, their hearts respond in gladness in singing this song. This they do by going from door to door and telling the people of Jehovah and the government of righteousness that he is setting up for the benefit of man.

United

But let it be kept in mind that those who do the work to the Lord's glory must be fully and completely united in heart and in action. The time for quibbling has gone. The time for the manifestation of selfishness is past. He who insists on maintaining his self-respect or good reputation will find himself in difficulty. Jesus made himself of no reputation but went straight on with his Father's work regardless of the slanders of the opposers. His servants must do likewise.

As long as one is of the remnant he is of God's elect. At the same time he is the special target of the enemy. Against him we may know Satan is making war because we have been warned to that effect. (Revelation 12:17) Are you of the remnant? Do you have the testimony of Jesus Christ that you are his? Are you striving to keep God's commandments in this day of warfare? If so, then know for a certainty that Jehovah God is for you and in the language of Paul: "If God be for us who can be against us?" There are some who claim to be sons of God but who seem to delight in laying charges against their brethren and who, in so doing, are lending themselves as instruments to the Adversary, in an attempt to disturb the peace of God's organization.

The true position of the remnant is thus stated by the apostle: "Who shall lay anything to the charge of God's elect? It is God that justifieth." (Romans 8:33) Justification here does not mean that justification which one receives at the time for consecration. It means the approval of those who are new creatures in Christ. It means the servant must stand or fall to his own Master and not to anyone else. It is God who determines whether or not one of his servants shall be disapproved or approved and it is not the prerogative of anyone to attempt such a thing. No thoroughly devoted Son of God will permit the onslaught of the slanderer and evil speaker to disturb his equilibrium.

Let all controversy and all division cease amongst those who profess to be of Christ. You cannot fight shoulder to shoulder if there is a division in your ranks. God's organization, pictured by Jerusalém, must be a compact organization always working together in harmony. Jehovah has brought his people into his secret place and there the Psalmist represents these saying: "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."

"Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord."

The judgment of the nations is now in progress and the remnant is having a small part therein. "For there are set thrones of judgment, the thrones of the house of David." All of God's organization now must be in peace and not in controversy amongst themselves. They shall pray for peace and maintain peace, as it is written: "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."—Psalm 122:1-9.

United in the holy cause of righteousness and faithfully representing the kingdom interests; dwelling together in the secret place of the Most High, and diligently doing what is within our power, by God's grace the remnant is invulnerable to the attacks of the enemy. Christ Jesus, the Faithful and True, clothed with absolute authority and girded for war is leading his forces on to the conflict. The faithful remnant in this day of judgment are blending their voices in harmonious cadences as they joyfully follow in the footsteps of the great Master and as they go they are shouting: "The sword of Jehovah and of his King."

God's mighty organization, with Jehovah himself riding upon the highest heavens, shall march on in the conflict to full and complete victory, as it is written: "And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south."—Zechariah 9:14.

In the vision Isaiah pictures the people of God brought into the secret place of the Most High. Then he shows Jehovah coming forth out from his organization to make himself known to the nations of the earth. He shows Christ the King and Executive Officer of Jehovah, his unsheathed and glittering Sword, leading the armies of righteousness against the enemy; he records the commandment of Jehovah that the remnant shall sing forth his praises by being his witnesses and telling the people that Jehovah is God. He shows that the righteous kingdom of Jehovah is here and which kingdom shall relieve the peoples of their burdens and bring everlasting blessings.

Then the prophet reaches a climax in his eloquence to the praise of Jehovah God. Down through the corridors of the ages of suffering, and on to the opening age of light and peace, he points. He tells the remnant what all the loyal and faithful ones must do and that those who joyfully obey God's commandments, and trust in him, shall be kept in complete peace. His words thrill and encourage the remnant because to them he says: "In that day shall this song be sung in the land of Judah: we have a strong city [organization]; salvation will God appoint for walls, and bulwarks [complete fortress and defense]." Having fully assured the members of the Lord's organization yet on earth he cries out to them: "Open ye the gates that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Trust ye in the Lord forever, for the Lord Jehovah is everlasting strength." (Isaiah 26:1-4) On the remnant march with God's banner of love over them and knowing that victory is soon and certain, because henceforth and forever more the great name of Jehovah shall be exalted.

Coming to His Temple

(Continued from Page 2)

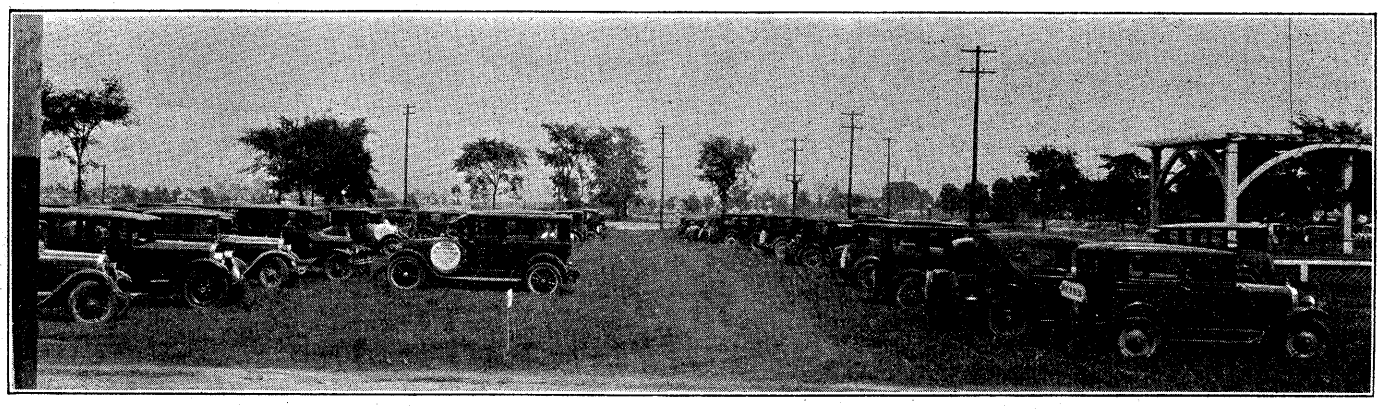
nor; will he be pleased with thee, or accept thy person? saith the Lord of Hosts. But cursed be the deceiver which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, saith the Lord of Hosts."—Malachi 1:8, 14.

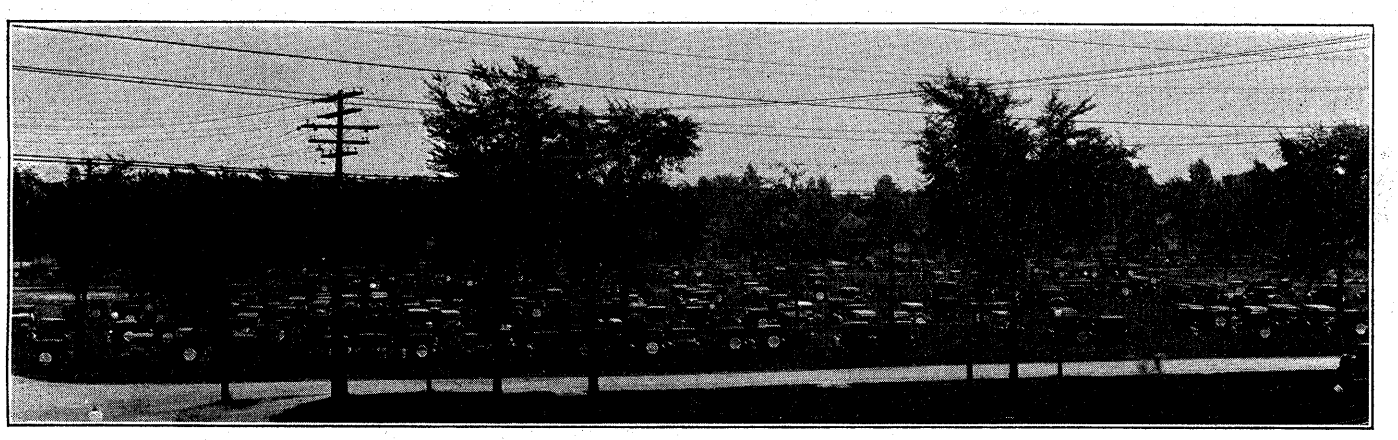
They didn't deceive God, but they fooled themselves. Better not to have made a vow unto the Lord if we are just going to give the Lord the left-overs.

There is a danger of falling into the same careless attitude toward God as did the Israelites, and to devote to the Lord the time, energy and money we don't need for our own use. David's attitude in this matter will commend itself to the faithful. When Ornan offered to give David animals for sacrifice, David said "Nay, but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost."

We therefore conclude that the offering in righteousness will be an offering of full devotion to the Lord, by a remnant class who will be used of the Lord to point the way of life.

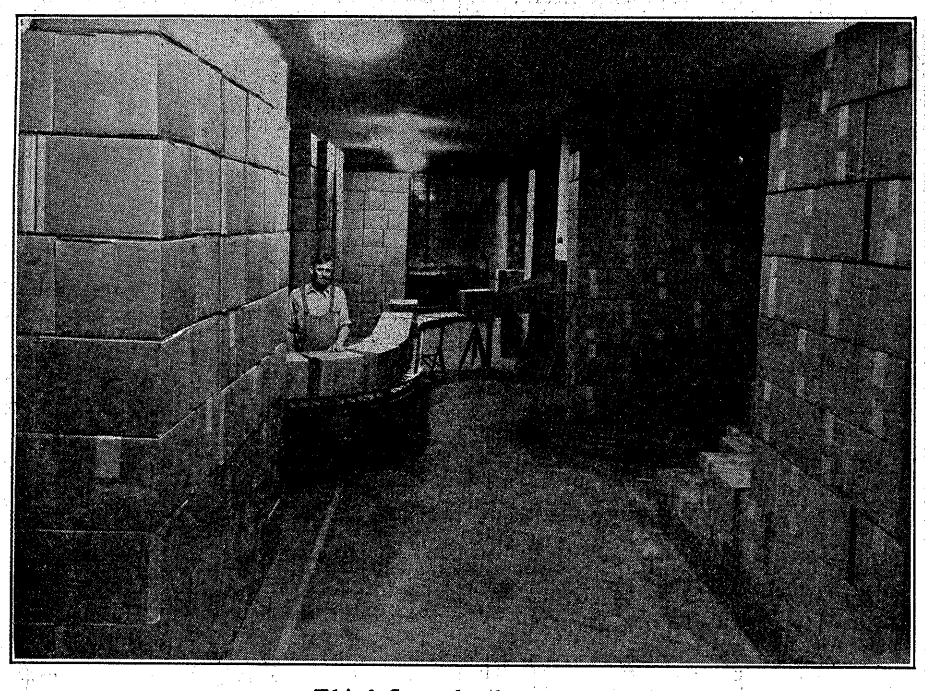
Meanwhile Christendom, having rejected the King, is itself rejected; and shortly the judgment of destruction will fall. "But the Lord is in his holy temple: let all the earth keep silence before him."



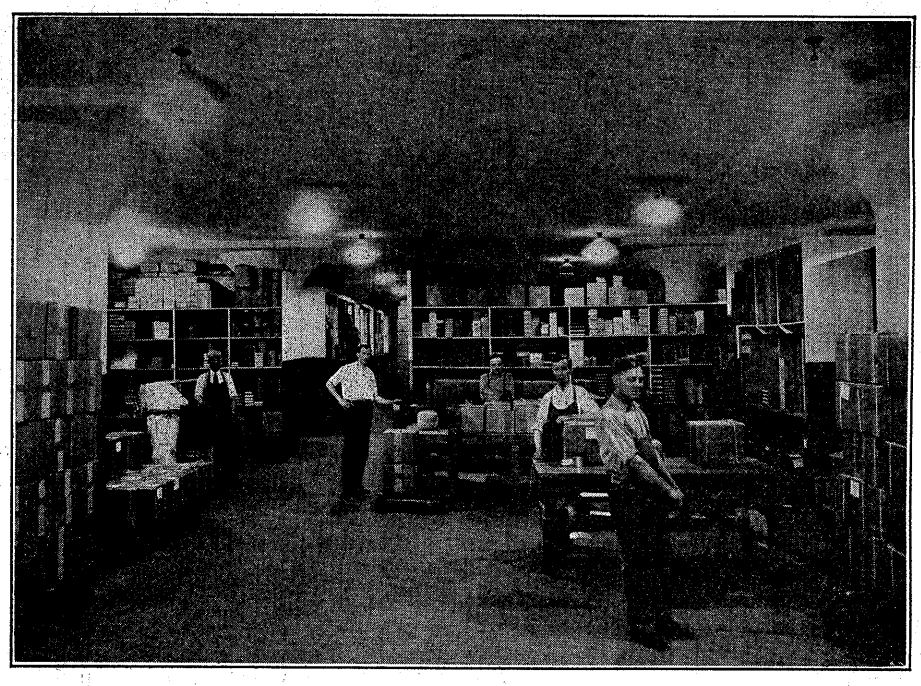


Fortunate Bible Students! At every session of the convention these hundreds of automobiles were parked near by, under the watchful eye of the auto parking aide. Their owners must have known that Detroit is a city of long distances.

A Proxy Trip Through Bethel and the Factory



Third floor, book storage



Second floor, shipping

The Story of a Book

(Concluded)

The King Pin of Binders

You might meet the king pin of binders fifty times at the convention, and would never suspect that standing in front of you is the man who is the wonder of the largest makers of bookbinding machinery in the world. We are almost tempted to tell this man's name, but conclude to make the entire factory impersonal.

Anyway, he handles 14,000 books a day; two at a time, he thrusts them into the rounder-and-backer; and two at a time feeds them into the back-lining machine. This back-lining machine is connected direct with the casing-in machine which was built by its makers to do 8,000 a day.

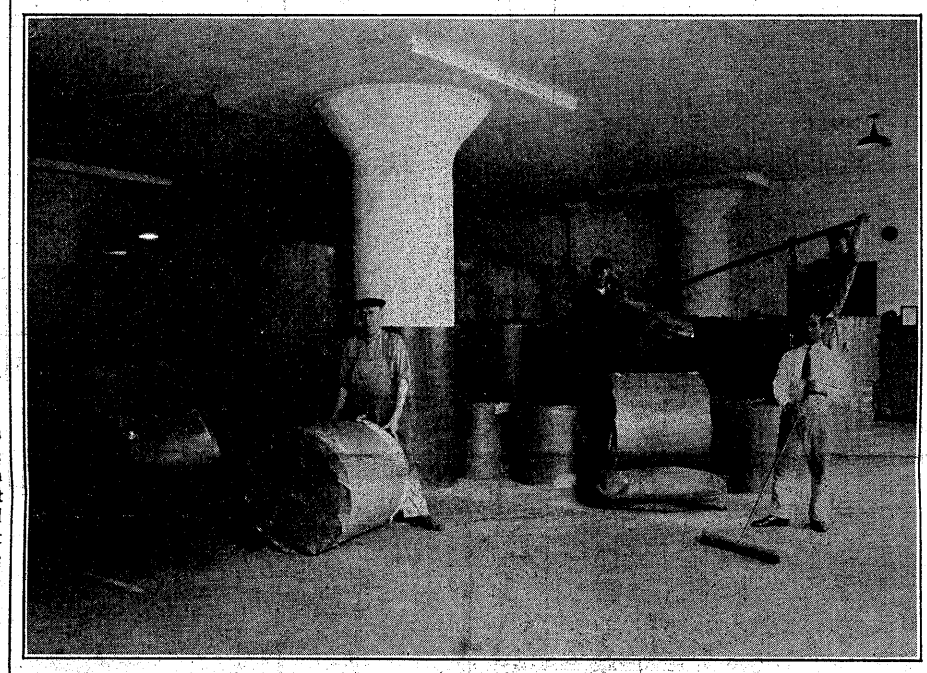
Every once in a while the makers of this machine bring over a customer and when they see how fast the machine is being run they wring their hands and say that it can't be done, and that it will blow up or fall apart or something else; but they do not know that consecrated eyes and hands are caring for it, and that the whole plant, indeed, is under the shadow of God's wing. Anyway, our casing-in department is the wonder and despair of the binderies of the world.

After passing through the case-making machine, the books have to stand for a day in presses, after which they are packed in cartons, ready for shipment.

The Storage Floor

The third floor is devoted largely to storage. This is an important station on the conveyor system. There are two spiral gravity conveyors in the building. By means of one of these, packages are sent from the sixth to the fifth or the fourth floor, and also from the fifth to the fourth floor. The other conveyor carries books from the fifth to the third or the second floor, and from the fourth to the third or the second floor. This is an ideal method of transporting freight through the building, resulting in the greatest possible saving of time and labor. Practically the only use of the freight elevator in the rear of the building is to carry the rolls of paper and the skids of paper from the first to the sixth floor.

Below, first floor, paper stock



All the waste paper of the building is automatically collected on the third floor as it falls from the knives of the trimmers. None of this waste paper is ever in sight, except in the great bags into which it falls. Three truck loads are gathered and sold each week.

On the third floor is our new ink-making machinery. We used to buy our ink for sixteen and a half cents a pound; but now make a better ink, which will make a better-looking book for only ten cents a pound.

The Shipping Floor

Many books are shipped out from the second floor without ever being put in storage. During the first two months after a new book has come out, not a book goes in storage. This effects a saving in handling, and gives the classes the books more quickly. The factory is admirably situated for shipping purposes, one of the best locations in the city. The freight terminal of all railroads is only five blocks away.

Cartons for shipping purposes are bought by the carload. Cardboard is bought by the carload, and paper is bought by the carload. Booklet and *Golden Age* paper comes from Germany in lots of four carloads at a time. *Watch Tower* paper comes from Finland.

The Power Plant

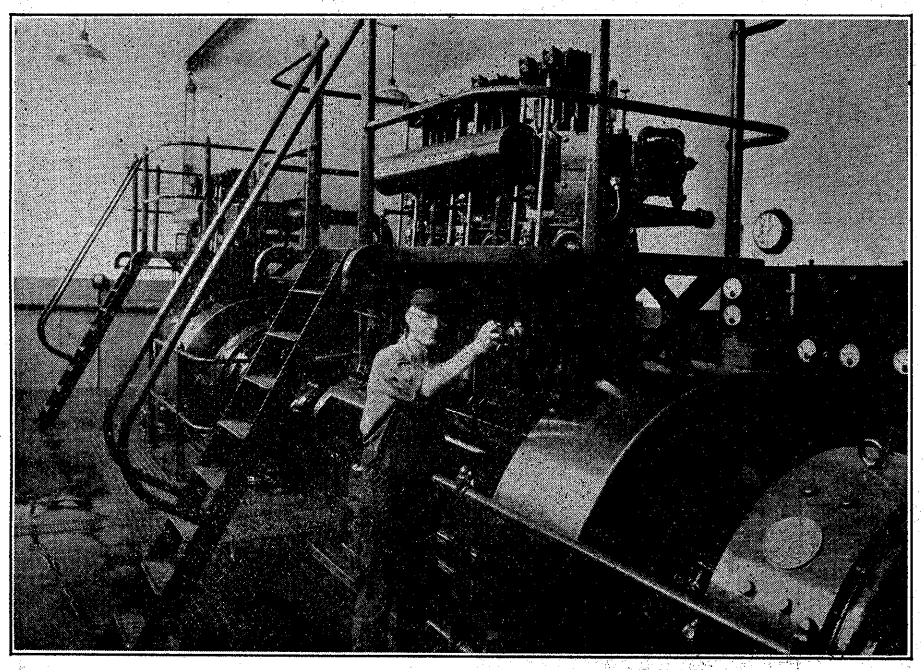
The power plant of the factory has already been described in *The Golden Age*, so why describe it again? The engines are models for the work they perform, providing all the power used in the building at an expense of less than one cent per kilowatt per hour. Coal is bought three hundred tons at a time. The vacuum heating system is so efficient that in two minutes all the air in the pipes can be replaced with steam. There is an ash-lifting unit which saves labor. The heating system is so devised that if necessary only the pressroom floor can be heated (for high-grade printing, separate heating of the pressroom is sometimes necessary).

In the foregoing paragraph we have rather mixed the power and heating plants, which as a matter of fact, are entirely separate. The Diesel engines are operated by oil and are equipped with a silencer stationed on the roof, so that their operation is noiseless. The silencer works so perfectly that the engines cannot be heard either in their location on the first floor or twenty feet away from the silencer on the roof.

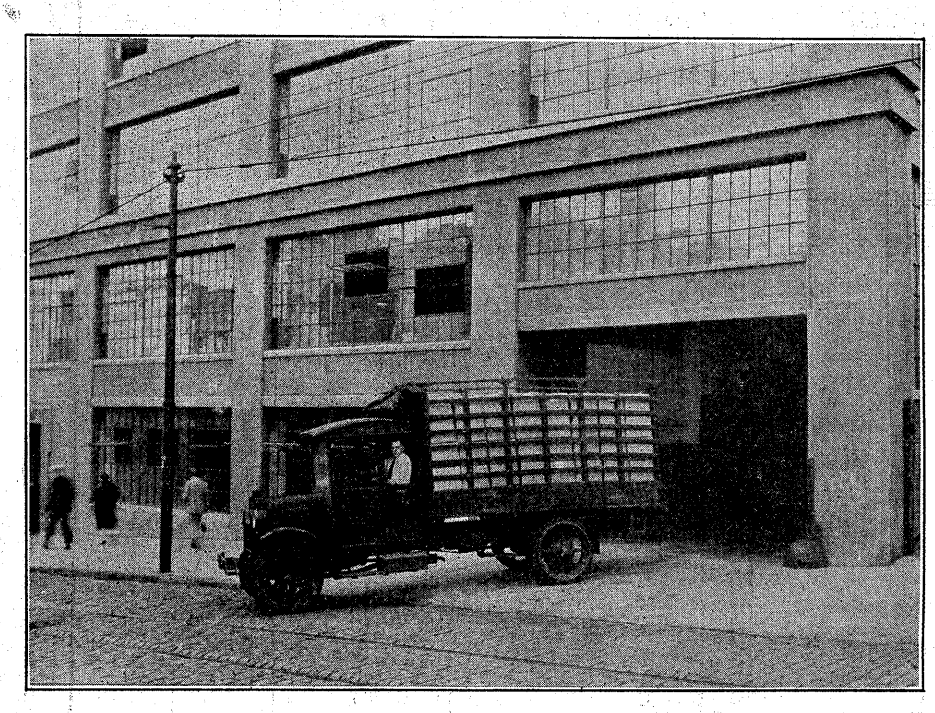
There is a home-built cooling-tower on the roof, for cooling the water with which the Diesel engines are cooled in operation. The water is thus used over and over again, saving expense. There are drinking fountains on every floor. The overflow from these fountains is carried to the roof, from where it is also used over for other purposes. This makes a saving in the water bill.

A fine view of three of the Brooklyn bridges, and all of the scenic features of lower Manhattan, Brooklyn, East River, and New York harbor, can be had from the roof of the factory.

In this wonderful factory that the Lord has given us, and which is in every respect the finest place in the whole world to work, books are now being produced and sold to the colporteurs and classes for far less than the Society itself had to pay for them a few years ago, when printing and binding was done by unconsecrated hands. This is the Lord's doing, and it is marvelous in our eyes.



First floor, two Diesel power units, 175 horse-power each



After this operation, it's up to you

THE MESSENGER

CONVENTION REPORT

1931 INTERNATIONAL CONVENTION — WATCH TOWER BIBLE AND TRACT SOCIETY — COLUMBUS, OHIO, JULY 25

Seven Thousand at Opening Session

Judge Rutherford Arrived at Columbus at 4:15 p.m. Yesterday

Finds Preparations Complete

During this convention Columbus occupies the center of the stage in the most unique chain of public concourses in the history of the world. It will be the center of the world's biggest hookup of radio stations. Yes, but when the great meetings here are a thing of the past and the speakers are homeward bound, they will continue their addresses at other great conventions held on immediately succeeding days at Cleveland, Buffalo, Detroit, Chicago, St. Louis, Indianapolis, Pittsburgh and Washington, D. C.

And when we thus envision ten conventions all in one in the United States, we see but a part of the picture, for at the same time that the nine Columbus extension conventions are taking place in the United States, there are twenty-nine Columbus extension conventions taking place in Canada, seven taking place in Mexico, eight taking place in the West Indies and South America, eight taking place in Africa, seven taking place in Hawaii and Asia, nine taking place in New Zealand and Australia and eighty-eight taking place in Europe. And thus the Columbus convention extends all over the world, one hundred and sixty-six conventions all in one.

What We See at Columbus Itself

What we see at Columbus itself we can easily record. The special trains began to come in on Wednesday morning, July 22, with the convention staff on the first one, 100 workers all together, the vanguard from the Bethel, needed in starting off the various departments, of which *The Messenger* is but one.

The train arrived at Columbus at eight o'clock in the morning. By nine o'clock some of the workers were at their appointed tasks, and by ten o'clock meals were being served in the big dining room, for those who wanted them, and have been regularly served ever since.

The second special from Brooklyn came in Friday morning; other trains came in through the day, over all railways, from North, South, East and West. Some automobilists arrived on the grounds by July 20, and by Wednesday night probably fifty house-cars and trailers had made their appearance and found their parking places. Since then the number has been added to in every daylight hour and even into the night.

Since the first of June the friends at Columbus have been busy making arrangements to provide rooms for those who would come. By Thursday night they had made some six thousand assignments, and the number is being rapidly increased.

The Most Important Convention Ever

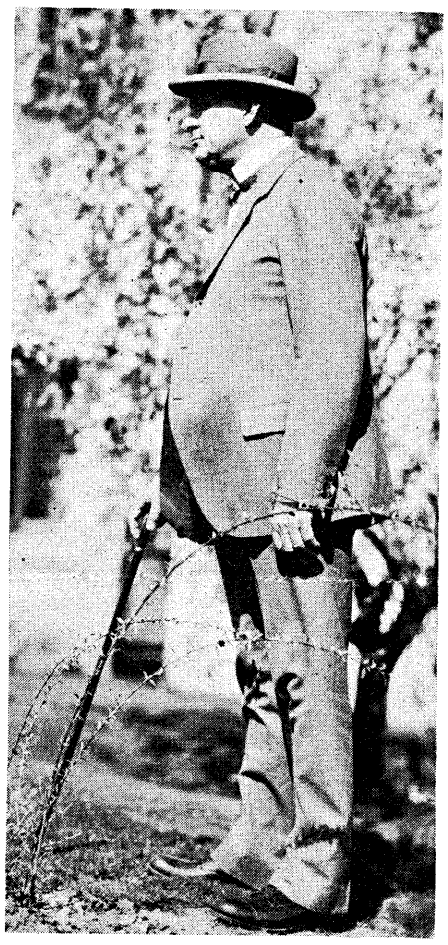
Judge Rutherford has been thinking of this convention and planning for it since last December. We know that, for it was about that time that the first committees were appointed, those that should investigate the various grounds that could be obtained and present recommendations as to which should be engaged, and why they would be the best for the purpose.

At length it was decided that the convention would be held in Columbus. In many respects this is an ideal location. For one thing, the Coliseum is a good place for a big meeting. It will accommodate an audience of close to ten thousand people, and while a great auditorium is not so necessary as it was before the days of the radio, yet there are many people who like to see as well as hear a speaker when he gives a great address, one in which they are vitally interested.

And then the Ohio State Fair Grounds are admirable grounds for what might be called the physical setting of a big convention. There are ample buildings for the meetings that will be held in foreign tongues, and other buildings in plenty for all the other purposes for which buildings are needed. The buildings and grounds are well kept up. There is ample shade. The drives and walks are in excellent condition. There is all the room that would be needed to park fifteen hundred cars without intruding upon the driveways. The grass is kept mown; the flower beds are kept up; it is a very attractive area on the edge of one of America's attractive cities. Columbus has many fine homes, and the State Fair Grounds are adjacent to the best section of the city.

In the physical lay-out of the grounds

(Continued on page 2, Col. 1)



President of the Watch Tower Bible and Tract Society and Generalissimo of the Convention.



The Staff Appointed by Judge Rutherford to Look After the Comfort of the Conventioners.

The Honorable George White, Governor of State of Ohio, Welcomes Convention

THE GOVERNOR'S ADDRESS

Seven thousand conventioners greeted the governor of Ohio as he came upon the platform of the Watch Tower Convention, with the chairman of the convention, Anton Koerber.

Victor Schmidt opened the session with these words:

"Jehovah has again assembled his people to swell his praise.

Governor White will give the opening address of the convention."

As Governor White stepped forward he was greeted heartily with applause. The high points of his address follow:

Usually, when I welcome a convention, I am invited to a dinner or a banquet, but as yet I have not had an invitation from the Watch Tower folks. I wish you pleasant weather; I have ordered it from the weather man. I am very glad to welcome a class of people who do not need any policemen: I have not hired any extra force; you do not need it.

Prior to the Wall Street crash the country gave too much attention to material things; at this time our minds should be turned to the more serious phases of life. The only solution to the problems of the world is that the minds of the people should be taken off the more material things and placed upon the enduring and eternal things.

Recently I have thought a great deal about how the Pilgrims worshiped God and thanked him, and I think that this must be our attitude if we are to perpetuate our inheritance as a nation.

I am very much pleased to have this people assemble in this community at this time; I realize that your mission here is a good one and that the things you will leave behind you are good things that will benefit the people.

The address of the governor was well received by the conventioners and he was roundly applauded as he took his seat.

He was followed by Anton Koerber, chairman of the convention.

THE CHAIRMAN'S REPLY

Jehovah the King Eternal has made it possible for his people to assemble here in the greatest convention ever held on earth. We come in his name and to him we give all praise and honor and glory.

Governor White, and the good people of Ohio, it is with pleasure I acknowledge your greetings of welcome in behalf of Judge Rutherford, president of The Watch Tower Bible and Tract Society, and its delegates from various parts of the earth assembled here in convention.

We recall the kindness accorded us during our convention here in 1924, which added to the joy of our return.

Many improvements have been made in the state. Your fine transportation facilities and good roads throughout the state made our trip to Columbus one of delight. I was favorably impressed with the natural resources and high state of agricultural development of Ohio. The diversified scenery, to one traveling through the state, is a real treat.

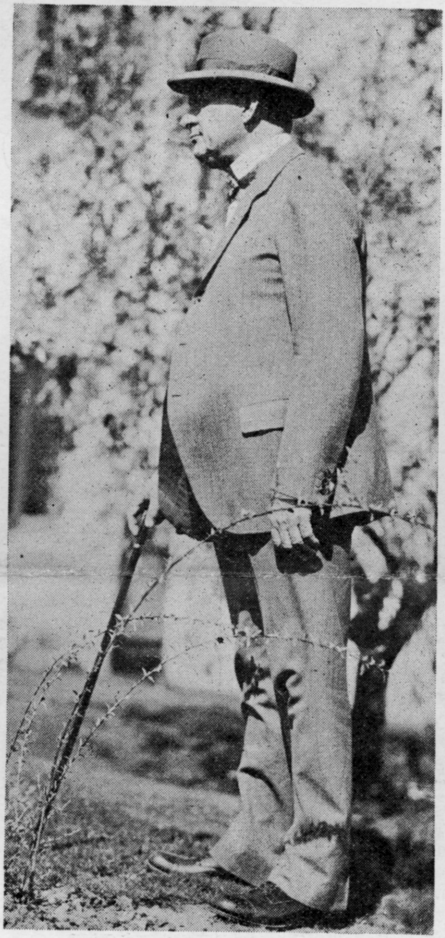
Its great lake, large rivers, beautiful mountains, and broad fields, are real cause for gratitude to the great Creator who made all these things in love for his creatures.

What a wonderful Creator we have! He has dealt bountifully in providing for man, and Ohio has shared well in its portion. The whole land is fast becoming a veritable paradise.

If man could but enjoy it forever in good health, at peace with God and his fellow man, his life would be complete.

It is Jehovah's purpose he shall have that blessed opportunity. Men and women have longed for that time, and we are

(Continued on page 2, Col. 3)

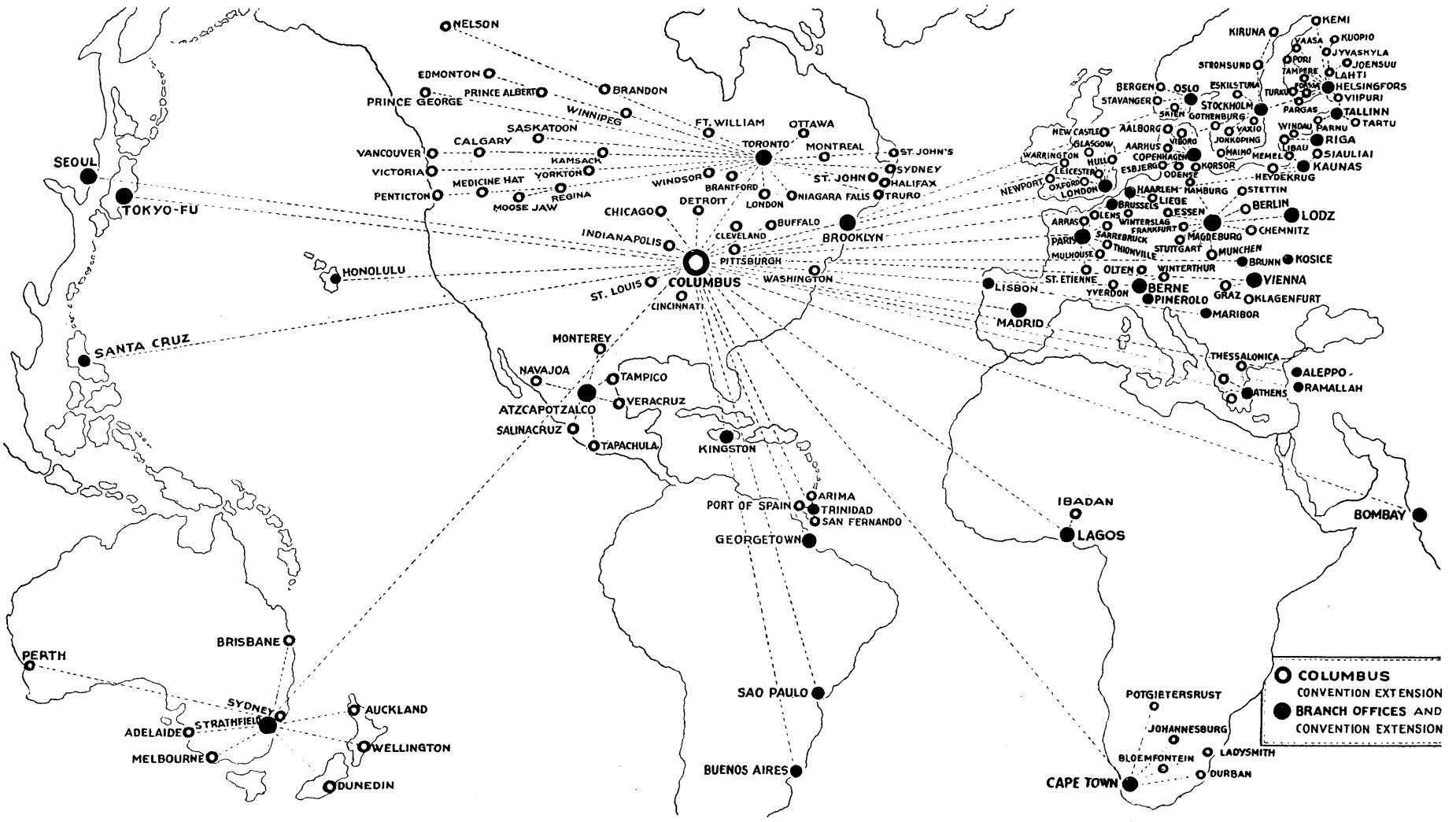


President of the Watch Tower Bible and Tract Society and Generalissimo of the Convention.



The Staff Appointed by Judge Rutherford to Look After the Comfort of the Conventioners.

The Columbus Convention Will Have Its Closing Sessions Next Friday, Saturday and Sunday in 166 Cities in Every Part of the Earth. Here They Are.



Finds Preparations Complete

(Continued from page 1, Col. 3)

the central point of interest is The Ohio House. It is purposely painted white, and is the only building of that color on the grounds. It is located approximately in the center of the buildings, or rather a little to the front of the center. This entire building is given over to Judge Rutherford and his staff. The general oversight of everything that goes on at the convention will be centered at The Ohio House.

Just back of The Ohio House, to the northeast of it, is the Administration Building. It is just what its name implies. It is here that the chairman and the assistant chairman of the convention have their offices. Here is the cashier, the director of instrumental music and of vocal music, and a headquarters for the reportorial staff of *The Messenger*.

North of the Administration Building is the Coliseum, which houses the Information Bureau, subscription offices of *The Messenger*, and the various subdivisions of the Service and Colporteur Departments, which, in this convention, is one of its greatest features. Here you will find too, the Post Office, Telegraph, writing tables, rooming assignment, and other conveniences for the friends.

To the west of the Coliseum is the Restaurant and Book Room. The Restaurant is really thirteen cafeterias in one. Each one of the thirteen sections is complete in itself, equipped with eight waiters, who minister to the needs of the hungry. There are sixty people in the kitchen. It is estimated that at the thirteen counters and upon the 200 tables in this great room four thousand people can be accommodated at one sitting.

At one end of the great dining room there were piled on Friday morning thousands of paper bags each of which contains Judge Rutherford's books and booklets. These books and booklets are now printed in forty-eight languages. Many of these tongues are represented in the literature now about to be placed in Columbus and vicinity, but, of course, as Columbus and vicinity have no great foreign population there is less need for some of the tongues here than there would be in a place like Paris, where one of our great conventions was held less than two months ago. We hope every conventioner will call at the Book Room and take away with them combination No. 1, No. 2 or No. 3.

The piles of books looked very neat and orderly. It was an inspiring thing to think of the thousands of workers that would be taking those bags of books around, within the next few days, and of the tens of thousands of messages of God's kingdom, the only hope for the world, that they would be leaving in homes all through this part of Ohio. All parts of Ohio that can be reached by automobile in a day will be covered by these workers. We shall have more details about this later.

Up stairs, over the Book Room, is the sign painting department, and here, on Wednesday, Thursday and Friday four expert sign painters were making all kinds of signs such as would be needed to minister to the comfort of ten thousand guests, each of whom will wish to know where to go, and many of whom would be sure to go into some places they ought not to go unless carefully steered in the right direction.

Around to the south of The Ohio House, Building No. 2 will accommodate Russian sessions of the convention, No. 4, the Greek sessions of the convention, and No. 5, the Italian sessions. The rehearsals of music, and especially for the chain programs, are had in a portion of the structure that houses the Greek sessions.

Building No. 29 accommodates the Polish sections of the convention, No. 41, the Hungarian and Luthuanian sections (Hungarian in the main part of the structure and Lithuanian in the alcove), and Building No. 43, of rustic design, almost in front of the Ohio House, accommodates the Slovak section.

The Grandstand, which is Building No. 68, in its section No. 11 will accommodate the German-speaking friends, while in its section No. 2 the Ukrainian friends will be accommodated.

Between the Grandstand and The Ohio House is the Baby Nursery, located on the top floor of a two-story building, and equipped with cribs, sand piles, toys, bedding, mosquito netting and whatever is necessary to keep little folks busy and contented and safe while parents are elsewhere. Nurses are provided. The hospital is next door.

The story about the campers, the hundreds of house-cars and trailers, the camp of the front line soldiers in this great battle of Jehovah against all untruth and unrighteousness is a separate story in itself and will be told in a future issue.

You sometimes have company at your house, don't you? And if there are to be lots of guests, there is plenty of excitement long before the guests arrive. There has to be. Now suppose there are to be a dozen guests. That would be quite a houseful. It would be necessary to make some unusual provisions, if the guests were to run to twenty-five, fifty or a hundred.

But suppose there were to be a thousand guests; the work would be multiplied tenfold; and if there were to be ten thousand (and it is anticipated that there will be that many or more at Columbus) the responsibility is still greater and provision must be made long ahead, looking to every possible contingency.

The Chairman's Reply

(Continued from page 1, Col. 4)

confident this good news will make their hearts glad.

When we consider the wisdom of our God reflected in the works of his hands in the heavens and earth, it must be apparent to all that he never purposed his creatures to live here just long enough to learn to love the things he provided, form strong ties of friendship, and then to die, leaving it all behind. He has promised that some day it shall be different. That day is at hand. It is God's will that all shall know about it, and it is our happy privilege, as his witnesses, to bear this good news to the people of Ohio, and to all peoples of good will throughout the earth.

Knowing the end from the beginning, Jehovah foretold of the radio and provided it as his means of conveying his message to the people.

It is a remarkable fact that radio was discovered at the very time God commands the good news of his kingdom shall go to all nations.

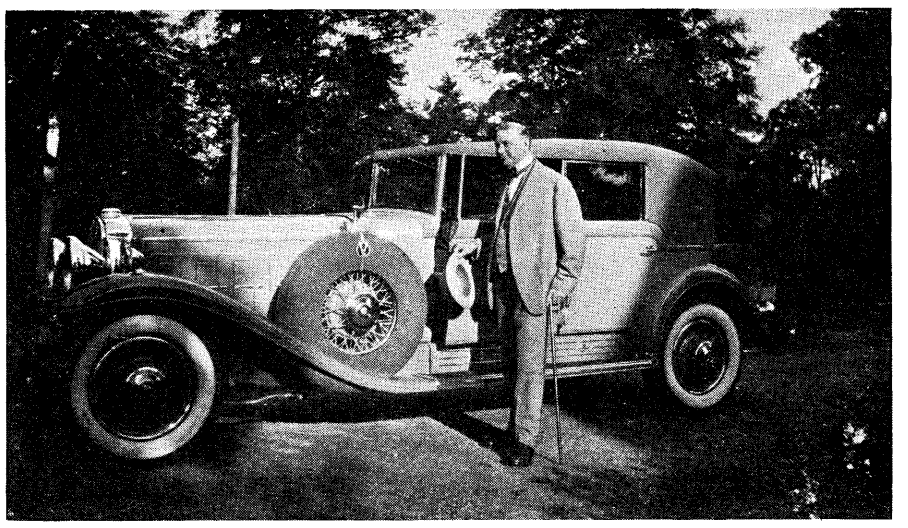
Next Sunday, by Jehovah's providence, his message will be heard in the greatest broadcast ever arranged, reaching the people from Alaska to Australia and including every state in the United States, and covering Europe, Canada, Mexico, Cuba, Hawaii, British Guiana, and virtually every place where it can be heard by radio.

All the peoples of earth need God's help. Jehovah is man's real friend and benefactor. He has promised to establish his kingdom upon the earth forever, through his son Christ Jesus, and bless all the families of the earth. His promises are sure. It is God's will that his people shall come together at this time to consider his purposes and with confidence declare them to others as his witnesses.

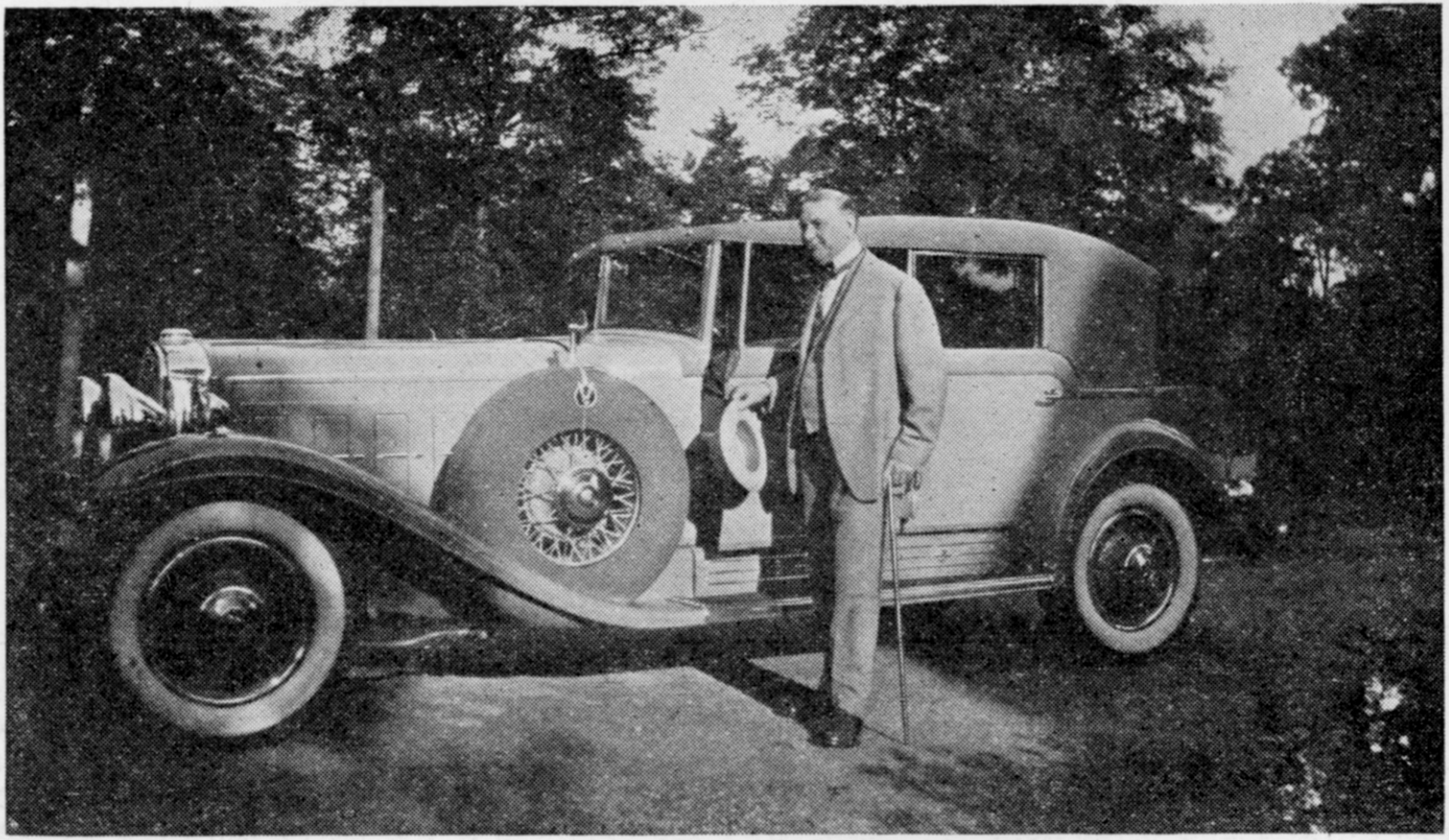
We are therefore assembled as children of the Most High, as one family in Christ, with one purpose to honor the King Eternal and as one man to obey his commands by joyfully doing the work he commands us to do. We are glad to have a part in the Lord's work, and take this occasion to invite you, Governor White and all the people, to hear the message next Sunday and join in praising our God.

The conveniences you have so graciously placed at our disposal, this large Coliseum with its spacious grounds, together with the fine hospitality shown by the officers and everyone with whom we have come in contact, has greatly added to our comfort and happiness.

In behalf of Judge Rutherford and this entire congress, I thank you for your kindness and assure you, Governor White, this whole assembly agrees with me in declaring it is fine of you to come here and personally welcome us in this manner, and we appreciate it.



Alighting on Ohio Soil after His Drive from the Headquarters of the Society in New York City.



Alighting on Ohio Soil after His Drive from the Headquarters of the Society in New York City.

The International European Conventions

Planned by Brother Rutherford for the Convenience of Our Brethren Across the Atlantic Who Could Not Come to Columbus

The Greatest Ever Held In Europe

Let's Join the Party That Accompanied the Judge

"All ashore that are going ashore." The deck steward gave his last call for all visitors to get off the boat; the gang planks were lowered and at 12:01 a. m. Saturday, May 9, the great ship began to slowly move away from the pier. The deep, bass, steam whistle gave a long blast as a parting notice to the city of New York that the SS. Rotterdam was once more leaving for Europe. This time she carried Judge Rutherford and his small party of assistants to attend the Watch Tower conventions in Paris, Berlin, Copenhagen and London.

Life aboard the ship was a very happy one for our little party. Each morning Brother Rutherford invited us to have a study on one of the articles on Mordecai and Esther which had just started to come out in *The Watch Tower*. Every lesson left us on "pins and needles" of anticipation and expectation for the next morning's study. If the trip had been limited to those morning studies, it would have been blessing enough, but the Lord had even more in store for us. During one of these meetings, Brother Rutherford, by way of illustrating how the Haman class was conspiring against the Mordecai and Esther class, told us about a letter he had received from Germany before leaving Brooklyn. This letter threatened him with arrest and imprisonment if he addressed the public and spoke against the clergy while in Germany. It so happened that a big public meeting was being arranged as one of the features of the Berlin convention. In spite of the letter he sent instructions to the Magdeburg office to go ahead with their preparations for the public meeting. Further than this he did not tell us what he was going to say or do. You can imagine the interest this gave us in the Esther articles as we learned how Haman plotted against Mordecai and the Jews and what happened to him. What would happen in Berlin? That was the question in our minds.

The trip across the ocean was a very delightful one. On Sunday, May 17, we arrived at Plymouth, where a party of friends met Brother Rutherford, who disembarked to spend a few days in London. On Friday of that week he went to Paris for the first big convention Paris had ever had.



Arranging for the European Conventions and the Columbus Convention and Extensions Requires a Prodigious Amount of Planning and Decisions. Here He Is Keeping Two Secretaries Busy with Preliminary Work.

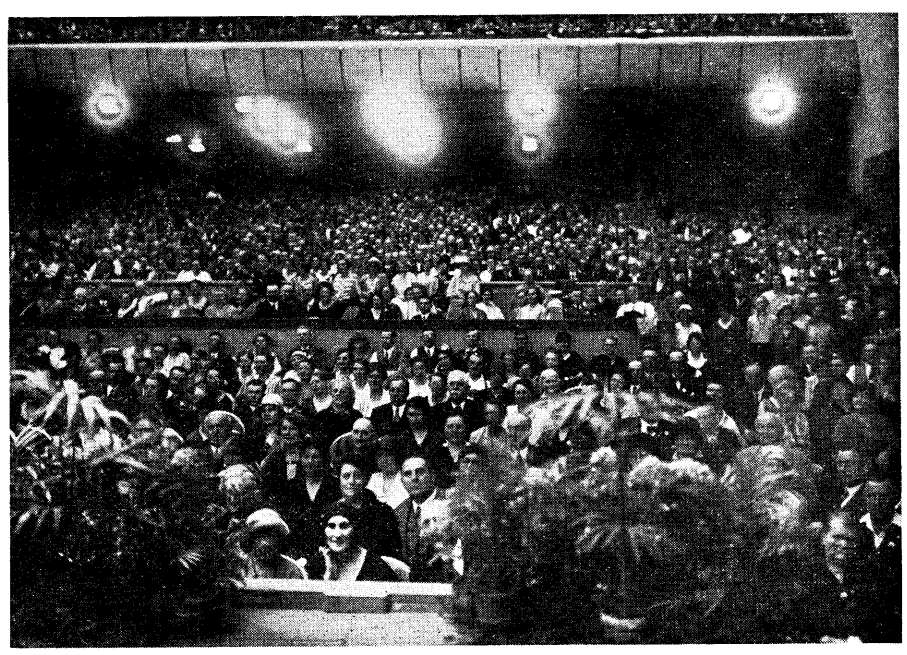
What a convention that was! The Berne office, which made the arrangements with the assistance of the brethren at the Society's headquarters in Paris, had engaged the Salle Playel, the newest and best equipped hall there, for the entire convention. With one large hall seating about 3,000, and two smaller halls seating about 200 and 500 respectively, it provided excellent accommodations for the various meetings. In all there were about 3,000 brethren at the convention from all parts of Europe, from Asia and from America. The total number to come from England was 778. Germany sent a delegation of 1,450 brethren and 551 Polish brethren reported to assist the 200 French brethren in giving a real witness to the King and Kingdom in Paris. The final count showed that among the 3,000 there were 23 different nationalities represented. This made the handling of the meetings a very difficult problem. But fortunately all who were there could understand English, French, German or Polish, hence it was necessary to make arrangements for having the various lectures translated into only these four languages.

Brother Rutherford seemed to be absolutely untiring in his administration to the needs of these brethren who had traveled miles to hear the comforting news which he had to bring to them from God's Word. One morning, for example, he spoke to the French brethren, and as he spoke, each sentence had to be translated by another brother into French. Talking in this manner is a great strain on the speaker. Having talked to them for a full hour, after only a few minutes interval he went into the large hall and spoke to the German, Polish and English brethren. This meant that two interpreters had to translate for the audience each sentence as he spoke it. It was amazing to us how he was able to do it, and certainly proved to us that the Lord aids one in accomplishing his purposes. At other times when the brethren of all the nationalities assembled together in the same hall, three interpreters translated his talks into Polish, French and German.

On Monday evening arrangements had been made for the public meeting. We had been looking forward to this with interest. You will probably remember, from *The Watch Tower's* report



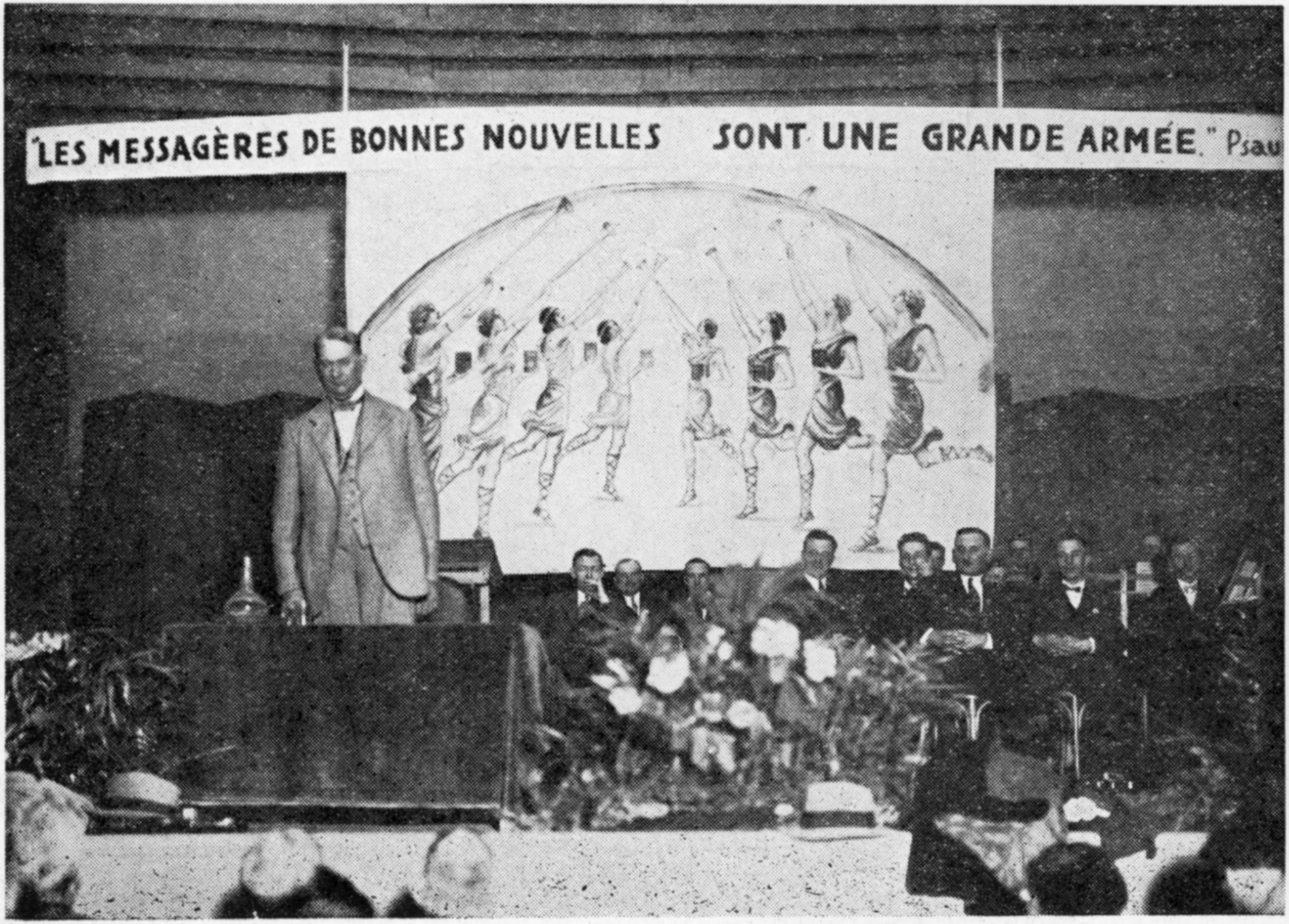
Their Visible Leader—About to Give Instructions to the Paris Division of "Une Grande Armee."



Three Thousand at Paris—From Twenty-Three Countries. Count Noses, if You Like, but Don't Overlook Those in the Spacious Balcony. The Camera Wasn't Large Enough.



Arranging for the European Conventions and the Columbus Convention and Extensions Requires a Prodigious Amount of Planning and Decisions. Here He Is Keeping Two Secretaries Busy with Preliminary Work.



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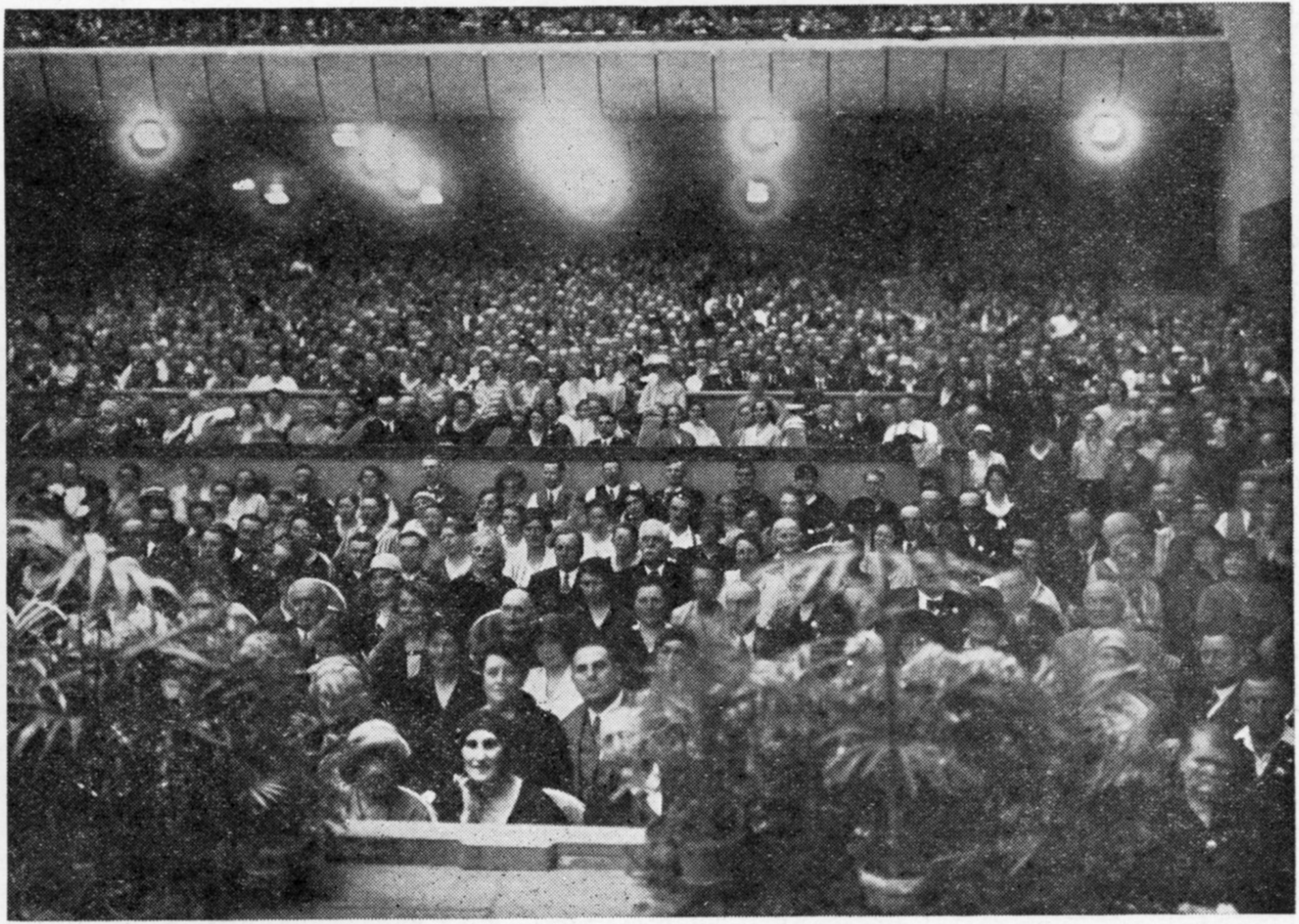

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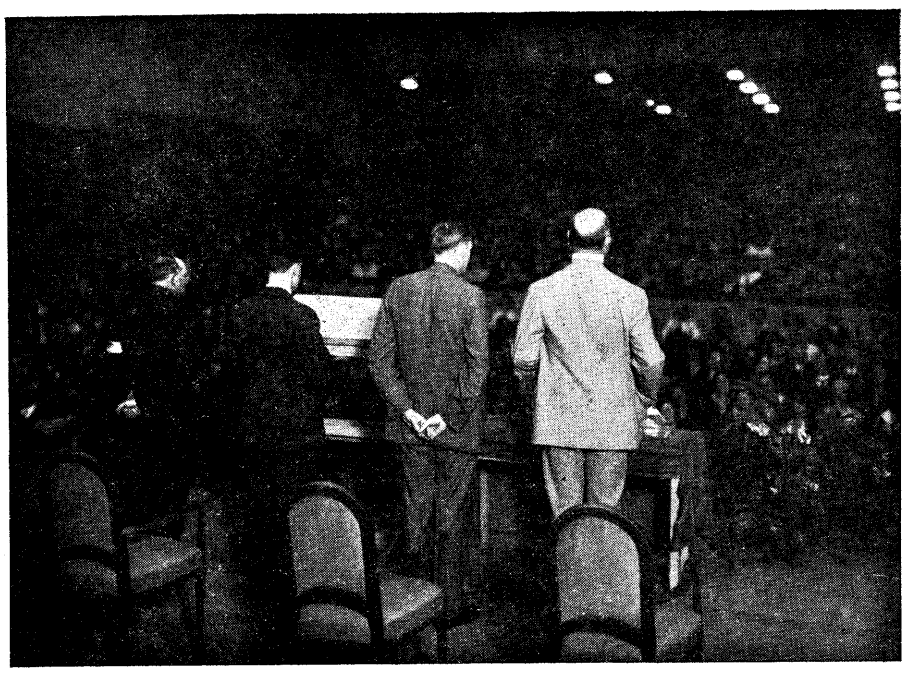


Brother Rutherford Addressing the Paris Conventioners in Four Languages at the Same Time: English, German, French, Polish

of the last time that Brother Rutherford addressed the public in Paris, that the meeting was broken up by a crowd of people who caused such a disturbance that those who wanted to hear could not. This time there was absolutely no disorder. The people came in in a very orderly manner, and never had our party seen a more interested and attentive audience than this one. They eagerly drank in the water of truth as it flowed to them from God's Word, and thirsted for more. We knew that this was true, for after the lecture, we watched the crowd come out of the auditorium carrying the books and "parlezvousing" over the good things they had heard. The report showed that 900 books and booklets were taken away by the public at that meeting.

Tuesday was service day. Bright and early the friends met at the hall to go out into the work. It was a real problem to take care of so many people who could not speak or understand a word of French, but it was done. Four brethren were on the platform to give instructions to the workers in four different languages. Various captains were given numbers, which they had attached to long sticks to hold them high above the heads of the people. Each worker was assigned to one of these numbers, and as the captain's number was called out from the platform he came forward so that all the workers assigned to him could follow him out of the auditorium. Each group had a couple of interpreters to aid the captain in placing his workers. Some parties went to their territory in big sight-seeing busses, which had been engaged for that purpose and which waited outside of the hall. Others who were assigned near-by territory went by trolley, taxi, or on foot. Practically 100 percent of those at the convention at that time engaged in the service. During that one morning of service, the workers placed 1,329 books and 14,557 booklets, making a grand total of 16,776 books and booklets placed in Paris during the entire convention, public meeting included.

"How was this possible when you couldn't understand or speak the language?" you ask. Well, you see, it was like this. Each worker was furnished with a card which contained a short witness and the price of the books. We took this in our hand, knocked on the door, and as they came we handed them the card to read. When they asked us questions in French, we waved our hands, shrugged our shoulders and told them in our own language, which, of course, they couldn't understand, that we didn't have the slightest idea what they were talking about. This usually ended in their reading the card, if they had not already done so, and, as the total figures show, in many of them taking the literature. One brother told of a taxi driver he canvassed for the last two booklets he had. He understood the man to say, "No Bible," after he had read the card. To this the brother replied with gestures, "Oh 'messier,' Judge Rutherford, Salle Playel (this being the name of the hall), American, radio, 200 stations." The man looked at him in wonderment, repeated to himself what he had heard, reached in his pocket for his money and took the booklets.

Everybody had a happy time in giving Paris this witness. Besides that which has already been mentioned, Brother Rutherford spoke over the radio, his lecture in English being broadcast by station VITUS. It was followed by a translation into French so that many people throughout that country and surrounding ones could hear. The managers of the station greeted Brother Rutherford most cordially. Station VITUS has been broadcasting the Watch Tower's electrical transcription programs, and hence the management was delighted to have Brother Rutherford speak over their station in person.

On Wednesday, the day following the Paris convention, our party left for Berlin, breaking the journey by stopping one night at Cologne, that ancient city on the Rhine, and another night at Magdeburg, with the Bethel family there.

Saturday, May 30, and Berlin at last! The convention which had been of such particular interest to us was about to begin. What would be the outcome of the public meeting?

The convention officially opened that afternoon with an address by Brother Rutherford. All of us were surprised at the large attendance at this first meeting. We had rather anticipated that this convention might not be so large, because of the hard time through which the German people have been passing, but when we came into the great Sport Palace, we beheld a crowd of fully 8,000 people there. Sunday's meetings were attended by an even larger crowd. A conservative estimate of the number to attend the convention would be 10,000 brethren. In his address Saturday, Brother Rutherford made no mention of the threatening letter he had received, but greatly encouraged the brethren to go out into the service the next morning. He called for a show of hands of all those who expected to do this, and it was thrilling to see every hand go up. That the brethren actually did this was shown by the service reports which were received from 8,000 workers.

What a witness that crowd of 8,000 left in the city of Berlin during Sunday and Monday, the days set aside for service! Not only did they leave the books and booklets with the people, but they also personally invited thousands to attend the public meeting on Monday night. We were amazed at the final service report, which showed that 146,505 books and booklets were disposed of during the convention, public meeting included.

On Sunday afternoon the workers returned from the field to hear another most encouraging discourse by Brother Rutherford. On his way to this meeting a little incident occurred which illustrates the longing existing in the hearts of many of the people of Germany. While waiting in front of his hotel for his car to come, in his usual friendly manner he spoke to the hotel doorman, mentioning that he was a tall, handsome fellow. With tears in his eyes, the man replied, "There are not many big men like you and me left in Germany." This gave Brother Rutherford the opportunity to speak a word of comfort to him, and later he left with him a copy of *Life*.

Monday night, the time for the public meeting and the time for seeing whether or not the Devil's organization would attempt to make good its threat, finally arrived. As we came into the hall a brother informed us that some members of the Nationalist party had attempted to put up their banners but that these had been taken down by the brethren. This in itself looked as if the trouble-makers were there, at least. The great hall was packed with people. Every seat was taken and many were standing. Another adjacent hall, connected with loud speakers, was also filled, making a total attendance of 16,000 or more. Some estimated the crowd at 17,000. The friends, a large number of whom had returned home so as to make room for the public, took the seats to the rear of the speakers' platform and in the balconies, leaving the best seats on the main floor for the public. There were approximately 5,000 friends there. The rest of the crowd was made up of the public.

When Brother Rutherford came upon the platform a tremendous applause greeted him, which must have put fear into the hearts of the trouble-makers. From the very first the people eagerly leaned forward in their seats and closely followed the interpreter's translation of everything that Brother Rutherford said. Instead of detracting from the interest, this sentence-by-sentence translation enabled the people to grasp the full significance of each word. Brother Rutherford opened with a general survey of world conditions and the need for some remedy. His first thrust at the hypocrisy of the clergy was not so pointed, his next was a little sharper, and his next still sharper as he developed his argument showing what the Devil's organization actually is and how it is working against the Lord and his anointed and endeavoring to keep the truth away from the people. Thrust by thrust, step by step, he led up to a climax. Then like a bursting bomb he told them how he had been threatened with imprisonment if he addressed that meeting.

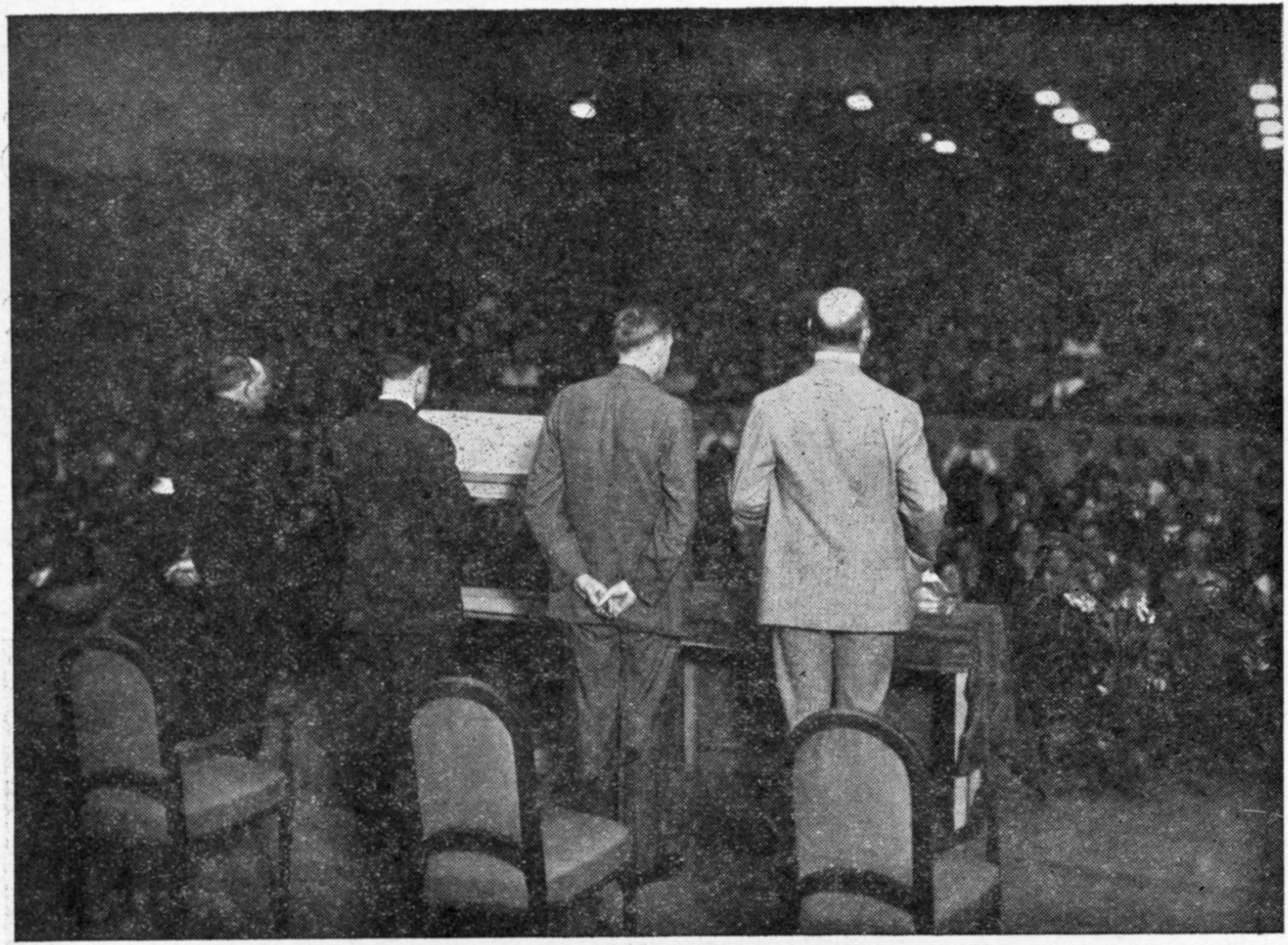
You should have seen that audience! The critical moment had arrived. Would the Haman class show their faces and



Loading Up the Workers for Field Service—Paris Convention



Here They Are—At Least All of the 3,500 De Get in One Photograph. Yes, He Was There,



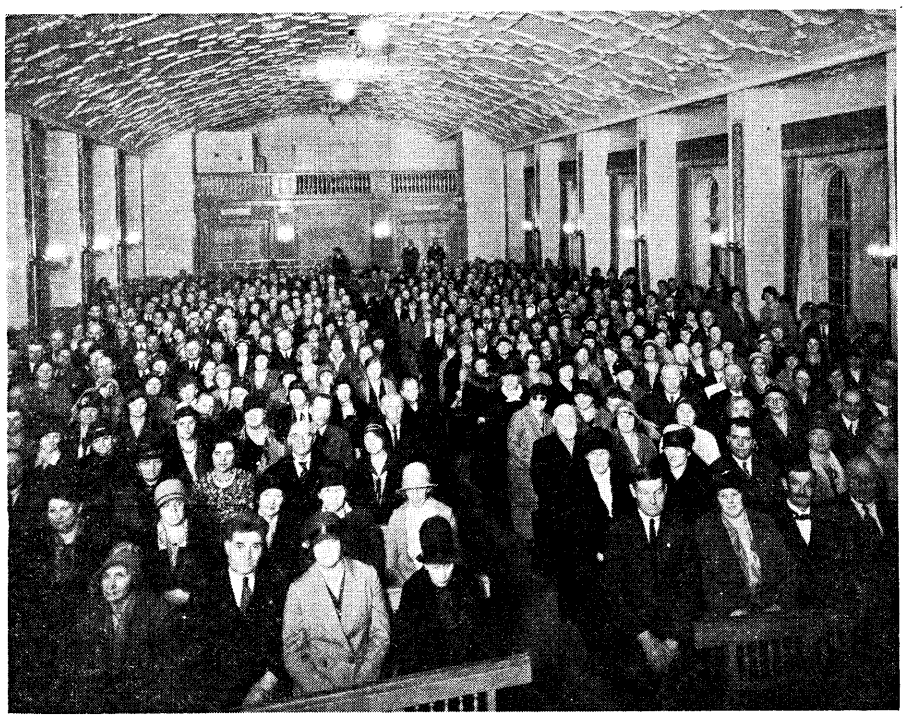
Brother Rutherford Addressing the Paris Conventioners in Four Languages at the Same Time: English, German, French, Polish



Loading Up the Workers for Field Service—Paris Convention

cause a disturbance? Our eyes swept back and forth over that vast audience for the first signs of disorder, but instead of disorder, from the section reserved for the public as well as every corner of the hall, came an overwhelming, deafening applause and many shouted out their indignation and their shame upon the clergy and conspirators. The audience was with him and against the conspirators. In a clear and logical manner the judge proceeded to tell them what was the only remedy, and the meeting ended with no disorder or attempted arrests. The public showed their interest by taking away with them nearly 12,000 books and booklets. Another great convention came to an end and the friends went home rejoicing.

The day following the convention our party returned to Magdeburg where Brother Rutherford remained at the Magdeburg Bethel until it was time for him to go to Paris. This second trip was necessary for him to complete the arrangements for a much needed house for the brethren who are looking after the work in France. While there he spoke over radio station VITUS for the second time. Because this second trip was necessary it was impossible for him to attend the convention of the Scandinavian brethren in Copenhagen, June 5-7. Instead, two of our party, together with a brother from the London Bethel, made the trip. The same spirit shown by the brethren attending the other conventions was manifest there. All day Saturday they spent out in the country sections of Denmark preaching the Kingdom Gospel by witnessing from door to door, to gather together again in the evening for a discourse. Again, on Sunday morning, they went into the work, this time in the city of Copenhagen. As a result of this witness 2,816 books and booklets were left with the people. Here 360 brethren from Norway, Sweden and Denmark attended the convention, and all left with a greater determination than ever to continue to press the battle to the gates.

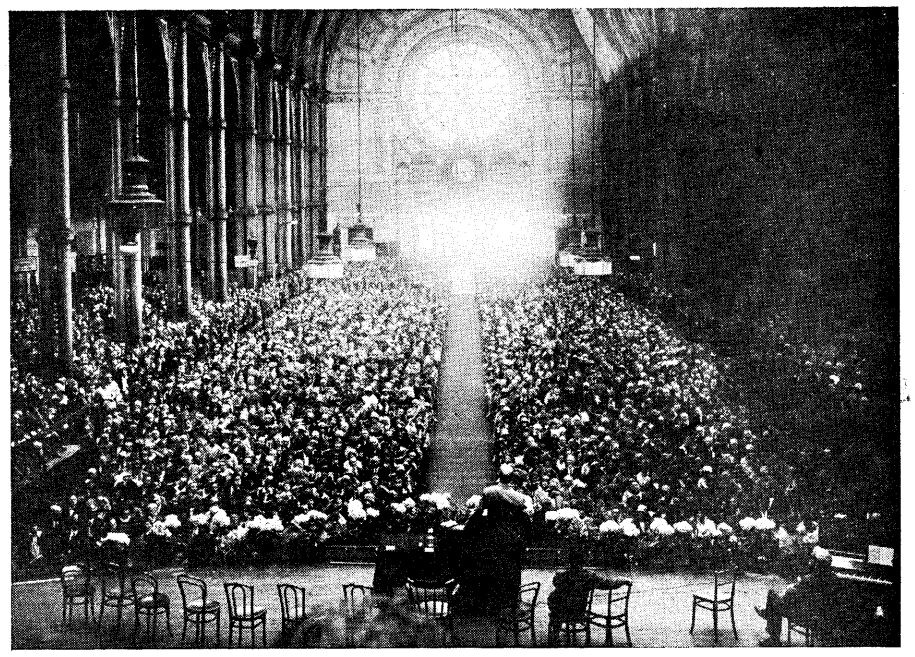


Three Hundred Sixty Scandinavian Brethren at the Convention in Copenhagen

Our party met together again in London, just in time for the opening of the London convention, which was held at Alexandra Palace. This hall is an immense structure located in a beautiful spot, high on the top of a hill from which an excellent view can be had of the city of London for miles around. It is surrounded with a lovely park filled with beautiful trees. The grass is luxuriant and there were no "keep off the grass" signs to keep the conventioners from sitting under the trees between meetings. The building itself has many different halls in it. The largest one known as the Great Hall, is so large that the Alexandra officials told us before the public meeting that no speaker had ever been able to attract enough to fill it. The convention meetings were held in one of the smaller halls, which comfortably seated the 3,500 brethren who attended.

The weather was fine and the brethren never manifested a better spirit. The long-tail coats, black ties and more or less ecclesiastical formalism which used to be in evidence had entirely disappeared. With hearty enthusiasm the brethren greeted Brother Rutherford's talk on the 54th chapter of Isaiah, particularly when he told them that the time had passed for giving honor to any man and that all honor for the truth belongs to the Lord. After this lecture we heard many brethren say that they had never attended a meeting which they enjoyed more; and we felt the same way about it, too, for a spirit prevailed which warmed the hearts of everyone. Brother Rutherford told us afterward that he believed the brethren there were ready to go right down the line for the Lord and his Kingdom.

As much as we enjoyed this meeting, we had another treat in store for us; for his next discourse was on the 9th chapter of Ezekiel, the subject being "The Man with the Writer's Inkhorn." (It amused us to hear one brother who spoke with a broad, cockney accent call it "The Man with the Writer's Hink 'orn.") When the subject was announced some were so enthusiastic that, in accordance with the British custom, they stamped their feet, clapped their hands, and one or two called out "'ear! 'ear!" That talk will long be remembered by those who heard it. At its conclusion the friends were so encouraged by the increasing light on God's Word of truth that they were more anxious than ever to do their part in showing forth the praises of Jehovah.



Judge Rutherford's Popularity with Londoners Packed Out the Great Alexandra Hall—The First Time It Was Ever Done by a Speaker

To tell about the London convention and not mention the field service would be omitting one of the biggest things; for the brethren came to work, and they did work. Practically all went into the work during the two service days, and as a result left 10,105 books and booklets in the hands of the people. This figure included the number placed at the public meeting.

And now to tell you about the public meeting. The Great Hall was packed to the overflow, fully 10,000 being there. Some were standing in the rear and others were turned away. Amplifiers carried Brother Rutherford's voice to all parts of the auditorium. Again in a fearless and logical manner he laid the plain facts before the people for them to accept or reject. He reminded them of public statements made by their leading clergymen which showed that they did not believe in the Bible and therefore could not be the Lord's representatives, but in truth and in fact were agents of the Devil. He told them that he was not there to get the favor of any man, but to tell them the truth. It was for them to "take it or leave it."

It was truly a wonderful meeting, and, taken in conjunction with the other meetings, the friends went away with the feeling that the convention was the best ever held in England.

Another week was spent in London following the convention, to take care of the many things which had to be done. On Sunday evening Brother Rutherford gave a farewell talk to the brethren in the London Tabernacle and on Tuesday, June 23, we left for home. Our departure from Southampton was delayed about ten hours by the millions of dollars in gold, which had been loaded on our ship, the Bremen, in payment of that part of Germany's debt to the United States due on July 1, having to be taken off on account of the moratorium. But this delay in getting started was offset by the courteous treatment which we received while on board the ship. It pleased us to see how the officers and crew showed their appreciation of having the judge return home on their ship. When we went around to engage a table in the dining room, we found that they had already reserved one in the choicest location to the immediate right of the captain's table. When we spoke to the deck steward about a couple of deck chairs, he told us that he was "holding them for Judge Rutherford in the 'Ambassador's corner.'" Another evening the captain himself invited Brother Rutherford to visit him in his private quarters and to bring his entire party with him. Only one other passenger on board was asked to attend. After this visit he requested Brother Rutherford to sign a private book which he kept for distinguished passengers. Many well-known men of the world had placed their signatures therein, but none were able to leave with their signatures such words of comfort and real good cheer as those which Brother Rutherford affixed. This was greatly appreciated by the captain, for he in turn presented Brother Rutherford with an autographed copy of a beautiful book of views of the ship. We found that all of Brother Rutherford's books were in the ship's library for the passengers to read.

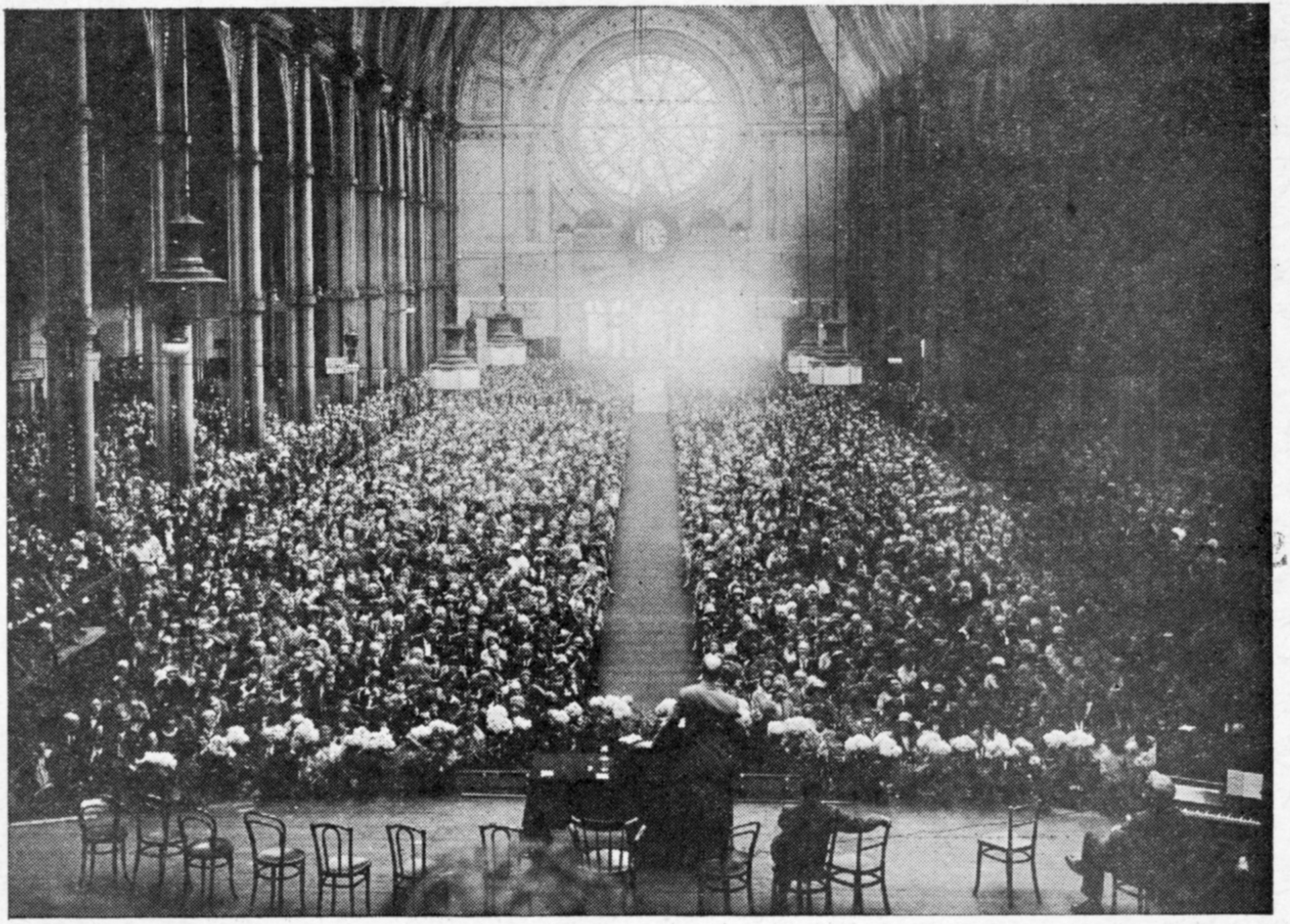
All these courtesies on the second fastest ship afloat made our trip home a very pleasant one. The sea again was never very rough and none of us were sick. While we were sorry, in a way, to see the trip come to an end, we were glad to get back so that we could aid with the preparations for Columbus convention. From start to finish the Lord's blessings in this trip to Europe were clearly manifest, and the brethren everywhere were greatly encouraged by hearing and seeing their president once more.



legates at the London Convention That Could Too! Quite Near the Center of the Picture.



Here They Are—At Least All of the 3,500 Delegates at the London Convention That Could Get in One Photograph. Yes, He Was There, Too! Quite Near the Center of the Picture.



Judge Rutherford's Popularity with Londoners Packed Out the Great Alexandra Hall—The First Time It Was Ever Done by a Speaker



Three Hundred Sixty Scandinavian Brethren at the Convention in Copenhagen

Beth-Sarim — Much Talked About House in San Diego

The House of the Princes

Somebody Paid a Hundred Thousand Dollars for Advertising the Resurrection of the Old Testament Saints. But Not Us. Come Again, Reporters



A View of the Front and East Side.

"All men have not faith," and there is no use in expecting men to exercise faith when they do not have it. At the present time there is only a handful of people in the world who really know that the Bible is the Word of God. Since the Bible is the Word of God, then we may depend upon it that it was especially written for us who are living just now, when Satan's organization is slipping down into the abyss from which it will never arise.

God has a people in the earth at this time. These people are his people, and not the Devil's people. They look like other men; but they are not the same. They are governed in what they do by the Word of God. Their desire to do God's will as they find it recorded in his Word is the all-consuming passion of their lives; it means more to them than all else in the world put together.

We know who the people of God are. They are, collectively, God's "faithful and wise servant" in the earth at this time. Collectively this "servant" goes to make up the Watch Tower Bible & Tract Society. There is no other "servant." God does not have fifty-seven or even two different ways of doing his work in such an hour as this.

It is the positive conviction of the "servant" that the Watch Tower Bible & Tract Society is being used and will be used by the Lord to proclaim God's name and Word and his judgments in the earth and to help God's people, both those who are free and those who are in the Devil's cages, to grasp the blessings and to see the duties and privileges of the hour.

Judge Rutherford, president of the Watch Tower Society, is one of the hardest-worked men in the world. Anybody can be a Christian in peace-time, but Judge Rutherford was one of the wartime Christians; and, for daring so to be, went to Atlanta Penitentiary under four sentences of twenty years each. When he emerged he was in poor physical condition, and even now has the use of but one lung. Since his return from Atlanta, prudence and good common sense dictated that, working as hard as he constantly works, he should have the benefit of the most equable winter climate to be found. It is a matter of common knowledge among meteorologists (weather experts) that San Diego, California, is as near perfection for a winter climate as it is possible to get. About a quarter of a million people besides meteorologists have made the same discovery and make the city their winter home.

For years after he emerged from prison, Judge Rutherford went to San Diego to work during the winter months, renting such quarters as could be secured. His physician, Dr. A. G. Eckols, of San Diego, urged him to make the city his permanent winter home; and in the latter part of the year 1929 some brethren, out of their own personal funds, arranged for the erection of Beth-Sarim, "the house of the princes," of which several illustrations appear in this issue.

Before Judge Rutherford would accept and use the home, he insisted upon writing the deed that it shall forever be held in trust by the Watch Tower Bible & Tract Society for the use of the Lord's

(Continued on page 8)



What the Back and the West Side Look Like. Do You Think David Will Like It?



Looks Pleased, Doesn't He? Just "Finished" the News Reporters



A View of the Front and East Side.



What the Back and the West Side Look Like. Do You Think David Will Like It?



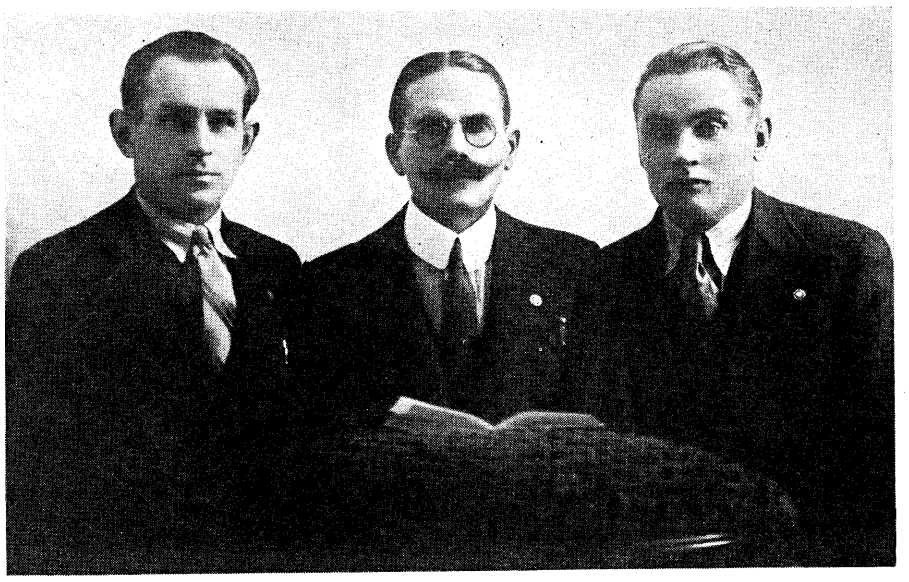
Looks Pleased, Doesn't He?
Just "Finished" the News Reporters

This Kingdom Gospel Must Be Preached in All the World

Amazing Growth of the Lord's Work Since 1922

The Messenger Takes Great Pleasure in Passing On to Its Readers Reports from the Brethren Brother Rutherford Has Appointed to Carry Out His Instructions with Reference to the Lord's Work in Foreign Fields.

(First Installment)



The Bethel Family in Buenos Aires, John Muniz (center), Resident Manager.

The Witness Work in Argentina

Argentina is a vast country, about equal in area to all the Rocky Mountain and Pacific Coast states of the United States. Today it occupies much the same relation to the rest of the world that was occupied by the United States seventy-five years ago.

You think of the United States as having many residents of foreign birth, but in proportion to our population we have twice as many foreigners here as you have there. Thus, the foreign-born population of the United States is given as 13 per cent, while the foreign-born population here is 25 per cent.

Yet, although Argentina is a young country as respects the immigration period through which she is passing, she is an old country otherwise. The University of Cordoba, in Argentina, was founded in 1613, seven years before the "Pilgrim Fathers" landed at Plymouth.

Immigration into Argentina has come principally from Spain and Italy, though there are also many Germans among our new citizens. The state contributes about $1,000,000 in gold every year to the support of the Roman Catholic religion, but other religions are tolerated. The constitution requires that the president must be a Roman Catholic.

We have a good deal of illiteracy to contend with, except among the German and British immigrants. Thus 31 per cent of our Austro-Hungarian immigrants are illiterate, 30½ per cent of the Spanish immigrants, 28½ per cent of the Italian and 17 per cent of the French. Among the German immigrants all but 9 per cent can read and write, and among the English imigrants all but 8 per cent.

In the country the farms are of vast size, averaging some 500 acres each, as would be expected in a land largely given over to stock raising and wheat growing. The great distances, poor roads, general lack of education, and preponderating influence of Roman Catholicism make it difficult to work the country districts yet, but some progress is being made.

Meantime we have a great work to do in Buenos Aires itself, where 40 per cent of all the immigrants remain after arrival in the country. This is a great city, one of the great cities of the world. We are doing something, but we need help. Pray for us and send us men and women of courage to help us.

At the time this is written we are in the midst of our winter, so things are quite different with us from what they are with you. We are differently situated otherwise than as respects the weather. Yours is a rich country, while at this time Argentina is very, very poor. We work under great difficulties.

Our work began in 1924, with only one brother. Early in 1925, at his request, the Society's president sent in two able colporteurs speaking the German language to work among the immigrants from Germany. These brethren were and are to this day good samples of fidelity to the Lord and his cause.

We keep no regular office staff. Of the two brothers with me, one, the German brother, works during the day as a tile setter, when he has a job, and thus pays his room rent and expenses. When he has no work he goes on with his canvassing. The other, Pedro Kasanowski, has a knowledge of the three languages Polish, Ukrainian and Russian. He also works during the day when work is to be obtained, and at other times canvasses among the Poles, Ukrainians and Russians.

In the evening both of these brethren assist me in wrapping packages for mailing, and in making ready for mailing the 500 magazines which we send out from here every fifteen days.

The distribution of literature here is such a difficult task that a colporteur would not be able to make his expenses if given 50 percent of the proceeds of his placements. The situation can be appreciated only by those who are in it themselves.

Acting under the advice and instructions of our beloved president our first aim is to keep the witness work under way, and where a colporteur cannot quite make a "go" of it we assist him to the extent that is absolutely necessary. Thus, by one means or another, we are getting the work done.

It sometimes seems to me that the Latins have to be handled with kid gloves. Work among them is difficult, aside from their poverty and lack of education. Nevertheless, we have now seventy friends who are taking a more or less active part in the witness work, the work which we consider most important. At the special drive in May we put out 2,709 books and booklets. This is not a great thing, but it is our greatest figure for one week's work.

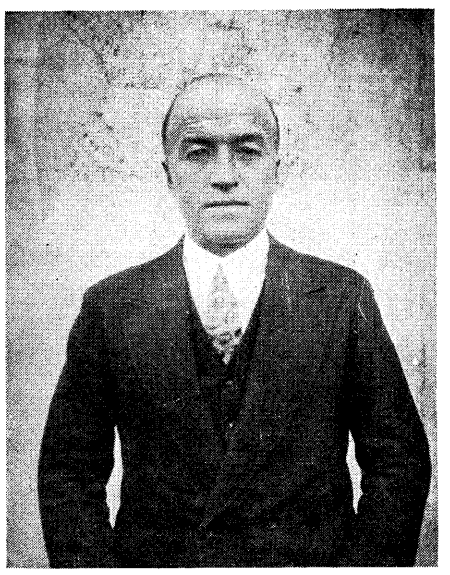
In Rosario de Santa Fe, the work is represented by Brother Oscar Schwandt, German. The twin cities of Parana and Santa Fe are represented by Brother Felix Remon, Spanish. The city of Bahia Blanco and the southern part of the Republic is represented by Brother Ricardo Glahn, Paraguayan. The cities of Mendoza and San Juan, with the provinces of the same name, are represented by Brothers Maximo Gimpel and Ramon Mercado, the first German, the latter Argentinian.



Ricardo Traub, in Charge of the Work in Chile.

The work in the republic of Chile was started last year, in the care of Ricardo Traub, German. Although so recently started, we already have some results. One expression heard by the writer when he was there in February (at which time eight were immersed) was that one of the immersed ones said when the truth came to him he was communistically inclined, and did whatever he could to serve the Devil and libel God. Henceforth it would be different with him; he would try to serve God to the best of his ability, and he is doing so.

Montevideo and the Uruguayan republic is under the representation of Brother Carlos Ott, German. Next spring, God willing, we expect to extend the message to the republic of Peru.



Carlo Ott, in Charge of the Work in Uruguay.

As fast as they are ready we are sending colporteurs out to the different cities. They canvass these cities, and if they find any interested they hold studies in *The Harp of God;* and if the interest continues they establish classes. If not, when the city has been thoroughly canvassed they are sent to another one.

Classes, when formed, are held in the rooms of the interested party; if this is not possible rooms are rented for the purpose.

The dear friends here all, as one, send their love to all, and in the name of our Lord wish that the great convention will have the most encouraging effect possible. Let us all hope that the Lord will bless the convention abundantly, and maintain our courage while we fight on the side of the Lamb.

The Witness Work in Australia

Jehovah God states in his Word that this gospel of the Kingdom will be preached in all the world for a witness. We are pleased, therefore, to make a report of the activities in Australia, New Zealand and the South Sea Islands, which come under the jurisdiction of this branch.



A. MacGillivray, Resident Manager of the Australian Work.

During the past year there has been a considerable increase in the work, both in the number of pioneers taking part in the field service and a general awakening amongst the classes. The work is directed by Brother Rutherford from the headquarters of the organization at Brooklyn, and we endeavor to carry out the instructions received as near to the letter as we possibly can, and we find that in proportion as we do this the Lord's blessing is manifested to a greater degree.

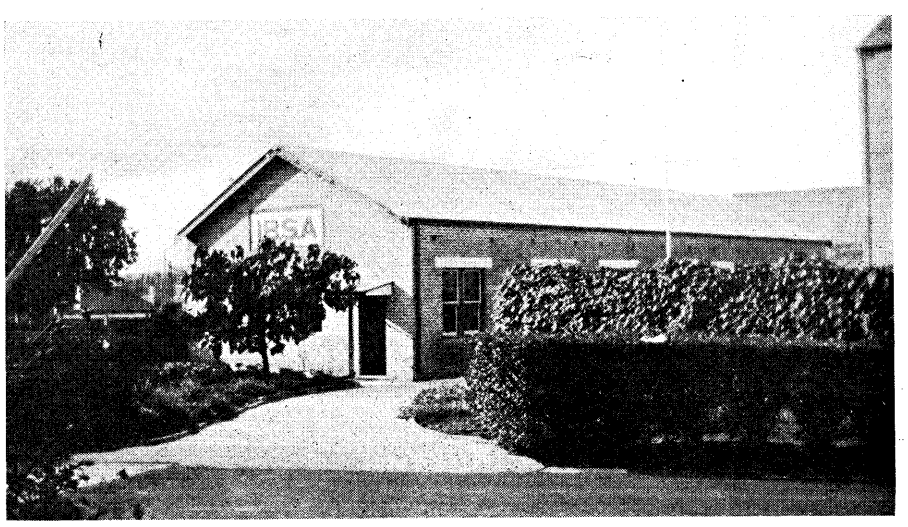
At the present time, May, 1931, there are 130 pioneers battering away at the Devil's organization, and also a number of auxiliaries and class workers. The reports received at the present date indicate a considerable increase in the work for the year 1930-31.

During this year the work in the Fiji Islands has opened up, and also in Tonga, Samoa and New Guinea. Little or no witnessing was done in these countries prior to this year, and it is marvelous to see how the message of the Kingdom is being received, not only by the natives, but also by many Europeans who make their sojourn in these islands.

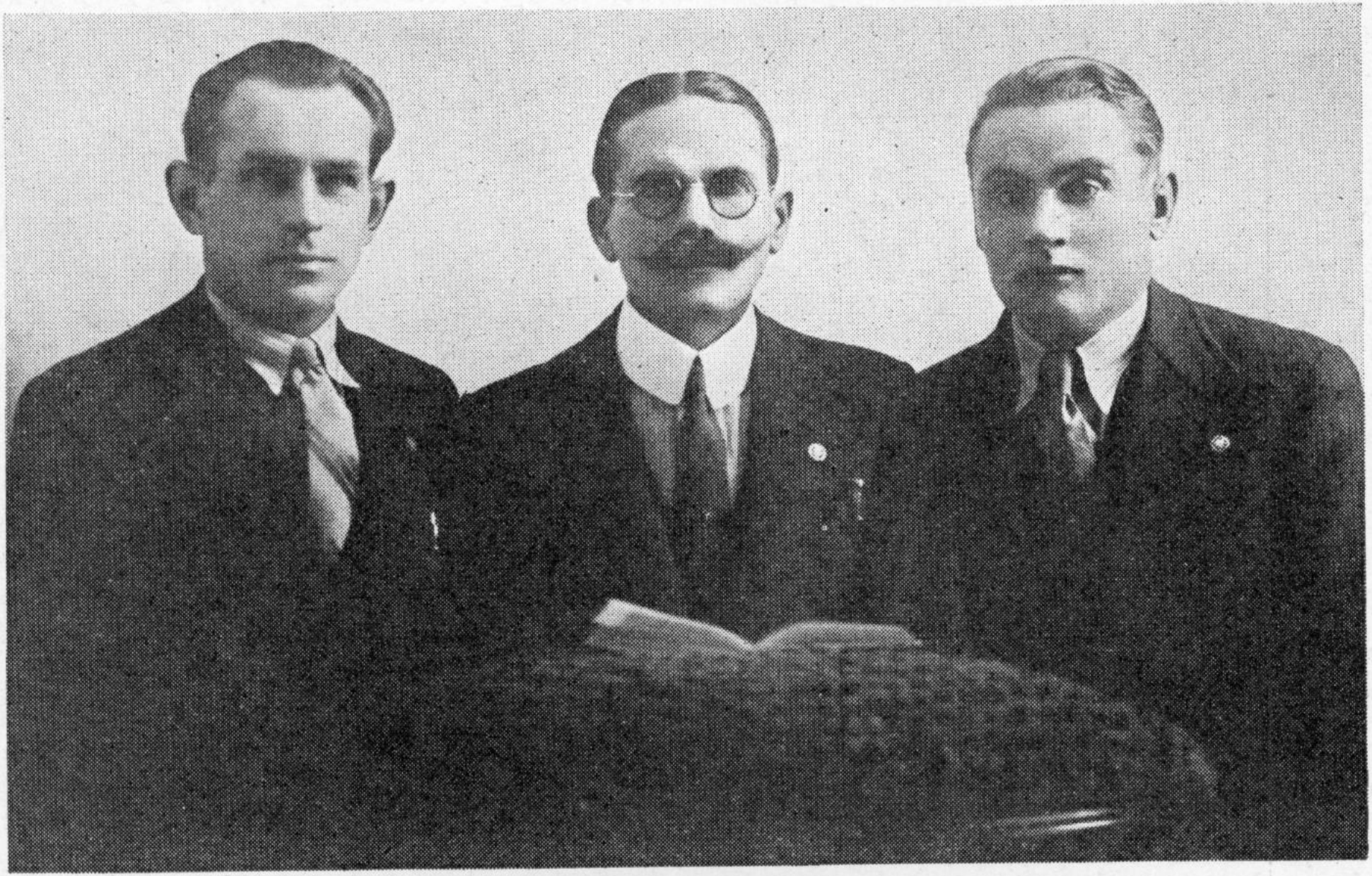
The work as carried on in these islands and in Australia itself is not easy, by any means. The pioneers who operate in house-cars sometimes report that they find a distance of 100 miles between houses. Working under such conditions it is hard to put in the number of calls per day; however, in every case the Lord does sustain all those who are wholly devoted to him, and he provides all their needs.

Very recently one of these house-cars with four pioneers aboard traveled from West Australia to Sydney, a distance of over 3,000 miles; part of this was over the Australian Desert. For several days no houses were seen at all, but when they

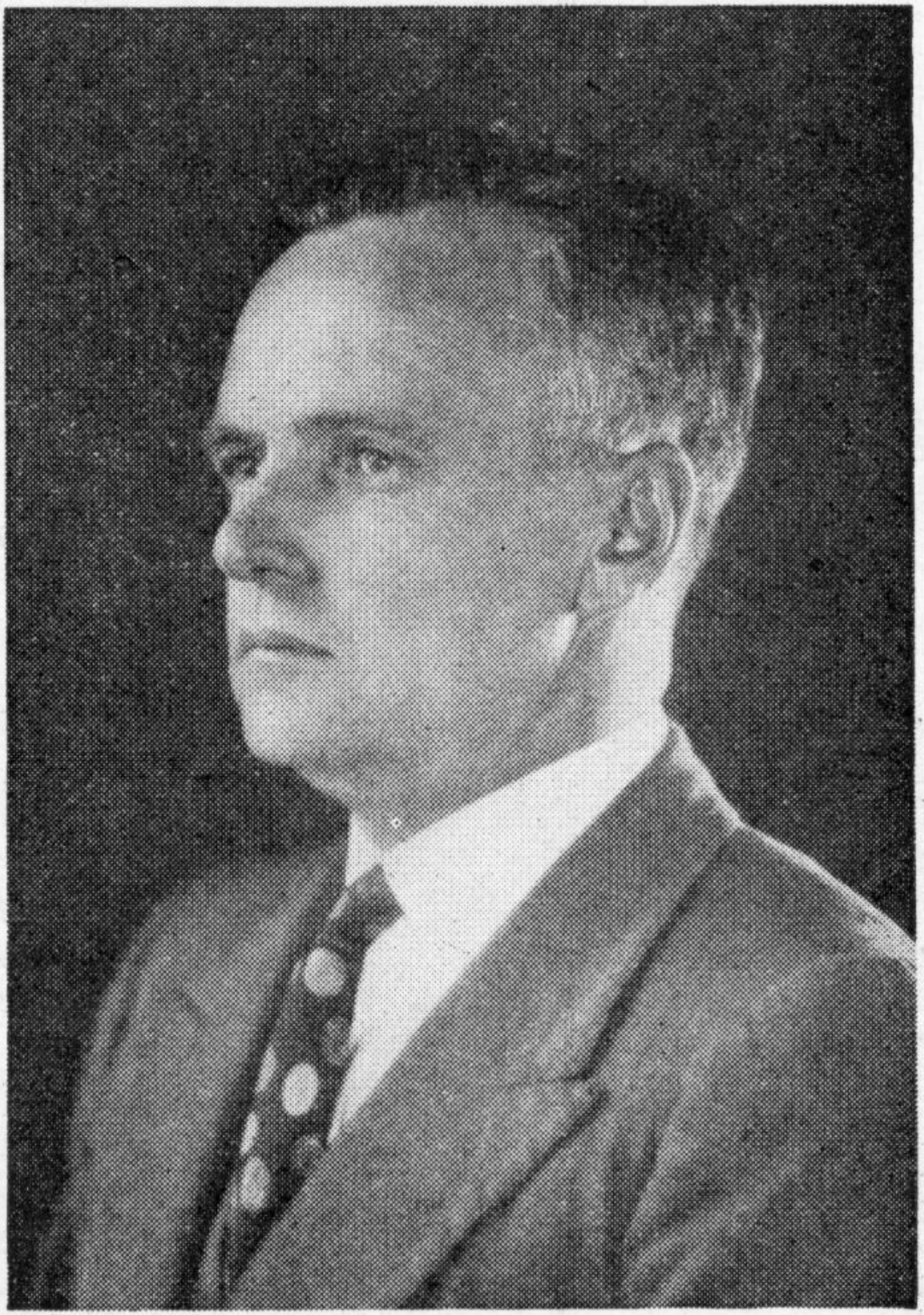
(Continued on page 8)



The Society's Office in Sydney, Australia.



The Bethel Family in Buenos Aires, John Muniz (center), Resident Manager.



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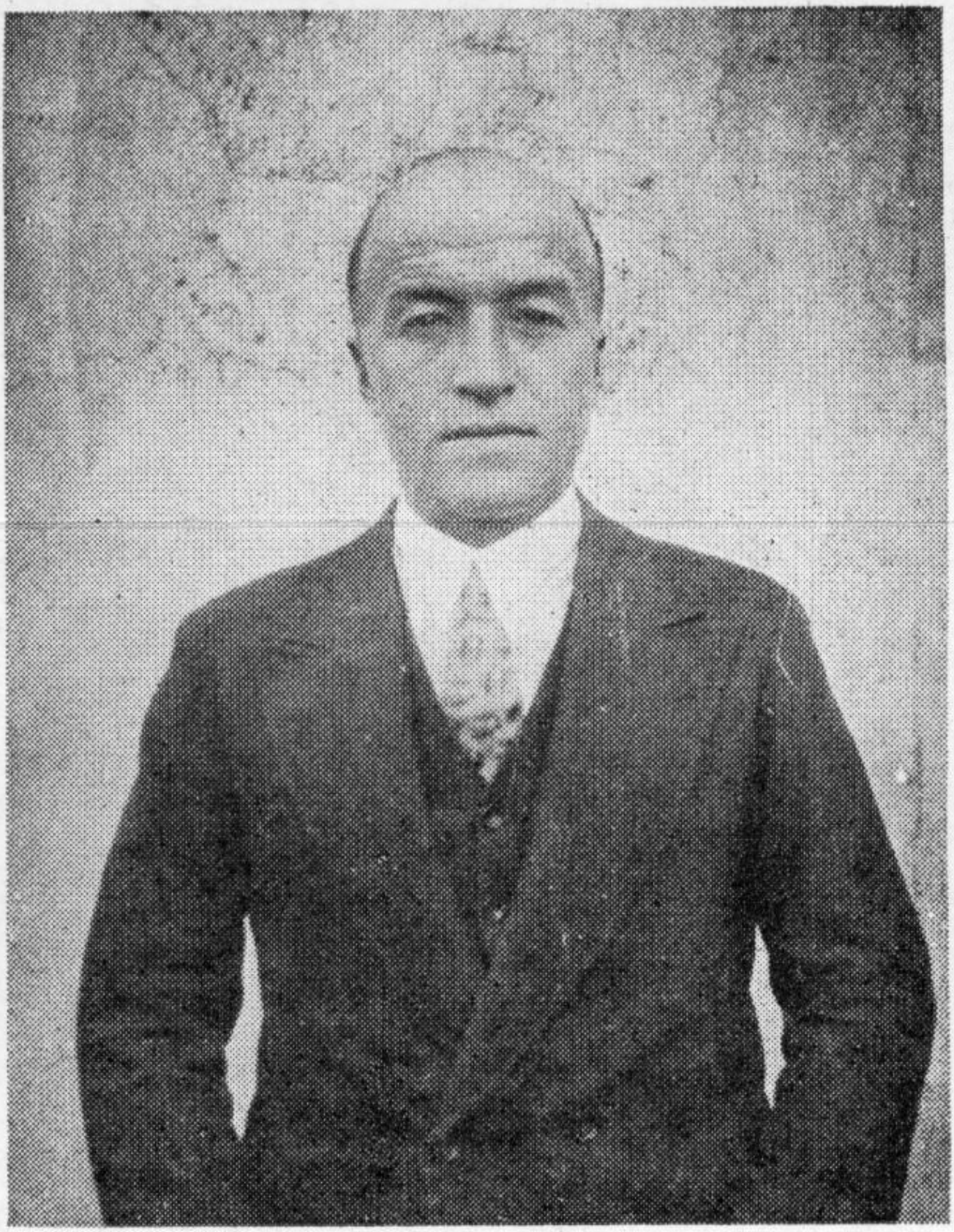
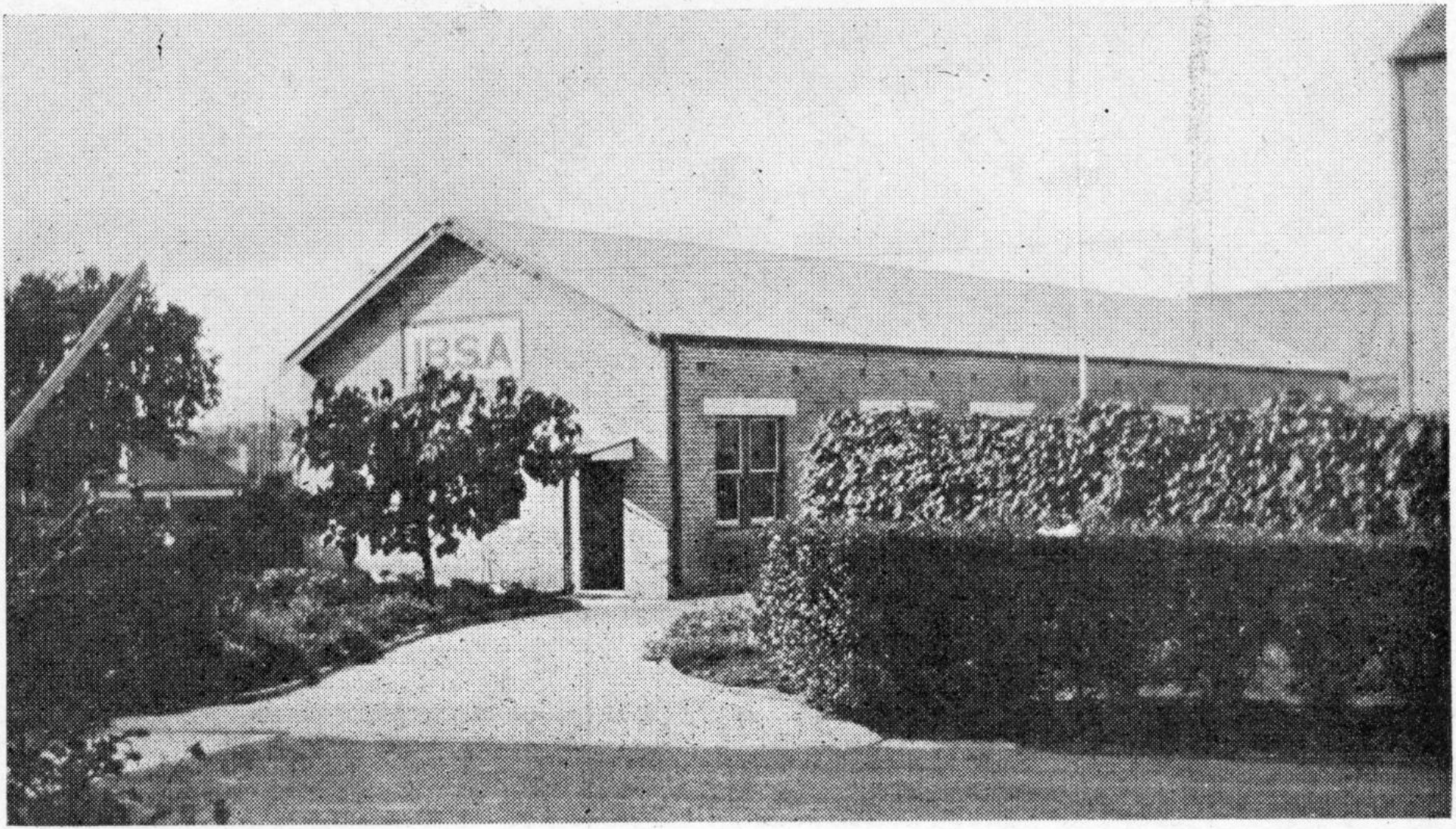


Carlo Ott, in Charge of the Work in Uruguay.



Ricardo Traub, in Charge of the Work in Chile.



The Society's Office in Sydney, Australia.



His Bedroom, and the Famous Nightcap Which So Amused the Newspaper Men.

BETH-SARIM

(Continued from page 6)

work in the earth, with the expectation that in due time Abraham, Melchisedec, Joseph, Moses, Joshua, David, Isaiah or some others of the patriarchs or prophets of olden times will appear and will be glad to use this home which has been prepared for one or more of them in the western edge of the new world.

The climate is the same as that of Palestine. The place is planted with date and palm trees, such as would be familiar and pleasing sights to these men. On the part of Judge Rutherford, the dedication of this home to God's work and for the use of these men was a simple act of faith. To a few newspaper men this exhibition of true faith in God and in his Word has seemed to give occasion for a little display of semi-mirthful incredulity; but for the most part the newspapers have treated the item with dignity, and the story of Beth-Sarim has gone around the world, conveying to millions of people the thought that shortly David and others will no doubt be awakened from the sleep of death.

Whatever the motive of the newspaper men, their action resulted in giving free world-wide publicity to a Bible truth, the resurrection on earth of the faithful Old Testament saints, publicity such as would have cost the Society thousands and thousands of dollars.

Another feature, an ominous one for those caught in Satan's toils, is that the "evil servant" class, instead of being glad to see the preparation for and the use of adequate equipment for doing the Lord's work, seem to have the spirit of Judas when he said, "Why was not this ointment sold and the proceeds given to the poor?"

The record shows that Judas cared nothing about the poor. What he really wanted was to get his hands on that money for himself. And the reason he wanted it for himself was not so that he could use it to the glory of God. His thought in the matter was wholly selfish, wholly indefensible. And the Judas class are like Judas himself. They are all of the same stripe.



The Outside Stairs from the Patio to the Sun Parlor.



Here's That Celebrated Miniature Lake. The Newspaper Accounts Led People to Believe It Was Several Acres in Extent. Two No. 15's (If We Remember Correctly His Size) Would Make Quite a Splash!

WITNESS WORK IN AUSTRALIA

(Continued from page 7)

came to a station and reported themselves these station owners sent word ahead that the Watch Tower folks were coming and the end of the world. These pioneers reported that even in the remote parts of the desert the people knew of the work being carried on.

The Lord is raising up translators in the different islands so that the message is being prepared for these people in their own language. We have yet a number of places to reach and plenty of room and liberty for those who wish to couple adventure with the privilege of service for Jehovah God.

The president has been pleased to assign Java to the Australian branch, and very shortly we are hoping to send representatives there.

The electrical transcription of Judge Rutherford's lectures has been a great boon to this country and a wonderful blessing in sending out the message. These are so clear, plain and convincing that the people absolutely rejoice to listen in. We are hoping as time goes on to add a goodly number more stations to our present 'going list'. Some of the Australian stations broadcasting the WATCHTOWER programs have been heard in America.

This is a vast territory. If you were to take your stand in New York you would have the eastern outpost of our territory in London and the western about California, and in the north and northeast about the same distance. This will enable the friends to get an idea of the difficulties that confront those who are taking part in the work in these parts.

Take a map of the South Sea sometime and look at Tahiti east of us, Western Australia west of us, and New Guinea, Java and Fiji north and northeast, and you will begin to have an appreciation of some of the work that is going on by your brethren in the Southern Hemisphere.

Here in Australia, New Zealand and the islands of the sea we are joining with you in taking part in the Columbus convention extensions by means of general assemblies and field service for everybody. We are looking forward to the report of this international convention with keen interest, and we pray Jehovah God that it may be the greatest witness that has ever been given in the earth.

A word in closing, taken from a report just received from the first pioneer to enter the Island of Tonga in the South Seas. After being there a few days he gathered around him a number of young native men and women and they continued all night discussing the message of the Kingdom.

After hearing the glad tidings they resolved to band together to make a translation of all the books and booklets so that their people who cannot read English may have the privilege of hearing the Truth.

This is a sample of what is going on in the various islands under our jurisdiction. Truly it is glorious to have the privilege of carrying the message of the Kingdom to these people. The work is plentiful and the laborers are still few.

(To be continued in our next issue)



The Bethel Family at Sydney, Australia, Saying Goodbye to Two Pioneers Setting Out Across the Continent.



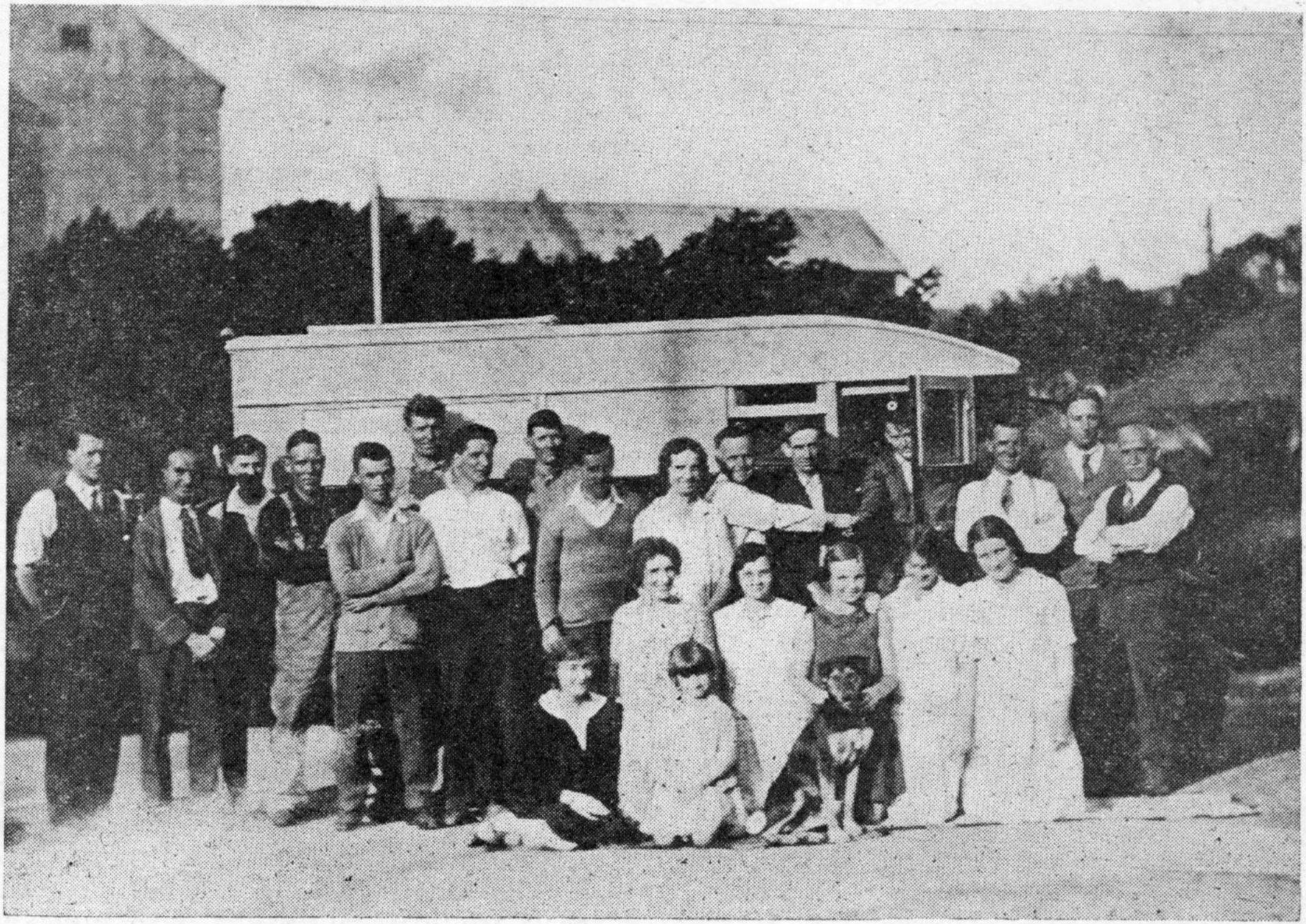
His Bedroom, and the Famous Nightcap Which So Amused the Newspaper Men.



The Outside Stairs from the Patio to the Sun Parlor.



Here's That Celebrated Miniature Lake. The Newspaper Accounts Led People to Believe It Was Several Acres in Extent. Two No. 15's (If We Remember Correctly His Size) Would Make Quite a Splash!



The Bethel Family at Sydney, Australia, Saying Goodbye to Two Pioneers Setting Out Across the Continent.

THE MESSENGER

CONVENTION REPORT

1931 INTERNATIONAL CONVENTION — WATCH TOWER BIBLE AND TRACT SOCIETY — COLUMBUS, OHIO, JULY 26

Millions Will Hear Judge Rutherford at Noon Today

465 Radio Stations in Vast Combination

"Largest Individual Network Ever on the Air" Says the A. T. & T. Co.

164 Stations Linked by Wire and 300 Broadcast by Electrical Transcription

Our Lord had some great audiences when he was here in the flesh. We know that on one occasion he preached to at least five thousand men besides women and children, for he fed that many after he had preached to them the good news of the Kingdom. We know that on another occasion he preached to at least four thousand men besides women and children, for he fed them too.

These things show us that our Lord had a remarkable voice. There is only once in a while a man here and there that can make himself heard by an audience that runs into the thousands, and when it gets into the four and five thousands he is quite lost in the involuntary hubbub that accompanies a great concourse of people.

Barely ten years ago the loud-speaker system was developed which enabled a speaker to reach any part of his audience, no matter how large it might be. This is done by amplifiers and loud-speakers, arranged so as to cover all parts of the auditoriums or grounds where the address itself is being delivered.

At the same time the radio began to come in. Wonderful beyond description are the things that have been done and are being done over the radio in proclaiming the gospel of the Kingdom. The Lord is using it in the most stupendous way to break down prejudice and let the light of truth stream in.

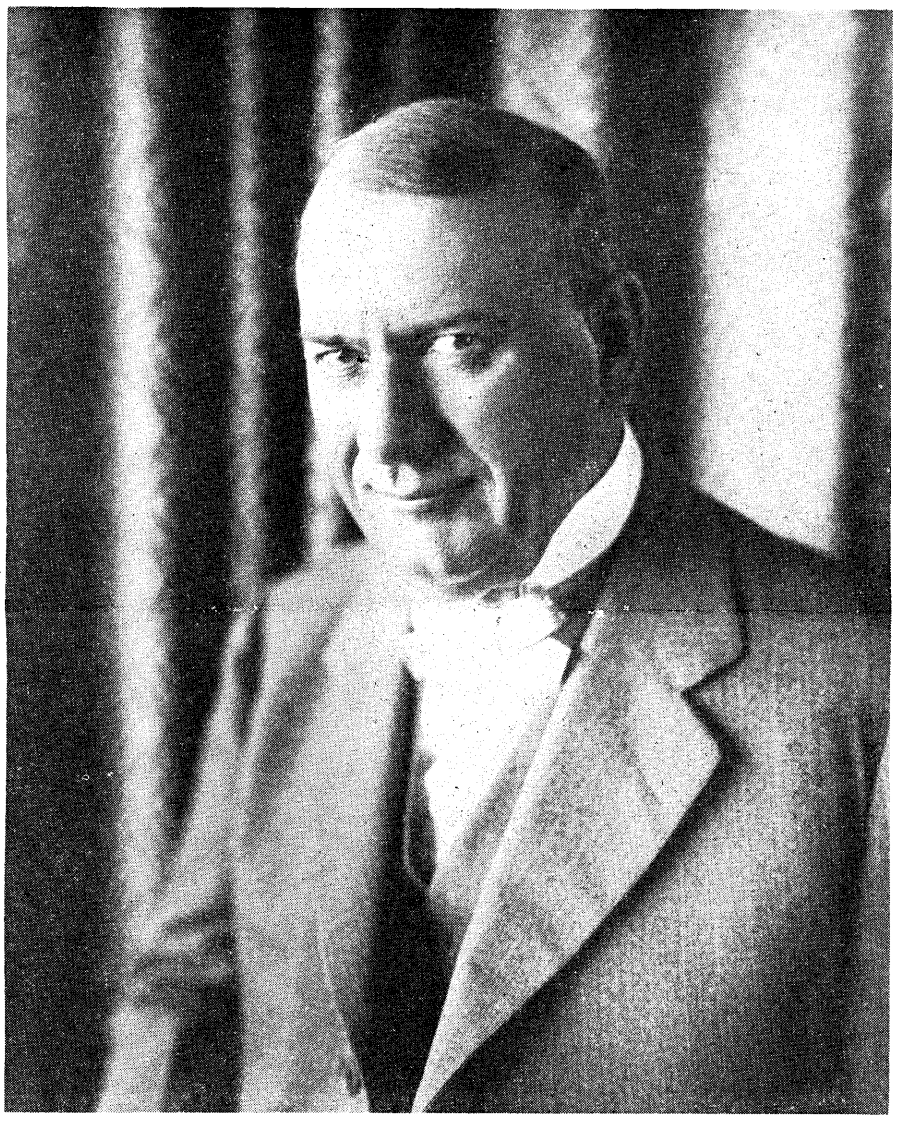
Over a single radio station, if the people are listening, a man might address many times a million people at one time. Before such an opportunity previous privileges of proclaiming the truth fade into insignificance.

At first Judge Rutherford used one station, now and then. That was a great privilege. Then it was our own station, WBBR; then several such stations were used more or less, and at length there were hook-ups, several stations tied together by telephone lines, all receiving and distributing the same message at the same time.

At Toronto, in 1927, the Watch Tower hook-up of 53 stations was, at that time, the largest in the history of radio; this was surpassed in 1928 at Detroit, where the Watch Tower hook-up of 103 stations was 26 more than any other up to that time.

What Is Taking Place Today

What is taking place today is summarized in a few words by the American Telephone and Telegraph Company in its brief statement that "this particular network is the largest individual network that has ever been on the air." We give some of the details. We know they will be of interest to our readers:



Judge Rutherford, Bible Scholar and World-Famed Radio Lecturer.

First is the fact that the sixty-minute chain program, with Judge Rutherford's own voice delivering the address from the platform of the Coliseum in Columbus, will be sent to millions of listeners throughout North America over the largest wire-connected group of broadcasting stations ever assembled for a single program event in radio history.

In addition to the main pick-up point in The Coliseum at Columbus the set-up embraces 156 service points on the Bell System lines and 8 private line points in addition, making a total of 164 broadcasting outlets for the full Columbus program. This of itself is much the greatest hook-up in history. Of these broadcasting points, 147 are in the United States, 15 in Canada, 1 in Cuba, and 1 in Mexico.

To adequately care for the handling of this program through 165 broadcasting stations requires 24,700 miles of program circuits and 50,000 miles of coordinating telegraph circuits. At 250 points along the way there are "boosters" or "repeaters" in which special amplifying apparatus is employed to maintain the high standard of transmission of the program which is required.

At the time this WATCHTOWER program is on the air there will be between 900 and 1,000 telegraph operators, technical and repeater men, giving their personal attention to see to it that everything goes smoothly in the particular section of the country in which they are located and in the particular portion of the work entrusted to them.

For the coordinating circuit, 12 telegraph coordinating circuits covering the country will be in use. For its own testing purposes the telephone company's organization will have 20 wires in use.

The 300 Transcription Stations

The Watch Tower Bible and Tract Society does not have a barrel that has no bottom to it. It makes every dollar go as far as possible. What it accomplishes with its funds is the wonder and despair of its critics. There are financial limits to what it can do. It cannot hire all the broadcasting stations in the world at one time. They have other engagements; it would cost too much; the telephone and telegraph circuit alone would cost too much; it would be beyond the present facilities of even the most powerful technical organizations in the world to handle such an arrangement.

And so the Lord has provided the wonderful electrical transcription method for sending out a specially-made record of Judge Rutherford's address from stations where, for one reason or another, the program cannot be sent out at the time it is given in Columbus.

Here, for instance, is the great Westinghouse station KDKA at Pittsburgh, with the associated stations WBZ and WBZA at Springfield and Boston. From KDKA a special transcription of the Columbus address will be broadcast at 2:15 p. m., July 26, and will be relayed

(Continued on page 2, Col. 1, Top)

Judge Greets Conventioners

Makes a Surprise Appearance on Platform

We Wonder What's Up His Sleeve For 4 o'clock Today

The conventioners at Columbus had a complete surprise yesterday afternoon, when Judge Rutherford unexpectedly appeared on the platform ahead of time to give them a few personal words of greeting.

As he came down the aisle leading to the speaker's platform the orchestra played and the great audience sang our greeting song, "Blest Be the Tie That Binds Our Hearts in Christian Love." As he stepped out on the platform they arose enmasse and gave him the Watch Tower salute with their handkerchiefs.

It was an inspiring sight. It is estimated that there were nine thousand persons present, almost every seat occupied, with many standing at points of vantage. We give a verbatim report of his words of greeting:

It has been some years since we had a convention here. A happy occasion was that! The Lord gave us many blessings, and without a knowledge of what we were actually doing the Lord used his people at that time to fulfil some prophecies. (A pause during which he tried out the microphones). I really came down here this afternoon to test out the microphones. For some months you have been looking forward to coming to this convention, and well you should. You have been expecting blessings of the Lord, and well you have desired them.

As I was saying before, some years ago we had a convention here, and although we were unaware of it, the Lord was using his people to have something to do with the fulfilment of prophecy which has made glad the heart of everyone who loves Jehovah. We have come for no idle purpose, and while, of course, I never know in advance what is going to happen, I believe this convention bids fair to be one of the most important of God's people ever held on earth. We haven't come here for a social good time. We haven't come here merely to shake hands with one another and smile at one another, although I should be glad if you would do that to me all you like; but shake hands with others, if you wish for I haven't the strength. We haven't come here for idle gossip, because that has long since passed away with all those who are really devoted to the Lord. We have come here endeavoring better to understand what God will have us to do and do it with all our might.

I am glad to see the brethren with their coats off, because that means that you are here to work. If you sisters want to take your hats off, do that. There was a time when we thought you had to have your hat on in a meeting, but the Scriptures do not say anything of that kind. If you are going to preach or offer prayer in a meeting, then you

(Continued on page 2, Col. 1)



Judge Rutherford, Bible Scholar and World-Famed Radio Lecturer.

Millions Will Hear Judge Rutherford

(Continued from page 1, column 3)

by short wave. WBZ and WBZA will also put on transcriptions.

At this moment we know that in the week beginning today there will be more than 300 of these electrical transcription stations broadcasting. This will bring the total up to at least 465 stations, which is inconceivably a greater presentation of a single message than was ever before undertaken on earth. As a matter of fact, based upon the best data we have at the present writing, this is more than five times as many stations as ever participated in any one broadcasting feature in history.

These 300 or more stations are in every part of the world, Europe, Australia, British Guiana, British West Indies, Hawaii, Alaska, Cuba, Canada and the United States. They will have a fifteen-minute transcription edition (electrical recording) of the Columbus Convention address of Judge Rutherford (in English) and will use it some time during the current week.

The People Will Get to Hear

The people will get to hear what Judge Rutherford has to say. Six million folders have been printed and distributed from door to door inviting them to listen in. Some of you workers here at Columbus know where some of those folders went. And the people of this part of Ohio will be listening in, whether they are on the Fair Grounds or not.

As a sample of the intensive manner in which publicity for a broadcast of this nature is projected on a nation-wide scale, the following is quoted from report of representative in St. Louis:

We have stamped 100,000 special radio folder announcements with name of stations broadcasting; also the time of program. Every one of the workers is behind this work and doing the utmost to advertise this hook-up. Distribution of these folders is taking place from as early as 4:00 a. m., all through the day and late into the night; the oldest worker being about 70, and the youngest 5.

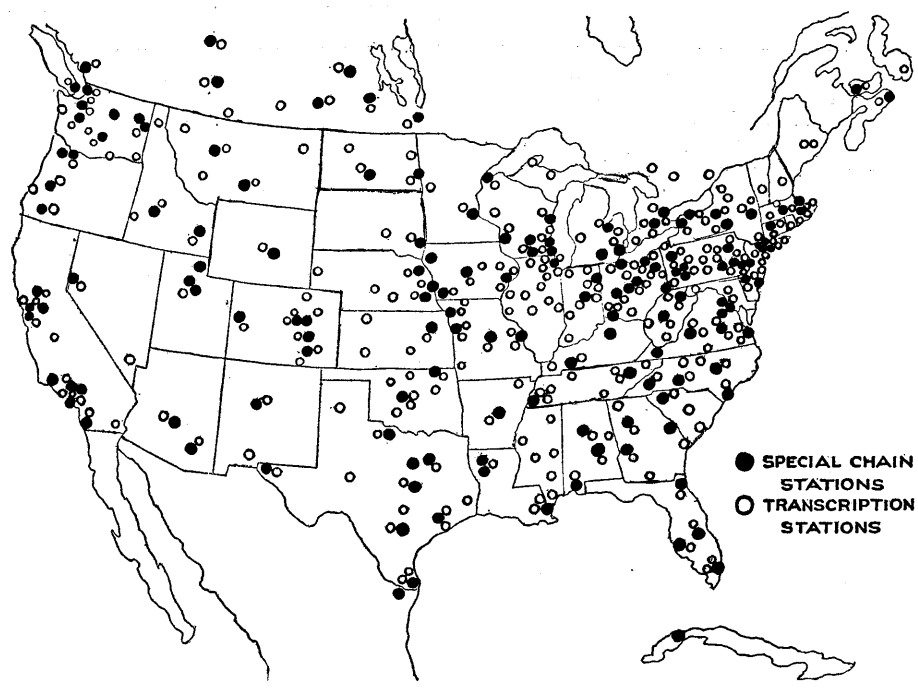
To advertise this gigantic broadcast various and divers agencies are being employed. While through the streets of Columbus (Ohio) the "Sound-Truck" of Station WHK slowly winds its way with four horns atop its roof sending out in as many directions the invitation to hear Sunday's program, the Goodyear blimp, with a special public-address system installed, is fulfilling the terms of a contract between its owners and the Los Angeles bureau of *The Watch Tower* by flying low over Los Angeles and nearby cities, so that announcement of the address on Sunday will be whispered occasionally when the announcer's flow of breath lags.

To supplement the distribution of the program as broadcast, for the benefit of thousands who do not as yet own receiving sets, provision has been made in parks and other public assembly places where loud-speaker installations will send the program to the gathered listeners. From Detroit (Mich.) comes this report: "We have engaged three radio automobiles equipped with amplifiers, and the three combined are capable of reaching fifty thousand people of more. We have scouted the parks and will place two at Belle Isle and one at Palmer Park. They will send to the park audiences, first, the chain broadcast; and subsequently the local station's broadcast of the special transcription."

In Boston (Mass.) arrangements were made with the city government to send the special broadcast to the thousands assembled on Sunday afternoon in Boston Common, by means of the public-address system in the Parkman bandstand. It is expected that between five and ten thousand will hear at that place.

In Alabama and Mississippi, where ownership of radio receiving sets is very low, arrangements have been made quite generally for such public gatherings to be served with this program by means of loud-speakers. At Mobile (Ala.), as an instance. arrangement has been made for use of the finest loud-speaker in Bienville Park; and a similar installation has been provided in Bay Minette (Ala.), in the Court House. Widest possible public announcement of these arrangements has been made in each community.

If Anyone in North America Misses the Great Lecture Today It Will Not Be for Lack of Radio Stations



In Cuba

Cuban station CMK, the largest in the island, and which each week broadcasts the transcription addresses of Judge Rutherford, has direct wire connection from Miami to Key West and thence by submarine cable to Havana, will broadcast the full hour's program today, direct from the Coliseum in Columbus.

In Mexico

The largest station in Mexico, XED at Reynos, will carry the full hour's program by direct line connection.

In Canada

The events in Canada leading up to this momentous occasion make quite an interesting story. It was last February that Judge Rutherford first made known the thrilling news that a general convention of the I. B. S. A. would be held at Columbus, Ohio, that the outstanding feature thereof would be the broadcasting world-wide of the message of Truth, and that Canadian stations would be included directly in the continent-wide chain.

Immediately work was begun in arranging contracts with various stations in this country. At first it looked as if but four stations would be included in the chain, but the Lord arranged otherwise and the message is going forth over fifteen stations in Canada directly linked in the chain, and over many others by means of the electrical transcription "miniature".

That the Lord is behind his people and directing them in all their ways is evidenced by the fact that, despite the wall of prejudice, arrangements were completed by which one or more stations in each province in Canada (Catholic Quebec alone excepted) were contracted with to be included in the chain hook-up. Among these was the Edmonton (Alta.) *Journal* station and the powerful government station CKY, located in Winnipeg.

As the day of broadcast drew near the interest therein grew until a number of stations offered to tap into the chain at no expense to the Society.

The enormous cost of running lines to far-away Sydney (Nova Scotia), on the extreme eastern point of Canada, made it first seem out of the question to include that station, but great was the joy of the brethren there when word came forth from the head office that Sydney would be included in the chain. This made possible a coast-to-coast network in Canada reaching even the most remote sections of the country.

In Australasia

Stirred, in the gracious providence of Jehovah, by his intimate personal knowledge of some of the radio activities in the United States, the Society's representative in Australia advises that on this day, in the largest broadcast yet arranged for Australasia, fifteen stations will participate in distributing the Columbus Convention address of Judge Rutherford; that land lines of total mileage of 5,000 will be used in connection with this broadcast, as well as a short-wave station. This program will be on the air July 26, at 7:45 p. m., Australian (Adelaide) time, equivalent of 5:15 a. m., Eastern Standard Time (July 26).

The Columbus Hook-up Is the Seventh

This is the seventh special WATCHTOWER chain broadcast. Like five of the others that preceded, this network consists exclusively of lines leased for THE WATCH TOWER from the American telephone organization, no American commercial chain broadcasting system being in any way involved in the broadcast.

A number of broadcasting stations, appreciating that this is a non-commercial feature of highest public-interest value to their listeners, not only have cleared the required hour of comercial features (local or chain) previously scheduled, but have voluntarily offered to broadcast the program as delivered to them in the specian chain without making any charge for station time. Entire cost of delivery over lines of the telephone system to each station is borne by THE WATCH TOWER, and all arrangements with each station and with the telephone organization are made exclusively for THE WATCH TOWER by its own operating agency.

Greets Conventioners

(Continued from Page 1, Col. 4)

can keep your hat on, for the apostle so states.

We have come here to bend our very best efforts to magnify the name of Jehovah. This is our excuse and justification for being on earth at this time. The only reason we are here, having devoted ourselves absolutely to the Lord, our King, is that we wish to do that which is pleasing to the Lord, and not that which is pleasing to men. If everyone who loves the Lord is pleased with you, then you know that you are pleasing the Lord.

Tomorrow afternoon, at 4:00 o'clock, I expect to speak from this platform. I wanted to come down and see you a moment first and ask you all to kindly be here at that hour; not a few, but everyone who really loves Jehovah. I ask you to be here for the reason that tomorrow afternoon the convention will take up a matter for consideration which, in my opinion, is of tremendous importance to everyone on earth who really is devoted to Jehovah God and who wants to have part in the consideration of that. So please be here, everyone.

I am happy to know that we come to these conventions in these days for the purpose of enabling all to have some part in the service, some part in the consideration of what we have to do, and that you are here for that purpose. The Lord has been exceedingly good to us for the last seven years. He is always good to us, but he has spread his table abundantly with food in that time. All honor and all credit is due to him and to him it shall be given.

I didn't come here to make a speech at this time and I wish the other brethren who have a part on the program to now come forward.

Yesterday morning at eleven o'clock the baptismal discourse of the convention was delivered by R. H. Barber in The Coliseum. Immediately after the discourse 104 men and 119 women were immersed at the Indianola swiming pool, at North Fourth Street and Eighteenth Avenue. From the discourse by Brother Barber we select a few pertinent points:

Jehovah made a covenant by sacrifice with Jesus. That which Jesus sacrificed was his perfect human life, given for the sins of the race. Jehovah invites invites a hundred and forty-four thousand others to unite with Jesus in this covenant. They too must sacrifice the right to live as perfect humans, in order that they might share with Jesus in his kingdom work.

Being imperfect, no member of the race was acceptable as a sacrifice. Therefore Jehovah must first justify them. How is this done? A man learns that he is a sinner; accepts Jesus as his Redeemer and Savior, and unreservedly agrees to do God's will. On the basis of his faith in Jesus, and his agreement to do God's will, God justifies him, which means that he is right in Jehovah's sight. Then he is accepted into the covenant with Jesus. If he responds to the call to the kingdom, his sacrifice is counted as a part of Jesus' sacrifice. Thus Jehovah baptizes him into the death of Christ.

Water baptism is a symbol, picturing the fact that such a person has agreed to do God's will unreservedly. His burial in water pictures the fact that Jehovah has buried him into Christ's death. His lifting up out of the water pictures the fact that, henceforth, God counts him alive as a "new creature."

Every convention today is a service convention. The remnant know that their work is a work of service, and they know what it is that the Lord wants them to do. From three to four yesterday afternoon there was a service discussion by regional service directors George Young, E. D. Orrell, L. Larson and J. C. Rainbow. We select portions of the talks on this occasion:

Jehovah's servant is Christ Jesus and the members of his body. The servant bears testimony to Jehovah's name and kingdom. Jesus, the head of the servant class, declared, "I must preach the kingdom of God . . . for hereunto am I sent"; and it said of him that "he went throughout every city and village preaching and showing the glad tidings of the kingdom of God."

The apostles likewise witnessed "daily in the temple and in every house."

Jehovah has now placed his King upon the throne. The Kingdom is here. Jehovah commands his witnesses to declare the Kingdom message, that the people may stand on his side and live.

The remnant, as part of God's army, go forward from house to house and city to city declaring this Kingdom message. All over the earth, like "locusts," these witnesses carry forward the witness of the Kingdom, vindicating Jehovah's name.

The command from the throne is "Praise our God, all ye servants." God's witnesses, joining in this work of the hour, maintain their integrity, making glad the heart of Jehovah.

The "servant" class is now used to proclaim the imminent destruction of Satan, his wicked hosts invisible, and his wicked earthly agents; they must tell of the early removal of his entire evil system and of the way in which Jehovah shall be known to the people as their great God and Benefactor.

The witnesses of Jehovah now go forth joyfully giving the testimony in his appointed way, bearing the fruits of the Kingdom, and they have a glad part in the vindication of Jehovah's name.

The greatest privilege of any living creature, spirit or human, is to be a servant of Jehovah, the Most High.

Owing to Satan's rebellion, service for Jehovah on the earth has been done amidst the intense opposition of the Devil and those of his organization.

A Christian living in this day cannot keep silent and maintain his integrity with God, as the position we now occupy is in the LIGHT, with a clear view of the opposing armies. On the firing line is the place of safety and protection for the remnant, and thrilling indeed is the sight at present, in that we now see that victory is certain.

Only those of the 'elect servant' have the love of the truth and are willing servants, while some grow cold and indifferent, even oppose brethren and the method of proclaiming the truth. This should cause us to watch lest we fall into temptation, and to let no root of bitterness come into our hearts.

Soon the world will call upon the remnant for a message of comfort. Isaiah 60:3, 14 clearly reveals the fact that the Gentiles will come to thy LIGHT,' also those that afflict and despise thee shall come unto thee and call thee, The city of the Lord, the Zion of the Holy One of Israel.

Very appropriately, the service discussion yesterday afternoon was topped off with a discussion by two other regional service directors, Anton Koerber and G. Y. McCormick. As a result of their experience and observation in the field they made the following general suggestions:

When accosted by police, use canvass, explaining that you are a minister of the gospel. If admonished to stop working, continue until arrested. Ascertain the charges, who the complainant is, and if officer has warrant.

If charge is legally filed postpone trial ten days; wire Society, who will advise you.

If trial is held immediately, then testify:

That you serve Jehovah, the Almighty God, and his Son Christ Jesus;

That the Watch Tower broadcasts the message of God's kingdom and prints it in books, which you use as corrobora-

(Continued on page 8)

This Kingdom Gospel Must Be Preached in All the World

(Second Installment)

Yesterday We Took You to Visit the Brethren in South America and Australia; Today We Jump Over to Europe. All Aboard!

The Witness Work In Austria

By Walter Voight



Walter Voight, Resident Manager.

According to the Treaty of Versailles in 1919, Austria has become a small country of hardly six million inhabitants. The former monarchy had fifty million inhabitants!

In Austria 94.4 per cent of the population is Catholic.

It was about ten years ago when the Society opened an office in Austria to spread the Truth in this land and to give a witness to the honor of the name of Jehovah in this dark country, where the clergy keep particularly the country people in darkness. At that time a few classes were organized which have now increased to 22 in number.

The brethren are very joyful and zealous and have distributed since 1924 one million books and booklets, most of them during the last few years. Aside from this, a large number of *Golden Age* copies and several million tracts and leaflets were put in the hands of the people.

We are receiving 6,000 copies of *The Golden Age* of each issue for Austria. One can see that in Austria every family has one book or one booklet by Judge Rutherford. This great work was done by a comparatively small army of faithful soldiers of the Lord.

As the joy of the brethren has increased, the rage of the Devil has increased also; but his wrath is in vain. Jehovah has separated his people for his name and he knows how to preserve them.

Some years ago the Society wanted to be registered in Austria, but the Catholic priest Seipel was chancellor at that time and he turned down the request of the Society. Thereafter he lost his position, and the Society was registered last year.

Like other countries of Europe, the priests and preachers are the bitterest opponents of our work. They resort to lying, false witnessing, instigating arrests, and even mobbing to disturb our work and keep the people from getting the truth.

In Vienna itself we have the greatest liberty. We called upon the chief of the city police and he told us that the law is on our side and that we should only call upon him in difficulties. Every case in Vienna has been decided in our favor.

In some sections where the brethren were held up by the police and were haled before the authorities, the brethren were asked if our literature reaches those who have left the Catholic church. We answered, YES; and were told, "That's good; now we will make a report which will make these dark men mad." (The Catholic men in office are called the "dark" or "black" men by the people!)

Recently we used films and slides to illustrate our public lectures in many Austrian cities. The Devil tried to cause difficulties. When we had finished the preparations at a certain city, a decision of the authorities was handed to us that we could not give our illustrated lecture in that place, and other places where we were preparing to go were also included in this prohibiting measure.

We entered a sharp protest, through our attorney, and wrote that the authorities of this part of Austria are held responsible for all expenses that we had had in preparing for this exhibition. Then the decision was withdrawn, and people who became interested through the Photo-Drama have now begun to canvass with the books at several places.

The greatest difficulty with the authorities was encountered in Lienz, a city of 6,000 inhabitants, the capital of East-Tyrol.



The Bethel Family at Vienna.

The owner of the moving picture house, apparently at the behest of the clergy, had destroyed his own picture machine, although he was obliged by a contract to let us have his theater for the meeting. He had put up a poster that there would be no exhibition of the Photo-Drama because the apparatus was not in order. He had not counted with the fact that we had our own apparatus for the slides, and he then made a long face when we got things ready for the lecture. Seven policemen and a representative of the county government were present and they tried a number of times to make protest against what was said. But the people were on our side and they laughed at the interference of the police.

The next night an official, who feared that we might say similar things to what we did when showing the slides about the Dark Ages, said to the speaker: "You must not say another word." This in turn was made known to the public. Then the police forced the people to leave the hall. Four hundred, however, gave their addresses and, leaving the hall reluctantly, they said: "Now, we are going to leave the Catholic church." A brother who was a policeman at that place was discharged, and he will now enter the pioneer service.

Since this happened in this dark corner where no one dared to preach the Truth before, we are having a large gathering every week. Whenever the Devil thinks he can cause difficulty, everything that he does is turned against him. By these happenings the brethren have been encouraged to spread the Truth with more zeal and energy than ever before.

In Austria there are now 22 classes, with about 600 class attendants, of which 233 are regular workers.

It is a joy to see the courage and the devotion of the brethren. We trust in the Lord that the opportunities for the witness work in this country will be still more favorable in the future.



Vienna Locusts Ready for the Field. Can You Find Their Stings?

The Witness Work in Belgium

By J. Knecht

In Belgium, as in other countries, some who had not received the love of the Truth were sifted out, especially during the years from 1918 to 1925, and now there remains a faithful remnant. Jehovah needs no one. He does not even need Belgian brethren to carry on the work here. Others have replaced the unfaithful. English, Swiss, Polish and French pioneers have come to do the work, and these are working in unity with the remnant here.

We now have ten pioneers, and others are about to enter the work. It is a real joy to see their zeal for the Lord.

A few days ago a Polish brother came to the office and said: "I am tired of the organization of the Devil and now I am going to serve the Lord wholly and wish to enroll as pioneer."

Another Polish pioneer has kindled a fire of enthusiasm for the Truth in a whole section of the country. Whenever he enters a village, the priests run around like fools and their long black coats roll up the dust in the streets!

An English colporteur met a clergyman at a home who was very much excited. Threatening her with the police, he forbade her to work further. As well as the sister knew the language, she said smilingly: "I am not afraid of you or of the police." Then the priest began to sweat for rage.

The mayor of Namur told the Swiss pioneers that they could not work there; but since his prohibition and a warning in the newspaper they are working with increased joy, because there is no law which can prevent their work.

Three auxiliary colporteurs between 60 and 70 years of age are working here, and one of them goes to the market at Liège. This market is visited by many people and is very interesting. Our worker calls out the literature in 25 different languages. Many foreigners, whom we could not find otherwise, come and buy. His success is wonderful.

In the industrial sections of Belgium it is necessary to keep on hand books in 29 different languages. There are now three new Polish classes.

Belgium is wholly Catholic. The power and influence are in the hands of the clergy and they are responsible for the fact that a large part of the population can neither read nor write, but it is time to call out DELIVERANCE and many hear the message.

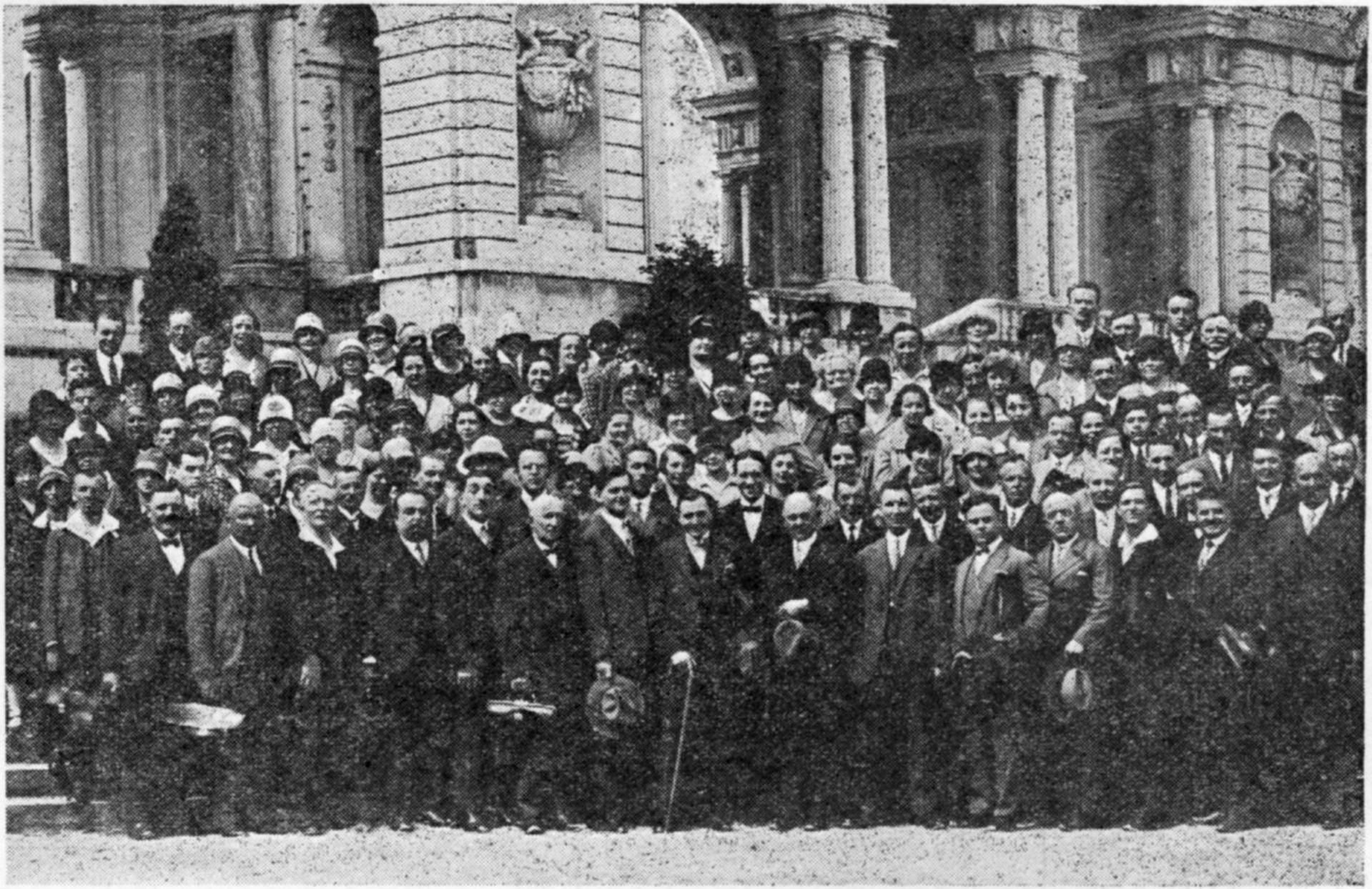
During the last two years the work in Belgium has increased much. The output in 1930 was four times as much as in 1929. During the first nine months of this fiscal year the total output of 1930 was overtopped by 10,500 books and booklets.



Bethel Home in Vienna.



The Society's Office in Brussels, J. Knecht, Resident Manager, and the Rest of the Office Staff, His Wife.



Vienna Locusts Ready for the Field. Can You Find Their Stings?



Walter Voight, Resident Manager.



The Bethel Family at Vienna.



Bethel Home in Vienna.



The Society's Office in Brussels, J. Knecht, Resident Manager, and the Rest of the Office Staff, His Wife.

For some time we have been able to use a broadcasting station once a week in Belgium.

There are five classes in Belgium, with an attendance of 51 brethren, half of whom are regular class workers.

The Belgian brethren send their greetings and wish to express their joy that they are united with all the anointed on earth.

The Witness Work in Brazil

By D. D. Neves

As you may know we are under a revolutionary government. In the beginning the people hoped that things would be better soon; but now we see the people continuing in their afflictions. There is a great crisis throughout the country. There is no remedy except the Lord's kingdom, and this is at hand.



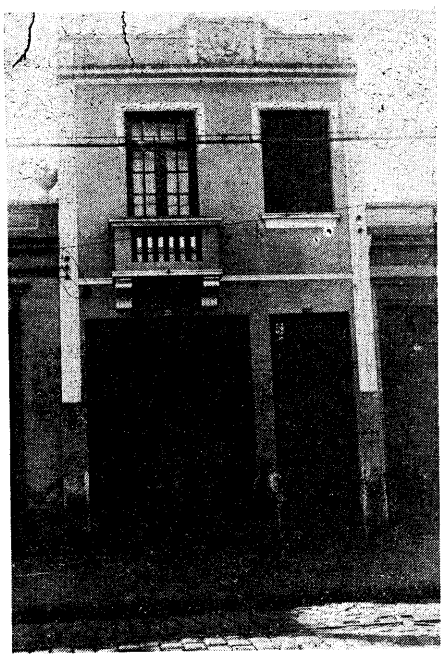
D. D. Neves, Resident Manager.

Our great privilege is to notify the people about the Lord's remedy. The condition of the country does not permit the placing of many pieces of literature; almost all pieces of literature we place are booklets.

We have seven classes, but not all are organized for service. Four clases are witnessing from door to door, but not all members of these classes. However, in all classes we have some members working with the literature. Here in S. Paulo city we have two classes, Portuguese-speaking people are one class; the other are of Hungarian-speaking people; and both classes have workers in the service from house to house, with some results. A German class in Curityba is active in the witness with literature. Two classes in Rio de Janeiro have some members doing good service with the books. We hope henceforth to have all classes organized for service.

Some months ago I made a visit to several cities in S. Paulo state, where the people heard the message and bought literature. These trips would be very good if we could effect them in each state. Brazil is great, and traveling is expensive. We are doing our best and hoping in time to visit each city, giving the witness.

The Lord's work has now its center in S. Paulo city, about a million population. Our branch is in a good district, but where the people are very poor. Here we rent a part of a house for our depot and



Bethel Home in Sao Paulo, Brazil.

staff and where our printing press functions. One worker lives in the same house, but the manager lives in another house, where the service of translation and dispatch of letters and literature is done. The printing press prepares the edition of the Brazilian *Watch Tower*, tracts and handbills.

Now we are four, and even so we can not do all the service as promptly as we desire. But the service is marching on, being better each day. All of us realize our opportunity to cooperate with you and the Lord, and we are very glad for all the blessings of the Lord.

Every Sunday some workers of four classes go out with literature from door to door testifying for Jehovah and his King. It is the most important service. Doing so we have opportunity to see directly the condition of the people. Some have no money to buy literature, then we give some tracts gratis. Others are against the Lord's message. But others are attentive toward the explanation and buy some pieces of literature.

We have actually about thirty class workers every Sunday in the field. All interested ones are invited to go out in the service. Our purpose is to prepare classes only for service. Some are new in the service. Others find the service very difficult. Others are entering in. God is blessing all his servants who are confessing his name and glory to the people. The result is some become interested in the Truth.

Two thousand handbills are distributed every week, inviting the people to the public lectures every Sunday. Some newspapers also invite the people and give reports of the lectures. For the first time in Brazil a reporter came to the Society's representative, asking information about our service in the world, and our doctrines. All information requested was given and the newspaper published freely. Many were interested as a result of the report given in the newspaper.

A lecture was held about "Spiritism"; and the newspapers mentioned it as it were for spiritism. Our hall was full; almost all were spiritists. Some interrupted the lecture, but order was restored and the speaker continued unto the end. Some were interested from that day.

Now we are looking for the "International Service Convention Week." I invited the classes throughout the country to be ready for that glorious time. May Jehovah bless you with many blessings throughout the earth.



The Office Staff at Sao Paulo and the Printing Equipment for the Brazilian WATCH TOWER.



The Bethel Family at Sao Paulo.

The Witness Work in British Guiana, S. America

By Fred Phillips, Resident Manager

As the countries of the world go, British Guiana is but a very little one. The total population of the country is but 304,412, of whom over one-third, or 125,204, are East Indians, and a like number are Negroes. There are 12,166 Portuguese in the country, and 4,558 whites of other nationalities. The remainder of the population are Chinese and mixed races.

For the last six years trade conditions in British Guiana have been deplorable. Exports in 1929 were less than two-thirds what they were in 1926, and the earnings of the people have so fallen off that the imports are only about half what they were six years ago.

Georgetown, our capital, is only a little city of 57,000 population. Most of the interest in the truth centers in the colored people that make their home here. Illiteracy among the East Indians is high, yet 60 per cent of all the people can read, and in spite of the prevailing poverty we are accomplishing something and the work is spreading to the sugar and rice plantations and to the gold mines that lie back from the coast.

We are putting out more than 5,000 books and booklets a year, and while that is not much, it is considerable for us, for we are but few. There are three colporteurs regularly in the field, and twenty workers. The average number of those who are weekly in the service is fourteen.

One of our brothers has visited remote parts of British Guiana. At great personal inconvenience, and sometimes in actual danger, he has crossed waterfalls, traveled for days in a small open boat with the blistering sun overhead, and tramped for miles along narrow paths flanked with dense tropical undergrowth.

This was done that the workers in the diamond and gold mining districts of the Potaro and Mazaruni rivers, on the fringe of the Guiana forest, and the workers in the timber grants of the Pomeroon might have a witness to the truth. He also worked the head waters of the Demerara and Essequibo rivers. The regular workers are on the job in the city and near-by villages as often as possible, and thankful to our great God for the privileges which are theirs. We remember you all in prayer and ask to be remembered in yours.

The Witness Work in Canada and Newfoundland

By W. F. Salter

Ever since the year 1929 Canada and Newfoundland, in common with the rest of the world, have been gradually getting deeper and deeper into the mire, both economically and socially. The number of unemployed has been rapidly increasing until today tens of thousands are out of work and in need.

The situation is somewhat ironical; elevators are full of grain and the people are hungry; the factories are full of goods and the people are without these necessities; the rich are getting richer and the poor are getting poorer; and the more the so-called leaders of affairs try to adjust the situation, the more hopeless it becomes and the more it is manifest that the only hope is God's kingdom.

While the general depression has brought about much oppression which is daily, yea, almost hourly, becoming heavier and more difficult for the people to bear, it is gratifying indeed to note, and worthy of praise to the great Jehovah God, that his people are kept under the shadow of his hand, in the secret place of the Most High, and are permitted to go on day by day giving his witness in ever-increasing measure.

The witness given in Canada and Newfoundland during 1930 surpassed that of any previous year, notwithstanding the fact that 1930 was the most trying year in the history of these lands, and while the current year is one in which times are even more difficult, again it is wonderful to note that the Lord's witness is much in advance of the corresponding period of last year.

Jehovah's little army of faithful servants in this vast territory, which extends for more than 4,000 miles from east to west, has been carrying on with burning zeal the work he has graciously committed to their charge and they have boldly and fearlessly given, and continue to give, his witness against this present wicked order of things.

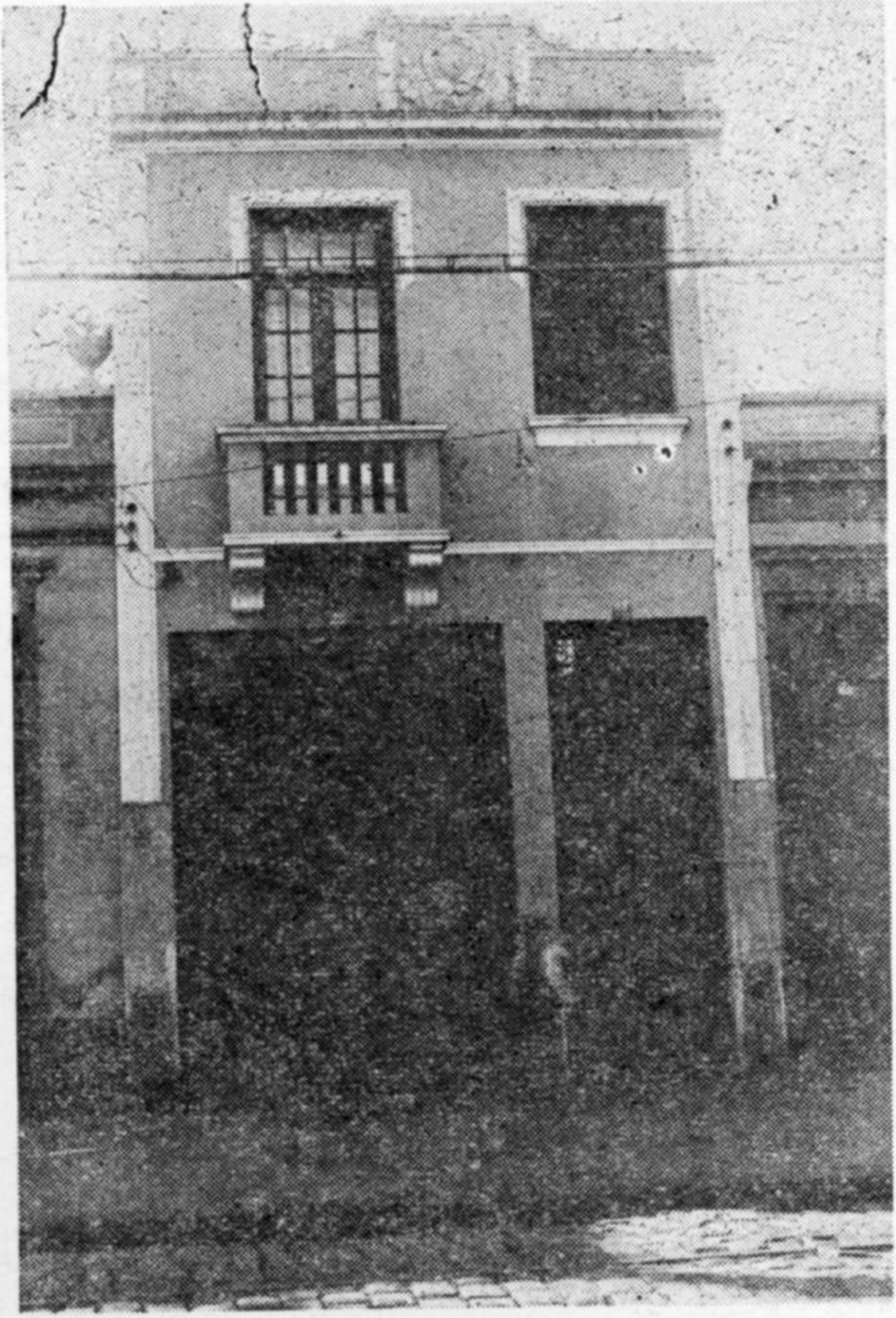
During 1930 over 190 service conventions were held, at which the friends assembled primarily for the purpose of taking the message from door to door, meetings being held in the evenings for



Walter F. Salter, Resident Manager.

a discussion of the Lord's Word that the brethren might be built up and encouraged. As a result a tremendous witness was given in the rural districts and even in the most remote sections of the country.

So enthusiastic were the friends over the conventions held last year that their response to a suggestion that a similar policy be adopted this year has resulted in arrangements being completed for at least 209 conventions. These are divided



Bethel Home in Sao Paulo, Brazil.



D. D. Neves, Resident Manager.



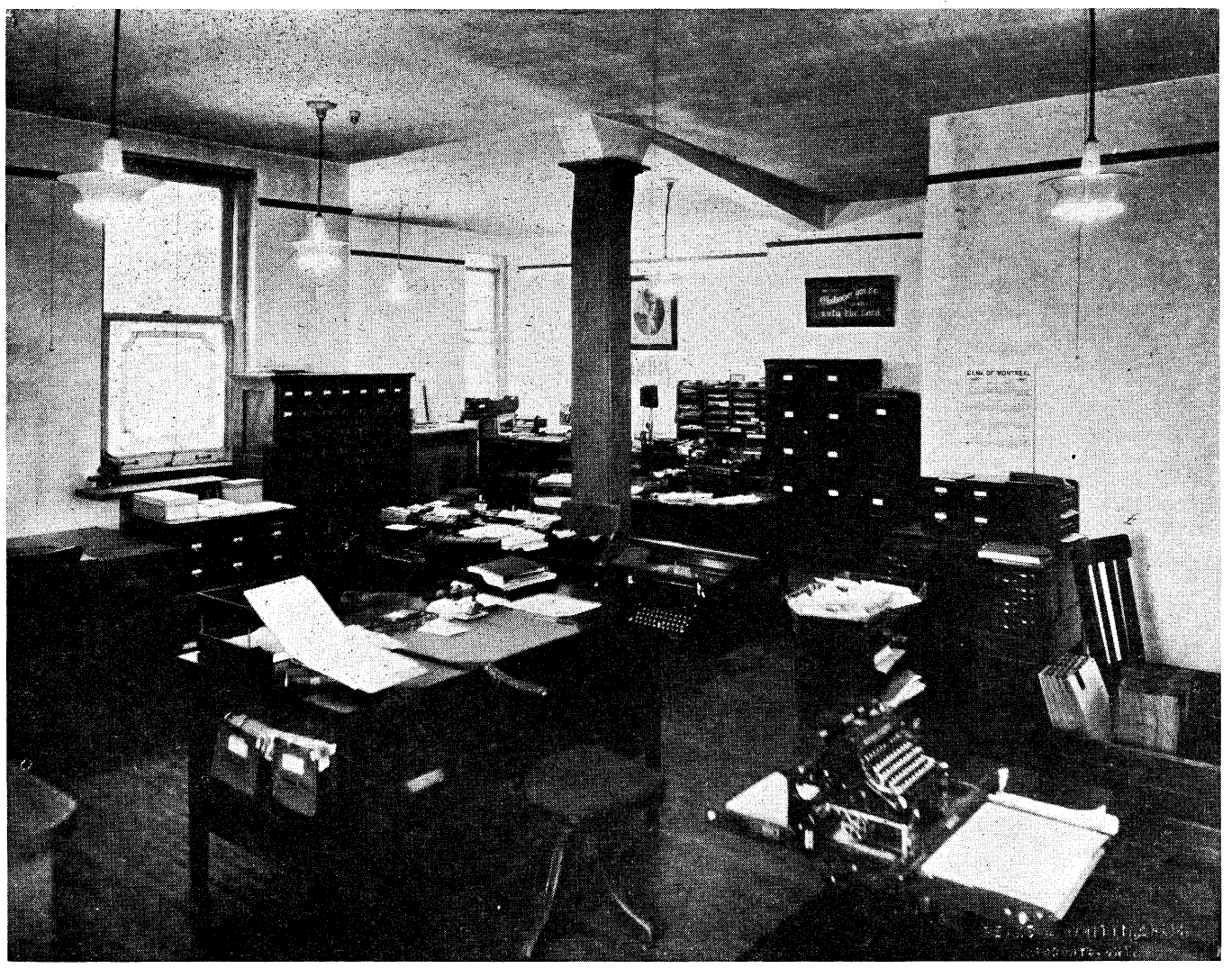
The Office Staff at Sao Paulo and the Printing Equipment for the Brazilian WATCH TOWER.



The Bethel Family at Sao Paulo.



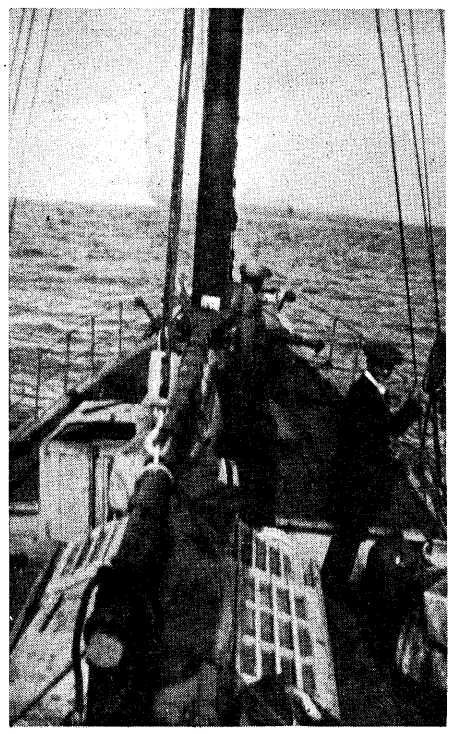
Walter F. Salter, Resident Manager.



A Corner of the Society's Office in Toronto.

into four series, and a regional service director has been placed in charge of each series to serve as chairman and with general authority to direct the convention activities.

The work is so organized that a number of automobiles are in attendance at each convention and these are used to convey the workers to the rural territory and to the towns and villages where it has been arranged for them to give the witness. To meet the demand for literature arrangements have also been made for a house-car to travel with each series as a vehicle for conveying a large supply of books and booklets, and it is also utilized in the service during the witnessing hours. Words can scarcely express the joy and strength the friends are deriving from this feature of the service as evidenced by their testimonies, both written and verbal.



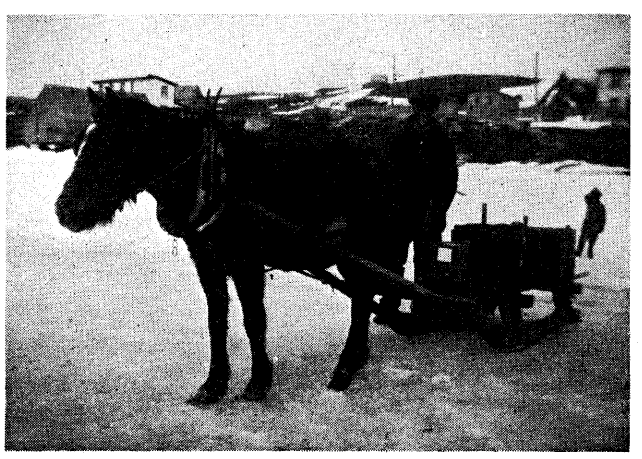
The Society's Atlantic Coast Boat Is an Icebreaker Literally and Otherwise.

In keeping with the onward march and growth of the Lord's kingdom upon the earth the little army of colporteurs in this country is also increasing, and it is a source of much joy to note that there are now in the colporteur field in Canada and Newfoundland 165, as compared with 112 at this time last year. While this army is not great in number, it is a mighty power in the hand of the Lord in carrying on the work he has willed shall be done in this our day.

It seems very manifest that no phase of the Lord's service is more richly blessed than the colporteur work, and the pioneer field in particular. It is a phase wherein those engaged are called upon time and again to put their whole trust in him, with the result that they have abounding evidence of his continued protection and watchcare over them.

A pioneer colporteur, who had been passing through some trying experiences in the field, recently wrote us as follows: "Neither of us knew a soul here, and of course we had only the Lord to depend on, which is at all times sufficient to any of the anointed, and I knew he was going to take care of us both. Both Sister ——— and I could see his guidance in every move; it was so manifest even to the choosing of our room . . . Honestly, the more we have to depend upon the Lord for, the stronger we are in faith. In all the years I have been in the truth I have never really appreciated this as much as I have since becoming a colporteur."

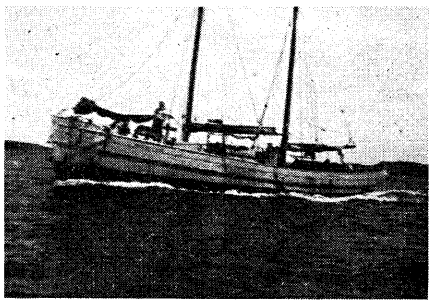
In connection with the activities of the colporteurs and class workers a great number of automobiles have been more or less continually in use; in fact, it would not have been possible to have accomplished such an extensive witness without them. But, in addition to this means of transportation, in order to reach those living along the coasts, it has been necessary to use ships.



Whoa, Molly! That's All It Takes to Stop This Canadian Wintertime Express for the Colporteur's Next Witness.

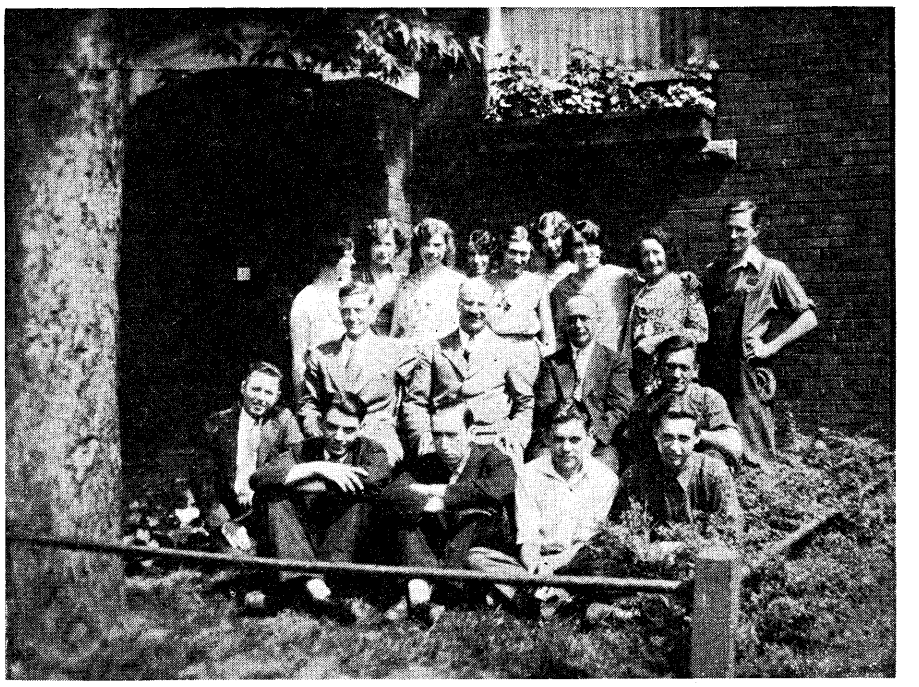
in no other way, for traveling by boat is the only means of transportation.

What is true of that territory is likewise true of the long 7,000-mile coast of British Columbia. For this territory another boat was purchased, and splendid results have been obtained, many hearing the message for the first time. This particular phase of the service has naturally been fraught with great difficulties and carried on under most perilous conditions. The following is an interesting item from the report of one of the boat captains:



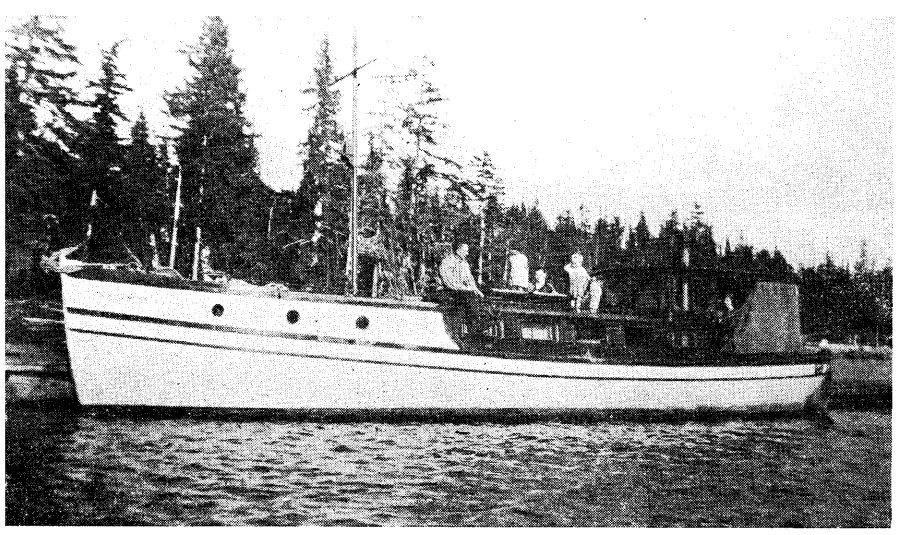
Here Is the Society's Boat for Newfoundland and the Canadian Atlantic Coast Places.

"In many ways the work here on the British Columbia coast is unusual and truly of a pioneer nature. Many small places are unknown so far as the maps are concerned, a number of inlets and bays being uncharted or at the best very poorly so, and one can never say with certainty where we will be on a given date. In some waters it is not safe to travel after dark, which makes our days very short, and storms, too, delay our progress. On the whole, however, our Master's guidance and protection have been marvelous in our eyes, and when the winds have begun to blow we have always found ourselves near a good harbor, with plenty of work to keep us busy until the storm had calmed. We find the people more and more rapidly lining up either for or against the message, and we have many friends. Generally speaking, they are very ready to listen and have a desire to investigate for themselves. Those who are able to get the WATCHTOWER programs express their deep appreciation of them. Recently I called on a man who had obtained the first three bound books from me some months ago. He said he had read them



The Bethel Family at Toronto.

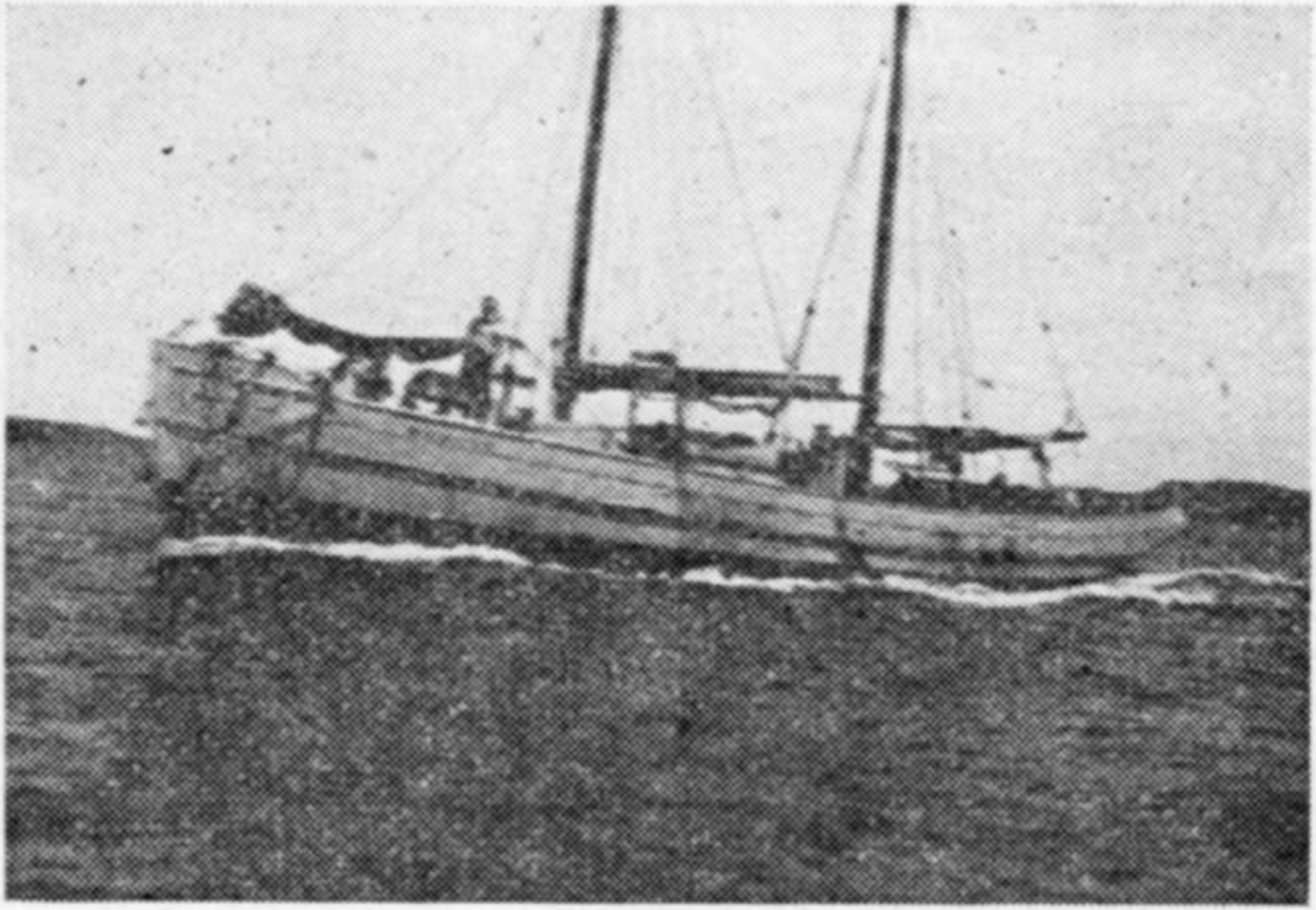
Three years ago this branch of the service was inaugurated to cover the coasts of Newfoundland and Labrador, and a splendid work was accomplished, to the joy and comfort of the people. It was a witness that could have been given



This Society's Motor Boat Carries the Witness to All Canadian Pacific Coast and Alaskan Cities and Wilderness Places.



A Corner of the Society's Office in Toronto.



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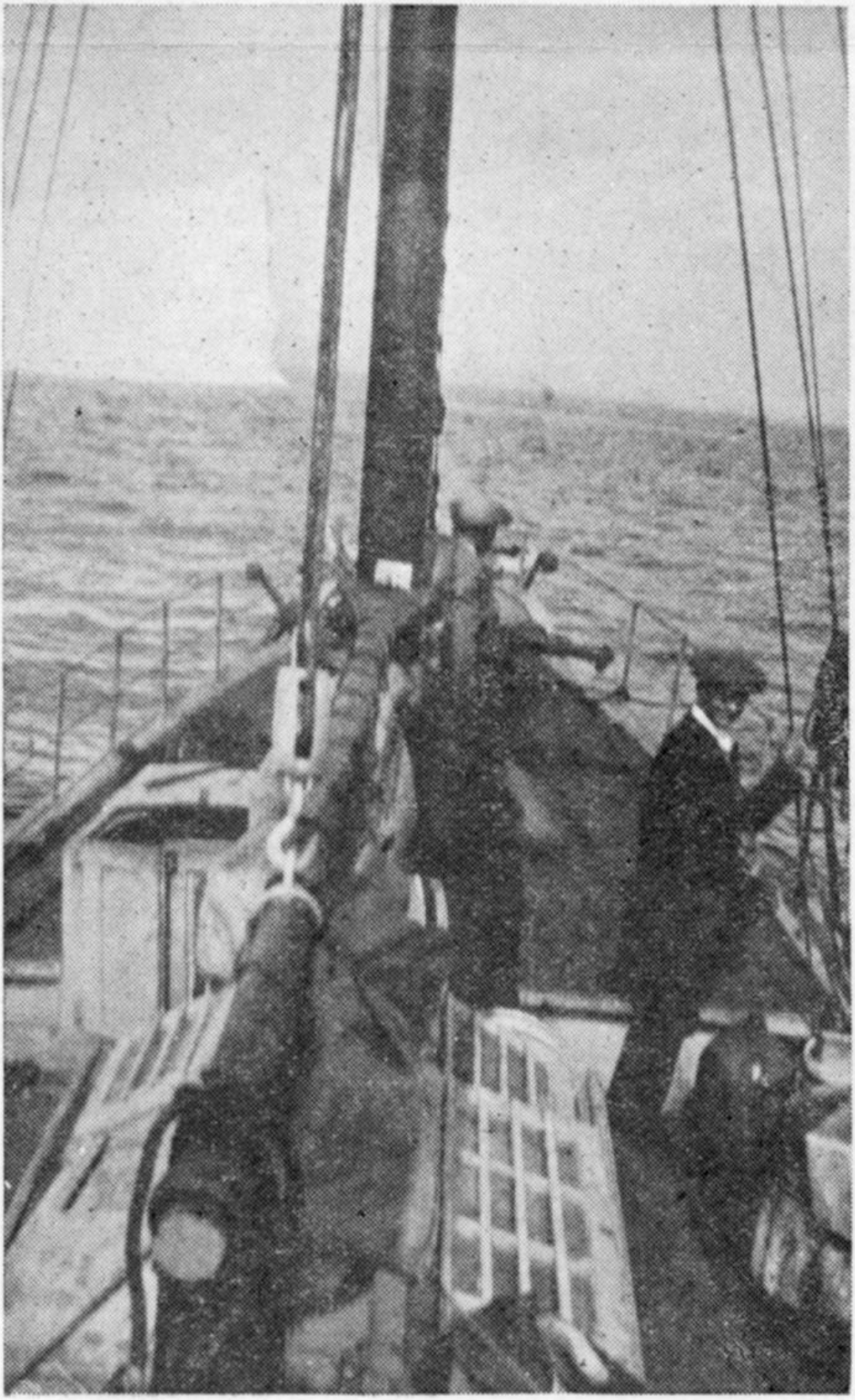

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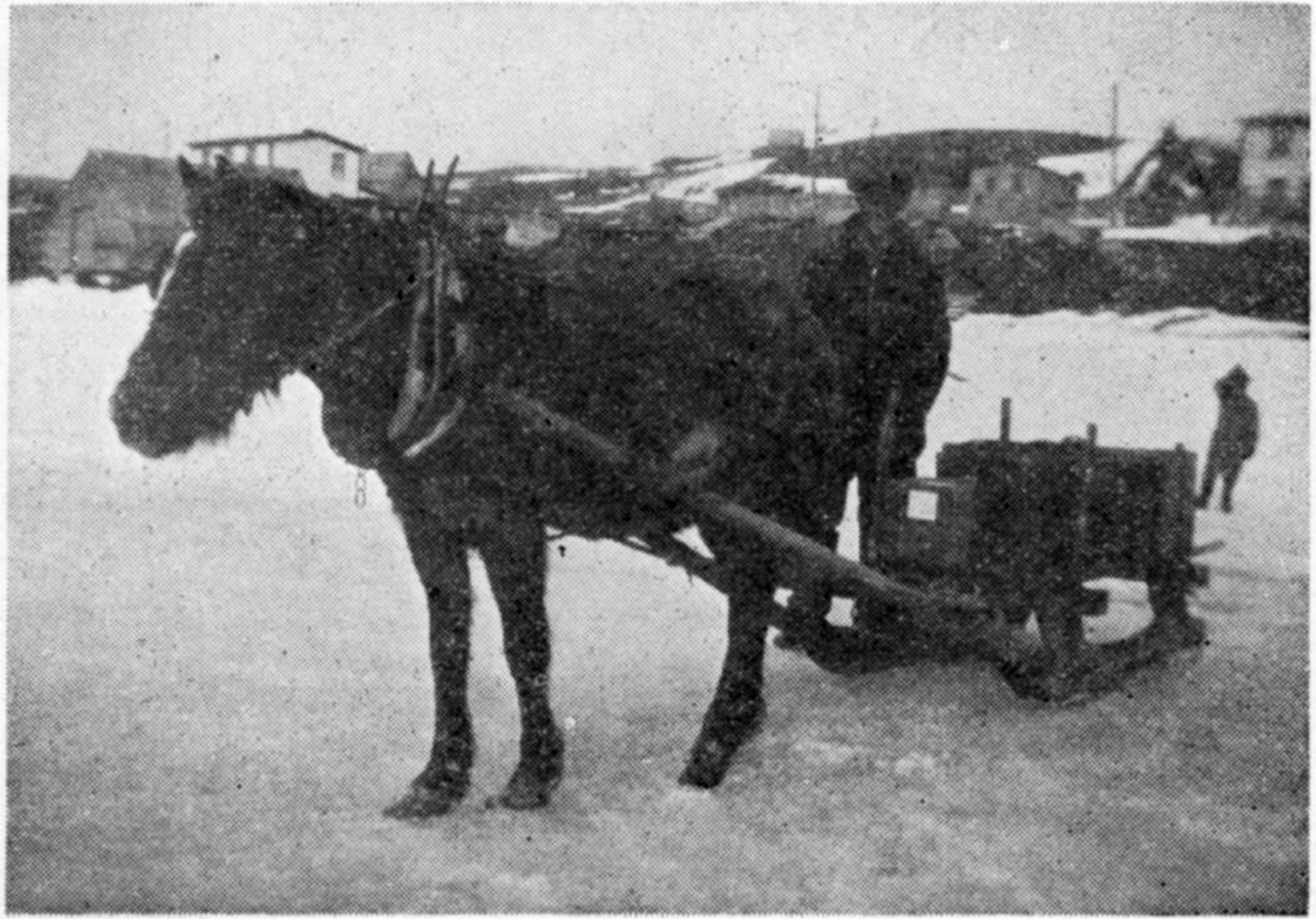
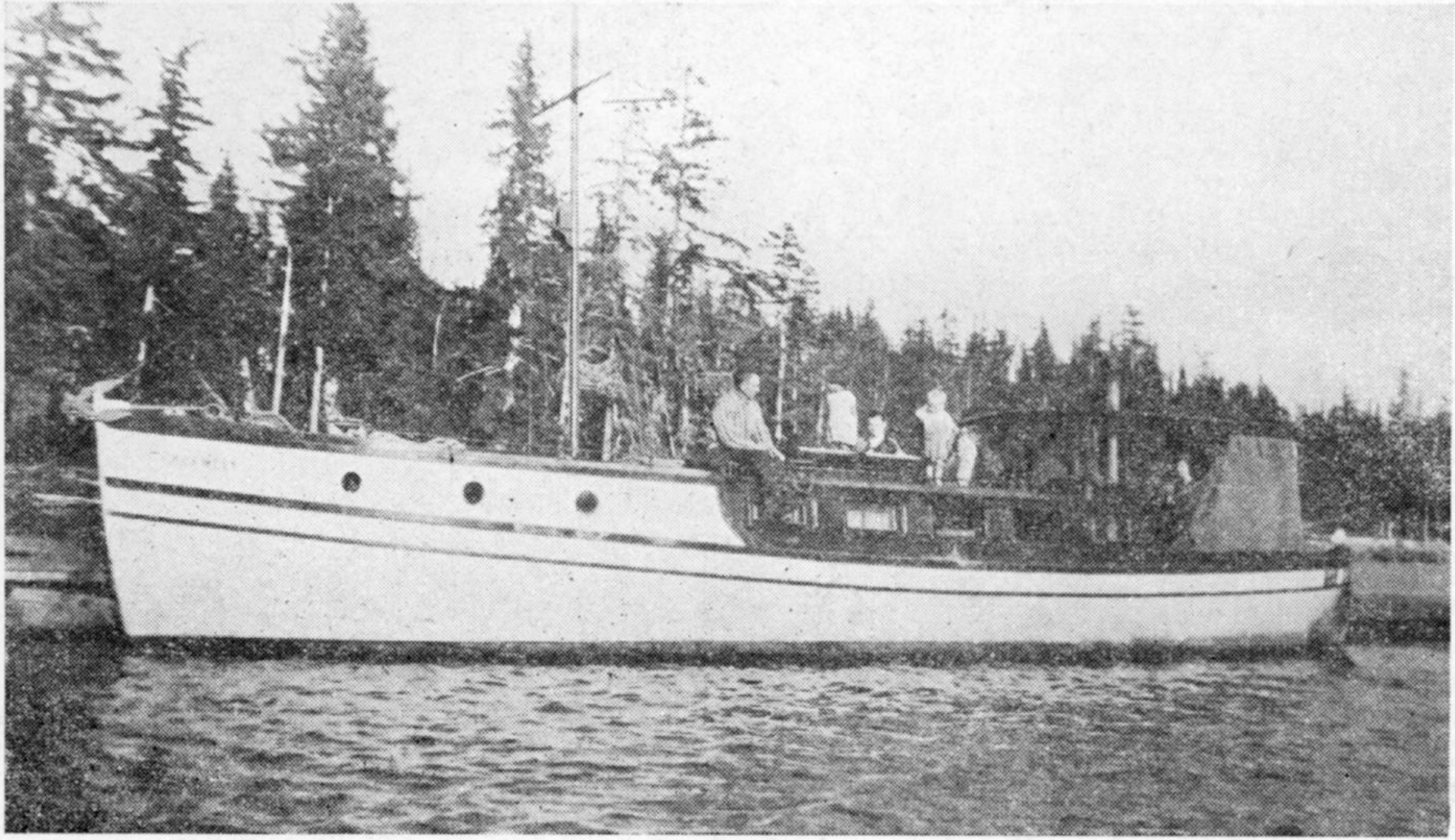


Whoa, Molly! That's All It Takes to Stop This Canadian Wintertime Express for the Colporteur's Next Witness.



This Society's Motor Boat Carries the Witness to All Canadian Pacific Coast and Alaskan Cities and Wilderness Places.

at least three times, and he took the rest of the set, a Bible, and a *Golden Age* subscription. Surely the Lord's blessings on the witness work are very marked at this time and ours is a marvelous privilege to have part therein."

In full support of his army the light and power of the Lord is ever manifest as he, as it were, goes on in advance, breaking down prejudice and opening the way for his messengers by means of the radio. It is gratifying to note that in Canada and Newfoundland there are now 21 stations broadcasting the message of truth. This service has been improved beyond expression by the recently changed policy of the Society of using electrical transcripts of Brother Rutherford's own voice speaking forth with power and might the message of the hour.

While we cannot fully comprehend the full extent to which this mighty instrument of the Lord, which he has graciously placed in the hands of his people, is being used by him, we do know from the testimony of the public through the workers that a great and a wonderful work is being accomplished. The large number of listeners-in can to some degree be appreciated by the fact that there are radio receiving sets in almost one-third of the homes in this country.

It might naturally be supposed that everyone would rejoice to hear the message and to see it going forth, but that is far from being the case, it being still true that "the darkness hateth the light," and as a consequence there has been and still is tremendous opposition to the Lord's faithful witnesses.

Satan is relentless in his effort to stop the witness work, and time and time again, through his dupes the priests and preachers, he has called upon the civil authorities to molest our brethren, arresting them and haling them before magistrates and judges. But it is a source of deep comfort and joy to note how the Lord has almost without exception given the victory to his people. Case upon case has been fought out and the verdict rendered, "Not guilty." In some parts of the land, despite the repeated decisions of the judges, the priests continue the opposition through the police department.

This was particularly true in Montreal, Quebec, and it became so intolerable that the Society finally decided to institute an action against the City of Montreal for damages and did so on behalf of one of the colporteurs who had been arrested there. After many months of adjourning the case the City of Montreal recently offered to make a settlement out of court, agreeing to pay $75 as damages and $50 toward costs, which offer was accepted.

Marvelous indeed is it to note on every hand the signs of the rapid approach of the end of all devilish things. We see the nation being gathered together to the Battle of God Almighty, and the witness that must be made being made by God's faithful remnant class, and the promise is that when that is finished then the end shall come, the church shall be delivered and mankind released from their bondage. And so his people pray with a full assurance of faith, "Thy Kingdom come," knowing that ere long that kingdom will be fully established in power and great glory to the vindication of his word and name.

The Witness Work in Czechoslovakia

By the Resident Manager

We here in Czechoslovakia are in one of the newest and yet one of the oldest countries in the world. Though Bohemia had its own king for many hundreds of years prior to 1620, yet in that year it was swallowed up by Austria and had no separate existence until it emerged as a republic in 1918, in the breaking up of the Austro-Hungarian monarchy, and took its present name.

This is the land of Huss, and whoever, like John Huss, has raised his voice against the Roman Catholic church, has been an object of persecution. In 1921, out of a population of 13,613,172, the number of Roman Catholics was 10,384,833. Protestants were put down as 990,319. The remainder of the population was made up of Jews, Greek Catholics, Russian Orthodox and others. This will give you some idea of the problems with which we are confronted.

In size Czechoslovakia is about the same as your state of Illinois. In the parts which prior to the World War were in Germany 97 per cent of the people can read and write, but in Slovakia proper, which was part of the Austrian empire, only 85 per cent can read and write, while in Ruthenia fully one-half are without education of any kind. This is what the Austrian Empire and the Roman Catholic church did to the poor people under their care.

Now it happens that in Czechoslovakia most of the consecrated live in districts where the standard of education is very low. As many of these friends are themselves unable to read or write, and oftentimes are living in conditions of utmost poverty, and do not have proper clothing besides their frocks, they are generally not in position to perform effective work.

Nevertheless, Jehovah has richly blessed his work in Czechoslovakia. The number of workers has increased by 50 per cent. German brethren (from Germany) have come in as pioneers and have done excellent work. Other districts near the German border have been worked by German classes. Very frequently these German brethren have been arrested, but all the cases against them have been satisfactorily settled.

The literature for Czechoslovakia is manufactured at the Magdeburg plant. Besides German and Slovakian languages, there are 745,531 Hungarians in Czechoslovakia, 75,853 Poles and some Rumanians. Some effort is made to reach all of these. The brethren continue to press the work with zeal, and the results show the Lord's blessing. The people are waking up. Of late years there has been a determined stand for religious liberty. All this has been helpful to us in our work. The people are now ready to listen as never before.



The Bethel Family at London. See 'em Grinning? The Chief Had Just Finished Telling Them Something in the "Colored Language."

The Witness Work in Great Britain

By J. Hemery, Resident Manager

Sometimes it seems preferable to say "last things first" and to act accordingly.

In giving a review of the British work the outstanding feature is the visit of Brother Rutherford to London and the London convention which was held in connection with his visit. It has ever seemed to be that the last convention has been the best held, and this applies to the present case.

But there is a difference to be noted in respect to the recent convention: it is this, that there is no possible question that the convention recently held in London was the best and most profitable that we have had in this part of the field.

The circumstances of the convention, the great expectancy, and the addresses given by Brother Rutherford, with the fact that there was an exceptional public meeting, all went to make the convention an outstanding feature. Undoubtedly the Lord blessed the convention as it passed, and he will assuredly bless the memory and the result of the gathering to the furtherance of his work.

But the London convention was really one of two that the British friends enjoyed at this time, for no less than 800 British brethren went to the Paris convention. This was a new experience, for nothing of the kind has taken place before.

Evidently it was the Lord's will that the British friends should have these experiences and should realize the unity of those of other languages of like precious faith. The journey to Paris and the sharing of the work was a life's event to many who went. It was much enjoyed and there was much enthusiasm. When the two trains which carried the party from St. Pancras station (London) to Tilbury had left the station, and the friends who had been seeing the party off were coming away, one railway man said to a sister, "What is all this crowd?" She replied, "It is God's organization."

What the man made out of the reply we do not know, but the answer, so unusual, indicates what was in the minds of the many who went. The crowd of 800 brethren went to Paris, not to enjoy the pleasures of a journey and of a city strange to them, but to take a share in the work of giving a witness to the city.

These things are an indication of the unity to which that part of the Lord's remnant in this country has approached. Never in the history of the "Truth," nor of the work of the Lord as it has been disclosed to his people in the past years, has there been such a clear perception of the purpose of the Lord in giving the truth, nor so purposeful a disposition to do the work of the Lord as is now manifest amongst his people.

It is a pleasure to be able to say that despite the fact that there are things which would discourage, if faith were small, such as the general poverty of many of the people, and the hard times which they experience, and the opposition of those who love this present evil world, both of organized religion and of those who, having had the truth, have discarded it, there is a determination more definitely expressed than ever to hold to the truth as it is revealed in the Lord's appointed way to serve the Lord by it, and thus to seek to be obedient in all things to every manifestation of his will.

There are 260 classes and 100 sharpshooters engaged in the work. The number of brethren holding the necessary permits is 4,900. The weekly workers average 2,700, and it is now usual to have over 4,000 out on campaign weeks.

During the past twelve months the classes and the sharpshooters have placed about 613,000 pieces of literature, and have given well over three million testimonies. The classes have an assignment of about five million homes on which to call, and the reports which are being received lead to the expectation that this year will see at least four million testimonies given to these homes.

The average number of whole-time colporteurs in active service is 180. A considerable number of the brethren who have been engaged with us have left for other countries. We are glad to know that these who have had experience in the work are now being used in countries where the work is more difficult. All together, 55 colporteurs have left us for service in France and other countries.

In this crowded country, particularly in England, the colporteurs and the service workers are often in very close touch one with another. Between these services, including the auxiliary colporteurs, almost every house in the island gets a witness during the twelve months.

The west coast of Scotland is difficult territory, but the barren west coast of Ireland is still more difficult; but even these, including the wildest and most barren portions, have their witness. At the other extreme the centers of the large cities have had a special witness. The business houses have been canvassed by special sets of workers, and this work has proved very profitable.

This army of the Lord, which includes all the true brethren, and which is almost synonymous with those who hold permits, works as one unity and with one desire. Forgetting the things of the past they seek to do that which the Lord has laid before them, and while there is the looking forward in faith to the future, it is not that there is a looking forward to a reward which is to come, but to the privilege of being included amongst those who are to be faithful to the end.

The outlook for the future of the work is promising. Though the majority of the people are careless as to their responsibility towards God, and thoughtless about their own responsibility towards him, yet there is in these countries a great number of God-fearing people who are shocked at the attitude which the clergy of all denominations take towards the Bible.

Many of these will surely be touched by the witness which God is giving to himself by the books. Besides this there are greater numbers of those who are ready to purchase when the books are presented to them. We are confident that there is a great outlook for the books already published and for the further messages which God will surely send through his people.

In the immediate future we look forward to the radiation of the spirit of service which will come from Columbus. Arrangements are made for seven local conventions in the spread-out service conventions in connection with the Columbus week.

For all these privileges we thank the Lord, and with heart and mind expect, as a part of the Lord's army, to take a share with all others of like precious faith and service.

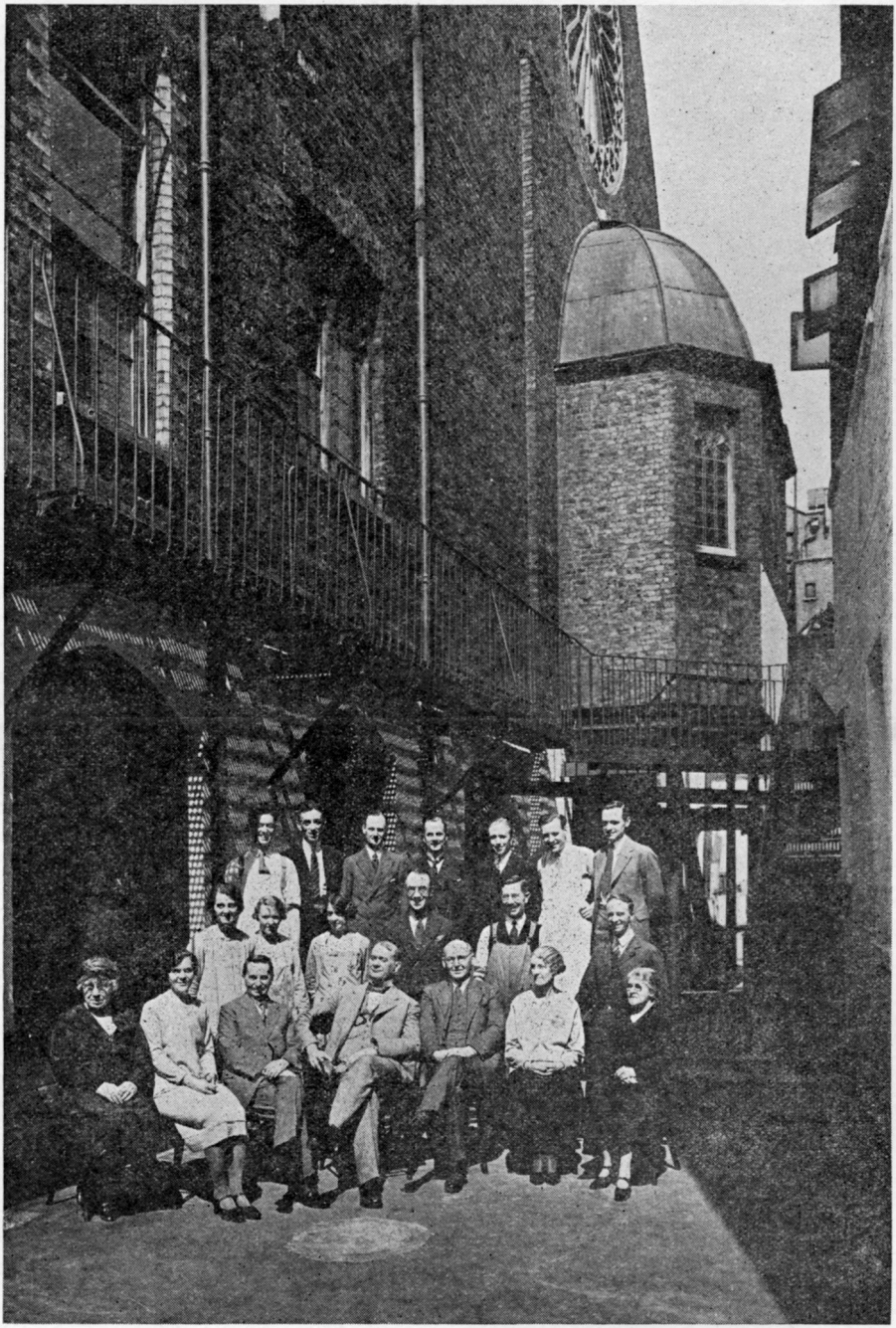
The Nightly Radio Program

Last night, and Friday night also, several thousand conventioners remained after the concluding discourses of the day to hear the WATCHTOWER programs broadcast every evening during the convention from the two Columbus stations, WCAH and WAIU.

Everything on this program, from announcing to music, is furnished by members of the staff of the Society's radio station in Brooklyn, WBBR. Those who listened agreed that the music is of a superior class. Reports of citizens of Columbus, who listened in their homes, are that the reception was good and the program very good.

The Radio Convention Committee is trying to serve not only the conventioners but the general public of Columbus with the best programs on the air.

On Friday night J. C. Watt delivered a lecture on "Who Is Jehovah" and E. Keller used "Divine Prophecy" as his subject last night.



The Bethel Family at London. See 'em Grinning? The Chief Had Just Finished Telling Them Something in the "Colored Language."

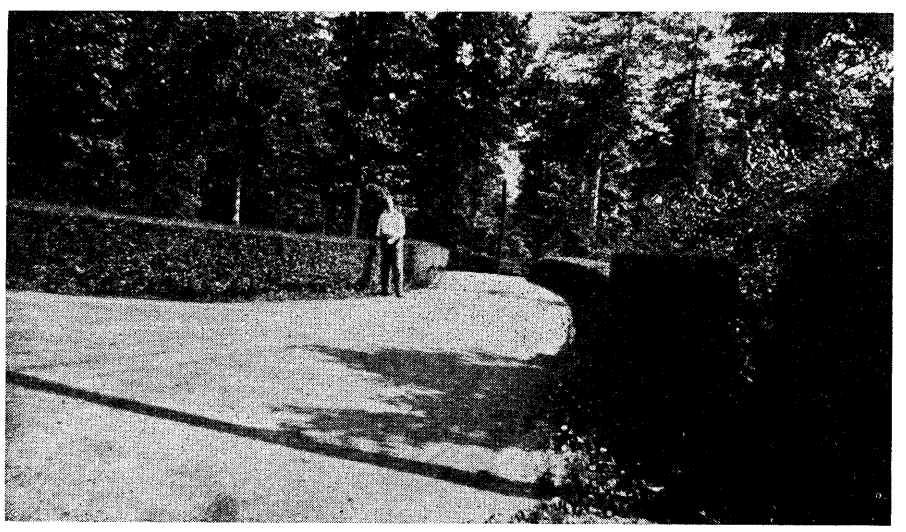
Our Thirty-six-Acre Farm "Watch Tower" in New York City Accommodates W B B R and Supplies the Food for the Bethel Family.



The Head Farmer in a Vantage Point for an Occasional Check-up of the Watermelon Patch.



The House, from the North.



Our Own Roadway Leading Back to the House.



Roses and Other Flowers Are Planted in Corners and Places not Good for Spinach and Cabbages.

Come with us for a little while and see what the Lord has done for his people on Staten Island. It is impossible to consider what has happened there without realizing the Lord's deep interest in and watchcare over his work.

Brother Rutherford was one of the first to foresee the value of the Radio as a means of proclaiming the truth. He knew that it must be away from the great steel structures of New York city and Brooklyn in order to get the best results, and yet it must be near enough to be of easy access.

If a place could be found on Staten Island, that would be the most desirable location. Though still suburban, or even rural in spots, it is in New York city, and will soon be tapped by subway lines projected under the Narrows, which will enable any part of it to be reached in an hour from the Bethel home.

At first no place could be found that was large enough for a radio station and small enough in price for the Watch Tower pocketbook. Having shown all the places he thought would suit, the real estate operator said, "I have just one more place, 36 acres, down in the woods at Huguenot Park; I do not suppose you would want that; but I can give you a very low price on it." It was just what Brother Rutherford was looking for, and the deal was closed on the spot.

Some of the first settlers of Huguenot Park were Huguenots; hence the name. It is one of the oldest settlements on the island. The oldest church on the island is a Methodist structure standing at the corner of the WBBR property.

As one comes down from New York on the Staten Island Railway, the great wooden masts of WBBR (the highest wooden radio masts in existence, 225 feet) are visible five miles away. The forest beneath them looks like a hedge about the two great shafts. To comply with regulations of the air mail service. these shafts are now illuminated with red lights at night, at the top, two-thirds of the way up, and one-third of the way up.

From the antennae which are stretched between those two masts more truth regarding God's Word and God's Kingdom has gone vibrating into the ether than from any other spot on earth. God's blessing has been upon WBBR and its work. Today its programs are unequaled in musical and other features by any other station in the land.

Many of you have seen the radio book containing views of WBBR. You will find a lot more of them in this issue. You are interested in the sending plant of a great radio station; certainly. But you already know about that. In this we want to tell you of something else that we have at WBBR that you may not have heard so much about, and that is about the big Watch Tower garden.

Of course, the first part of the woods to be cleared was that whereon now stand the WBBR administration and power buildings and the sending masts. But as soon thereafter as it could be done seven acres were cleared for a garden, and buildings were erected wherein are now housed 1,200 chickens, 150 ducks, some geese and other live stock. The buildings comprise six large chicken houses and three large round brooder houses.

Four members of the Bethel family work the WBBR garden, and in summer raise for the Bethel table great quantities of tomatoes, lettuce, spinach, rhubarb, Swiss chard, onions, white radishes, red radishes, beets, parsnips, kohlrabi, string beans, turnips, parsley, carrots, peppers, squash, white cabbage, red cabbage, sweet corn, leeks, celery, endive, oyster plant, egg plant, kale, cucumbers and grapes.

During the season, beginning with June, seventy-five bushels of this food is sent to the Bethel table twice a week. Last year the garden not only raised an abundance of the finest tomatoes for the two hundred hungry boys to eat in the natural state, but a surplus of 3,000 quarts was canned for winter use. The garden also supplied the family with all the cabbage it required for use in the fresh state, and 200 gallons of sauerkraut were put up.

At this point it may as well be mentioned that in the winter these same garden workers operate a garden in Florida, back from Miami, and once a week from the time the WBBR garden runs out until it is producing again this Florida garden sends seventy-five bushels of food, including oranges, preserves and other products peculiar to Florida, consigned to the Bethel at Brooklyn. This food leaves Miami by Clyde line steamer



Looks Like a Good Crop Is Coming On.



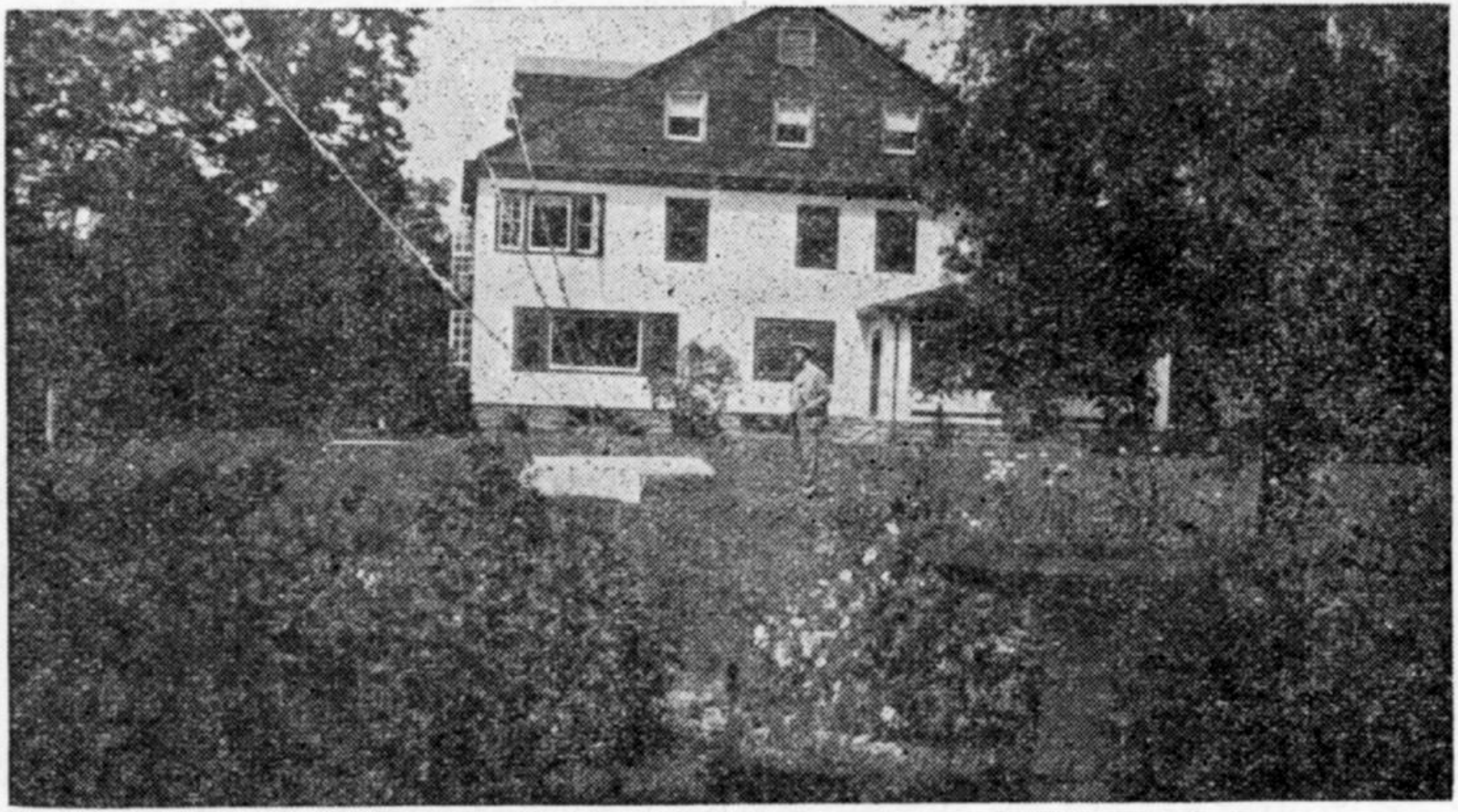
Tomato Vines Are like the Lord's People: They Need Pruning that They Might Bring Forth More Fruit.



Perhaps It's Another Tower Article in the Making.



The Head Farmer in a Vantage Point for an Occasional Check-up of the Watermelon Patch.



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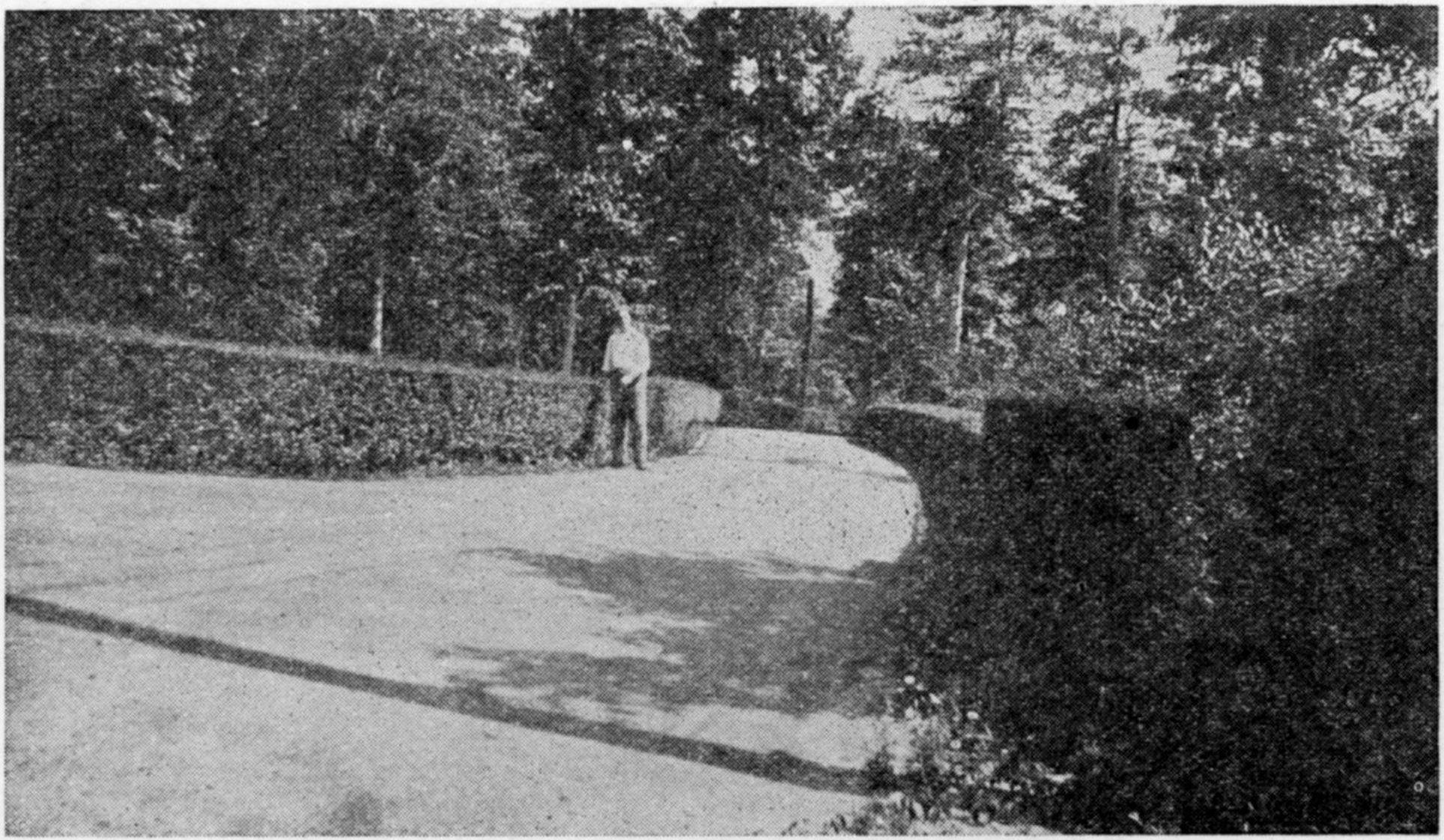

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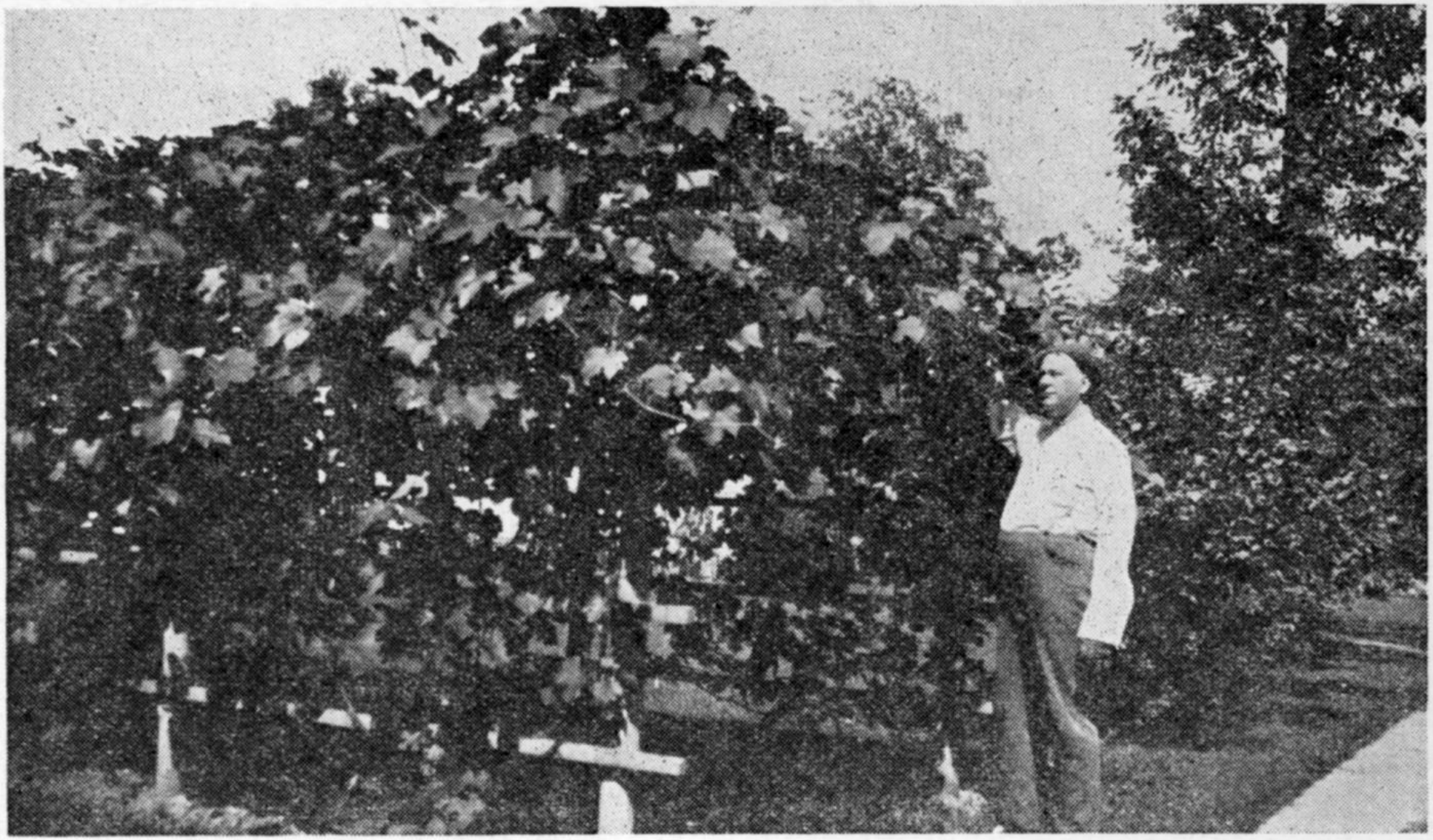

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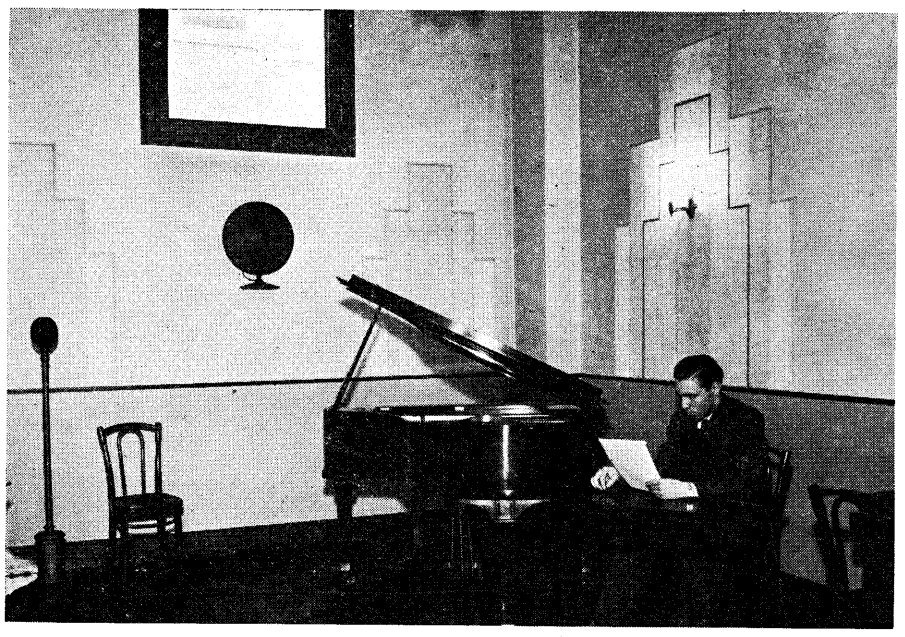
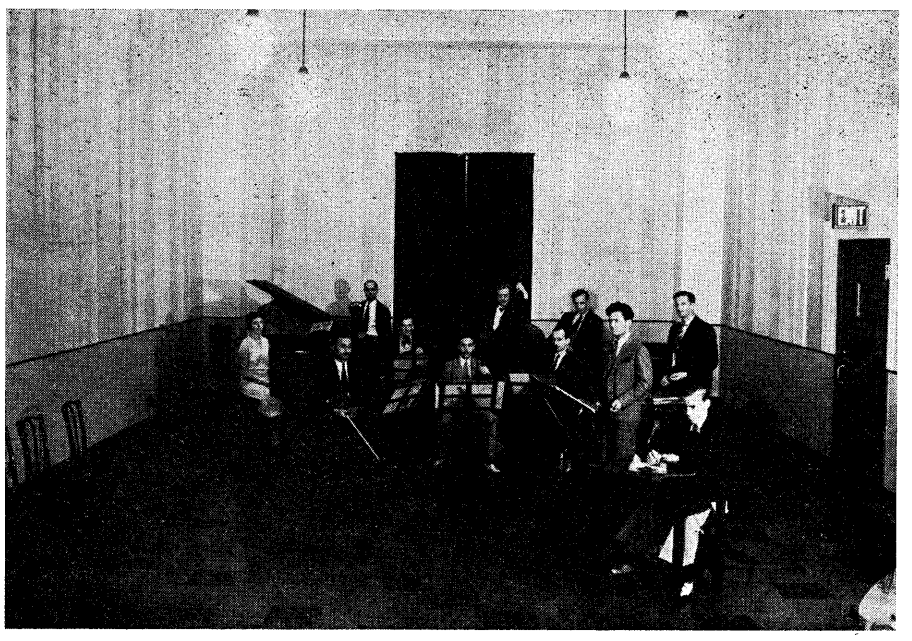


Speaker's Studio at WBBR.



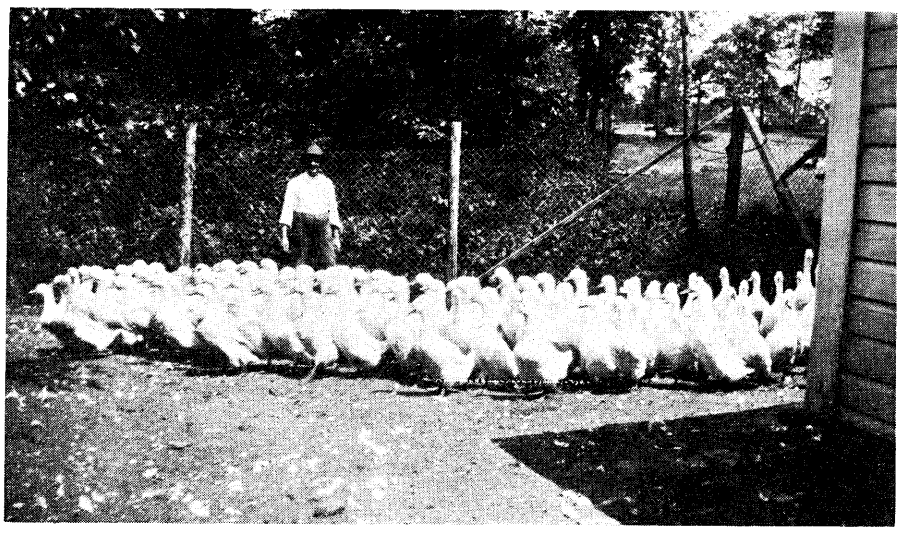
Main Studio at WBBR and the Watch Tower Orchestra.

every Tuesday and is delivered at the Bethel every Friday, crisp, fresh and in good condition.

We wonder if the *Watch Tower* workers realize what a job it is to feed 200 young men that are handling books all day. Do you know that the rolls of paper which these boys handle weigh 1000 pounds and that the cartons of books which they handle all day weigh 45 pounds apiece? The making of books is hard work, and the boys need good food and plenty of it. And they get it at the Bethel.

While we are on this subject of food we just barely mention the bread. The finest wheat is bought in car lots and kept in a big bin where it is as clean as the snow. When flour is needed to make bread it is ground on the premises, and the bread is the best in the world. It contains all the grain, every bit of it. It is whole wheat bread in the fullest sense of the word. Nothing is cooked in aluminum. As a result of having the right kind of food, cooked in the right way, the Bethel workers are seldom or never sick.

Now just see what the Lord did for his people when he caused the purchase and improvement of the WBBR property



Above Meat Fine to Eat and Feathers for Bethel Pillows.

Below——Just a Few of the Twelve Hundred Egg Factories that Keep Workers Supplied with Omelet.

Below—The Bethel Family's Competitor for the Milk Supply Gets His Share First.

the Lord seems to be saying to all of his people, If you can't keep up with the procession, get out of the way and let somebody else fall in line who believes in the Lord's way of doing things and is willing to do his part. If that part happens to be running a chicken house, then it should be run as unto the Lord. And the same with everything else, of course.

Greets Conventioners

(Continued from page 2)

tive proof in your testimony as a preacher of God;

That the Watch Tower is incorporated as a religious, benevolent and charitable organization and is exempt from taxation;

That the books belong to Society until placed;

That the cost of producing the books more than is taken in, resulting in a large deficit made up by voluntary contributions;

That the work is done to glorify Jehovah and bring his blessings to the people.

Present the books in evidence. Use Watch Tower catalogue.

Always ask Jehovah's guidance.

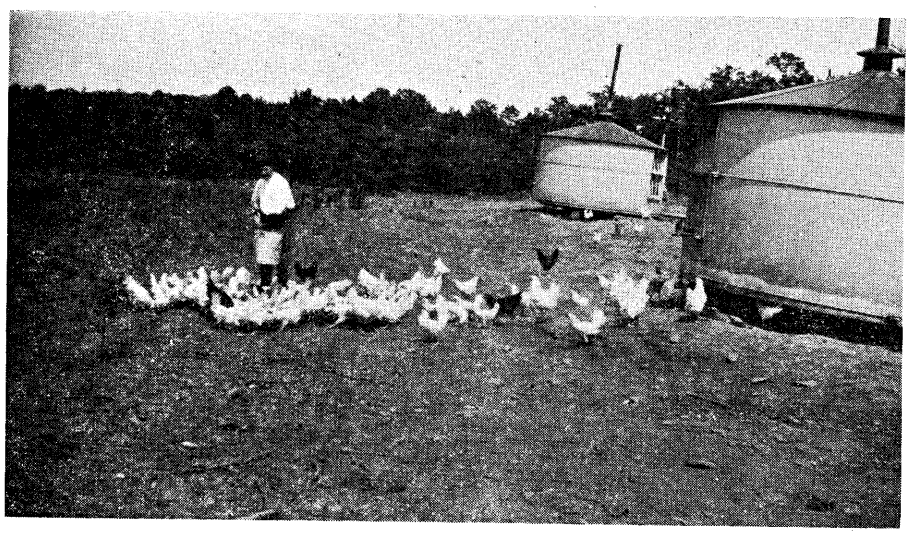
If case is decided against you, appeal decision. If in your favor, go on your way rejoicing.

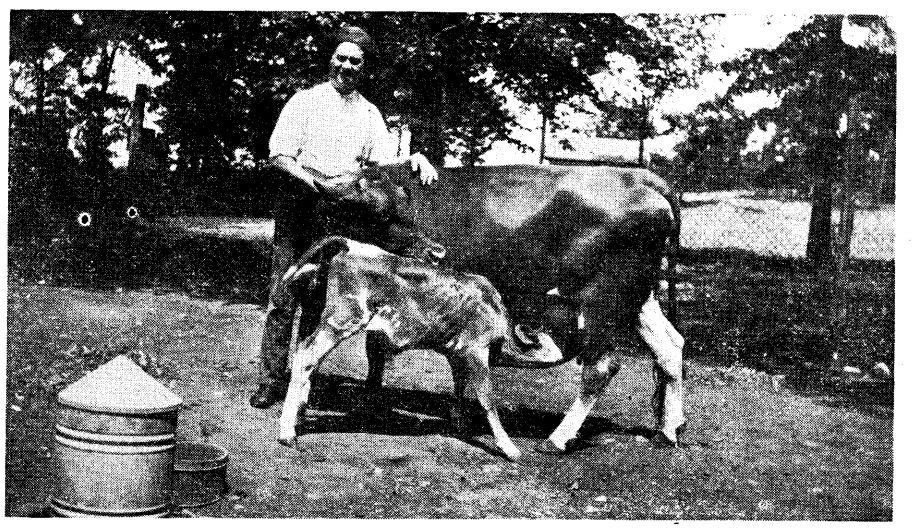
The Saturday evening discourse by J. C. Watt was based upon the *Watch Tower* of January 1, 1931, bearing the above title. You who have the *Watch Towers* in your home can get the whole story. We can give in this space but a little of Brother Watt's remarks upon it:

Jesus was hated; not by the common people (they heard him gladly), but by the influential factors, particularly the clergy, whose hypocrisy he unmasked and whose duplicity he exposed. He was a faithful and true witness. He sent forth his disciples to continue the witness he began, and which would be completed by the remnant in our day. As his representatives, they must and will deliver it, and that without compromise.

The discourses Friday night by W. E. Van Amburgh and G. H. Draper were based upon the *Watch Tower* articles on the above subject which appeared in the issues of February 1, 1931, February 15, 1931, and March 1, 1931. We give brief summaries of some of the points made.

The antitypical Zerubbabel is now building the antitypical temple and the glory of it will exceed anything ever known. And now, just before its completion, great joy and praise fill the hearts of all God's covenanted children, as they present themselves at the antitypical festal sacrifice. "Let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing."





at Huguenot Park. All the other big radio stations have had to follow WBBR's example and get out of New York proper. Some have gone far out on Long Island, and some far out in New Jersey.

But WBBR remains within the city limits, easily accessible, and yet far enough away from the great steel structures to operate with entire satisfaction to its hearers. The property is increasing in value by leaps and bounds. Today it is worth five times what was paid for it, and when the subway is completed it will be worth ten times what was paid for it.

And meantime it is providing, from a garden in New York City itself, just the food which is needed by the bodies of the young men that are operating the best organized printing plant in the world. Does not that show the Lord's blessing upon Brother Rutherford and upon the choice which he made of a location for WBBR? To us the answer is most emphatically Yes. We think yours will be the same.

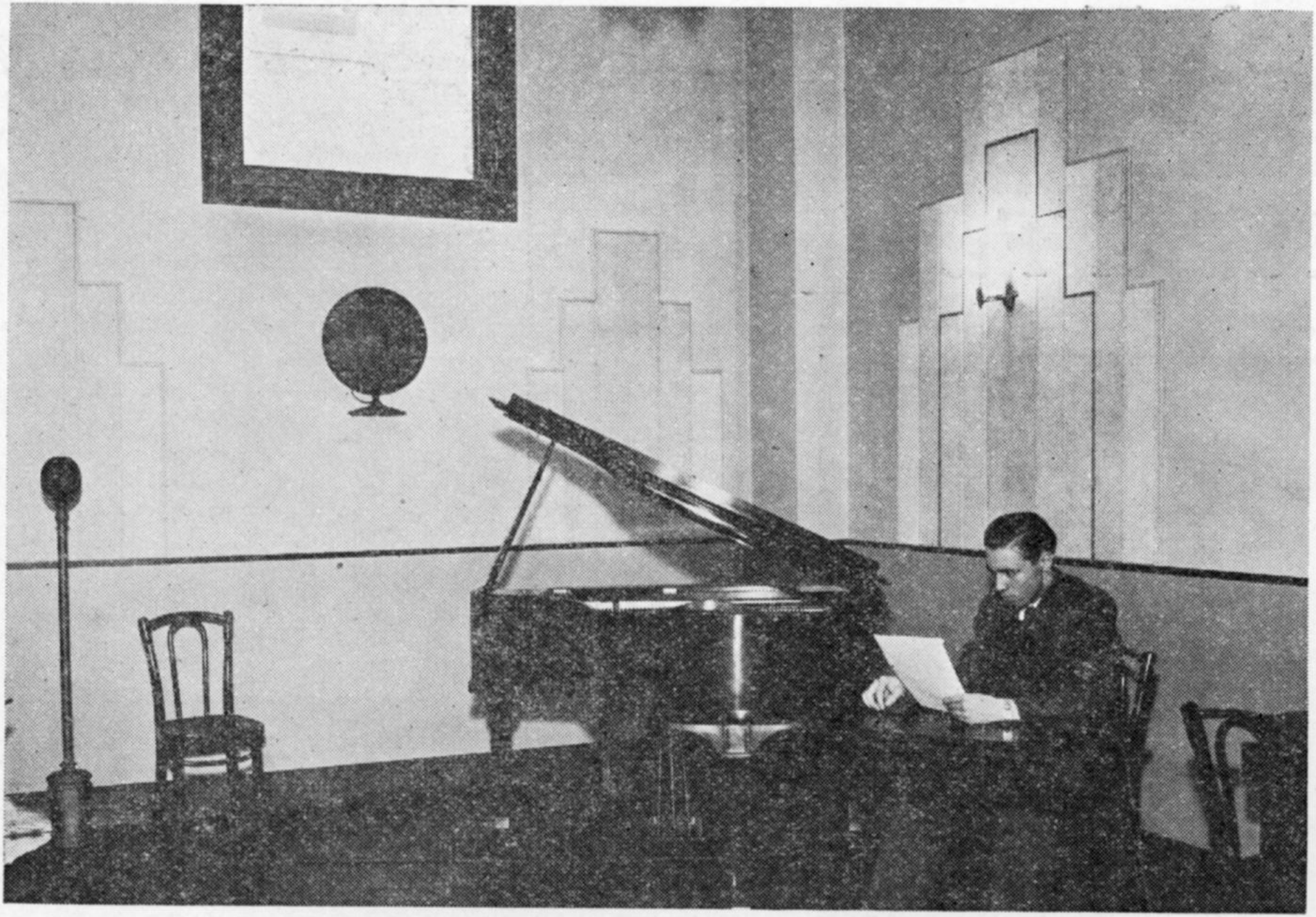
The gardens at WBBR and outside of Miami are operated on a strictly business basis. They receive credit for everything shipped. The credits are the wholesale prices for the day of receipt, and if anything comes too loosely or too tightly packed the same deductions from the credit are made as would be the case if the goods were bought from outsiders. When the season is in full swing the credits to the garden account run as high as $400 per month.



The Carrot and String Bean Sectors.

Besides the fruits and vegetables grown, there are receipts of eggs, butter, milk, chickens, ducks and geese, all very acceptable on the table in their season. The chicken houses are run on the same up-to-the-minute system as the gardens. Lights go on and the hens start to work at three o'clock in the morning. Their business is to lay eggs, and the longer hours they work the more eggs they lay. The chicken houses are lighted with glass which admits the sun's ultra-violet rays. That makes the chickens develop rapidly and the results from a given amount of food are greater.

We don't live in 1831; we live in 1931; and none of the 1831 methods are used in the Lord's work today. In substance



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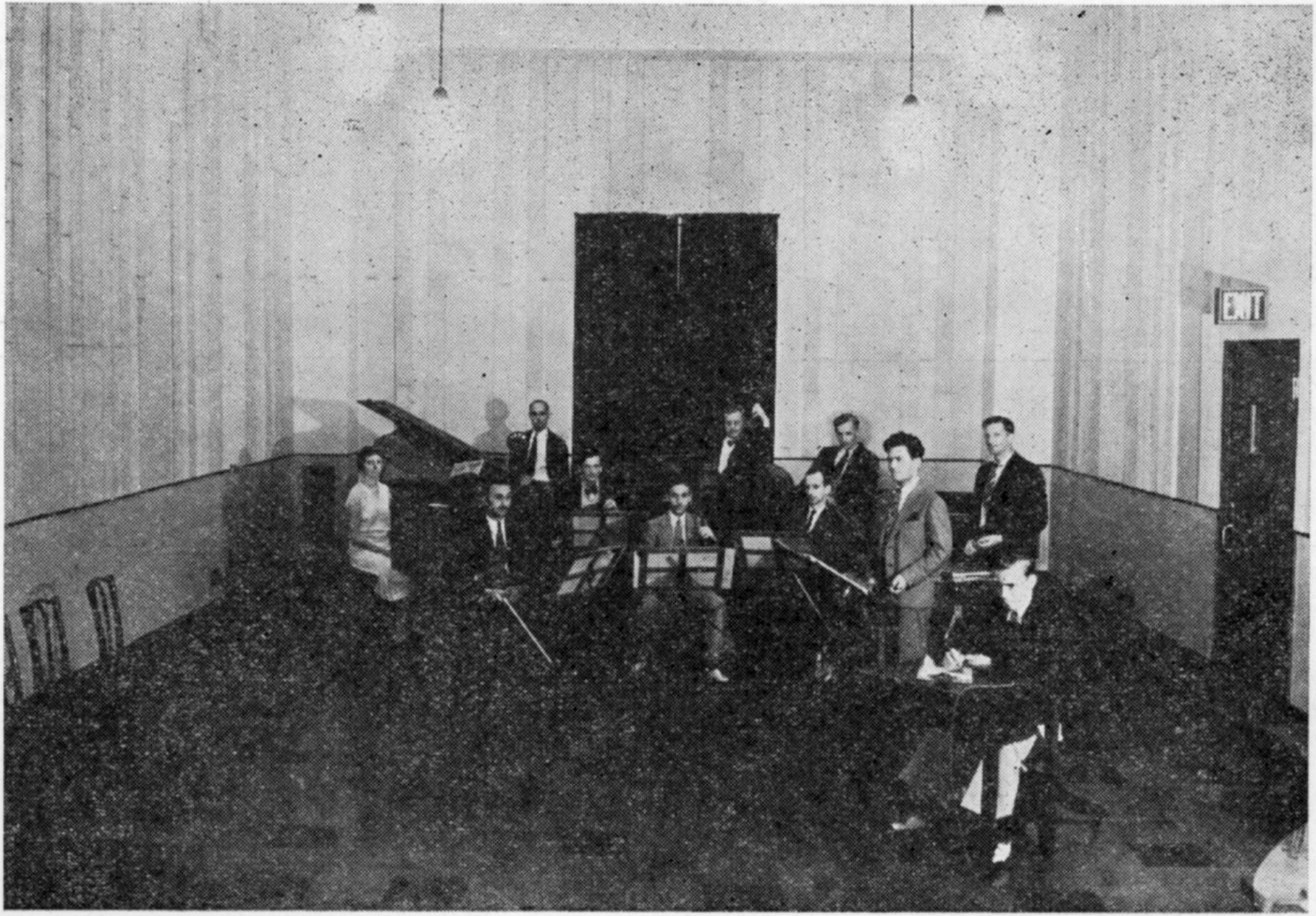

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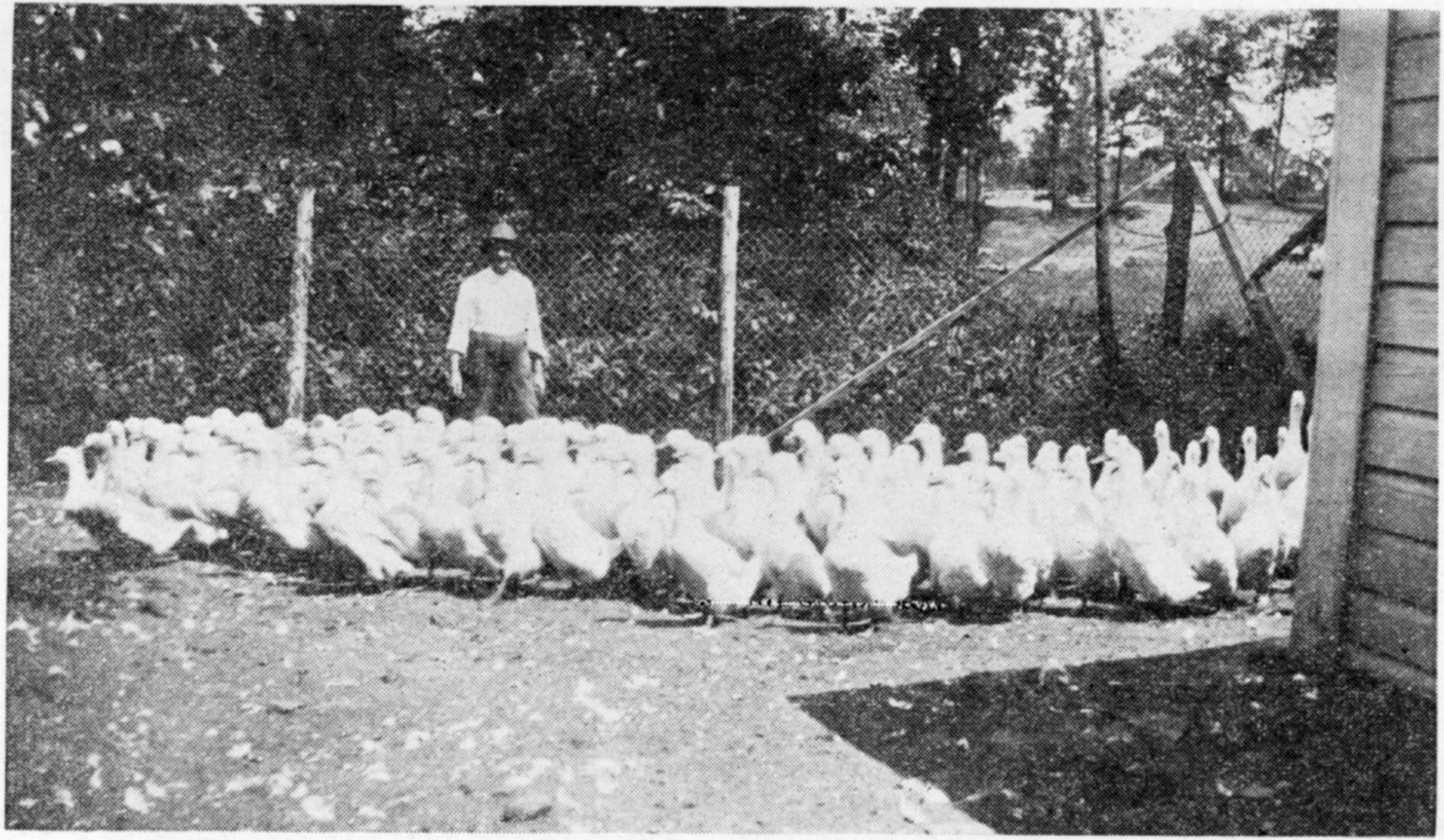

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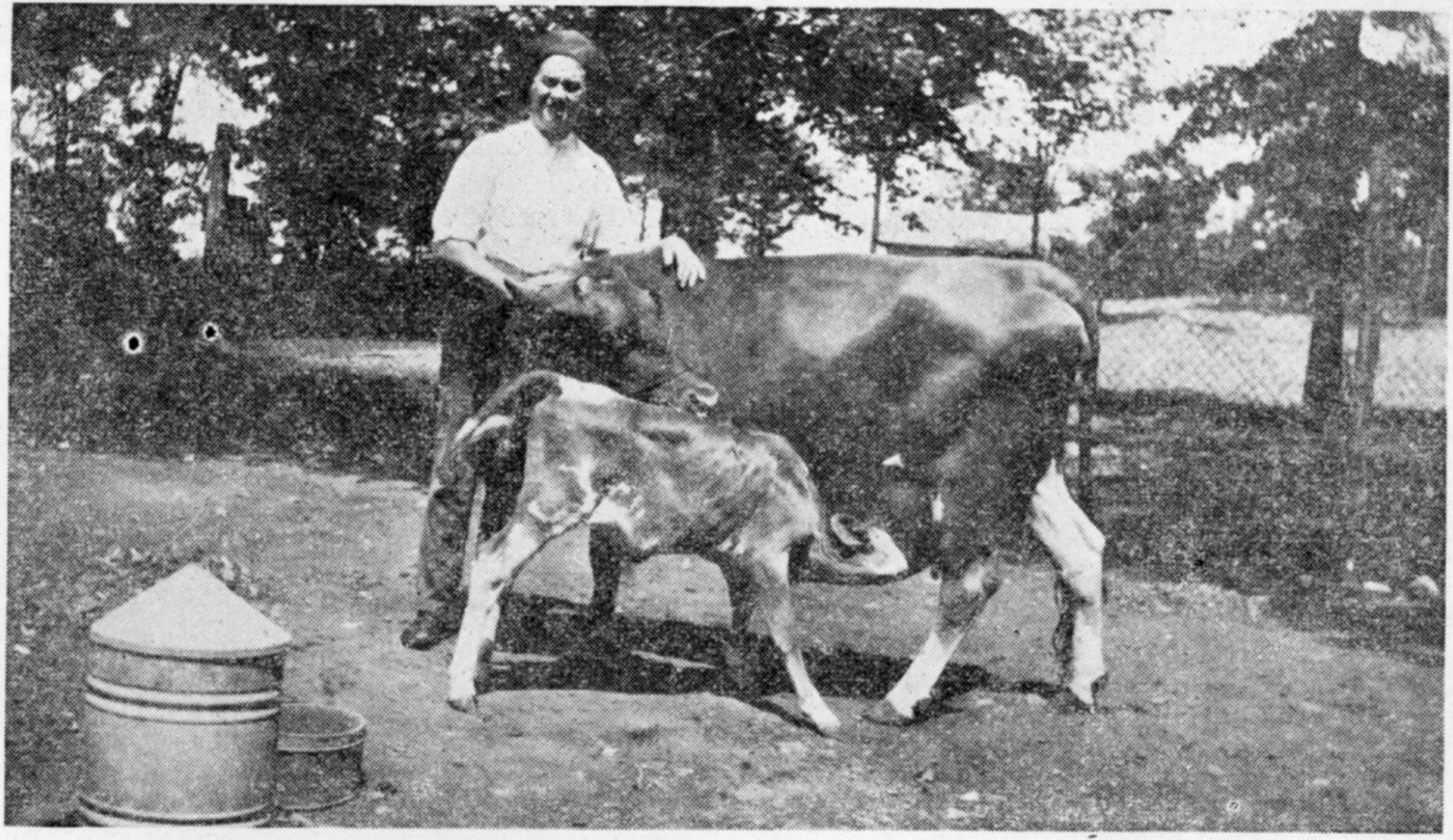
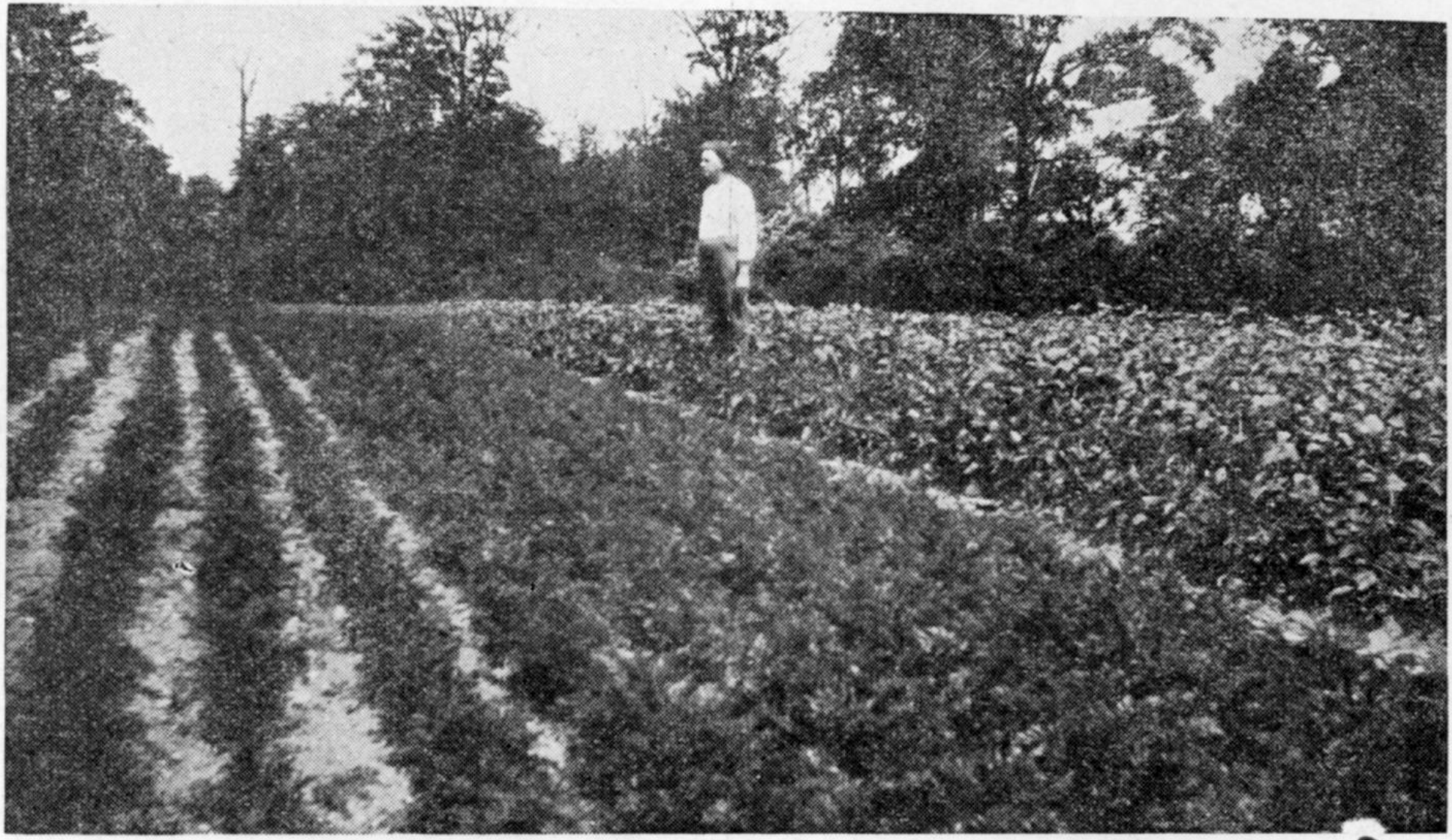




The Carrot and String Bean Sectors.

THE MESSENGER

CONVENTION REPORT

1931 INTERNATIONAL CONVENTION | WATCH TOWER BIBLE AND TRACT SOCIETY | COLUMBUS, OHIO, JULY 28

HEAR! YE NATIONS OF THE EARTH

Jehovah Is Against You!

Judge Rutherford Warns Christendom of Its Impending Destruction.

Conclusive Bible Proofs Presented.

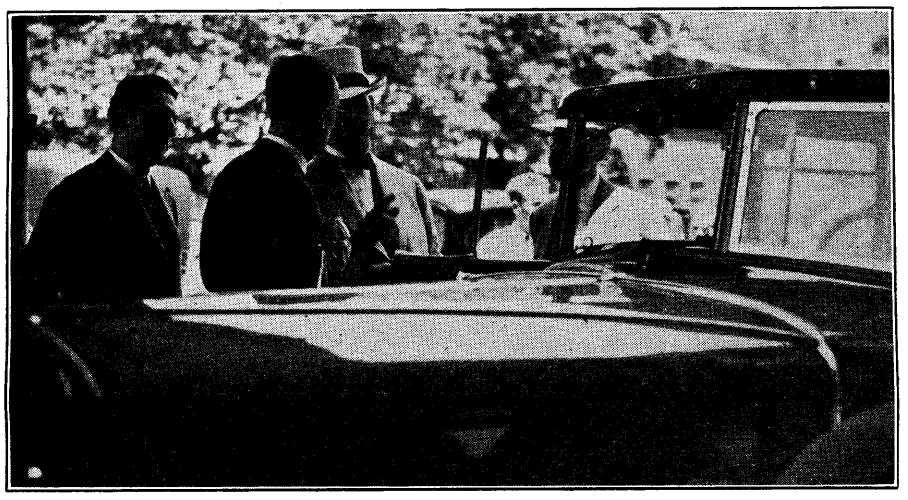
HEARD BY MILLIONS.

The only thing that remotely compares with what took place in The Coliseum at Columbus on Sunday, July 26, is something that occurred, probably in the plains of Mesopotamia, more than five thousand years ago, and that was merely a picture of what was to occur in the year of our Lord one thousand nine hundred and thirty-one.

There were only a few thousand people in the earth in the days of Noah. The families were small; the children were few and far apart; there was no need to roam; there was plenty of room for everybody in the neighborhood where the first man was ejected from the garden of Eden. When Noah warned the world of an impending flood he reached, directly or indirectly, about all the human family. And the good and evil angels knew about it. They knew that he was the divinely commissioned mouthpiece of Almighty God.

Noah's declaration of the purposes of God came true. It was not because Noah uttered them; it was because they came backed with the authority of the Maker of the universe, the Creator and Sustainer of heaven and earth. And it was the Son of God who said, "As it was in the days of Noah, even so shall it be in the days of the son of man."

If there was any doubt about just what that text meant in the past there is no doubt about it now. It was fulfilled at Columbus on July twenty-sixth, when Judge Rutherford told the whole world, Christendom, all the civilized nations, that because they have presumed to call themselves by the name of Jehovah God, and to call upon his name, and yet have declined to be governed by the laws which have come forth from the only fountain of authority in the universe, therefore their end draws on apace. The flood of God's wrath, not a literal flood, but that which the flood represents, the righteous judgment of an indignant and offended Deity, is about to sweep them away.



Judge Rutherford Hands Over His Speech to Representatives of the Press.

Try to Picture the Scene

Try to picture the scene of Noah addressing all the sons of Adam and warning them that their end has come (unless they get into the ark of safety). Then, in a moment, swing your mind five thousand years into the future, into the great day of Jehovah God and see the antitype fulfilling before your eyes.

The radio was reserved by the Lord for just such a day; the loud-speaker was reserved for just such a day; the telegraph and telephone were reserved for just such a day. Before Christendom should fall, and be utterly destroyed, He would serve such notice, that future ages would know that every word of Jehovah God is true. What He says will be done will be done. And before He does it He gives such notice, that all are duly warned. Today we announce, for the first time in history, that this warning has been given to the world. Christendom totters on the brink of ruin. The Almighty God has decreed that "as it was in the days of Noah, so shall it be in the days of the son of man."

Let us get a view first of the Columbus Convention as it gathered to hear Judge Rutherford utter the most important words he has uttered so far in his eventful life; the most important words, so far as Christendom is concerned, that it has ever heard or will ever hear.

There were fifteen thousand people on the grounds, all of whom could hear the address perfectly. More than half of these could see the judge as he stood before the microphone; the rest were in the grandstand, in the dining room, or gathered on the green sward of the intervening park areas of the beautiful Ohio Fair Grounds, where the convention is housed.

It was estimated that 8,500 were in the Coliseum itself, where twelve loud-speakers threw the judge's amplified voice all about the great arena. Other loud-speakers were in the grandstand, others in the dining room, and others at other vantage points about the grounds. It was estimated that three thousand were in the grandstand, a thousand in

(Continued on page 2, Col. 1)



The Thousands That Could Not Get Into the Coliseum Were Accommodated in the Grandstand, Dining Room, and on the Grounds, Whither the Public Address System Carried Judge Rutherford's Voice.

"JEHOVAH'S WITNESSES"

Our New Name

A Mighty Shout of "Aye" Accompanies Acceptance of Name by Conventioners.

A GLORIOUS SESSION!

What the peoples and rulers of the world, all who go to make up Christendom, the Devil's organization, got at twelve o'clock, Sunday, July 26, the conventioners themselves received, from the same speaker, and the same platform, at four o'clock in the afternoon of the same day.

From one o'clock, when the message to the public was finished, until four o'clock, when Judge Rutherford reentered the auditorium, the entire atmosphere about the Fair Grounds was charged with expectancy.

Not only were the conventioners thrilled with what they had already heard, but they knew very well that something of even greater importance to themselves was about to follow.

It would be out of all reason to expect that the Lord would have such an astounding message go out all over the world as that they are soon to be destroyed, the great governments, financial magnates, politicians, ecclesiastics, and others who make up Satan's organization, and that the little band that heard and understood and approved would just hear and understand and approve and that that would be all there would be to it. They knew that at four o'clock they would be told just their place in the great drama that is being enacted.

Everybody at the grounds knew that Judge Rutherford himself was greatly impressed with the importance of the afternoon meeting. He had specially requested that every person on the grounds who was really interested in the noonday warning to Christendom be in their places in the Coliseum on time.

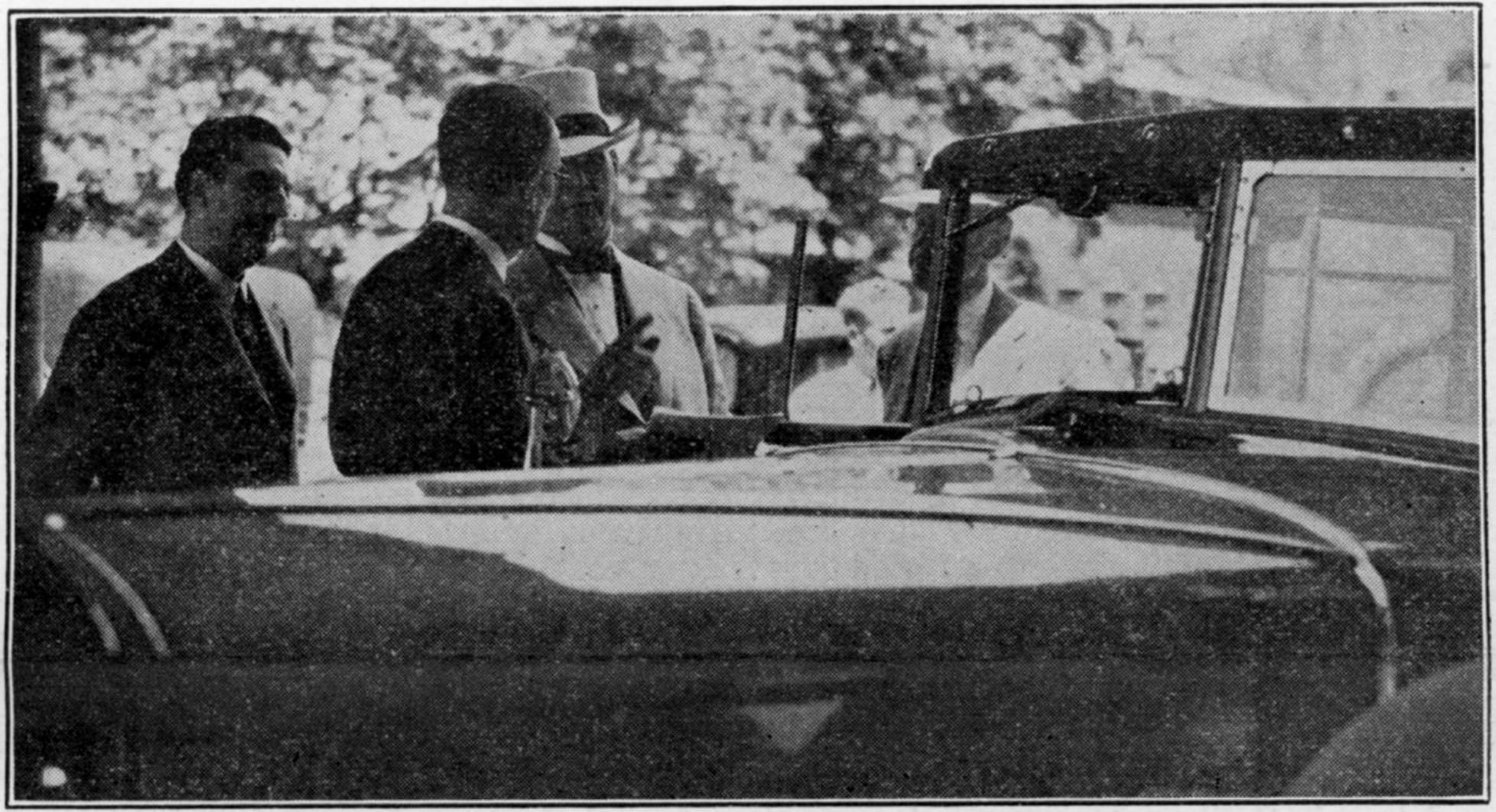
Fully twenty minutes beforehand every seat in the Coliseum was filled; an unusually quiet audience, even while waiting for the speaker to come in. The readers of *Light* could sense, by the eye of faith, that something of great importance in their lives was about to occur. They were not clear just what it was. But they would soon know.

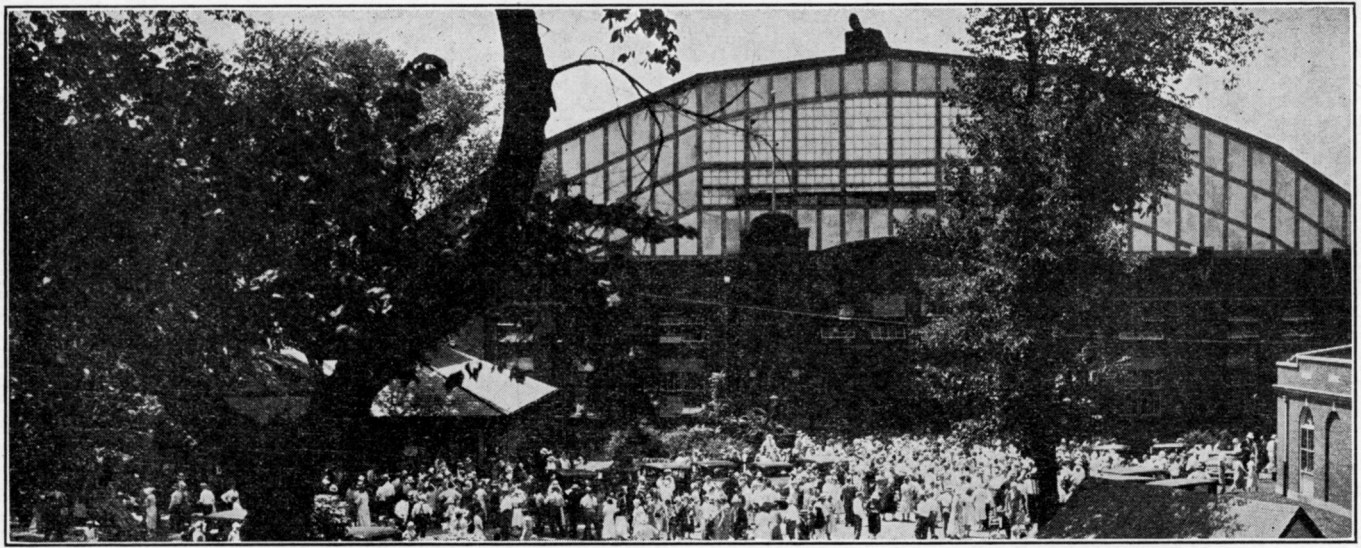
They felt that whatever it would be it was just what they wanted for themselves. Because these people have learned that the only safe and happy place in all the world is to be in the little but courageous remnant that loves Jehovah God and wants His will first, last and all the time. They believed that before that discourse was over they would have some fresh unfoldings of that will.

They did not know what these unfoldings would be, but they felt certain they would be in some way related to the great warning of the noonday hour; their part, their position, their responsibility in connection with that warning would be made manifest. They had the right idea, for that is just what happened.

In the eyes of the world it is a great honor and a great responsibility when some one of its great men is inducted into office, and has the right to assume

(Continued on page 2, Col. 4)





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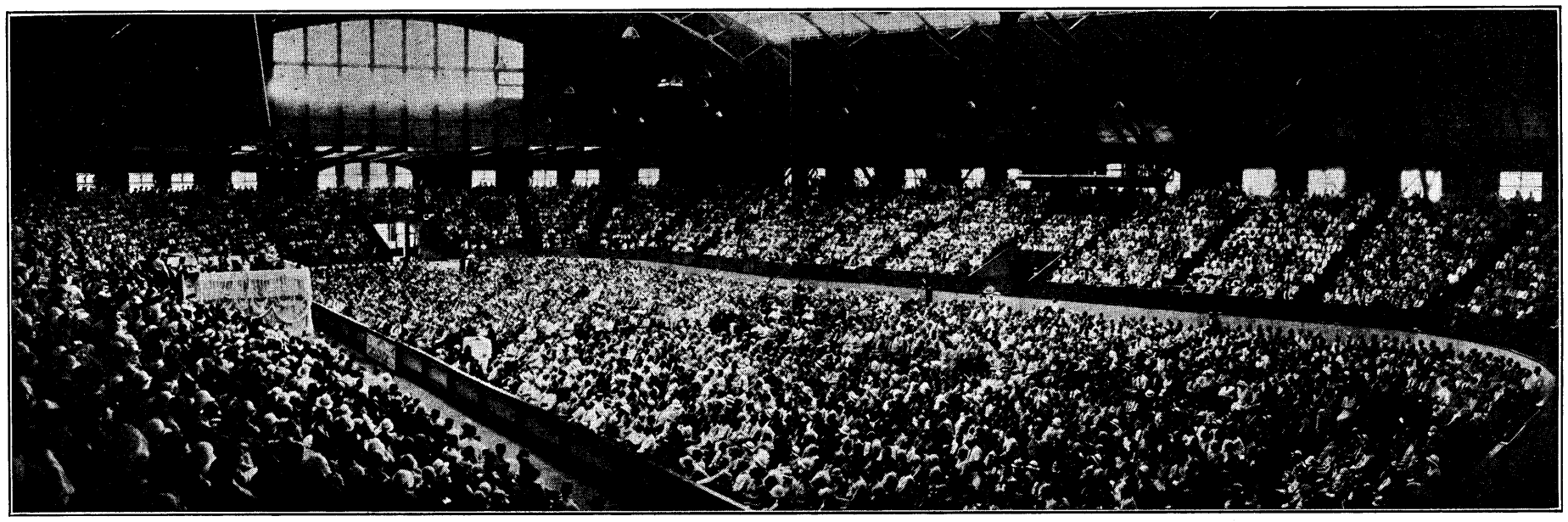


Here is a Portion of Judge Rutherford's Visible Audience in the Coliseum Sunday Noon.

Jehovah Is Against You

(Continued from page 1, Col. 3)

and about the dining room, and the rest at places where they could stretch out on the grass or walk about while they listened. The loud-speakers in the grandstand, brought down from Cleveland radio station WHK for the purpose, could be heard a half a mile. Close by, in the grandstand itself, the volume was tremendous, almost enough to lift one off the seat.

Now Let's Go Outside

Now we go outside with the judge's voice. We have already told you about the big hook-up, but somehow, when you see a thing done, it all looks different from what you anticipated. The apparatus is pulsating with life. The area under the speaker's platform was transformed into a beehive of scores of telephone and broadcasting experts and telegraph operators who were there to make certain that the biggest hook-up in history would be the best. And it was.

These experts said that never had any big or little program ever gone out on the air so perfectly. Everything was timed to the second and went off exactly as planned. The weather was perfect radio weather, and this is something that in the summertime we have no right to anticipate. The Lord just took out the static all over the Western world, and it may have been so all over the planet for aught we know.

Never in its history has the professed enemy of the truth, the National Broadcasting Company, ever put on such a successful hook-up as was done for Judge Rutherford by the experts of the American Telegraph and Telephone Company. There is no doubt that the angels of Almighty God were on the job, seeing to it that the message went over big; and it did.

For the time being the Coliseum was transformed into a great broadcasting station. To make sure that nothing would prevent perfect projection of the program there was a duplicate layout of the whole transmitting apparatus from the point of origin to the main control point at Cincinnati. From Cincinnati the message went out to twelve different parts of the country, where it was again split up so as to reach the transmitters of all the radio stations in the hook-up in those sections. The telegraph operators, in the Coliseum, knew every moment just how the message was coming out through every station, receiving reports every few seconds. But there was nothing to report. Everything went through perfectly.

We won't take the space to copy the reception telegrams of congratulation and appreciation. They came in by the score.

The Importance of the Message

The day was hot, but the judge paid no attention to that. As he proclaimed the great truth which Jehovah God had put him there to proclaim his face shone with earnestness, and when he had finished the light of victory was in his eyes, not present victory, but the calm assurance that Jehovah God himself would make good the words he had been privileged to utter in his behalf. The message was God's message, not man's, and He will make the fulfilment come true.

The great audience that listened to Judge Rutherford was promised that they could have his address in printed form by writing to The Watch Tower. 117 Adams Street, Brooklyn, N. Y., or that some would come to their door with it. We have not the space to here set forth Brother Rutherford's masterly argument which recognizes the present crisis of economic and political conditions, crime, misgovernment and faithlessness as due to the Devil's being cast out of heaven and now making his final desperate attempt to prevent the establishment of God's kingdom, now actually here.

The Messenger deems every word of his wonderful address so important it could not in justice to the regular Watch Tower publications, which will give the lecture in full, even attempt to review it in these columns at this time.

It is the "Warning" of that address that impressed and electrified every person that heard it at Columbus and must have made a tremendous impression on millions all over the world.

When Judge Rutherford had finished his great argument, with its concluding promises to the weary, long-suffering and waiting masses of good-hearted men and women that hope for the better day, he called upon all those who desire God's kingdom and who now take their stand on the side of Jehovah God and his King to rise to their feet and say "Aye." The response in the Coliseum made the rafters ring. The sight of that great audience rising to their feet and shouting "Aye," after that most extraordinary and solemn warning to all who have been falsely calling themselves by Jehovah God's name, created an impression on the minds of those who were present that nothing in this world or the next will ever be able to eradicate.

Full Text of the Warning.

TO THE RULERS AND TO THE PEOPLE:

BE IT KNOWN: That there is but one true and almighty God, whose name is Jehovah the Most High; that there is but one Redeemer of man whose name is Christ and whom God has anointed and installed as King of the world; and that his kingdom is now come, and is the hope of the peoples of the world.

THAT SATAN, the Devil, is the great enemy of God and of man. For centuries he has been the invisible ruler of the world, and has brought great reproach upon the name of God and has led men into degradation; that the condition of suffering and distress now in the earth is due to the wickedness of Satan and his agents; that the time has come, as God declares, when Satan's rule shall for ever end; that in 1914 Satan was cast out of heaven down to the earth; and within a short time from now Jehovah by Christ will destroy Satan's power and organization in the earth; that before so doing, however, it is the expressed will and commandment of Jehovah God that his message of warning shall be delivered by his witnesses to the rulers and to the people in order that those who hear may have an opportunity to take their stand on the side of God and his kingdom and thereby find refuge in the time of trouble; that the testimony of warning that must be given is, in brief, the following:

The leading nations of the earth which claim to be Christian nations, and which are therefore called "Christendom," have defamed and reproached the name of Jehovah God, and are a part of Satan's organization and shall suffer destruction. The other nations called "heathen" have also reproached God's name, are a part of Satan's organization, and shall also fall. God has given Christendom more enlightenment and greater opportunities than the heathen to all of which Christendom has proven unfaithful, and therefore she shall suffer the greater punishment at the hands of Jehovah. Within a short space of time there shall come upon Christendom, which is called by the name of the Lord, the greatest tribulation that has ever befallen any people. Jer. 25:29-35.

To enable the people to better understand God's reason for bringing this tribulation upon the nations, the history of the Jews was caused to be recorded in the Bible and is here mentioned.

The Lord has declared that what happened to the Jews typified and foreshadowed what shall come upon Christendom or the professed "Christian" nations of the World. The Jews were God's covenant people, but they became unfaithful to their covenant and turned to idolatrous practices. God sent his prophets who warned the Jews of his purpose to destroy their nation because of unfaithfulness. The leaders amongst the Jews ignored the warning, scoffed at the testimony of God's prophets, and then falsely prophesied to the people that no harm was coming to that nation. But shortly thereafter the Jewish nation was swept out of existence. That history is being repeated.

JEHOVAH planted true Christianity as a pure and noble thing, but shortly after the death of the faithful apostles of Jesus Christ the commercial and political rulers of the world, aided and abetted by the clergy, adopted "Christianity" and called it their religion, and then changed the ordinances of God to suit their own selfish purposes, broke the laws of God and particularly the everlasting covenant, and have brought great reproach upon the name of the Most High. Today the leading nations of the world are called "Christian" and they practice a formalism of religion which is called the Christian religion, whereas the leaders thereof deny the inspiration and truthfulness of God's Word, deny the blood of Jesus Christ as the redemptive price of mankind, and deny God's kingdom as the means of restoring and blessing the peoples of earth. "Organized Christianity," therefore, is an integral part of Satan's organization and is against God and his kingdom and hence must be destroyed in order that the kingdom of righteousness may rule the world.

The World War came in 1914 with its attending distressing conditions, and in exact fulfilment of the prophecy of Jesus Christ, and furnished the complete proof to all Christendom that the world had ended and that Christ's kingdom was at hand. (Matt. 24:33-4) These facts were especially called to the attention of the leaders of Christendom. Had Christendom then given heed to the counsel of God and stood in his Word she might have been spared from destruction. Not only did "organized Christianity" treat the counsel of God with contempt, but openly endorsed the Devil's make-shift and called it "the political expression of God's kingdom on earth." Christendom's leaders and commercial, political and religious prognosticators now freely predict that the present condition of suffering and distress is but temporary and will soon pass away, and that the nations ruled by unrighteous men will soon establish lasting peace and prosperity. Like the false prophets to the Jews, these present-day predictors prophesy falsely. (Jer. 28:1-17.) Let the people take notice that Christendom will never recover, but soon will go down in the worst tribulation that has ever befallen any nation of the world. Her destruction will not come by the poor people fighting against the rich, but will result from the punishment inflicted by Jehovah God and his King. Rev. 19:11-21.

Jehovah declares that there shall be such a great number of people slain in the time of trouble that the survivors will not bury them; but further states that some portion of the people will be spared, taken through the trouble and saved; and that the ones spared will be those who now seek to know and to do God's will.

The hope of the world is God's kingdom and there is no other hope.

Immediately following the great tribulation Jehovah's kingdom will establish peace and prosperity in the earth. All order-loving people should therefore be diligent now to learn of and concerning the kingdom of God and should take their stand on the side of his kingdom and give their allegiance to God and his King and thus put themselves in line for the everlasting blessings that shall come to those who are obedient and faithful to Jehovah and his King.

This testimony of warning is not given by another religious cult that is engaged in propaganda or proselyting. It is given by Jehovah's witnesses. Those who give this testimony do not seek members nor solicit money. Upon all those who have wholly devoted themselves to his kingdom, Jehovah has laid the obligation to give this testimony of warning. The responsibility is upon these witnesses to give the testimony and warning and those who hear are responsible to God for what course they take.

WE DECLARE OUR ALLEGIANCE is wholly to God and his kingdom, and we delight to be his witnesses and to bear his testimony to the honor of his name. Our faith forbids and precludes us from engaging in war or in any other enterprise that would work harm or injury to mankind. We are for Jehovah's kingdom of everlasting peace.

THE TIME is due for the vindication of Jehovah's great name, and as his authorized witnesses, and in obedience to his commandment we do now solemnly declare this warning and deliver this testimony.

Within a very short time God will destroy all of Satan's organization, which includes Christendom and all the nations that oppress the people and defame his name. Immediately following that great destruction, God by Christ will fully establish his government of righteousness in all the earth. Let the people therefore cease to give heed to schemes of reform brought forth by men. The kingdom of Jehovah God is the hope of the world. Let all who love righteousness give full allegiance to Jehovah and to his kingdom and receive his blessings.

Our New Name

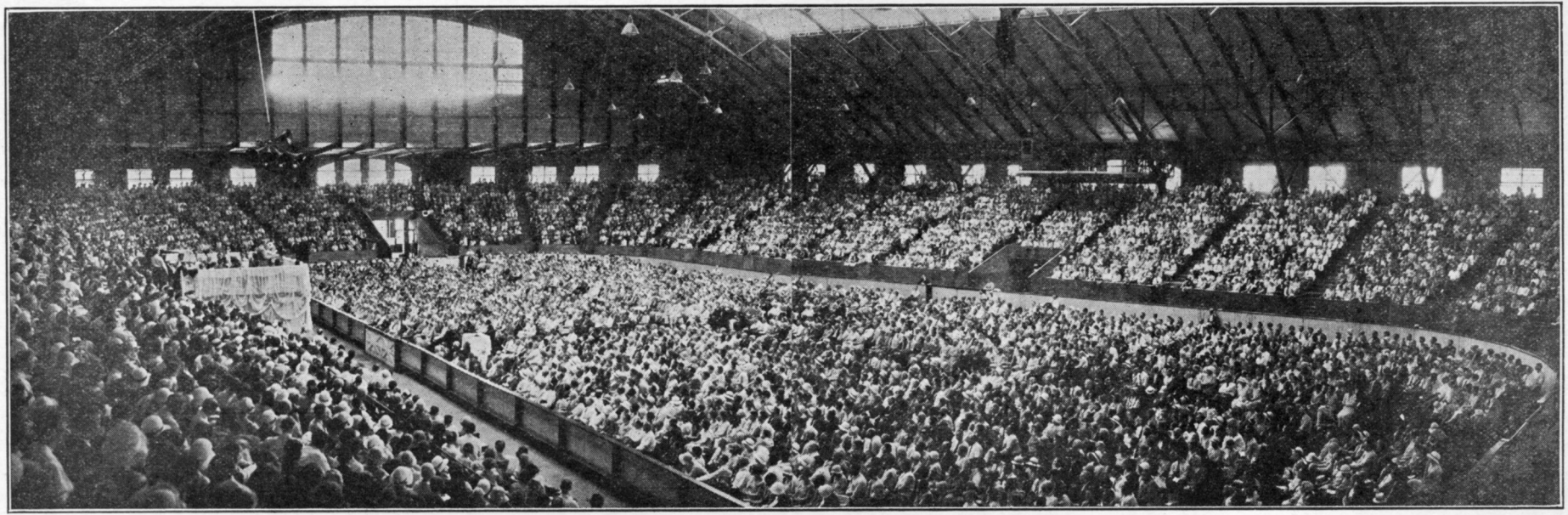
(Continued from page 1, Col. 4)

and use some title which he has hitherto never had the authority to use.

Well, those jobs are but for a few years, or perhaps but a few days, and their glory soon fades. The ones that would listen to Judge Rutherford knew already what is going to happen shortly to those jobs, and the men in them; they were interested to know what *their* job was to be, what title *they* were to bear. Something new was afoot; they would soon know all about it.

When all was quiet, after the round of applause which greeted the president of the Society as he stepped out on the platform, it did not take him long to get into his discourse. He prefaced it by the remark that what he was about to say he regarded as of the most vital importance to every one within the sound of his voice.

Everybody that is really in the truth and that heard the noon discourse could perfectly well believe that that was the truth. Nobody else in our day or in any other day has ever given to the whole financial, governmental and ecclesiastical world a message of its impending destruction because of its presumption and disobedience and misuse of the great name of Almighty God.



Here is a Portion of Judge Rutherford's Visible Audience in the Coliseum Sunday Noon.

He went on to make it clear to his hearers that none within the sound of his voice had ever heard words that meant so much to them personally. It was astonishing how quiet the audience was. Hardly a person stirred. Nobody relishes the thought of failing to size up the great crises that are thrust upon them now and then, in the arena of life. They all wanted to see and hear and know and understand, each for himself, what it was that the Lord had in mind for them.

Brother Rutherford explained in a kind but most positive way that every one in the audience would know by the time this discourse was finished just where he stands; there would be no doubt of it, not the slightest; neither on his own part nor on the the part of others.

He even made the preliminary observation that no one else except those who are truly the Lord's would even wish to occupy the places in which these would find themselves at the conclusion of the discourse. They would find themselves inevitably put in a certain place or definitely excluded from it; by the time the meeting was over each would know just where he belonged.

In this little survey we are making of the attitude of the audience and of the speaker we merely present the setting of one of the most remarkable addresses ever delivered in the world. The address itself we do not propose to give here, nor even to give a digest of it. Those who were present know what the judge said. And at the conclusion of the discourse it is the unanimous opinion of those who were present and heard it, and talk about it, that we have come to a new step in the Lord's work and that for those who are faithful it is the most important meeting they have ever attended.

The fact of the business is that for the new work that is ahead of his people Jehovah God himself is giving them a new name. The speech was full of the proof of this statement. And, oddly enough, the evidence was multiplied by Jehovah himself that just at this time, just when the declaration goes forth that the Devil's day is done, He would himself give the remnant their new name, and even told what the name would be.

Judge Rutherford went on with his argument that the time has come for us to separate ourselves from every name that would link us with others. God's true people in the earth at this time are but a handful; they are God's remnant. Very well! Let these take their stand by themselves. No one else will wish to stand with them. No one else has the right to stand with them. These are God's messengers, God's representatives, not man's.

The greatest battle of all time is ahead of us. In this fight the Haman class the "man of sin," is making great claims for itself in the temple of God. But its claims are not to pass unchallenged. Notice is served upon it right now that it can go ahead and build its gallows just as high as it desires; the higher the better.

At the conclusion of his address, which held his audience spellbound, the following resolution was unanimously adopted after a number of regional service directors and other prominent brethren had told how greatly they appreciated the privilege of saying "Amen" to its every statement.

Hereafter, if one asks one of these service workers who he is or what he is, or whom he represents, he will likely get a speedy answer, "I am one of Jehovah's witnesses," and that will settle the matter. It won't be long before everybody will know just what that means.

The applause at the conclusion of the afternoon session was spontaneous and frequent and prolonged. God's people know what their new position is; they know their title; they accept its responsibilities; they do not fear the adversary nor any of his cohorts; they have full confidence that JEHOVAH GOD will give his true people in this fight all the support and protection they will need.

RESOLUTION

A New Name

WHEREAS, about 1874, in fulfilment of divine prophecy, the Lord Jesus Christ began the work of "preparing the way before Jehovah" and to restore to his faithful followers on earth a clearer understanding of the fundamental truths taught by Jesus and his apostles and which for centuries had been made obscure by others' teaching false doctrines; and

WHEREAS from and after that date, for a period of more than forty years, Charles T. Russell, a faithful follower of Christ Jesus and a servant of Jehovah God, led a company of his brethren in Christ in the preaching and teaching of the divine Word, and particularly with reference to the second coming of Christ, the setting up of his kingdom, and the restoration of man to perfection on the earth; and to carry on said work orderly said company of Christians organized the corporations known as the Watch Tower Bible & Tract Society, the International Bible Students Association, and the Peoples Pulpit Association, and they used and now use these corporations for the publication of books, magazines and other Bible literature; and in the course of time said company of Christians became known by such names as, to wit, 'Russellites," "Millennial Dawn People," "International Bible Students Association," and other like names; and

WHEREAS shortly following the death of Charles T. Russell a division arose between those associated with him in such work, resulting in a number of such withdrawing from the Watch Tower Bible & Tract Society, and who have since refused to cooperate with said Society and its work and who decline to concur in the truth as published by the Watch Tower Bible & Tract Society, in *The Watch Tower* and the other recent publications of the above-named corporations, and have opposed and do now oppose the work of said Society in declaring the present message of God's kingdom and the day of the vengeance of our God against all parts of Satan's organization; and said opposing ones have formed themselves into divers and numerous companies and have taken and now bear such names as, to wit, "Bible Students," "Associated Bible Students," "Russellites teaching the truth as expounded by Pastor Russell," "Stand-Fasters," and like names, all of which tends to cause confusion and misunderstanding:

NOW, THEREFORE, in order that our true position may be made known, and believing that this is in harmony with the will of God, as expressed in his Word, BE IT RESOLVED, as follows, to wit:

THAT we have great love for Brother Charles T. Russell, for his work's sake, and that we gladly acknowledge that the Lord used him and greatly blessed his work; yet we cannot consistently with the Word of God consent to be called by the name "Russellites"; that the Watch Tower Bible & Tract Society and the International Bible Students Association and the Peoples Pulpit Association are merely names of corporations, which corporations we as a company of Christian people hold, control and use to carry on our work in obedience to God's commandments, yet none of these names properly attach to or apply to us as a body of Christians who follow in the footsteps of our Lord and Master, Christ Jesus; that we are students of the Bible, but, as a body of Christians forming an Association, we decline to assume or to be called by the name "Bible Students" or similar names as a means of identification of our proper position before the Lord; we refuse to bear or to be called by the name of any man;

THAT, having been bought with the precious blood of Jesus Christ our Lord and Redeemer, justified and begotten by Jehovah God and called to his kingdom, we unhesitatingly declare our entire allegiance and devotion to Jehovah God and his kingdom; that we are servants of Jehovah God commissioned to do a work in his name, and, in obedience to his commandment, to deliver the testimony of Jesus Christ, and to make known to the people that Jehovah is the true and Almighty God; therefore we joyfully embrace and take the name which the mouth of the Lord God has named, and we desire to be known as and called by the name, to wit, *Jehovah's witnesses.*—Isa. 43:10-12; 62:2; Rev. 12:17.

As Jehovah's witnesses our sole and only purpose is to be entirely obedient to his commandments; to make known that he is the only true and Almighty God; that his Word is true and that his name is entitled to all honor and glory; that Christ is God's King, whom he has placed upon his throne of authority; that his kingdom is now come, and in obedience to the Lord's commandments we must now declare this good news as a testimony or witness to the nations and to inform the rulers and the people of and concerning Satan's cruel and oppressive organization, and particularly with reference to "Christendom," which is the most wicked part of that visible organization; and of and concerning God's purpose to shortly destroy Satan's organization, which great act will be quickly followed by Christ the King's bringing to the obedient peoples of earth peace and prosperity, liberty and health, happiness and everlasting life; that God's kingdom is the hope of the world and there is no other, and that this message must be delivered by those who are identified as Jehovah's witnesses.

We humbly invite all persons who are wholly devoted to Jehovah and his kingdom to join in proclaiming this good news to others that the righteous standard of the Lord may be lifted up, that the peoples of the world may know where to find the truth and hope for relief; and, above all, that the great and holy name of Jehovah God may be vindicated and exalted.

Convention Field Service Is Enthusiastic

Jehovah's Witneses All Respond to Call.

With rare exceptions, every meeting these days is a service meeting; the conventions are all service conventions. Preaching, haranguing, windjamming, oratory, have had their day. Service, real honest-to-goodness service, is the work of this day and a blessing to the server and the served. The Columbus convention of 1931 is preeminently a service convention.

No other convention was ever attended by so many service workers as the present one at Columbus. To sharpen their appetites for the real work ahead these service workers put out 250,000 radio folders announcing Sunday's big hook-up in the territory adjacent to Columbus.

Now the service work proper has begun. In a small way it began Sunday, when 30,500 books and 43,500 booklets were taken away from the bookroom for disposition to the people of this vicinity, and some of them, quite a large number, were actually put in the hands of the public that came out to the Fair Grounds on Sunday to listen to Judge Rutherford's great address on "The Hope of the World." No special effort was made to get the public out to the convention grounds to hear this address, as it was thought they could be well served by the radios in their own homes. However, all who came were made welcome and given opportunity to obtain the literature.

The first disposition of literature was put up in convenient and attractive combinations, one of ten bound books and 9 booklets, one of seven bound books and 13 booklets, and one of six bound books and 9 booklets. Another great distribution to workers was made early Monday morning.

Seventeen counties in the heart of Ohio were set aside for the activities of workers at the Columbus convention. This territory runs sixty miles each way from the convention city and embraces an area of about 144,000 square miles. This whole area is being literally drenched with the truth.

The workers assembled at the Coliseum for literature and territory as early as 5:30 Monday morning, and by 6:00 there was hardly standing room for those who were lined up waiting for their books.

Sixteen hundred cars were dispatched to the outside territories. Many of the experienced workers had so perfected their plans the night before that they left direct for their field of action without coming in to the Fair Grounds in the morning.

So expeditiously was the great number handled that a few minutes after 8:00 a. m., the entire Fair Grounds were deserted of workers. At this time the parking field was entirely deserted, not a car being left in the space.

To cover the city of Columbus arrangements were made with all the taxicab companies the night before, and early Monday morning it could almost be said that every taxicab in the city was engaged in carrying the workers to their assigned territories within the city.

It is anticipated that while the convention is in session the city of Columbus will be covered twice, and possibly more. So many workers assembled at the convention, and such a large number remained after disposition had been made of those for whom cars could be provided, that advantage was taken to give Columbus one of the most thorough goings-over it has ever had.

Workers in the city were instructed to keep a careful record of all places where residents were away or not up at the time they called, and to make a special point of getting these on the second trip.

Experience has shown that, in actual practice, territory can be worked the very next day after it has once been done, because new faces are seen on the second trip, and interest which is created on one day can be closed on another. In the recent past some comical results have happened where, by chance, one worker followed another only a few hours apart. The first worker placed hardly anything; the second placed something in many of the places where he called. The only way is to keep everlastingly at it.

Other Sessions on Sunday and Monday.

For a full report of the points made by H. H. Riemer in address "Goodness to His Servant," delivered at 10:00 o'clock Sunday morning, July 26, see the *Watch Tower* of January 15, 1931.

For a full report of the points made by Anton Koerber in address "Kingdom Fruits," delivered at 10:50 o'clock Sunday morning, July 26, see the *Watch Towers* of July 1, 1930, and July 15, 1930.

For a full report of the points made by A. H. Macmillan in address "The Prize," delivered at 7:00 o'clock Sunday morning, July 26, see the *Watch Tower* of November 1, 1930.

For a full report of the points made by W. F. Salter in address on "The Man of Sin," delivered at 3:30 p. m. Monday, July 27, see the *Watch Towers* of September 15, 1930, and October 1, 1930.

For a full report of the points made by T. J. Sullivan in address on "Refreshing His People," delivered at 7:00 o'clock Monday, July 27, see the *Watch Tower* of April 15, 1931.

From "Instruction on Organization," by E. D. Orrell and J. C. Rainbow at 2:00 p. m. Monday, July 27, we select the following points:

Jehovah's wonderful works of creation testify that everything in his vast realm is done in order and with proper organization.

From time immemorial the Logos was the chief officer of Jehovah's organization.

Since his work was accomplished on earth at his first advent Christ Jesus remained inactive in heaven as far as proceeding against the enemy organization was concerned, well pleased to await his Father's good time for the vindication of his name.

In 1914 he was bidden, "Rule now in the midst of thine enemies," and the ousting of Satan and his demons from heaven followed.

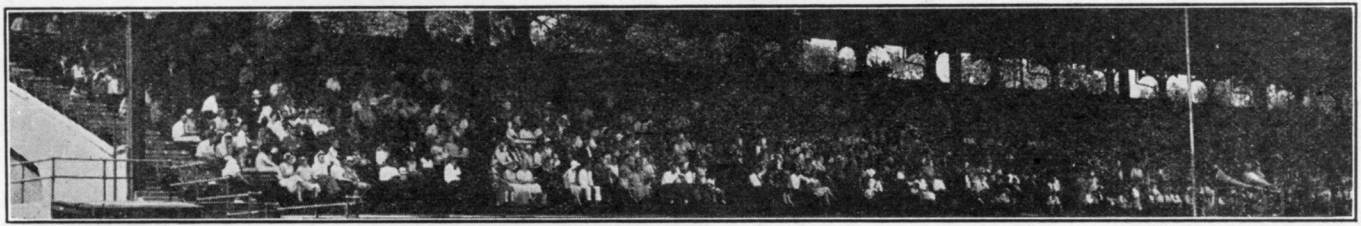
In 1918 he came to his temple for judgment, and those approved by him on earth weer made a part of his organization, authorized to act under the instructions of the King Christ Jesus as the witnesses of Jehovah in the proclamation of the Kingdom.

From points in the discussion of colporteur work by R. S. Emery, D. E. Morgan, H. M. S. Dixon, W. B. Akin and A. L. Paschal, at 4:15 Monday p. m., July 27, we select the following points:

Money cannot buy people to do in a commercial way the things that God's people are eager to do without pay. As a monument to the truthfulness of that statement there stands upon the earth today an army of faithful men and women whose efficiency in approaching the children of men has no equal. Having nothing to sell, we are fishermen, and not salesmen. Written in the lines and paragraphs of these beautiful books is God's own story of the origin and destiny of man. The makeup of a good fisherman is patience and endurance. There was a time when salesmanship could place our literature with the goats. That time has passed. The truth is forcing everybody to take his final stand. The child of God hurries on, seeking for the sheep. It is the sheep that are receiving the message today. It is our duty to present our message to them in the best way of which we are capable, and it is our plain duty to work every piece of territory clean to the last house, that we may reach with the message those that the Lord would have reached. The sheep are His sheep. It is our duty to seek them out, and they are found in the most unlikely surroundings.



The Overflow Crowd in the Grandstand on Sunday.



The Overflow Crowd in the Grandstand on Sunday.

This Kingdom Gospel Must Be Preached in All the World

(Third Installment)

Another Entire Day Today in Europe and Then Off to Other Corners of the Earth Tomorrow.

The Witness Work in Denmark.

Poul Reinseth, Resident Manager



Poul Reinseth, Resident Manager.

Denmark is such a tiny little spot on the map that it is very often overlooked altogether. How many of the readers of *The Messenger*, do you think, know where it is and what it is? In most cases, I am afraid they do not even know where to look on the map to find it.

This, however, is a mistake, for God knows this beautiful little country and has even here taken out a few to be witnesses for him as a people for his name and a part of the remnant. And, you know, the remnant is not so big that we might venture to overlook any part thereof.

If you want to find it, I will help you. Now then, take your map. If it is made in America and isn't very big, you might not find the name at all; but start round about the north pole, and then perhaps you will find the name Scandinavia. That's it. Or rather, Scandinavia is three countries, Norway, Sweden and Denmark, and Denmark is that part of Scandinavia which generally isn't made out very clearly on the map.

Denmark is that group of small islands which ought to appear south of Norway and southwest of Sweden. Besides the islands there is a little peninsula, which on the map more often than not is shown as a part of Germany, although our forefathers have sent many Germans to a premature death to keep this peninsula as an integral part of the kingdom of Denmark. So, you see, we are not getting very much recognition from men or honor in this world, and that ought to be a good start.

In bygone days an American brother paid us what at first seems to be a somewhat doubtful compliment. He said about the Scandinavians that they very soon become "civilized," when they come to America. Of course it makes a Dane smile, as the Danes are used to thinking of themselves as one of the best educated peoples in the world. Even small countries have their pride, and ours is in our pigs, butter, eggs, and high cultural level.

After all, it was a real fine compliment; for what are "civilization" and "culture" but a definite set of habits, and it speaks well for a people that they are able to "acclimatize" pretty quickly when they come to a new country.

Now some of us, although still staying in Denmark, have come to a new country, Zion, and we want to be acclimatized as quickly as possible by getting the same set of habits peculiar to the people of God, the remnant. We have got a new language, too. Words such as *service, work, proclaim, praise, vindicate, sing,* words we didn't know some few years ago, now come naturally to our lips.

Indeed, we realize what a joy it is to know God and live. And now we are trying to do our former countrymen, the Danes, a good turn by telling them about this new, promised land, the Kingdom, and about Jehovah God and his King.

To get the message out we are using all means of transportation, railways, steamships, motorboats, row boats, automobiles, bicycles and, what is generally known as "the horses of the apostles," our feet. Only the air we have not conquered so far.

We are neither using aeroplanes nor the radio in getting the message out, and that is a great drawback. We have tried hard to get in over the radio, but it is barred to us. In Denmark the radio is a government institution, and it is reserved for the state church (Lutheran) as far as religious broadcasting is concerned, to the exclusion of all others. It seems to be their last stronghold, and I doubt if they will be able to hold it much longer; we are fighting them all the time.



The Bethel Family at Copenhagen.



The Society's Offices in Copenhagen Are Located on the First Floor of Both Buildings. Houses the Northern European Staff and the Danish Office Force.

Last month the vice-president of the radio board asked me to pass the information on to him as soon as I learned that Judge Rutherford intended to visit Denmark, as he would like to do something to get this unusually interesting man to speak over the radio here. He would then procure a special permission from the minister of the interior, so that he could speak in spite of the church. Can't you see the Devil and his henchmen quivering!

I need not tell you that the clergy hate us. We would, indeed, be ashamed of ourselves if it were otherwise. In a book recently published by a well known clergyman about the sects in Denmark there is something good said about all the different denominations, only when he comes to the Watch Tower folks he says that about them there is nothing good to be told. Nevertheless, they admire and respect us in spite of themselves, or perhaps rather envy us. One clergyman said in a radio lecture from his pulpit:

"In this country as well as the world over there is to be found a large group of men and women who study their Bibles, but never go to church. They even go from door to door telling the people that Jesus already has come to establish his kingdom here on earth . . . Would that we in our church had a faith like these people, so sure and steadfast."

To this we can only say, Amen!

One of the best ways to get around to the people is on bicycles. Every Dane is born on a bicycle, so that is a good help to get the rather big territory, allotted to the classes, covered. Also the colporteurs are using bicycles with great success; only we have absolutely too few colporteurs yet.

Generally speaking, we are not so well off that we own our own cars, although there are a few who use their private cars regularly in the service work, but it is quite common for a man to have a driver's license just the same. This enables us to make big drives in automobiles, for in this country you can hire an automobile without a chauffeur for a day, half a day or an hour pretty cheap. In this way, of course, we can cover much more territory. But still we have quite a job in reaching the people out on the many small islands. It takes some time merely to get there and come back; but it has to be done. To illustrate:

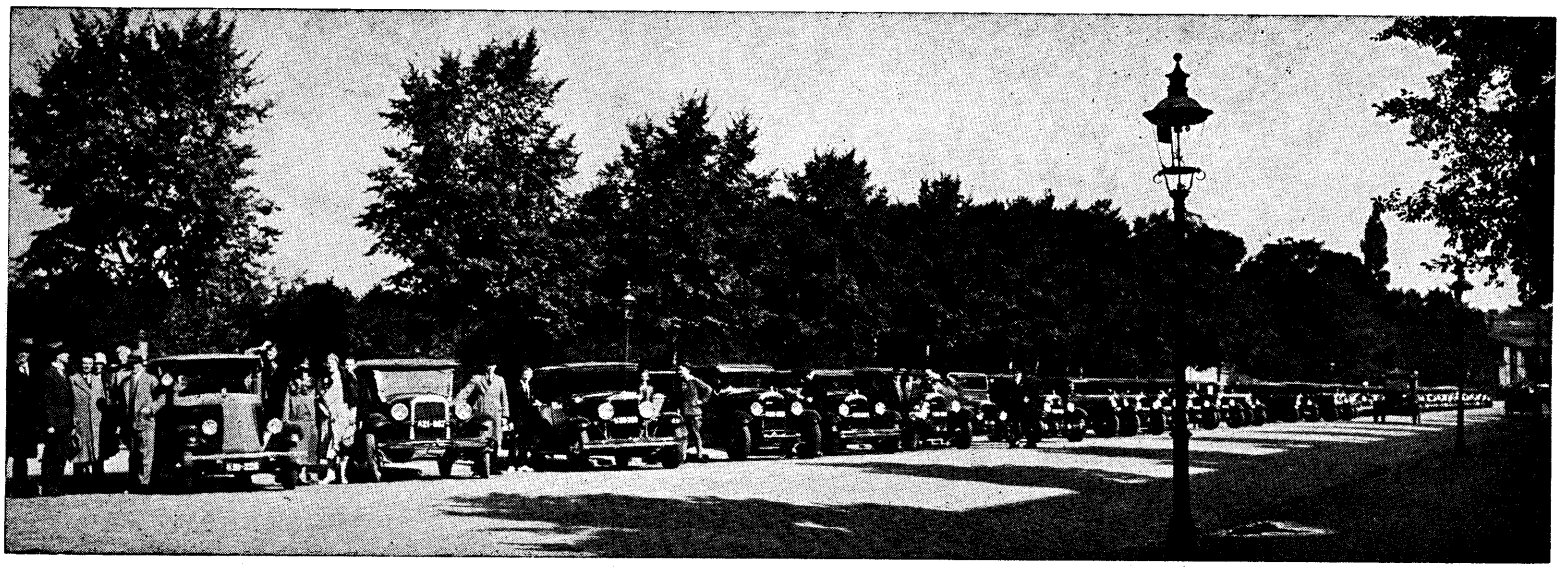
One fine Sunday morning seven brethren from the office staff wanted to attack and conquer a small island called Ouroe, in Isefjorden. First, then, they hired a car, which they drove themselves. Then, after a long ride through a beautiful landscape with glimmering seas and lovely woods they arrived at a ferry, only there was neither ferry nor ferryman.

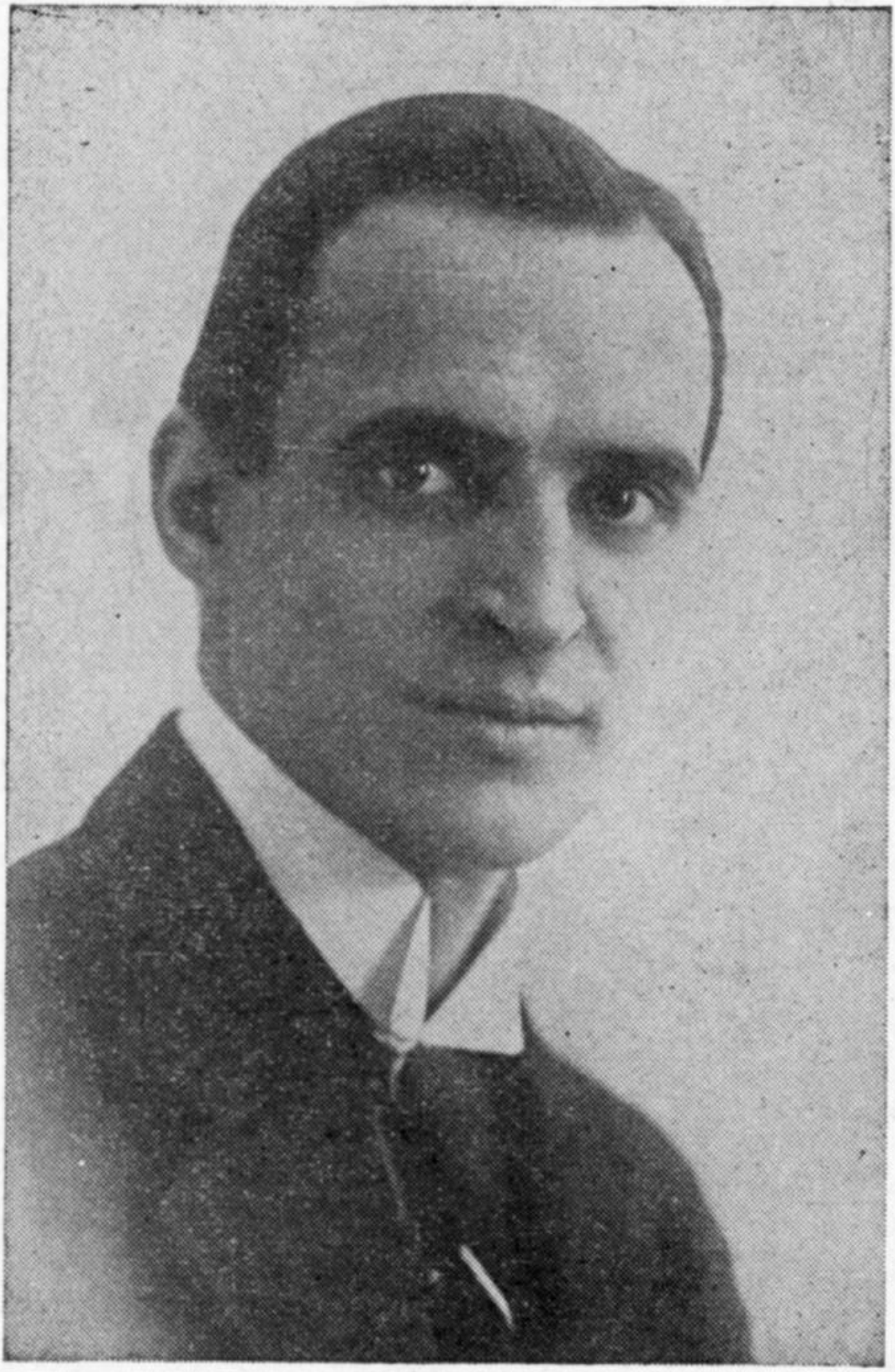
The only thing to do, then, was to return to the nearest village, from which by phone they could get in touch with the boatman, who lived on the island. After the price had been discussed and reduced, he came at last with a boat not very much bigger than the proverbial nutshell, so small, anyhow, that they had to sit very quietly not to go over.

Had it been difficult to get there, they could in return not stay very long if they wanted to be taken back the same day; five o'clock in the afternoon was the latest the ferryman would venture out; but as often in such cases, the brethren were paid well for all their exertions. When they left the nutshell motorboat the second time, not only were all seven alive, but beaming over with joy after having placed 314 books and booklets in that short time. They found their hired car in good order, as they had left it, and returned home the same way they had come, a happy lot.

A Division of Jehovah's Witnesses Lined Up for Rural Work in Denmark.

Forty Carloads Bright and Early Sunday Morning! Sting Them Plenty, Brethren!

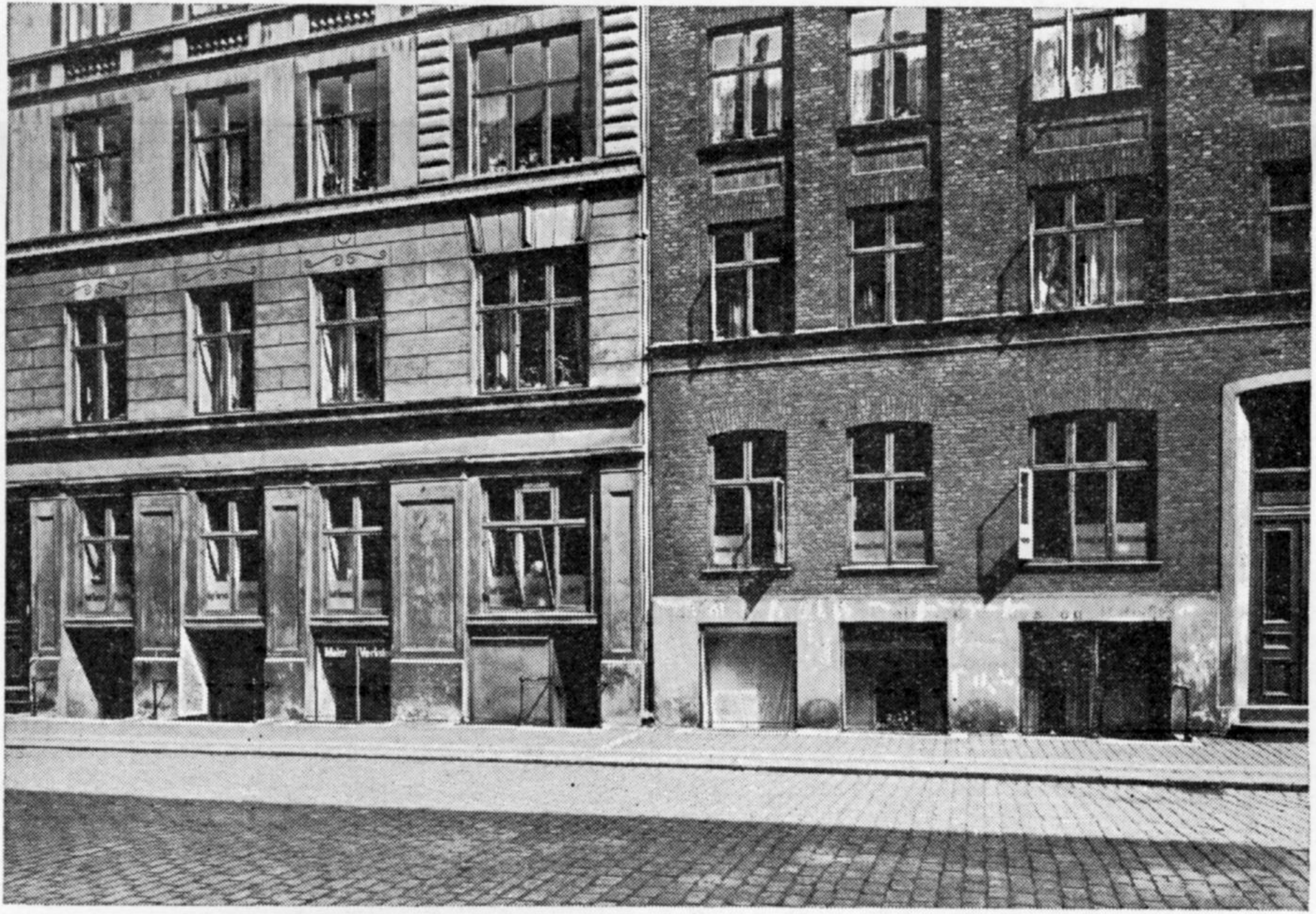




Poul Reinseth, Resident Manager.



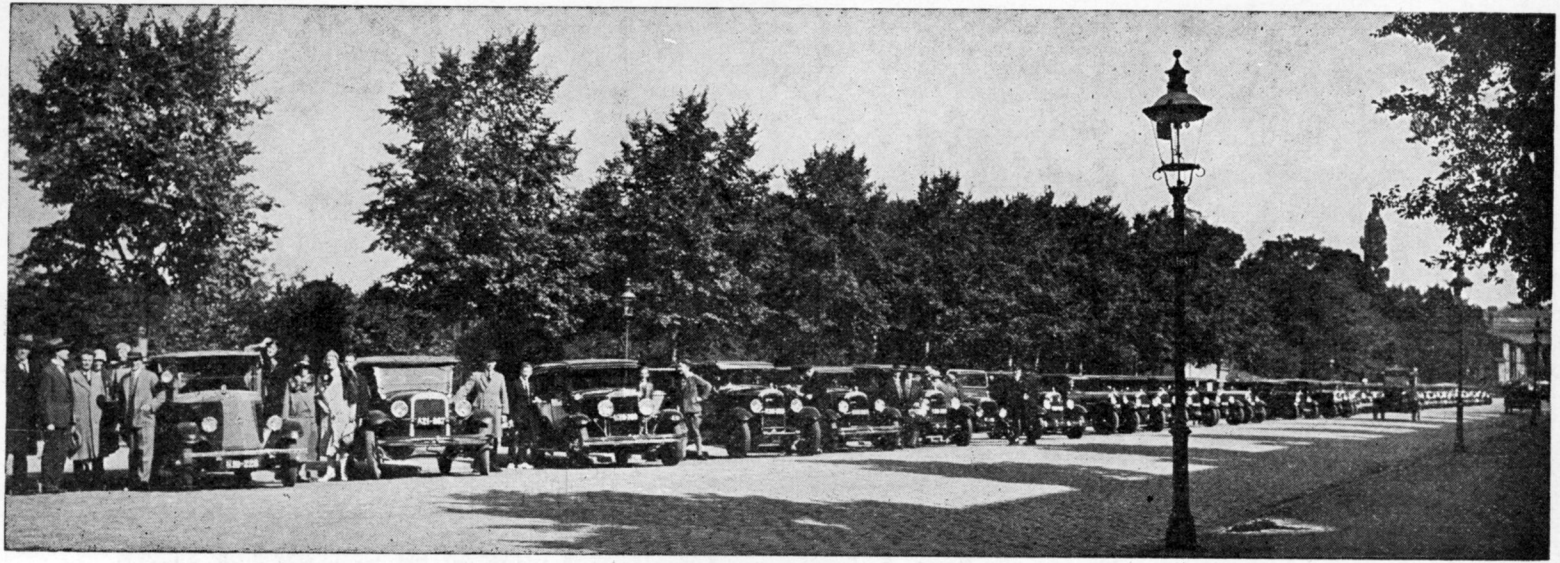
The Bethel Family at Copenhagen.



The Society's Offices in Copenhagen Are Located on the First Floor of Both Buildings. Houses the Northern European Staff and the Danish Office Force.

A Division of Jehovah's Witnesses Lined Up for Rural Work in Denmark.

Forty Carloads Bright and Early Sunday Morning! Sting Them Plenty, Brethren!



Our big festivals are the drives and the service conventions. Whenever you have a drive in America, we have it here also; there is unity within the gates of the well builded city, Jerusalem. Especially our general convention in Copenhagen once a year is a feast of joy and exultation. It is grand to see, as shown in the picture, forty cars, packed with happy, enthusiastic friends, leave the convention grounds all at the same time in the morning; but their joy when they return in the evening, victorious after the battle, passes description.

So you see that even in far-away and wee little Denmark the service work is being carried on, by the Lord's grace, the work of vindicating Jehovah's name, and the history of the Golden Age has begun to be written as the Acts of the Remnant.



Unloading Ammunition Just Arrived from Our Factory in Switzerland.
All in a Day's Work for the Danish Office Staff.

The Witness Work in Estonia.

By W. H. Baxter.

Out of the world trouble of recent times emerged many new nations. Estonia is one of these. For centuries the people of that land had been oppressed by cruel tyrants who held them in a degrading servitude. The public use of their native tongue was restricted for a time; and such education as these peasant people could have was given to them in a foreign language, and often by foreign teachers.



W. H. Baxter, Resident Manager.

February 24, 1918, marked the birth of a new nation, when Estonia, like other Baltic states, was recognized as a republic. By this means the way was opened for the Lord's message to reach the Estonian: for him to hear and to read of the true deliverance in his own language.

In 1926 a local manager was appointed and an office opened in Tallinn, the capital city of the country. A few German brethren then began to work as colporteurs; but their activities were confined to the German-speaking people living in the towns. However, the *Millions* book and other booklets were soon translated into Estonian, and the organization of the work was begun.

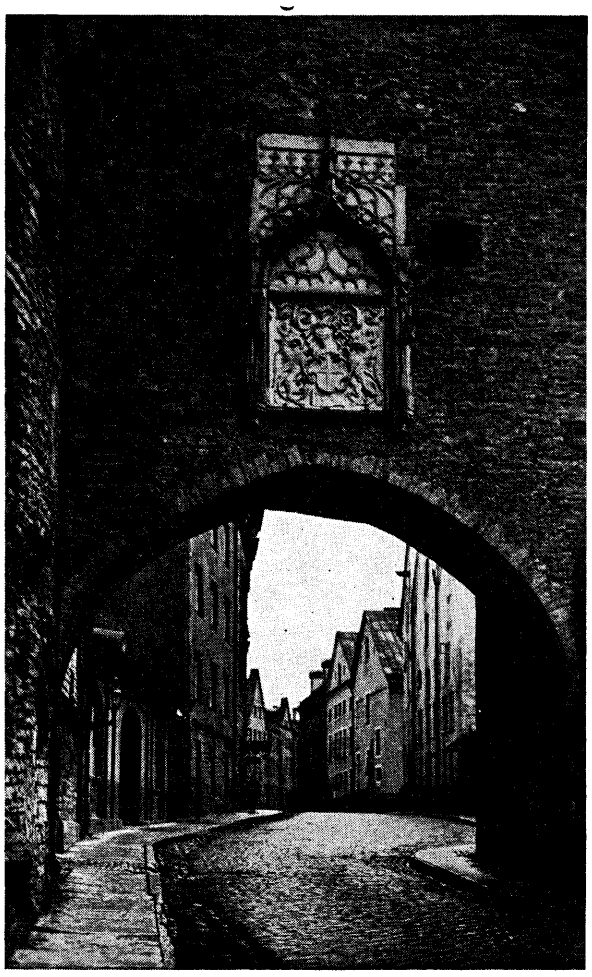
In the six larger towns meetings were held. The people flocked to hear, and many hundreds of booklets were distributed. The Estonian is an inquisitive person, so that the message, being something new, causes him to look with curiosity upon it. Advertised public meetings are always well attended by appreciative audiences.

In most cases the speaker at any kind of meeting has been or is one who may be advertised as Londonist, which means that he comes from Britain. During their fight for national freedom the Estonians were assisted by that passing world power, and so there has grown among them a respect for England, Englishmen and their language.

This friendly feeling has helped somewhat to make an opening for the truth. Usually, the colporteur from England is given an attentive hearing. Often a purchaser who is amused by hearing an Englishman attempting to speak a language which is expressed by the use of fifteen cases will relieve the situation by conversing in English.

Estonian is one of the most difficult languages to learn properly. This feature presents one of the chief difficulties in carrying on the work. It is hoped that Estonian men may soon be found who will stand to defend their country from error with the same boldness that marked their sacrifice for its liberty.

With this end in view, a lecture tour was recently arranged to embrace the more important towns. Brother Dey, manager of the Northern European work, as the speaker, was received everywhere by delighted audiences. Subsequent meetings show that the interest has been deepened, and even one or two reports of the lectures.



A Sample of Estonian Colporteur Territory.

All the lectures are delivered in English and are interpreted, sentence by sentence, into Estonian. Interpretation always takes away from the freshness of the presentation made, but fortunately there are very able interpreters who are now using their ever increasing knowledge of the Bible and of the English language to really good account.

Since the publishing of literature carrying the Kingdom message is important, six booklets and the *Millions* book were quickly prepared. It was then possible to canvass the general population of the whole country, which consisted of only 1,117,400 inhabitants.

Much good pioneer work was done by colporteurs from Finland. Actuated by love for the truth and for their southern kinsfolk, they come to make the work in Estonia as prosperous and as great as it is in their native land.

In the year 1928 *The Harp of God*, the first large book, was sent out. It is a very attractive book, containing clearly printed pages and the familiar illustrations within its bright green paper covers.

At the end of that year and the beginning of 1929 several brethren came out from England to help. A campaign with the *Freedom for the People* booklet was then being conducted. and with the additional workers it was a huge success.

Some who haven't Estonia's best interest at heart voiced their disapproval of that message through the leading newspaper of the capital. As is usual in such cases, the Kingdom message was given free publicity while the instigators of the advertisement exposed themselves.

Three regional service directors were appointed, who with the coming of spring took up their duties in country districts. The *Deliverance* book then appeared, and this gave much encouragement to the brethren. Later in the same year Volume I *Studies* was published, and *Creation* followed six months later.

Reconciliation and *Government* books have been translated, but they are not yet ready for distribution. At present manuscripts for the *Prosperity Sure* and *Last Days* booklets are being prepared.

Each fortnight the leading article of *The Watch Tower* is rendered into Estonian. By means of a hand duplicator several copies are then made. These "Vahi-Tornid" are sold at the regular weekly meetings to the friends in four different towns. Copies are also sent to America.

Due to bad roads and poor traveling facilities the colporteurs have to do much walking. Because of this there are still large areas in which many have not yet had the message in printed form but who may have heard it by radio from Tallinn Station. Determined efforts are being made by pioneers to reach these isolated ones. The people are mostly poor but, if interested, buy freely.



The Society's Office in Tallinn, Estonia.

Sometimes an intending purchaser has no ready money and seems disappointed at not being able to obtain a book. But the colporteurs know the way out of such a difficulty. Eggs, butter, a characteristic meal of black rye-bread raw salt herring and thick soured milk, or a night's lodging (in a hay loft, perhaps) with food are fair exchanges for that which gladdens the heart. And so the hungry are fed.

For two years the radio station in Tallinn has been broadcasting the Truth. Each Sunday afternoon for half an hour the message has been sent out in English and Estonian. So that it may reach all who can hear the message is now given in Estonian, Russian, Finnish, and Swedish. At first, owing to atmospherics, the broadcast could not be heard in a district situated only 93 miles to the south. This has now been overcome by the use of a relay station in the university city of Tartu.

Although there are at present only sixteen consecrated brethren in Estonia, very happy conventions are held. Usually, the annual gathering is in July or August. At that time friends from Helsingfors, Finland, take a four hours' sea journey to swell the happy throng. As a result of these assemblies the brethren and many interested ones have come to see more clearly the purpose of God and to appreciate more keenly the honor he has conferred upon those who love him.

The Lutheran Church is that division of the Devil's organization which has fastened itself upon the people here. There are also as many adherents of the Greek-Orthodox section: there are Methodists, Baptists, Adventists, and now the Salvation Army, with its collection boxes. One may meet followers of eastern cults: those devoted to Buddhism or prisoners of Islam.

Estonians in the past have been at the mercy of foreigners who had no love for them, and from these they have learned their religious lessons well. Everywhere things pertaining to God and his word are respected. While there is a growing tendency towards skepticism, especially among the younger people, there are those who have more than a mere respect for or tolerance of the Truth.

Undoubtedly the Lord will deal with these to cause them to gather out the stones of stumbling; to take the bewildered prisoners by the hand of friendship and bring them forth; and to lift up a standard which shall lead all men to life, liberty and happiness.

The field of the witness work is newly planted in Estonia; some have sown, and some are watering; some are picking out the weeds and the old roots, as with gladness and song the work goes on which only the Lord can prosper.

The Witness Work in Finland.

By Kaarlo Harteva.

Not only is Finland a little isolated geographically, being bounded on two sides by the Baltic Sea, but additionally its language differs very thoroughly from all other languages spoken in Europe, save Estonian. In spite of its isolation, however, knowledge of the truth has found its way also to this old world corner.

Religiously the Finnish people have differed from other nations in this, that they have had only one supreme being whom they have worshiped. They have had no idols. This was before "Christianity," so called, was brought into the country. Catholicism came first, but soon had to retreat before Lutheranism. As a result there came many gods and many idols.

The great war hindered very much the work which had been going on prior thereto, and by the spring of 1918 it almost entirely ceased. Not only did the disruption of the work at headquarters in America depress it, but the terrible civil war here made us feel that the church could expect her career on the earth to end soon.

But the Lord's time had not yet come, and the friends escaped the perils of burning houses, bombardments, prison camps, and other dangers as by a miracle. The angel of the Lord encamped around them and delivered them, and with extraordinary joy they reassembled and not only witnessed to the wonderful protection of God, but told also of those opportunities which they had had in those very difficult conditions for the proclamation of the Kingdom message.

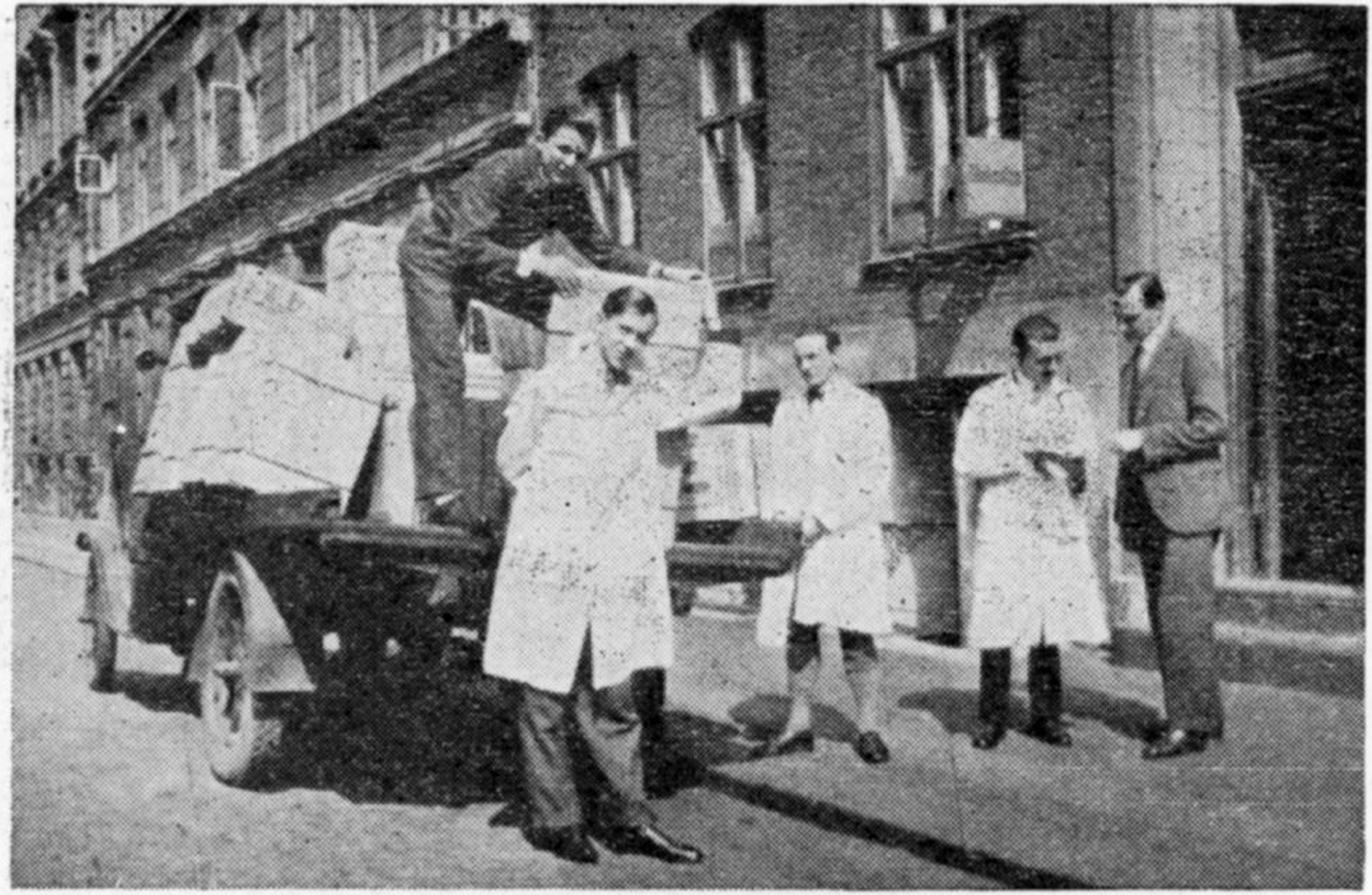
When the work in America got into new swing, very soon its influence was felt in Finland. A great impetus was given to it by the visits of American brethren, which helped much the feeling of oneness, and afterwards through the further step taken by the president of the Society, dear Brother Rutherford, when all countries here were connected under the leadership of the Northern European office. Since then the work has progressed wonderfully.



Kaarlo Harteva, Resident Manager

Beautiful Finland, "the land of a thousand lakes," though larger than Great Britain, has only three and one half million of inhabitants, or less than half as many as London or New York. The work therefore requires great energy and zeal on the part of the friends. The roads in some places are far from good; and in winter, almost impassable.

For these reasons there have been and are in Finland many colporteurs who always have been compelled to take up



Unloading Ammunition Just Arrived from Our Factory in Switzerland.

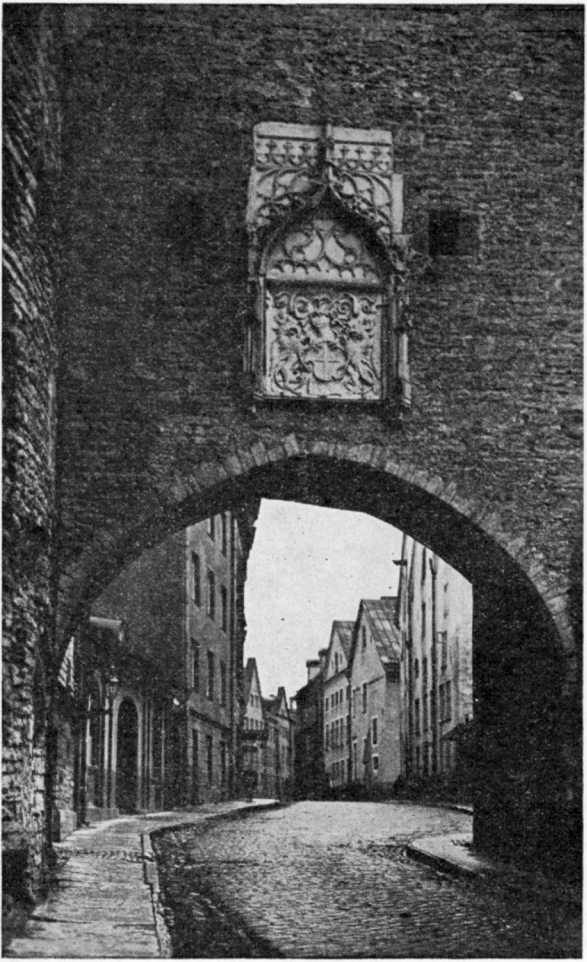
All in a Day's Work for the Danish Office Staff.



W. H. Baxter, Resident Manager.



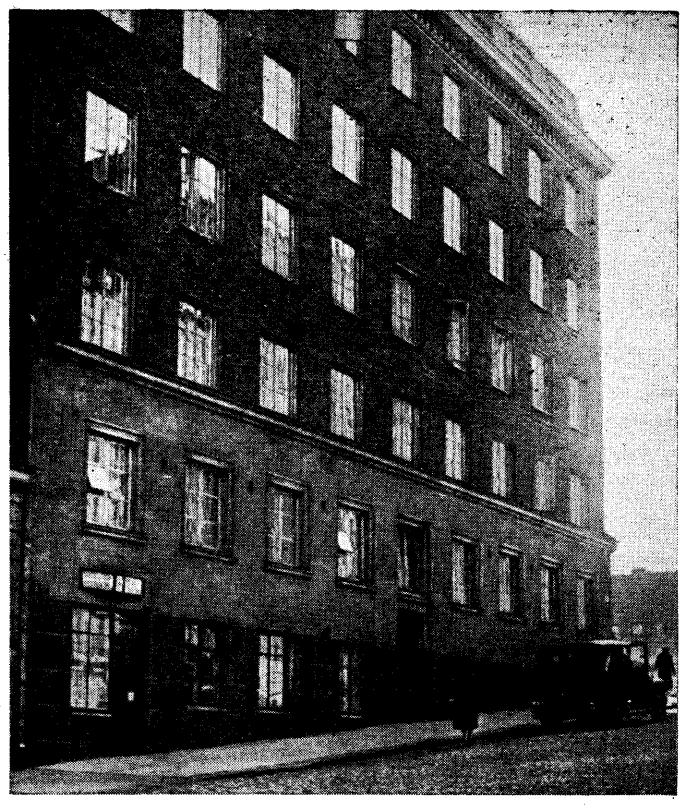
The Society's Office in Tallinn, Estonia.



A Sample of Estonian Colporteur Territory.



Kaarlo Harteva, Resident Manager



Left — This Building Houses the Finnish Office Staff and Our Own Printing Plant for Finnish Work.



Right—The Bethel Family in Helsinki, Finland.

ordinary work for part of the year in order to renew their clothes and cash, so as to be able to go back to the field. Only a very few have been able to keep continuously in the work.

In spite of all these difficult conditions, there has been spread in Finland a considerable amount of literature containing the Kingdom message. Books have been distributed to the number of 1,600,000, which means over two books for each family; magazines, about 2,500,000, which is about 3½ magazines for each family; and tracts, about 3,500,000, which means five tracts for each family. At the lectures there have been more than 2,000,000 listeners, so that practically every adult in Finland has had an opportunity to learn of the Kingdom, not only in book form, but also orally.

That the people have been willing to listen to the truth has been apparent and a known fact. Often in Helsinki, the capital of Finland, there have come to a single lecture approximately as many people as, according to statisticians, have visited all the churches of Helsinki together on the same Sunday.

The low wages paid reduces the purchasing possibilities of the people. In spite of that the Lord in his love and wisdom has directed matters so that a powerful witness has been given.

How much easier would the work be if there would be in the world only one kingdom and one language. Yet the difficulty of the work affords to the saints of the Lord an excellent opportunity to show the depth of their love for and willingness to serve their great Creator and best Benefactor.

In order to lessen the printing costs, there has been installed, by the president of the Society, our own printing plant at the office in Helsinki. The friends have very willingly borne their share in making possible this great expansion in the work so dear to us.

The sound of the printing machines, which is in our ears as pleasant music, has terribly touched the ears of the adversary, and he would willingly have pushed out our machinery and us also from the house. However, the Lord has until now graciously protected us so that no expulsion has happened.

As a great spur to the work in Finland has been the radio. Surely we have needed it. For some time we received no new books, and our strength and possibilities have been so little, that we have not been able to print these books at our own printery while the printeries of the Society in other countries have been too busy. This has meant going always around with the older books, which is a little monotonous. The radio, however, has stirred up quite a lot of new interest.

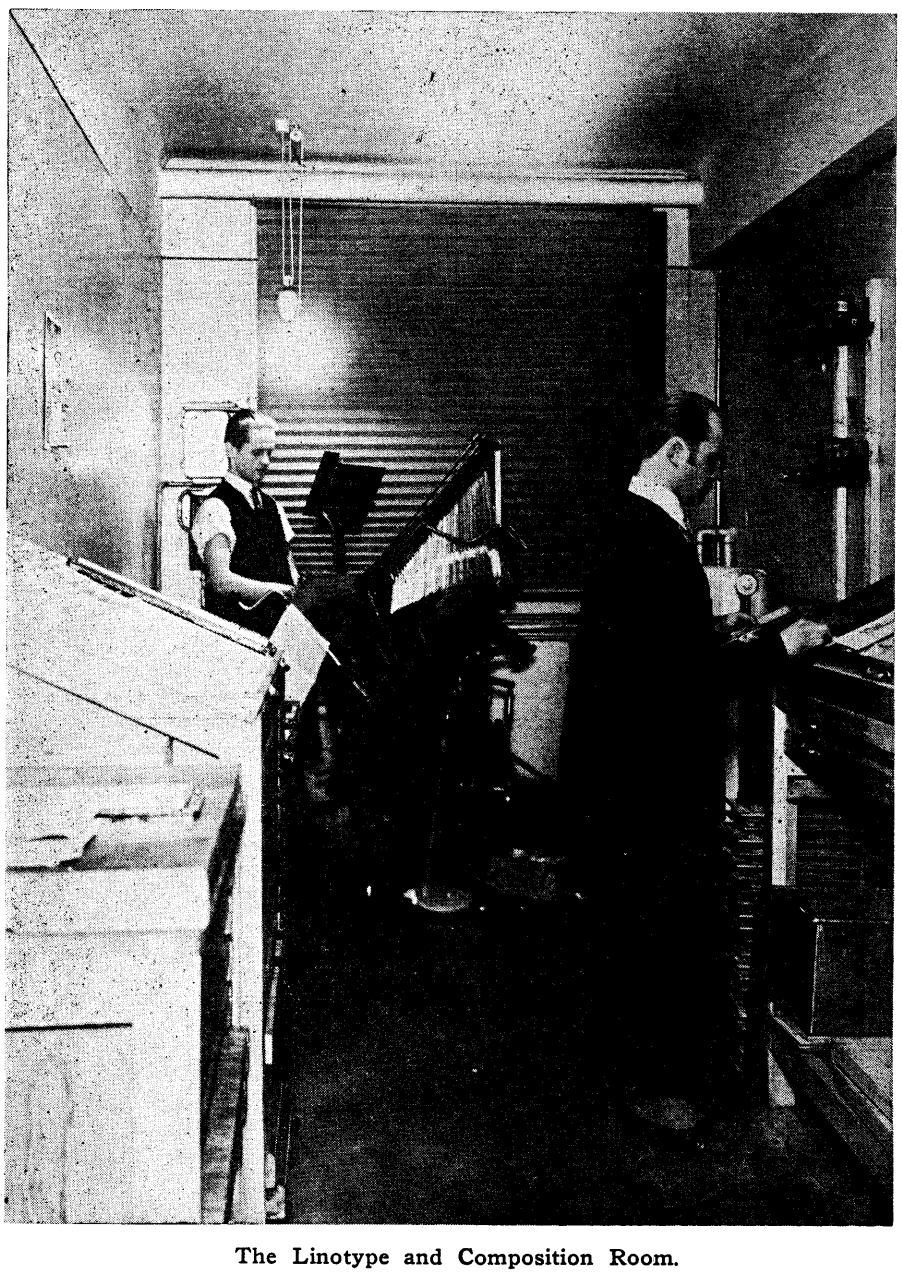
Many years ago we were able to use the radio in bringing the message of truth to the people, but then the conservatives got such a big power that, in spite of all, we did not get even a little opportunity for using the radio. However, the Lord would show that he can open the door of opportunity whenever he will, and so we were able to make an agreement with the Tallinn radio station in Esthonia, which is about sixty miles from Helsinki, across the Finnish bay.

This station can be heard in many places in South Finland with a crystal receiver, and with a lamp receiving set all over Finland. It is heard also in a great part of Northern Europe and in Russia. But in order that we should not need every time to travel to Tallinn to hold the lectures, we were able to make an agreement with the State Telephones, which undertook to transmit our lectures to Tallinn.

Now there was not needed anything else than to procure a microphone for the office and a special amplifying apparatus, and so it is possible to send the radio lectures from our own office. A great wonder happened before our eyes. We sat in our office here quietly speaking into the microphone and yet we were heard all over Finland. The attempt succeeded so well that the office in Helsinki has on this account received letters not only from all parts in Finland, but also from other countries. So lectures in Finnish, Swedish and Russian are being sent regularly on Sundays from the office in Helsinki.

The astonishment of our enemies was very great when these lectures began to sound, and when many prisoners hitherto prevented from listening to the truth sat at home with the ear phones listening to the message. And although many of them have said "it is awful," they yet have not been able to refrain from listening again and again. They have said: "Oh, oh, what terrible things they say!" and again they have listened.

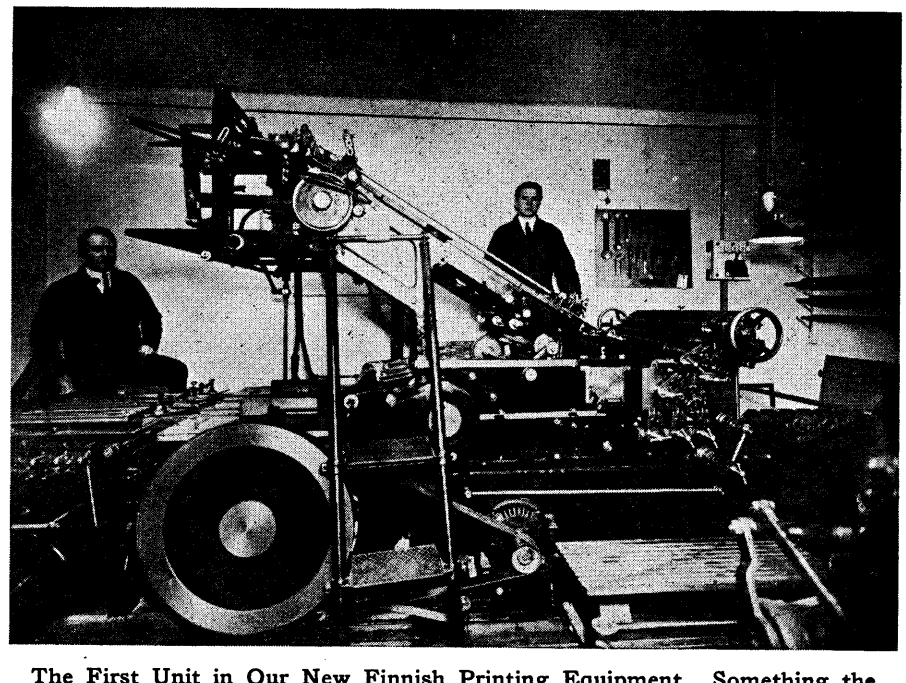
Some who did not investigate the matter more closely thought that we had our own broadcasting station in Helsinki, and wondered how it was possible, as the State alone has the monopoly in our country. At the same time they reproached business men for not being as clever as the Watch Tower workers. The priests, however, knew that the voice was coming from the broadcasting station in Tallinn. They tried to incite the foreign minister in Finland to take the necessary steps in conjunction with



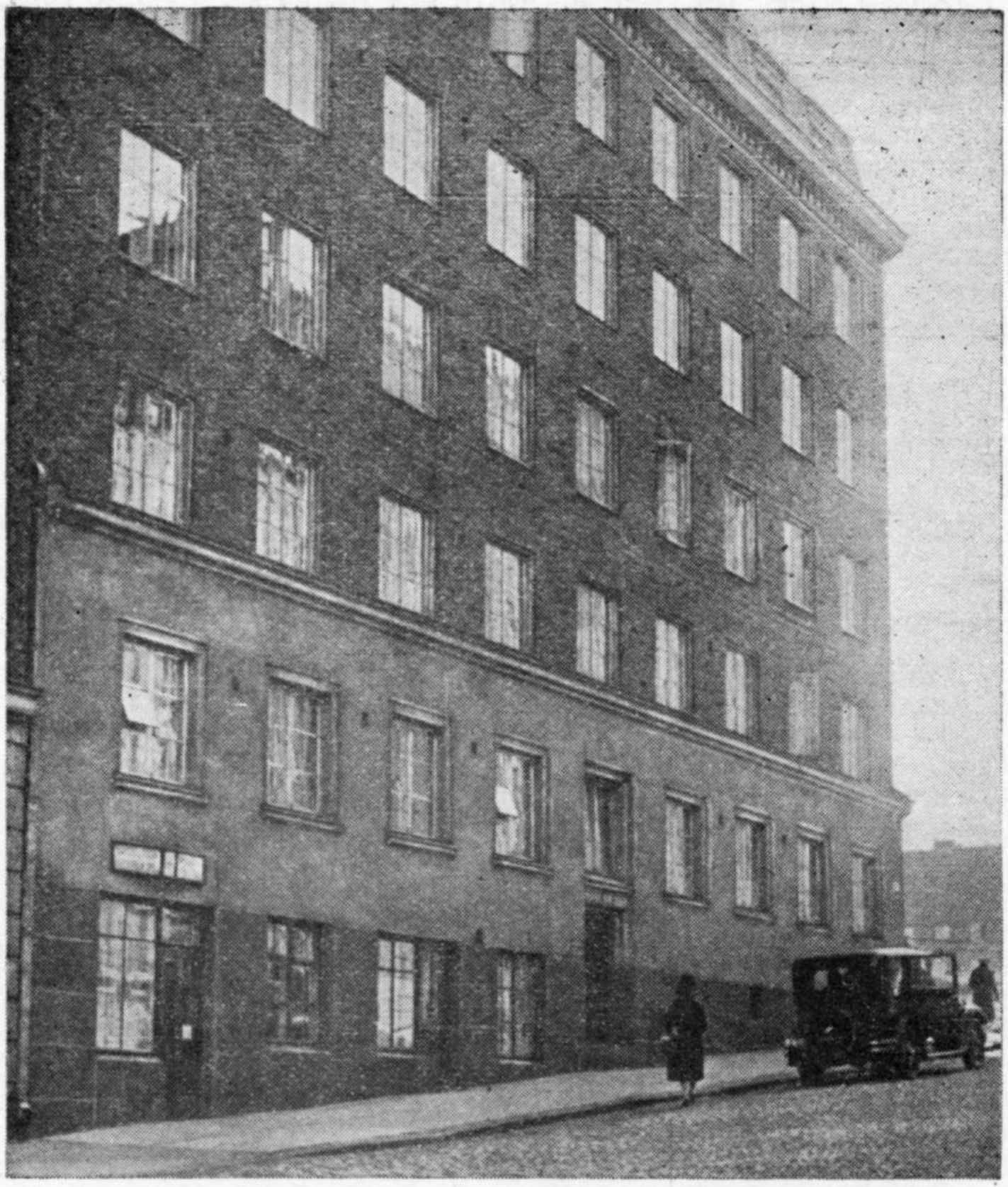
The Linotype and Composition Room.



Right— Look at This Bunch of Happy Finnish Field Workers. Here's Hoping They'll All Be in at the Finish of the "Devil's Bunch in Finland."



The First Unit in Our New Finnish Printing Equipment. Something the Devil and His Crowd Don't Like.



Right—The Bethel Family in Helsinki, Finland.

Left — This Building Houses the Finnish Office Staff and Our Own Printing Plant for Finnish Work.



Right—The Bethel Family in Helsinki, Finland.

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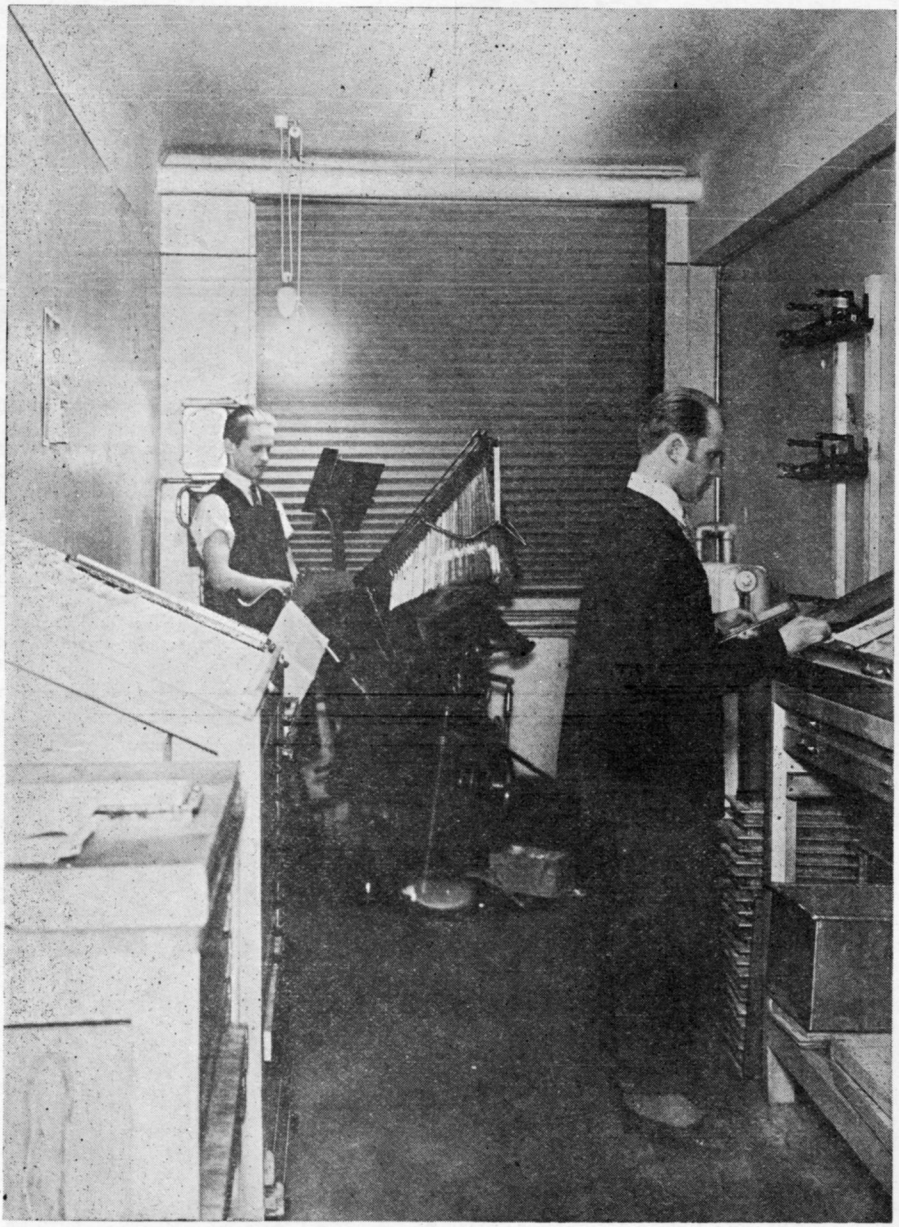
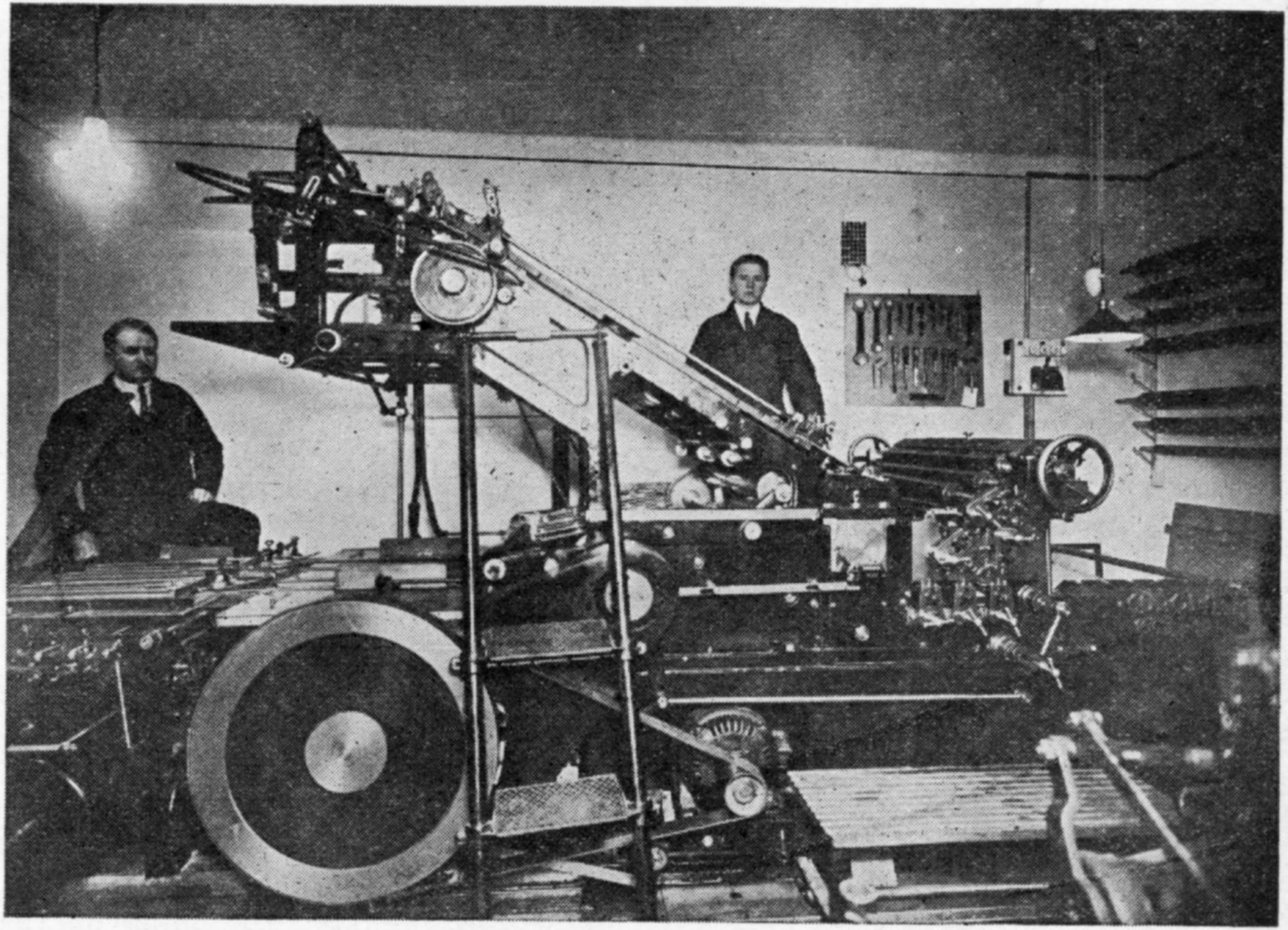
land has been the radio. Surely we have needed it. For some time we received

office and a special amplifying apparatus, and so it is possible to send the



The Linotype and Composition Room.



The First Unit in Our New Finnish Printing Equipment. Something the Devil and His Crowd Don't Like.

the foreign minister in Esthonia to prevent the "rubbish," as they were pleased to call our lectures, from getting on the air. Again we saw the priests inciting the worldly powers against the truth, just as the Jewish clergy did in Jesus' day. But the truth proceeds invincible and compels more and more people to take their stand openly either for or against it.

We are very thankful for the great advantages and opportunities which we have had in the Lord's service, and our desire is continually to use all the opportunities given us by the Lord to his honor. At the same time we wish to express our great esteem and love to the headquarters and the president of the Society. Our desire is to stand shoulder to shoulder in the great battle, in which we gladly wait for the complete overthrow of the Devil's organization and the triumph of Jehovah's organization, that all right-minded creatures may be able unhindered to serve and worship their great Creator.

The Witness Work in France.

By M. C. Harbeck, Resident Manager

France covers an area of 551,000 square kilometers of territory and has a population of 41½ millions.

The country is divided into 89 departments or sections: 43 of these are being worked either by colporteurs or by classes, but 46, or about one-half, are still to be worked for the first time. At present there are 59 organized classes in France, with an attendance of about 1,670 brethren, half of whom engage regularly in the house-to-house work.

Before the recent convention 80 pioneers and 5 auxiliary colporteurs were working in France, and this list has been increased to about 100 since the convention.

During the last five years 152,849 books and 1,222,634 booklets were distributed.

While there were a few classes in existence in France for some time, the organized effort began in 1924, and this work in France did not begin with the French, but with the Polish brethren whom the Lord had led out of Poland into France in order that they might give a witness there.

The Society had an office in the north of France, at Lens, where many Poles live. Later, the office was transferred to Strasbourg, and in April, 1929, at the time of Brother Rutherford's visit at Paris, the office was removed to Paris. That was the beginning of a greater work in France.

The classes were organized for service, and the French classes began to work with the Polish brethren. The Poles did not work only amongst their own people, but with cards on which the canvass is printed they canvassed also the French population.

Then we prayed that the Lord might send colporteurs into France and our prayer was answered. Most of the colporteurs came from England and from other countries, and without knowing the language, they are using the cards and are having wonderful success.

In 1930 eight times as much literature was placed in France by the classes as in 1928.

1930 was a special year for the work in France. On February 15, the Society was able to enter into a contract with the Paris radio station VITUS, and this station has thus far broadcast 140 French, 35 English and 9 Polish lectures.

There are two stations in France broadcasting the Truth, the Paris station VITUS and the station at Strasbourg. Both stations are to be increased and the managers of these stations have expressed that they are with us in the battle against the clergy. They said, "The Society pays regularly for the lectures, but the preachers, instead of giving money, are taking money from us."

The city of Paris is being worked by several colporteurs. One of these wrote recently:

"A lady listened as I spoke about the literature, and called me in, and then I was able to give a witness to two men and three women at the same time. I was enabled to leave all the books, and then the lady gave me a hundred francs besides and said: "That is for your work, and if you find some poor, give them some literature gratis.'"

Some wrote from Morocco:

"Dear Sir.

"Permit me to write the following and give you my change of address.

"I must tell you that I find *The Watch Tower* wonderful. It is not long ago that I received it for the first time, namely, about six months, but I found at once that this is the right way which leads back to the Creator. *These six months during which I read your literature, I count the happiest of my life.* Prior to this I was a zealous Catholic, but my eyes have been opened and now I see clearly Satan's organization."

Many people are listening to the radio lectures, which have also been heard in England. Recently a Parisian wrote this letter:

"I listened attentively to the lecture which was given yesterday over the radio station VITUS; and permit me to express my appreciation of the speaker, whose name I could not remember. Radio station VITUS giving such lectures *will some day be proud of having been used for such a wonderful purpose* and this at a time when religion and science, in spite of progress, are so inconsistent. Hurrah for VITUS!"

Every day the colporteurs in Paris and other parts of France are meeting people who have listened to the radio lectures, and daily people are calling at our office in Paris and obtain the books in answer to the announcement from the VITUS station.

Another great blessing during this year was the fact that Brother Rutherford bought a property near Paris for the living quarters of the Paris office workers and for the colporteurs working in Paris.

The wonderful days of the convention at Paris have passed, but in the memory of all who were there, arises a triumphal arch, not like Napoleon's monument celebrating bloody conquests, but for a sign that in the history of God's people a victorious Truth-battle was fought.

Beautiful buildings in Paris recount today the glorious past of France; and other stone witnesses, for instance, the Bastile, tell of the terrible days of the revolution when the glory and splendor of King Louis XIV passed away as a flower which is suddenly swept away by a storm.

As a historical coincidence we mention that the famous revolutionary Court, an extraordinary court for the inquiry and punishment of the counter-revolutionists, was inaugurated March 10. 1793, and was abolished May 23, 1795. Exactly 136 years later, on May 23, 1931, there was also an extraordinary court in session in Paris; not a court to render human and therefore imperfect verdicts, but an assembly to announce to the rulers and to the people God's judgments against Satan's evil world.

Above these dark colors, representing the oppression of the people during the past, there now arises our "Arch of Triumph" which is seen in the living, warm and refreshing colors of the rainbow. We behold the messengers of peace with their trumpets as they proclaim God's kingdom for the vindication of his name and for the salvation of the groaning creation.

Since the convention many letters were received at our Paris office and many come personally to the office to obtain the books. This international convention in Paris has become a historical turning point for all who are walking in the light of divine prophecy, and they have a vision of the triumphal entry through the gate of righteousness to greater victories for the Lord and for the work of our almighty God.



Brother Rutherford Checks Up the Bethel Family at Paris.

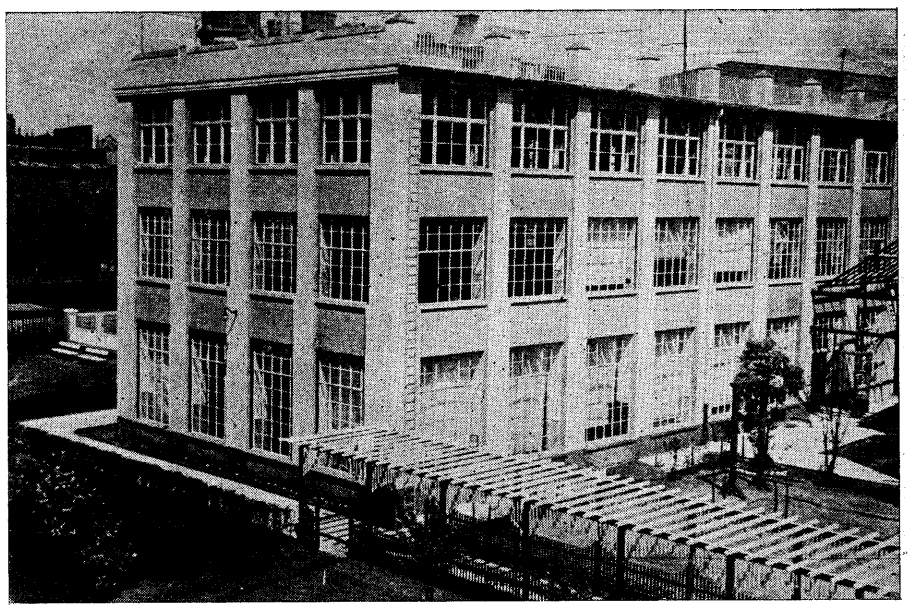
The Witness Work in Germany

By Paul Balzereit, Resident Manager.

Of the condition of the Lord's work in Germany only eight years ago, and of what has happened since, Herr Balzereit of the Magdeburg office says, reminiscently:

"When the president came to Germany in 1923 the office of the Society was in Barmen. The little house which was rented there could in no wise afford sufficient room for doing the work in even the most primitive way. The printing, which was started there, was done under conditions which greatly hampered the output. For instance, the cutter for *Watch Towers* and booklets was operated in a bedroom on the first floor, and the other work for the bindery was done in a large chamber where several members of the Bethel family slept. Like in barracks, the beds of the workers were placed in tiers, one above the other, two or three high. There were no electric lights. Presses were operated by hand.

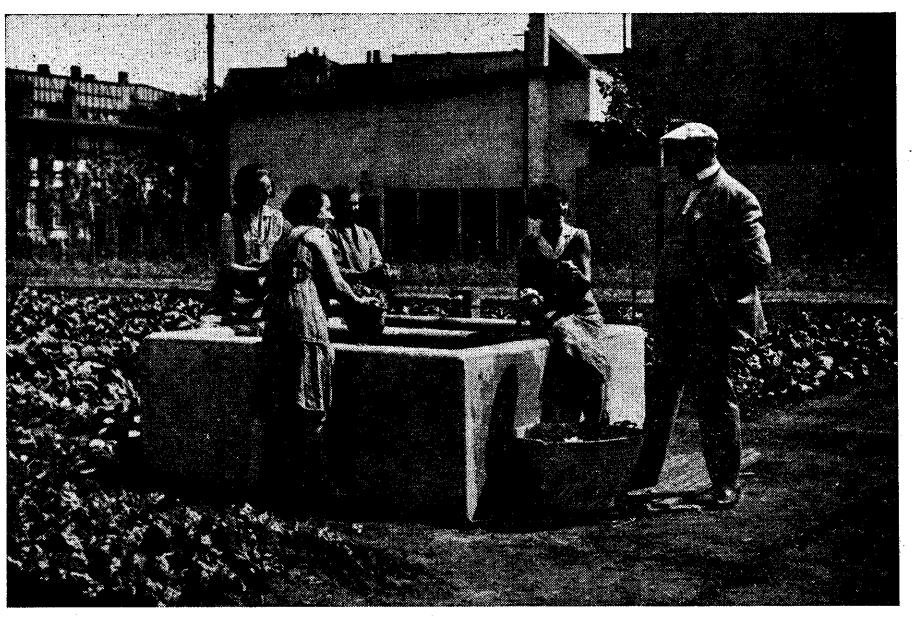
"At that time the president gave instructions to acquire a house at Magdeburg. This was done. More printing and binding machinery was purchased, and when he next visited us we had our printing plant installed in the cellar and were turning out considerable work. He immediately made arrangements for the purchase of adjoining property and the erection of a new, up-to-date building, with good light. The printery was in-



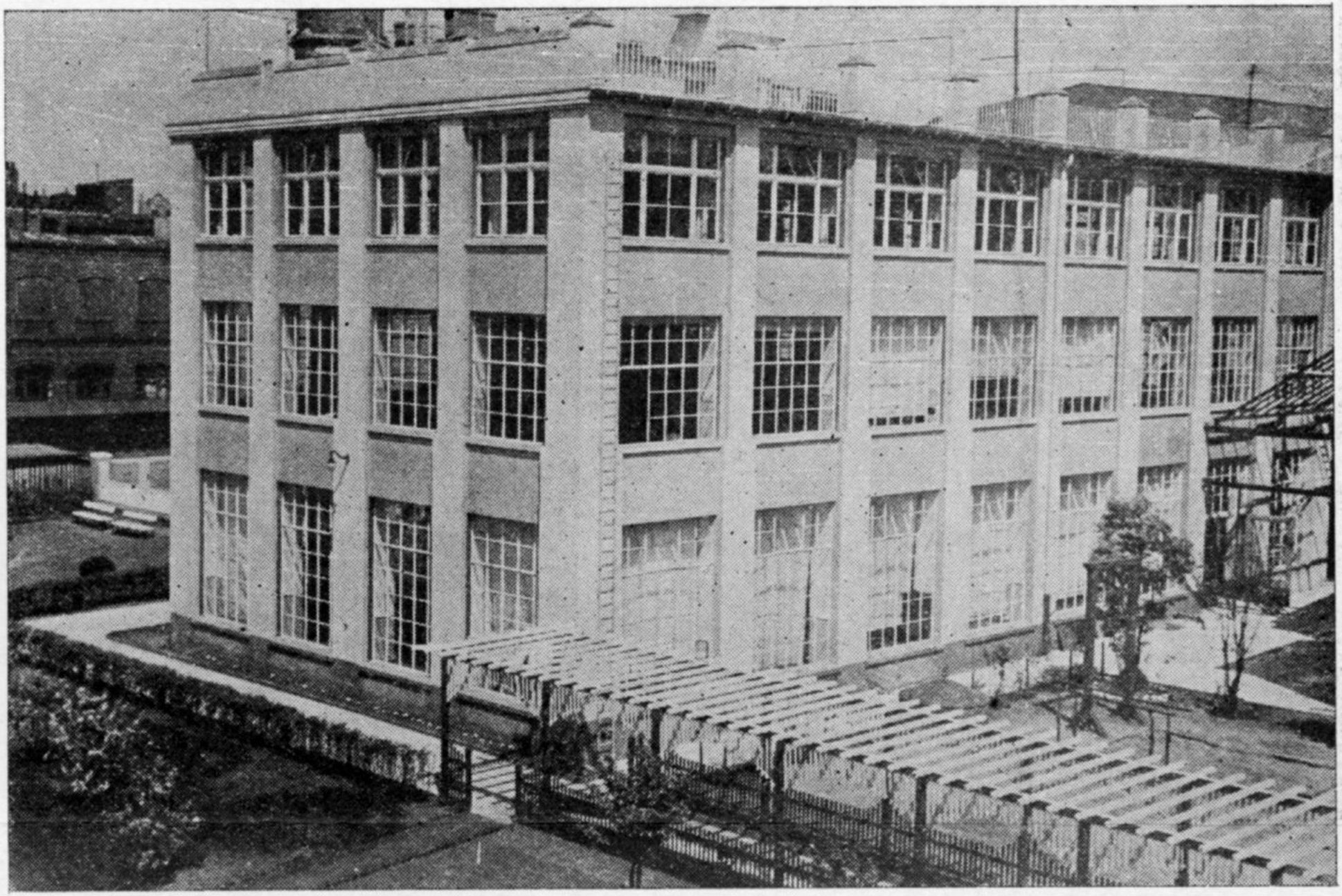
The New Portion of Our Extensive Printing Plant in Magdeburg.



No, This Is Not Eden! It's Only a Little Corner of Our Large Garden that Supplies the Magdeburg Bethel Family with Fine Fresh Vegetables.



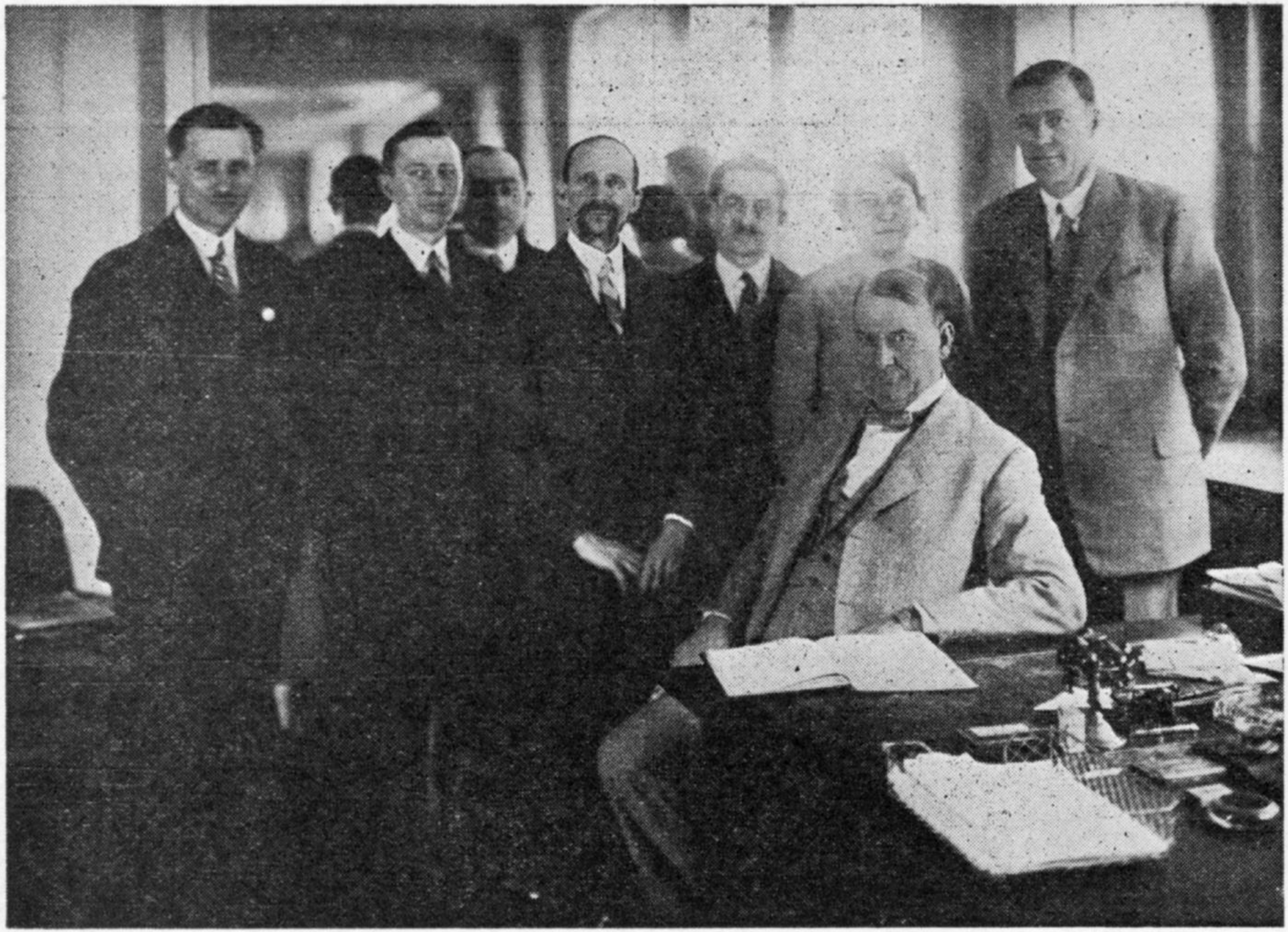
The Chief Inspects the Cleaning of "Kopf Salat", Just Gathered from the Garden. It Takes Only Four Bushels for a Meal!



The New Portion of Our Extensive Printing Plant in Magdeburg.



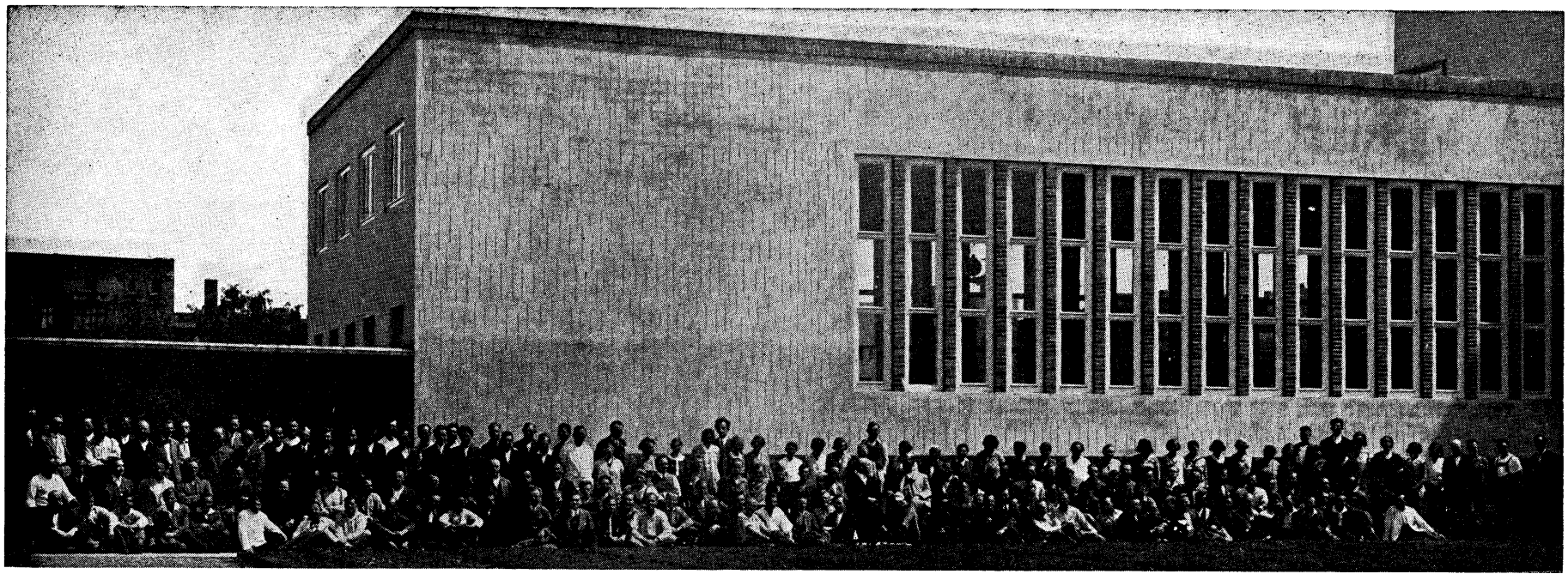
No, This Is Not Eden! It's Only a Little Corner of Our Large Garden that Supplies the Magdeburg Bethel Family with Fine Fresh Vegetables.



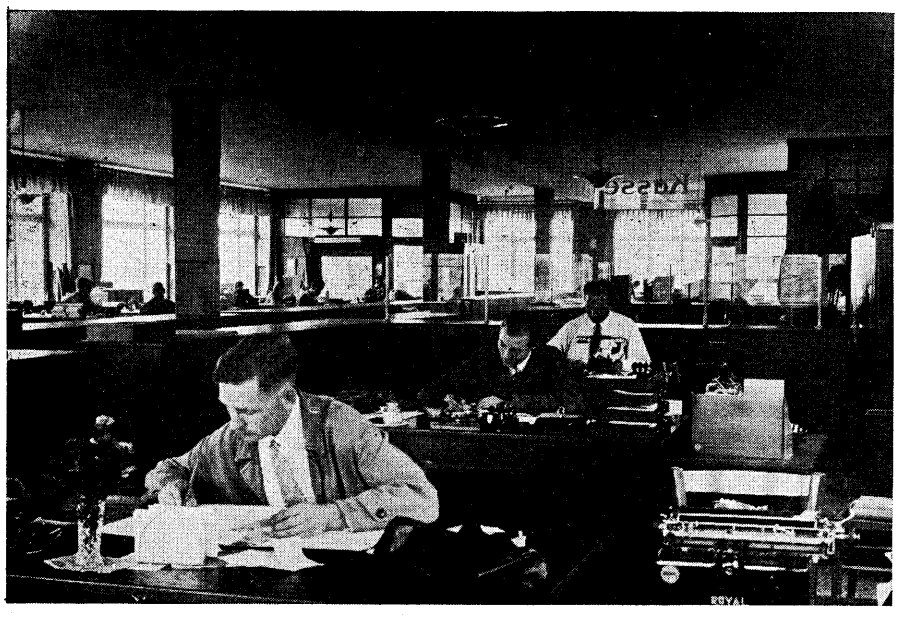
Brother Rutherford Checks Up the Bethel Family at Paris.



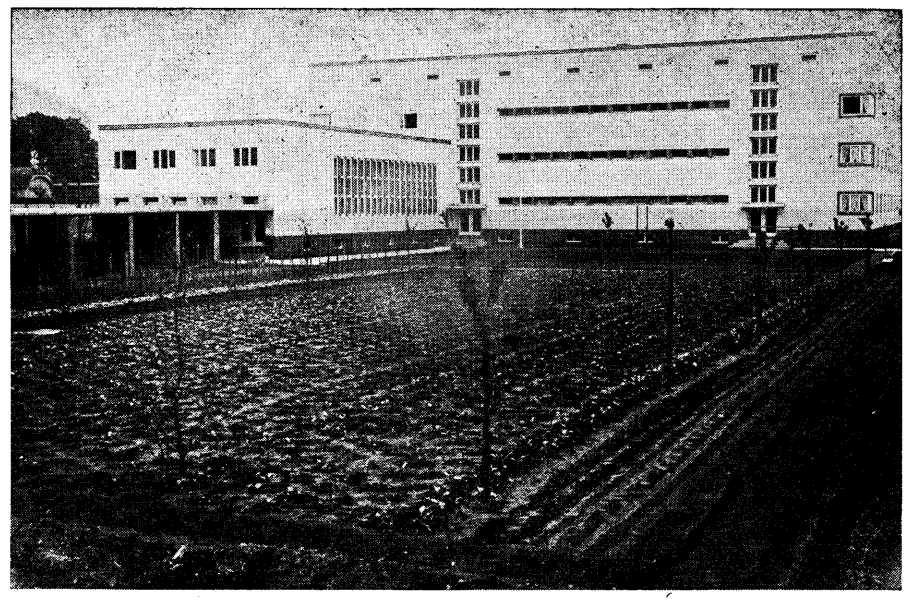
The Chief Inspects the Cleaning of "Kopf Salat", Just Gathered from the Garden. It Takes Only Four Bushels for a Meal!



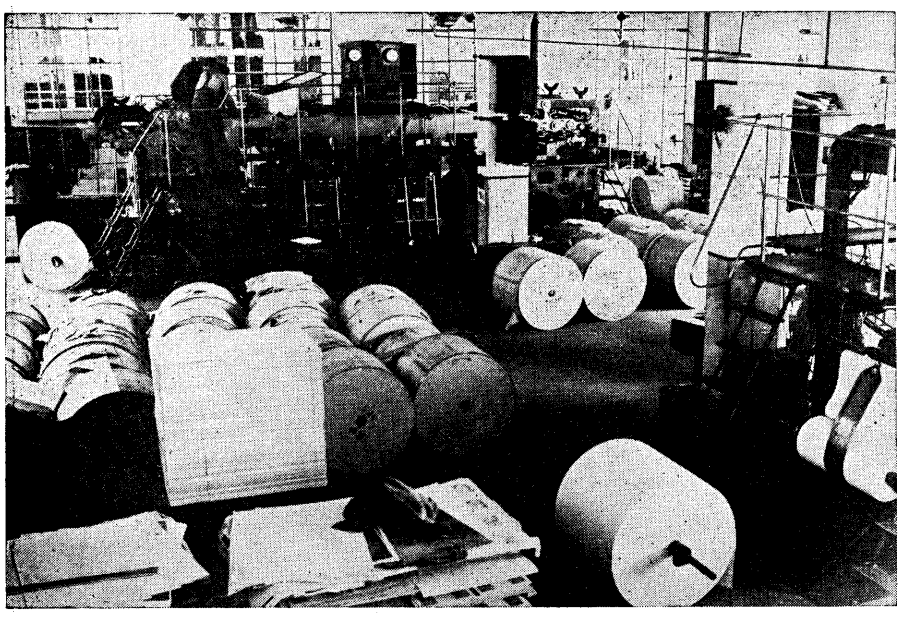
The German Bethel Family, 150 Strong, Alongside the Dining- Room Wing of the Bethel Home at Madgeburg.



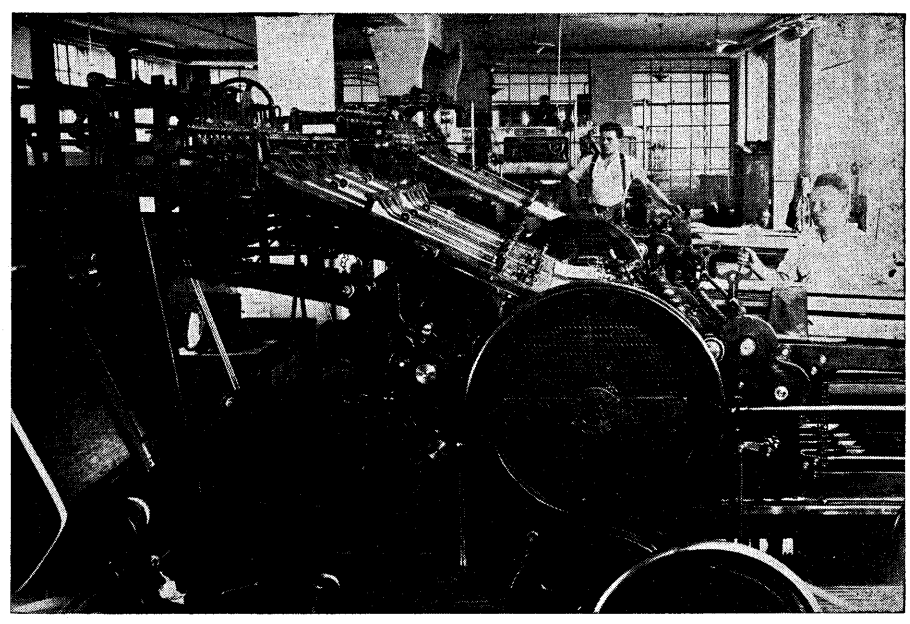
A Partial View of the Magdeburg Office. Top Floor of the New Factory Building.



The New Bethel Home in Magdeburg. Built by Our Own Brethren and Just Finished Last Month.



The Rotary Press Section of Our German Printing Plant.



Flatbed Presses Print Colored Work for the German Edition of Our Literature.

stalled on the ground floor, typesetting and plate making on the second floor, the office on the third floor, and on the roof arrangements were made for sun and shower baths for the workers.

"In 1929 arrangements were made by Brother Rutherford for a new Bethel home. The materials for the new building were obtained by using the old materials, brick and wood, left on the ground by dealers in building materials who had been forced out of business. The result is that where once stood the dirty, sooty walls of an old factory, in which men sighed and sweated and were discontented, now stands a happy home, where broad staircases lead through long and pleasant halls to well-lighted pretty and comfortable rooms. There is a large dining room and a broad, well-kept garden in the rear. As nearly the whole length of one side of a street is on the Society's property, the municipal board has changed the name of the street from Alter Muhlenweg to Wachturmstrasse, or "Watchtower street."

One who fears, reverences and loves Jehovah God cannot read of what he has done for the honor of his name in Germany since the World War, without trembling at the goodness of the Lord as manifested toward the German people in these last days.



A Section of the Book Bindery, Where 5,000 Bound Books and 12,000 Booklets Are Turned Out Daily 270 Days Each Year.

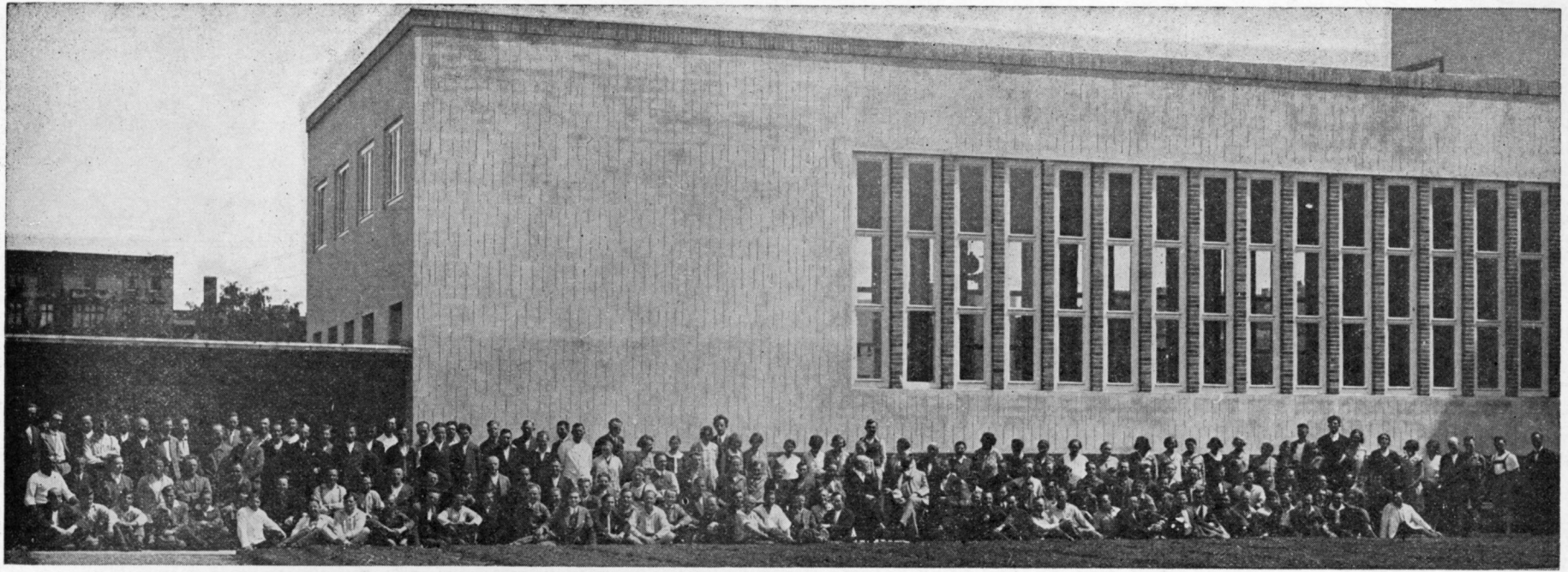
Until the World War the truth made very slow progress in Germany. The Germans were too sure of themselves, and too proud of the progress they were making in material things. The war humbled to the dust the best educated, most capable people on earth, stripped them of every possession, and left them without any hope except earth's only hope, God's kingdom.

We try, in a few words, to convey an idea of the progress which has been made in ten years, but it is so great as to be almost unbelievable. Certainly it is difficult of description and condensation into the space allowed us for the purpose.

The following table shows how rapidly the distribution of books and booklets in Germany has increased since the Elisha work got well under way. In the summary we are reducing everything to bound books, counting six booklets as the equivalent of one bound book.

Year	Bound Books	Booklets	Equivalent in Bound Books
1923	221,565	711,342	340,122
1924	407,791	1,309,360	626,018
1926	813,134	2,515,524	1,232,388
1930	1,234,658	3,000,000	1,734,658

(Germany Continued in next Issue)



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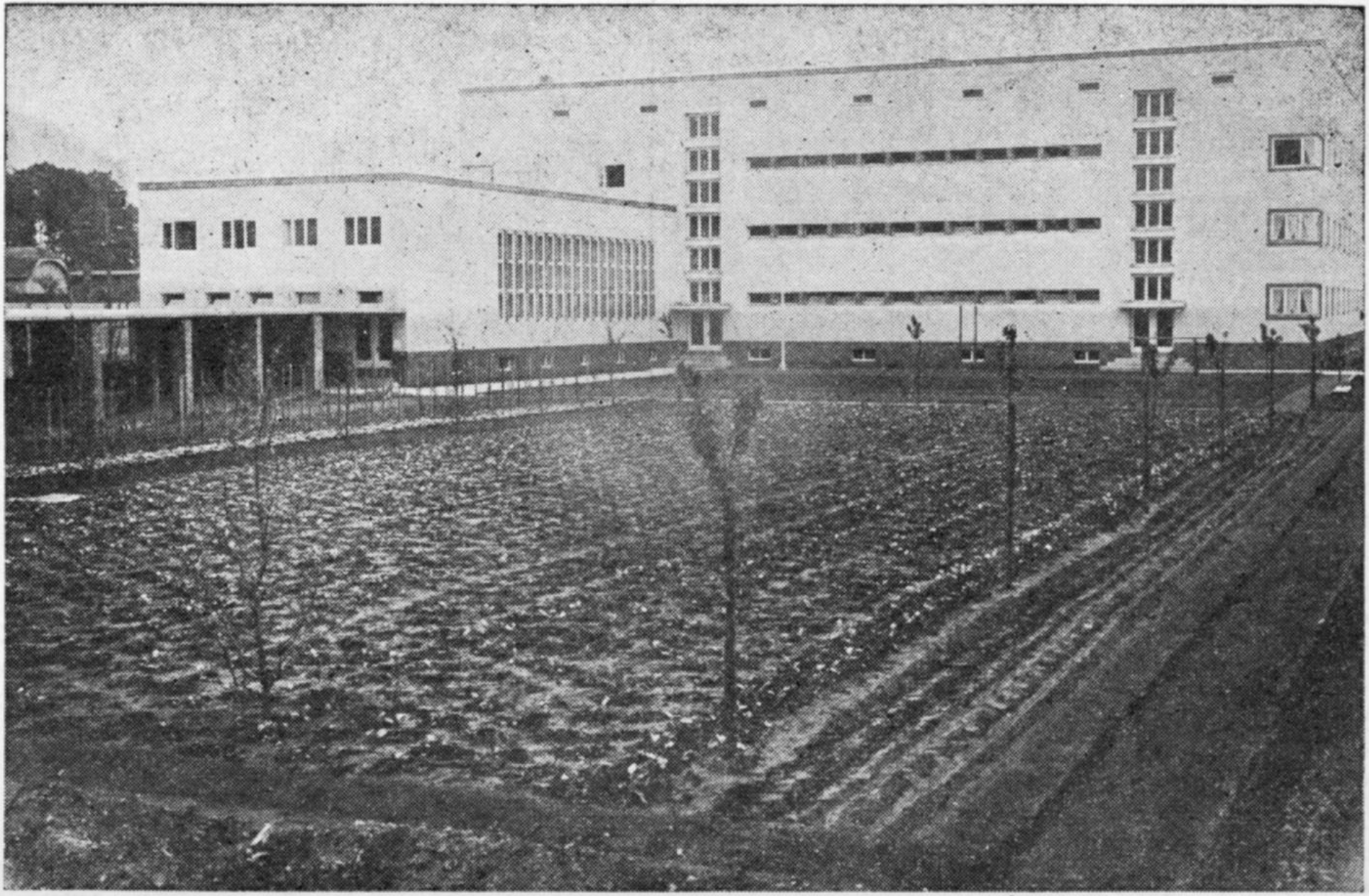

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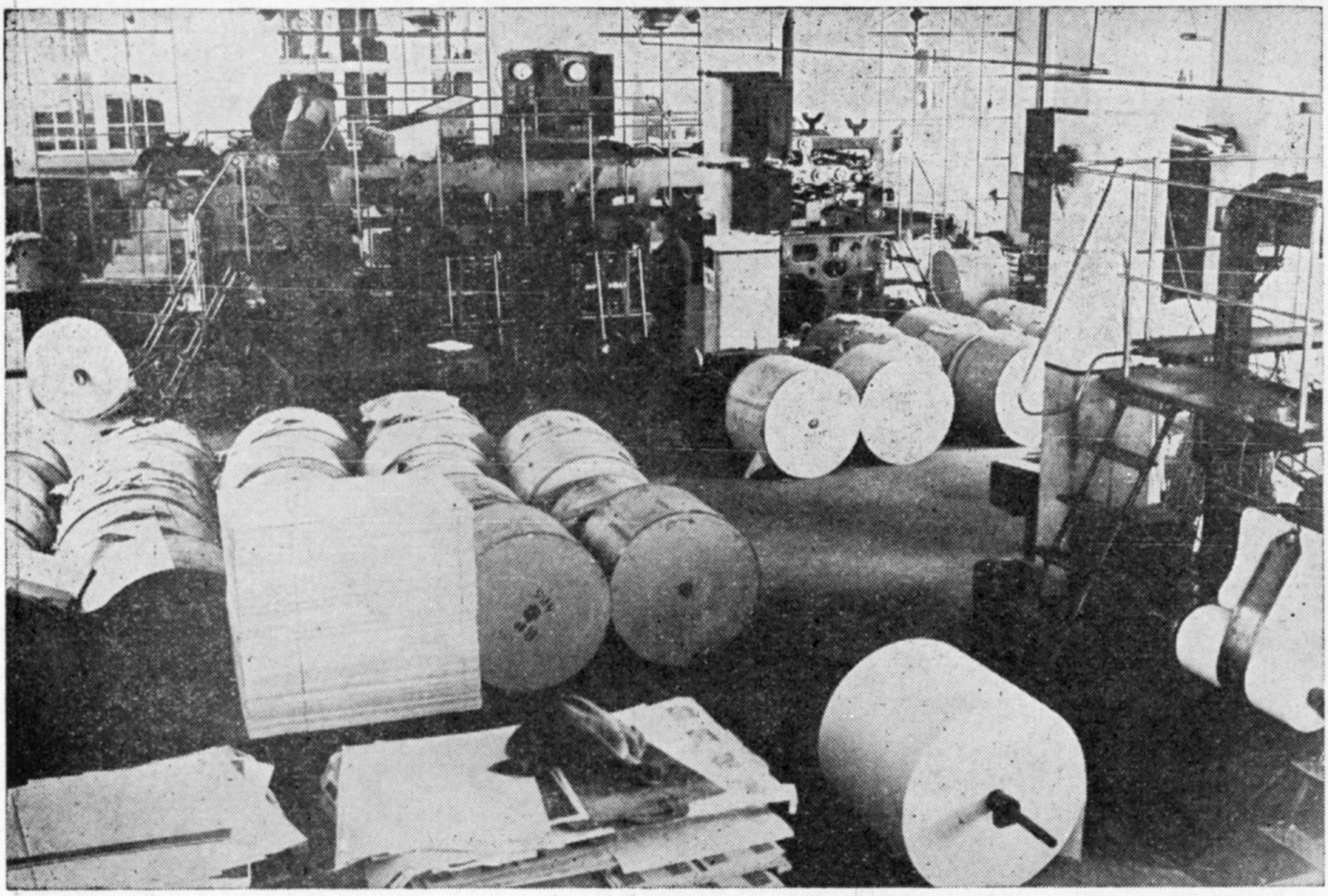

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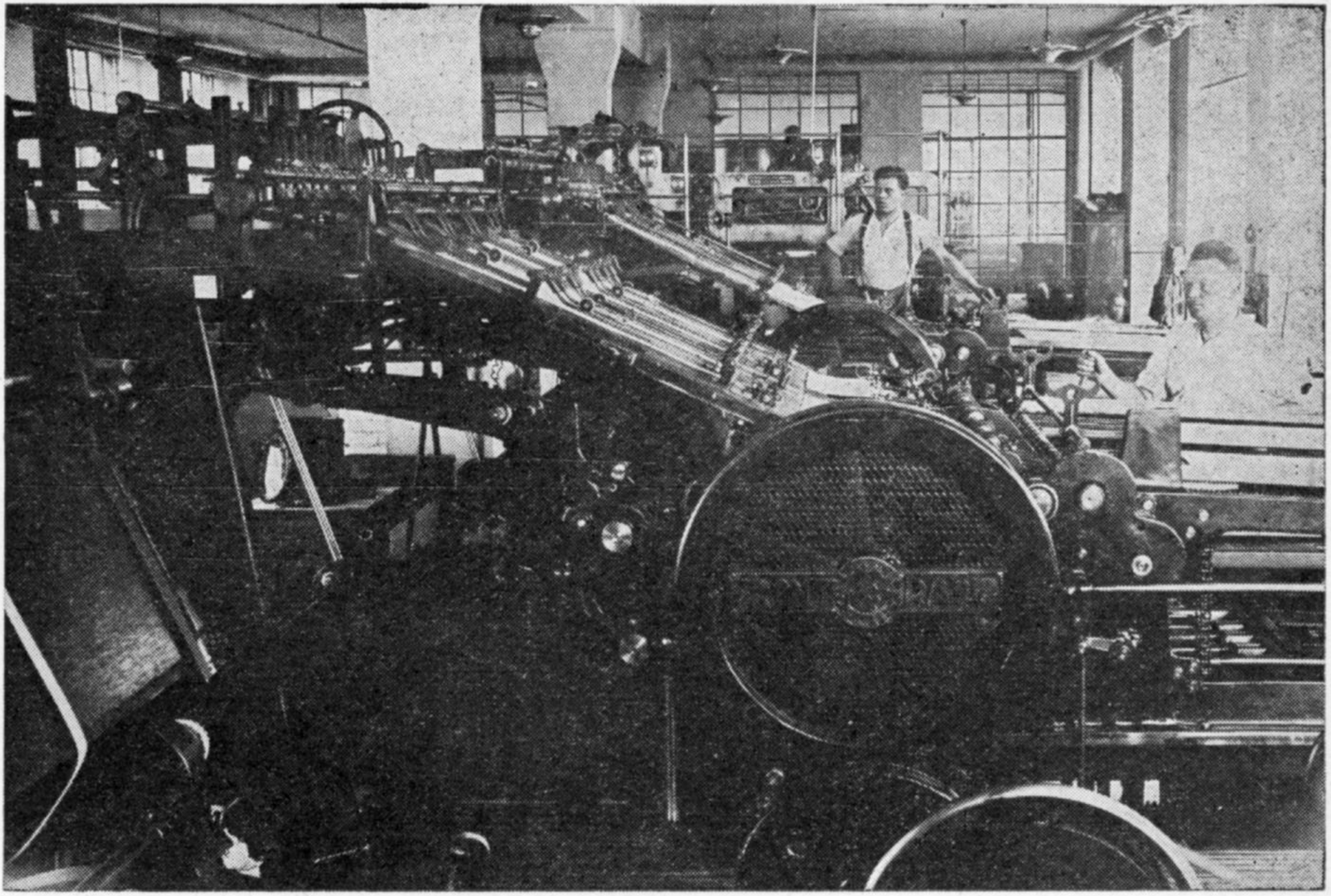


Flatbed Presses Print Colored Work for the German Edition of Our Literature.



A Section of the Book Bindery, Where 5,000 Bound Books and 12,000 Booklets Are Turned Out Daily 270 Days Each Year.

THE MESSENGER

CONVENTION REPORT

1931 INTERNATIONAL CONVENTION | WATCH TOWER BIBLE AND TRACT SOCIETY | COLUMBUS, OHIO, JULY 29

Thrilling Address by Society's President Yesterday

"Remnant to the Front" | Another Surprise Sprung

Is Subject of His Stirring Message.

Proves that the Remnant is Now Traveling on the 'Highway.'

It was an eager and expectant throng of fully seven thousand people which filled the Coliseum (and there were a thousand more in the dining room, listening in on the loud-speaker) yesterday afternoon and awaited the message that would be given them by Brother Rutherford.

All knew it would be a very important one: the tremendous world-wide message of Sunday noon, carrying with it the warning that the whole of the Devil's visible organization, governmental, financial and ecclesiastical, is about to be destroyed by Almighty God, had so fired Jehovah's witnesses at this convention that they were in just the frame of mind and heart to heed and absorb what would be given to them on this occasion.

Never was a setting so perfect as this. On Sunday afternoon they had, as with the shout of a mighty army, accepted their new name, the great Creator's own name for them, *Jehovah's witnesses.* Since then they had been coming to see clearly the responsibility the taking of that name involved. Now what was to come?

As Brother Rutherford, step by step, with clearness and many corroborating passages, laid before his audience the beauty and the harmony of the thirty-fifth chapter of Isaiah as having been in the course of fulfilment since the coming of the Lord to his temple in 1918, again and again tremendous applause greeted him.

That here was a man giving the correct meaning of the great prophecy, there was not the least doubt in the mind of anyone present. It was a most inspiring address. At the conclusion, the entire audience, as one man, rose to its feet, many shouting their approval of what had been said.

The full text of the discussion will appear in *The Watch Tower.* Some of the salient points we give in this issue of *The Messenger.*

"Jehovah's time to vindicate his name is at hand. That period of time the Scriptures definitely define as "THAT DAY." It is the day in which Jehovah is assembling his invisible host for the great battle of Armageddon. That host is invisible to human eyes. There is, however, a division of the army of the Lord on the earth which he is using, and will use, not to fight with carnal weapons, but to serve as his witnesses and to sing forth his praises. This force he designates the remnant because the company is made up of the ones who love God. The members thereof he has appointed and anointed as his witnesses. A large company made a covenant with God to do his will. A few are taken out therefrom, and concerning the few it is written that they must show forth the praises of Jehovah. Thees are members of 'The Servant' whom Jehovah has appointed to lead the people. For these reasons the remnant must be at the front singing the praises of Jehovah and pointing the people to the kingdom of God. Every human creature that will in due time receive everlasting life must join himself to Jehovah's organization. The people must now be informed. Jehovah's witnesses must do that work.



"Tell Me, I'm a Listenin'"
Judge Rutherford Has a Small Interviewer.

"By his prophet Isaiah, Jehovah describes 'a highway, and which is called the way of holiness,' That means the way of complete devotion to Jehovah and his kingdom. The 'highway' is not limited to the period of restitution or millennial reign of Christ. That 'highway' is not contrasted with 'the narrow way' as we have often thought. It is the way out of Satan's organization and leads unto Jehovah's organization. The remnant must walk in the narrow way of life and immortality, and to do so must travel by the 'highway.' Christ Jesus took the lead over the 'highway.'

"Jehovah's witnesses are now separate and distinct from all classes of mere professed followers of Christ. On the way of holiness the remnant must be and is wholly devoted to Jehovah God.

"Prior to the coming of Christ to the temple of Jehovah the faithful were compelled to travel with the Babylonians. Not so now! The separation has taken place. The remnant is at the front and to them Jehovah says: 'Be strong, fear not.' The elect servant of God, which includes the faithful remnant, must be upon the great 'highway' because God 'has given him as a covenant to the people' and furthermore says: 'Behold, I have given thee as a witness to the people, a Leader and a Commander to the people.' (Isa. 42:1-6; 55:4). The gateway to the Kingdom is now open and Jehovah gives command to the remnant, saying: 'Go through, go through the gates, prepare ye the way of the people; cast up, cast up the highway; gather out the stones, lift up a standard for the people." Isa. 62:9, 10.

"The people of the nations of the earth are in sore distress. Far greater suffering is ahead. There is no hope for the world aside from the kingdom of God. His kingdom will lift the burdens from suffering humankind, reveal the majesty and glory of Jehovah, and make clear the way to everlasting life. Truly this is the time of rejoicing, because the day of the vindication of Jehovah's name has come.

"The Lord has caused a Declaration of Warning to the people and to the rulers of the world to be prepared and the light of hope to be held out to the peoples of good will. This good news must now be delivered to the people. God's witnesses are the privileged and happy ones to deliver that message. Therefore the remnant must be at the front, marching over the 'highway,' fully and completely devoted to Jehovah".

Half Million Booklets, "The Kingdom, the Hope of the World" All Ready for Conventioners.

Plans Made for Distribution of Millions to Public for Nickel Each.

There never was a more total surprise than the booklet surprise that was sprung on the conventioners by the announcement made at the conclusion of Judge Rutherford's address Tuesday afternoon.

Following Brother Rutherford's address on the subject "Remnant to the Front," the chairman made the following announcement:

You have heard the trumpet call from Jehovah's Word assembling the remnant to the front. The standard of the Lord God is lifted up. It reaveals, *not* the way of selfishness, but the way of complete and unselfish devotion to Jehovah and his kingdom. At last we have come to see clearly that God's will is *not* merely to take some to heaven and to restore others to human life, but that His purpose is to vindicate his holy name and to grant the crown of life to those who really love him and who unselfishly devote themselves to him. This is therefore a time of joyful work, and as we work we will sing the praises of the Most High.

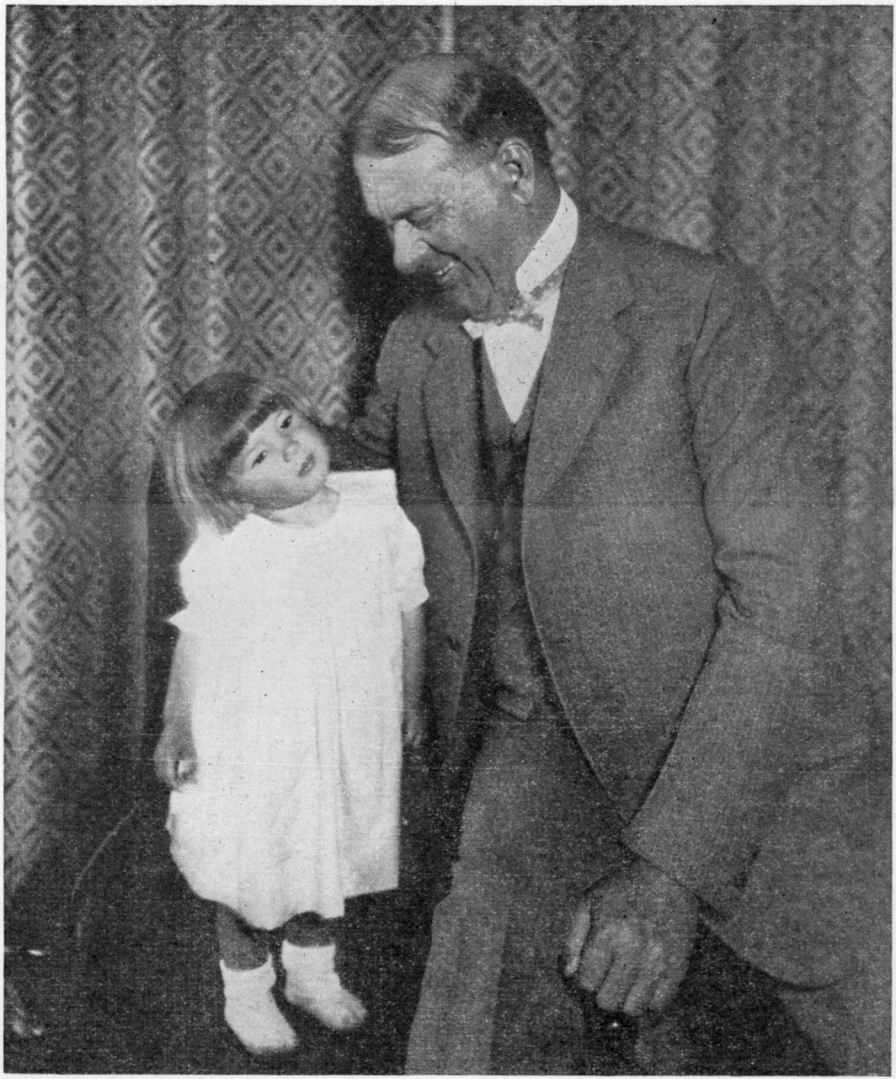
When you heard the reading of the Resolution, which was broadcast throughout the land at Sunday noon, your hearts were thrilled. When you heard, read, and unanimously adopted the Resolution concerning our new name, you were fired with a zeal peculiar to the house of the Lord God. There is something more for you to do. To me falls the happy lot of making the announcement which will gladden your hearts again. I am directed to say that the public address, delivered and broadcast Sunday afternoon; the Resolution then adopted by the seen and unseen audience; the Resolution concerning our new name, together with a clear-cut statement concerning the Kingdom and its earthly representatives, are now in booklet form, the copy of which I exhibit to you. (Holds it up.)

Look at the front outside cover. It pictures Christ the King of kings, crowned with glory and majesty, leading his army into action and to complete victory. It discloses the oppressed lovers of righteousness hailing with joy the onward march of the Prince of Peace. It contains the cheering message of and concerning God's kingdom.

Already there is upon the convention grounds here 500,000 copies of this booklet. I am authorized to say to you that these shall be placed in the hands of the people for the small sum of five cents per copy. We wish that we might *give* them to the people, but evidently it is the Lord's will that the people shall show their interest for the kingdom by making some small sacrifice at least. The amount derived from these booklets will be used to publish others, and the deficit will be made up by your willing and voluntary contributions.

The purpose is to publish or quickly distribute this booklet to the nations of Christendom. God's witnesses will do that work. You want to begin right now. These booklets are put up in cartons of

(Continued on page 2, Col. 1)



"Tell Me, I'm a Listenin'"
Judge Rutherford Has a Small Interviewer.

Feeding the "Ten Thousand"

Good, Wholesome Food Provided at Cost.

When these thousands of conventioners came together to Columbus they were hungry for all the good things they have so far received at the Coliseum. They had good appetites, as members of the new creation, for the food convenient for them. Especially they reveled in the double portion which came to them on Sunday, when the whole day was given over to feeding at the Lord's table.

But there is some circumstantial evidence that some of these saints brought along something besides what we might call spiritual appetites. We judge this from a note from the manager of the dining room at the Fair Grounds in which he says that up to Sunday noon his guests had so far disposed of 16,000 sandwiches, 1,100 gallons of coffee, 11,000 quarts of milk and buttermilk, 100 bushels of fruit, 10,000 pies, 1,000 half-pint cups of salads, 300 gallons of ice cream, 900 gallons of ginger ale and 3,000 bottles of whistle.

Of course, in the summertime, nobody eats very much. We hate to think what would have happened to the food supply of Columbus if the convention had been held in cold weather and the guests had really been hungry. Wonder what that "whistle" item is. Suppose it is all right, but it sounds odd. Now is it a bone dry 100% WCTU beverage? Who knows?

Oh yes! The dining room is 300 feet square, or about a block and a half each way. And there are 46 big dining tables in it and 206 very much bigger ones, besides the 13 cafeterias at the beginning of what, for euphony's sake, we will call the line of march, or say, the bread line, the sandwich line.

One remarkable incident in connection with the dining room is worthy of more than passing note. One brother in Texas wished to attend the convention There was but one way open to him. He is a tomato grower. The tomatoes must

(Continued on page 3, Col. 4)



Here Are the Boys That Get It Ready and Serve It.



My, What a Crowd! It's Lunch Time Again.



The Convention Dining Room Seats 3,500.

Convention Hospital

Splendidly organized and equipped for service is the convention hospital staff under Dr. A. G. Eckols, which includes the capable physicians Roilin Jones, E. L. Burch, L. E. W. Jones, Agnes Smith, W. E. Nelberger, Jessie Hall, D. Guldberg, Paul Cold, W. E. Treder, J. A. Williams and N. G. Williams, C. B. Harbauer and R. S. Nester.

Nurses at call were the ladies Bushman, Bock, Hanson, Freschel, Hannan, Brown, Peterson, Winchell, Manhalter, McWilliams, Babbitt, Carvest, Bittner, Ylouen, Pygott, Hanford, Kirkland.

Everybody that has needed "repairs" has been ministered to promptly. It is not possible to have ten thousand people gathered together away from home in hot weather without some having to have attention.

There have been some burns, some cuts, carbuncles, wounds, sprains, bruises and dislocations; even tired and sore feet have had a specialist to give them attention. And a dentist offered his services!

Dr. Eckols and staff appreciate the cooperation of the Red Cross in supplying cots, sheets, mattresses, pillow cases, blankets and first aid supplies; the Ormerod Drug Store for a service characterized by promptness and neatness, and the Wiemer Radio Company for providing doctors, nurses and patients with radio receiving apparatus for enabling all in the hospital to hear everything going on in the Coliseum.

Dr. Eckols says: "It would be impossible to find a finer or better equipped hospital any place than the one we have right here on the grounds."



Many Conventioners Will Remember These Folks with Gratitude. Thank You, Doctors and Nurses.

Convention Nursery

It is only once in a great while that the young men and young women employed at the Bethel get a chance to take care of babies, but when they do get the chance it is a big chance. There are babies galore, babies to right of them, babies to left of them, babies in front of them, babies in back of them, babies all over the place, at the convention nursery.

You know the Lord said that if anybody would give up children for his name's sake and the gospel's he would have a hundredfold more in this present time. Well, one of the Bethel boys has the job! And the Bethel sisters are backing him up. And they make good little mothers too.

The manager of the nursery says whimsically that his post is such an interesting sight that he had to put up a sign of "No visiting," and then adds that he has another sign marked "Quiet," which is not at all times observed by all the inmates. We wonder just what he means by that, but no doubt some of the real fathers and mothers who are at the convention can explain about that.

Incidentally, the nursery manager is a young man who speaks in parables and dark sayings. He says that the nursery cannot undertake to feed warm milk to all the infants offered to his tender care, or to provide extra mudguards or spare tires for the department. Trying to clear the fog out of this statement he goes further into detail by a writing which saith: "Yesterday a baby was found wandering around badly in need of a change of raiment; so a nursery attendant took away the coat (?) from him that had and gave to him that had not, after which he was content."

The young man also says that the nursery is equipped with sand pits, tables, chairs, playthings and a number of cribs for the babies who want to sleep. A few were troubled somewhat at he absence of their mothers, but they were soon quieted. Again the young man s indefinite, for he does not state how his was accomplished *soon*. He says hat the young mothers pro tem for the babies-delegate-at-large seem to be having a good time and seem to be having their hands full. He thinks if the parents leave the babies in their care for five solid hours at a stretch they can then come and get them and all will be happy, the nurses, the parents, and even the manager himself.



A Corner of the Nursery. Happy Without Their Mammas for a While, but What a Load off the Nurses when Mother Comes!

Another Surprise Sprung

(Continued from page 1, Col. 4)

fifty each. You will want to take a carton in each hand to balance yourself as you walk in the ranks of the army. Go to the ticket booth with three dollars, get the special ticket, hand this ticket over and take your hundred copies of the booklet and go into the field and place them in the hands of the people. This campaign will begin tomorrow and be followed the next day. We hope to place this entire 500,000 in and about Columbus in the next two days and if there are any left over place them on the way home.

Brother Rutherford authorizes me to say that if anyone of God's witnesses who are here and who have not at this time the necessary three dollars, please sign one of the slips that will be presented to you at the ticket booth, receive a three-dollar ticket, and as quickly as you dispose of your booklets you may remit the three dollars to the office at Brooklyn, if you do not dispose of all of them at this convention.

When the announcement was finished a thrill like an electric shock went through the whole audience. And the Bethel family were as much thrilled as anybody else, because, except for a few, they knew nothing about the whole surprise. And if they did know at all, their knowledge was of the most meager sort.

As soon as the meeting was dismissed there was a great rush of workers for the books. There were a hundred boys at the book stalls to pass out the packages, and at 6:00 p. m., as we go to press, fully 300,000 copies of the great stock had been handed out and it seemed quite certain that the entire stock would be cleared out by the time it would be needed for the Thursday morning and subsequent drives.



Many Conventioners Will Remember These Folks with Gratitude.
Thank You, Doctors and Nurses.



Here Are the Boys That Get It Ready and Serve It.



My, What a Crowd! It's Lunch Time Again.



The Convention Dining Room Seats 3,500.



A Corner of the Nursery. Happy Without Their Mammas for a While, but What a Load off the Nurses when Mother Comes!

Sessions in Other Tongues Are Held Each Day of Convention

As those who have read all the issues of *The Messenger* so far are well aware, this convention at Columbus is international in the fullest sense of the word. There are representatives here from many foreign lands and considerable numbers of these speak only foreign tongues. And, too, many of those who speak only foreign tongues are American citizens who have not yet had convenient opportunity to master the language of their adopted land.



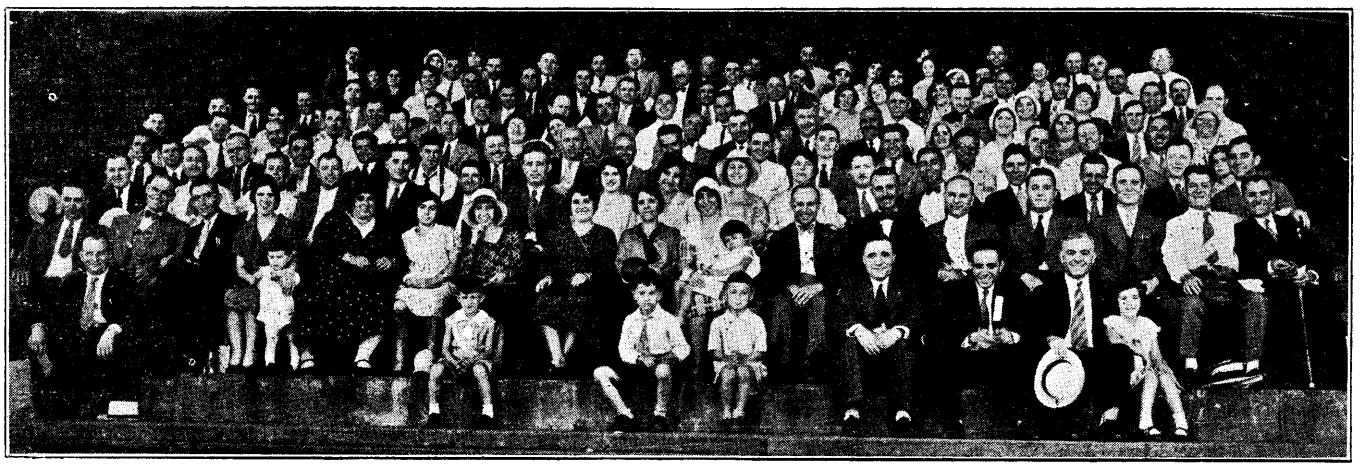
ITALIAN



GERMAN



GREEK



POLISH

At Columbus itself the programs of the Ukrainians, Poles, Slovaks, Hungarians, Italians, Lithuanians, Russians, Germans and Greeks are as complete as those of their English-speaking brethren. For certain of the meetings, since almost all of these have some knowledge of English, they are expected to meet with their English-speaking brethren in the main auditorium. For other of the meetings they meet by themselves in the auditoriums of which mention was made in a previous issue, and then they have meetings in their own tongues exclusively. This works out perfectly, in actual practice. All have the inspiration that comes from being present at the larger general meetings, and yet have the closer contact that they get with speakers in their own language.

The German convention concludes at Cleveland July 31 to August 2, inclusive, as does also the Greek convention. The Polish convention terminates on the same days at Cleveland, Detroit, Pittsburgh, Chicago and Buffalo. The Italian convention terminates at Pittsburgh and Buffalo. The Colored convention terminates at Washington; the Ukrainian convention terminates at Chicago and Detroit; and the Lithuanian convention terminates at Chicago.

Some of the most telling service work among English-speaking people is that done by those who have difficulties with the English tongue. Many Americans who have good hearts listen attentively when they hear some son of God of foreign birth out of the good treasure of his heart try to bring forth something for their own good. They can see the manifest sincerity and love for God and man back of it all.

Well, in a previous issue we told you where the Ukrainian meetings would be held, and there they are. This convention is certainly a great blessing to these dear brethren. In recent years they have had many severe trials. Brethren that they trusted proved not to be lovers of God in the superlative degree, but turned out to be lovers of their own selves and were sifted out. These are some who stood that great test, and, despite the difficulties of language and foreign birth, are full of zeal and ready to obey Him who is our Captain. It is an inspiration to meet them.

There are about 300 Polish representatives, active, zealous, courageous, and not afraid to fight the Devil and his organization. They keep step with the present truth, appreciate it, love it and are willing to die for it.

There are about 40 at the Slovak convention. Not so large in numbers as some of the other foreign groups, they are equally zealous, and in complete harmony with the work now in progress. They are standing shoulder to shoulder in the battle for the vindication of God's name.

The Hungarians are a lively bunch. There are about 75 of them, with happy faces that it is a treat to see. The oneness of spirit among all the foreign-speaking brethren is one of the happy things of the hour.

There are about 100 Italians at their meetings. California, Colorado, Indiana, Illinois, Massachusetts, Pennsylvania, New York and New Jersey are represented. These state that this convention is one of their finest gatherings. They are greatly enjoying their share in the service work.

The Lithuanians are having a good time. Though numbering only fourteen they have among that small number six who are colporteurs. If we English-speaking brethren were like that, what a stir we would make in the world!

The Russians, the people from the land of the North, started their convention with 50 in attendance. It would do your heart good to see their faces. They have found the only thing in life that is worth while, the truth concerning Jehovah God. For this truth they are glad to offer all they have.

Nearly 200 German delegates are present. They have one of the coolest places on the grounds. Every once in a while a beautiful race horse goes past the Grandstand at a dignified pace. One of their speakers gave a nice little comment on the thought that as lovers of Jehovah we have a perfect right to admire any of the superb works of our Father's hand; and a race horse is such a work. It isn't wholly a disadvantage being a "Deutcher" and having your meetings on the edge of a race track. The Germans all speak English.

There are Greeks in large numbers, and nearly all speak English. But they are having some fine meetings, both at the lunch room, where a goodly number are operating the cafeterias, and also in their assemblies. They are manifesting much zeal. About 100 is the usual attendance at Greek meetings.

Feeding the "Ten Thousand"

(Continued from page 2, Col. 2)

pay his way. He could find no ready market for them. He loaded a big truck with them, drove straight to Columbus and sold them to the dining room management. The Lord honored his faith and gave him his heart's desire.

An envious onlooker claims that the conventioners eat, not as do the Americans, three times a day, but as do the Britishers, every few minutes from sunrise to dewy eve.



UKRAINIAN



HUNGARIAN



SLOVAKIAN



LITHUANIAN



RUSSIAN



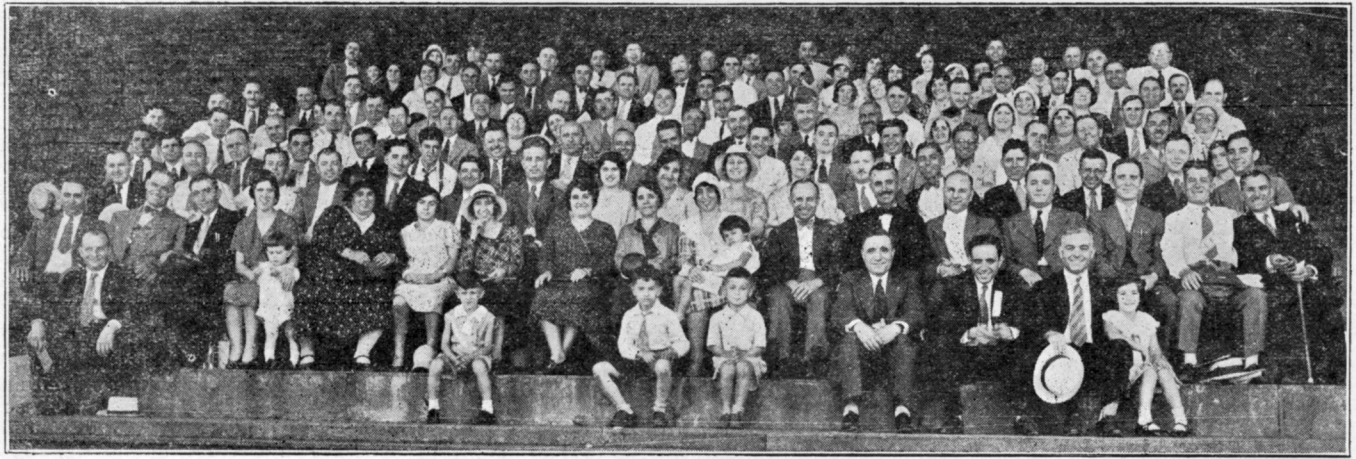
ITALIAN



GERMAN



GREEK



POLISH



UKRAINIAN



HUNGARIAN



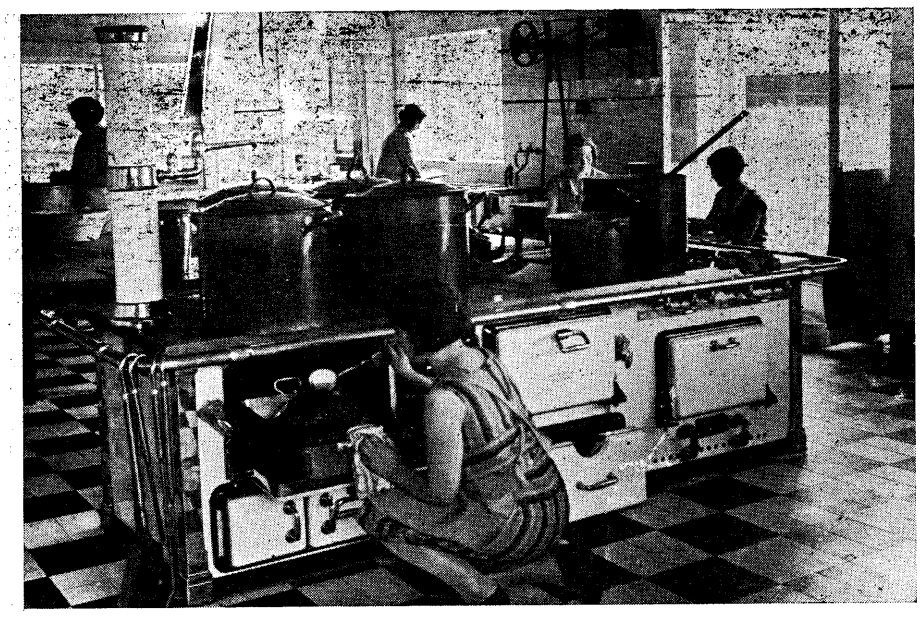
SLOVAKIAN



LITHUANIAN



RUSSIAN



Electric and Other Modern Cooking Appliances in This Big Kitchen at Magdeburg

Germany—Continued

(From July 28 Issue)

Another measure of the effort put forth by the German brethren is in the circulation of *The Golden Age*, the growth of which, in Germany, is in accordance with the following table:

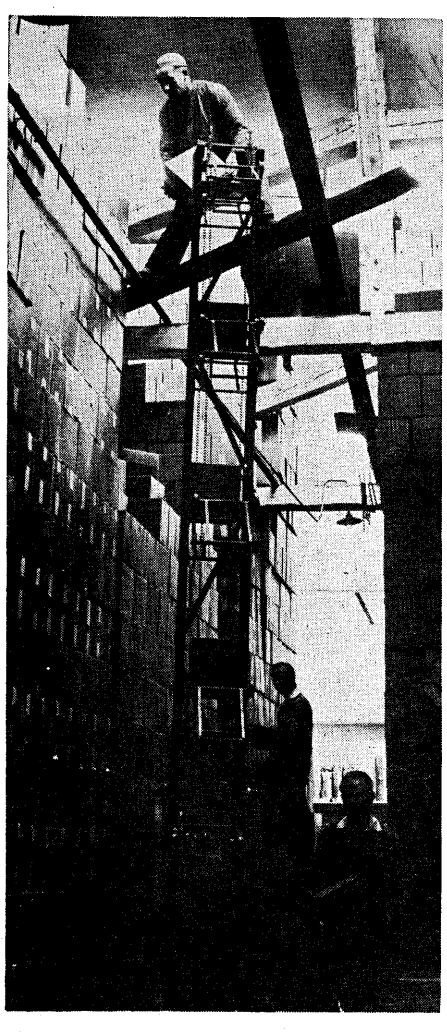
Year	Circulation
1924	4,200,000
1926	6,480,000
1930	8,600,000

The German *Golden Age* is published twenty-four times a year. There are now 450,000 copies published of each issue, which would make the total circulation for the year 1931 not far from 10,800,000 copies.

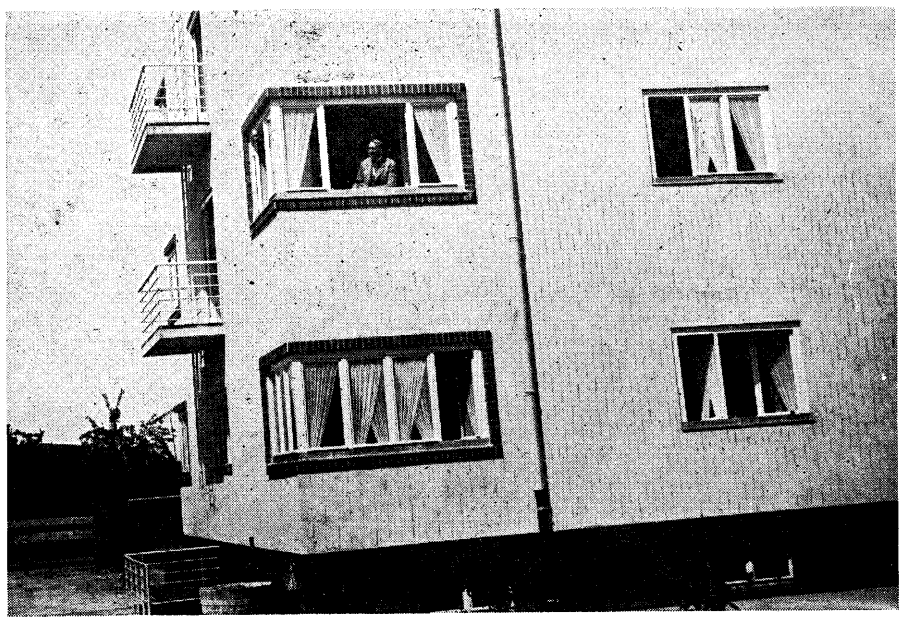
The German people are interested in something besides moving pictures, jazz, accounts of murders and robberies, the stock market reports, baseball scores, prize fights and funny sheets. In America the average man considers it a personal insult if you wish him to make use of any part of his body above the ears. It is not so in Germany; the people are accustomed to think and are now willing to read literature that will make them think.

If you wish to see the kind of literature in which the average American is interested, come to New York and we will show you on the subways millions of people reading "literature" at which an intelligent ten-year-old boy would turn up his nose. Their minds have been so stupefied by the Devil and the agents of the Devil that they hardly know what their brains are for.

In the following table we show the workers, colporteurs and others responsible for the above results in the years named:



Stocking Up for Jehovah's Witnesses in Germany.



Who's That Looking Out the Window of the New Bethel Home?

Year	Colporteurs	Class Workers	Total Workers
1924	123	6,000	6,123
1926	185	8,265	8,450
1930	220	9,281	9,501

Another measure of the zeal of the German brethren is the number of arrests for engaging in the proclamation of the good news of the Kingdom. So many false arrests were made that, beginning with the year 1926, it was necessary to establish a legal department to take care of these infractions of justice and Christian liberty.

The following table shows for the years stated, the number of new suits begun against our brethren, the number of instances in which the courts declared them not guilty, and the number of instances in which they were fined because of failure to take proper action at the right time.

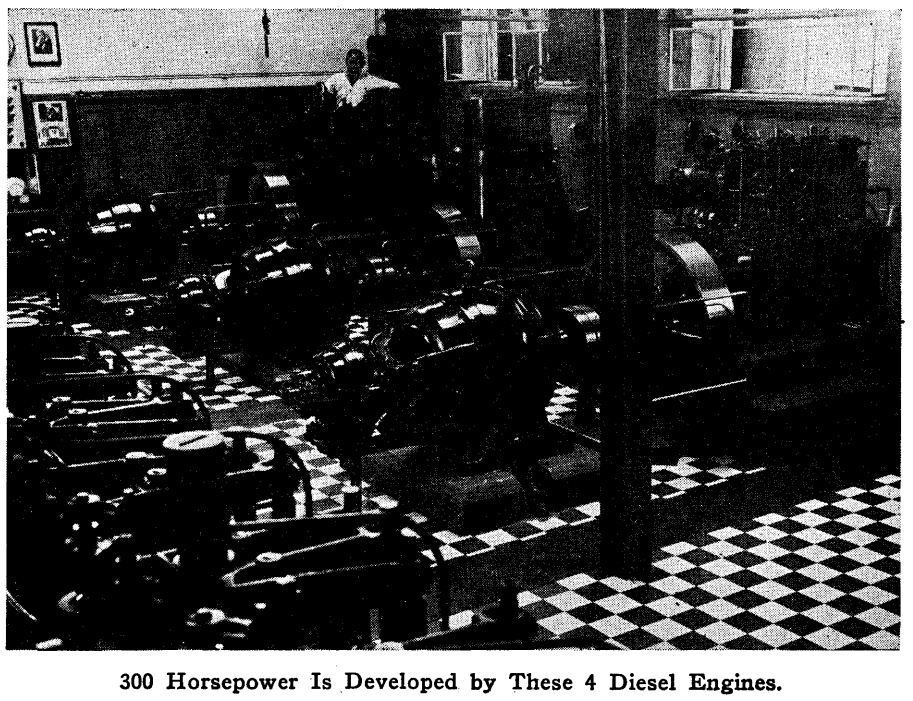
Year	New Suits	Not Guilty	Fined
1926	897	421	25
1927	1,169	313	40
1928	1,660	729	33
1929	1,694	430	30
1930	434	566	43

At the close of the year 1930 there were still 943 suits pending, carried over from previous years.

We wonder if the brethren in America can form any adequate conception, even from the above plain statements of fact, of the effort the German brethren have put forth in order to keep their covenants with the Lord. As far as the German office and factory are concerned, please remember that all this volume of work has been turned out while the plant was being evolved from two rooms into its present dimensions and from less than a dozen workers to more than 160.

This has been done in a land which was bled white by the world war and has been burdened with an infinitely heavier burden of reparations than was ever previously laid upon any nation. The German people have had next to nothing to buy with. As a people they have been and are almost on the verge of starvation. Not only do the people not have money, but millions of them are in the most terrible bondage to the Roman Catholic and Lutheran churches, and one is almost as tyrannical and bigoted as the other.

Under the circumstances, we can only tremble at the goodness of the Lord in what we see revealed in Germany. "Of the increase of his government there shall be no end." Praise God for what is taking place in Germany.



300 Horsepower Is Developed by These 4 Diesel Engines.

The Witness Work in Greece

By A. K. Karanasios

With joy and thankfulness to the Lord for the privilege of being a unit of the Lord's servant class on earth I am informing you that in accordance with the plan for the International Service Convention Week, there is made an arrangement for three days' conventions in four towns in Greece. Things are not favorable for more under the present conditions. Yet all the classes will do their best for the whole of the ten days of the service week to give an intense witness for the Lord.

The work in Greece was organized in the year 1922, and since then the Lord has blessed it more than we thought or hoped, if we take into consideration the conditions and prejudices here. Especially with the house-to-house work the Lord taught us that when he arranges something in the work through his organization, he arranges it for all countries, manners or customs.

The work in the Branch here is carried on by the manager, who does all the work of the office, helped by a brother who is doing the work of receiving the books and filling the orders of the classes and colporteurs. There are two regional service directors, who visit the classes and guide and help the brethren in the work.

The colporteur work is carried on with difficulty because of the conditions prevailing here and the expenses which accompany it, and which the brethren cannot confront. There are only a few



A. K. Karanasios, Resident Manager.

brethren who spend most of their time in the work. The remainder of them are working in other lines to make up the expenses. There are also about twenty organized classes doing the house-to-house work, and many of them organize expeditions to territories where there are no classes to do the work.

Though we are handicapped by restrictions and other difficulties, as, for instance, the lack of easy travel, because of the absence of roads, and other facilities, still the Lord blesses his work and his little army who does it. I am quoting from a letter of a colporteur who was doing work in a mountainous territory. He writes:

"In this territory the work is difficult. I have to work after a long travel on foot loaded with the books and my heavy overcoat which I use as a covering at night. Here I have to solve the problem of food, my usual meals consisting of fried corn bread and black olives, with occasionally an egg and some dried codfish. In the villages I have to fight with the dogs, and I am confronted with the problem of lodging at night. The day before yesterday I slept in a schoolhouse, with a mat instead of a mattress, and my overcoat for covering. People are extremely poor and cannot afford to buy books. Still they gladly accept the message, although the priests use every means to persuade them to drive me out of the village. Still my heart overflows with joy for the privilege granted me to be a witness to the name of the Lord."

This year Greece has suffered and still suffers much because of heavy rains, inundations and hail which destroyed most of the crops and other products; so a general crisis is over all the country. People are in distress financially, and by reason of this as well as the growing opposition by the clergy and the local authorities (who seize the books and so prevent the work) the work of witnessing is held a little back, but the brethren are determined to go on with the work turning the battle to the gate.

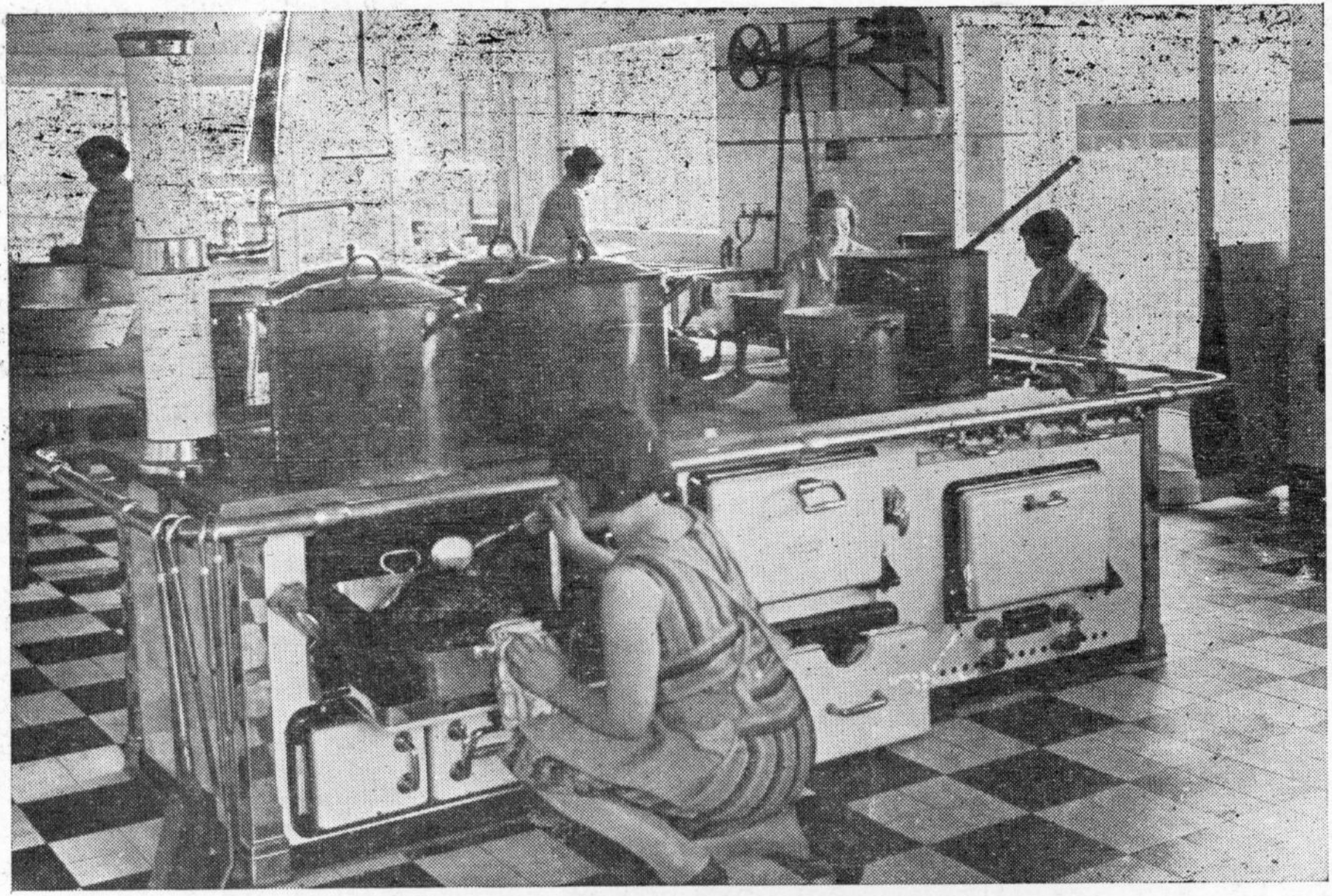
We have also a penal law, about one hundred years old, which prohibits proselyting, and the clergy take advantage of it to have the brethren accused and arrested. Though the clergy have lost much of their prestige among the people, still they exercise influence over the judges in order to sentence the brethren. We have had many such occasions.

In the courts, at the trial of the brethren, there are present priests and preachers giving false witness against the brethren in order that they may be condemned. Some of the brethren had to pay as much as 200 Dol. fine. Other brethren were sentenced to 14 months imprisonment without being given an opportunity of defending themselves.

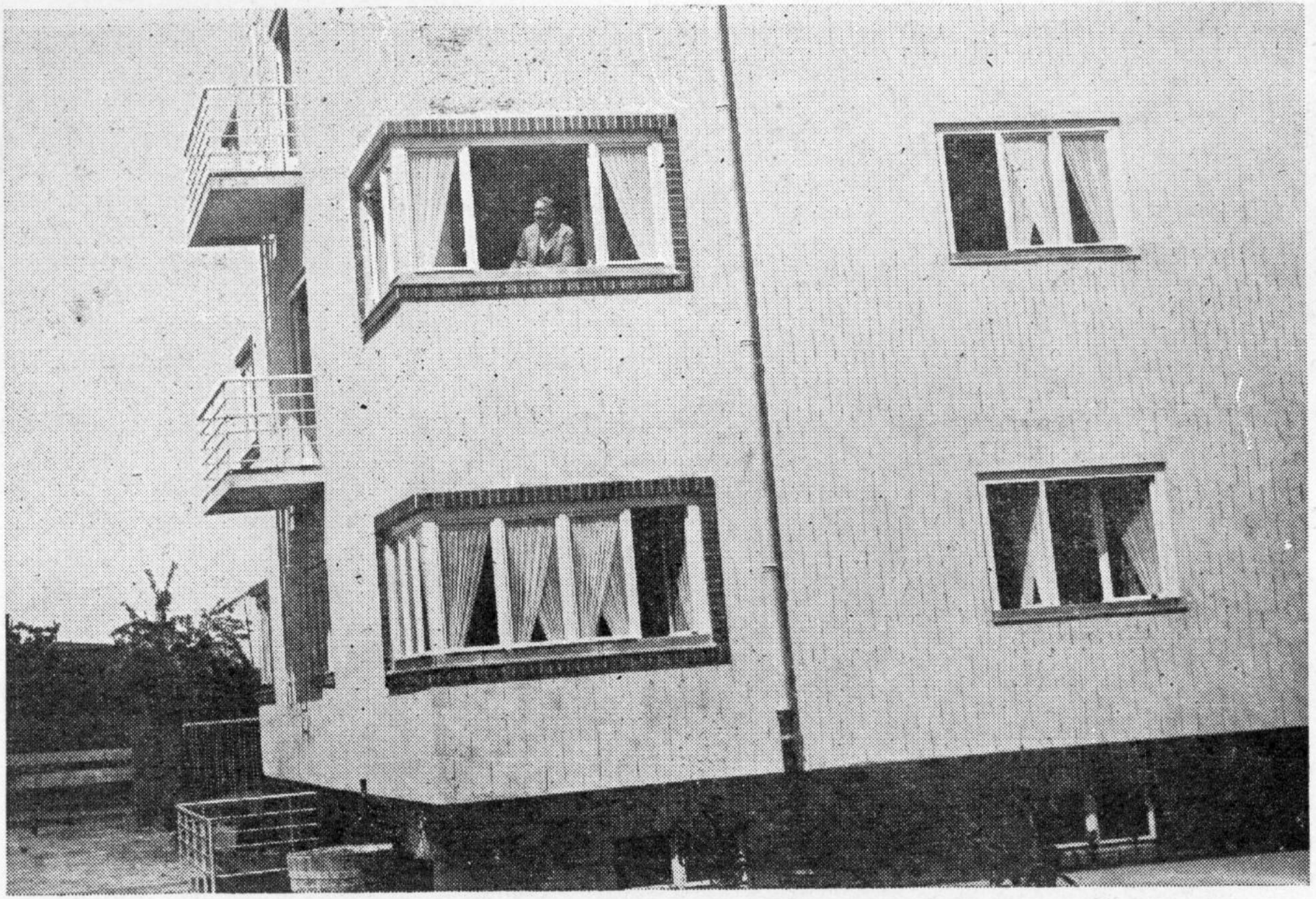
Particularly the clergy are enraged since we began to print and distribute the radio addresses of Judge Rutherford, which are making the people to think about what they hear about the witnessing of the servant class.

I quote from the letter of a colporteur, who writes:

"Notwithstanding the sickness of my wife, of which I wrote to you in my previous letter, I decided to visit the town ——— to give the witness to the name



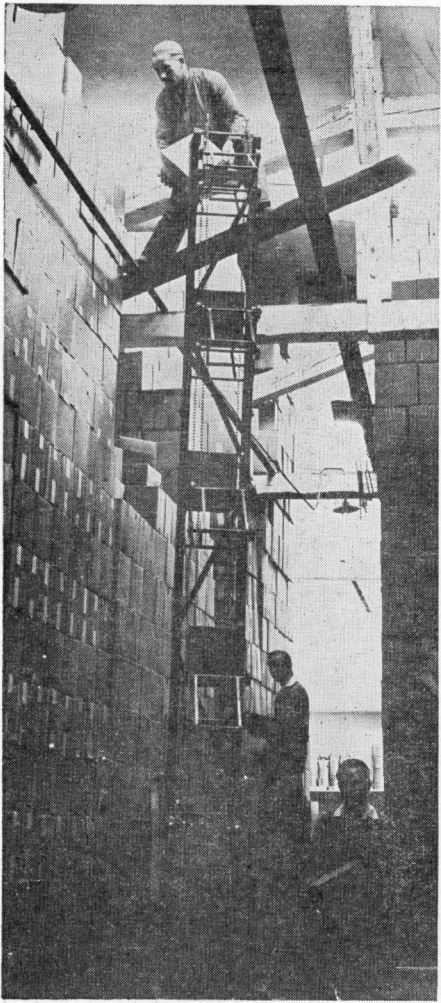
Electric and Other Modern Cooking Appliances in This Big Kitchen at Magdeburg



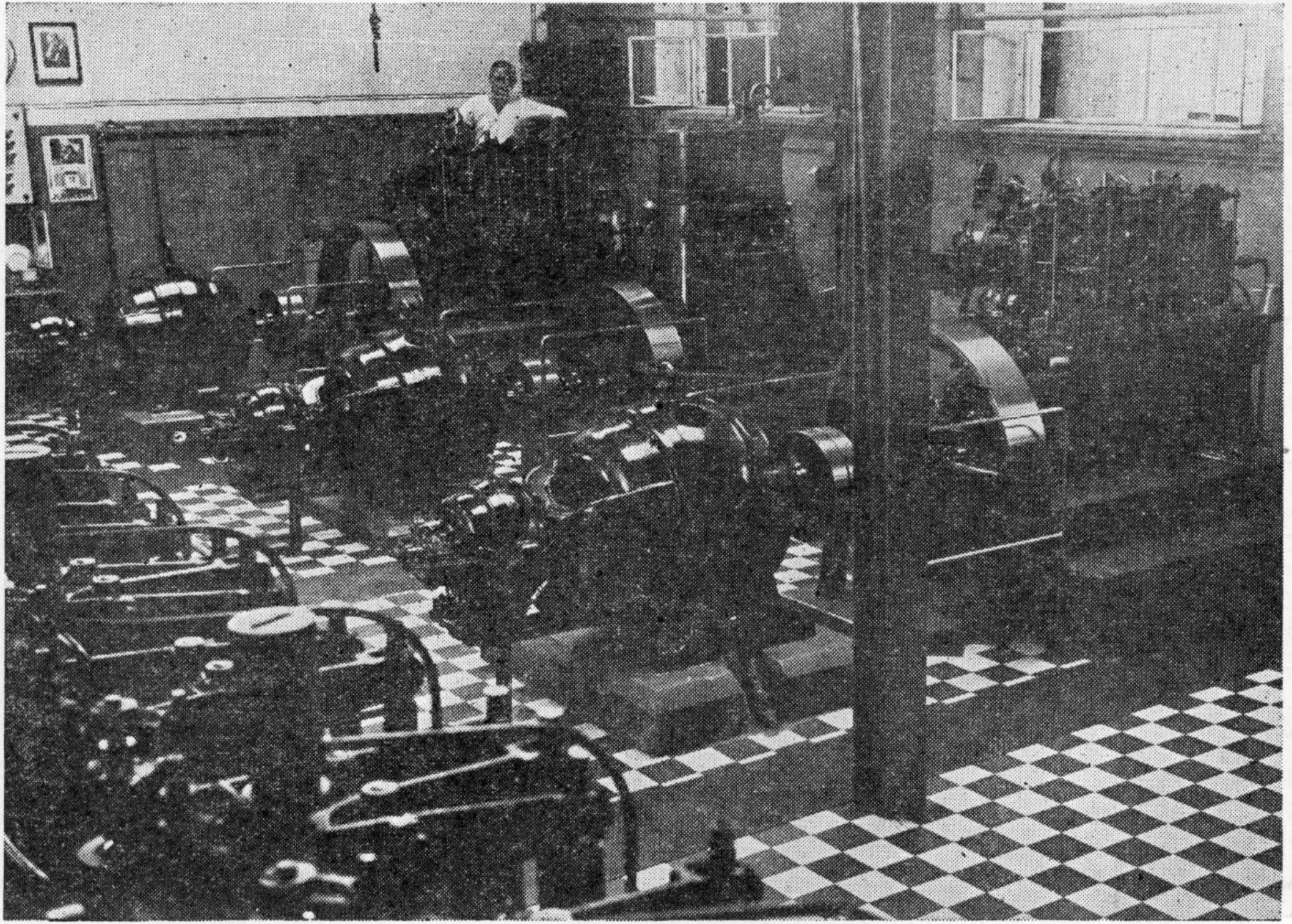
Who's That Looking Out the Window of the New Bethel Home?



A. K. Karanasios, Resident Manager.



Stocking Up for Jehovah's Witnesses in Germany.



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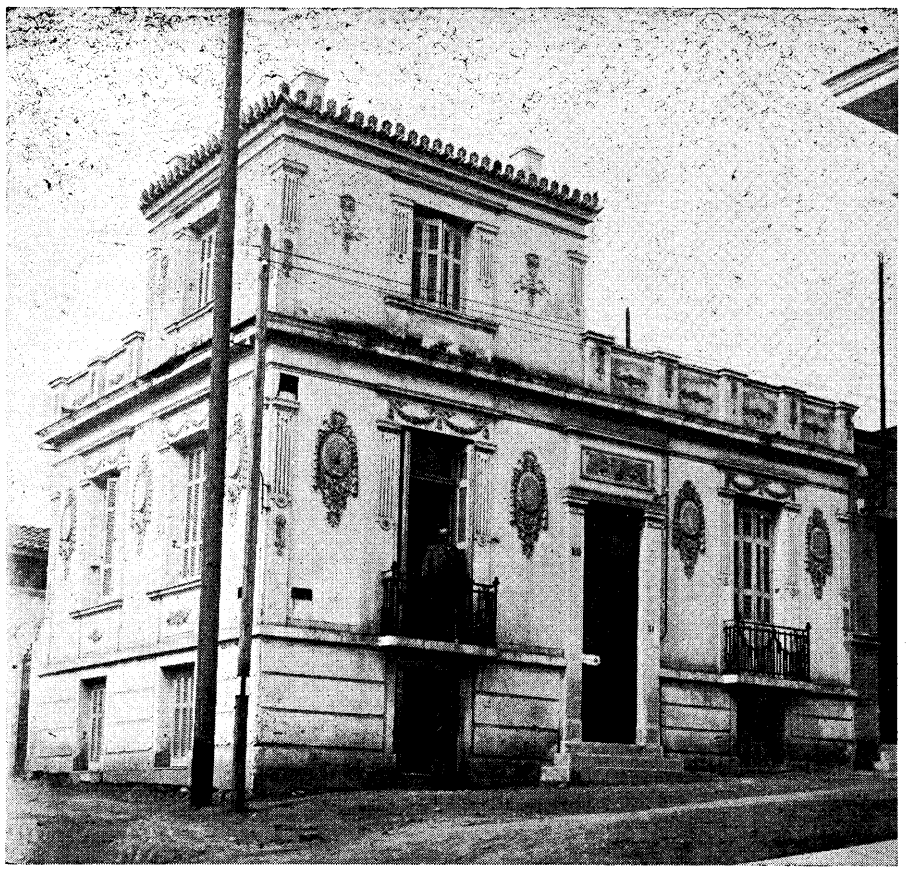


The Society's Office and Bethel Home in Athens.

of the Lord. I visited five villages and placed 30 books and 100 printed radiocasts. People here suffer much and are in want of bread itself. While I was doing work with another brother we were arrested by a detachment of gendarmes under the lead of an officer who were sent to arrest us, and we were compelled to walk a long distance back to the town, carrying about 200 books and booklets. At our arrival there the public prosecutor ordered that we be put in prison, where we remained for three days illegally. After our deliverance the accusation was brought against us that we were carrying out proselyting by selling Bibles translated in the vernacular, which is forbidden by the constitution and, consequently, we were "using illegal means." This is not true, because in our bookcases we carried no Bibles, but it was invented to accuse us; now I am awaiting to be tried in four different places. My books were seized until my trial. I trust that the Lord shall use all this to his glory and for a wider testimony."

One judge told the brethren who were on trial that as long as he acted as judge he would condemn them as many times as they were brought before him.

Notwithstanding all this we will go on with the work of exalting the name of the Lord, because we know that in doing this we are doing his will and are keeping his commandments and so we have his approval. The general uncertainty and disappointment of the people have opened their ears, and although unable to buy many books they hear gladly the good news and accept thankfully the printed radiocast offered to them. They see clearly now that their wise men have failed them totally and they have lost faith in them.

The name "Chiliastis" (Millennialist), attached to us by the clergy, is well known all over Greece, as well as our work, and the books of Judge Rutherford are appreciated and read by men of every standing. The witness is given to everyone, from the judges of the highest court to men dwelling in huts.

The difficulties, instead of cooling the zeal of the brethren, make it more intense, because they know that they are witnesses to the great name of the Almighty and give to the people, not theories of men, but the eternal truth about God and his beloved Son, and expose before the men the hypocritical organization of Satan. They will lift the banner before the people and point them to the gates of the princes.

The Witness Work in India

By F. E. Skinner.

The Indian branch office of the Society is located at 40 Colaba Road, Bombay. It is not a very imposing building, but it is the most important building in Bombay because it is the place from which radiates the message of the kingdom of Jehovah to India, Burma and Ceylon. In a well-equipped store room located on the ground floor there is accommodation for about 30,000 books, besides booklets, a motor garage, and workshop for the maintenance of the cars.

The Bethel family consists only of the local manager, his assistant, Brother George Wright, and Samuel, the native household worker, but in view of the fact that the office work does not call for more than one worker, Brother Wright or the local manager is always away on tour in the house-car.

All the work of packing and dispatching books and of office routine is done by the one left in charge, who also does the work of a colporteur in the city. On the



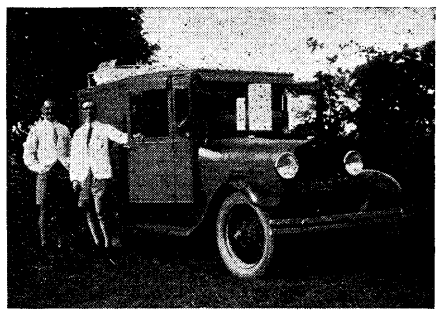
F. E. Skinner, Resident Manager.

second floor of the same building a suite of three rooms serves as office and living apartments.

For convenience of the local vernacular work the Society maintains a depot at Kottayam, Travancore State, South India. This is under the immediate supervision of Brother Joseph, a zealous brother of long service. From this depot is supplied all the Society's Malayalam literature, besides local requirements of English books.

A similar depot has recently been equipped at Khanewal, Punjab, North India, to meet the needs of the local Urdu-speaking peoples. This depot is under the supervision of Brother Shad, a brother recently acquainted with the truth, but zealously proclaiming it amongst the people of his province.

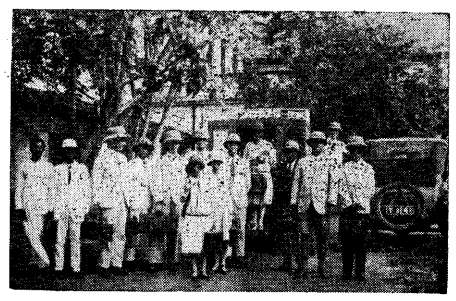
No separate depots are maintained in Burma or Ceylon, but the work in these countries is carried on by pioneer colporteurs and a few isolated class workers, working direct with the Bombay office.



House Car for the Witness Work in India.

How thrilled we were when we received instructions for the "special surprise week!" Arrangements were immediately put in hand for service conventions to be held at Quilon (Travancore), Khanewal (Punjab) and Rangoon (Burma). How we wish that Brother Rutherford and others could visit some of these gatherings! Our numbers are small, but there is the same zeal for the Lord as is found at the larger conventions.

Come with us to Travancore. "A land of hills and valleys, and drinketh water of the rain of heaven," a land of rice fields and palm groves. The people are "black but comely," and just as much



A Group of Jehovah's Witnesses Working Madras, India.

a study? Can't you just see the refreshing joy that the water of life has brought to their parched souls? These same people are joining with you this week in giving the biggest witness to the fact that Jehovah is God and that Christ, his anointed King, is now taking to himself his kingly authority, that has yet been given.

Only those who have experienced the joys of "house-car" work can properly appreciate the pleasure of it. Of course there are times when one has to crawl underneath and mess about with a grease-gun that will not inject grease, or knock the skin off one's knuckles when the spanner slips, but these are the joys of the motorist.

Except for the months of June to September, fine weather can always be relied



A Convention of Jehovah's Witnesses in the Desert in Punjab, India.

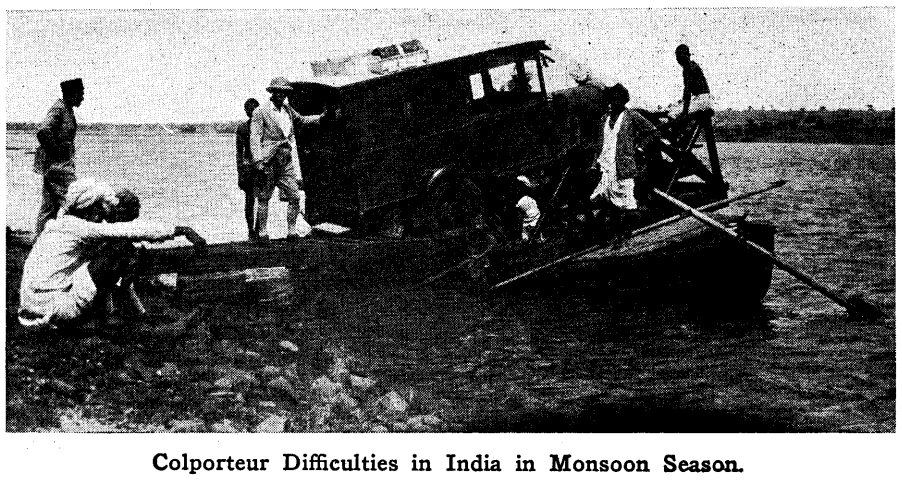
blinded to the truth by the evil influence of organized religion as anywhere else, but in their midst is a handful of the Lord's "remnant" who are "pressing the battle to the gate." It is hoped that some of the friends from Ceylon will be gathered with us in Travancore for this special witness for the kingdom.

Now take a trip northward for some seventeen hundred miles into the arid desert of the Punjab. What a different scene! Here an almost treeless expanse. Irrigation canals carrying water to the parched ground where poor, half-starved creatures struggle to raise sufficient crops to keep them alive.

Some parts of the Punjab are extremely fertile. Some are little better than desert, and it is on the fringe of this desert tract that the message of truth, like a river, has brought cheer and refreshment to the hearts of many. Instead of rice fields soaked in water, and lofty palms and woodland dales, there is a broad expanse of scorched vegetation struggling to live. And the people are affected by their environment.

Instead of a continuously warm climate in which the poorer people can live comfortably all the year round in huts of plaited grass the poor Punjabi gets baked in summer and frozen in winter and needs more protection.

But the message of truth has penetrated the hearts of these people and in the accompanying photo you can see them enjoying a convention. Aren't their faces



Colporteur Difficulties in India in Monsoon Season.

upon in India. This greatly adds to the comfort of living in a house-car. We carry two camp cots and enjoy the magnificent canopy of heaven for our bedroom ceiling.

In spite of India's enormous size it is often difficult to find a night's camping ground in privacy. We have sometimes camped miles away from any apparent village, only to find a small crowd congregated in the early morning waiting for the fun of watching two Englishmen get out of bed, wash, shave, dress, cook breakfast and depart.

Motoring in India is quite good on the whole, except for the interminable dust. Rivers are more often unbridged than otherwise, but in the dry season this presents little difficulty. In the monsoon season it is often quite a different matter, as the accompanying illustration will show.

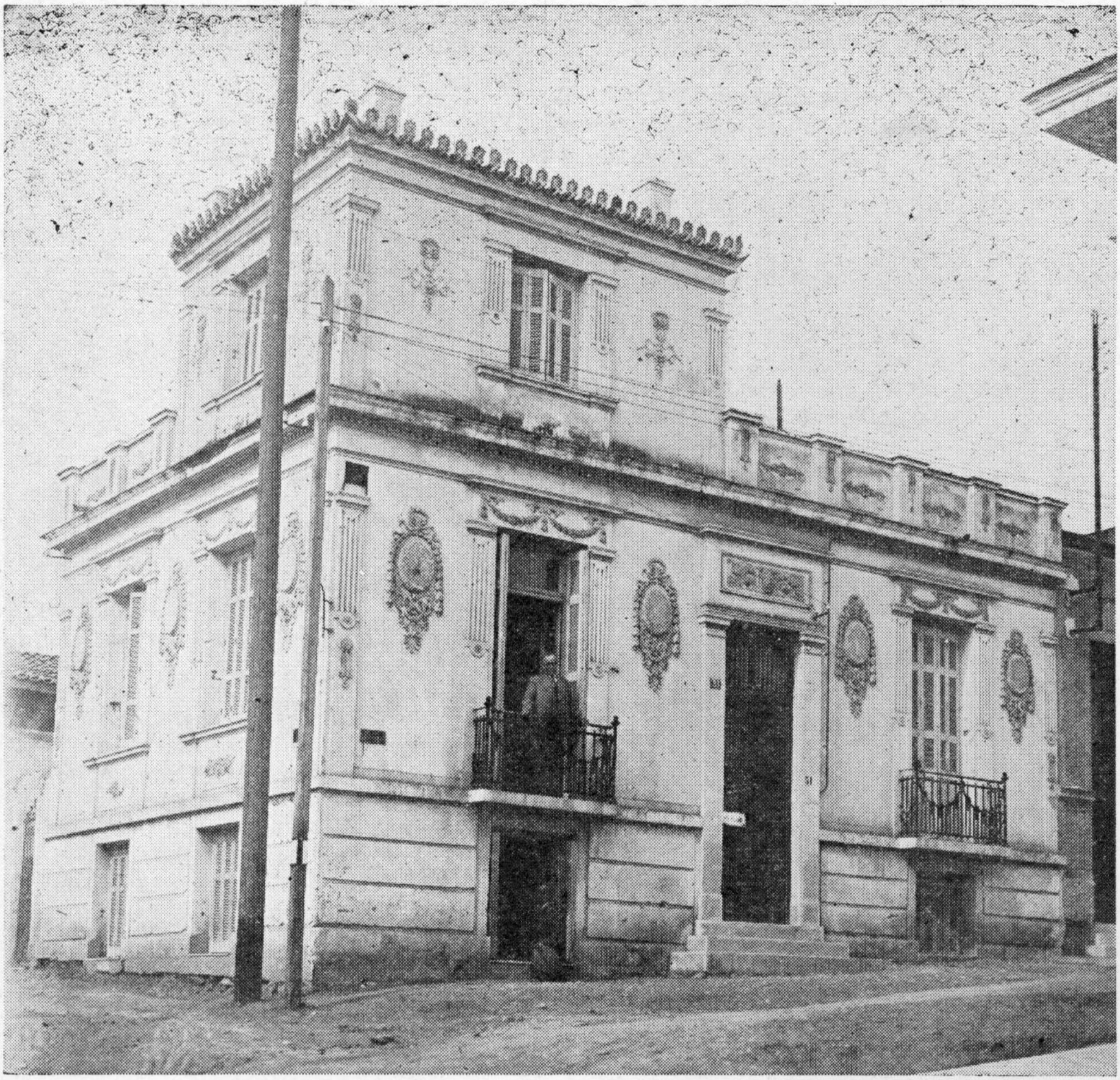
On this occasion the river was in flood and there was no alternative but to try the method shown, or go back. We got across all right. It cost us $4.00, and in the middle of the stream we were entertained to the most hideous yells in the form of prayers whilst the boatmen petitioned their gods for protection.

In this car two brothers travel, carrying with them a lantern outfit with selections from the old Drama slides, besides literature and necessary equipment. It enables us to reach the nooks and corners of the country in a more efficient way and at less cost than if we had to rely upon public transportation.

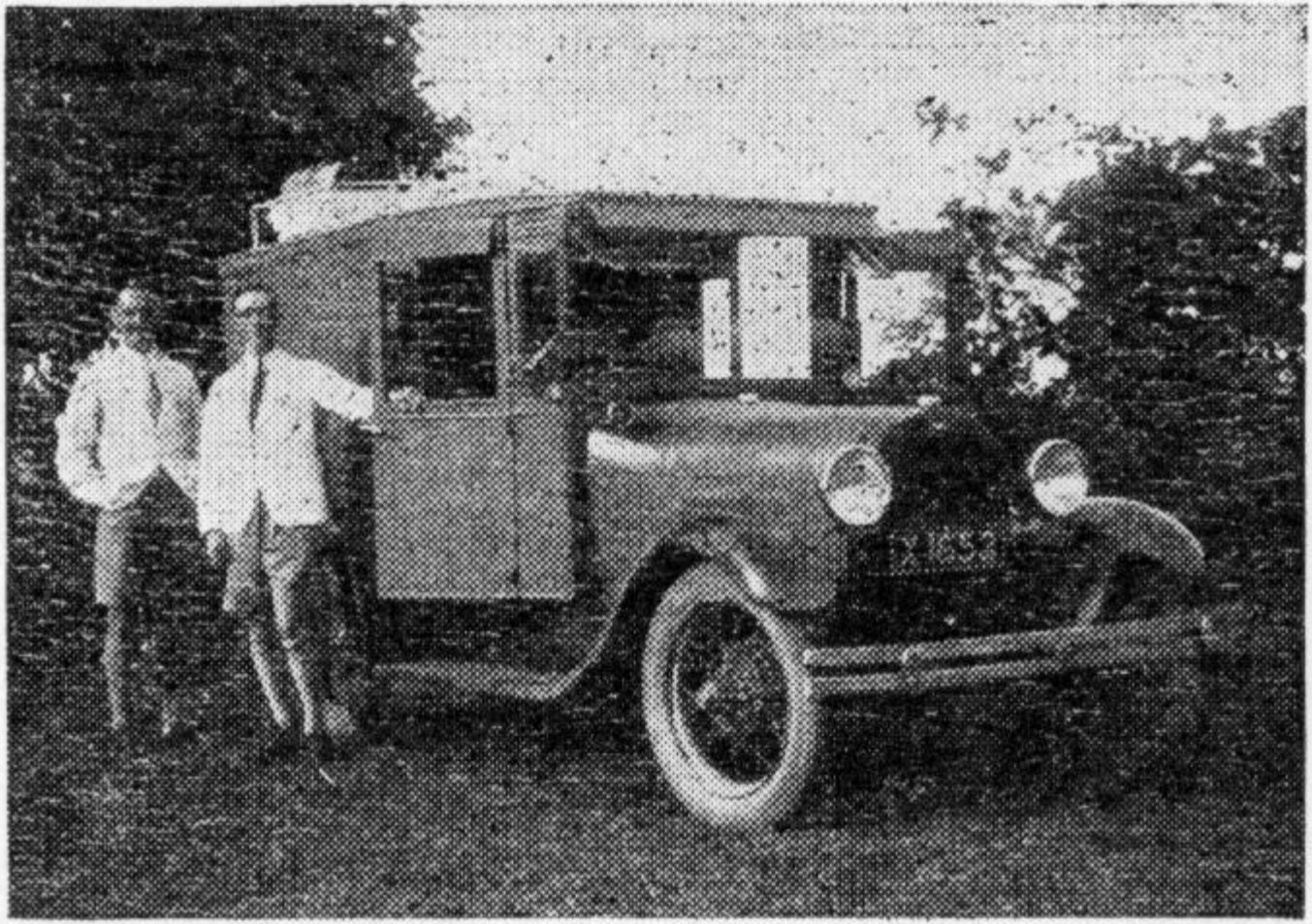
So with all the varied experiences of house-car work, it stands out as being by far the best means of reaching the people, and if anyone has it in mind to supply us with another one no one will be better pleased than the ones who have the privilege of using it.

The evidences that the seeds of truth sown in India during the last few years are bearing fruit are increasing every day. Quite recently requests have been received from various parts of the country for a representative of the Society to visit the local Indian Christian community.

There is a growing discontent on the part of the Indian Christians against the orthodox missionaries and when the message of truth exposes their false teachings they are quick to appreciate the truth.



The Society's Office and Bethel Home in Athens.



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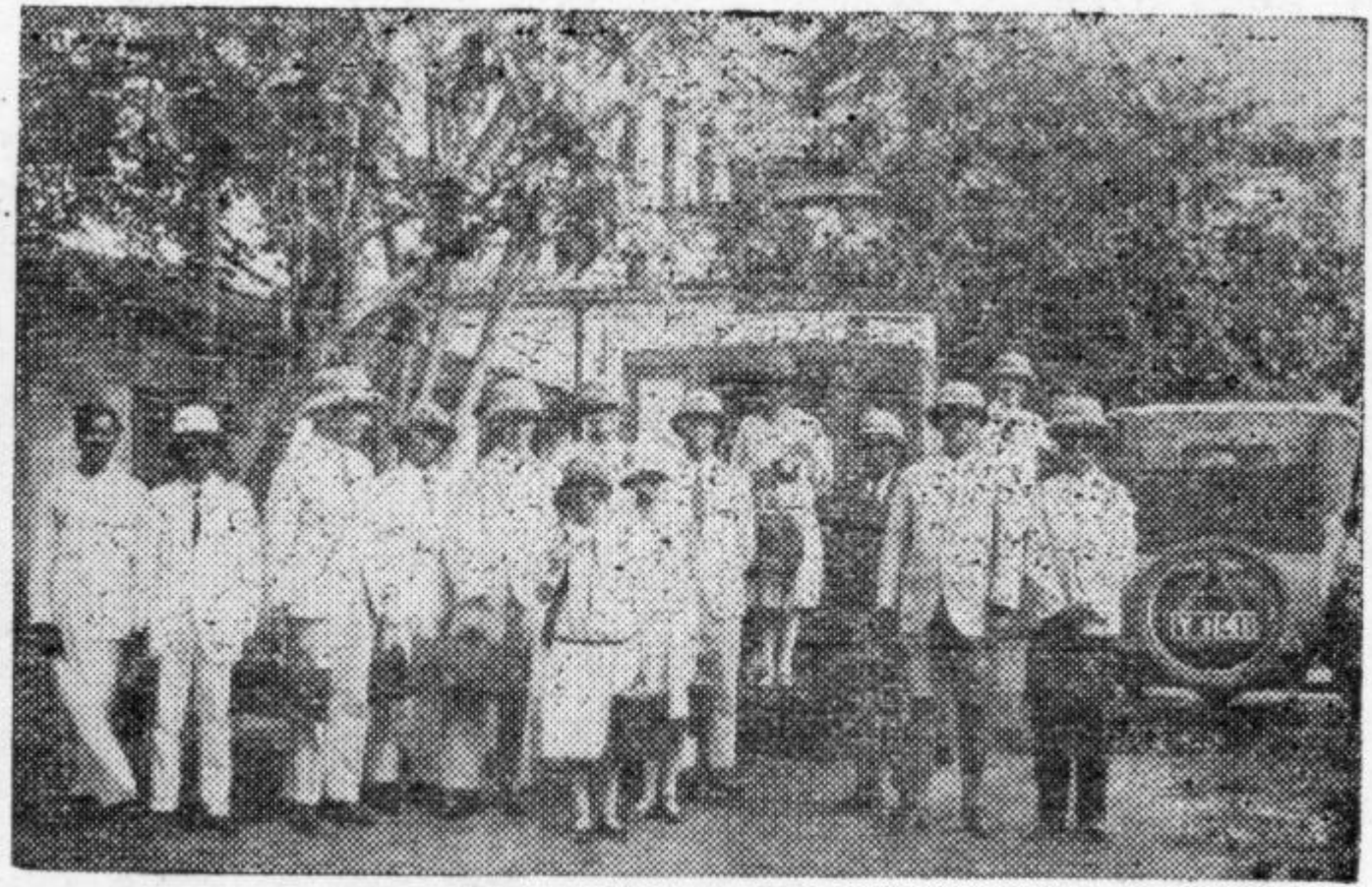


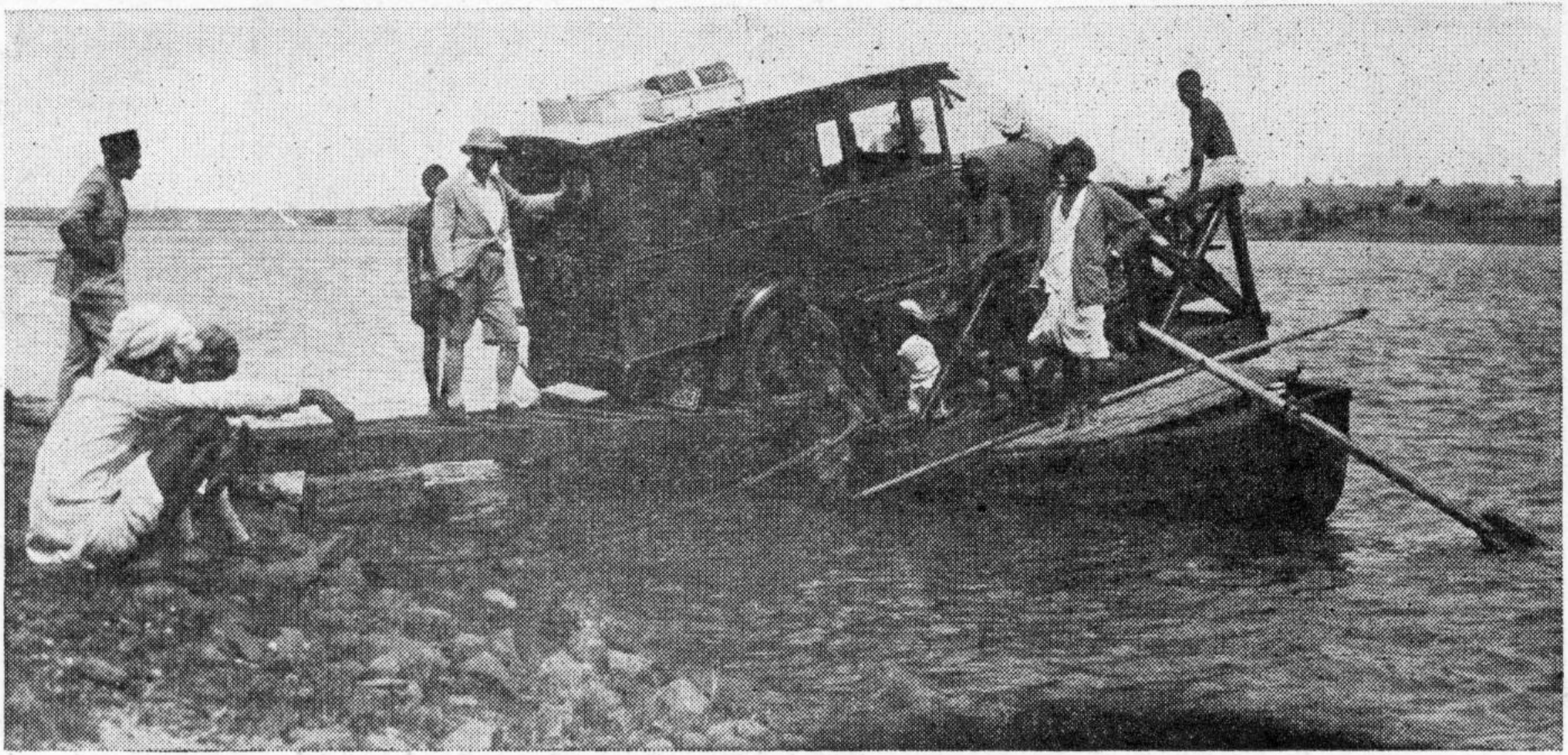
A Group of Jehovah's Witnesses Working Madras, India.



A Convention of Jehovah's Witnesses in the Desert in Punjab, India.



F. E. Skinner, Resident Manager.



Colporteur Difficulties in India in Monsoon Season.

This is the best record for any special service week. And we are making a good preparation for the coming Watchtower Week, May 8 to 17, and the special Surprise Week, July 24 to August 2, with great joy.

The enemy's organization is entirely helpless before the grand march of our great Jehovah's anointed King. We heartily rejoice with all dear brethren in the Lord in this most wonderful privilege to serve the Most High and to be witnesses for his glorious name.

The Witness Work in Jugo-Slavia

By M. C. Harbeck, Resident Manager.

Jugo-Slavia is a country with about 14 million inhabitants. Three quarters speak Servian and Croatian, about one million speak Slovenian, and the rest are German, Hungarian and Roumanian.

The majority receive the Truth gladly, whereas there are a few who are still under the influence of the clergy and are therefore intolerant against other convictions.

However, as Matthew 24:14 must be fulfilled, the Lord, in Jugo-Slavia, as elsewhere, did not tarry to gather unto him another people for his name, i. e., a nation who really loves him.

Since 1925, when the witness work began to be organized, it has increased continually. And now the Lord has opened the door even wider as he helped us in the registration of the Society in Jugo-Slavia, which means greater legal liberty for our work. Not only that. Jehovah has also filled our "storehouses" with food, giving us, through the Society, his organization on earth, the means to publish literature in our own languages. The *Where Are the Dead* booklet has been translated and published in Slovenian and Croatian, the Slovenian and Croatian issues of *The Harp of God* are being finished now, and the book *Creation* is being translated into Slovenian and Croatian.

Therefore, all the necessary preparations for a big witness are made, and the friends are willing and eager to put forth their best efforts in the vindication of Jehovah's name in their part of the field. During the last year 23 class workers put more than 5,000 books and booklets in the hands of the people. We pray that the Lord may give us more workers, because the field is large and the laborers are few!

The Witness Work in Korea

By J. Akashi, Resident Manager.

The Korean branch of the Society was opened in 1913. Under the mismanagement the work was practically dead. The printing shop was used for their living purpose by the so-called "truth people."

When the Japanese branch was opened at Tokyo the manager visited Seoul, Korea, and found out the reason of the mismanagement of it. The Korean branch office and its printing shop were closed by order of the Society at once, and the Lord's work is reorganized under another Korean brother.

Since then the witness work in Korea is progressing very rapidly. Now there are ten Koreans who are working as colporteurs. We have *The Harp, Millions, Where Are the Dead?* and *Comfort* in Korean, and many Japanese books and booklets were placed in the hands of Korean people by Korean colporteurs. Now the Society has published *Judgment* and *Oppression* in Korean, and is preparing to publish *Government* in Korean. Korean brethren are rejoicing with these new books.

Korean people are extremely poor and there are millions out of jobs. It is very difficult to make witness among them, but the remnant goes forth to them just the same.

The Lord's work in Korea is progressing very healthily and the faithful ones are rejoicing more and more in their wonderful privileges.



Immersion Services in the River Kankow, Korea.



Korean Pioneer Colporteurs.



Left—Three More Korean Pioneer Colporteurs.

Below — Jehovah's Witnesses in Seoul, Korea, with Brother Park (extreme right), Local Representative. Field Workers, Every One, Except the Kiddies.

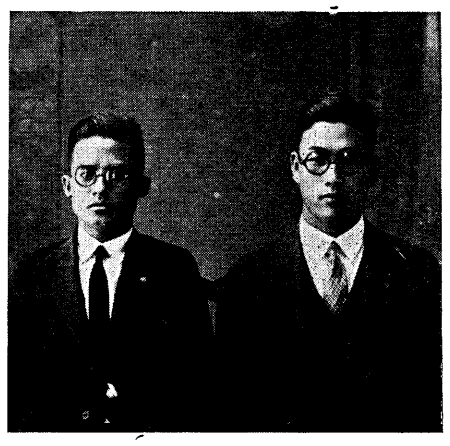


The Witness Work in Latvia

By the Resident Manager.

The Watch Tower workers of Latvia are few in number but are making their voices heard in their native land. They are glad of the facilities of *The Messenger* to make themselves known to brethren in other parts of the world.

In July 1926 a representative of the Watch Tower Bible & Tract Society was sent to Latvia and an office was opened in Riga. It was then that the Lord's work began to be organized. There were, however, only one or two local workers, and some German colporteurs were brought from Germany to give the work the needed help. German is spoken and understood by quite a number of people in Latvia. The work of organization made great progress.



Korean Pioneers in Western Costume.



The Society's Office in Riga, Latvia.

The German colporteurs were forced, on account of agitation by the clergy, to leave the country, but by this time native workers were able to step into their places and fill the breach. Thus within three years the work was organized on a native basis, a really wonderful achievement.

Toward the end of 1928 a consignment of 40,000 "Briviba tautam" *(Freedom for the People)* arrived and the work of spreading them was begun. This booklet contained the very message for which the Latvian people had waited, but the very message which those who control the people were anxious that the people should not have. The spreading of this booklet resulted in an organized opposition from the clergy through the government. The government was constrained to make use of the strong existing censorship to exclude the truth literature from entering the country. These books are now not allowed to come into the country, but they come in; they are also not allowed to be distributed, but they are distributed.

The Latvian colporteurs have no easy job. The people are very poor and often are entirely without money. It is often necessary for the colporteurs to barter the books and booklets for eggs, bread, potatoes, vegetables, etc. They have a limited selection of books and booklets to present to the people. They have a climate of extremes to battle against, intense cold in winter and heat in summer. They must brave the dangers of frostbite, and slither about in the snow while playing cat and mouse with the police.

The clergy have great power in Latvia. They are afraid of being exposed, lest they lose their selfish power over the people. Realizing that the Truth in Latvia has become a living force, they use their influence with the government with the object of suppressing the truth. As a result of this the government has officially banned all the books and booklets of the Watch Tower Bible & Tract Society.

These religious bodies are able to use the present government to further the ends of organized religion because they require the support of religion to keep them in office. However, this government's life is short, and the next election will see a change. The next government is sure to oppose the religious rulers.

So governments come and go, and their power is only temporary. But God's organization, now represented by his devoted and anointed people, will abide forever. It has brought the Truth to Latvia, and this message of truth heralds the dawn of the new day for the peoples of Latvia.

The Lord's anointed in Latvia send greetings to their brethren scattered throughout the world.

The Witness Work in Lithuania.

By J. A. Williams

Lithuania, formerly a part of the old Russian Empire, lies to the north of Poland, to the west of Russia, and to the south of Latvia. East Prussia lies to the southwest. It covers an area of 22,000 square miles and has a population of 2,500,000. These figures include the territory of Memelgebiet, annexed by Lithuania after the World War.

The Lithuanians are, on the whole, a good-natured people. The older folks suffer from the double disadvantage of having lived under the rule of czardom and the influence of the Roman Catholic clergy. The latter still exercise considerable influence over many, especially in the country districts; but they are gradually losing their hold over the minds of the people, many of whom are beginning to see through the duplicity of these pious frauds.

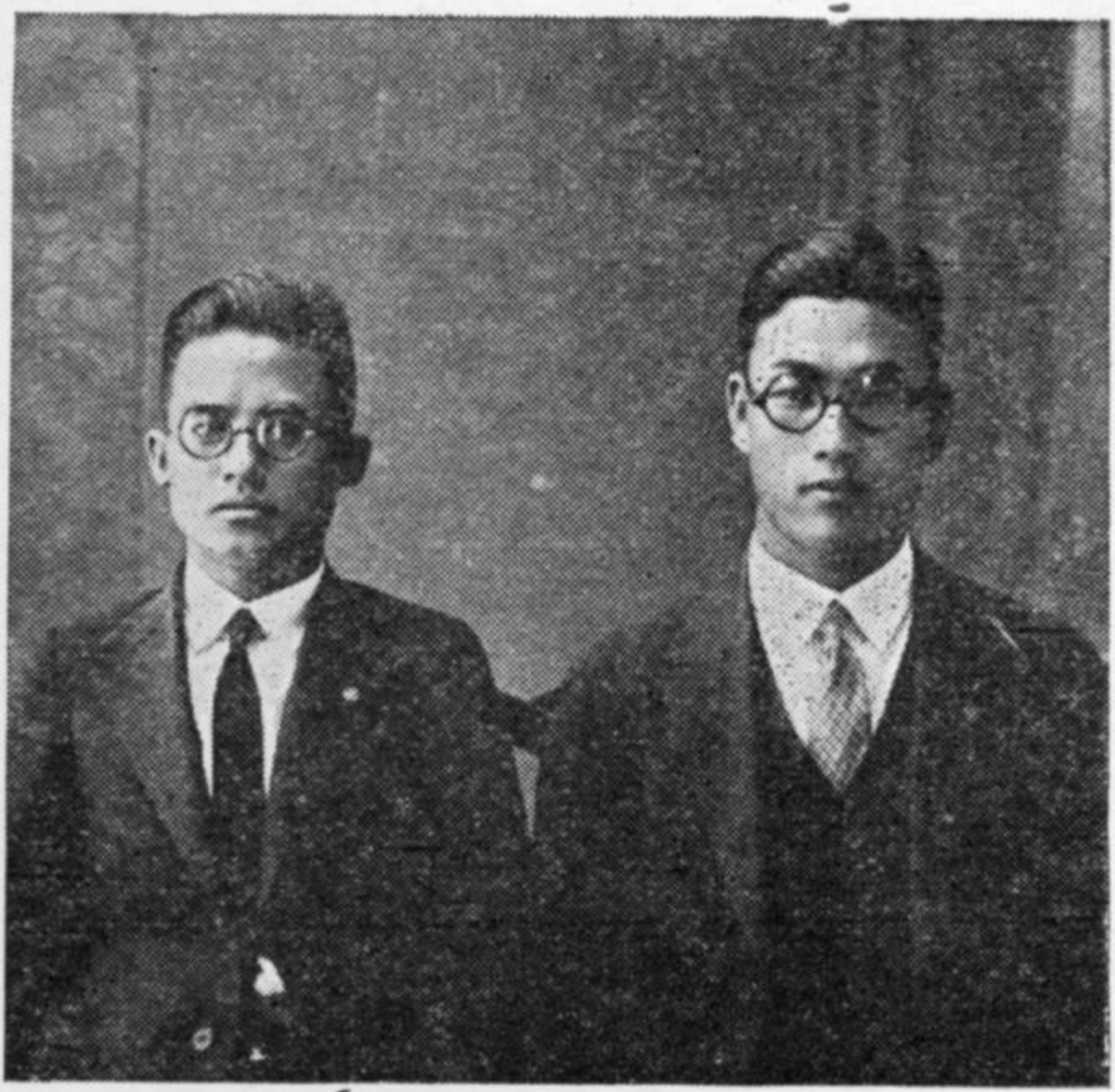
Comparing the Lithuanians with the Irish, another "catholic" race, it is true to say that the latter are far more under the domination of the priests than the former, who are not afraid to read and to think for themselves. There are, of course, exceptions. It is good to see that the clergy are losing favor with the Government, too.

The latter has taken away some of the privileges enjoyed until recently and has reduced the allowances paid to the priests. Some of the priests have expressed their views on the matter from their pulpits, which has led to their being fined and, in some cases, forbidden to leave their districts.

There is some talk of doing away altogether with the allowance now paid to



Immersion Services in the River Kankow, Korea.



Korean Pioneers in Western Costume.



Korean Pioneer Colporteurs.



The Society's Office in Riga, Latvia.



Left—Three More Korean Pioneer Colporteurs.

Below — Jehovah's Witnesses in Seoul, Korea, with Brother Park (extreme right), Local Representative. Field Workers, Every One, Except the Kiddies.

booklets were placed in the hands of Korean people by Korean colporteurs. Now the Society has published *Judgment* and *Oppression* in Korean, and is preparing to publish *Government* in Korean. Korean brethren are rejoicing with these new books.

Korean people are extremely poor and there are millions out of jobs. It is very difficult to make witness among them, but the remnant goes forth to them just the same.



Below — Jehovah's Witnesses in Seoul, Korea, with Brother Park (extreme right), Local Representative. Field Workers, Every One, Except the Kiddies.



the clergy. Recently the Lithuanian representative at the Vatican was withdrawn. Evidently the political wing of the Devil's organization in this corner of the world is beginning to "hate the whore."

Until the year 1927, Memelgebiet was under the direction of the German office of the Society. As far back as 1912 it was visited by a colporteur, and after that date several fairly large classes



J. A. Williams, Resident Manager.

were formed, which continued until it became clear that the Lord was calling a people for a purpose other than that of polishing them up for a seat in heaven. Gradually the numbers began to dwindle, and now very few of the original members of the classes remain.

In the town of Memel, only two of the original members of the class have stood firm. But others there, as well as in other parts of the Gebiet, have stepped into the breach, which they have more than filled, not so far as numbers are concerned, but from the standpoint of unselfish zeal and enthusiasm.

If you look at a map of Memelgebiet, you will see that the territory is long and narrow, and that the town of Memel lies at the top. This means that the friends there have to go a long way, at times, to reach their territory. Journeys are made during the autumn, winter and spring by omnibus. In order to justify the expense, which is considerable, the friends make a long day of it, leaving sometimes as early as 6:00 a. m. and returning at 9:00 p. m. That means rising at 4:30 a. m., for many.

Financially, conditions both in Lithuania and Memelgebiet are very bad. Many people are glad to earn 5 lits (50 cents American money) per day, and plenty do not get that. Even then work is not always certain. There are servant girls in Kaunas, the capital of Lithuania, receiving as little as three dollars a month, with their food, and a bed in the kitchen.

During the summer excursions are made by cycle into the country districts, but the people are then busy and have very little money, frequently none at all! Therefore an extra effort is made to reach them during the winter months, although weather conditions are usually very bad. Sometimes the mud on the roads reaches to the ankles, and when the snow falls the roads are often impassable.

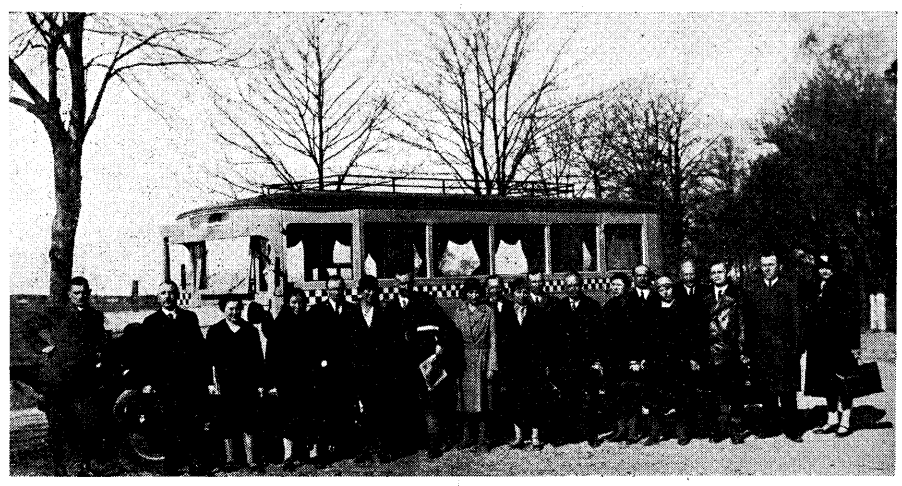
The work in Lithuania, as distinct from Memelgebiet, commenced towards the end of 1924, and a year later came under the direction of the Northern European office. From that time until the end of March this year 50,000 books and booklets have been placed in the hands of the people.

This total is not a very high one, but there have never been many workers in this land. At the moment of writing, there is not one full-time colporteur in Lithuania. A very few isolated friends show that they have an appreciation of the Kingdom message by endeavoring to pass it on to others.

Up to the present it has been difficult to get right into the country, and much of the work has been confined to the towns, which are largely populated by Jews. In Kaunas, the "provisional capital," as it is called, quite a large number of books and booklets have been placed.

Few of the Lord's army in Lithuania and Memelgebiet ever get to a big convention, but we have happy conventions of our own from time to time, which have been more especially enjoyed since the real purpose of conventions has been understood.

We unite in sending our best wishes to all assembled at the Columbus convention.



Jehovah's Witnesses in Memel with the Omnibus They Hire to Reach Their Distant Field.

The Witness Work in Mexico

By J. D. O. Morales.

From 1914 to 1929 the work done by the classes in Mexico progressed very little. It is true that there were nine classes in the country, but we might say they existed only in name. In the latter part of 1929 Brother Rutherford arranged for a branch office to be inaugurated at Atzcapotzalco, D. F., Mexico.

Of the nine classes above mentioned only four of them remained by 1929. In 1930, however, the work changed for the better and the following classes were organized: three in the Federal District and nineteen in the rest of the country.

There are at the present time sixteen pioneer colporteurs, nine auxiliaries and two sharpshooters in this country, and recently upon receipt of instructions from Brother Rutherford two regional service directors have been named.

Brother F. Carreon was sent from Mexico to work in the state of Veracruz. At the beginning of 1930 he was in the port of Veracruz. He distributed pamphlets as he worked, and many were interested, especially the members of a certain denomination who took these pamphlets to their superintendent, a Mr. Perez. This Mr. Perez met Bro. Carreon and a discussion started, at the end of which Mr. Perez admitted his defeat.

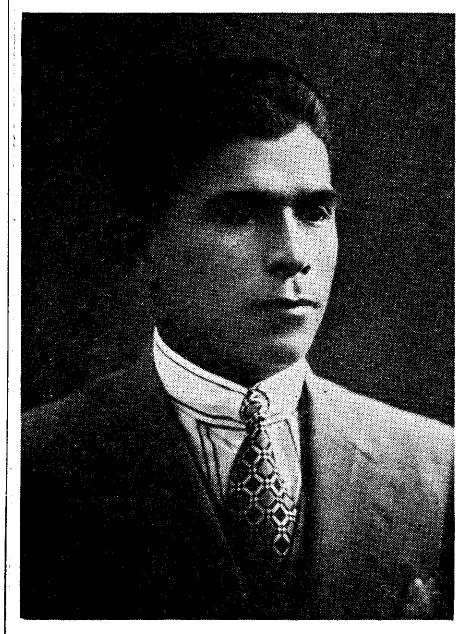
A friendship started between the two. They continued studying together and by the end of the week, Mr. Perez, as he says, had learned more than in the past ten years as a member of different protestant denominations. He then went to his church and gave the witness to ministers and members. The ministers were surprised and defeated in their own synagogue; Mr. Perez was told to get out, which he did, but not alone; sixty other members followed him. Shortly thereafter a class was organized.

Brother Carreon has organized many classes in like manner.

Bro. Adolfo A. Guzman, of the Tapachula class writes us stating: "The work in this part of the country steadily grows day by day. A pastor of Tuxtla Chico passed to our ranks, with all his congregation, and now has charge of our class in that city."

Many cases like this have taken place in the last months.

A pioneer colporteur was working in Montemorelos, at the time that General Calles was visiting those places. The authorities received orders to watch the people closely, as someone might try to kill the general. As the brother went from door to door he was arrested and put in prison. The authorities claimed that working with the books was only a pretext to cover the crime he intended to commit. He was not allowed to communicate with any one, and for three days was not given anything to eat.



J. D. O. Morales, Resident Manager.

He was then told that he would be shot at sunrise. Not being able to obtain justice he put his case before the Lord. Next day he was taken out, as he thought, to be shot; but what was his surprise when he found out that he was put at liberty instead. The officials could not understand why it turned out to be that way, but the brother did.

Great opposition has been met during the last two years. Of course, this is to be expected, and it does not surprise us in the least. It is due to the activity shown by the anointed in proclaiming this Kingdom message and to the reorganization of the classes for better service. The work, however, marches grandly on.

There have been over 70,000 testimonies given during the past two years.

While Bro. A. Zapata was in Jalapa, Ver., organizing that class he was challenged by a minister of one of the Protestant denominations to a series of three debates in which he would prove that the Watch Tower people had been and were preaching an error all along. Bro. Zapata, according to the report we have, did not know what to do, but the brethren asked him to accept, as much good would result to the listeners. He accepted.

During 1930 and 1931 over 38,000 pieces of literature have been placed in the hands of the people.

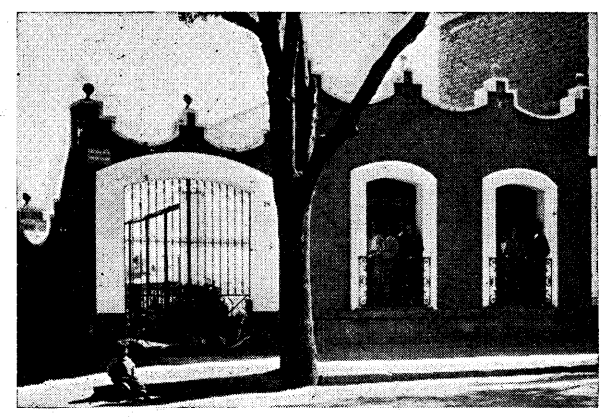
There will be seven conventions in the following cities during July 31 to August 2: Mexico, D. F., Veracruz, Ver., Tapachula, Chis., Salinacruz, Oaxaca, Tampico, Tamps., Monterrey, N. L., and Navojoa, Son.



Jehovah's Lithuanian Witnesses Loading Up.



Pioneer Colporteurs in Mexico City.



The Society's Office in Mexico City.



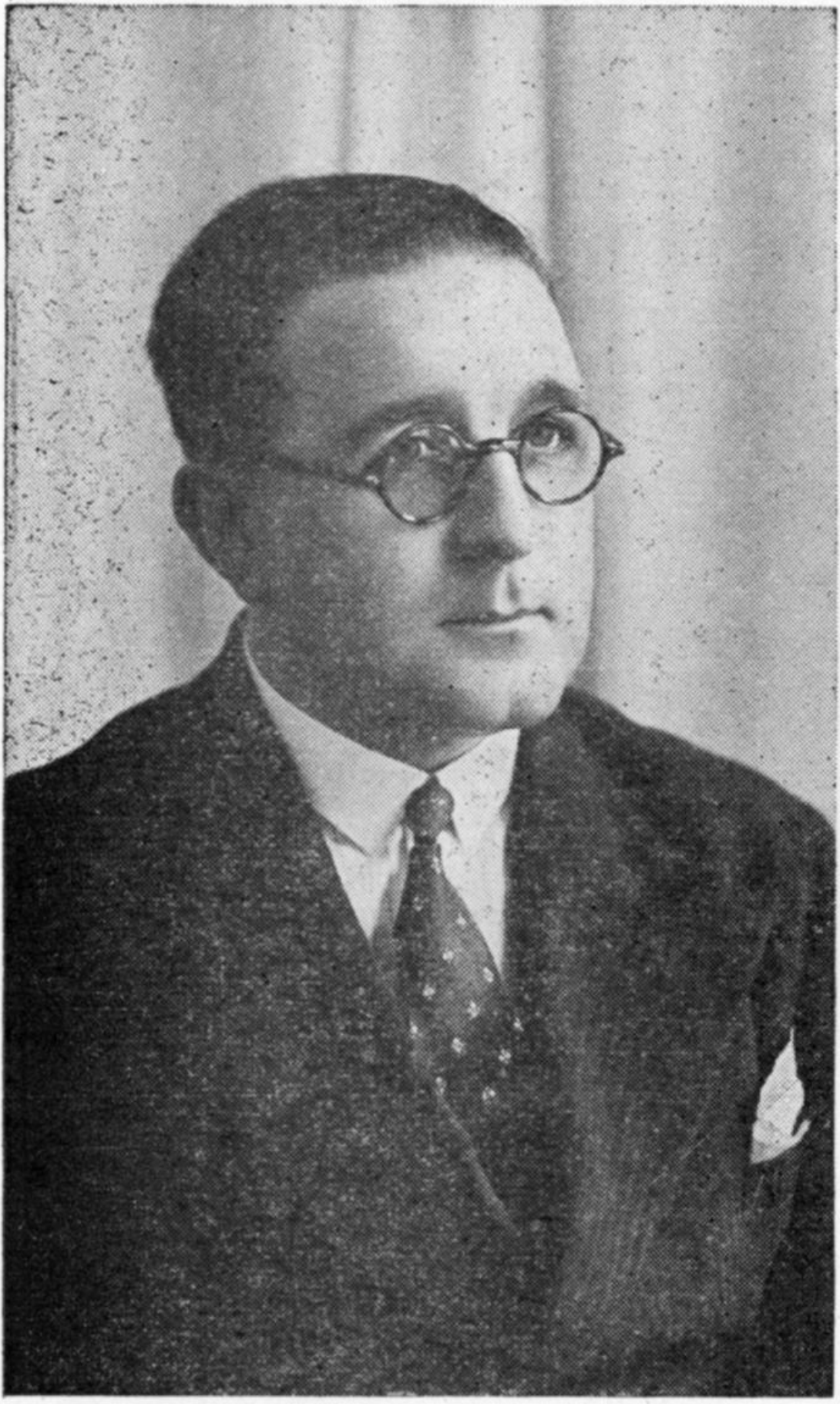
The Office Staff in Memel, Lithuania.



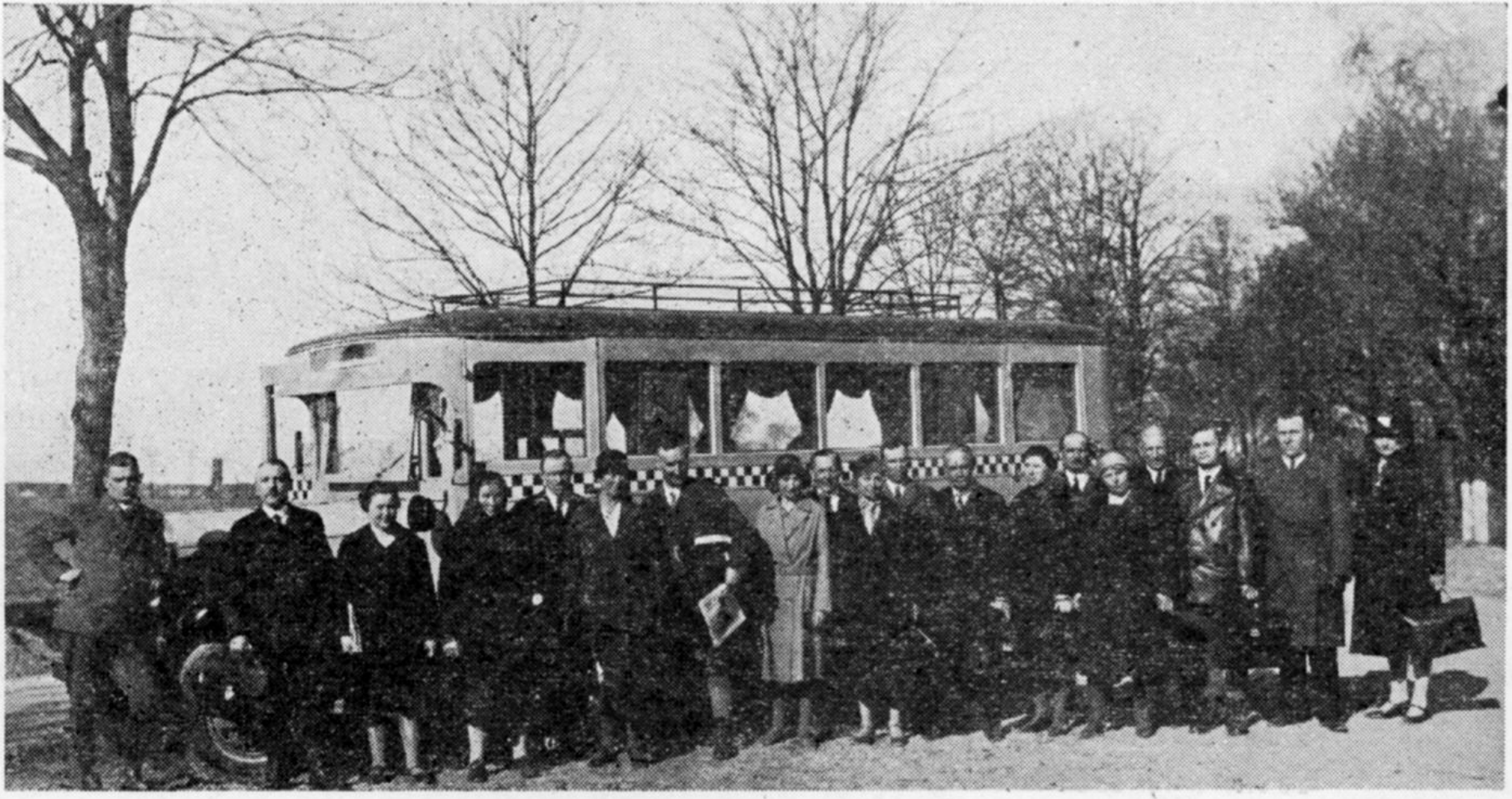
This Lithuanian Pioneer Has Good Prospects.



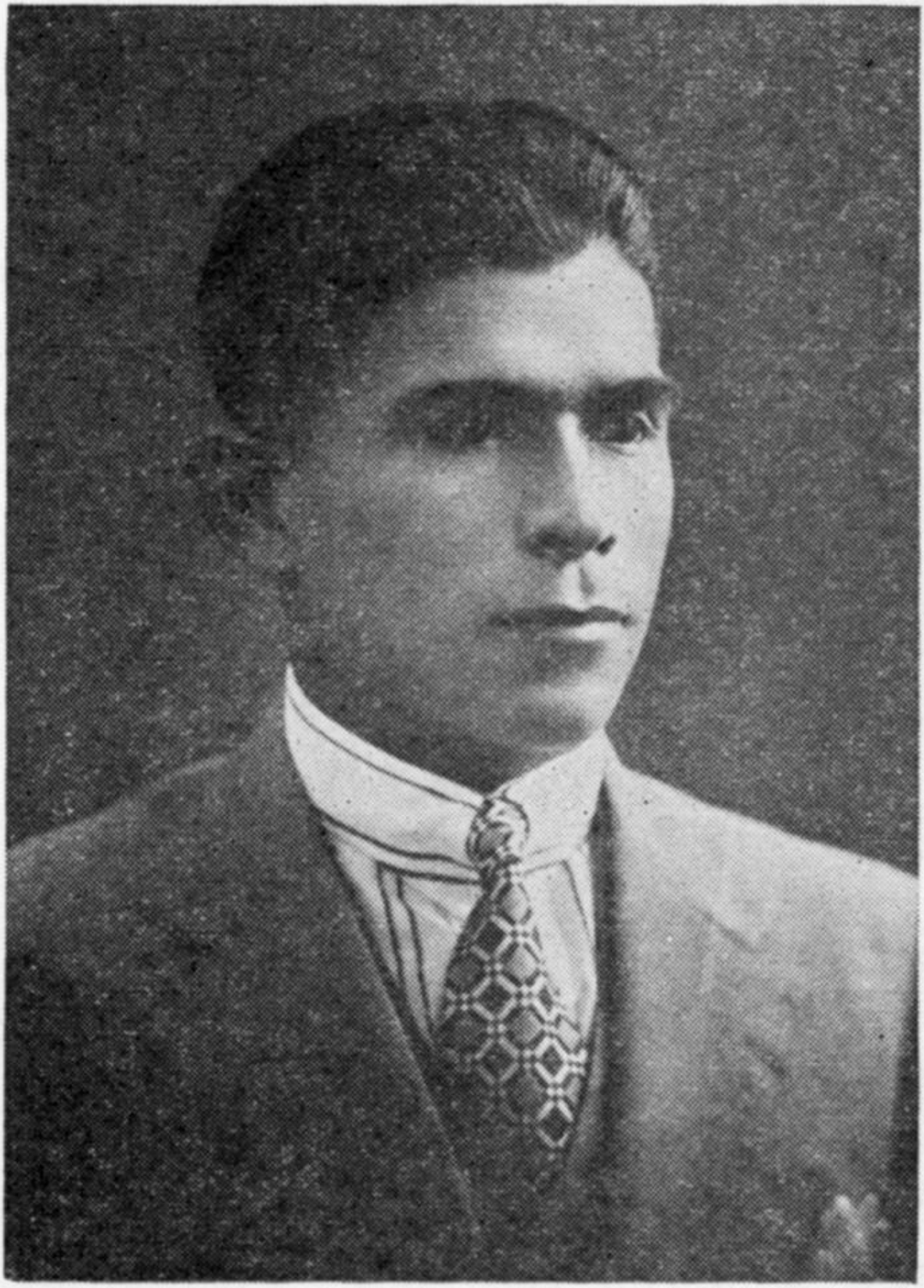
The Office Staff in Mexico City.



J. A. Williams, Resident Manager.



Jehovah's Witnesses in Memel with the Omnibus They Hire to Reach Their Distant Field.



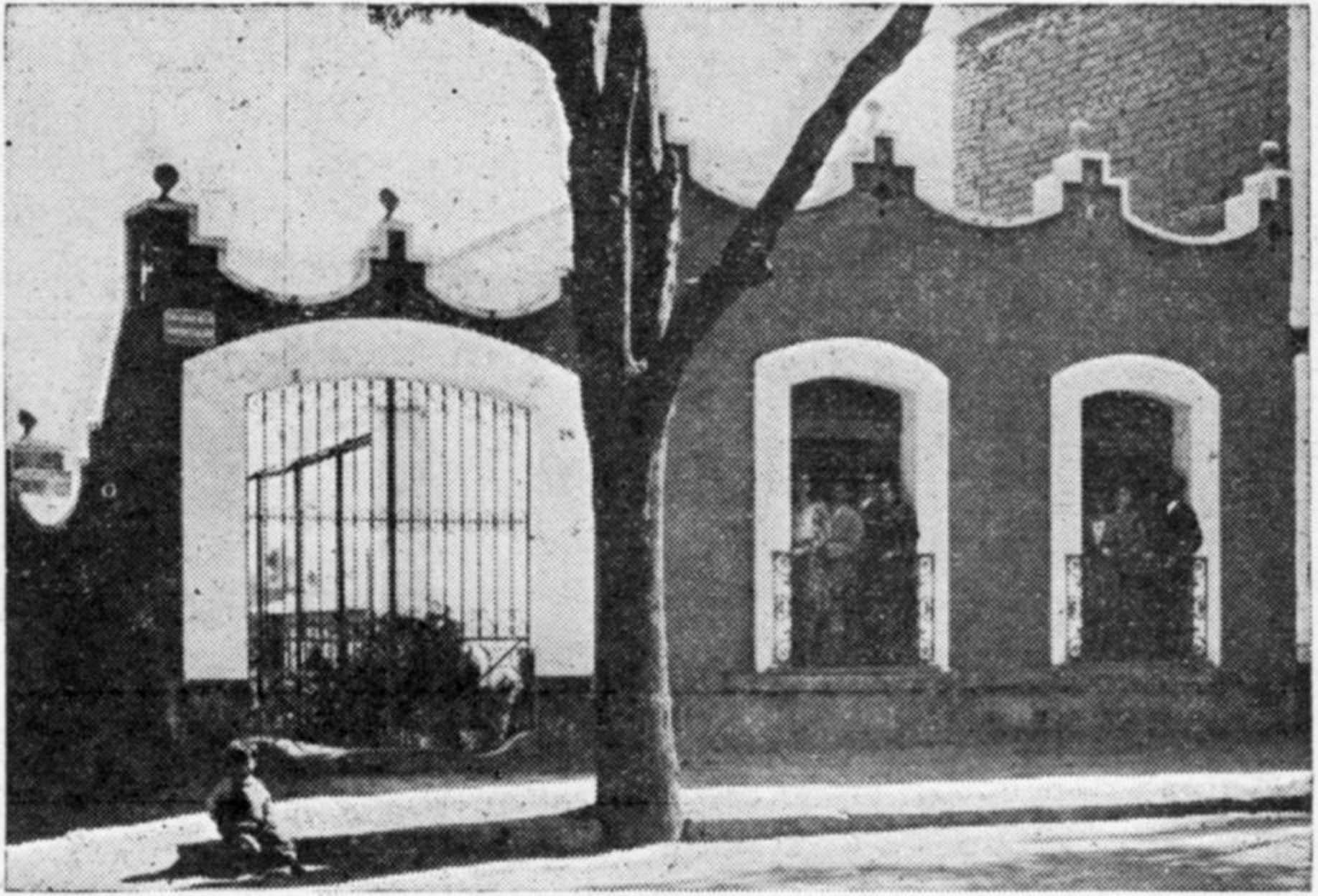
J. D. O. Morales, Resident Manager.



Jehovah's Lithuanian Witnesses Loading Up.



Pioneer Colporteurs in Mexico City.



The Society's Office in Mexico City.



The Office Staff in Memel, Lithuania.



This Lithuanian Pioneer Has Good Prospects.



The Office Staff in Mexico City.

THE MESSENGER

CONVENTION REPORT

1931 INTERNATIONAL CONVENTION — WATCH TOWER BIBLE AND TRACT SOCIETY — COLUMBUS, OHIO, JULY 30

Perfect Ending to a Glorious Convention!

"The Man with the Writer's Inkhorn"

Judge Rutherford's Convention-Closing Thriller

WHAT A FEAST!

The outstanding feature of the Columbus convention is the way in which the conventioners have been stirred to the bottom of their souls; first by the two great Sunday discourses, the like of which was never before uttered; then by a personal application to each of his new name, Jehovah's witness; then by a new unfolding of the 35th of Isaiah; then, at the conclusion of Judge Rutheford's address this afternoon on "The Man with the Writer's Inkhorn" everybody saw just why the Columbus convention is the most important one ever, saw just where they fit into the Lord's arrangement of things, and all about it.

The tremendous applause that followed Brother Rutherford as he finished was not only a personal tribute to him as the visible leader of God's remnant on earth, and as the one who worked so faithfully to make this the grandest convention ever, but it was also an expression of the great personal satisfaction that comes from clearly understanding something that until now has always been shrouded in mystery. Every one who heard the address today got that satisfaction as to who "The Man With the Writer's Inkhorn" is. He knows now; there is not the least doubt in his mind.

The applause was a burst of delight, of joy, of satisfaction, of happiness as we see a most wonderful move being made by Jehovah God toward the vindication of his name, and ourselves tied up in the whole thing in such a way that we cannot refrain from thanking the Lord, who is the Giver of every good and perfect gift, with all that is within us.

The summary of Brother Rutherford's concluding address will make all this clear to our readers:

The prophecy of Ezekiel has long been one of the sealed parts of the Bible. That prophecy is now due to be understood because the Lord Jesus is at the temple of God and the heavenly things are open to those who are devoted to Jehovah. Others may now have an understanding of this prophecy even though they do not fully appreciate the meaning thereof.

Jehovah selected the Israelites as his people, put them at Jerusalem, and put his name there. Jerusalem therefore became a typical organization and was used to foreshadow other things to follow. The Jews were the covenant people of God and were under obligation to be obedient to God's will. The leaders amongst the Jews, to wit, the Pharisees and doctors of the law, and who constituted the clergy of that time, were unfaithful, became monstrous hypocrites and turned the people of Jerusalem away from God and their covenant and led them into sin. Time and again the Jews were warned of God's purpose to punish them, and he did punish them and they repented in a measure. They became so idolatrous that God announced his determination to destroy the city. He caused Ezekiel to prophesy against the city of Jerusalem concerning its destruction. That prophecy was a notice of warning and was given a short time before the city was razed. Amongst the Jews were men who claimed to represent God and who denied the prophecy of Ezekiel and persecuted him and whom the Lord declares to be false prophets.

Jerusalem foreshadowed or was typical of Christendom in general, and particularly represented the Protestant wing of Christendom. The other tribes of Israel built their city at Samaria, and they more particularly represented the Catholic wing of Christendom. The Protestant part of Christendom being more fully enlightened than others, and having greater opportunities to know God, and having become so grossly wicked, the punishment of Protestantism is to be greater, as the Lord's Word declares, than that of others. The warning given by Ezekiel to Jerusalem, and the destruction that followed, foreshadows that Jehovah would have his witnesses give a warning to Christendom shortly before its destruction.

Jehovah executes his commandments by and through Christ Jesus his Chief Executive Officer. The 110th Psalm shows that Jesus was commanded to wait God's due time for the ousting of Satan from heaven and the destruction of his organization on earth. Many scriptures picture the Lord Jesus appearing at his temple for the purpose of judgment and the execution of judgment upon the enemies of God. "The Lord cometh with ten thousand of his saints to execute judgment upon all." (Jude 14, 15). "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." (Matt. 25:31). These scriptures prove conclusively that in the execution of the divine judgments the Lord Jesus uses his host of angels that do his bidding.

Ezekiel had a vision of the approaching of six men with destroying weapons and one man with a writer's inkhorn. Ezekiel heard a loud cry saying: "Cause them that have charge over the city to draw near." This language shows that the cry was a command given by the Lord Jesus to the ones to whom he had delegated the authority to destroy Christendom, to approach. The six appeared with their destructive weapons unsheathed and ready to proceed with action. The scripture relating thereto in Ezekiel 9:2 reads: "And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand, and one man among them [among the six] was clothed with linen, with a writer's inkhorn by his side, and they went in and stood beside the brazen altar." Six is a symbolic number denoting incompleteness, while the number seven symbolizes completeness. Jehovah's organization is one and is complete. The six men armed with destructive weapons and the one clothed with linen constituted seven, and represented the entire organization. The six represent the invisible part of the organization under Christ, and the one man with the writer's inkhorn represents the "faithful servant" class on the earth. The six picture the invisible part of God's organization, while the one pictures the visible ones on earth. These six are described under another figure of speech as "the armies

(Continued on page 2, Col. 1)



Judge Rutherford
Who Planned the Convention and Provided the Thrills.

Three More Surprises This Afternoon

Brother Rutherford the Speaker

Ten Thousand Copies of "Vindication," Released to Conventioners

NEW PRICES OCTOBER FIRST

Well! What a Convention of Surprises the Columbus Convention has been, from the time it got under way down to the very end. (And when we look ahead and think about all those Columbus extension conventions in Cleveland, Buffalo, Detroit, Chicago, Indianapolis, St. Louis, Cincinnati, Pittsburgh and Washington, and the one hundred and fifty-five more scattered all over the earth, it does not look much as if there ever would be any end.)

Three of the greatest surprises of all were saved for the last afternoon of the last day. Everybody has been wondering what they could be, after the release of the half million booklets. Surprises cannot go on forever. There has to be an end somewhere.

Well, now, we saw those three question marks on the program, didn't we? What would they be? The first one was that Brother Rutherford himself was back there on the platform, telling us all something that we wanted to know.

That was a good surprise, a happy surprise for us all, to get that straight about "The Man With the Writer's Inkhorn." Aren't you glad to understand it? Of course you are, just as happy as you can be. Well, no, not quite. What could add to it? Oh, just add a lot to it; explain a whole lot more about Ezekiel's great prophecy of the very day that is upon us.

Very well! Here is the second surprise—*Vindication*. Shall we have a chance to sit and listen to it? No, not now! But we have the greater chance, the greater blessing, of taking it right away with us. Who would have thought it possible that we should have at this convention ten thousand copies of *Vindication*, beautifully bound, beautifully illustrated, perfectly explaining the first twenty-four chapters of Ezekiel's prophecy? What a gift! What a surprise! What a blessing! Thank God for every page of it. We will eat it up, this little edition of ten thousand, so quickly that there will be nothing left of it. Look and see. The bookstall is denuded of every copy, within a few minutes from the time the announcement is made.

And now what? Is there yet another, a third surprise, with yet other blessings in store? Oh, yes! Another very great and wonderful surprise and blessing, not only for us, but for all peoples, nations and tongues: new prices on the books that make them beyond all comparison the most wonderful books in price, to say nothing of covers, pictures and contents, that were ever provided in the history of the human race. The new prices are not in effect yet, but soon, very soon. What a treat! What a blessing! Read all about these two last surprises in the accompanying announcements, and return home and tell all spiritual Israel to be glad and rejoice for what the Lord did for us all at Columbus.

The Chairman's Announcements

This afternoon you have heard an illuminating discourse on the ninth chapter of the prophecy of Ezekiel. That explanation is so clear and convincing and so completely in harmony with many other truths which the Lord has given to his people that we are certain the explanation is the correct one. We rejoice and give thanks to Jehovah for this, another precious bit of food placed upon our table. We give Him all honor and glory, who is the Giver of everything perfect.

For a long while those consecrated to the Lord have greatly desired to understand the prophecy of Ezekiel. We now clearly see that no one could understand

(Continued on page 2, Col. 2)



Judge Rutherford
Who Planned the Convention and Provided the Thrills.

(Continued from page 1, Col. 3)

which are in heaven" 'following after Christ Jesus'. The fact that the six were accompanied by the other one shows they are in exact harmony and acting under the direction of Christ Jesus, the Chief Executive. Individuals do not appear at all in the picture, because God deals with the members of his organization collectively. When the command was given every member of the organization responded and registered for service; and this is shown by the fact that they went in and stood beside the brazen altar. Not one of them sat down to meditate or to console each other. The six men with destructive weapons were ready to take action in destroying the city, which represents Christendom. Before the destructive work takes place, however, Ezekiel hears the command: "And the Lord said unto him, Go through the midst of the city, go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and cry for all the abominations that be done in the midst thereof." (Ezek. 9:4). The man with the writer's inkhorn pictures God's "servant" class on earth, whose duty and obligation is to go throughout Christendom and set a mark upon the foreheads of them that will hear, which symbolically means to give each one an opportunity for an intelligent understanding of the approaching doom of Christendom. While this is being done an opportunity is afforded to the peoples of good will and proper condition of heart to turn to the Lord and seek a place of protection from the Lord during the time of trouble. The marking in the forehead indicates that those must by some public action take their stand on the side of Jehovah before the destruction begins. It is therefore clear that this work of marking in the forehead pictures the witness work of the servant class, God's witnesses. Such is exactly in harmony with the words o Jesus: "And this gospel of the kingdom shall be preached in all the world as a witness to all nations, and then shall the end come." Jesus also stated that when this witness work is concluded the great tribulation should come upon the world.

The Lord's Word in a number of places tells of a class of persons who will be delivered in the time of trouble, kept alive on the earth, and that these shall be the first recipients of the blessings of the Kingdom in the time of restoration. Manifestly these are the ones that receive a knowledge of the truth and profit thereby, and are otherwise described as the 'millions now living that will never die'. The prophecy therefore outlines the work of the servant class in this day of judgment and is another corroborative proof that the "servant" class must carry the message of warning to the governments and peoples, thus serving notice upon all and affording those of good will the opportunity to take their stand on the side of the Lord.

As soon as the witness work is completed the destructive work begins, as shown by these words of the prophet: "And to the [six] others he said in mine hearing, Go ye after him [the one with the writer's inkhorn] through the city and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary; then they began at the ancient men which were before the house, and he said unto them, Defile the house, fill the courts with the slain; and they went forth, and slew in the city." (Ezek. 9:5-7). This work of destroying will not be performed by any of the "servant" class on earth, or in fact by any men on earth, but will be performed by the angels of the Lord under the direction of Christ Jesus, the great Executive Officer. This destruction was foreshadowed in the destruction of Jerusalem and in other destructive work that the Lord did upon his enemies.

Jehovah has therefore laid upon his witnesses the duty and obligation to give this information to the people before his forces rise up to the great slaughter. At the same time these witnesses are to give the message of comfort and consolation by telling the people God's purpose not only to destroy Satan's organization but then to turn to the people peace, health, happiness and the blessings of life everlasting. The work of Jehovah's witnesses is clearly marked out. It is not a destructive work, it is a work of serving notice. 'Vengeance belongs to me, saith the Lord, I will repay.' In doing this work Jehovah's witnesses are not vindictive. They speak not against any creatures with malice, but, acting in the capacity of witnesses for Jehovah, they proclaim the truth, warning the people of what shall soon come to pass. The kingdom of heaven is here, and this information must be given to the people. Jehovah's witnesses are the privileged ones to make known these truths.

(Continued from page 1, Col. 4)

this or any other prophecy until due time and which due time comes when the prophecy is in course of fulfilment. God, having fulfilled some prophecy, and having shown his people the meaning thereof, now tells them that he will show them the meaning of other things that are immediately about to come to pass. Jehovah having built up Zion, and by his right hand, Christ, having gathered his people into the temple, it seems reasonable that we should now expect to have an understanding of the prophecy of Ezekiel.

After Brother Rutherford returned from Beth-Sarim last spring, he handed me a bunch of manuscript. I first discovered an explanation of the book of Esther, which I read with the keenest interest and rejoiced. You have now had that in *The Watch Tower* and your hearts have been made glad. Then I read some more manuscript, and after reading it I got down on my knees and thanked God for the food he is supplying to his people and that I might have some part in helping to pass these precious things on to others. That manuscript was an explanation of the first twenty-four chapters of the book of Ezekiel. To me it is the most thrilling thing that the Lord has ever given to his people, and you will not only devour it with an appetite peculiar to God's zealous, anointed ones, but your joy will greatly increase.

This has been called "Surprise Week" and we have had a number of surprises at the convention, all of which have been glad surprises. It is now my privilege, at the request of the president of the Society, to tell you something else which I believe will be a glad surprise. That information is that the book explaining the first twenty-four chapters of Ezekiel is now off the press and we have at this convention ten thousand copies of the autographed edition, which we can supply to you. The real reason we adopt the "autographed edition" is to have some excuse to give the friends an opportunity to pay fifty cents for it, to help defray the first cost of making plates and which makes the first edition more expensive than those to follow. You will want to inform yourselves about this prophecy before you carry it to the people. If you so desire and have the fifty cents to spare get it into your hand, and as you pass out of any exit from this building, or in the bookroom, get your copy, or more copies if you desire, to take one to your friends at home. Our brethren at the factory worked many extra hours and at night in order to get this edition out and bring it to the convention for you. They had great joy in it; and their faithfulness is shown by the fact that they have not mentioned their work to anyone, in order that this might indeed be a surprise to you. And now may you read it with increased zeal and greatly enjoy the blessings that the Lord will give you as you feed upon the food from his table.

New Prices for the Public Effective October 1, 1931

July 20, 1931

To the Office Manager:

DEAR BROTHER:

The commission of God's anointed people who compose the Society is to preach the gospel of the kingdom as a witness to the nations, and to the honor of Jehovah's name. The Society is anxious to faithfully perform the obligation of this commission by making a wider distribution of the message as contained in its publications. The financial condition amongst the people is very bad. For this reason many may be hindered or even prevented from having something to read concerning the Kingdom. We must do our part to help them, and look to the Lord to provide the ways and means. Our heavenly Father has, by and through Christ our Lord and King, graciously made provision that we may produce the bound books containing the message of the kingdom at less cost than when we first began to print them. This slight advantage to us must be extended to the people to the honor of Jehovah's name. By the Lord's grace we will do this.

At the present time we publish and offer to the public the following books in the English language, to wit: *The Harp of God, Deliverance, Creation, Reconciliation, Government, Life, Prophecy, Light* (Books One and Two). Therefore, beginning October 1, 1931, and which is the beginning of our next fiscal year, these books will be offered to the public in the United States and Canada at the following prices, to wit: Any single book, 30c. Any combination of 4 bound books, $1.00. Any combination of 8 bound books, $2.00. The entire set of 9 as above, $2.25. The price for which any new book will be offered will be announced later.

Booklets

The 64-page booklets published by the Society in the English language will be offered to the public in the United States and Canada at the following prices: Any single booklet 10c. Any combination of 4 booklets, 25c. Any combination of 9 booklets, 50c.

The exception to the above will be the booklet *The Kingdom*, which will be offered to the public at 5c.

Foreign Languages

Because of the very limited production of our publications in the languages other than English, the cost is greatly increased. However, we must get these books in foreign languages into the hands

(Continued on page 8, Col. 1)

The Innocent Cause of Many Phone Calls to the "Messenger" Office



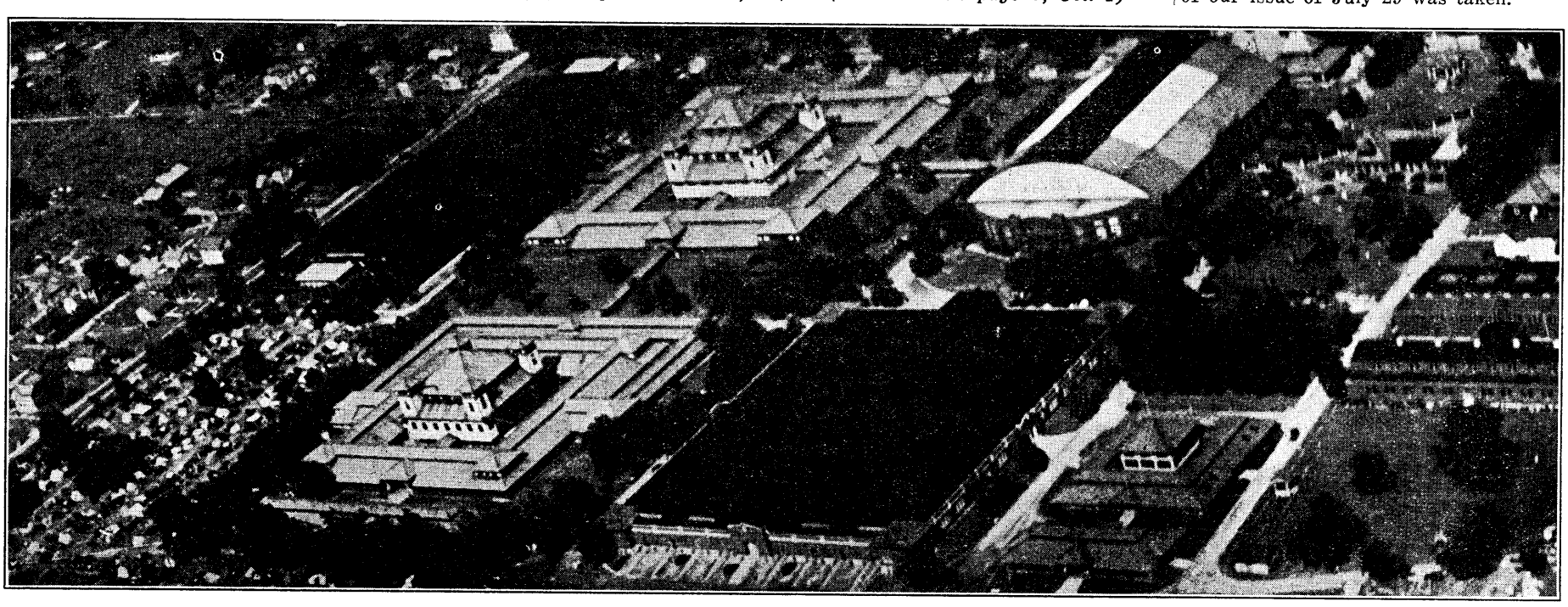
Princess Bonnie

So many people have called up *The Messenger* office and wanted to know the identity of the little girl who had the privilege of interviewing Brother Rutherford, and how she came to have such a privilege, that we give just a little explanation:

How could we know, when we published a picture of Judge Rutherford talking to a little girl, that it was going to start a small-sized revolution in the Nursery? And how could we know that a whole battalion of mothers would lie in wait for the judge and try to ambush him into talking to their kiddies, too? It is something he likes to do, but he doesn't get much time for it.

There is a particular reason why Brother Rutherford was talking to that particular little girl. Here are the facts:

Brother and Sister Balko are in charge of Beth-Sarim. They spend all their spare time in the service work in and about San Diego, both being fully devoted to the Lord, and therefore are Jehovah's witnesses. They have two children, a little girl now nearly two years old, and a little boy about six months. Beth-Sarim being "the house of the princes," and, as we confidently expect, to be occupied and used by some of the princes in the earth, it seemed quite appropriate that these children who are growing up there should be named in harmony with these scriptures. Hence the little girl is named Princess Bonnie Balko, and the little boy Prince Joseph Barak Balko. We know from the scriptures that both Joseph and Barak will be among the princes, and since there are some women also mentioned amongst these faithful ones it is hoped that these two little ones may grow up at Beth-Sarim to be with the rulers of the earth and live forever to the glory of Jehovah's name. They have been told, in so far as they can understand, that they may expect these noble men and, when they do appear, to meet them and put themselves completely under their direction. It might be that this little prince and princess would be stenographers or office children or clerks about the place, or perform some other duty that will be necessary in the Kingdom. Everything will then be done in order and there will be plenty for every one to do. Little Princess Bonnie was listening to some kind words of good cheer when the front-page picture of our issue of July 29 was taken.



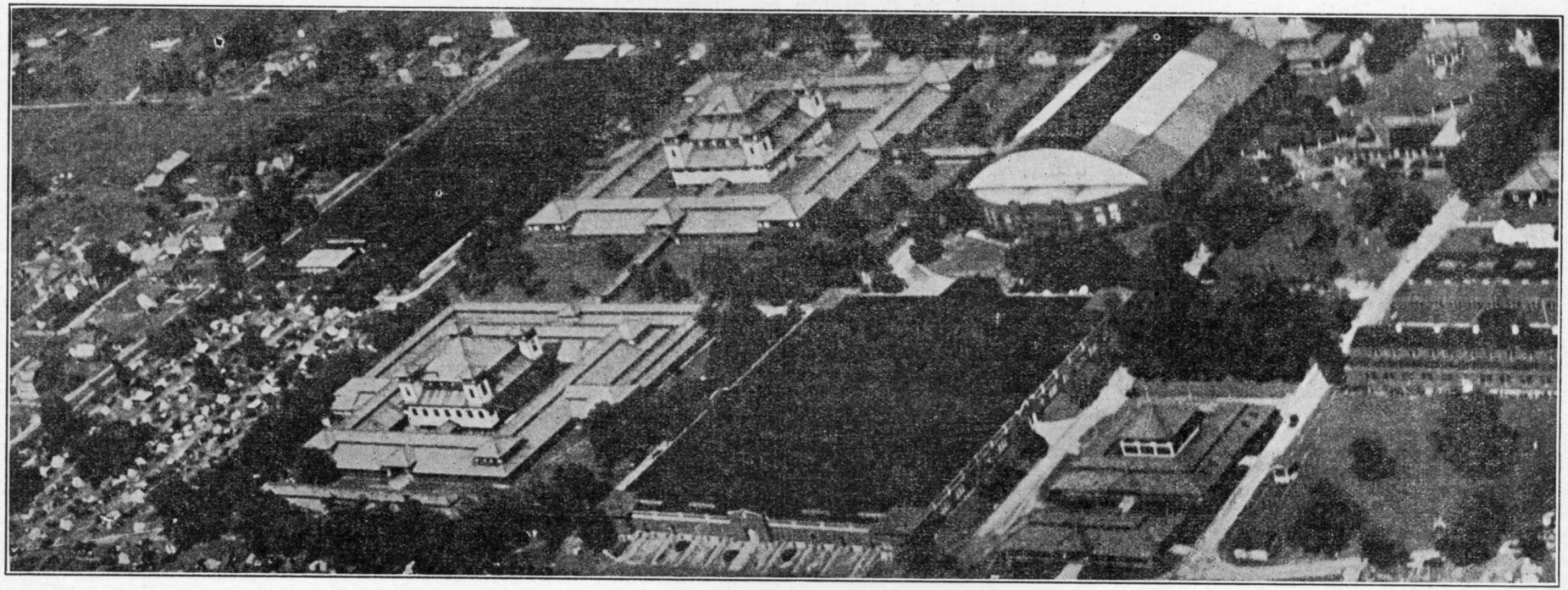
View of the Columbus Convention Grounds from an Airplane (By Our Staff Photographer)

(Directly above) Colporteur Camping Ground (With the black roof) The Dining Room. (At top) The Coliseum.

The Innocent Cause of Many Phone Calls to the "Messenger" Office



Princess Bonnie



View of the Columbus Convention Grounds from an Airplane (By Our Staff Photographer)
(Directly above) Colporteur Camping Ground (With the black roof) The Dining Room. (At top) The Coliseum.

Jehovah Is with You Colporteurs!

God bless the pioneer colporteurs, who came to this convention 1,229 strong, in every kind of vehicle that ever traveled on a highway since the advent of the gasoline buggy. This little skit is about them. They are the real conventioners, the cream of the whole works. There were 58 Canadian colporteurs, 3 from England, 2 from France, 1 from Cuba, and 2 from Mexico.

What can that be which lies over there in the northwest corner of the grounds? It looks like an army encamped against the city of Columbus. Tents and small houses on wheels seem to be all ready to move into action against the enemy. The long railroad viaduct seems to serve as a great barrier between this encampment and the city itself which with its many houses lies on the opposite side of the tracks. These campers are not idle amusement seekers, nor are they an army with shot and shell laying siege to Columbus; but they are an army armed to the teeth, and they are fighting a real warfare, armed with the sword of the spirit. In the great Coliseum is heard the word of the Lord, and instructions are received as to the action which is to be taken. In this camp one beholds the spirit in action which actuates this great convention, for here is where many of the pioneer colporteurs are living. Practically all conventioners have made it a point to make one trip at least through this camp to see how those live who have taken an uncompromising stand on the Lord's side and are willing to leave everything they have that they might serve their God. A count shows that there are 56 different trailers, 50 house-cars, 57 autos which have been altered so that people can sleep in them, and 290 tents, making a grand total of 453. Practically every outfit is different in style, size, shape and color. Some tents are green, others brown, and others white. The cars are red, black, brown, green and gray.

On our trip of inspection we will start down Shepard Avenue, leaving the Milky Way. On both sides of this road the early arrivals at the convention are parked with their house-cars.

First we come to a big yellow trailer with steps leading up to a rear screen door. It is a regular house on wheels. An old aluminum pot is over the chimney, which sticks out of the center of the car. Since the windows are screened and the shades are down, we cannot get a peek into this one to see what it looks like inside. Next we come to another trailer, which is of an entirely different type. This one, when closed, looks like a big box on wheels; but now that it is open, with its tent-like sides, it has become large enough to have two beds with sufficient room for two persons. On one car we see a line drawn through a sign I B S A painted on the back of the car, and in its place are the two big letters J W, for these brethren in this camp want to be known only as Jehovah's witnesses. It is the name which Jehovah himself has given his people.

There stands a beautiful house-car built on the chassis of a regular automobile. It comes from Hollywood, California, the land of the movies, and over the front door we read this sign, "Macedonia," and on the door itself, "Noah's Ark." Apparently this time, instead of the call for help coming from Macedonia, Macedonia is going to help others in spreading the Kingdom news. While this "ark" is roomy and well equipped, with ample space for two to live comfortably, Noah would have had difficulty in finding space for his elephants giraffes and hippopotami.

What's that we see over there to the immediate right, hanging from the tall steel tower which is used to light up the grounds at night? It looks as if some one had made a dummy man and hanged him by the neck. Yes, that's just what has been done. Closer inspection reveals the fact that out of some old book cartons nailed to a board is a figure of a man. A woman's hat is perched on the top of his head, and on the board to which the rope is tied appears the name "Haman." Haman has been hanged in effigy by someone who has thoroughly enjoyed the articles on "Esther and Mordecai" and who is longing for the time to come when the real Haman class will be hanged to the scaffold of their own erection. The campers have had many a laugh over it.

We come to the end of the lane and arrive at the railroad viaduct which extends the entire length of the Fair Grounds. This viaduct is supported by many arches, and under these arches are excellent places for campers to pitch their tents and keep out of the hot sun or inclement weather. Under each arch there is space for two camping outfits and all of them have been taken. While it is a bit noisy at night on account of the passing trains, the campers are not complainers, and they are so tickled to be here at the convention that they have no fault to find.

Now we turn down an avenue formed by the brethren who have been in charge of the parking arrangements. On either side of this avenue, which runs through the middle of the grounds, are to be found tents of all kinds, shapes and descriptions. Some are "lean-to" tents with a touring car used as one side. Others are quite elaborate, with awning over the front door and high-peaked in the center. Others connect two trailers so that the trailers serve as the bedroom, and the space between as the parlor, dining room and kitchen all in one. Towards the end of this lane we find a tent which has fallen down and is lying in a heap upon the clothes, beds and everything else. What can have happened? Upon inquiring it is found that this particular party ran into the tent with their car when going out for the work that morning. Being all set to start to the battlefield they were not going to allow the mere collapse of their tent to delay their work in the field. Well, I should say not! Rather they have left everything lying in a heap to shout out the praises of Jehovah.

Winding around through the camp and down the last lane which has been temporarily made for this occasion, we come to another group of house-cars and trailers. Over there is one with a real back porch on it. An awning protects the porch from the sun, and a comfortable rocking chair is there for the comfort of the colporteurs when they have a few minutes to rest. It is needless to say that this morning the chair and porch are deserted. The washing has been left out to dry while the family is away in the service. Apparently that trailer over there has some children in the party, for the doll and playthings have been left outside. In another we hear a merry peal of laughter from the children playing together in a roomy trailer which is home to them.

You should just look inside some of these trailers and house-cars to see how comfortable some of them have been made. With one room only to serve as parlor, bedroom and kitchen, what these pioneers have done is truly remarkable, for almost all of them have been built by the colporteurs themselves after their own idea as to what would be the best kind. Out of the 106 house-cars and trailers, no two are alike. One trailer is actually 25 feet long and about 8 feet wide, built on a heavy truck chassis. Another immense house-car is 22 feet long and 7½ feet wide. A party of six live in it, but as many as thirty can get into it, we are told. Ten actually came to the convention in it, and they can travel from 40 to 45 miles an hour without trouble.

Over there is an attractive little place. While it is small, it certainly looks neat and tidy. While the folks are away, let us take a peek into it. Through the door at the end of the trailer we take a glimpse and behold a pretty little green and white tiled sink on one side. On the other is a small gasoline stove and another small stove which burns wood or coal. Green and white linoleum is on the floor, and the walls are painted a pale green, which makes it bright and cheery. Then come the wardrobes for carrying the clothes, and two benches, one on each side. A table stands between the two benches, and at night this table folds down so that the bed which folds up against the end of the trailer can be lowered onto the two benches. Oh, look! There is an old-time house-car which must have seen many a year of hard service in the work. Battle-scarred and bruised, it is still able to get about and provide a measure of comfort to some pioneer. Besides a kerosene stove for heating, one car has an old violin case which is the companion of some brother when he returns from a strenuous day in the service. "Justamere Shelter" is the name tacked to one of the trailers which makes a pretty home for some other pioneers. Bright-colored cushions and rag carpets make the place look real cheery and comfortable.

While a morning trip when the camp is silent is interesting, a trip through when the colporteurs are right there is even more so. They are certainly a happy crowd. Little groups gather together, after having prepared their meals and eaten them, to talk over how they carry on the work and some of the good things which they have been getting through *The Watch Tower*. After spending so much of their time away in remote sections of the country, where they rarely meet anyone who is a witness for Jehovah, it is a real delight to them to be with their brethren. Listen! There can be heard a party of them seated upon the ground, singing songs to the praise of Jehovah. A happy, enthusiastic little band they are whether here or in their territory, and surely the Lord loves them very much for their devotion to him and for having left all to follow the Master.

There never was such a camp as this one; for these people have all come with only the one purpose of honoring the name of Jehovah, and will return to their respective places more determined than ever to faithfully carry out that purpose to the very end.

Good bye, Pioneers, till we meet again! Our prayers go with you, wherever you go. You are in the grandest work ever undertaken beneath the sun. And we can just imagine how happy you will be when you come trooping into the Big Convention at the end of the way. You won't need the old house-car any more, then, but we think that, somehow, you will look back at it once in a while with a little regret that you can't work just one more county.



What a Service Convention!

Though the territory in and about Columbus has been often and well worked, the results of the canvassing Monday and Tuesday mornings were excellent. They amounted to 26,713 pieces of literature, of which 6,180 were bound books. But this was just a foretaste of what was to follow.

Never in the history of the church has there been anything like what happened in central Ohio after the breaking up of the great meeting Tuesday afternoon, in the Coliseum, at the Fair Grounds, when the assembled workers, eight thousand of them, knew that, as Jehovah's own witnesses, they would have the privilege of at once placing in the hands of the people the most inspiring address they had ever heard, "God's Kingdom, the Hope of the World."

There never were such conditions to call forth such zeal. Never before was the whole earth wallowing in such distress as at present. It is distress of a peculiar sort. Every intelligent person knows that humanity was never so hampered with a surplus of the good things from the hand of God as it is at this time. And yet millions of the common people are in greatest want.

Why should bounties of a world bursting with blessings be corralled and tightly held by people that cannot use even a fraction of them? What answer can Christendom make to the pleas of China and India, "Give us of your wheat, that we may eat and live. You claim to be Christians. Why let us starve when you have hundreds of millions of bushels of grain for which you can find no use"?

And so the minds of the convention were set afire with enthusiasm when Judge Rutherford built up the proof item by item, that the time has come to tell Christendom her day is done.

And it was with real awe in their hearts, and discernible on their faces, that they heard the further announcement on the same day of what is henceforth to be their name, their new name, Jehovah's witnesses. It would be their extraordinary privilege and extraordinary responsibility to take this same message direct to the people, as Judge Rutherford had already done ever the radio.

The cat was out of the bag on the afternoon of Tuesday, right after Judge Rutherford had enthused all these convention workers with the soul-cheering news that they are right now on the highway of holiness and that it is their privilege to say to all mankind, "Here it is; here is the truth; here is life; here is the way; here is the end of Satan's organization; here, in its place, is God's kingdom, with every good thing and every blessing. Come, walk ye in it."

When the chairman announced that a half million of the booklets containing the lecture were right on the grounds, and ready for instant use, the enthusiasm knew no bounds.

In a trice three hundred thousand of the books were out of the stalls, and at the time we go to press all the rest of them are gone. So much for getting a flying start at one of the greatest phenomena of distribution of literature that ever took place on this planet.

The workers knew where they were to place these booklets, for they had already been over the territory twice, once with the announcements of the great Sunday lecture, once again with Judge Rutherford's books, and now it was just a matter of calling on old friends.

Theoretically the workers were not to start to work until five thirty Wednesday morning, but circumstantial evidence proves that with some of them their watches had been set twelve hours ahead, or else they were so happy at heart that they weren't sure whether the sun was just getting ready to go down, or just getting ready to come up.

But the real scene was in the hotel corridors, and on the street corners, and on the street cars, and the buses, and inside and outside the Fords and Dodges and Buicks and Essexes and elsewhere.

(Continued on page 8, Col. 4)



The Colporteur Camp.

Jesus said, 'No man hath given up houses, lands and relatives for my name's sake and the gospel's but shall receive an hundred fold in this present time, and in the world to come eternal life.'



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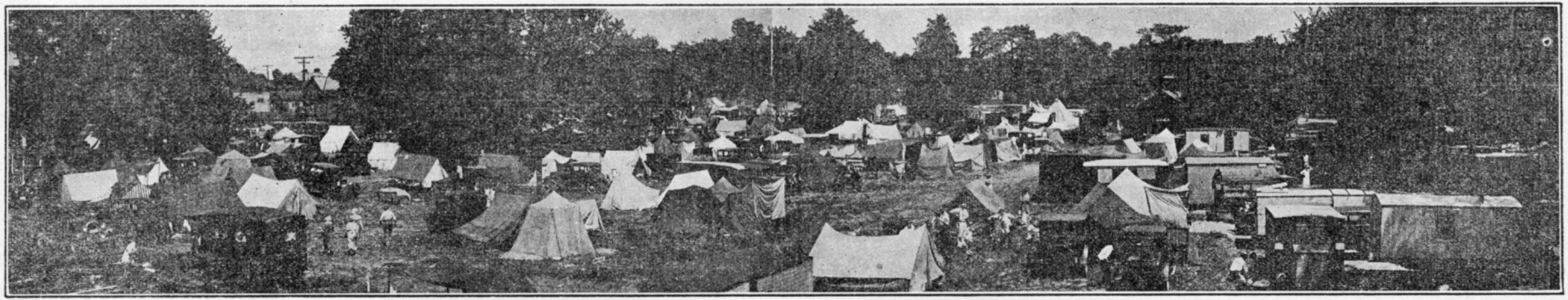

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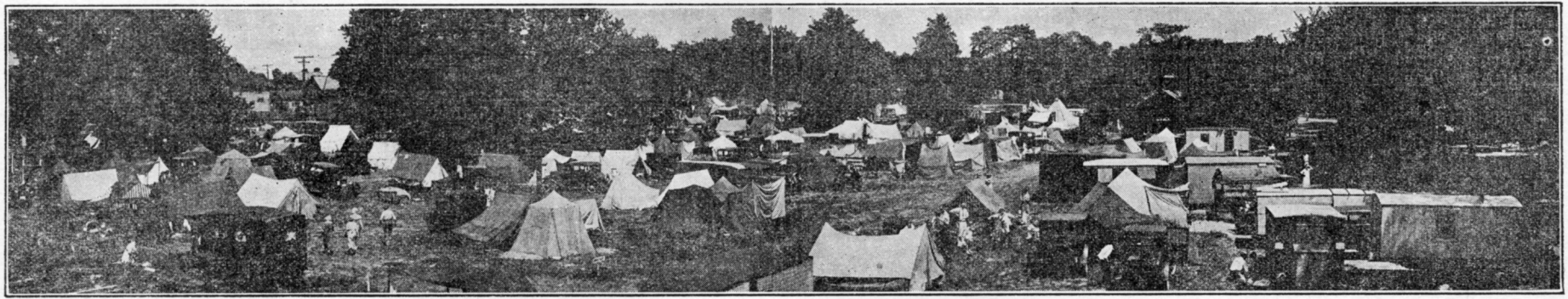

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THE VISIT TO OUR BRETHREN IN THE MANY LANDS OF THIS EARTH CONCLUDES IN THIS ISSUE.



Here is Wm. Dey and His Assistant, Brother West. The Former Is Judge Rutherford's Representative Having Supervision of the Society's Branch Offices in Denmark, Sweden, Norway, Estonia, Finland, Latvia, Lithuania, Iceland, and Greenland. Accounts of the Progress of the Witness Work Will Be Found under Their Respective Headings.

The Witness Work in The Netherlands

By M. C. Harbeck, Resident Manager

In 1922, just at the time when the Lord refreshed his people and gave his work a new impetus all over the earth, the Hollandish work began. However, it took us some time to get the right understanding of what "unselfishness" means in connection with the Lord's work. So it came to pass that not every one who said, "Lord, Lord," was ready to seize the opportunities of service which the Lord provided for that time. But the Lord knows how to make manifest his true and faithful witnesses and to separate those who do iniquity.

There are now in Holland eight Hollandish classes and one Polish class, with a total attendance of 91 members of whom 49 are regular workers.

At present there is only one full-time colporteur working, whereas eight started the work but soon left the service because of various reasons. Since the convention in Paris, however, six from Germany and one from Scotland have enlisted for the pioneer service in Holland. At places where these workers find some response we shall show the Photo-Drama during the winter, and hope to thereby stir up more interest in the Lord's truth.

The Dutch brethren, united with you in the Lord's great campaign, send their greetings and best wishes for your feast in Columbus, Ohio. They declare their whole-hearted cooperation with the Lord's organization on earth, the Society, and their full confidence in our beloved Brother Rutherford as its earthly leader. They further wish to express their thankfulness to the Lord for their privilege of being a part of His organization and of thus being used as His witnesses in this part of the earth.

They also appreciate very much that part of the organization which we call "Regional Service," as they recently have been encouraged by the first visit of a regional service director. He did splendid work, and this appealed to the 100-per-cent consecrated ones. It is grand to know that everywhere the work is done in the same way. This shows the Devil that his end has come, because day and night the song of praise to the Lord is now heard in the whole earth.

The Witness Work in Norway

By Enok Oman

The population of Norway is 2,700,000. The people are of the typical Viking breed: tall, fair and vigorous, straightforward and radical. For some years conditions here have been getting worse all over the country. There are about 50,000 unemployed, and additionally there is a great lockout, which has affected 100,000 or more. The result then may be a general strike.

The coast of Norway is 1,836 miles long, indented by hundreds of deep fjords and surrounded by steep and high mountains. Between are many deep valleys where the people live sometimes far up the steep sides of the mountains. On the coast there are reasonably good boat connections with the larger places, but very poor along the fjords.

Part of the remaining country has railway and omnibus lines, but the distances are very great and it is therefore very expensive to travel. The scenery in many parts is grand and beautiful, but the great distances hinder our work. For the pioneers about 40 per cent of the time goes to journeys.

In December, 1928, we started the motor boat "Elihu." The two brethren on the boat were doing a good work,



Enok Oman, Resident Manager.

but Satan did certainly not like the arrangement, and on a dark winter night, February, 1929, "Elihu" was shipwrecked on the west coast of Norway; but the brethren came safely ashore. We are now looking for a new boat, a greater one, to put three brethren on. We hope that the Lord will soon open a way so we can get also an auto, to be able to take many places in the southern and eastern parts of Norway.

To the Memorial this year we were 302 friends. (Some years ago we were 400.) There are 12 small classes that are organized for service. To travel from one class to another often takes 6, 12, 24 or 48 hours.

There are 130 service workers. Average number out each week, 59. When we consider the difficulties of the work in Norway, these few friends have given a good witness. In 1930 we sent out 64,613 books and booklets, had 4,266 subscribers for *The Golden Age*, and sent out 49,457 *Golden Age* numbers and tracts.

As to the progress of the witness of the Kingdom in Norway at present, we set forth the following interesting statistics:

428,500 people get the witness every year. 230,000 people get the witness every second year. 210,000 people get the witness every third year. 419,000 people get the witness every fifth year. 556,000 people get the witness every tenth year. 816,000 people have never got the witness. So you see that we have to go on with the work still, to get the truth into every home in Norway.



The Society's Office in Oslo, Norway.

With the other friends in the earth we rejoice in the light of *The Watch Tower* and have about the same difficulties and joys.

We are glad to see how the Lord is using Brother Rutherford to give his people such splendid leadership all over the earth, and we take this opportunity of sending many warm greetings to our brethren assembled at the great international convention in Columbus.

The Witness Work in Poland

By M. C. Harbeck, Resident Manager

Right now we are in the midst of such a great battle against the powers of darkness as we have never before encountered here in Poland.

The hypocritical clergy have put forth an effort to destroy the Truth in this country. They planned their work systematically and hoped to accomplish their purpose by the following three ways:

1) To run the *Zloty Wiek* (the Polish *Golden Age)* out of the country, as they said;

2) to confiscate and to forbid the distribution of our literature in Poland; and

3) to cause the authorities to dissolve our classes under the false claim that the Watch Tower people are "communists."

Their iniquity reached a full measure as they lied to the ignorant people and said: "The Watch Tower folks have a different God, whom they call *Jehovah.* If someone comes to you and mentions *Jehovah,* then you know you are dealing with the Watch Tower." Then, the people sometimes said when we canvassed them: "We have our god; we don't want to hear anything about *Jehovah.*"

There was another attack. In all the church papers it was stated that all the Watch Tower literature was confiscated and could not be distributed any more. In some places our literature had been confiscated, but the contents of our books are written with such wisdom that a thorough examination by a committee of experts studying our literature could not uphold the charge that our books are communistic propaganda.

Then, they claimed that our books did not comply with the regulations required for books published in Poland. Some authorities for a time yielded to this argument, but many other books printed outside of the country would have to come under the same ruling, and our protest was finally accepted and the confiscation was confined only to a certain quantity in the home of a certain brother, who was charged with blasphemy against God.

From the authorities in another section of the country we received word that the literature has been given free rein, and we are convinced that the Lord is able to overcome all hindrances in the distribution of the literature in Poland.

The third attack consisted in charging us with communism. The Catholic papers have asked the government officials to disband our classes and they have spread such lies about us that we are amazed that we can still continue to preach the Kingdom message.

Two of our classes were dissolved in this manner: a class at Poznan and one at Bydgoszcz. This latter class was visited by a spy for three months, and he was to find evidence to show that this class is attacking the Catholic church. These matters have now been turned over to the Supreme Court at Warsaw and we have the firm hope that, as the first attacks of Satan were defeated, this last and most devilish attack will also be overcome. Then the Truth will be spread as never before and the opposition and the subtle, slanderous manner of persecution will only expose our enemies before the people.

Often we find people who want to hear the message but they have no money wherewith to buy. Then, if some one buys a book, that book goes from house to house and is read by many. Although we work under very difficult circumstances, the work progresses nevertheless.

In Poland there are 80 classes with an attendance of 1460, of which 305 participate regularly in the field work. Thirty-nine pioneers are doing the best they can and four regional service directors serve according to the new method. During the past year we have distributed in Poland 200,465 books and booklets.

We have much reason to thank the Lord for all that he has done for us in his gracious love.



The Bethel Family in Oslo, Norway.

The Witness Work in Portugal

By V. Ferguson

The Lord is gradually raising up some faithful workers. Brother Manuel da Silva Jordao was born in Portugal but at eighteen became a gardener in Brazil. Here he heard a public talk by Brother George Young, as a result of which he gave up his work and returned to Portugal as a colporteur.

For a year he canvassed in Lisboa, and then went to Figueira da Foz, where he is at present giving out the message and distributing booklets; but due to the crisis he is not able to place many. His modesty and calmness have kept him out of trouble many times when defending the truth before fanatics and even Catholic priests.

Another brother whose work we much appreciate is Henrique Manso Preto, a professor in the technical school, a former spiritist, who voluntarily corrects all the translations in Portuguese according to the phonetic style here used.

Others are Brother and Sister Dienzler, the former foreman of a flour mill, the latter one of the best German col-

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The Society's Office in Oslo, Norway.



Enok Oman, Resident Manager.



The Bethel Family in Oslo, Norway.

porteurs. Although they have been here only a little more than a year they now speak Portuguese fluently. Brother Dienzler often leads the class in Lisboa, and during the week Sister Dienzler goes out canvassing, and generally places a number of booklets.

The class here in Lisboa runs from 5 or 10 on Thursday night to 15 to 30 on



V. Ferguson, Resident Manager, and the Other 50% of the Office Staff, His Wife.

Sunday. The total interest in the capital is about fifty. We do all the work connected with this branch; we do not even keep an errand boy. In spite of her poor health my wife does all she can to help in the work by going out to place booklets.

The Witness Work in Sweden

By J. H. Eneroth

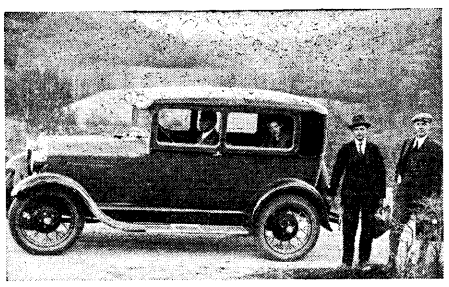
To serve these people with the Kingdom message the Lord has been pleased to have in this country about 450 people who take part in the service work and of whom about 240 are out regularly week by week. In one little town of 2,500 people there are fifteen active workers. To find territory for work



J. H. Eneroth, Resident Manager.

these have to travel on Sundays, in a big bus, sometimes as far as fifty miles from their home town, and during the year this class is serving a territory of about 2,500 square miles with a population of nearly 200,000.

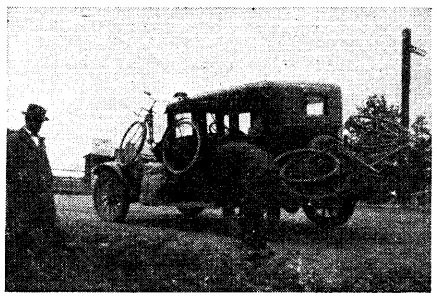
The other day a man uttered to one of our workers: "Ye Watch Tower people are running here like locusts." Is it not grand to find people up in Sweden, who know nothing of Revelation and its meaning, unconsciously corroborating the interpretation just given in *Light?*



The Society's Car for Carrying the Witness into the Deep Forests of Northern Sweden.

This spring we have had for the first time a law suit against one of our workers, a colporteur brother. He was fined, but the matter was brought before the Court of Appeals, where it is now pending.

The other day a college teacher, who has recently been engaged in an in-



Here Are Jehovah's Witnesses not Far from the Arctic Circle in Northern Sweden.

vestigation for scientific purposes to ascertain what literature is being spread among the population of Sweden, stated to one of our colporteurs that the book most commonly found was *The Harp of God.*

One of our greatest problems is how to get in over the radio. After you have read this paragraph you will be able to appreciate the difficulty involved. In Sweden the government has undertaken to serve the radio listeners with news, discourses, music, so-called "divine services," everything. This radio service is rendered through the instrumentality of a company that holds a monopoly to broadcast. The only exception is that some people are allowed to use radio senders for experimental purposes, but they are confined to wave lengths that are absolutely unfit for regular broadcasting. To cover the costs and give some extra revenue every one in possession of a receiving set is required to buy a license at 10:—Kr. ($2.60) a year. There are between 500,000 and 600,000 such license holders, so the amount raised is a pretty nice one. This sum is divided between the government and the company, and from that money the ones who talk or sing or play over the radio are paid. As a consequence we cannot hire any of the broadcasting stations. Above the company there is a board appointed by the government and commissioned to see to it that no controversial matters and nothing offensive is being sent out over the air. And the Truth is, of course, rather "offensive," to the churches anyway.

The Society is in possession of an ordinary Ford car, which is being used in the pioneer service by two brethren. They cover such parts of the forest districts where no other colporteurs can be sent on account of the distances. One little incident from their campaign last summer will, no doubt, be of interest: One day they came across a little company of road workmen and showed them the books on the spot. Their interest was aroused but they had no money along. So one said: "When you go along this road so many miles you will find a little house on your right hand. We lodge there, and you step in and give the books to the housekeeper and tell her to dig out my purse from under the pillow in my bed in that corner and pay you." When the brethren reached the place the woman was out and the door locked. One window was open, however. And so one of them crept in through the window, found the purse, took the amount and placed it under the pillow again and the books beside it. Then he crept out the same way he had come. "This was an altogether unexpected way of fulfilling Joel 2:9," the brother remarked. And did not the apostle advise: "Be instant in season and out of season?"

The Witness Work in Spain

By H. F. Gabler

Spain has been one of the greatest strongholds of Catholicism, and anyone familiar with the conditions here will marvel at the way in which the work has been able to proceed so far.

It should be realized that Catholicism, apart from being a religion, is most decidedly a political power and at the same time a financial institution.

As a consequence, it is not surprising that the constitution of the country provided that "the only recognized religion is the Catholic" and any others were merely tolerated without possessing any rights whatsoever.

We can, therefore, but rejoice that for the past six years we have been able to print on our own press and publish a small monthly magazine without any interference, and that hundreds of thousands of copies have been distributed through the whole length and breadth of the country, and, in fact, throughout the whole Spanish-speaking world. Several colporteurs have been maintained in the field by the Society, and in spite



H. F. Gabler, Resident Manager.

of hardships and difficulties they themselves always came through safely.

In Granada, the message of the Kingdom has been placed with particular success. At great expense and effort the message in book form has been left in thousands of homes and warm appreciation has frequently been expressed.

Other difficulties have been the widespread illiteracy and the ignorance of the people concerning the Bible, and their natural apathy and indolence and their poverty.

Thus the picture of the past; and now for a vision of the future.

The whole world has heard of the recent overthrow of the monarchy. At the end of a harsh dictatorship and in the first elections during seven years the vast majority of the people solidly voted against the old order, and as a result the king had to flee. Up to the last moment he was strongly supported by the church, and as they both had interests in common in oppressing the people, the downfall of the one will ultimately mean that of the other.

The whole nation had been exploited by both: the king granting concessions and monopolies in exchange for a share of the profits; the monks and friars being exempted from taxation on their multitudinous industrial and commercial enterprises, and furthermore owning practically everything of any value in the country, e. g., the transatlantic steamship and the principal railway lines, the most important water and power plants, etc.

The people, impoverished and heavily burdened with taxation, finally rose up in protest and established the republic.

Brother Rutherford has arranged for a number of good colporteurs to be sent out to us, and in the meantime literature for their use is being got ready. With this help we are confidently hoping that the work to the glory and vindication of Jehovah's name may make rapid progress in the near future.

The Witness Work in Switzerland and Central Europe

By M. C. Harbeck

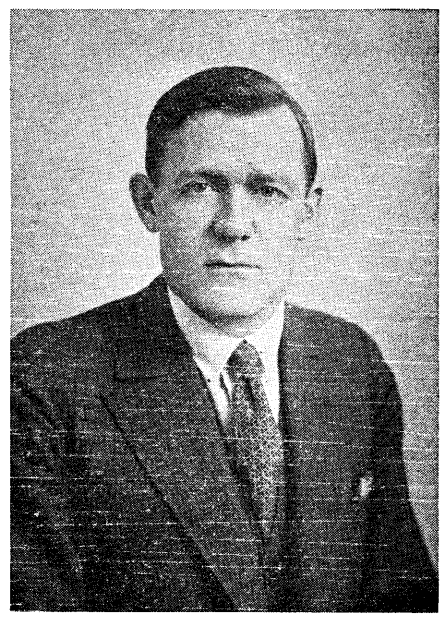
In 1926 there were about 3,000 brethren in Switzerland who attended the classes, and now, according to the Memorial report, there are only about half that number, and yet more actual work is being accomplished.

We are with you in every service week, and especially now, during the Columbus service week.

The brethren here, standing their ground in face of much opposition, are rejoicing with you and extend their love and greetings to the brethren assembled at Columbus.

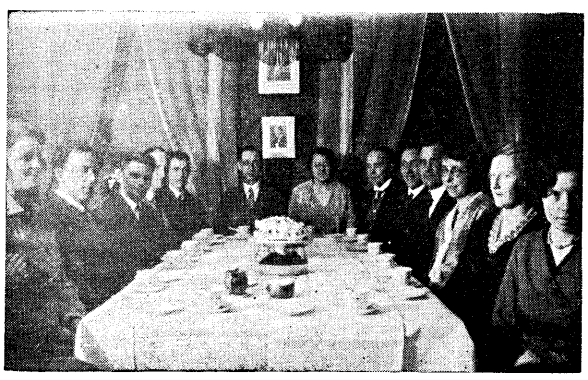
We are ready for the big doings when the Lord will put the Devil out of business that Jehovah's name may be glorified.

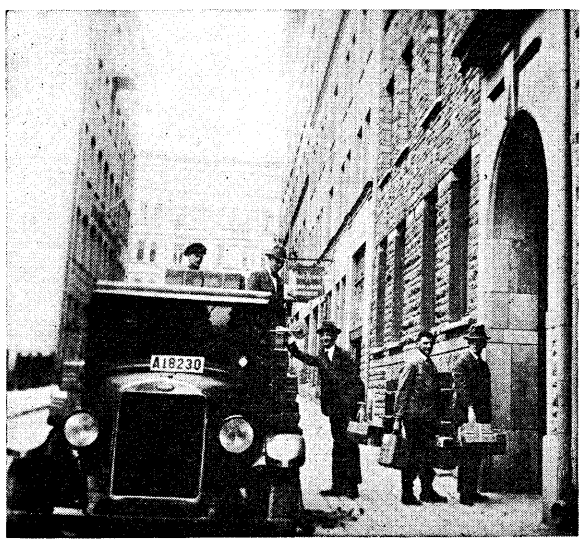
The Lord's work in Central Europe has gone steadily forward, but the greatest increase has come during the last few years. The Roman Catholic nations which heretofore seemed hard to reach are now receiving the witness as never before. Considering the systematic opposition of the enemy-organization (particularly the clergy), and further considering that our means are comparatively small and that we are but few in numbers, we are amazed as we behold the majestic onward march of the hosts of righteousness. The tide of the Truth



M. C. Harbeck, Judge Rutherford's Representative for Central Europe.

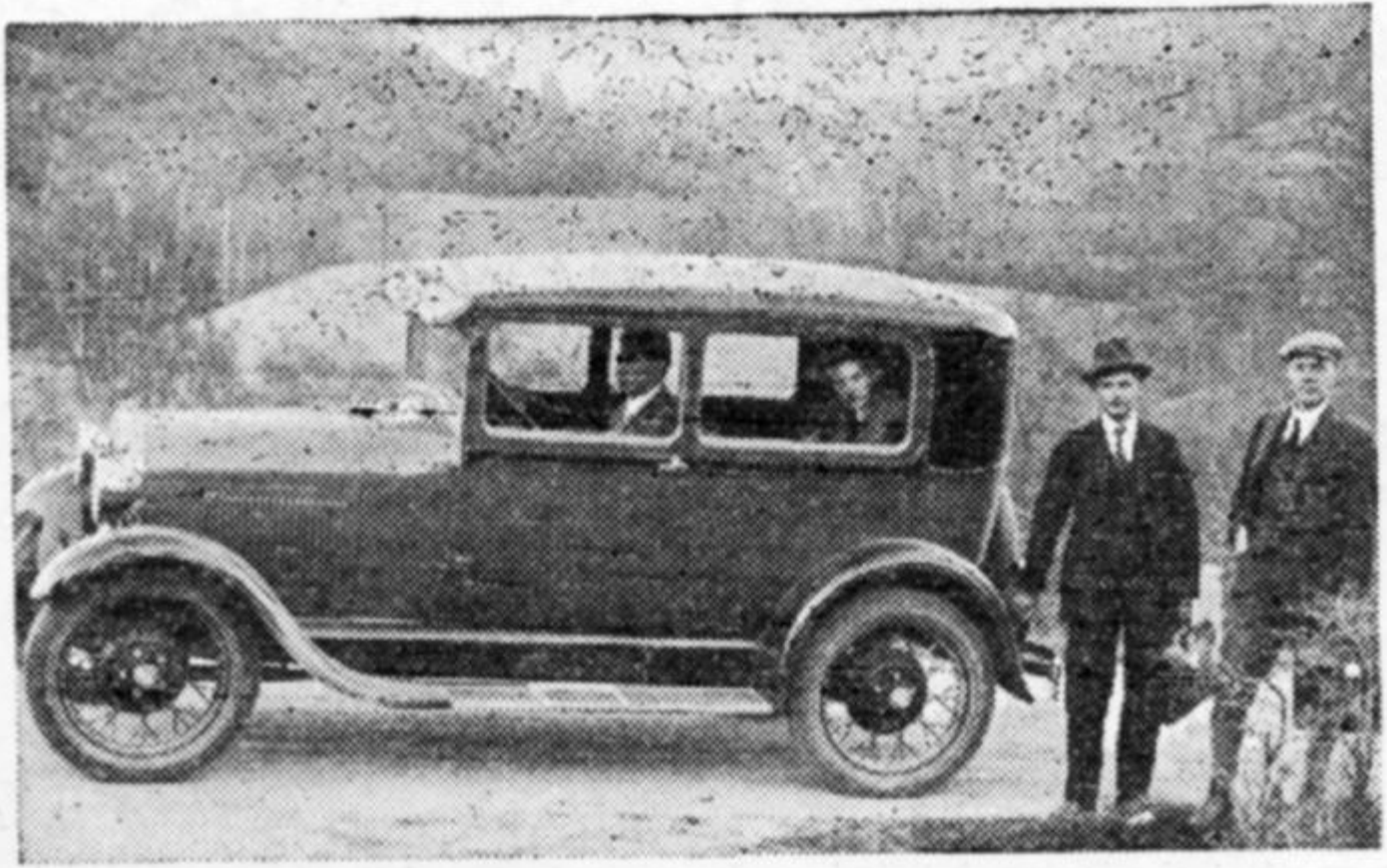
Below—The Bethel Family at Stockholm All Ready for Eats.





Left—Ammunition Just Arriving at the Stockholm Office from Magdeburg.
Below—This Bus and Its JW Covers a Field in Sweden of 4,000 Square Miles.

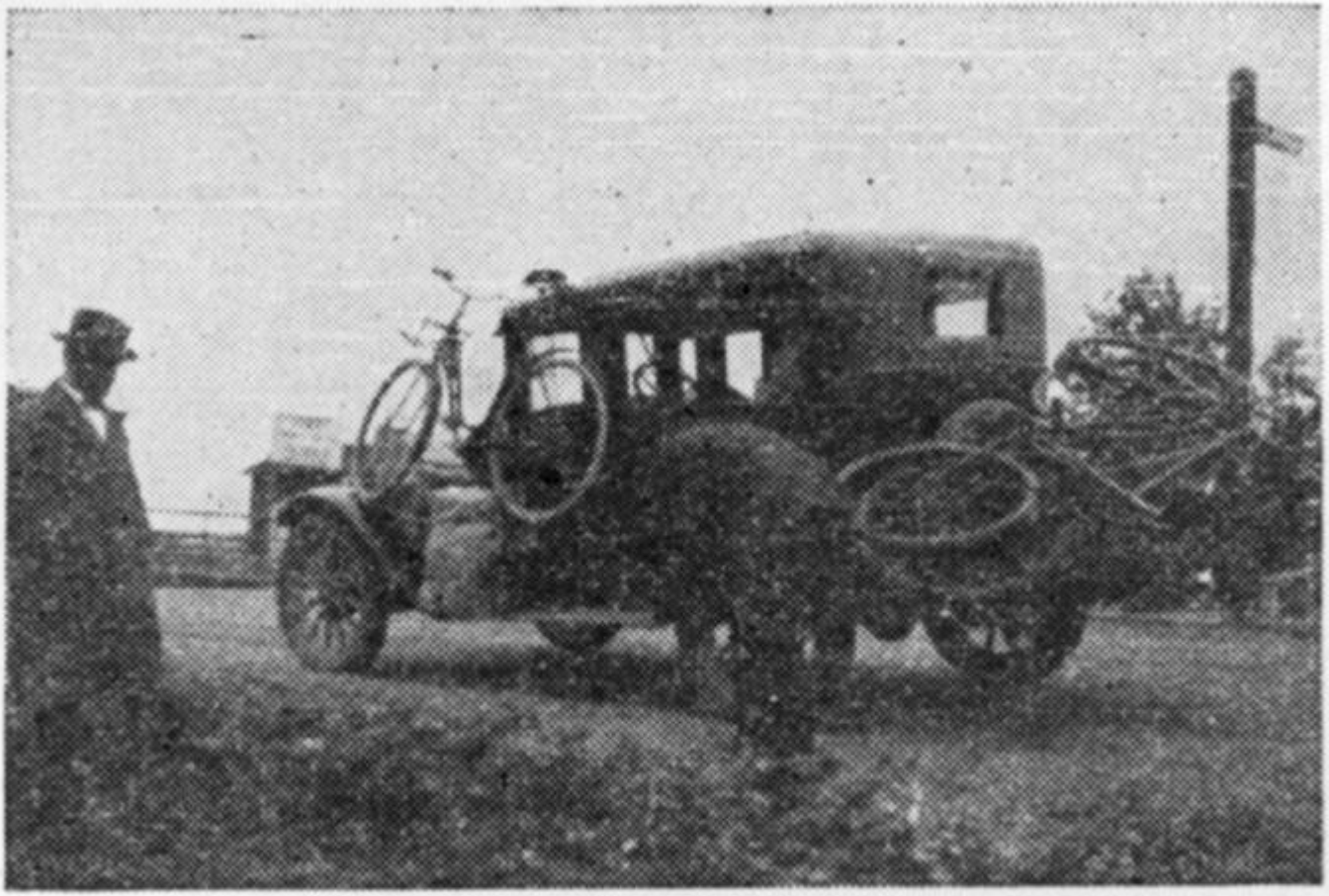




The Society's Car for Carrying the Witness into the Deep Forests of Northern Sweden.



V. Ferguson, Resident Manager, and the Other 50% of the Office Staff, His Wife.



Here Are Jehovah's Witnesses not Far from the Arctic Circle in Northern Sweden.



J. H. Eneroth, Resident Manager.

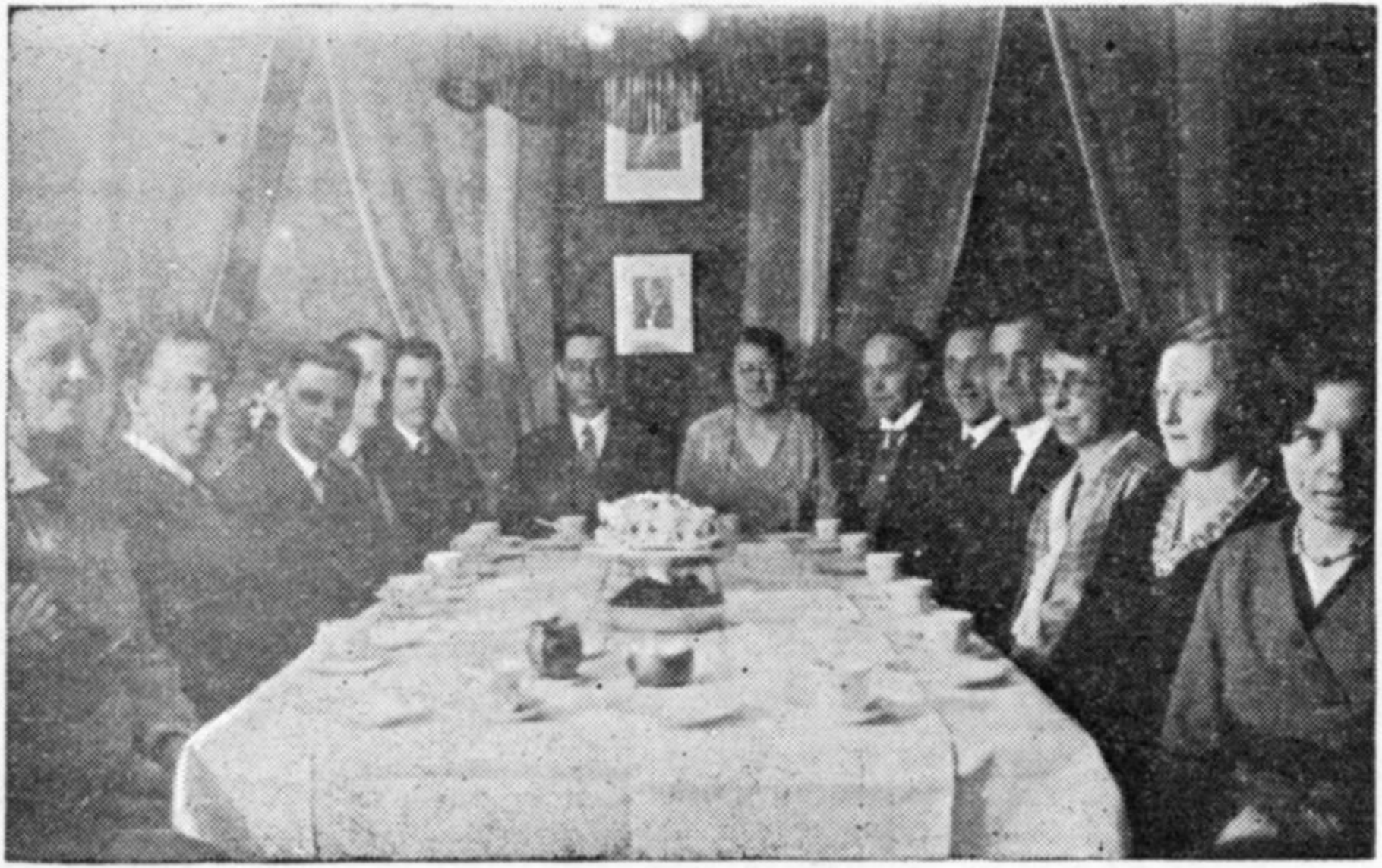


H. F. Gabler, Resident Manager.



M. C. Harbeck, Judge Rutherford's Representative for Central Europe.

Below—The Bethel Family at Stockholm All Ready for Eats.

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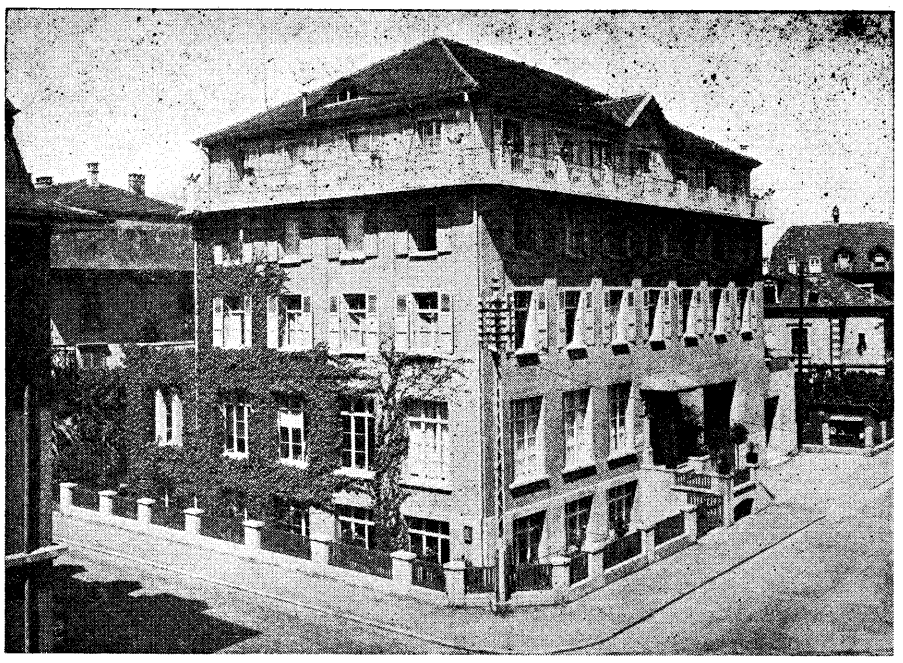
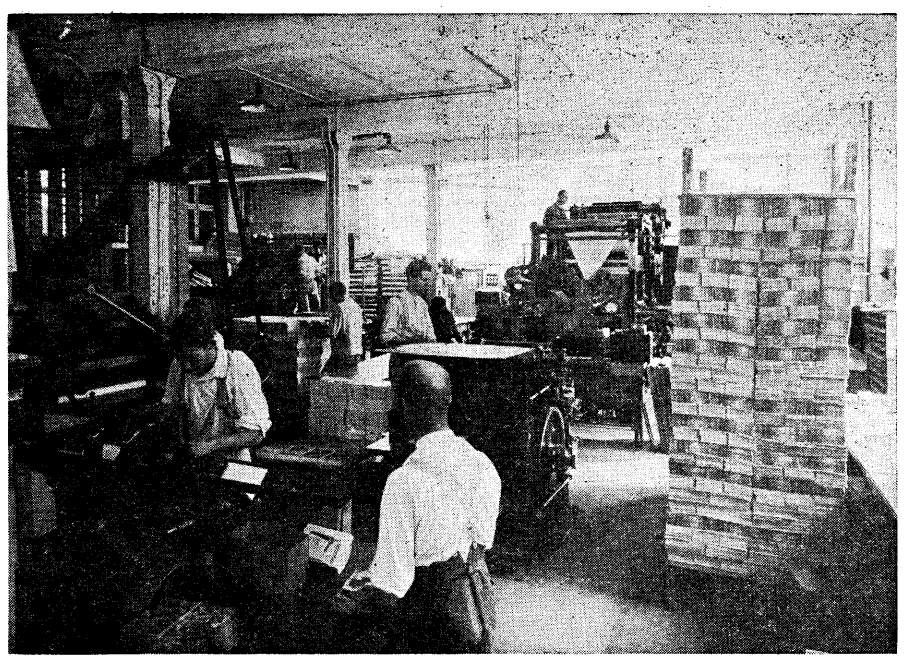


The Society's Own Building in Berne, Switzerland, Not Only Contains the Printing Plant, but Houses the Bethel Family.



A Corner of the Pressroom. Produces 500,000 Books and 1,000,000 Booklets a Year.

is rising higher and higher, and the refuge of lies, wickedness and oppression is being swept away.

At Berne, Switzerland, the Society is legally registered as a non-commercial, philanthropic institution, and there it owns and operates a four-story, modern printing plant capable of producing annually 500,000 books and a million booklets. The building comprises the factory, the offices, and the living quarters for the 46 colaborers.

The service, or the distribution of the literature, produced at a minimum cost, is organized exactly according to the lines laid down by the president of the Society at Brooklyn. The Central-European office at Bern has the jurisdiction over the following countries: Austria, Belgium, France (with depots in the Sarre-Basin, and in Alsace), Holland, Italy, Jugo-Slavia, Poland, Roumania, and Switzeralnd.

Aside from the staff at Bern and the ten depots (62 brethren), we have 189 full-time colporteurs, 42 auxiliary colporteurs, and 9 regular regional service directors.

In this territory there are 234 classes organized for service, and a force of 2,050 active class workers. The present actual record of distribution in the countries above mentioned is a total of 150,016 books, 1,014,029 booklets and 209,357 copies of *The Golden Age*, German issue in one year.

This valiant division of the Lord's army consisting of 2,050 workers is further supported in the war by the artillery. Our artillery consists of several up-to-date projectors, Bible films and slides to illustrate the Truth-lectures given in the darkest Catholic countries.

The biggest guns, however, are three radio stations, which broadcast the Truth regularly in France and Belgium. These broadcasting stations are being made stronger, and we hope very soon to use these Big Berthas as never before against the hypocritical frauds and enemies of God's truth in Central Europe. We expect to shoot the Truth across the channel and straight into the capital of the last world power.



A Section of the Book and Booklet Bindery.

The opposition by the antichrist and the "man of sin" class has been hard, but it has had the same effect upon us as a red flag has upon a fighting bull. The opposition has made us stronger, and we realize in these countries the fulfilment of Psalm 92:10-11.

We have been wrongfully accused as Bolshevists, as anti-Fascists, as Freemasons, as Jews, as pro-American, as pro-German, as anti-aluminum, as peddlers without license, as disturbers of the peace, as blasphemers of God, as anti-government, as anti-religion and anti-**Christianity.**

Time and again our workers were haled before the courts upon the instigation of the clergy, but in nearly all of the cases tried in court the accusers were proven to be abominable liars and the result was a greater and more effective witness to the Truth.

The Witness Work in South Africa

By G. R. Phillips

The Society's office is situated at Cape Town, the Mother City of South Africa. There are always two brethren serving at the office, and sometimes three, while a fourth serves in the bookstore. Full-time colporteurs at present number 12; auxiliaries, 10; there are sixty who endeavor to put in a minimum of 3 to 4 hours per week, and about 30 sharpshooters and others who engage in the service spasmodically as opportunity affords. Two brethren in the office and one in the field act on occasion as regional service directors. There is an organized effort put forth at 30 centers in different parts of the country.

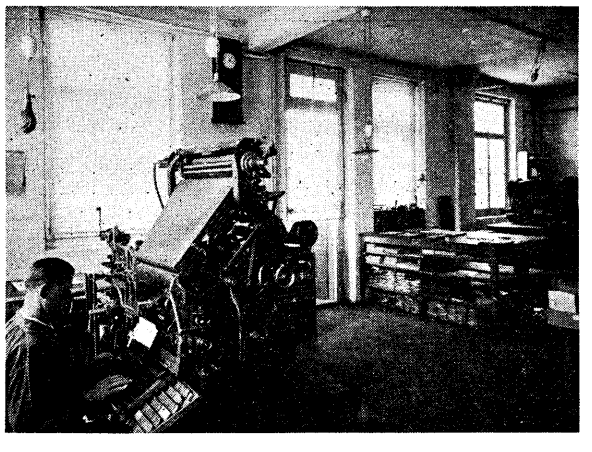
Practically all of these brethren are resident in the Union of South Africa, but colporteurs have penetrated into the mandated territory of South-West Africa, Southern and Northern Rhodesia, and Nyasaland, and at present we have two brethren giving the witness for the first time in Kenya Colony, British East Africa.

The estimated population of the Union in 1930 was as follows: Europeans 1,798,647; Asiatics 188,847; Bantu and other Colored 6,026,203. The majority of the Europeans are of British and Dutch extraction, and the two official languages are English and Afrikaans. The latter is a South African variant of the Dutch language of Holland.

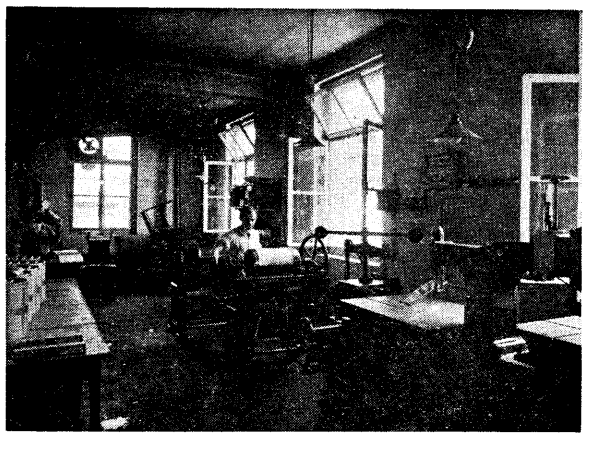
In recent years there have been many immigrants from Eastern Europe, chiefly of the Hebrew persuasion. Greeks, Germans and other nationalities are well represented, while, as the figures above quoted indicate, there are a considerable number of Malays and Indians. There are several hundred native dialects, but



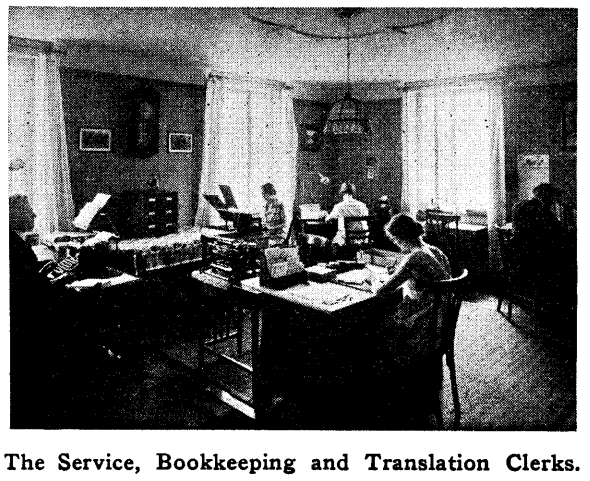
The Bethel Family at Berne, Switzerland.



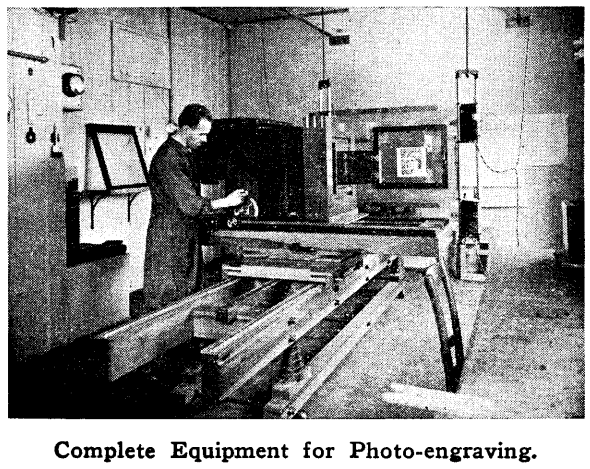
Linotype and Composition Room.



The Stereotype and Platemaking Division.



The Service, Bookkeeping and Translation Clerks.



Complete Equipment for Photo-engraving.



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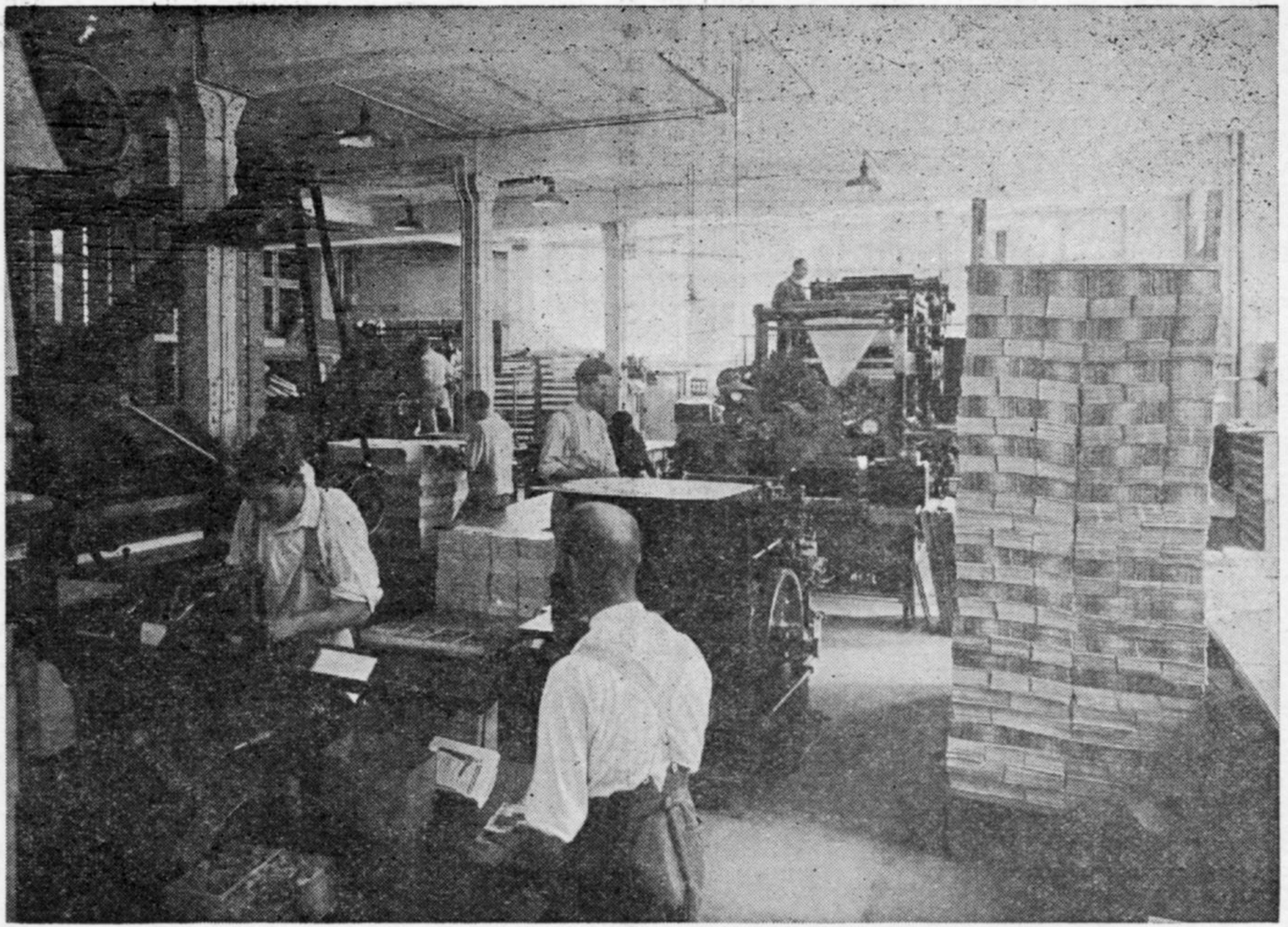

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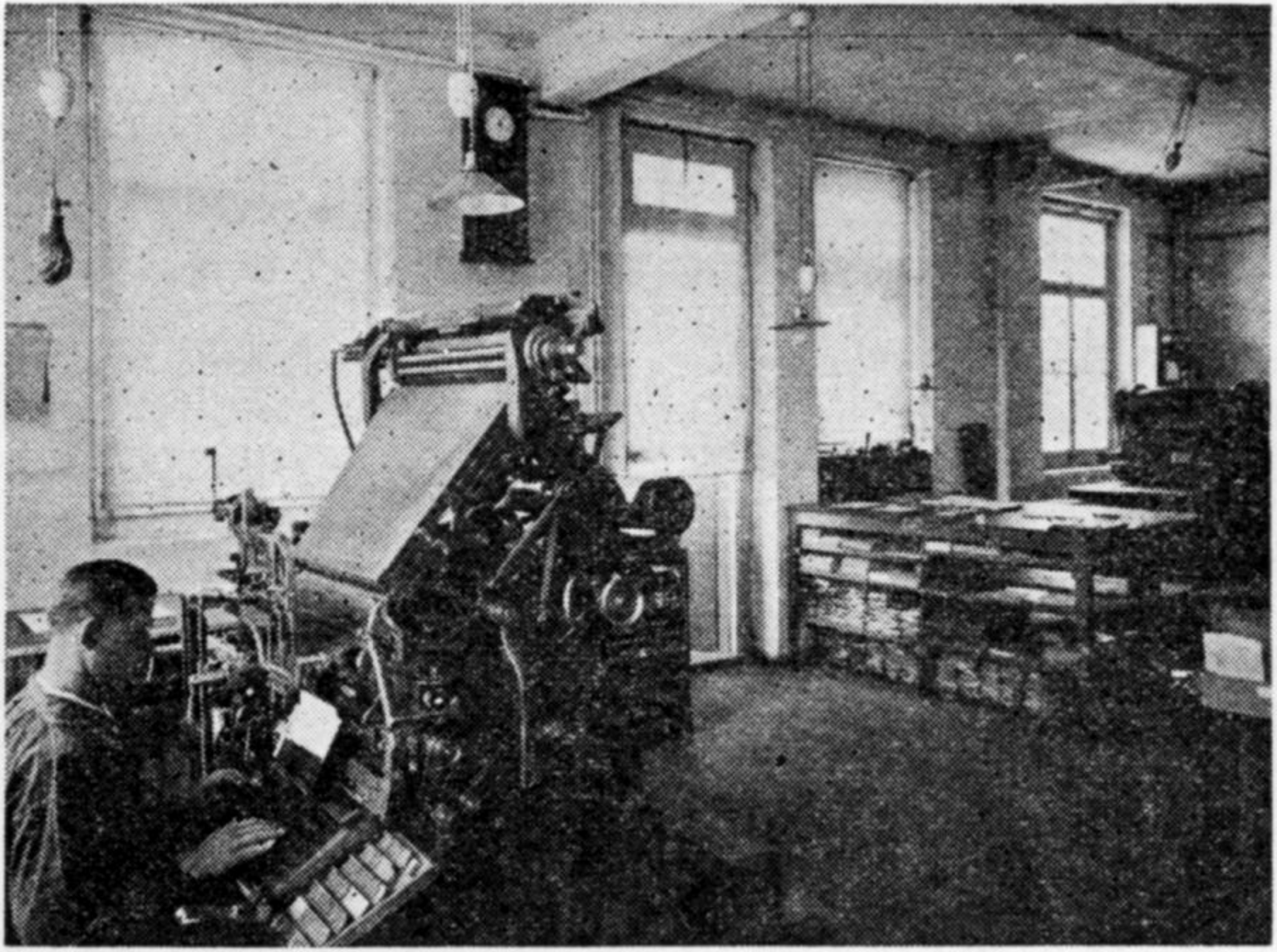
A Section of the Book and Booklet Bindery.



The Bethel Family at Berne, Switzerland.



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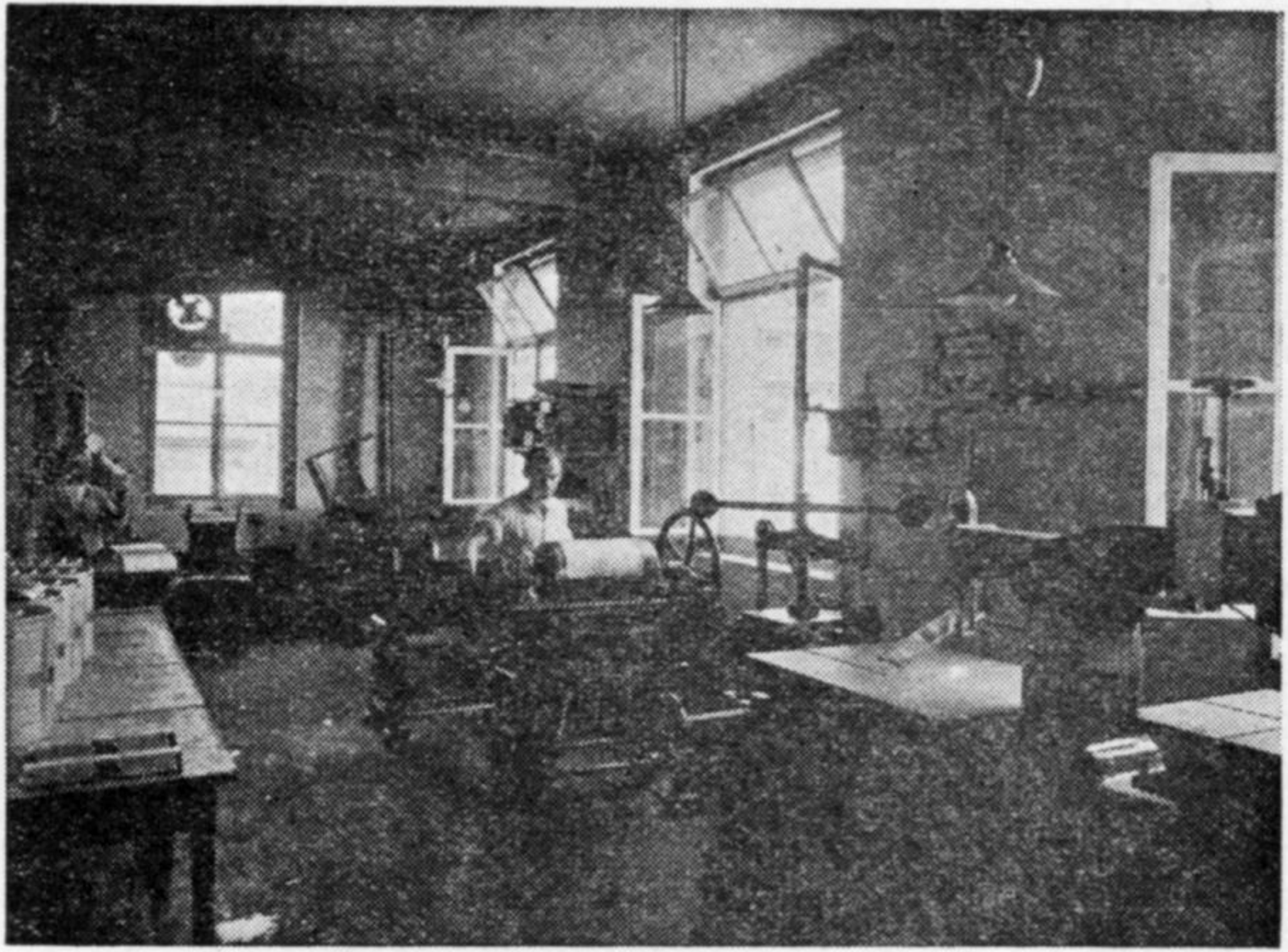

The Stereotype and Platemaking Division.



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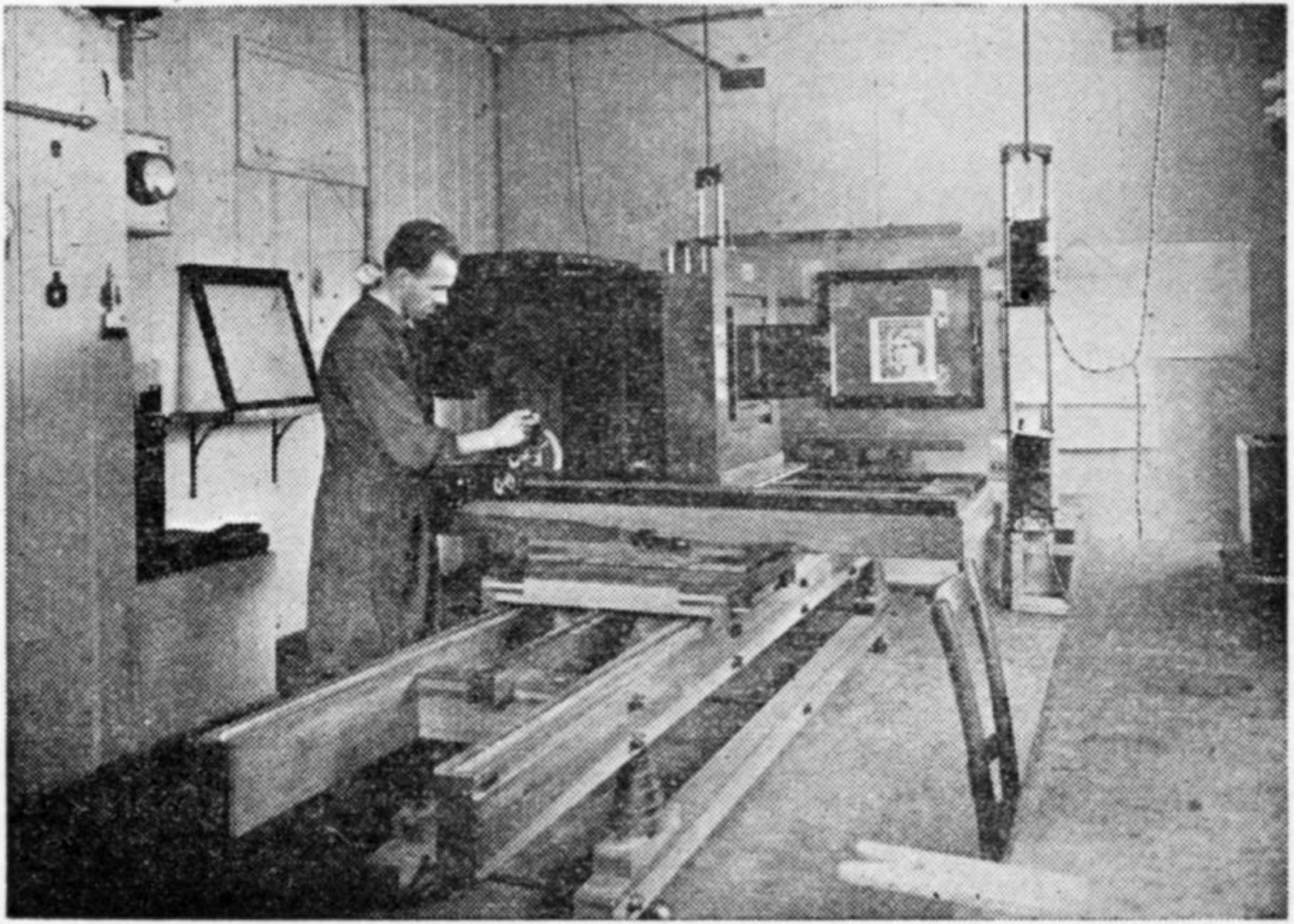


Complete Equipment for Photo-engraving.

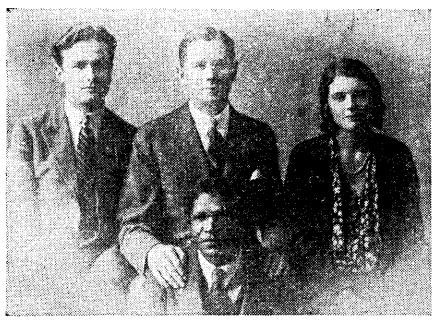


George C. Phillips, Resident Manager.

languages of Bantu origin are the most widely spread and include the Xosa, Zulu, Sesuto and Karanga.

The main and branch lines have all been worked from the Cape to the Zambesi on at least two or three occasions, and in some parts of the country more frequently.

Several of the colporteurs now find the automobile more convenient to work their territory thoroughly, and have been relying on this means of conveyance for several years. By this means they can reach little places and isolated farms at



The Office Staff in Cape Town, South Africa.

the "back of beyond" which formerly were missed.

Every church magazine in the land has carried long articles of warning and wailing about the "pestiferous" Watch Tower people. But the locusts keep on visiting and revisiting their strongholds, and many "stings" are left in the coming and going!

Whilst our work is mainly done amongst the Europeans, many of the



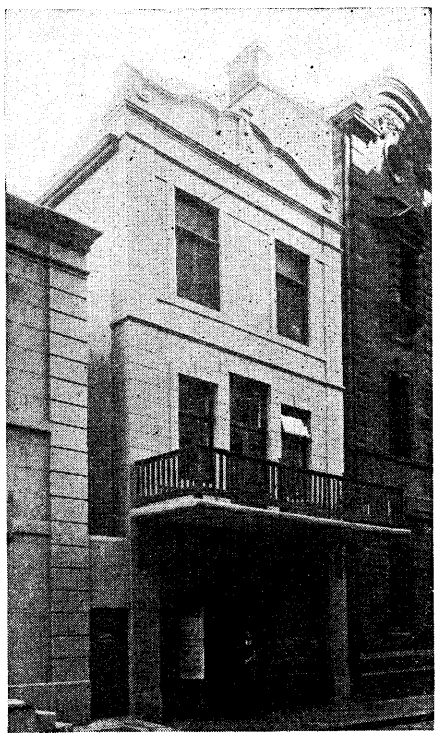
Our Own Printing Plant and the Entire Pressroom Force.



House-cars Such as This Penetrate the Jungles of South Africa.

natives display a keen interest in the Kingdom message. That is particularly true of the natives of Rhodesia and Nyasaland, some 1500 of whom classify themselves as belonging to "The Watch Tower" and who meet together regularly and reported to us that they partook of the Memorial.

Recently two colporteurs have gone to Kenya Colony, British East Africa, which is a seventeen days' journey from Cape Town. Before going they had a caravan constructed, and this serves as hotel, store and everything else combined. The area is more than twice that of Great Britain, but there are only 12,529 whites, 30,000 Asiatics, 10,000 Arabs and 2½ million natives in the country. After a three-day journey through elephant, lion and game country



Bethel Home and Office in Cape Town.

from Mombasa, the port of Kenya, they, after many adventures, eventually reached Nairobi, the capital. At the time of writing they have worked Nairobi (population: Europeans 3,600; Asiatics 8,000), and in twenty-eight days put out 200 sets of nine books and 600 booklets

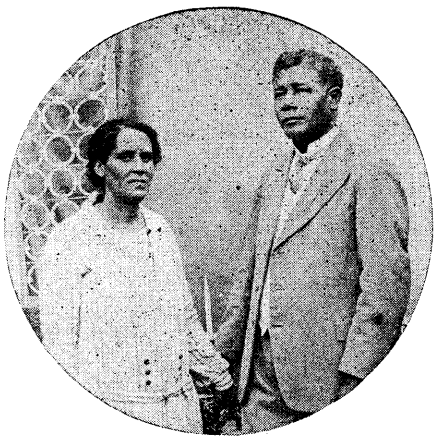
International service convention week, we trust, will mark the greatest concerted effort yet put forth by the Lord's witnesses in Africa. Arrangements have been made to conclude the week with six service conventions, at Cape Town (Cape Province), Durban and Ladysmith (Natal), Bloemfontein (Orange Free State), and Johannesburg and Potgietersrust (Transvaal).

The Witness Work in West Africa

By W. R. Brown

A vigorous witness is being given on the west coast of Africa. The little band here travels over 2,000 miles along the coast by steamships and other means of conveyance. They also travel by train and car over 700 miles into the interior. Although more than half the population in this vast area is illiterate, yet it's surprising to see how readily the reading community purchase the books, in order to know something about God and the Bible.

In many places preachers see the havoc



W. R. Brown, Resident Manager, and the Rest of the Office Staff, His Wife.

the books of the Watch Tower Society are making in their denomination, and sometimes they unite as one body to stem the rising tide of truth spreading itself on the coast. But to their utter disappointment a wider publicity and victory for truth is achieved. Ofttimes letters are sent in to the press calling upon the government and ecclesiastical authorities to stop the activities of the Society.

Some have expressed that the activities of the brethren from town to town, and from village to village, with their books and booklets and lectures, are playing havoc with "organized Christianity." Truly, intelligence brings emancipation from the shackles of ignorance taught in the creeds of the denominational churches. Letters are coming in to the office from all parts of the west coast of Africa, asking for the books of Judge Rutherford. There is a reason.

We have got different kinds of handbills to advertise our lectures as we go from place to place. Some of these handbills are like missiles in the enemy's camp, opening the way for the colporteurs who follow up, with good results in this hot climate.

The thinking people on the west coast are so fed up by the various commercial-



The Society's Office and Bethel Home in Lagos, West Africa.

ized religions, and by the inconsistencies and irregularities of those that control them, that when these missiles go out, a great commotion is caused in ecclesiastical circles, and the hall where the lecture is delivered is always packed out to its limit. Also the circulation of the newspaper insertion and handbills opens the way for the books and booklets all over the country. The people are drinking in the message that is contained in them, and are lifting up their heads with joy to know that Satan's mighty organization that has long oppressed them will soon fall, never to rise again. And Messiah's kingdom of righteousness will bring deliverance, and the desired blessing of life, peace, and happiness.

We all wish you the Lord's blessing in the coming convention.



One of Our Pioneers Working the Gold Coast Section of West Africa.

The Witness Work in the West Indies

Jamaica

Jamaica is a small island, the third in size of the West India Islands. It has a population of approximately 1,000,000 people, consisting of whites, colored, black, Chinese and East Indians.

Nearly all of the people in Jamaica are under the influence of the clergy class.

The white people use religion only as a society garb while it also secures for them a superstitious reverence from the masses. However, through the enlightenment of the people which is now progressing at a rapid rate the superstitious reverence is giving place to another condition which is not appreciated by the "upper class." Time and again a clergyman is heard to say, "If I had the authority I would collect all of Rutherford's books and have them burnt." But thus far can they go and no further, while the books are quietly undermining the work of these false prophets.

Through the kind and thoughtful consideration of our president, Brother Rutherford, the work in Jamaica made a new start in 1920 under its present local manager; since then the work progresses steadily on, and all who take their stand on the Lord's side are working in harmony with the local branch.

The office of the Jamaica branch is at 151 King Street. King street is the most central and important street in the city of Kingston.

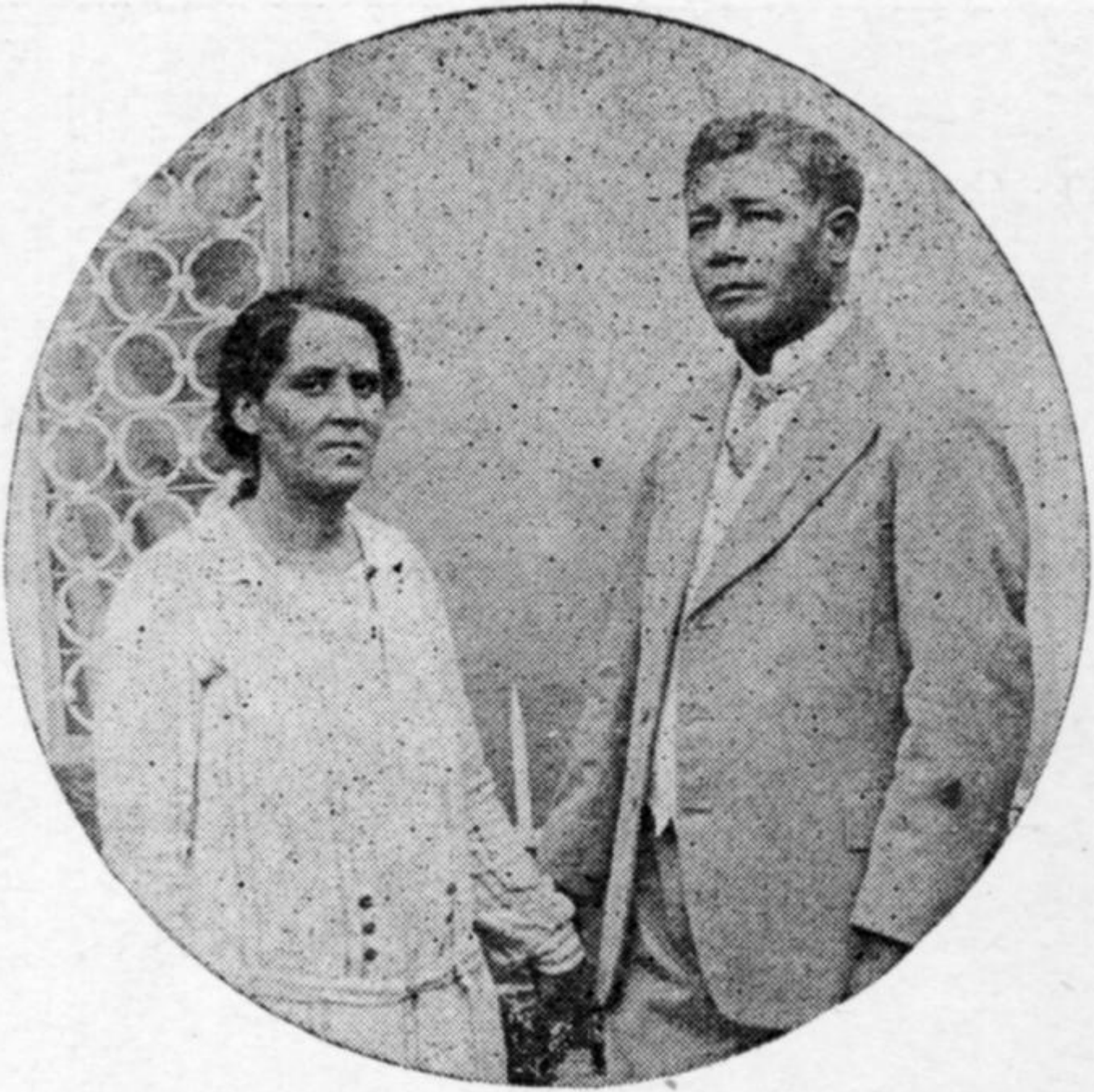
There are 32 classes which are working in harmony with the Watch Tower Bible & Tract Society; there are also 20 general colporteurs and 80 auxiliary colporteurs; all get their books from the branch



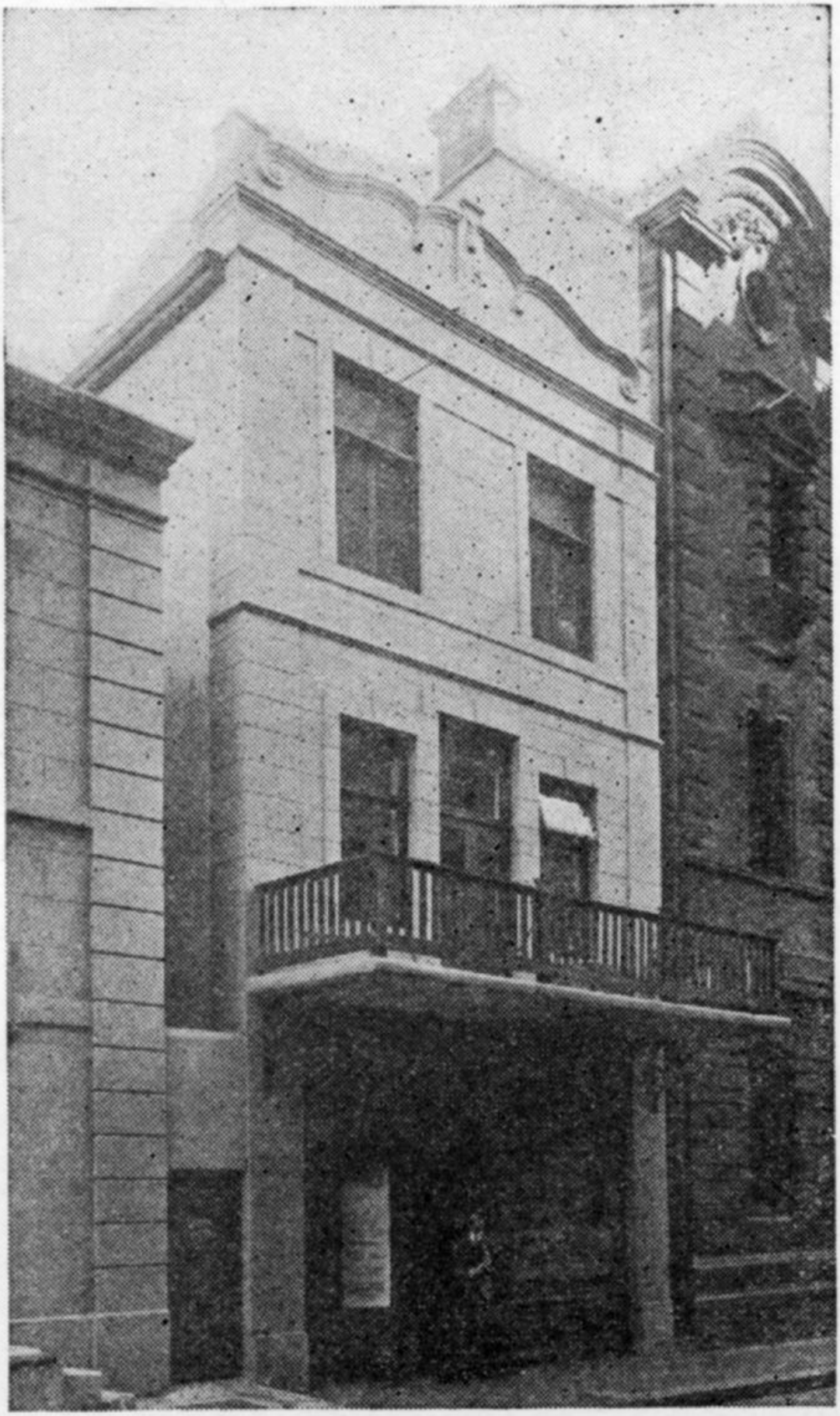
A Group of Jehovah's Witnesses in Convention at Koforidua, Gold Coast, West Africa.



George C. Phillips, Resident Manager.



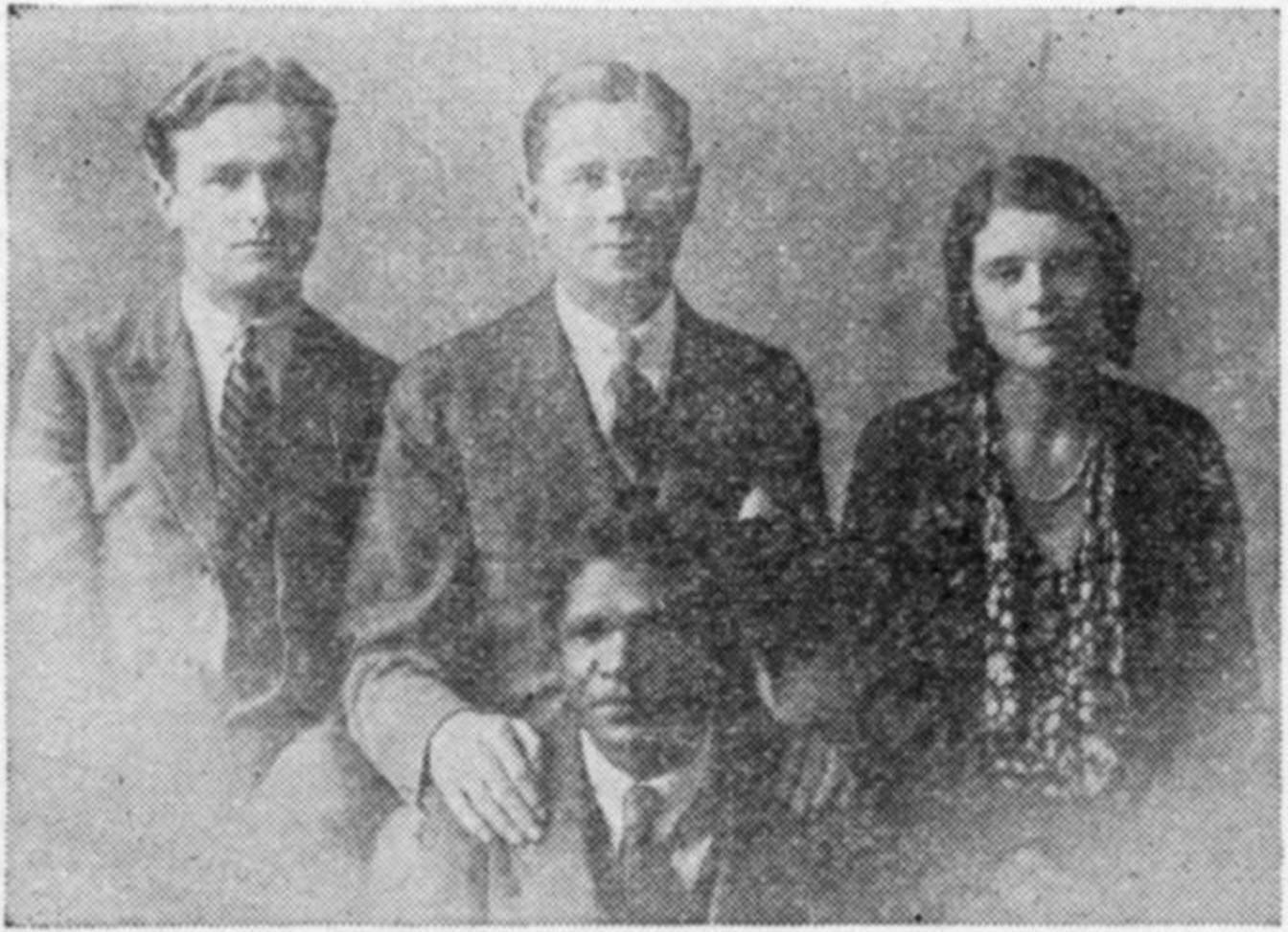
W. R. Brown, Resident Manager, and the Rest of the Office Staff, His Wife.



Bethel Home and Office in Cape Town.



One of Our Pioneers Working the Gold Coast Section of West Africa.



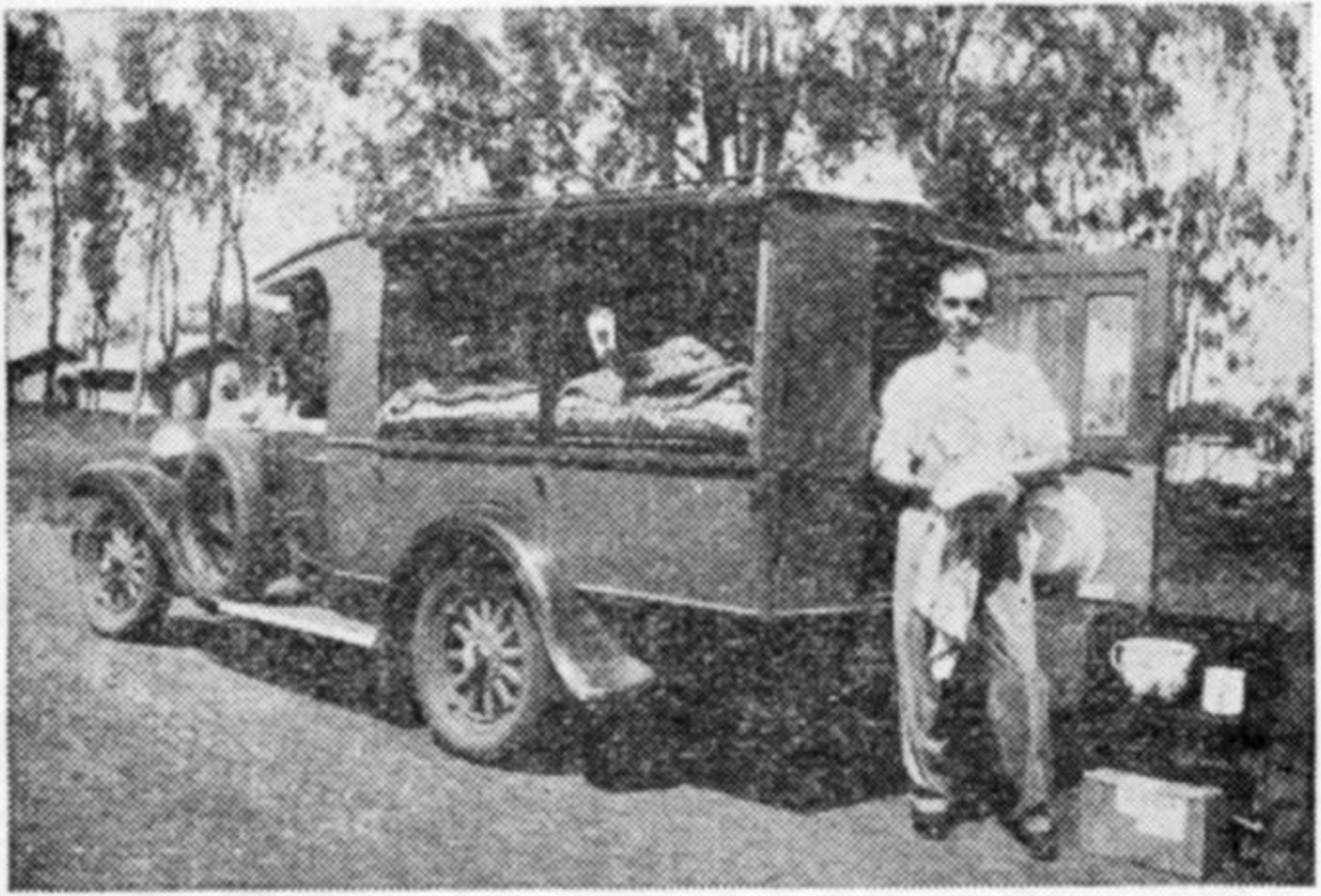
The Office Staff in Cape Town, South Africa.



The Society's Office and Bethel Home in Lagos, West Africa.



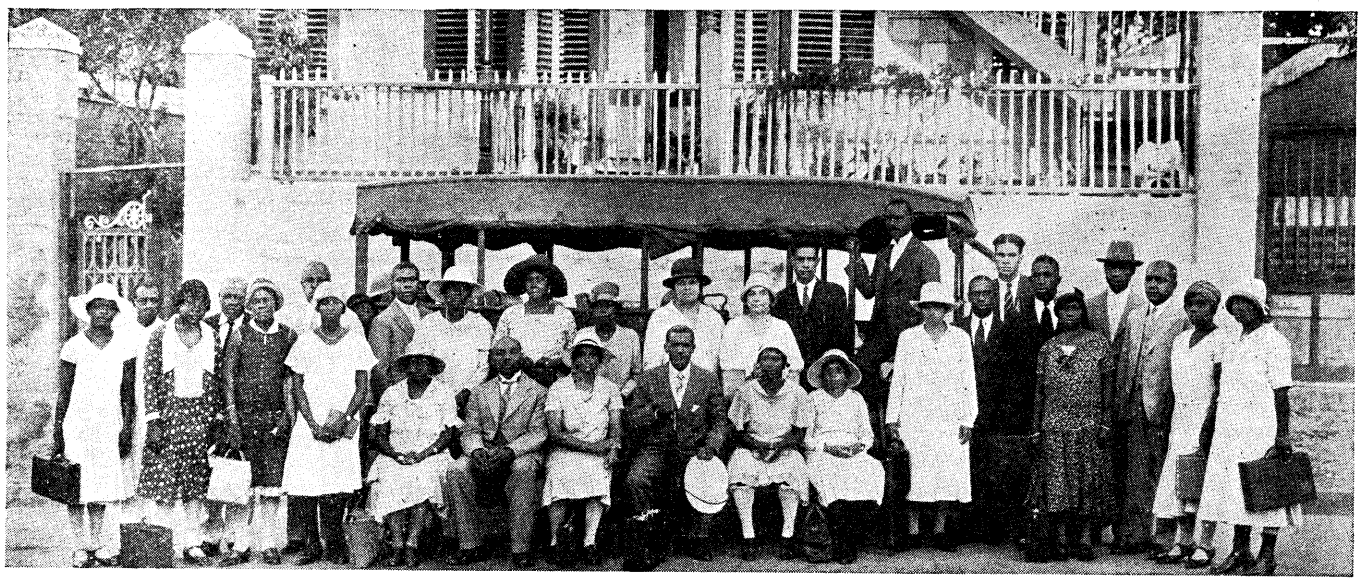
Our Own Printing Plant and the Entire Pressroom Force.



House-cars Such as This Penetrate the Jungles of South Africa.



A Group of Jehovah's Witnesses in Convention at Koforidua, Gold Coast, West Africa.



Jehovah's Witnesses Line Up in Front of the Society's Office in Kingston, Jamaica, Every Sunday Morning and on Other Days for Witness Work.

office and are all making great effort to circulate the books which are bringing such enlightenment to the people. All these workers are having peace within their borders and are enjoying the finest of the wheat.

The Kingston class, with the use of a service van, works the greater part of the island on Sundays and during serv-



P. H. Davidson (right), Resident Manager, and the Office Staff, in Kingston, Jamaica, B. W. I.

ice weeks. It is a real joy to see these dear brethren, at their captain's call, assembling at the hall at four o'clock on Sunday mornings before leaving for the day's campaign.

Notwithstanding the financial depression that is existing over the entire island the output of books increases each year. During the past year the Kingston class put out more than 10,000 books and booklets.

The activities of the workers in Jamaica are causing the clergymen to gnaw their tongues. They are still advising the people against purchasing the books, but their influence is waning and the people on the whole are deciding for themselves. Many of the people want Judge Rutherford's books and will get them when they can find the money.

During the period of time under review Jamaica had the visit of two brethren from the head office. These two brethren rendered very great assistance to the work here, and their services will ever be remembered by all of the Lord's people in Jamaica.

Trinidad

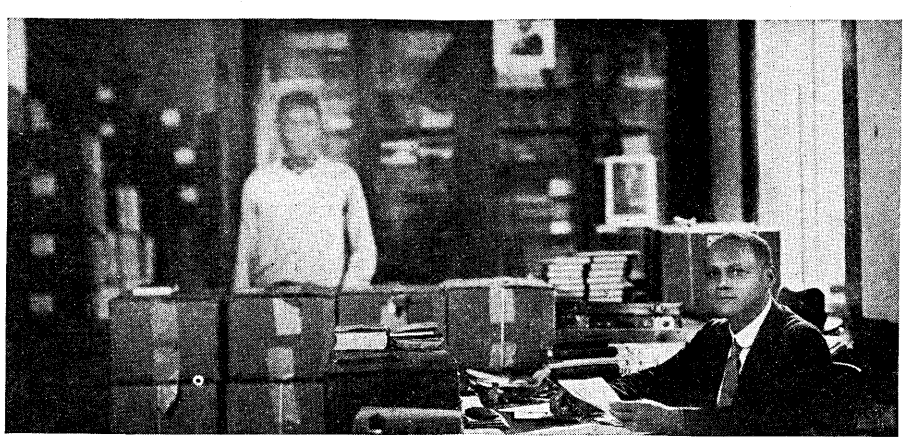
It is great to see the fulfilment of Joel's prophecy here as well as in other places at this time; the Lord's spirit is indeed poured out on all (his children in the) flesh. Seldom is any lecture, discourse, or comment upon a prayer meeting text given without some words of encouragement towards furthering the service work and the interests of the Kingdom, and the chief topic of conversation when the brethren meet is experiences in the work, for they delight in going from house to house advertising the King and the Kingdom and inducing persons to secure and read Judge Rutherford's books, such being the chief means the Lord is using for the enlightenment and comfort of the people.

The brethren in Trinidad from time to time hold service conventions at various parts of the island, a feature of which is that usually about 100 of them go out in various directions as instructed and canvass everywhere within a radius of about seven miles from the building where they assemble. It is always a day of much joy. At our last such convention a brother created a record for our class workers by putting out 25 pieces of literature. We are planning to canvass the towns of San Fernando, Arima, and Port of Spain during international service convention week.

The Society's Trinidad office, whence this comes, is at 64 Frederick Street, Port of Spain, where supplies are received from Brooklyn and afterwards sent out to classes, colporteurs, and others who either call or otherwise communicate their requirements, and the people not only in Trinidad but also in Barbados, Grenada, Tobago and other islands are so served,

A colporteur brother arrived in the island of Bermuda in time for the special service week ended October 5, last, and put out 408 pieces of literature that week, following it up with 274 the week ended on the 12th. After which, due to immigration regulations he had to leave.

We trust that these few words will act as encouragement to the dear brethren in the large countries, as they see that the Lord's work is also being pushed among the small places, for THIS KINGDOM GOSPEL MUST BE PREACHED and is being preached in all the world for a witness, THEN HALLELUJAH!



G. L. Talma (right), Resident Manager, and the Rest of the Staff in the Society's Office in Port of Spain, Trinidad, B. W. I.

NEW PRICES FOR THE PUBLIC

(Continued from page 2, Col. 3)

of the people at the lowest possible price. Begining on the above date, therefore, the prices for which our books in foreign languages will be offered to the public in the United States and Canada will be as follows, to wit: Any single book, 35c Any three, $1.00. Any six, $2.00. The entire set of nine, $3.00.

Booklets

The prices of booklets in foreign languages will be the same prices named for the English above.

We pray and hope the Lord will be pleased to bless this effort by a wider and more effective distribution of the message of the Kingdom to his honor and praise.

Your brother and servant by his grace,

(Signed) J. F. RUTHERFORD

P. S. The above will necessitate a readjustment of prices to colporteurs and class workers, and this matter I will discuss with you.

Supplementing my note concerning the prices of our publications in the United States and Canada beginning with October 1, next, the prices in Great Britain and Colonies will be as follows:

Single bound book, one shilling three pence.

Any combination of 4, four shillings three pence.

Any combination of 8, eight shillings six pence.

The set of 9, nine shillings.

Booklets

Single booklet, five pence.

Combination of 4, one shilling.

Combination of 9, two shillings.

The Kingdom booklet, three pence.

J. F. R.

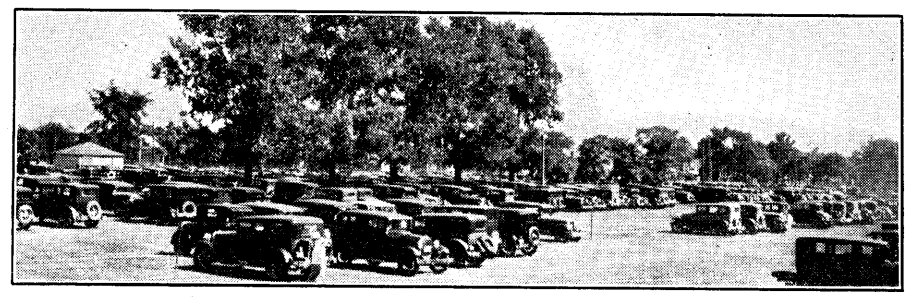
Service Convention

(Continued from page 3, Col. 4)

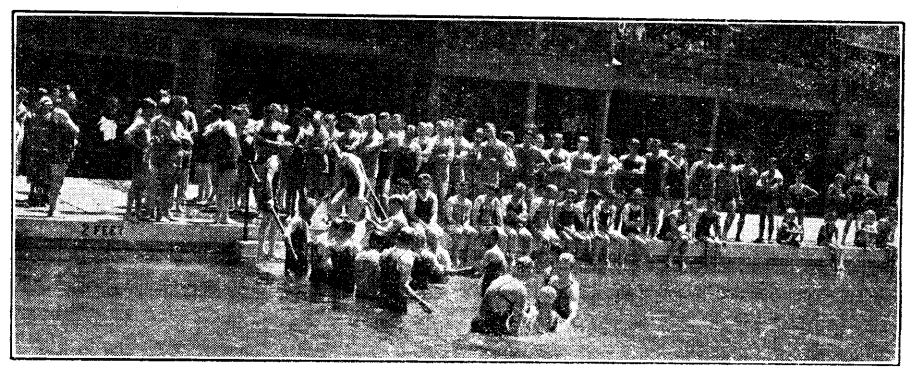
And we have some circumstantial evidence to back it up. These workers have been across the street from us, and they have been at the front door of the Stoneman Press, where we are pounding out these facts; four of them were landed early this morning only a block away and are holding up pedestrians moving in every direction (and this is being done at every prominent four corners throughout the business districts of the entire city of Columbus and all the other cities in the 120-mile-square orea). We expect any minute when they will be in on top of us right here in *The Messenger* office, and if they come they will surely have customers, plenty of them.

To cover the business district of Columbus required twenty big truck loads of workers. One truck load went to the Ohio State Penitentiary; not sure if they will let them out once they get them in, but what is the difference?

What will it mean when this spirit now sweeping over central Ohio goes on to Cleveland, Cincinnati, Buffalo, Detroit, Chicago, Indianapolis, St. Louis, Pittsburgh and Washington, and from there to all the 165 Columbus Extension Convention areas all over the world, and from there to the ends of the earth? Hail the happy day!



Just a Corner of the Huge Parking Grounds.



Immersion Scene at Indianola Pool; No More Long Black Robes!



Thank You, Ushers, for Your Kind Assistance.

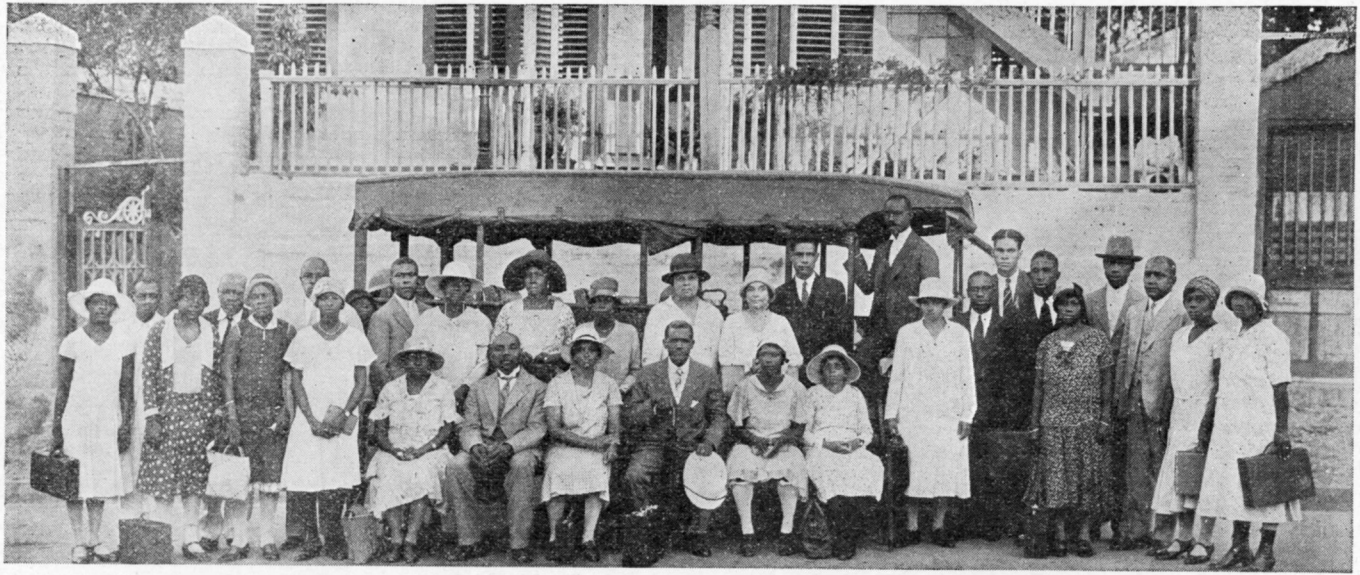


Thanks, Accommodations Committee.

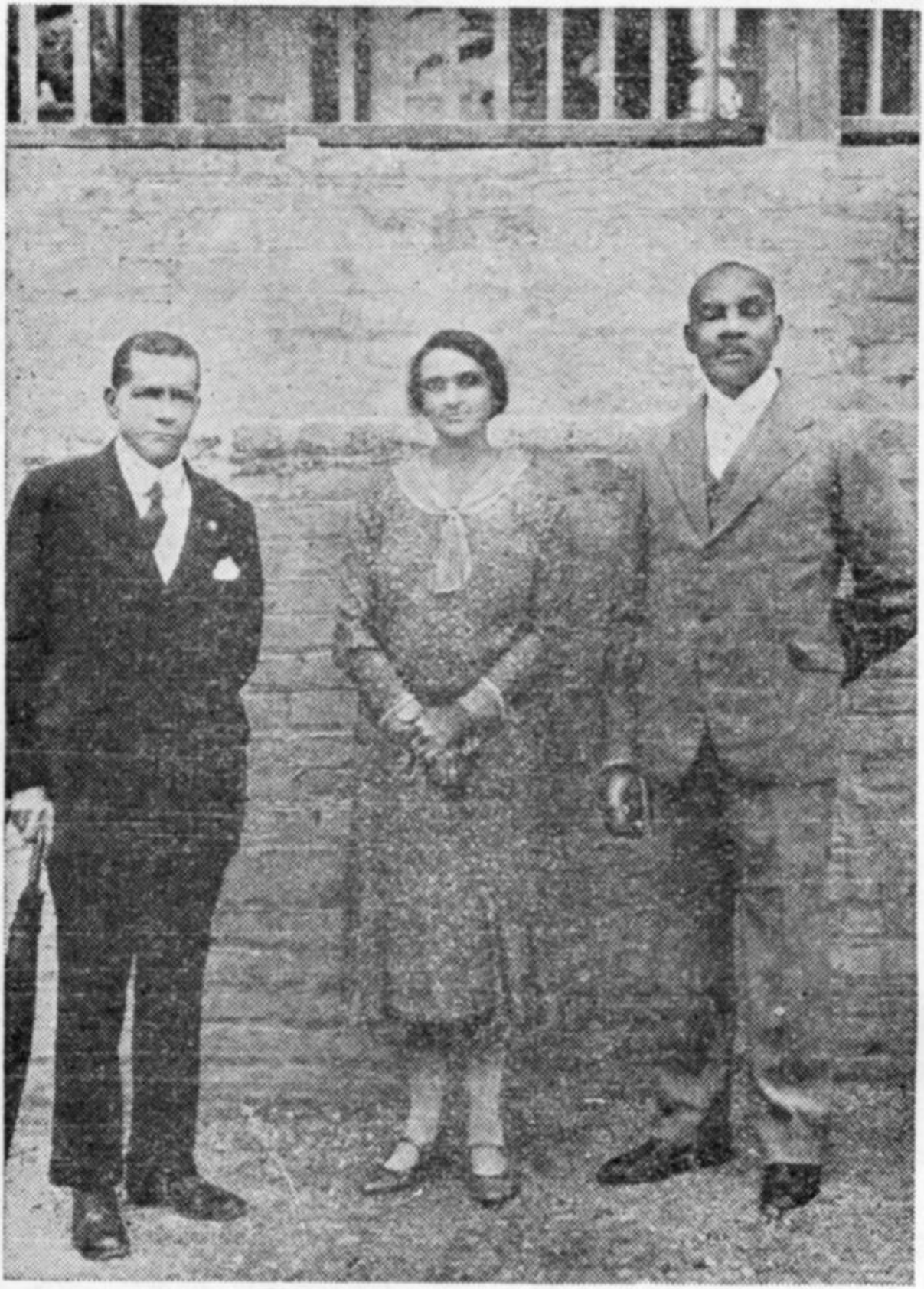
Wherein We Bow Ourselves Out

We bow ourselves out with a word of thanks to the people of the State of Ohio, who, at their expense, and free of charge to us, have given us the use of their beautiful State Fair Grounds for the last ten days. It has been an ideal place to hold a convention; ideal grounds, ideal city, ideal weather, almost ideal people. It was very nice of the Chamber of Commerce to use their influence with the state authorities to give us the use of the grounds. Mr. Sutterfield, superintendent of grounds and buildings, was kindness and courtesy personified. Cooperation of the state police was appreciated, but they had nothing to do.

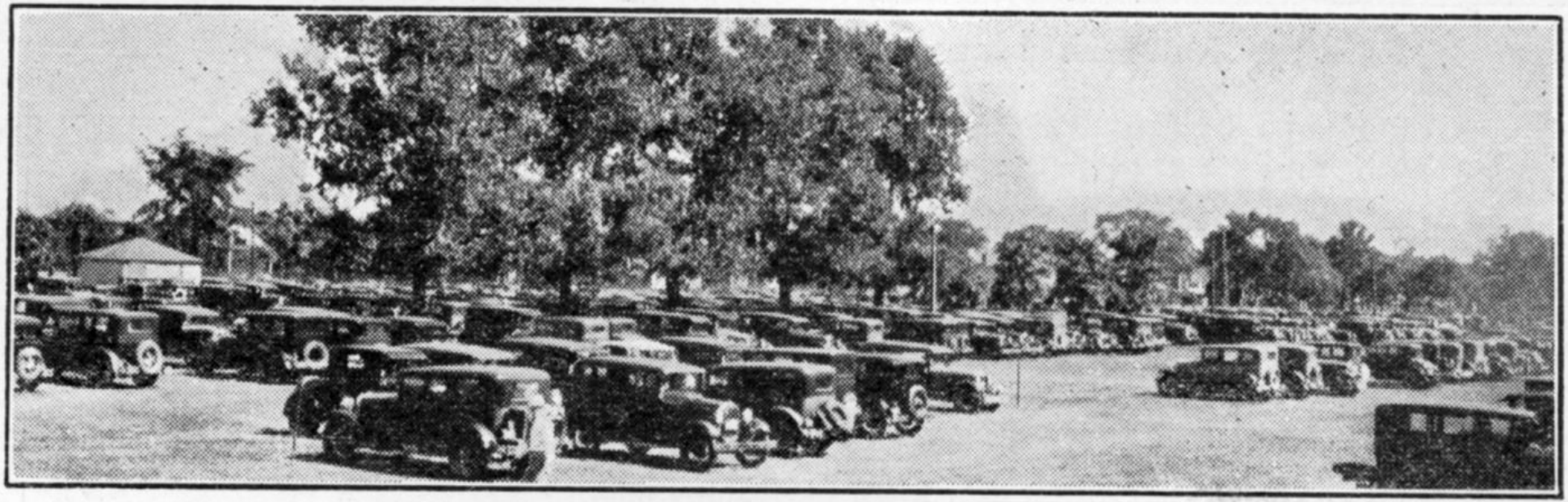
We thank the many hundreds of home owners who extended hospitality to our folks, and the public houses, especially the Deshler-Wallick and Northern hotels, for unusually attractive rates for our workers. The telephone company was good to us. And finally we say Good-bye to the folks here at the Stoneman Press and Columbus Typesetting Company, to Mr. Thrall, the business manager, and Mr. Haab, the genial superintendent, and the employees who have been up half the night getting *The Messenger* ready to run, and the remainder of the night running it off. Good-bye!



Jehovah's Witnesses Line Up in Front of the Society's Office in Kingston, Jamaica, Every Sunday Morning and on Other Days for Witness Work.



P. H. Davidson (right), Resident Manager, and the Office Staff, in Kingston, Jamaica, B. W. I.



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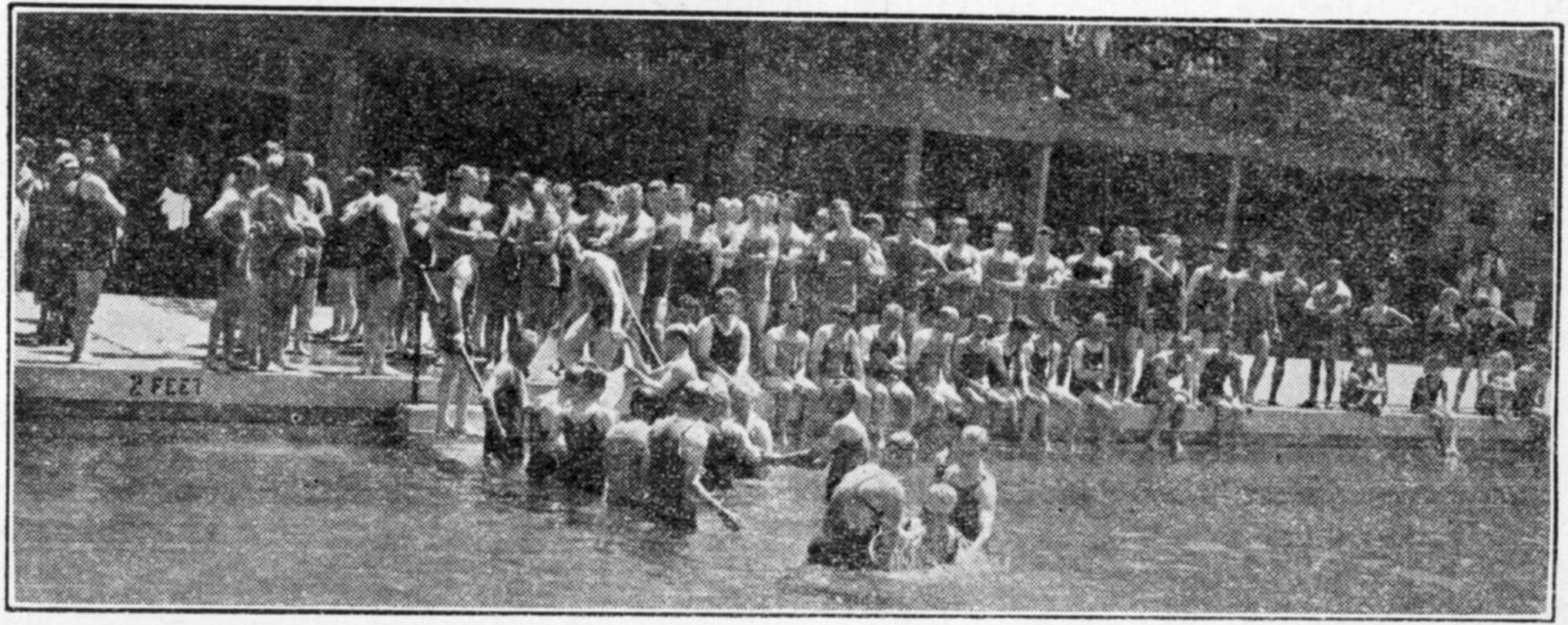

Immersion Scene at Indianola Pool; No More Long Black Robes!



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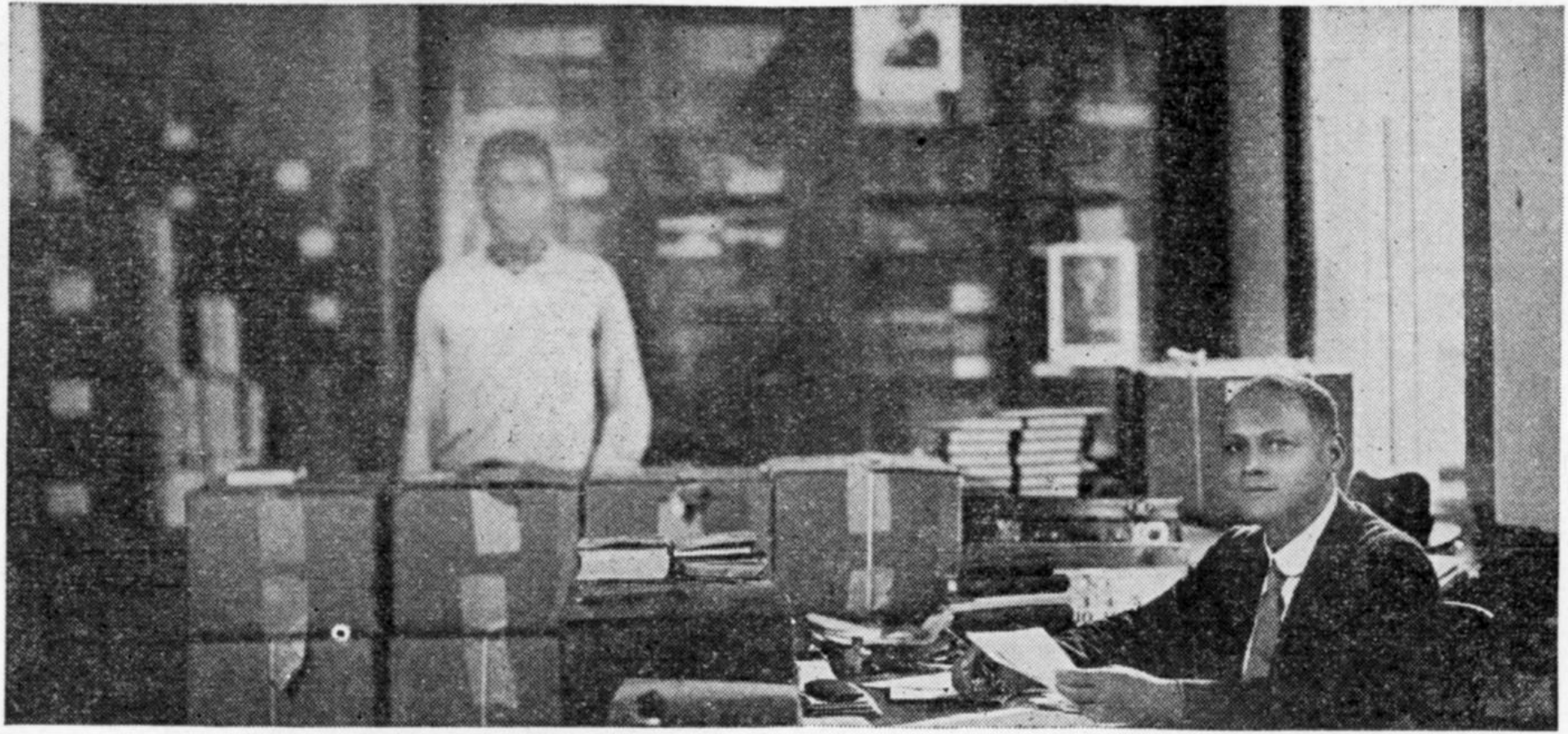
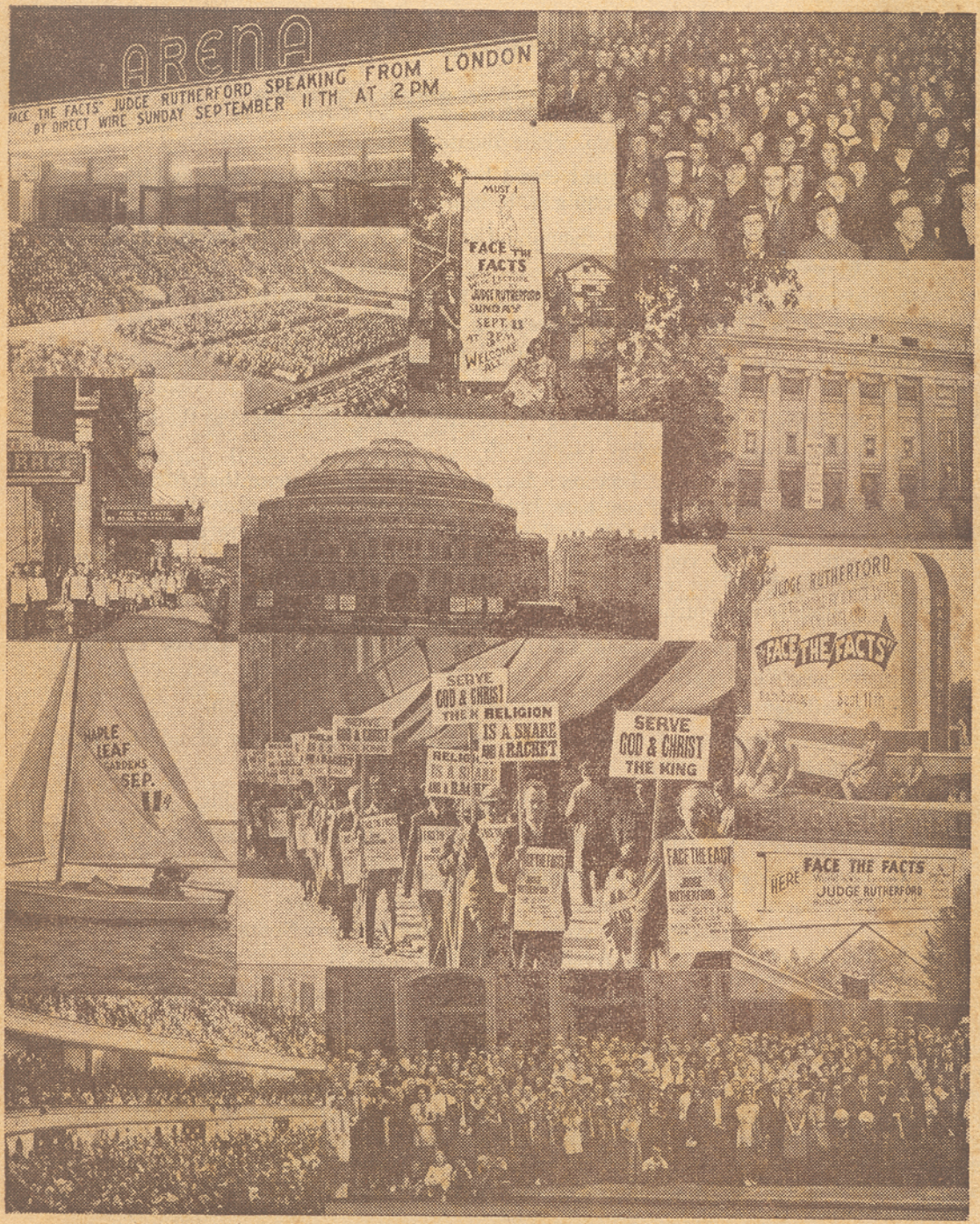


G. L. Talma (right), Resident Manager, and the Rest of the Staff in the Society's Office in Port of Spain, Trinidad, B. W. I.

The MESSENGER



FRONT COVER

READING FROM LEFT TO RIGHT AND DOWN

1. The Arena, Cleveland, Ohio, where thousands heard.
2. Sydney, Australia. This great crowd braved winter weather with mufflers and overcoats and got up at 3:30 a.m. to hear a speaker 12,000 miles away.
3. Maple Leaf Gardens. Ten thousand Canadians assembled at Toronto to hear the voice from across the sea.
4. Everybody must "FACE THE FACTS". In Hartford, Connecticut, the people were invited to do so, among other ways, in this manner.
5. Ivanhoe Masonic Temple, Kansas City, Kansas. All halls in this building were filled to overflow.
6. "Sandwich" paraders advertising "FACE THE FACTS", to be heard at the Lyceum, Minneapolis. A fine crowd turned out.
7. ROYAL ALBERT HALL, LONDON: Key auditorium of the more than fifty others encircling the globe. From here Judge Rutherford, on September the 10th and the 11th, addressed the English-speaking world; 200,000 were assembled in more than fifty convention cities with relay connections, while unnumbered millions heard by radio. Ten thousand jammed the Royal Albert Hall and thousands were turned away.
8. Oakland, California. Beautiful float used to advertise the lecture on the west coast.
9. A sailboat on Lake Ontario advertising the Toronto convention.
10. Glasgow. The "sandwich" paraders in Scotland. This means of advertising took Britain by storm.
11. Fellowship Hall in Tacoma, Washington, crowded to overflowing.
12. Pittsburgh. The Syria Mosque could not hold all the audience.
13. Omaha, Nebraska. Sound equipment goes into action.

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Printed in the United States of America—November, 1938

The MESSENGER

Brooklyn, N. Y., November, 1938

CONVENTION REPORT

JEHOVAH GOD has devoted more than five thousand years to the preparation of the Kingdom. Near the end of this period of preparation He appointed a time for His "strange work". As this time has now arrived, all devoted to Jehovah are privileged to see and have a share in this work. It appears strange, astonishing and fearful to the organization the work exposes—those who have made lies their refuge, who have trafficked in the God-given quality of man's need to worship, and who, to impress the credulous, have tacked the name of God to that unholy organization. It has sought in this manner to overawe the superstitious and by thus blasphemously claiming to represent the Lord on earth, rearing up its ugly head bedecked with fraudulent titles, to gain further power that might be needed over and above its armies, navies, and inquisitioners!

In fulfillment of God's promise to expose them in His "strange work", before He should execute them in His "strange act", that organization has just been dealt a blow that ripped them to the core. They are inwardly seething! Naturally the great newspapers of the world, reduced under their gag rule to mere propaganda machines, contain little comment upon the greatest convention ever held in the earth, and gave little space to the gigantic broadcast heard simultaneously by at least three million people, that rocked the foundation of the Devil's dominion. However, this magazine, devoted to the kingdom of God under Christ, will furnish the people the facts of the Devil's stricken earthly empire.

In ancient times when God fought for the Israelites and Judeans, blessings and spoil fell to the lot of His people after the enemy had been destroyed. (2 Chronicles 20: 25, 26; Esther 9: 18, 19) At the same convention in which approximately 150,000 people, assembled in fifty cities throughout the earth, heard God's decree that the opponents of His kingdom would shortly be annihilated, the Lord graciously informed the righteous that great blessings would follow the wiping out of the wicked. From the most degraded hireling of the Devil's religious institutions up to Satan, whom Jesus described as a liar and a murderer from the beginning, the message cut like the sword which is to follow. After the announcement that God would clean up the world in this great battle of Armageddon, His promise to bring rejoicing to the obedient survivors was repeated. Thus the enemy's downfall was seen to precede blessings to those on God's side, just as the valley of Jehoshaphat, wherein God caused the complete destruction of the Moabites, Ammonites, and Seirites, was later named "Berachah", meaning blessings, a place where God blessed His people. With this foretaste concerning Jehovah's unchangeable ultimatums and His promise of riches to the obedient, all who serve God or are seeking Him are commended to read this report.

British Isles

London

Months of preparation, naturally, went into perfecting the final arrangements for the world-wide convention and broadcast which should reach the ends of the earth. Speaking of this hookup or relay many English newspapers used these words in description: "This will be made possible by national, international and trans-continental telephone lines connecting the Royal Albert Hall with ten of the largest halls and cinemas in the United Kingdom and with auditoriums in 23 of the principal cities of the United States. Other countries to be linked with London in this remarkable week-end convention include Australia, New Zealand, and Canada." (At this time no information had been released concerning the assemblies that would pick up the broadcast by shortwave, such as India, Trinidad, Singapore, and continental Europe, to mention only a few that reported later; nor the fact that 118 American stations

would rebroadcast the speeches in the United States.) Substantially the same account was carried by the Kent *Herald*, the *Evening Sentinel* (Stoke), *City Times* (Stoke), the *Kentish Independent*, the *Mossley Hill, Allerton & Woolton Advertiser* (Liverpool), the Edinburgh *Evening News*, the *Scottish Daily Express* (Glasgow), the *Southwick Telephone* (Birmingham), the Belfast *News Letter*, the Belfast *Telegraph*, *The Morning Advertiser* (London), and many others between the dates of August 23 and September 11. Others spoke of the "unparalleled telephonic broadcast", "a telephonic achievement without parallel in this country"; another stated "the arrangements for this remarkable effort represent the last word in technical skill and efficiency". "British technicians look forward confidently to its complete success."

Reference will be made later to the newspapers of the British Isles, but in passing it is reiterated that these comparatively favorable first notices were later replaced by silence and venomous attacks when the Roman Catholic Hierarchy tightened the gag and, inadvertently correct for once, gave the British editors to understand that this was not one of the many sects of which Britain is both full and unafraid, and that the "big moguls" of Rome, speaking for "Big-shot" Ratti of Vatican City, would have none of it. True to form and type of editors the world over, they acceded to this demand from the representative of a foreign power and thus treacherously betrayed the interests of their country and countrymen. Note later the truthful facts of "interest and convenience" to the English people, which facts were furnished to editors and which they refused to publish. Then render your own verdict as to whether you think their acts treasonable to the British Commonwealth of Nations! Some, perhaps, wished to be fair, but the pressure was too great. But for most it is doubtless true that until Armageddon strikes, ending them and their work, they will never know that, because of villainy or fear, they passed up an opportunity to advertise the kingdom of God which should bless the world, and thus to render a real service to their fellow citizens!

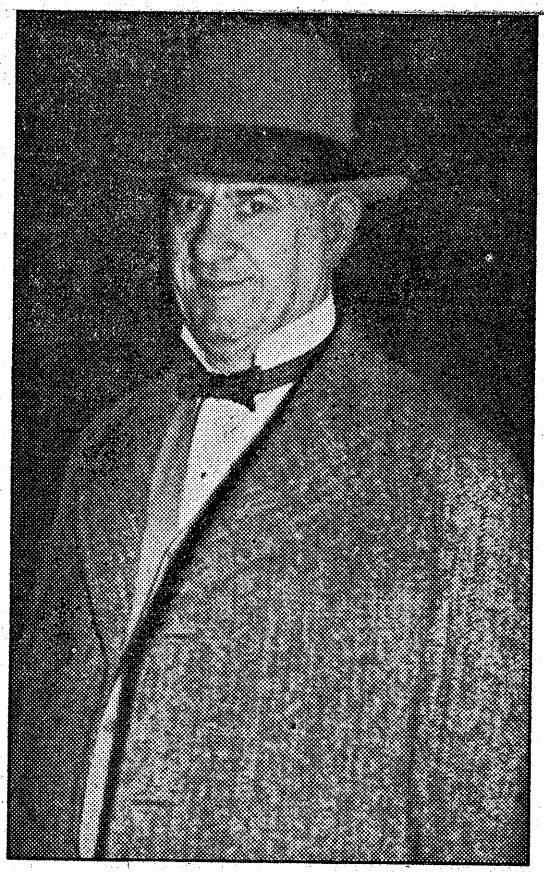
London, the key position for the international convention and radiocast, was teeming with the activity of Jehovah's witnesses for many weeks ahead. London, with its irregular street locations, its great, overcrowding population, spreading its tremendous numbers of humanity up and down the Thames, and taking over more and more of the surrounding countryside like a growing plant, together with its historic towers, grimly memorial of deeds of valor and despite, was a fitting and inspiring place for this great announcement that God would make the people free. No honest American can fail to be reminded of the struggles for liberty that have racked the English-speaking world for centuries as he contemplates the largest city of that people and of the earth; nor can he fail to have a keen regret that these achievements, bought by the blood of brave men, making England the most liberally governed nation under the sun, are crumpling under grip of the most predatory power, for fifteen centuries the avowed enemy of any sort of liberty, the inquisitorial Hierarchy of the Roman Catholic Church. In this place, the last bulwark for free expression, it was in order that the message of Jehovah should flash to all "Christendom" and to those nations that "come unto" "Christendom" even as Jeremiah caused the cup of the Lord's fury to be presented to representatives of all the nations then connected to Jerusalem, foreshadowing that the Lord will first warn and then destroy all who falsely claim Christ's name, such as "Christendom", and also all the countries that traffic with "Christendom"!

Unique were the methods used to bring to the attention of the people this great announcement, to advertise the great provision and warning from Jehovah which would be delivered by Judge Rutherford under the title "FACE THE FACTS". The very title was appropriate both for the subject matter and for the occasion and also for the "perilous times" in Europe and elsewhere when England and the continent were trembling in the Czechoslovakian-Hitler crisis. The world then and now pretty well knows that it has to face the facts. Thus on billboards, tramcars, cinema flashes, car streamers, neighborhood bulletin boards, buses, unused shop windows, sound cars, leaflets, and on the backs of people in the famous "sandwich parades", sprang to the eyes of all the population of the United Kingdom the arresting words "FACE THE FACTS". In London, where the British headquarters of the Watch Tower is located, the office force and brethren in for the convention were busy every day with details of housing, cafeteria arrangements for the gathering multitude, the manifold duties connected with territory distribution for the workers to cover; and each night for weeks ahead they staged "sandwich parades".

A word more about these "sandwich parades". Undoubtedly this was the most effective of the many forms of advertising utilized. It is not a new method nor original to Jehovah's witnesses. But the number of the people who wore placards on their backs, and the smiling enthusiasm displayed, with children in pushcarts and in arms or marching behind sweet-faced mothers added to the line; together with the obvious high standing, culture, and good will of these armies of the King, held the people watching in enthralled interest. And throughout it is to be recorded that they were received with almost the same spirit of kindness and benevolence in which they did the work.

In entire co-operation with English traffic regulations they lined the thoroughfares fifteen feet apart, and in every town the friendliest treatment on the part of the police was observed. At street crossings, especially in London, the officers held up traffic while the divisions passed; one section of about 100 paraders was followed by a bobby on its entire route through the Strand in heavy London traffic and back to its point of origin at Kingsway Hall, where some of the London convention sessions were held. He said at the conclusion that he desired to make sure that the whole party were kept safely.

Perhaps the largest number that engaged in "sandwich" parades at one time was in the neighborhood of one thousand, who marched both Saturday and Sunday of the convention days. Divided in groups of about 50 each they covered the heavy shopping areas of the English metropolis. Besides the placards on front and back advertising the lecture "FACE THE FACTS", some carried posters with the startling words "RELIGION IS A SNARE AND A RACKET". To offset the efforts of the enemy who tried to associate the work with an Atheistic Congress then also in session in London, others of Jehovah's witnesses carried banners showing "SERVE GOD AND CHRIST THE KING". Thus the people saw an army of fine-faced, smiling people coming down the streets close to the sidewalks, marchers who had the arresting banners "FACE THE FACTS", "SERVE GOD AND CHRIST THE KING" and "RELIGION IS A SNARE AND A RACKET" alternating in a long line. Intrigued by such a novel display the people of London and elsewhere delayed their walking or shopping long enough to request more information and to each receive a leaflet invitation to hear "FACE THE FACTS".



The judge has a smile for the Jonadabs right after "Fill the Earth" speech.

Interesting Incidents Reported by "Sandwich" Paraders

SCENE: In front of saloon in poorer section of London.

A somewhat tipsy bystander cried out to anybody that might listen: "Who's gonna be at that lecture?"

A pretty girl among the paraders answered, "I am."

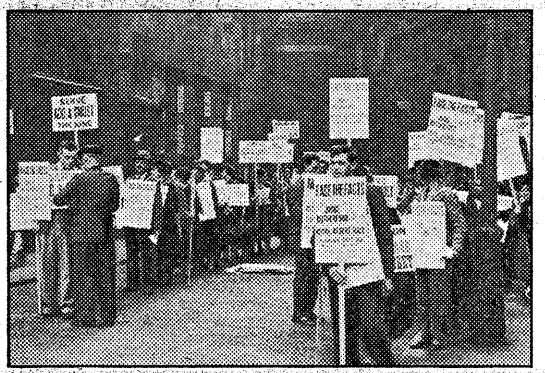
"Then I'll be there, too," he vociferated. At this moment the barkeeper stepped out to the young lady and asked for a handful of leaflets to distribute in the bar to his customers, as they needed, he said, more talks like this one.

SCENE: Pall Mall and Haymarket shopping area.

A man walked up to one publisher bearing a sign "RELIGION IS A SNARE AND A RACKET", and, looking at the witness with genuine ap-

proval but as if the fact were nothing new, he asked: "Buddy, are you just finding that out?"

In a similar place another party stepped up to the parade, asked for a leaflet invitation to the speech, and as he stepped away he was heard muttering to himself: " 'Religion is a snare and a racket.' That sure is the truth."



Preparing for a big parade in London

SCENE: London cab stand.

Taximan: What do you people mean by those two placards?—"RELIGION IS A SNARE AND A RACKET." "SERVE GOD AND CHRIST THE KING." I can understand one by itself, or the other by itself; but I'm blessed if I can understand the two together.

Witness: Who killed Jesus Christ?

Taximan: Why, the scribes and Pharisees.

Witness: That's right — the religionists. Now who persecuted the disciples who preached Christ's resurrection?

Taximan: The same party.

Witness: Right. And who did the persecuting during the Dark Ages?

Taximan: Why, the religious folk again.

Witness: That's right. Now who is behind the Spanish affair?

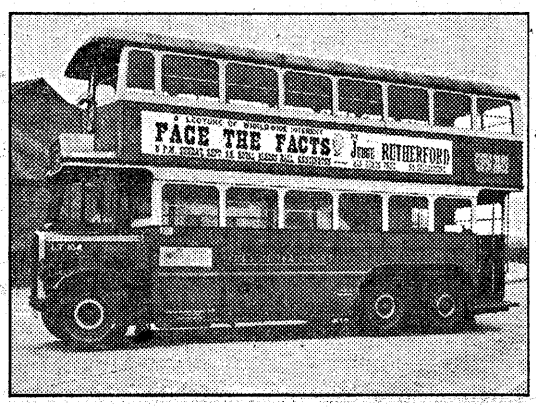
Taximan: Why — oh, now I see what you mean. Good luck!

SCENE: Piccadilly.

A woman coming up to the parade said: "I have read some of Judge Rutherford's books and they tell the whole truth. Please give me a banner so I can join with you."

In nearly every case the people accepted the leaflets proffered them with thanks in that manner of English courtesy that is so pleasant to encounter. Many publishers reported that the people grasped their hands as well as the leaflets and assured them that they were coming. Few incidents of unpleasantness occurred, and these, as was to be expected, came at the instigation of religionists. Several little boys, who were stopped from molesting paraders at whom they had been shooting with pea-shooters, admitted on questioning that they were told to do this (probably with the enforcement of threats of "purgatory" if they refused) by their Roman Catholic priest. In another case a "Protestant" clergyman told one of the marchers that he would like to take a gun and shoot every one of those advertising the Kingdom of God that he could. Thus the religionists showed the same spirit as their father the Devil.—John 8:44.

In all of this publicity work the newspapers were used scarcely at all, except in a few cases where free write-ups would be given and advertisements accepted for a small fee. In view of this fact the enormous turn-out for the speech Sunday is quite a commentary on the small real usefulness of these agencies to the public, and the lack of importance that most thinking people assign to such perverters of the truth. It is also at once apparent from the tremendous audience that actually came to hear the lecture in London and all over the world (besides the near 11,000 people that packed Royal Albert Hall and Kingdom Hall many more thousands were turned away in London alone) that Jehovah was not hampered by the lack of support of the newspapers. It seems appropriate at this point to furnish the copy that was given all



These bus signs could be seen all over London.

reporters who came to Judge Rutherford for information, and which facts their papers one and all refused to publish. After reading how

these same papers, supposedly the people's chosen organ for giving them the truth, muffed this grand chance to render their subscribers a real service because they were led into a snare by the fear of man (the Roman Catholic Hierarchy, as they practically admitted) let each reader decide as to whom these "mighty" press agencies support. Is it God? Not unless you mean the god of this world. (2 Corinthians 4:4) The facts offered to all agencies who applied follow:

THE DEMOCRACIES of earth, and particularly Great Britain and America, are in great danger of Totalitarian rule. The Roman Catholic Hierarchy of Authority, the Fascists and Nazis, are conspiring together to gain control and rule all the nations by dictators. Although the newspapers know this fact they refuse to publish the truth concerning the same and so far as the press is concerned the people are kept in ignorance. The newspapers, therefore, indirectly support the conspiracy and are unfaithful to the people.

Centuries ago the Almighty God gave His word that in His due time and amidst great distress and perplexity in the world, exactly what we now see, He would set up His righteous government with Christ as King, and which will rule the nations in righteousness. That kingdom is now at hand and is the only hope of the nations and the people. It is of greatest importance to the people that they know about it, but the newspapers refuse to publish anything about the Kingdom for fear of shocking the religious susceptibilities of the Roman Catholic Hierarchy and their allies. Such publication would interfere with the religious racket. For centuries both Christians and religionists have prayed as Jesus taught, for the coming of God's kingdom on earth, but only the Christians have desired that kingdom. Religionists have an ambitious desire to rule the world in the place and stead of God and Christ. Religion is therefore a snare and a racket, and the Lord's kingdom will do away with religion and all fraudulent schemes. The religio-political combine is against the kingdom of God.

It is the business of Jehovah's witnesses to make known to the people God's kingdom under Christ as their only hope. Because they do so those Christians are opposed and cruelly persecuted by the Roman Catholic Hierarchy and their Fascist and Nazi allies. Although the true facts have repeatedly been brought to the attention of the press the

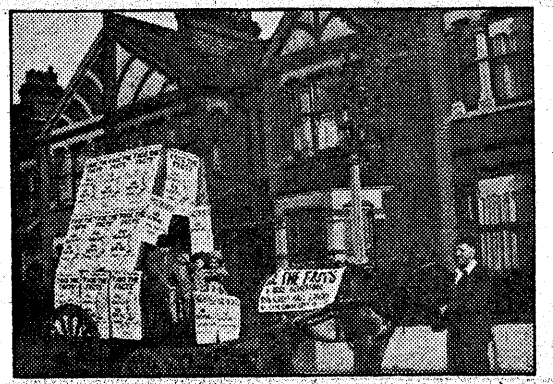


ADVERTISE was the slogan. Anything that could be moved and would attract attention was used.



The covered wagon. These Jonadabs did their part.

newspapers decline to publish the truth and thus place themselves against God and His kingdom. Why should I waste time in giving interviews which would not be published? The public press has become at least a silent tool of the religious combine afore-mentioned. All are against God and against Christ and His kingdom and therefore against the interests of the people who desire to live. Having been warned they have taken their stand against the Lord's kingdom and must bear the consequences.



People in the streets of London just had to look at this.

Besides other forms of advertising promoted as above, American brethren were sent to most of the population centers of the British Isles to encourage the publishers to put forth a strenuous effort to widely circulate the news of the coming stupendous event. There was a wonderful response to this exhortation to the witnesses to exert themselves to the full, and more details of the matter will be taken up in individual descriptions of the conventions in the relay cities. In London, by September 9, on which date the convention officially opened, the workers had reached a feverish degree of activity. It became plainer than ever before that the two broadcasts of Saturday and Sunday would be like nothing else that had ever been on earth. On the evening of the 9th, one day before the first of the broadcasts, the London convention was opened by the British Branch servant with an attendance at the first session of 1,140. The assembly then listened, with that rapt attention that only English audiences seem the most courteous in giving, to several Americans who brought greetings and encouragement, discoursing on the prophetic drama entitled "His War". (See *Watchtower* magazine, issues of July 1 to August 15.)

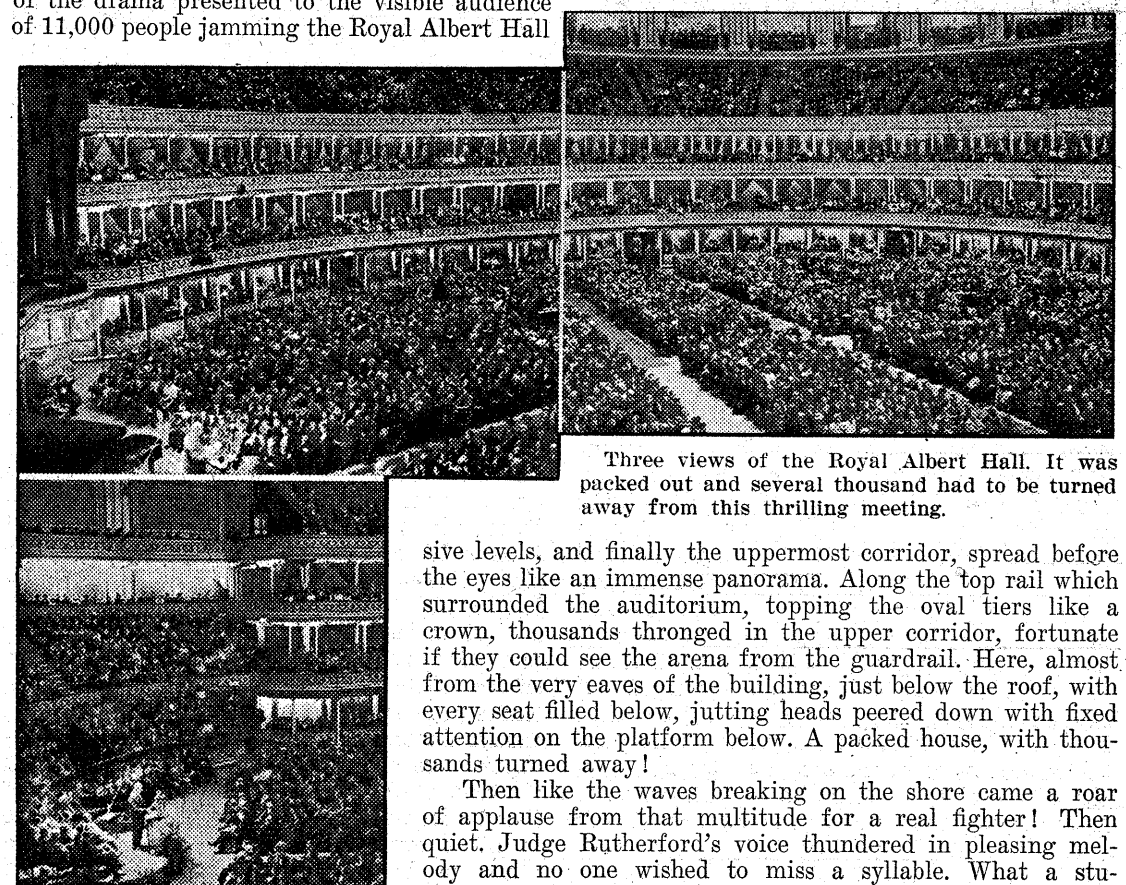
After service announcements customary at conventions a "sandwich" parade was staged and then all went home to get to the night's sleep early in order to engage in the house-to-house service the next day with the new booklet *Warning,* just off the press and for the first time released to the public. The next day was a strenuous one. Phonographs, sound cars, witnesses in autos and on foot, plied the streets and homes and business houses of London, giving more and more advertising and literature and word-of-mouth testimony to this very much interested English metropolis. In this area alone more than 400,000 leaflets were distributed up to the time of the delivery of "FACE THE FACTS", at eight p.m. Sunday. The number of publishers reached a peak on Sunday, when more than 1,200 were in the field. In the two days more than 30,000 pieces of literature were placed in the hands of the people. (For a detailed report of the work of this assembly, see the final page of this issue of *The Messenger.*)

Then, almost before they realized it, all of Jehovah's witnesses in London were seated in that most famous of all English auditoriums, Royal Albert Hall, waiting in hushed, enthralled silence for that epochal broadcast of Saturday, September 10, which is now history. The music was over and Judge Rutherford was up and at the microphone! God has granted the judge the finest speaking voice in the world for clarity and emphasis; and was that audience grateful to Jehovah for this provision! 'What would be the great message that the Lord would deliver to the people this time through His chosen servant?' was the thought in every mind. Then in tones of the utmost harmony came that message more portentous than any other in modern times for the benefit of righteous creatures. To whom was this great message chiefly directed? To the "great multitude" described in the Bible as those "which no man could number, . . . clothed with white robes, and palms [of praise to the King Christ Jesus] in their hands" (Revelation 7:9), those "other sheep" that Jesus described as having befriended His temple company (Matthew 25:32-40) and otherwise known as the "Jonadab" class (see *Vindication,* Book Three, page 77 on, for explanation of this title); the chief message was to this group, which composed more than half the audience! What was the breath-taking message which they received? Briefly stated (and this statement should be taken as merely an appetizer, as there is no space in this description for that wealth of Scriptural proof so ably deduced by the Lord's

servant), they were told of God's mandate to give them the responsibility, after the great destruction of the enemy at Armageddon, to marry and fill the earth with a righteous race. What a mandate! What an enthusing command from the Giver of all perfect gifts! This great revelation has now been published, in the October 15 and November 1 issues of *The Watchtower,* and you may now read it and see the wonderful mandate is as true and sure as the mercies of Jehovah!

The blessings of the righteous follow the destruction of all opposers, according to the divine purpose. In Saturday's speech those blessings were detailed. For Sunday was reserved the great radiocast that the millions waited for with straining attention. Probably the demons and Satan, who has long known that he has but a short time, all listened in. Thus we may have a limited comprehension of the invisible setting. For one to obtain a small conception of the drama presented to the visible audience of 11,000 people jamming the Royal Albert Hall it is in order to take the testimony of an eye witness.

For the writer the scene was indescribable! Here was the culmination of weeks of labor and preparation. Connected to the microphone on the brilliantly lighted platform from which Judge Rutherford would speak were wires and phones and ether waves leading to other millions of people expectant to hear, and just as tensely excited as those people in front who uttered no sound, only waited! Royal Albert Hall was honored to be the first by the fraction of a second to receive the message from the King of Eternity! That vast audience it contained was equally honored, and they appreciated it. A scant three feet below the roses and ferns of the speaker's stage stretched out the solid phalanx of stall seats, with a quiet army of listeners; while above, circling like a colorful wall of humanity, the galleries on three succes-



Three views of the Royal Albert Hall. It was packed out and several thousand had to be turned away from this thrilling meeting.

sive levels, and finally the uppermost corridor, spread before the eyes like an immense panorama. Along the top rail which surrounded the auditorium, topping the oval tiers like a crown, thousands thronged in the upper corridor, fortunate if they could see the arena from the guardrail. Here, almost from the very eaves of the building, just below the roof, with every seat filled below, jutting heads peered down with fixed attention on the platform below. A packed house, with thousands turned away!

Then like the waves breaking on the shore came a roar of applause from that multitude for a real fighter! Then quiet. Judge Rutherford's voice thundered in pleasing melody and no one wished to miss a syllable. What a stu-

pendous moment in the history of man! The Lord God, who is above all and over all, was telling the people through His chosen vessel that soon the oppressors of men would be annihilated by His mighty arm. Did the great Jehovah in this message specify who are His enemies and the enemies of the righteous men on earth? This was made absolutely plain. The Bible proof deduced was abundant that the chief among these enemies are Satan and his invisible hordes whom God sentenced to death six thousand years ago. And who the visible enemies on earth? To learn the answer let each reader ask: Who is that adversary of God's faithful witnesses that has maltreated, persecuted, imprisoned, and killed His servants in New Jersey, Quebec, Mexico, Germany, Spain, Italy, and Rhodesia, to mention only a few of the places where their heinous acts have violated His covenant people? What is that organization parading under the name of Christ, whose chief representative, residing at Vatican City, claims to be the vicegerent of Christ, which organization, exactly contrary to God's law, traffics and plays harlot with the commerce and politics of this world? of whom He says, "For, lo, I begin to bring evil on the city which is called by my name"? What is the organization, abysmal haters of liberty, which, though once claiming God to be supreme, have now allied themselves to the Fascist-Nazi-radical group of Germany, Italy, Japan, and Spain; and thus as spiritual supergovernment over these totalitarian monstrosities to elevate the state above God, defaming His holy name and entrapping His witnesses who refuse to "heil" men or bow down to the idols of men? What political power, masking its operations under a religious name, claims as its excuse for supporting the bloody Franco in Spain that they 'are fighting against Communism', which is but another lie to camouflage the murder of their innocent followers in war-ravaged Spain; while to ride every horse at once they secretly hold out their hands to Communism? What double-dealing criminals, whose record through the centuries is one of such unspeakable depravity that honest men must needs turn their eyes away from these bloody pages of torture of human creatures and of martyrs for Christ's sake, now at this very day presume to tell the world through their Nazi-Fascist monstrosity what everyone shall say and publish, and how they shall worship? Does anyone fail to identify the only organization under the sun capable of qualifying for such an inconceivable scope of vice, and which at the same time claims the name of God and Christ? There is but one contender for this title of wickedness; let the Roman Catholic Hierarchy have it all; no lesser criminal can make the grade.

Did Judge Rutherford make it plain as to what the Lord would do to the Roman Catholic Hierarchy who have blasphemed His name and persecuted His people? He did. Blow by blow, proof by proof, the case against them was presented with so many Bible corroborations that no doubt could remain even in the mind of the pope, if he believed in God, that destruction of the whole gang was imminent. This bunch of religionists, whom the Lord hates, are to be destroyed by their erstwhile allies, namely, the radical element represented by the Nazi-Fascist-Communist combine, because God has decreed it so, even as Mount Seir (picturing the Catholic Hierarchy and other modern-day religionists) was destroyed by her former allies, Ammon and Moab. In ringing denunciation of such infamous hypocrisy the judge, at direction of Jehovah, who caused all Bible prophecy to be written for the comfort and direction of His people on earth today, employed the twenty-third chapter of Matthew to identify the Hierarchy of Authority. What Jesus said of the Jewish clergy was to be applied by God with greater force against the Roman Catholic prelates. These words came like the death warrant which they were in fact: 'Woe unto you, Catholic Hierarchy, hypocrites! ye are like unto whited sepulchers, which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness. Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?'* One could not help thinking, as these words came from the mouth of the speaker, that the Lord Jesus, who is now directing the attack against the enemy, was repeating His blistering invective of 1900

* The Roman Catholic Hierarchy evidently heard this speech through their representatives, as an American Catholic paper complained that the judge misquoted the 23rd chapter of Matthew in the above. We still think the words fit the Hierarchy as well, if not better, than the Pharisees, and that the Lord intended it so. Also the pope must have heard the speech, as he gave the statement to an American newspaper that he is neither entirely for nor against totalitarian governments. His straddling the issue and side-stepping a frank answer was for the benefit of Americans.

years ago, upon the Hierarchy, the modern counterpart of the scribes and Pharisees.

Throughout the speech was interjected by vehement applause and many a "Hear! Hear!", that British expression of approbation. Two resolutions were proposed by the speaker in denunciation of the practices of the Hierarchy, and of their allies, the Nazi-Fascist-Communist group, and exhorting all lovers of righteousness to firmly declare themselves on the side of the King Christ Jesus, whose kingdom is the only hope of the world. To the first the audience unanimously (as far as could be determined) shouted "Aye", and to the second went up a mighty roar of "Amen". When the judge had finished almost an hour of the greatest words of doom to the Devil, his Hierarchy, and the Nazi gang; and of the greatest words of abundant comfort to God's people and to those who were seeking Him, the speaker finished, and the whole house rocked in applause. One could almost hear the echoes from the audiences all over the earth, too. Then announcement was made by an English representative that by writing in to the English or American branch of the WATCH TOWER a copy of the speech could be obtained. All was not completely over, however.

Several weeks before the judge's departure for Europe word had come to him that the Roman Catholic Hierarchy was mobilizing its forces throughout the earth to break up the entire international convention by having disturbances at the Royal Albert Hall and also at each of the fifty-odd relay cities. This information was transmitted to him by an employee of an American corporation. On the 11th of August, at a conference held in a department of this establishment, all the conferees were stated to be Catholics; one present was a Jesuit priest. He gave the others present the information that the Catholics were keeping tab on Rutherford. The language of the Jesuit priest as reported follows:

That 'Rutherford was going to have conventions all over the earth in September and that Jesuit priests were going to cover these conventions together with police officers in civilian clothes, that there were to be speakers each day of the convention and that as soon as one of them made just one word which was in any way against the government then they would be arrested and tried on the charge of sedition and fomenting sedition. And that they were going to put the conventions into confusion and expose the Rutherford racket'.

These facts were presented in writing to the commissioner of police, New Scotland Yard, London. The commissioner not only promised but actually gave very able protection which can but be remarked as in outstanding contrast to what might be expected from Australian, American, or Canadian officers of law and order. A facsimile of the letter in reply is here reproduced.

Address any reply to
THE COMMISSIONER OF POLICE OF THE METROPOLIS, NEW SCOTLAND YARD, S.W. 1
quoting:— 22/Unc/158 (A-2).
POSTAGE MUST BE PREPAID

NEW SCOTLAND YARD
LONDON,
S. W. 1
TELEPHONE WHITEHALL 1212

9th September, 1938.

Sir,

In reply to your letter of the 29th August, I am directed by the Commissioner of Police of the Metropolis to inform you that the necessary police arrangements will be made on Sunday, 11th September, in connection with the meeting to be held by your Society in the Royal Albert Hall.

I am, Sir,
Your obedient Servant,

Assistant Commissioner.

The Watch Tower Bible and Tract Society,
34, Craven Terrace,
W. 2.

A day or two before the speech one witness had an unusual experience. A garage attendant, while washing up one of the cars on which was a banner advertising the lecture "FACE THE FACTS", asked the witness if he were going to attend. When the answer was received in the affirmative the garage man volunteered: "I'm not. I'm afraid to." He further explained: "It is being whispered about London that the Blackshirts [British Fascists led by Oswald Mosley and now organized as British Union] will be there. They have got the word around by their underground system that they are going to bust up the meeting." The witness took this information to the office.

Scotland Yard was told of this further development. The officer in charge was evidently not afraid of the Hierarchy; for his reply was prompt and to this effect: "Don't worry. I already know some of those Blackshirters. But

we'll take care of them no matter what kind of shirts they wear."

With this explanation let us now return to the Albert Hall, where Judge Rutherford has returned to the microphone although the hour's broadcast is completed. As might have been expected, some of the Devil's and Hierarchy's Nazi element were present, though afraid to make much of a stir on account of the Yard; and a few rather faint "Boos" came from several places in the upper galleries. The judge asked them why they didn't get out if they did not like the speech; they hadn't rented the hall. Then the crowd cheered and drowned out the radicals. Meanwhile a woman had wandered down to the end of the center aisle only three feet below and perhaps a half-dozen feet in front of the judge. Those of us who were on the platform had observed her before, noticing that her eyes were blurred and bloodshot like a person drunk, drugged, or demonized; also an usher had seen her and already requested her to leave. Suddenly as if by signal she raised her hand and said something that sounded like "I want to speak". At this time, though a minute or so after nine, some of the stations had not cut off in America and elsewhere and many listeners heard the judge say, "Take that woman out." Two ushers took the woman by the arm, and the police at the door assisted in her ejection. A few "Boos", shouts, and calls came from some of the pope's hirelings as she was removed, and the woman, in a manner which is not good cricket, tried to hit the ushers, but that was all there was to it. And out she went. Ten witnesses were not more than ten feet away from her when she tried to speak to the judge, but not one of us heard what a correspondent of the London *Daily Herald* next day reported her as saying: "What good is it preaching about Christ to me. I haven't enough to eat." But if she did say that it was no doubt at the instigation of some of the Devil's agencies. There was no prospect of food on the platform. After hearing this great broadcast all that was suggested to the density of the same reporter's skull was: "If I wanted to phone America it would cost £3 for three minutes." Is it any wonder that the Lord will destroy all such ilk?

The garbled misrepresentation that appeared in the *Evening Standard* (London) manifested similar illicit relationship, or, to use the Scriptural metaphor, "fornication," with the Hierarchy. But to return to the above report by the *Daily Herald:* The letter of one outraged subscriber, who heard the judge on this occasion for the first time, is here reproduced, together with two paragraphs to the same editor by an eminent journalist.

Letter by a New Jonadab

To the Editor of the "Daily Herald".

Sir,

Your distorted account of the meeting of 10,000 people at the Albert Hall to hear Judge Rutherford last night has filled me with disgust. I wonder how many of the 10,000 and of the great number in the "ten halls in different parts of this country" read the *Daily Herald* this morning? How many, like myself, were shocked to see that the *Daily Herald* had failed to keep its promise and boast to tell the truth, "seeking neither to ignore what is cheerful nor to hide what is unpleasant," thereby keeping confidence with its readers? (*Daily Herald* July 14, 1938)

You admit that yours is a serious responsibility, that you are the eyes and ears of your readers, that it is your duty to *see truly and report* FAITHFULLY,—

Then why have you failed to do so today upon a matter of vital importance to those readers who were not at the Albert Hall to see with their own eyes, and hear with their own ears?

Please prove that Judge Rutherford "prophesied the same thing about the Great War" as you state, and also that he "is still *forecasting* the end of the world". Shall those 10,000 who were at the Albert Hall, knowing the *truth,* keep silent? Not likely!—we value the truth too highly for that.

Until this week-end I had never seen Judge Rutherford, but I had read his books (which you do not appear to have done) and I know him to be the bravest and most God-fearing man on earth today.

You have not given an honest account of the greatest convention of Jehovah God's witnesses and their companions ever held—rather you have sought to belittle it.

Shall we accept your report of the world's affairs in general, the true information of which we really need in these days?

Daily Herald, you have betrayed your readers' confidence! Maybe you have done yourself serious injury, as did the snake in the blacksmith's shop.

From today I shall cease to be a regular reader of the *Daily Herald.*

[Signed] O. S. M. BROWN

Since a disparaging reference is made in the report to the financing of the Judge's broadcast, it may interest you to know the facts. The cost of that great effort has been defrayed by the free-will contributions of those who appreciate Judge Ruth-

erford's work in pointing out to the people the only way of safety now open to them before Armageddon, and who, like the Judge, count everything, even earthly life itself, of secondary importance to their obedience to Almighty God in giving warning to the people of the impending "Battle of the Great Day of God Almighty."

As a sample of garbled newspaper journalism, the account you publish ranks high, but as a statement of fact it is discreditable to straightforward English journalism, and I make that observation as a London journalist of many years' experience.

One other untoward incident was observed and reported later by one of the press bureau of the London division of Jehovah's witnesses. After recounting several incidents of people at the hall who were overjoyed at the wonderful lecture, which items will be presented to the reader later, his story relates: "And now for an incident of another kind. A Roman Catholic interloper in the gallery at the Royal Albert Hall, when restrained, exclaimed, 'Why can't I oppose?' He was told that he lived in a democratic country and that if he behaved like a British citizen and stopped his ill-mannered shouts he would save himself being locked up in a prison cell. He did not cease. Consequently, though still struggling violently even in the hands of stewards, who took the pressure off one seat in the auditorium, and uttering oaths, such as only the dupes and tools of the Hierarchy can, he was carried away bodily and deposited on the pavement outside. Here he was severely cautioned by one of the Albert Hall official stewards who act as police officers."

Completing his impromptu remarks the judge stated simply: "My only purpose in addressing you is to give warning. If you choose to stand with the Devil's crowd, then you die. If you choose to stand on the side of Jehovah and His King, you will live." Then the meeting was over, without any how of further trouble, and the police were on duty at the judge's car, and also a Black Maria, or patrol wagon, was seen to be ready to carry away any disturbers. How different from the manner in which the American police have upheld such unsavory gangsters as Al Capone and a certain Catholic mayor of Jersey City, while at the same time they set upon, beat, imprisoned, and tormented Christian men and women, as witnessed in Lagrange and Griffin, Georgia, and many parts of Florida, New Jersey, Pennsylvania, Illinois, Connecticut, and many other places. During the writer's stay in England he found much commendable in the English and Scottish police.

As has been observed above, due, no doubt, in part to the fine co-operation of Scotland Yard, the big threat of the Jesuits failed in the British Isles. But this very conspiracy of the Hierarchy's secret police was, very likely, responsible for the widespread disturbances which occurred in the United States. When reading the descriptions of the fights the "old whore" (Scriptural name for the Roman Catholic Hierarchy) put up in America to stop the exposure of her racket in that country, bear in mind the plot which was disclosed by a witness to the cabal in the American corporation plant above mentioned.

How were these great broadcasts received throughout the world? Space does not permit the printing of the hundreds of cables received in London. But some from all parts of the world are reproduced to show the universally splendid reception.

AMERICA. Pittsburgh: "Engineers state best overseas reception ever. Audience 1800 thrilled Jehovah's mandate. Keenly anticipating tomorrow. Love."

Philadelphia: "Crystal clear. Sixty-eight hundred thundered 'Aye' and 'Amen'. Twelve hundred booklets."

Omaha: "One thousand thrilled. Reception excellent. Jehovah bless you."

Oakland: "Reception excellent. 3600 heard fearless exposé. Shouted 'Amen'. Joyfully stand with you all the way."

Brooklyn Office: "Magnificent service all auditoriums."

Cleveland: "Jehovah's word and name magnified. Convention and local radio reception excellent. Seven thousand attending heard swift kick SOTB. Emerods painful."

CANADA. Ottawa: "Saturday reception perfect. All thrilled with message. Many French Jonadabs present who were Catholics a year ago. Interpreter busy translating for French brethren. We rejoice at the glorious prospects for Jonadabs. Anticipating a grand witness Sunday."

Toronto: "Jehovah's witnesses and companions at the close of the international convention at Toronto say we are with you wholeheartedly in the fight. We express our love for you. To all you have said we say Amen."

Winnipeg: "Inspiring message. 'FACE THE FACTS' perfectly clear and enthusiastically endorsed. Four thousand present."

Calgary: "One thousand thrilled. Good reception. It shall go forth. God's power manifested. Deadliest wallop ever delivered."

Vancouver: "Auditorium packed; reception perfect; Jehovah buildeth the house."

Cablegrams and telegrams to London show that the cities and towns in nearly every part of North America heard Jehovah's warning, either by radio or in the many relay auditoriums. Even Port-of-Spain, Trinidad, in South America, reported hundreds of listeners. Continuing this check-up around the earth, what do we hear from the great continent of Australia, south of the equator? At this time, when England and America were enjoying Indian summer, on the other side of the earth, Australia's spring was just commencing; but neither distance nor climate marred the crystal resonance of that message; it was as if the judge were speaking to them in person as he did six months ago. Listen to this typical message from one of the eight great cities that reported: "To fearless exposure Devil's religio-political-Roman Catholic-Totalitarian-Fascist-combine racket crowded hall say Amen. Perfect reception." (Melbourne)

Close to the antipodes of Britain lies New Zealand, named by the Dutch explorer Tasman, who might have been homesick for the Zuider Zee. With a climate much like England's, and a population ninety percent descendants of Scotch and English, this country so famous for woolens, native Maoris, tree ferns, South Polar expeditions, and magnificence of forests and mountain scenery, received Sunday's broadcast early Monday morning in spring. Reports both of clarion distinctness in reception and of unparalleled enthusiasm came in from large audiences at Auckland and Wellington.

What of the islands of the sea? Tasmania, green and fertile island of the Southern Hemisphere, south even of Australia and separated from the smallest continent by the tempestuous Tasman sea, cabled through the Launceston assembly: "Tasmanian witnesses send greetings. Speeches heard clearly. Wholehearted support your exposure of enemy."

Traveling with the sun in this survey of the earth's listeners we have next selected a cable from the Orient, from Singapore, once port of call of pirates of all nations, and even now a name suggestive of salty villainy and tropic adventure. Only about five degrees north of the equator, the hot sun did not deflect the radiocast: "Thrilling message perfectly received."

India, whose teeming millions have long been used to the exploitation of "Christendom"; whose idolatry at least does not claim to be sponsored by the Prince of Peace; land of cashmere, elephants, mountain passes, poisonous jungles, and of those twin specters, poverty and oppression; of this vast British colony, Bombay and Lahore cabled: "Perfect transmission."

Jehovah commanded and used the ether waves to carry His great utterance. Nor could the Totalitarian monstrosities in Italy and Germany interfere one whit. So it may be said that thousands heard in these wretched, despotic countries; but the gag on free use of all methods of communication makes the number difficult to calculate. As has been remarked before, it is certain that Vatican City heard Jehovah's sentence. Other cables came from Switzerland, Holland, Norway, Sweden, and Finland. Continental Europe was undoubtedly deluged with the great announcement of the purposes of the Lord. And so back to the British Isles. An account of the events in the various convention cities there will be considered separately.

Before passing from the London convention it should be remarked that there were many other interesting events on the program for the Lord's people. There was immersion of 125, whose ages ranged from nine to seventy. Of great interest also were the discourses by the servants of the Central European, Northern European and South African branches and by several English brethren. One of these speakers summed up the German situation in these words: "The testimony of these faithful German brethren written before God in tears, sweat and blood, means more than ink."

Worthy of observation are a few more incidents that occurred at Royal Albert Hall and at other places in connection with the great witness work. It is well to remember that this great hall is situated in the center of London's fashion mart, the core of much of its tradition, while it overlooks the two great lungs of London, Hyde Park and Kensington Gardens. It is also remarkable that superb weather continued for several weeks before and after the broadcast. When the weather is fine in England it is indeed exhilarating.

At the lecture: Two parsons and a colored gentleman, who had just listened to "FACE THE FACTS", called an usher and asked for a copy of the new booklet *Warning*. They contributed 6d each for the publication and said they were

in full harmony with what the judge had just said: "We are against this religious racket; we are on the side of Christ." The usher who had been eyeing their clerical garb responded: "You are not; the clothes you are wearing identify you as religionists." They then asked: "How do we get out of it?" To which the usher quickly answered: "You can't traffic with the Devil's organized religion and serve the Lord at the same time. You have got to clear out of this before you can receive the Lord's protection under His organization. Serve God and live, or remain with Satan, and die." Their final words were: "Then we will get out of Satan's organization."

An Austrian, who had lost all his possessions as a result of the Nazi misrule in that unfortunate land, and had seen the wicked tortures to which the freedom-lovers there are subjected, corroborated the words in the speech as he departed from the hall: "Judge Rutherford is absolutely true in what he says. It is a great pity there are not more public men like him to proclaim the truth about these wicked totalitarian governments. Public men today are so seldom interested in public weal."

In a park outside the Albert Hall a police officer approached some pioneers and asked them: "Why don't you broadcast these lectures over radio?" Reply: "Because the British Broadcasting Company have cold feet." The policeman added, "We chaps never get a chance to hear about these things"; whereupon the pioneers informed him that, on application to the WATCH TOWER office in London, arrangements would be made to play the records of these speeches on a phonograph in his own home. He took the address and went away rejoicing that he could get the good news in this way.

Three ladies from Singapore found the Albert Hall packed out and no seats available. Determined to hear, they had someone direct them to Kingdom Hall, where an overflow audience was supplied with a loudspeaker from the Albert Hall; their persistence was rewarded by the Lord, as they not only heard the great message but discovered that this location was only a few steps from their own hotel.

During the lecture a representative of the London Bethel felt a punch in the back and an importunate whisper, "What's a Jonadab? I have to go home at once to my baby, but what's a Jonadab?" The witness was trying to hear every word of the talk, and briefly advised the woman to hear on. After fifteen minutes of silence came the same punch and whisper, "What's a Jonadab? It's feeding time for my baby and I've got to go. But I can't wait to find out what is a Jonadab." She took away a partial answer that it was a person of good will, one of the "sheep" described by Jesus in Matthew 25:32-40. (For full explanation see *Vindication*, Book Three, page 77 on. 'The Jonadab class' is a term synonymous with 'the great multitude' of Revelation 7:9.)

My First Convention; a London Jonadab

"My introduction to Jehovah's witnesses came about a month ago, when a young man called at my home with a phonograph and an invitation to a lecture entitled 'FACE THE FACTS'. I was ready for him. By that I mean I was in a frantic state of perplexity. For a good many years I had been worrying about the woes and wickedness of the world. I could not find in the wisdom of men any vestige of satisfactory explanation of the present, or hope of the future. At times I was acutely wretched.

"Then a few days ago I read some of the WATCH TOWER publications. I was amazed! How simple they made the Scriptures appear! The witness of Jehovah who called on me was in convention mood. I caught the spirit and was in the field the next day. The peace of mind, the joy of service;—in the streets with the bills I went, door to door with an eagerness that leaves me spellbound as I look back on it! . . . "

" 'FACE THE FACTS' is my first milestone. How many I shall travel I know not, but if they be greater than this, they will pass human understanding."

Advertising the Kingdom

A keeper of a butcher shop had observed a "sandwich" parade in his neighborhood, and as it broke up he singled out one parader with her sign rolled up under her arm and asked for more information. When this was explained he cried, "Oh, I have heard of Judge Rutherford and I should like a share in this work. Give me the bill," pointing to the placard under her arm, "and I'll hang it in my shop window."

One local cinema manager, who was approached to show a slide advertising the convention, asked, "Are you associated with this street advertising?" When he received the reply in the affirmative he stated: "Well, I thought I was a Christian, but when I see the zeal of



The donkey barrow. The little girl's advertising, too.

all you people it shames me. I feel I should like to do something for Jehovah, and I will show a slide every day until the lecture, free of charge." Hundreds of theaters in the British Isles did likewise, and one who accorded this courtesy commented: "It is about time somebody showed up the hypocrisy in the churches."

We are glad to repeat that the bobbies are not like the lawbreakers who wear brass buttons in America. A party of pioneers in Northeast London was about to distribute leaflets advertising the Albert Hall meeting, when a police officer appeared on the scene and volunteered to point out to them the best positions in the neighborhood in which to pass out the invitations. He approved the work and assured the group that he intended to hear Judge Rutherford at all costs. Due in part to his assistance an enormous number of announcements were given out in about an hour.

A sound car was busy heralding the lecture "FACE THE FACTS". A pedestrian approached and questioned the driver, "What is all this about?" He was briefly informed, and, like many in Jesus' day, stood astonished at the doctrine. "I am going to hear Judge Rutherford," he said, "and if you will give me a handful of those bills I will distribute them."

An amazing spectacle was to be seen coming along the edge of the street. About sixty of Jehovah's witnesses strung out in line, interspersed with three sound cars, were exhibiting banners and posters of "FACE THE FACTS". Suddenly a man detached himself from the crowd of onlookers, and, buttonholing one of the paraders, asked in bated breath, "Is Judge Rutherford personally in London?" The reply being "Yes", he continued, "I've heard him twice in America, and I'll hear him this time. Count on my being there."

Not all Catholics want to kill everybody who does not agree with them. A discussion took place in a large London business house between one of Jehovah's witnesses and the manager, a Catholic. In answering the witness' request the manager responded, "So you want to get away early tonight, Mr. ———." "Yes, we have a big convention in London using the Kingsway and the Royal Albert Hall for three days." Manager, reflectively: "Well, I am glad to hear

it. It's a great pity there are not more with the same spirit as you people. The world needs these conventions. Imagine a country like England allowing the Godless League here." Witness: "Yes, that is so. They seem to get more virulent, too." Manager, thoughtfully: "It's very alarming! Well, I wish you a happy time, Mr. ———."

"The Lord gave the word; great was the company of those that published it." "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."—Psalm 68:11; Revelation 22:17.

Belfast

Belfast, chief commercial and manufacturing city of Ireland, and Irish linen center of the world, though built partly on the low banks of the river Lagan, is surrounded by beautiful hills, which overlook the expansive arm of the sea called the Belfast Lough. Its population is considerably more than half a million and composed of a mixture of Protestants of the "Orangemen" order and Roman Catholics, violently opposed to each other. This antipathy, which has had expression in throwing bombs at political statues and burning churches, at present is rather quiet because of the activity of the Royal Ulster Police; to whom are often delegated extraordinary power by the minister of home affairs by virtue of the authority of the Emergency Powers Act. The people can thus be regimented at will by a few men at the top.

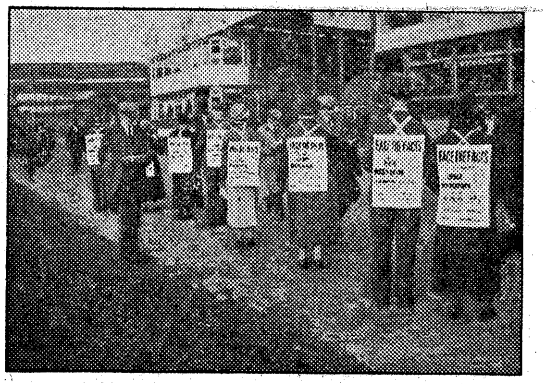
This gives a little background of the convention of Jehovah's witnesses there. Representatives came from such towns of Irish name as Coleraine, Cookstown, Enniskillen, Dublin (Eire), Fivemiletown, Lisburn, Newtownards, Portadown, Portstewart, Poyntzpass, and Tempo, all joyously ready to advertise the King. The Society booked the largest and best-appointed theater in the city for the public meeting, but permission had to be granted by the police to open the building on Sunday, and although the owner asked also, this "could not be acceded to". Religious opposition was likely at the back of this, but the enemies should realize that they cannot successfully fight against the Lord; a day later the Society engaged the largest auditorium in North Ireland, the new and finely constructed King's Hall.

In the two weeks before the convention the band of witnesses spread 88,000 leaflet invitations to hear "FACE THE FACTS"; 400 placards were exhibited in shop windows or by householders; 65 banners were put on houses and hoardings, including some displays as large as 27 feet long; 20 cinemas exhibited slides; while 25 "sandwich" parades were held through the principal streets of the city. Part of this work was done during Civic Week in Belfast, when crowds thronged the sidewalks. Besides this, advertisements were carried by the Belfast *Telegraph* (with circulation of 100,000), including many free news items. They advertised the immersion so well that many of the public attended and asked permission to witness the event. At the Belfast Waterworks pool 22 were immersed, among whom were a clergyman's wife and a former Dublin Catholic.

For the public address there was a turn-out of nearly three thousand people, and the witnesses were delighted at this indication of the Lord's blessing on their efforts, and they placed hundreds of *Warning* booklets. All went home strengthened for further service.



King's Hall, Belfast. 2,500 heard the lecture here.



"Sandwich sign" parading throughout the shipyards, Belfast.

Birmingham

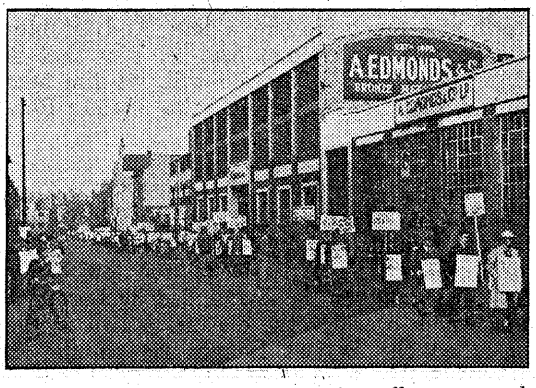
This great manufacturing center of more than a million people had a splendid convention. Field service, "sandwich sign" parades and folder distribution went forward with that swing which is peculiar to all the conventions of Jehovah's witnesses. On the opening night of the convention about a hundred friends were given discourses on "His War", as was also done in the other convention cities; on Saturday morning came field service, the house-to-house service with the *Warning* booklet, which was the convention release everywhere. Saturday night came the wonderful lecture broadcast over the earth especially for the Jonadabs, our "companions". Sunday morning 420 brethren were in the field. On the same morning 18 symbolized consecration by immersion, one a young man who had just spent three years at a university with the object of becoming a clergyman.

Advertising was accomplished by the means outlined in the other relay cities; and, in addition, three hundred posters were displayed on hoardings (the American term is billboard), while two hundred buses carried notices of the lecture on their windows and fifteen cinemas showed slides. All conventioners were advised to write to friends or those known to be interested and invite them to the lectures; in Birmingham 1,000 of these letters were sent out.

With such a mass of advertising it is not surprising that the 2,500 seats in the Town Hall were quickly filled; then four large buses plied between this auditorium and Kingdom Hall, which was used for the overflow. Fifteen hundred booklets were placed at the meeting.



Headquarters of the Birmingham company of Jehovah's witnesses



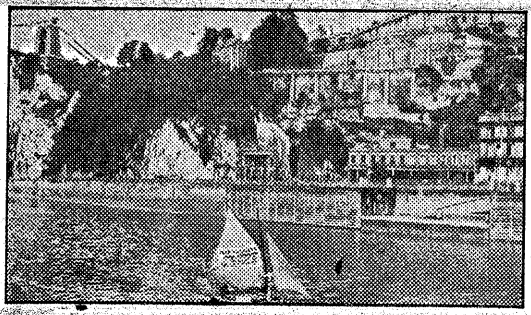
Birmingham conventioners starting off on a parade

One brother, while making announcements advertising the lecture and referring to Totalitarian governments, from a microphone on sound car, said, "A hideous monstrosity is rapidly approaching . . . ," when he looked out of the car window for a moment and saw a nun coming towards him, duly bedecked with wings, trappings and other ecclesiastical crow's feathers. He felt greatly tempted but refrained from commenting.

Bristol

Bristol, situated a few miles from the crotch of channel formed by the Severn river as it empties into the sea along the southern shore of Wales, has been noted for shipping since it received its first charter from Henry II, in 1172. Now a city of roughly half a million, it is a great manufacturing center as well as port; its residential attractions include the charming scenery of Clifton and Durdham Downs.

This city was the meeting place of the West country; thirty-six companies of Jehovah's witnesses were invited to participate there. They brought great enthusiasm to the work of advertising the convention and the lecture "FACE THE FACTS". Besides distributing 200,000 handbills and 800 window cards, unusual display



Bristol sound boat advertising "Face the Facts"



"Sandwich sign" parade in Bristol

was adopted. A sailboat with large banners sewed to the sails, and equipped with sound apparatus, plied up and down the beautiful Avon, which flows through the center of Bristol, and gave announcements of "FACE THE FACTS" and gracefully displayed these words before the people's eyes. The hoardings attached to the regional servant's car could not be carried on the five main bridges: the officials who refused permission for this stated, "You don't need any extra advertising, we see 'FACE THE FACTS' everywhere." On the river bank a 24-foot banner was displayed by the courtesy of the railway company whose track runs alongside. These features of advertising were a real witness to the continuous stream of sight-seers to the Suspension Bridge which spans the famous Clifton Gorge, a beauty spot known nationally.

On Sunday evening 2,500 people overflowed the Regent Theatre and hundreds were turned away consoled by a free copy of *Uncovered* with a slip attached which entitled them to a free copy of *Face the Facts* when printed. It is a pity there is not more space to relate the activities of the children, those who will form a part of the nucleus for repopulating the earth with a righteous race, both in Bristol and elsewhere. Listen to this evidence of a bright, young mind. As a Bristol "sandwich" parade came near a main railway terminus a taxi driver hailed them with the question: "Your two signs are contradictory: you say 'Religion is a racket' on one and 'Serve God and Christ' on the other; how do you explain that?" A little tongue quickly spoke up: "The heathens practice a religion by worshiping idols; you wouldn't call that Christianity, would you?" The man was so impressed that he took the *Warning* booklet from her and was later seen at the Regent to hear the broadcast.

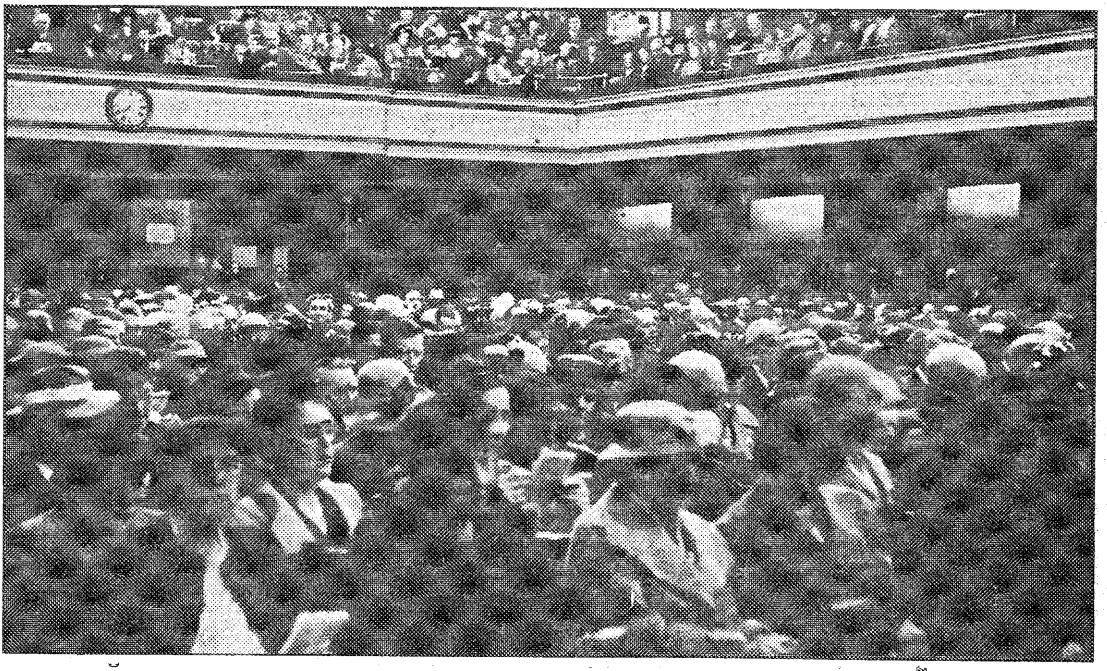
Glasgow

Glasgow, greatest city in Scotland, and second only to London in the British Isles, approaches one million and a half in population. Scotland! romantic synonym for valor known to every schoolboy; once the begetting place of opponents of "papists" and "popery"; now the residing place of emasculated "Protestants" and a fast-encroaching Catholic-control group. The writer met one of the once vigorous Scotch Presbyterian clergymen. In a garb similar to that of a priest he appeared pale and listless before the warning of imminent destruction at the hands of the Hierarchy. How inconceivable that he was a countryman of the doughty Bruce or the valiant Wallace!

All Scotland joined in the great assembly at Glasgow; Aberdeen, Inverness, Dundee, Ayr, Kilmalcolm and Edinburgh were some of the places represented. Never had this city received such a deluge of advertising; with great vigor and dispatch the friends went at it, and here again special features were used in advertising besides the means used in other convention cities. A number of posters were put together in ark style which the police prohibited from being rolled through the streets on hired barrows; but not to be outdone, the brethren put handles on them and carried them like the ark of the covenant! A tremendous double window next to the meeting hall was secured for two 7-foot square displays of "FACE THE FACTS" by the promise to keep the vacant room behind clean. Besides this, 300,000 leaflets, 800 placards, streamers over the three main bridges, buses, billboards, and cinemas did their work of informing Scotland, this being especially true since the Glasgow exposition was then ex-



The cycle parade leaves the West unit hall at Patrick, Glasgow. The young folks were very enthusiastic in their advertising.

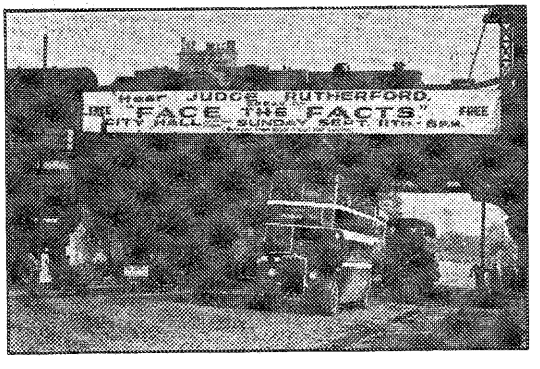


The results of the labors of the publishers. City Hall in Glasgow filled well before the advertised time. The clock shows 7:30. The lecture began at 8 p.m., Glasgow time.



"The Bobby" holds up traffic for the sign parade in Glasgow.

hibiting. The talent that is found so conspicuously among the Scottish brethren, and their shrewd intelligence coupled with kind good will, all contributed to the success of the convention.



One of the street signs in Glasgow. You can't miss it.

Several hours before the stirring broadcast "FACE THE FACTS" came to the City Grand Hall, which had been secured for the occasion, one woman waiting at the door was heard to remark: "One has to be early when coming to hear Judge Rutherford, or else it means being shut out; and I do want to hear him." Before eight o'clock 3,000 people packed this and two adjacent halls; of the many who were turned away 188 received *Uncovered* booklets; while to the audience nearly two thousand *Warning* booklets were given free. Truly a great convention, and it is certain that those who participated were refreshed and stimulated.

Leeds

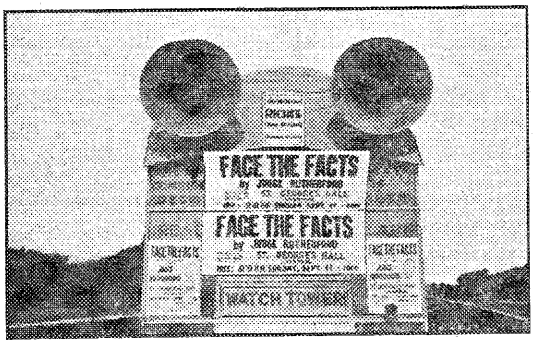
Leeds, city of half a million in England's famous Yorkshire, was the assembly place for the units of Hull, Grimsby, York and other places in this vicinity. Enthusiasm here ran riot! If there was anything left undone in Leeds to attract attention for the talk "FACE THE FACTS" no doubt if it is suggested to those Yorkshiremen it will be done next time. They remembered that the battle is God's; they did not know just how many more whacks they would get at the enemy and they swarmed with multitudinous array of advertisements, advancing like the mighty pikemen and long-bowmen who fought more anciently on this field. "In fact, it seemed almost as though this was going to be the final witness, so united were the brethren," says the report. Double-decker buses and tramcars carried large banners stretching from end to end; while hundreds of shop windows in the busiest thoroughfares displayed invitations to come to the Majestic Cinema for enlightenment on world problems in "FACE THE FACTS"; all the twenty-four cinemas showed slides inviting the public. It must have been hard for the newspapers to hide in their holes, which they did, and appear oblivious to such a triumphant fanfare! They ignored the natural interest of their readers, and, true to their agreement with the Hierarchy, they were as silent as the tomb; they appear not even to know that they are already as good as dead! The police, too, seemed to have lined up with the Roman power and made an ineffectual effort to stop the sound cars.

Everything worked together for a splendid public meeting. Audiences approaching four thousand crowded two buildings and many were turned away, always, of course, with an *Uncovered* booklet. All thrilled to the great message, especially the words, in substance, "The Kingdom is not a thing to be contemplated; IT IS HERE," and the denunciation of the Hierarchy, International Murderers, Limited.

The conventioners had enjoyed great privileges and blessings from Jehovah.

Liverpool

Third in size in England, Liverpool has long been an outstanding port; it is situated three miles from the sea and extends for several miles along the river Mersey, in the northwest sector of the country. Easily accessible



House-car and sound car in Liverpool. You could hear it and see it.

to Ireland, it has become the residing place of many Irish Catholics, who, kept in ignorance and impoverished by the avarice of Rome, occupy vast slum areas close in to the city; here religious riots are not infrequent. However, no disturbance came from these quarters during the convention, and it must be surmised that many of these Catholics either heard the lecture or received literature during the intensive two-day campaign. During the lecture alone 2,181 pieces of literature were contributed for and 561 people left their names requesting calls from Jehovah's witnesses.

To advertise this talk the "sandwich" parade was used effectively here as elsewhere. The people stared. "Aye, and not only that, but they had their comments to make as well," generally quite friendly. However, one choleric and probably Catholic clout shouted some abusive language at the paraders; another bystander, noting this unmannerliness, asked, "What's the matter with that parasite?" A large sound car with large-size posters did good work of advertising, especially catching the crowds after football matches.

The lecture was received at both the St. George's Hall and the Concert Hall, whose joint capacity, just under 4,000, was packed out. Perhaps another 2,000 people were turned away; for, as was the custom in all the convention centers, *Uncovered* booklets were distributed among those who could not be accommodated, and the number reached with these exceeded 1,000. This was a large audience, for England, to hear a message by the public-address system, and is a credit to the energy and activity of the Liverpool witnesses.

Manchester

The size and close proximity of English cities is noteworthy to an American. Manchester, whose population, including Salford, is approximately 1,000,000, is located only 30 miles from Liverpool, 30 miles from Leeds, 50-odd miles from Sheffield, and 80 from Birmingham. It is a manufacturing center and the hub of the cotton trade. Another convention was held in this densely populated area. The witnesses from Sheffield, and some from near-by suburbs, swelled the ranks of the residents.

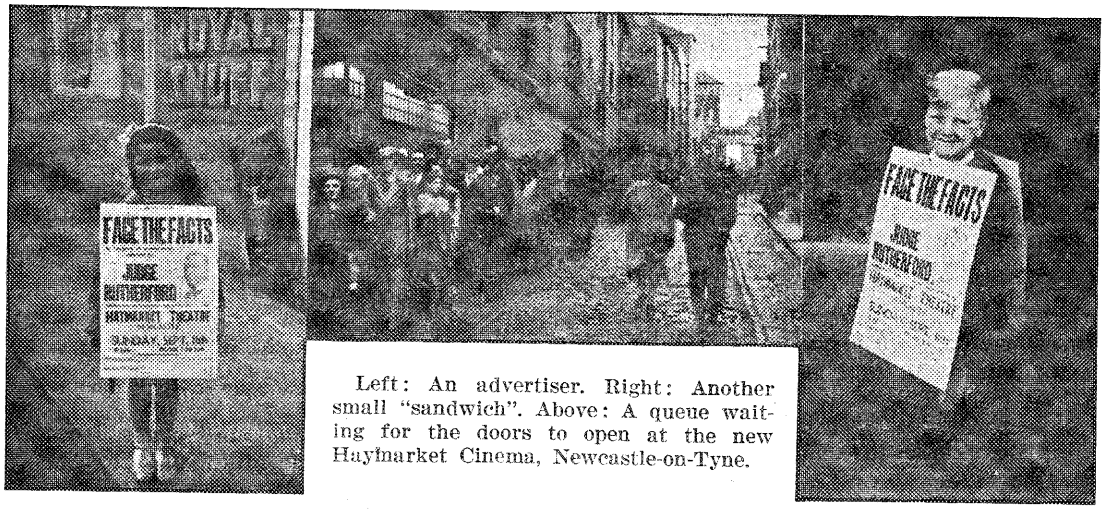
At least one unusual feature of advertising was utilized in Manchester that has not been previously discussed. It is customary in England for newsboys to display three-foot square posters with what we in America call "scareheads", large-letter headlines of the day's news. In many convention cities, especially Manchester and Leeds, these news agencies placed the notices of "FACE THE FACTS" among these news advertisements; which proved a very effective means of presenting the invitation to the public. These various methods of advertising are described in such detail that the reader may appreciate the ingenuity and tireless energy that went into the preparations for the public meeting in each place, to show that the vast audiences were not accidental, but the blessing of the Lord bestowed upon hard work in His name, and also as a record for future use.

Jehovah's rich favor was upon the Manchester convention. The Gaumont Theatre, capacity 2,600, which had been among the 24 cinemas that had carried slides of the broadcast, was selected for the epochal "FACE THE FACTS". There was a queue of people, 600 persons, six deep, an hour before the beginning of the broadcast, and the great overflow was repeated here as in other cities.

Interesting item: It was found that a dismal-looking building before which a sound car had been making announcements was a church, and one of the occupants related as he came out that every word carried quite clearly even to the pulpit.

Newcastle

Newcastle-on-Tyne, the great coal-mining town, has suffered from unemployment woes, considerably more so than in the south of England; and in many instances the cruel Means Test has deprived workers of all their belongings. The convention, bringing with it enlight-



Left: An advertiser. Right: Another small "sandwich". Above: A queue waiting for the doors to open at the new Haymarket Cinema, Newcastle-on-Tyne.

enment on God's Kingdom, was welcome to the people generally. The companies of northeast England up to the Scottish border assembled here. Though these workers were beset by torrential rains a few days before, just before the broadcast, because the great God of the universe had decreed that the elements should hold back until His message had been delivered, the weather turned fine. The newspapers carefully concealed their editors in holes when approached by conventioners with news items concerning the speech "FACE THE FACTS", which would be of natural interest to the people of the town. They were not even met with a frank refusal, but with evasive procrastination. Finally, when the Haymarket Cinema and the near-by assembly hall were both packed out with nearly 3,000 people, up to which time the newspapers aided not a bit towards the advertising, a fat reporter from the *North Mail* was crowded in, no doubt taking up space that could have been occupied by less flabby and more intelligent flesh. The half-inch paragraph which followed in the paper did not save the face of the editors in the eyes of readers who could see "FACE THE FACTS" in every nook and corner in Newcastle, but which the newspapers could not see, 'of which they were willingly ignorant.'

The police here, which was almost universally true of the entire United Kingdom, co-operated in that manner which might be expected towards the ambassadors of Christ. They assisted the "sandwich" parades, which, of course, contributed to the tabulated placement of about 3,500 books and booklets. These parades were noteworthy in that four persons, who had never engaged in the service, came up to the line of marchers and requested posters that they too might participate. The follow-up work is going forward in Newcastle in great bounds.

Swansea

Swansea, located on the right bank of the Tawe river, at its mouth, in an indentation of the Bristol channel called Swansea Bay, is an important seaport on the southern shores of Wales. The staple industry is the smelting of ores, for which coal and some of the other minerals are mined close by. The inhabitants of this town, and most of Wales, are largely of Celtic origin, descendants of the early Britons, who did not intermarry with the German invaders. Great enthusiasm for the Lord's cause was shown by the fine people of this country.



Swansea. There doesn't seem to be an end to this parade. Splendid advertising.

The local Clydach company, together with delegates from other Welsh cities, led the way. Those who engaged in "sandwich" parades and in the work of giving personal invitations to the people had unusual experiences.

A blind witness was personally conducted through business houses in and about the residential section by kindly people whom she met.

A skeptic, on receiving a folder from another witness, made a charge that "the Society was making piles of money out of this stunt". The witness' challenge to him to prove it was accepted, and a visit arranged, which resulted in the placement of a set of 12 books. One skeptic was convinced of the truth.

A drunken man, when being arrested, shouted at the policeman: "Face the facts, man! face the facts."

A young man, seeing the two placards "Serve God and Christ the King" and "Religion is a snare and a racket", said they were contradictory. His companion, pointing to the religion placard, replied: "Get away, mon! this means what a rotten lot the clergy am!" Another bystander added: "You haven't got enough on that, Mister. It ought to read, 'and millions are starving through it.'"

Although the omnibus companies lined up with the religionists and canceled their contract with the Society, the chief newspaper gave friendly notices, and it should be here added, too, that they had quite a fair write-up of the lecture. There was a great turnout of 2,800 people to hear "FACE THE FACTS".

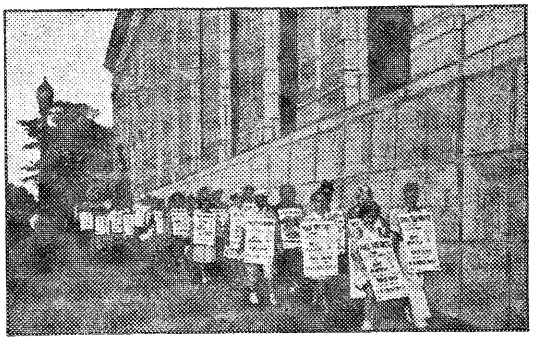
United States

Birmingham, Ala.

Jehovah's witnesses and their companions returned to their homes from the greatest convention ever held, looking forward to greater co-operation with the New Government, and sorry only that (as at Hartford, Philadelphia and elsewhere) they did not remain quiet and keep their seats after Sunday's broadcast, as expressly requested by the organization.

The Temple Theatre was well appointed, spacious, carpeted and an ideal place for a large convention. Volunteer automobiles provided free transportation to the cafeteria a little distance away.

The newspapers gave good publicity to a convention of the International Typographical Union, which was in session at the same time, but said not one word about Jehovah's witnesses, having evidently been "reached".



On one of the nine routes. Birmingham.

The Chamber of Commerce also showed itself devoid of spine. After receiving full information regarding the convention of Jehovah's witnesses, they issued a list of all conventions to be held in Birmingham the remainder of the year, but left Jehovah's witnesses off the list, and plainly stated that they did not appreciate having them hold their convention there.

But this was no surprise, nor did it interfere in the least with advertising "FACE THE FACTS" from door to door with handbills, phonographs, sound cars, car placards, and by means of the "sandwich sign" parades, carried on almost continuously throughout the entire three days.

Nine definite routes were laid out downtown, covering the entire shopping district of Birmingham. Thousands learned of the convention, and were given an invitation by this means, who had no opportunity of receiving it otherwise. Many interesting and friendly remarks were made to the paraders. Numerous small children joyfully participated in this feature, and the zeal they manifested was inspiring as when the Lord Jesus rode into Jerusalem. The people took note of this and accepted more invitations from the little folks than from their older comrades in the march.

"Out of the Mouth of Babes"

As the little folks rushed ahead and handed out the announcements the businessmen were struck, looked at them and at the "sandwich signs", and said "FACE THE FACTS". In a short while the whole city of Birmingham was saying "FACE THE FACTS!" "FACE THE FACTS!" "FACE THE FACTS!" until the cry was heard all over, everywhere.

A witness was not privileged to play the "Relief" record in an apartment where the housewife was moving, had everything packed and was too busy to listen. Her little boy of 8 years, however, went along with the witness from door to door until finally he had a chance to hear the record. The lad listened, liked the record, and then insisted on carrying the phonograph until he had heard it played four times. He then wanted to hear the other side, and when people did not care to listen he piped up telling them that it would take only a few minutes; but none were interested to hear more than one side. However, he continued to carry the phonograph until the work was done, and then the witness played the record for him and gave him a booklet. She states that she never before saw such interest manifested by a child. His face shone with delight.

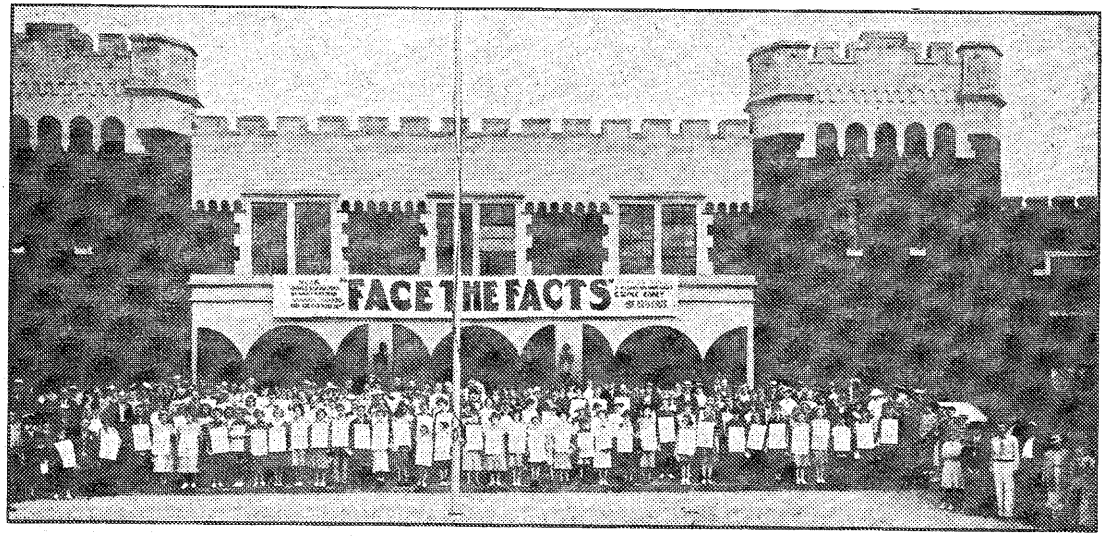
Charlotte, N. C.

Until Friday morning Charlotte had little interest in the convention of Jehovah's witnesses. Not until the announcement was made that in London there had been "sandwich sign" parades for two weeks was there a real stir. Then the troops lined up as shown below and Charlotte had its first parade of this kind. As this joyful friendly company began handing out convention folders the people of Charlotte took a tumble. The phone began to ring, the newspapers wanted news, and the newspapers wanted to know what it was all about. From then on the convention was a success.

The "sandwich signs" were so effective that parades were carried on in Gastonia, Munroe and Rock Hill on Saturday, and paraders from Virginia, West Virginia, North Carolina, South Carolina and Georgia helped in the good work. One newly interested conventioner from West Virginia carried her six-month-old baby under the sign.

Sunday night one of the newspapers phoned and wanted to know what "facts" had to be faced. He was given a brief statement that there is a conspiracy between the Nazis, Fascists, Communists and the Roman Catholic Hierarchy to regiment the people, set up a totalitarian state and deprive the people of their liberties; that these forces are enemies of God and His Kingdom as shown by the Bible prophecies. Pausing for breath the spokesman said, "I cannot think of anything to add right now," and the answer was, "You have said enough." In the otherwise nice write-up the point of the whole matter, that the Roman Catholic Hierarchy is at the bottom of the conspiracy against the truth, was studiously avoided.

Two men standing in front of the Charlotte convention hall were discussing the lecture given by Judge Rutherford from London on Saturday. One said: "Did you hear the lecture?" The other answered, "Yes, but I don't understand. Jehovah's witnesses say they are the only



Jehoshaphat's troops at Charlotte getting ready to go forth singing

ones going to heaven, and now there is only one man, Mr. Dabb, Johnnie Dabb, I believe they call him, that is going to be carried through Armageddon."

The nearest thing to opposition shown at the convention was a report from the stock room that a preacher brought in six books that his wife had obtained, saying that he did not want them.

A witness wrote: "Thanks to Jehovah that I have lived to be at this, the most wonderful convention ever, the outstanding features being the fulfillments of the prophecies we have so longed for and the great desire of each heart to conform obediently to the Theocracy. No wonder it puts fear in the heart of the enemy."

Chicago, Ill.

A committee went to the City Hall to secure, if possible, the recreation section of the Navy Pier. In view of the fact that practically all the individuals connected with the city administration are Catholics, it was doubted very much that they could get the facilities of the Pier for the convention. However, the committee was received graciously by William Lynch, the harbor master. Mr. Lynch and Oscar Hewitt, the commissioner of public works, assured the committee that the facilities of the Pier would be available to our Society. A letter was sent to Brooklyn by Mr. Lynch and Mr. Hewitt outlining in detail the facilities available for the convention, saying, "It is the policy of his honor, Mayor E. J. Kelly, to invite and encourage organizations of your type to come to Chicago."

Everything looked very favorable. The Navy Pier extends into Lake Michigan nearly a mile. It appeared as if the Pier would be an ideal place for our convention. Mr. Lynch assured us that we would have full possession of the facilities outlined in his letter the day after Labor Day, when the navigation season officially closed.

A number of witnesses went to the Pier on September 6 to clean up the auditorium and make preparations for the convention. After they worked all day, the superintendent, Mr. Hyland, told them that the Society could not use the Pier for their convention. He further stated that the whole matter would be explained if we called at the harbor master's office at nine o'clock the following morning. (The witnesses noticed a Catholic priest walking around the Pier shortly before this notice was given. It is generally understood that practically every employee on the Pier is a Roman Catholic.) On the morning of September 7 a committee of four witnesses called at Mr. Lynch's office at the appointed time. Mr. Lynch was not in the office himself, but other employees seemed to be rather nervous and fidgety and very curt in their replies to any questions asked. We saw at once that there was trouble ahead. Mr. Lynch was on a vacation during the week-end, including Labor Day, and no one knew just when he would return to his office. The committee interviewed Mr. Lynch's secretary, but received no information. Then the stenographer came out of the general office, and, without anyone's asking questions, she began to talk about our convention and informed us that orders came from higher-ups to cancel the agreement.

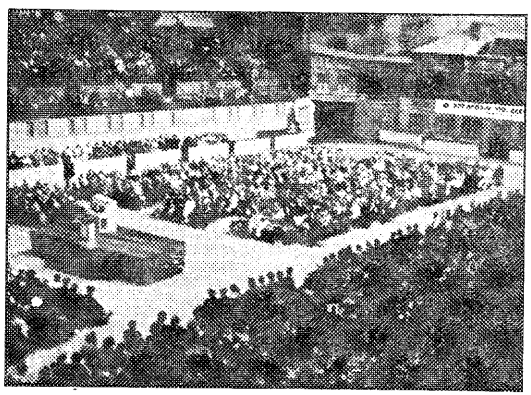
The committee then went to the City Hall to interview Mr. Hewitt. He was having a conference of heads of all city departments and they could not see him. They did notice prosperous-looking, well-dressed, heavy-jowled politicians running in and out of various offices of the City Hall. Occasionally a Catholic priest would join them. After waiting there several hours they were informed that Mr. Lynch was down at the Pier ready to receive the committee. By this time we were getting quite apprehensive, as it was only about forty hours before the convention would open. Two witnesses were sent out to locate another auditorium.

The committee went to Mr. Lynch's office and he informed them that they could not have the Pier. They called to his attention the fact that we had spent hundreds of dollars advertising the convention, that the Society had received a letter containing an invitation from himself and Mr. Hewitt, and hundreds of people would gather here for the convention. He was visibly affected and stated he was very sorry that it was necessary for them to cancel their agreement. Pressed for his reasons, finally he showed a copy of a Chicago Catholic newspaper called *The New World,* in which, on page eleven, column one, in the issue of June 24, was an article by a Bishop O'Shaughnessy, of Seattle, attacking Judge Rutherford. He said, "This is the reason why you cannot have the Pier." When asked for a copy of the paper, he replied, "I cannot give it to you and I really should not have shown it to you." One of the committee remarked that this was simply religious persecution.

Mr. Lynch assured us that he would do every-

thing within his power toward securing another auditorium and meeting the additional expense connected therewith. He called his secretary and had him make notes of the fact that more than $500 had been spent preparing advertising matter for the convention to be held at the Pier and that, if possible, he would have this amount paid to the Society on account of canceling the contract.

Things looked very dark for the Chicago convention. The two witnesses out scouting for a new auditorium located the Chicago Arena, four blocks from the Pier. The manager of the Arena told them they could have the auditorium but it would cost $1700 for three days. After some discussion and explanation, he agreed to accept $1000 for the three days if Jw's would clean the place up after the convention. The Arena is a very fine building for a convention. It has one of the most up-to-date public-address systems in the country. This auditorium was a hundred percent better than the one at the Pier, and, in addition, they were invited to use three large parking lots adjacent to the auditorium free. The convention opened on time and during the three days the witnesses had a delightful time.



Chicago Arena, interior view. There were plenty of people there.

On Saturday afternoon the wonderful message from London was heard by 2,000 enthusiastic anointed and companions. Sunday afternoon the hall was packed. A thunderstorm raging all over the country led us to believe that reception from London would be very poor. Furthermore, we were informed that the Catholic bishop of Belleville, Illinois, had invited all Catholics and Protestants to join in a three-day prayer that Judge Rutherford's message would not reach America from London. Evidently Jehovah permitted Gog to put on an electrical storm from Chicago to New York hoping to interfere with the message's coming to Chicago. From early morning Sunday until the opening of the convention it poured rain. Yet the message came in clear and distinct, with very few irregularities—and what a message it was!

Further proof that the Hierarchy have their representatives in the offices of the public press is found in the following experience:

Friday, September 9, we tried to get the following notice put in the Chicago papers at full commercial advertising rates:

PUBLIC NOTICE

City Officials canceled agreement for use of Navy Pier Auditorium for Judge Rutherford's lecture for Sunday afternoon, as result of wrongful religious influence.

Judge Rutherford's lecture will be heard at the CHICAGO ARENA, one block west of Outer Drive, between Erie and Ontario streets.

This lecture will be heard simultaneously by multitudes throughout England, Australasia, Canada and America. All of us must face the facts.

By all means hear this lecture—
FACE THE FACTS.

Judge Rutherford will also speak at 2 P.M. today in the CHICAGO ARENA.

FREE! FREE! FREE!

Space was wanted three columns wide and six inches deep at regular commercial rate of $340. The committee that visited the newspaper offices reported the following at the Chicago *Tribune* office: "A young lady called up a couple of people and informed them the ad would have to be passed by their *censor*, Mr. Tirney. Then they found Mr. Tirney was out of town. They were then referred to Mr. Stevens. He looked at the ad and said that it must go to Mr. Hildengarten. Mr. Hildengarten looked at the ad and said it would not be acceptable and they must see Mr. Tirney, who was out of town; and there the matter ended. This saved $340 and the notice got before the people through news items.

Mr. Lynch, the harbor master, assured us they would co-operate 100 percent in our efforts to secure a suitable auditorium and inform the people of the change. Friday morning the witnesses went down to the Pier with a sign

announcing the change. Mr. Lynch assured us the sign could be placed anywhere we desired to have it placed. An officer told the witnesses they had orders from the harbor master's office that no sign could be put up. Evidently the priests had given their servant, the harbor master, further orders. The witnesses who carried the sign down there said, "We will stand here and hold it." The police officers said, "That sign should be wrapped around Judge Rutherford's neck."

Several "sandwich sign" parades were put on, using the cards prepared by the Society, having pasted stickers on these signs announcing the change from the Pier to the Arena. Some of the friends in the "sandwich sign" parade reported items as follows:

"Two nuns accepted the fliers with a smile."

"One man approached us and asked if we were opposed to saluting the flag. I assured him we were. He inquired why, and I called the scriptures to his attention and he seemed to be satisfied. The gentleman wanted to know if Mayor Kelly had anything to do with canceling the agreement to use the Pier."

"As we walked in front of stores, in some cases businessmen came out and asked us for fliers to give to their customers."

"Even though there is a strict ordinance against distributing fliers in the Loop section, several policemen told us to go ahead and distribute them, that it would be all right."

"I gave a flier to a schoolteacher and she said they already had them and it was the talk of the school as to why the city officials canceled the agreement to let us use the Pier. This teacher said, 'We always thought the Catholics ran Chicago, and now we know it.'"

A special pioneer from Milwaukee reports the following experience:

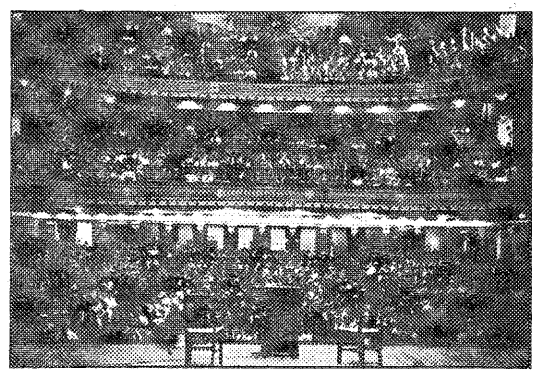
"While witnessing in a Catholic territory I played the 'Resolution' record. A woman became so angry she threatened to turn the hose on the car and me. She followed us along the street and tried to interfere with the work." The witness told her she was out of bounds in acting as she did, and then she went into her home and called the police. The policeman placed the witness under arrest. He asked him what he was doing, and the witness replied that he was preaching the gospel of the Kingdom. The officer asked him a number of pertinent personal questions and then took him down to the police station. There were five officers in the room and the witness asked the privilege of playing the records, "Resolution" and "Relief". The desk sergeant became very angry and wanted the record stopped, but the other policemen seemed to be interested and demanded that it be run through. The sergeant became very angry and used vile words in addressing the witness, saying, "If you come to my house I'll punch you in the nose and break your machine." The witness informed him that that would be against the law. All those present gave the sergeant the horse laugh. Then the witness was told he might go and that he was released.

Another witness reports the following: "When I witnessed to a lady at her door, she said, 'No, I cannot let you in, because the priest broadcast last evening and told us not to let you in or have anything to do with you.'"

A lady approached a witness in the "sandwich sign" parade and said, "Is Judge Rutherford the man that is going to deliver the lecture on 'FACE THE FACTS'?" The witness said he was, to which the lady replied, "Well, if that's so the Catholics are in for another helluva trimming." Evidently the lady was a prophetess.

Cincinnati, Ohio

As soon as it became known outside of Jehovah's witnesses that a convention was being planned, opposition began to appear. The Chamber of Commerce was frigid. Two days before the convention two policemen rudely trespassed at the Pioneers' home, became rude and abusive to both men and women, saying, "We must stop this work," and, "You will have to get out of this house." Pressure was brought to bear on the manager of the auditorium, and he disclosed that it had emanated from Roman Catholic sources.



Cincinnati. The Emery Auditorium was packed to the roof.

The convention was a great success every way, with the main auditorium packed to the roof, but the newspapers did nothing to accomplish this end. One boasted that it would print nothing about the convention, and kept the promise.

In two other cases there is reason to believe the reporters turned in good stories and that they were blue-penciled by the city editor.

There was a perpetual "sandwich" parade. Some went to their territory and covered it that way, as well as with the *Warning* booklet. Others patrolled the streets, in twos and fours, going one way and returning another, by routes mapped out in advance. Thus Jehovah's witnesses effected their own publicity. When a streetcar stopped the "sandwicher" on parade windowshopped a little, to give the passers-by a chance to read the notices. Three blind witnesses paraded in front of the auditorium.

A comical incident happened when two "sandwichers" met two witnesses near where two priests were talking. A little show was put on for their benefit. The "sandwichers" handed the witnesses handbills, and being by them assured that they had read some of Judge Rutherford's books with great profit to themselves, and would surely attend the public meeting, they then offered handbills to the priests, who, white to the lips with anger, refused to take them.

A sound-car operator announcing the lecture on the opposite side of the river, in Kentucky, was approached by a policeman who admitted that a priest had sent him. He listened to the speech of the operator and promised to come to the public meeting on Sunday and FACE THE FACTS.

Despite the excellent food served at the cafeteria, some 50 were ill for a time on Saturday because of something not ascertained. The newspapers did not forget to mention that unimportant item, but not one word about the message of God's kingdom and the exposé of the present great monstrosity, totalitarianism.

The Emery Auditorium proved to be an almost ideal place for holding the convention. The management was very courteous and obliging, after their first scare about the Hierarchy, and assisted the conventioners in every way in their power. Acoustics were perfect and the reception from London superb.

From the very start it was apparent that the arrangements were being supervised by Jehovah's organization invisible, because when some difficulty arose, calculated by the enemy to obstruct, it was brushed aside by some power beyond that of man.

Cleveland, Ohio

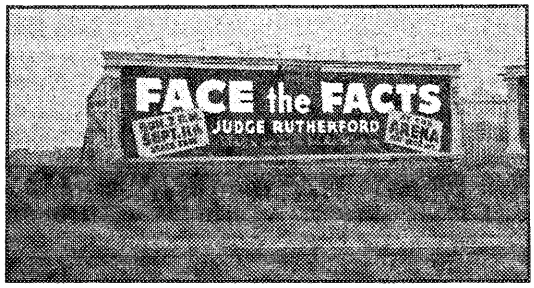
Confidently believing that Jehovah had arranged for perhaps the greatest witness of all time, the largest and finest auditorium in Cleveland was sought. Of the places that had been previously used none were available. The Lord was evidently directing the witness to the Arena. This is a large sports arena with a seating capacity of about 13,000 people. The president of the Arena Company was approached and the whole matter of the convention explained to him. One of the directors was in the office of the president at the time two of Jehovah's witnesses called to ask about the Arena, and in answer to their various questions a witness was given, with the result that both the president and the other gentleman obtained a complete set of bound books. They were most kind and considerate and very co-operative, placing the Arena at the disposal of Jehovah's witnesses at a minimum of cost.

Everything went along smoothly until the Devil got busy through his offspring, the Roman Catholic Hierarchy. The president of the organization is a Mason, presumably; his wife is a Catholic, and his children go to Catholic school. The monsignor got busy, probably through the wife, and began to disturb her husband, the president of the Arena. On the Thursday before the convention opening the two J.w's were called to the office of the president; he was greatly agitated. It was noticed that he had been interfered with. For three hours a battle ensued. He desired to cancel the contract; he would persuade; he threatened—he accused Jehovah's witnesses of subterfuge.

He in turn was told that Jehovah's witnesses had no intention to cancel the contract or withdraw from their privilege of using the Arena for their convention; that they knew full well where the opposition came from and that if he insisted on interfering with the fulfillment of the contract he would have to fight the matter out in the courts, and not only that, but the "skunk" behind the scene that was creating all the noxious odor would be brought right out into the broad daylight and publicized from Dan to Beersheba. The witnesses left the office, putting the responsibility of carrying out the contract squarely upon his shoulders, having effected no compromise.

A Square Backdown—and Why

Within an hour a telephone call was received at the office of one of these witnesses to come and see the president at a time convenient to them. He stated he had carefully considered what the witnesses had told him and that he



One of Cleveland's huge billboards

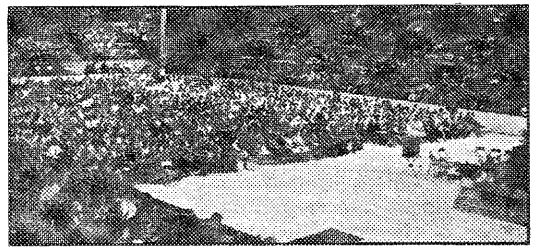
had entirely changed his mind, reversing his position, and that he had no opposition whatsoever to Jehovah's witnesses' using the Arena and carrying out every detail of their plans to the letter. He felt very much relieved in mind.

Of course, the witnesses were glad that the Lord had so directed as to give a complete victory in this case. At a later date it was found why the president had changed his mind. From a reliable source of information it was learned that one of the high Catholic officials had stepped into the picture in the endeavor to have the owners of the Arena refuse its use to Jehovah's witnesses. The president, in fear, had gone to the monsignor in question, and laid the whole matter before him. This visit was after his conversation with Jehovah's witnesses.

After the monsignor heard all the details the president asked him what he should do. The Catholic official said, "Well, if you accept my advice, you will not try to interfere with Jehovah's witnesses. Carry out your contract to the letter, because if you don't they will advertise you to the whole world and tell truthfully why they cannot obtain and use the Arena and you would be ten thousand times worse off than if you allow them to use it." This was the reason for the president's ease of mind. And so the Arena was used—a fine new spacious building, and the message of the two speeches from the Lord was thrilling beyond measure. A goodly number of pieces of literature were placed with the different Arena officials, and all seemed to be glad that Jehovah's witnesses had been given the victory. It seemed so clearly manifest that Jehovah purposed that this should be done in the city so priest-ridden as Cleveland.

Whetted Appetites

This opposition came at an opportune time; for it served to whet the appetites of Jehovah's little army in the Cleveland area until they were ready to face a firing squad if it were necessary. Such is echoed in the declaration given by one witness, which is just a sample of the general spirit of the convention.



Over 7,000 at this assembly. Cleveland

This was her declaration: "I want to say, friends, that I can truly appreciate the witness Steinle's great privilege of serving Jehovah behind prison bars in Hoboken, as in August, 1936, I was one of those who were arrested in that same manner by the same man and was sentenced to thirty days. I cannot tell you the pleasure and joy I was afforded in serving Jehovah in prison. It has made me more determined



Cleveland. Some of the "sandwich" paraders

to serve Him, as I love Him, and I would like to be remembered in your prayers. Not even the firing squad will keep me from giving my all to Jehovah and His Son Christ Jesus."

The lecture on "FACE THE FACTS" was advertised more completely than perhaps any witness given before. Two large billboards were used on two of the main arteries at points where practically all the downtown traffic moving out to the suburbs had to pass. This gave opportunity for hundreds of thousands of people to be notified of the Sunday meeting.

Two men stopping at the traffic light and looking at the sign were heard to say, "Bill, just look at that sign. Did you ever see the likes of it? Where on earth do these people get their money?" His questioner answered saying, "Don't you know? These people are better organized than any other group of people on this earth; I understand they have just put through some further organization, and that shows what can be done when people work together."

In connection with the matter of organization an amusing incident took place in the town of Orrville, Ohio. A witness had been arrested for using the sound car. It was clearly a case of malicious prosecution. A large number of witnesses went to this small town in support of the witness who had been arrested, to attend the trial. It was such an unusual thing for this small town to witness such a large group of people that a man was heard questioning the marshal: "What does all this mean? Who are these people? Where does all this come from?" The marshal said: "Don't you know? And say, you better not bump up against them: if one of their group gets into trouble all of the others come and help them; I understand they are organizing into some kind of groups or companies or zones, and if anyone gets into trouble in one company all the others pile in on you. If you don't believe me, just look at this gang." This all serves to show the attitude of those who are faithfully carrying out their obligations and privileges at this time.

Of course, there were house-to-house calls made; thousands of individuals were personally invited to attend the Arena. Hundreds of thousands of handbills were distributed; signs on automobiles; invitations and declarations by sound cars; banners across the street; large signs on private property; small signs on the bumpers of the automobiles;—everywhere you went you could see "FACE THE FACTS", "FACE THE FACTS," until it almost began to be a by-word in the Cleveland area. Never before was such an effort put forth to advertise the Kingdom as on the occasion of September 9. All this was climaxed by a continuous stream of "sandwich" parades, converging at the busiest point in Cleveland, the Public Square. There were thousands of people in the Square; many of them were heard repeating the words "FACE THE FACTS". Police held traffic while the parade went by.

Declarations

Witness Miller: It is quite interesting to know that there are still people in Cleveland vicinity that will listen to the phonograph. I called on a home today where nobody was home but a young gentleman; so I told him that was fine and that he would probably have a few minutes to listen. I played the "Enemies" record for him and he said: "I do not know what you believe, but I think religion is a racket. I always had to go to church when I was younger, and I do not think much of it. What do you think of religion?" I said: "You told me about the same thing that I came here to tell you." He said he would be at the convention tomorrow if he could.

Witness Berkets: I was operating the sound car from the Akron company this morning and I was assigned to a Catholic hotbed. We had just about finished the record "Relief" when I noticed a man approaching the car with a hammer in his hand. I thought he would use the hammer either on the record or on me, as I saw that the man was coming closer to the car. I said "Good morning" to him and he came up to the car and rested his arms on the car window and I said: "What do you think of that?" He said: "I believe that the judge knows what he is talking about." So we found out that this man was deeply interested in the truth. I gave the man a booklet, as he had no money to contribute, and just at this time a couple of sisters who were working with the sound car came up. A neighbor of this man thought he was finding fault with the sound car; so he approached us, and one of the sisters wanted him to take one of the booklets. This man proved to really be one of the "goats", as he thought that if the other man had wanted to start something, he would help him out. We found several in this neighborhood that were interested and it was strictly a Catholic neighborhood. I have been ordered to go back to Akron in the morning and broadcast the lecture from the sound car.

Witness W.: Just before leaving for the convention, one of my fellow workmen in the railroad yards spoke about the movement on foot in some of the convention cities by the Hierarchy to try and stop the friends from coming into the cities. I told him that we could call thousands of workers to come into any city and work it, and he said if anything of the kind turns up to let him know and he would be right there with us. This morning, while witnessing here in the city, I found a man working in his garden when we came up. He said, "Yes, I am interested in those things; and when the trouble breaks, these people who have looked to religion and such things will have nowhere to go." I told him that was true, but that the Lord's people would have a place to go; and he agreed with me. He was out to the meeting this afternoon and will be out tomorrow.

A volunteer orchestra of a dozen pieces 'made a joyful noise unto the Lord' during the song periods. A touching circumstance was the presence of a blind brother—who needed no music, as the melodies of praise were already in his heart. And, of all the musicians, he played the best!

Dallas, Texas

The majority at Dallas were Jonadabs; 26 were of four Rogers brothers families in a small Texas town where three years ago none were interested.

Sorry there is no room to publish smiling faces of El Paso "sandwich" paraders. Others paraded, too, three days.

Despite a heavy downpour, there were 1,860 at the public meeting and 1,646 the day before.

On Saturday, fifteen minutes before the speech came through from London the transformer on the amplifier burned out, but the trouble was corrected and wonderful reception of the program followed.



Baptism in Dallas

A man, his wife and two children "couldn't possibly come to the convention"; so a pioneer brought them. They slept on the ground and ate in her trailer and greatly enjoyed the convention.

A preacher marveled that Jehovah's witnesses should have "found some of those Jonadab descendants of Jonah and put them to work".

Several truckloads of conventioners came from various cities, far and near. All worked enthusiastically to make it what it was, a great success.

On Monday the Dallas *Morning News* contained a splendid write-up of the convention, featuring particularly the baptism in the Park Pool. The pictures of the baptisms were four columns wide, were taken at closer range than the one reproduced herewith, and were really excellent in design and execution.

Besides the photographs of the immersion, there was a racy, readable story, written in friendly vein, of which only a few sentences may be selected:

Gray skies frowned upon the proceedings, threatening at any minute to baptize the crowd of several hundred spectators as well as actors in the service with a deluge of rain.

A sharp wind, whipping out of the east, set many teeth chattering as candidates emerged from the chill water.

Several had come unequipped for the ceremony, were forced to wait until a friend had been baptized, borrowed his or her wet clothing and climbed into the pool in a second shift.

Still, baptizing of the entire 110 took only twenty minutes.

Denver, Colo.

A wide-awake convention servant obtained publication of excellent news items in 28 newspapers, with two million circulation, calling attention to the lecture "FACE THE FACTS", coming to Denver from Judge Rutherford in London.

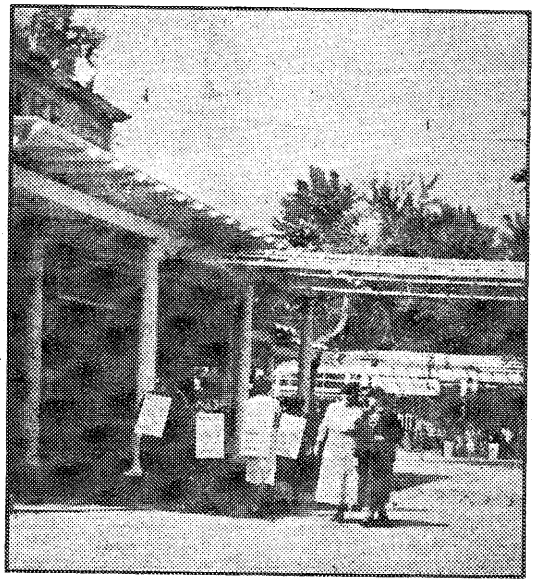
The Roman Catholic Hierarchy's jackass department admit that they tried frantically to prevent the convention. Their effort was a complete failure. The manager of Elitch's Gardens, one of the finest auditoriums in the west, stood by his bargain like a man.

One editor, a Catholic, at first refused to take the convention write-up because he thought it was too religious. When told that it was not religious, but that religion is a racket, he admitted that is true and gladly published the write-up.

Fifty thousand convention announcements

were distributed, six hundred placards, radio spot-announcements, "sandwich sign" parades, sound car announcements and large signs on cars were used preliminary to the Sunday broadcast. The Denver sound car, carrying large signs, made spot announcements to all near-by towns over a period of two weeks. Officers tried to break up the "sandwich" parade, but did not succeed.

A Jew told the cafeteria chef to name his own price for baked goods. A crockery concern expressed astonishment that not a spoon was missing or a dish broken.



A few paraders. Denver

Catholic gangsters worked a telephone racket on the radio stations and caused them to break off the lecture in the middle. A thousand phone calls were registered in fifteen minutes by men trained in the same organization as trained Al Capone and Dutch Schultz, and the radio stations could not take it.

A man of good will said the lecture 'was worth $50 to him to hear the judge romp on 'em', so he put $50 in the contribution box. Another man contributed $20 for a copy of *The Messenger* carrying this story.

The Denver Chamber of Commerce had cold feet, neurasthenia and sick stomach.

An old man drove forty miles to hear the Sunday talk, and said it was the greatest thrill of his life.

A man who listened to the lecture by radio in his own home was so impressed that he hopped into his car and drove to the auditorium in the rain in order to obtain the books.

A Catholic, disgusted with the yellowness of the Catholic Hierarchy's jackass department, said, "The Catholic organization is the rottenest organization that anyone could imagine, and I hope your organization will tear it all to hell."

A keeper of Elitch's Gardens said he had never worked with such fine people. The assistant manager expressed profound amazement that Jehovah's witnesses do not smoke. A policeman remarked, "This is the best bunch of people I have ever seen here; they keep the grounds clean."

While the sound equipment was being installed someone telephoned to the police, trying to make trouble, and they came out and wanted to know if the witness installing it had a permit to do so, and if the equipment was high voltage. The witness identified himself, stood his ground, and firmly insisted that he did not need a permit to install his own equipment. At length the chief of police backed him up in this position.

Saturday night trouble was anticipated; but 25 witnesses watched everything carefully, and nothing was started.

Detroit, Mich.

Two auditoriums were engaged, Masonic Temple and Eastern Star Temple, and both were packed. Courtesy cars maintained a constant shuffle, so all could eat without delay. Pioneers were served meals free. The chefs were unexcelled and knew better than to cook in aluminum.

The Jonadabs were elated with the Saturday talk from London as they saw that instead of being an overflow of the remnant, the Lord has a definite function for them to perform in connection with the vindication of His holy name. They participated with a will in the distribution of radio folders and handbills and carried on in the "sandwich" parades in spite of rainy weather. It was not unusual to see rain-drenched paraders handing out folders on the sidewalks of downtown Detroit, quite oblivious of the falling rain.

Sixteen sound cars spent Sunday morning making spot announcements advertising the Sunday afternoon lecture, and many early churchgoers were thus notified. Preparations had been



Detroit. An attractive means of advertising "Face the Facts"

made in advance to rebroadcast the Sunday lecture from public-frequented parks.

The real climax came when the speech "FACE THE FACTS" was delivered from London, England. Every available seat (2,700 in number) in the Masonic Temple as well as the lobby and Eastern Star Temple (capacity 1,300) was occupied. In fact, each place was to the point of overflowing and many friends were required to hear the speech in Cass Park, just opposite the Masonic Temple, or in front of the Eastern Star Temple, where the speech was rebroadcast by radio from sound cars. With this mighty array of sound equipment Jehovah's message went out to the people in its characteristic fashion of boldness and uncompromising quality. As the speech progressed heads were thrust out of adjoining hotel windows; car drivers pulled to the already filled curb to listen. In fact, even the police were there, but with a different purpose in view. They attempted to stop the lecture which was being rebroadcast from the lot adjoining the Eastern Star Temple, on the grounds that they had 200 objecting telephone calls in twenty minutes. They chose a very inopportune time, however, because, just when they were sallying forth with great affront, the judge bellowed out "even the police of various cities right now are attempting to stop this speech".

Crowd Cheers

These words spoken at such a crucial time sounded the retreat for the officers. They slunk back to their squad cars defeated in their attempt to carry forth the Devil's purpose. Their retreat was marked at every step by the cheering crowd of interested listeners gathered about the lawn of the Eastern Star Temple.

The reception of the Sunday lecture was fine. Every word was clearly understood and the great crowd thrilled with the knowledge that together with the Lord and His heavenly host they were meeting the savage attacks of the enemy unafraid.

Hartford, Conn.

It is not easy to describe the electrifying effect of Judge Rutherford's addresses from London, September 10 and 11. Hartford cablegrams said, in part:

Nineteen hundred send loving congratulations. Fresh Kingdom revelations convincing, sobering, comforting, thrilling, inspiring.

Thirty-five hundred gave rapt attention to forceful exposé of hideous monstrosity. Local religionists instigated forty-eight arrests. Decisive victory over malicious opposition.

The self-advertised service of the Hartford chamber of commerce turned out to be of the wooden-nutmeg variety. The mayor is a Roman Catholic. The secretary of the chamber resigned when the Bushnell Memorial Hall management rebuffed Jehovah's witnesses. Every director of the chamber was mailed a copy of *Consolation* No. 495, telling the Bushnell story.

The mother of the man at the head of the Bushnell Memorial Hall management is a fine Christian woman, deeply interested in Judge Rutherford's writings. After her son yielded to Catholic Action pressure she was heard to ask him over the telephone if he is now working for Bishop McAuliffe. Every member of the board of trustees of the Bushnell Memorial Hall was mailed a copy of *Consolation* No. 495, so that they might see their treachery to Bushnell's memory.

Every citizen of Hartford had a copy of No. 495 put in his hands. Now let the chamber of commerce, the Bushnell Board and Bishop McAuliffe laugh that off.

Among the Outcasts

Jehovah's witnesses were crowded out to a run-down amusement resort, sublet for fighting, roller skating, roller coasting, dancing and bathing. The seats and floor of the boxing arena, where the overflow must meet, are patched with tin; the coaster no longer coasts; the basement of the rink was filled with rubbish.

The witnesses cleaned the rink from top to

bottom, basement and all. Hundreds of yards of white paper made an incredible transformation. Carpenters and electricians worked night and day. Cooks served food that would be a credit anywhere. Ushers, sign painters, musicians, physicians, watchmen, clerks, were of the New Government.

Catholic Action Malice

No prize fights had been booked for Saturday or Sunday, but the arena sublessors actually tried, dog-in-the-manger style, to prevent the convention altogether. They telephoned the owner in New Haven. He came and said to the Catholic Action crowd, "These people have given this place the most thorough cleaning it has had in years; if you are not willing to treat them right, pick up your own traps and get off the premises."

Then a person alleging in an evasive manner that he represented the fire department came in and stated Jehovah's witnesses might not use the rink as an auditorium (though thousands of others had done so), because the seats are not screwed to the floor; but the seats had never been so fastened at any time.

An hour before the first London broadcast a voice over the telephone said peremptorily that Jehovah's witnesses positively could not hold their convention in the rink. The person was invited to come, identify himself, explain his reasons to the 1,900 persons assembled, and receive his answer. He came not.

The Hartford *Courant,* the city's best paper, gave good reports at first, but the city editor worked a deliberate lie into the final story, that the lecture did not come from London at all. He preferred to lie, rather than call up the telephone company to learn the truth.

Catholic Action Police

At Columbus, Ohio, where Judge Rutherford addressed 30,000, nobody was arrested; but in Hartford and its environs 48 were taken in, nearly all by police with Catholic names, yet with 3,500 visitors in their midst not a Hartford cop had enough interest in his ostensible work of preserving order to visit the convention in three days.

In Meriden a plain-clothesman asked a witness if he might have a free copy of *Consolation.* When his request was granted he was told he was under arrest. Arrest for WHAT? Such a community would be a thousand times better off, and safer, if like many orderly communities where a bluecoat is never seen from one year's end to another.

A witness called on a lady who wanted to know if the witness was afraid, and if not, why not. This lady brought out *Protection,* one of Judge Rutherford's books, explaining that she had obtained it from a good woman who was arrested by the chief of police just as she left her door. After listening to a record she said, "Now I know why that good woman was arrested. I intend to find out about God and His organization, and about the Devil and his racket, the Roman Catholic Hierarchy, and will be at the lecture Sunday."

A witness, in Meriden, was repairing a tire when he was arrested, and at the police station the desk sergeant called him all the filthy names he could think of, telling him that if he had called at his door he would have "knocked his G——d—— head off". And thus the Holy Name Society section of Catholic Action comes to Meriden.

Admissions by Police

One witness was threatened with arrest by an officer who later admitted he was bluffing, had the literature, and knows this is a good work.

A witness being booked in Meriden heard the sergeant reply to a telephone call, "Bring them all in, whatever they are doing," and another heard the same person say to someone, "All right, Father; we have some of them here now."

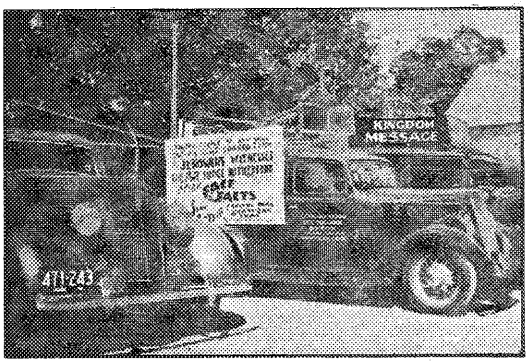
A witness made his first call as a Jonadab and was arrested by Officer Kelly at the second house. The witness (a youth of 16) at headquarters asked the desk sergeant to read the Supreme Court decision in the Lovell case. Warned not to do any more work, he returned to his territory, resumed his duties, and Mr. Kelly arrested him some more. Next morning the prosecutor refused to act.

A witness calling at the home of a court official was told: "You are standing before Pontius Pilate, as Jesus did."

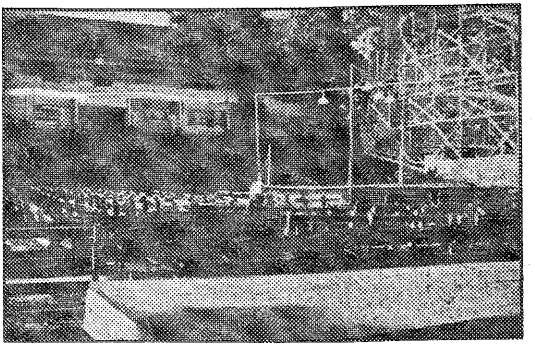
In Meriden, in a section where previously many arrests had been made, the population, mostly well-to-do Catholics, were friendly, urged the witness to be very careful, and some even wished him well in his work.

New Government Order

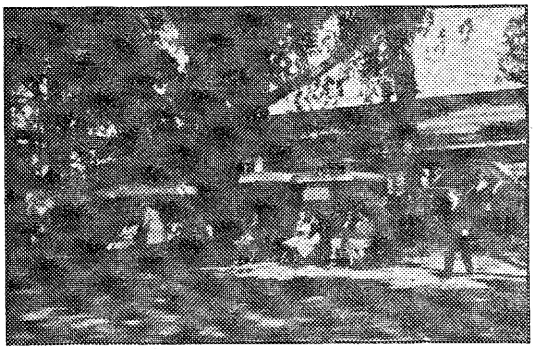
On Friday night a crowd of toughs came to the grounds, tearing off signs, shouting "Jeho-



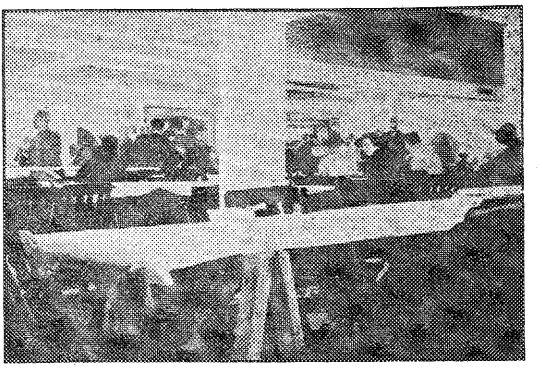
Several of the many sound cars in use at Hartford



Hartford. General view of Capitol park, showing bleacher seats

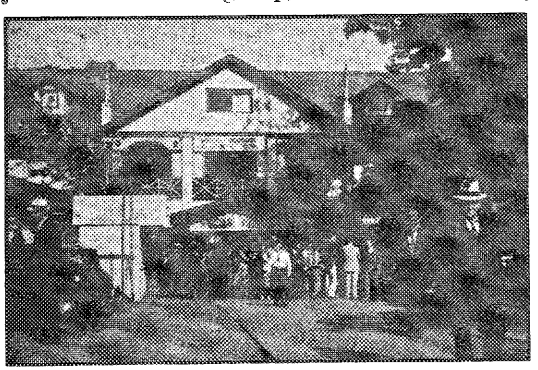


A portion of the Hartford trailer camp. These were filled during the broadcast.



Building used for cafeteria after being cleaned up by Jehovah's witnesses

vah" and threatening return. Forty guards were then placed by the witnesses, covering every opening and entrance for people and for electric current. When such groups were spotted (as by smoking cigarettes, throwing away programs or using unbecoming language) a patrol joined each such group, walked where they walked, stood where they stood, and sat where they sat, at every occasion wheeling and looking them kindly but firmly in the face. Five groups, of up to ten persons each, were thus spotted and accompanied.



Main entrance to Capitol park skating rink

A witness heard one in such a group say to another, "How are we going to pull the G——d—— thing down?"

Under the Totalitarian Flag

A witness was conversing with a lady in New Britain when her little boy came in, asked if she was one of Jehovah's witnesses, and, when answered in the affirmative, said to his mother: "Why don't you kick her out? The priest said to kick out any of Jehovah's witnesses when they come to the door."

The same witness called on a family that confessed to the priest that they have a Bible; he advised them to throw it away.

A witness in New Britain was graciously received by a gentleman who wondered why the

witnesses are so hated. His own wife, by her own admission, had kicked the last one out (by order of the priest).

In the same city a witness was invited into the house by a well-dressed man with a big cigar in his mouth, who extended the invitation only as an excuse to abuse the witness, kick him and push him out of his house.

A young Jonadab, out in the work for the first time, was thrust out of two houses in a single morning.

A witness was in a barber shop, had played two records to appreciative listeners, and placed literature with them, when the proprietor shouted in dismay, "Here comes the priest," and ordered the visit terminated.

A witness who was called a vile name by the head of a house, and was then arrested, was taken back to his territory after he had explained the work.

A witness in Meriden was accosted by a female car-driver who threatened arrest unless she got out of town.

Another witness was followed by boys shouting, "Get the cops after them. Jehovah's witnesses are peddling literature again today." This did not frighten one woman. She listened attentively to a lecture record, and when her neighbor downstairs demanded to know if the person playing the record had a permit to do so, she shouted back, "I don't know and I don't care." When the record was finished this noble-minded woman said, "What a wonderful lecture that is! God ought to kill all opposers; for they are very wicked." She asked for meetings to be conducted at her home. On leaving the home the witness was arrested.

Wonderful Blessings from on High

A witness, a week before the convention, praying she might find someone who loves God, found a lady who obtained an entire set of Judge Rutherford's books on the first interview, attended the convention, subscribed for *The Watchtower* and *Consolation* for herself and for *The Watchtower* for her mother in England, and went home announcing her intention to identify herself with the witnesses. All in a week.

The electrician and others were deeply impressed by the fact that the entire broadcast from London came through admirably on September 10, but at the close of the program, almost immediately after Judge Rutherford had finished his address, the power transformer burned out. But by midnight everything was in as good condition as before, and the conventioners heard the marvelous address on "FACE THE FACTS" as clearly as if Judge Rutherford had been in the room.

Houston, Texas

Despite terrific heat and constant rain the huge auditorium was filled and the convention was a tremendous success. What a thrilling experience to see Jehovah's great organization, wheel within wheel, functioning so perfectly! On the stage was a beautiful red oilcloth banner 36 feet long, with appropriate lettering, "The battle is God's; be not afraid." In front of the auditorium was a sign 70 feet long. In many parts of the city were signs 10 feet long.

A "sandwich sign" parader, asked what the strike was about, quickly answered, "Against the Devil and all his works." At the Saturday evening business meeting of Jehovah's witnesses two Catholic men, with a stenographer, were behind the stage taking down what was said. No Jesuit can ever mind his own business.

On August 15, 1938, the Music Hall of the Sam Houston Coliseum was leased to Jehovah's witnesses free of charge, as is the custom of the civic authorities of Houston in such cases. As elsewhere, such expense is counted by the city as advertising the city among its visitors. Sectarian lines are unknown in the making of such arrangements.

The witnesses made tremendous preparations, incurred very great expense for advertising, invitations to thousands, telephone connections to London to receive Judge Rutherford's addresses, and cafeteria and other arrangements, when they were suddenly notified of an injunction suit threatened against the city, the mayor and city council unless they forthwith paid $324 for the use of the premises, sound operator, stage hands and air-conditioning operators of the city. No other organization using the hall would have had to face any such demands, in violation of a bona fide contract, and in violation of uniform practice; but to prevent the convention's being killed, Jehovah's witnesses, at the last moment, paid the sum, under protest.

Scathing Letter to the Mayor

As soon as the convention was over the spokesman for Jehovah's witnesses wrote the mayor a 1600-word letter that ought to give him nightmares for the rest of his life. There is room for only a brief extract:

I have been informed that because of pressure brought to bear upon you by Bishop Byrnes you took this course. Because of false statements made about us, which were derogatory, you, the mayor, got in touch with several of the Protestant ministers. You were finally told by one such minister, Pastor Knowles, of the Central Christian church, that we are all right.

Frankly, we do not understand why, in such an enlightened age, and in a country which is based upon liberty and freedom of thought and action, the mayor should have inquired of others as to our belief as a pre-requisite to the use of this hall. This is supposed to be a free country, and freedom of religious belief is accorded to all, both the low and the mighty, and the rich and the poor, and it is supposed that no person should be denied any civil rights because of such beliefs.

Countless hundreds visited this city on account of this convention. They brought money into the city and spent it for the benefit of the city. This convention helped the city financially as have other conventions. Why should the mayor take an action which would result in un-American influence to discourage, in Houston, conventions of liberty-loving Americans?

The only way in the world in which this gross wrong done us can be undone is to refund the money wrongfully exacted from us in violation of your contract. We can assure you that in returning this money no harm or wrong will be done and that you will have no cause for fear of the vicious, political and un-American pressure by the enemies of Jehovah's witnesses, because the convention is now over. These persons do not oppose the repayment of the money. What they do oppose is the proclamation of the truth which was spread by the convention.

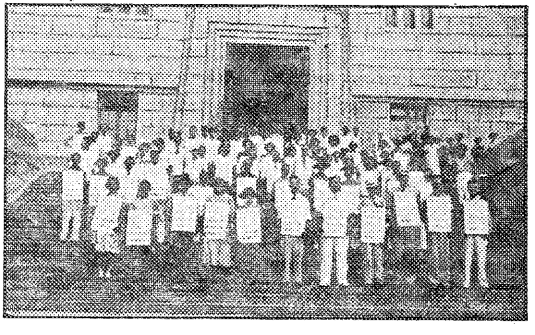
We respectfully submit and request that immediate steps be taken for a repayment of the sum wrongfully required to be paid by Jehovah's witnesses. In doing this you will be doing only what is right and what is American, i. e., providing equal justice and right to all, and not unlawful discrimination.

If all others were required to pay for the use of the hall, then we would have gladly paid the same without complaint, but since others do not pay for its use for convention purposes, we therefore demand the return of the money so paid for such convention use of this hall.

Jacksonville, Fla.

"Wonderful beyond the description of human words!" This is the unanimous expression of the 500 Kingdom publishers who assembled at Scottish Rite Temple to participate in the world-wide convention. Fifteen hundred were present at the public lecture.

We were unable to obtain any co-operation from the chamber of commerce or its tourist and convention bureau. They first tried to get rid of us by saying there was no hall in the city with the facilities we desired. When asked about Scottish Rite Temple they said they had no information on it. It might have been expected they would express some regret or apology for being unable to take care of our requirements, but they seemed rather pleased that they could offer no encouragement, and did not do or say anything to make us feel welcome. They reluctantly accepted our "copy" for the newspapers and said they doubted if they could get it published, but would try. We were able to get one pretty fair write-up in one paper by bringing pressure upon the convention bureau manager through a personal friend of his, a professional man, who is a *Consolation* subscriber. The other paper carried a short paragraph about the convention after it was over. These two articles were the extent of newspaper publicity. The telephone company promised to co-operate in getting a write-up in the papers, but failed completely.



Jacksonville. "Sandwich sign" paraders ready for the march

There has never been any active opposition to our work in Jacksonville; no arrests or persecution. The city seems to have adopted an attitude of ignoring us altogether; and this attitude is manifest on the part of the newspapers, radio stations, chamber of commerce, public officials and the people generally. Refusal by the radio stations to broadcast Brother Rutherford's speeches is in line with this attitude. The attempt last fall to compel children of Jehovah's witnesses to salute the flag was quickly dropped when one of the newspapers gave the matter a lot of publicity. However, everyone knew that the newspaper's action was purely political, because it saw an opportunity to rap the present

city administration, to which it is politically opposed. This is proved by the fact that this paper would give us not a single line of publicity before the convention, and only one short paragraph afterward.

The only exception to this hands-off rule is in the case of a few of the more radical preachers. One of these is reported to have held up the *Warning* booklet at his Sunday evening meeting and demanded that if any present had obtained the booklet they destroy it at once. This information was given us by a lady who was there and who had the booklet. She said that hereafter she will be at our meetings and will never darken his doors again.

It was a pleasant surprise on Saturday morning when word was received that Station WFOY in the Hierarchy-ruled town of St. Augustine had been engaged to broadcast the speech "FACE THE FACTS". Immediately a witness was sent to St. Augustine to interview the station manager, and in a few hours he reported back that everything was in readiness for the broadcast. The manager told this witness that he had feared the Catholics in the past but had made up his mind that he would broadcast Judge Rutherford's speech, and if the Catholics desired to reply the station would be available to them if they were willing to pay.

A witness handing out radio slips in St. Augustine Sunday morning met a Catholic priest who was very indignant and declared he would see that the lecture was not broadcast there. A few minutes after the lecture started we received a phone call from the station manager saying the wires had been cut between the studio and the transmitter and could not be repaired in time for any of the speech.

Kansas City, Mo.

Kansas City, the "hard heart of America", welcomed Jehovah's witnesses with open arms, until it was discovered that this was not just another commercial religious organization come to enrich the commercial coffers, but an organization assembled to become enriched in the Lord and interested only in becoming better equipped to serve in Jehovah's organization. The convention was a huge success in every way.

Jehovah's witnesses were far from welcome in Kansas City. Although the people of good will were happy to have so many of Jehovah's witnesses here, the rest of the city was not interested—not even curious to know what was going on.

Hundreds of the publishers, Jonadabs as well as the remnant, took part in "sandwich" parades



Kansas City lined up ready to move into the business sections of the city.



Oldest witness in Kansas City (age 104) and a newcomer

every day, both in the morning and in the afternoon and evening; a wonderful witness to the great name of Jehovah God. These paraders, who operated in groups of two and three because of restrictions by city officials, could not be ignored; they could not help but be noticed in all sections of the city. Signs were prepared for 300 to engage in each parade, and each time practically every sign was in use, not to mention the great number of automobiles, sound cars, etc., which carried both large and small signs.

The Kansas City company has been operating a sound car throughout Kansas City for a year, and when we began this operation the captain of police informed us that (despite an ordinance) the police were not picking up operators of sound cars unless special complaints were received regarding the individual cars, and that we need not be afraid of being molested. This information was given sound-car operators that came to the Kansas City territory.

Twenty-five sound cars arrived for the convention, and these sound cars were operated in such a manner that each one of them went throughout the principal sections of Kansas City, Mo., Kansas City, Kans., North Kansas City, and Independence, Mo. It was so arranged that no two cars would be in danger of operating together throughout any section. All cars were busy pretty much of the day Friday and about two hours and a half on Saturday, when we received a telephone call from two witnesses who were operating the Kansas City sound car, stating that they had been taken into police headquarters and booked for the breaking of the ordinance.

The chairman of the convention and the Kansas City company servant immediately went to police headquarters to interview the chief. He was most indignant, wanting to know where we ever received any authority for the violation of a city ordinance, and that he would certainly show us whether or not we could break the ordinances of the city and get away with it. This statement was made in the face of the fact that dozens of sound cars advertising tobacco and cigars, baseball games, picture show bank nights, beer signs, and the like, are operating constantly throughout the city streets and are played considerably louder than any of the cars that attended the convention.

Chief Coffey informed us that the men were put in jail under $100 bond and the case was to come up Monday morning. Under no consideration would he receive a property bond. He was most indignant and said that if we didn't get all our sound cars off the street at once he would order them all picked up. We assured him that in the face of the ordinance and his attitude, we would send out notice to the cars and have them report back to the convention headquarters at once, and he replied to the statement, "Well, you had better hurry up."

Upon leaving the chief's office, we went at once to the telephone, and while we were calling convention headquarters we overheard the chief giving instruction that all police cars on the streets should be notified to pick up and bring in every one of the sound cars of Jehovah's witnesses. This resulted in their picking up eight cars and nine witnesses. Every one of them was put under a $100 bond. A local businessman was notified of the action of the police department, and shortly after talking to him a trip was made to the police headquarters by two witnesses who found the chief of police in a very amiable mood. He had reduced the bonds to $25 each and was hoping to get the cash because he didn't like to have to hold them over Sunday.

In checking up on the cars that had been picked up, we found that not only were there six cars picked up following the picking up of the Kansas City car, but one of the cars that was sent out with a group of witnesses to notify the rest of the sound cars to come in was itself picked up and taken in. The police came out to the convention hall and ordered that the sound cars parked around the hall should be taken down to the station at once. This, of course, would be a direct violation of the law, because they were not operating. Of the eight cars picked up, only two were actually operating their sound equipment at the time the police took them in.

In order to release the arrested witnesses for the convention, cash bond was posted for them and on Sunday the sound cars were directed to drive with their signs throughout the city. The Kansas City *Star* of Monday morning reported that one of the cars passed by the home of Mr. McElroy, the city manager, who immediately called police headquarters and gave instructions that these cars should be spotted and if they let out a sound they should be taken into police headquarters at once. As a result of this order, a number of the sound cars enjoyed a police escort about the city.

Monday morning, the nine witnesses came to trial and five were fined $10 each.

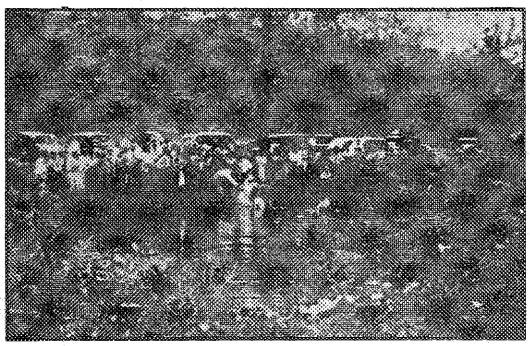
They tried practically everything on the docket before they took up the sound car cases. About 9:00 o'clock a photographer came in; about 9:30 a second photographer walked in; and close to 11:00 o'clock a third photographer walked in. All of these three men seemed to know what they were waiting for, and as soon as the case of the Kansas City company of Jehovah's witnesses was called, these men were right on their toes and shortly began taking pictures.

Strange to say, for several hours since the fining of the witnesses for operating the sound cars there has not been heard on the streets of Kansas City any kind of sound car; and usually there are a great many.

Little Rock, Ark.

Catholic Action put Jehovah's witnesses out of the noisy Agricultural Building into the ideal Community Building. The American Legion refused to join the Knights of Columbus in their dirty work with the city council, and the Knights had to be their own chambermaids for the harlot of Isaiah 23.

At the last minute the "Church of Christ" picked out one of their number who could write (after a fashion), and he signed the brotherly letter referred to below. There is some reason to believe that the letter was written by the minister, and that Brewer was selected to sign it because he could do so without merely making an "X". The intelligence of the minister is disclosed in the manner in which the letter is typed. Merely a little off in his spelling of "bap-



Little Rock's baptismal location. Beautiful, isn't it?

tising", "notis" and "arangements", he is altogether askew in punctuation, but Brewer and the rest of the flock like it that way best.



Little Rock. Is this one of the dogs that ate Jezebel?

Ejected from the church, the convention held its baptisms in a paradise. But 30 or 40 immersions had been anticipated. Opposition raised the number to 70, and finally to 73. At the park where the immersions were actually held a large truck was draped with comforts and blankets and served as a dressing room for the sisters. The brothers went out to the "brush" and dressed. Baptismal robes were of every sort, bathing suits, nighties, pajamas, and in some instances brothers were baptized in the only shirt and pants they had. None were embarrassed, not even the timid, in the doing of God's will.

The six "sandwich" parades, including the parade of Tilli the dog (guided by her little mistress) attracted much attention. The newspapers were far above the general level. The result was a great witness to God's name. It is estimated that not less than 2,000 heard the greatest witness to God's kingdom, and the most fearless denunciation of His enemies ever given in the earth.

One sound-car operator was taken in, and on the way to the station heard the message coming in on radios and filling stations all the way to town. Little Rock was not one of the greatest conventions in numbers, but in blessings from on high it was near the top.

Los Angeles, Calif.

For three weeks prior to the convention two sound trailers, equipped with large panels advertising the lecture "FACE THE FACTS", combed the city. Special invitations were sent to 3,338 people of good will, the Chamber of Commerce mailing 750 of these to points outside of Los Angeles; and 375,000 handbills were distributed.

"Sandwich sign" paraders stormed the city,

and were in progress continuously except during meetings. Groups of ten to fifteen publishers were everywhere throughout the business section. An officer in a downtown section stopped one group and escorted them half a block to a call box. There he asked his superior officer what he should do, and was told, "You cannot do anything with these people: it is unconstitutional." Another officer waved his hand to a group and shouted, "God bless you all."



The Trinity Auditorium, Los Angeles. It was packed.

One irate woman shook her finger at a parader and said, "Don't you know Judge Rutherford was in jail eight years for murder?" The poor woman had him confused with the old reprobate that blessed Mussolini's murders in Ethiopia and Franco's murders in Spain.

Fifty newspapers throughout California were served with news of the convention, and many of them carried the readers.

Special attention was paid to getting the people of good will to attend the Saturday lecture, and the auditorium was filled to overflowing. The reception was clear and distinct, and as the audience listened to the message dealing directly with the Jonadabs and their part in the Kingdom, tears of joy were in many eyes. The common expression at the conclusion of the lecture, to be heard everywhere, was, 'I surely know now where I stand.' Many were heard to say, 'I guess I have been asleep, because I have not taken part in the service, but from now on my life is devoted entirely to Jehovah in the proclamation of the Kingdom message.'

Minneapolis, Minn.

Vatican City anarchists did their best to prevent the great convention held in the Lyceum



Minneapolis used streetcar advertising, inside and outside

Theatre, Minneapolis, September 9-11; but all to no avail. Twenty-two "sandwich" parades, 1,500 personal letters to the interested, hundreds of automobile streamers, tens of thousands of handbills, street-car advertising, billboards and placards made the lecture "FACE THE FACTS" the talk of the Twin Cities. Stomach trouble of the nursemaids of the Hierarchy (the newspapers) made it impossible for them to do anything to assist in the good work. Most people realize that the newspapers have had their day. Anyway, they have.

A woman called at the Iris café prior to the convention stating that she represented 25,000 Catholic women (How they do love to strut that silly line!) and that if the Iris café did not take Judge Rutherford's sign out of the window they would boycott the café. The Iris kept the sign in the window and Sunday was one of its biggest days.

A man called up the Lyceum management to tell them Judge Rutherford had been kicked off of every radio station in the country, and was told that over 100 radio stations would carry the Sunday broadcast. He gulped a gulp.

A woman called and said her Arch Bish Hop had done his best to keep Judge Rutherford from saying anything by radio or otherwise in the Twin Cities, and, besides, she represented 50,000 Catholic women. (Every time this lie is told the figures double automatically.) She was told it was just too bad but there was no way out of it. Then she suggested force, but was saddened that this was not possible, as the speaker would be some 5,000 miles away. She thought it 'just too bad that Catholics had to

put up advertising signs in the streetcars and theaters and bring in the talk by telephone. They should get together and do something, law or no law'. She was commiserated, and heaved with the heaves.

A man called up and advised that the auditorium be overheated so as to make it unusable. He sorrowed with a great sorrow and moaned aloud.

These telephone calls put Jehovah's witnesses on their mettle and a thorough system of guards and patrols was installed which kept the Arch Bish Hop's anarchists at bay.

Two friendly cops at the Lyceum stated that if anybody started anything he would get the works.

Every available seat was taken, with many standing in the overflow meetings and in the first-floor lobby. The music stops. All is quiet! The main auditorium is brilliantly lighted. Entirely across the stage the theater's beautiful curtains of royal color form a magnificent background for the glittering silver letters, invisibly suspended: 'Be not afraid: the battle is God's.' The announcement from London! Hearts trip! The facts are indisputable! Nearly 3,000 are facing them with joy. The Hierarchy hypocrites are made to drink their death warrant! Their hearts stop for a moment—the earnest of their everlasting portion.

New Orleans, La.

It was apparent from the beginning of the convention arrangements two months ago that "Official New Orleans" (meaning that particular part of the Roman Catholic Hierarchy that rules over New Orleans) was "against" our having a convention here. First "Jerusalem Temple", one of the most beautiful Masonic buildings in the South, was engaged, but those arrangements did not hold for very long after the influence of a certain "foreign power" well known to Jehovah's witnesses began to be brought against the management. Then the Scottish Rite Masonic Temple was engaged, but the same story was repeated. Henry Robinson, the grand secretary of Masonic Lodges in Louisiana, was quite instrumental in both of these defaults of contract.

The search for a convention hall continued, and the Coliseum Arena, a building used for wrestling matches, etc., was engaged, and it appeared that this arrangement would stick; but when, on Thursday, September 8, Mr. Judlin, of Peter Judlin, Inc. (from whom the Coliseum was rented), was called upon with a check in final payment for the rent of the Coliseum, Mr. Judlin refused to accept the check, stating that he had to confer with certain city authorities before he could grant us final permission to use the building. However, Mr. Judlin assured us that he would not be intimidated by any threats made by city officials, but that he wanted to hear all the facts before he accepted final payment. It now appears that he was serving as a faithful tool of his "church", but at the time he gave every evidence of being interested in our having the Coliseum.

So confident were the witnesses that we would have the use of the Coliseum that they worked from about midnight Thursday night (a wrestling match was held in the Coliseum early Thursday night) until nearly dawn in preparing for the opening of the convention, and two of the witnesses stayed in the building as watchmen during the rest of the night. However, these witnesses were ejected very early in the morning, and the building locked up by the caretaker, who stated that he had orders from Mr. Judlin that no one was to enter the building until further notice was given.

Nine o'clock Friday morning came and still we were unable to interview Mr. Judlin; so the workers were sent into the field from the meeting hall of the local company of Jehovah's witnesses, and instructed to report back to the hall at one o'clock for further instructions. Mr. Judlin stayed in "conference" with the "city fathers" until about noon, and then his attorney notified our attorney that on this very morning Mr. Judlin had received a letter from the city architect's office condemning the Coliseum, and advising him not to rent it to anyone until an inspection could be made. However, the attorney stated that Mr. Judlin was agreeable to our using the building if the city wouldn't interfere, and was willing to meet us at the Coliseum and open it up for us.

Nice work! It took them all morning to figure out how to free Mr. Judlin of any liability, and yet close up the hall to us, but they really made a neat job of it. Of course, the police were down at the Coliseum and took charge as soon as it was opened, refusing even to allow two men to go in and get some of our convention supplies which had been stored there the night before. An effort was made to secure the release of our supplies, but the proper authorities found it convenient to be out of reach at the time.

It was now 1 p.m.; so some of the witnesses

were sent to look for another hall, and succeeded in getting the W.O.W. hall for Friday afternoon and evening, and tentative arrangements were made to use this hall for Saturday and Sunday, but these arrangements later fell through. So the first session of the convention was opened somewhat late, but was attended by about 150.

Apparently the police didn't find out where our meeting place was in time to get there for the afternoon session, but they came in all their glory to the evening session. They even brought along a patrol wagon, and a truck for towing in cars, and one of the officers, when he learned that Judge Rutherford is the president of the Society, phoned the station and asked for another detachment of officers, because "This is Judge Rutherford and his crowd". Apparently his request was granted; for the officers came in large numbers. Amusing was the fact that one of the officers wanted to talk to Judge Rutherford in person.

One McNamara, a police lieutenant who seemed to be more or less in charge of the police display, told one of the witnesses that if any speaker made any statement which he (McNamara) construed as an attack on any religion, or an attempt to incite others against any religious or other organization, he would personally be responsible for the arrest of the speaker. If such quality is known to him, McNamara must have felt ashamed as he sat through the exposition of Isaiah 60:17, which had been prepared for the conventioners for that session.

It became apparent quite early Friday night that we wouldn't be able to use the W.O.W. hall for the Saturday and Sunday sessions of the convention; so two witnesses were again sent out to hunt for an auditorium. Jehovah apparently blessed their efforts; for they found the official body of the Order of Druids sitting in session, and signed an agreement with them for the use of their hall for Saturday and Sunday. But the agreement regarding bringing in the telephone line for Saturday's and Sunday's lecture was only a verbal one, and so the Druids, after the police conferred with them on Saturday, held up their hands in holy horror at the thought of bringing into their hall a speech from the telephone company's lines. So a short-wave radio was installed in the building, and Judge Rutherford's Saturday talk was heard in that way. Reception was very good, most of the talk coming in so that it could be understood perfectly.

The chairman of the convention, and the assistant chairman, were called into the conference with the police and the representative of the Druids' organization and informed by McNamara, of the police department, that they didn't want Jehovah's witnesses to have a convention in New Orleans and that they would cause cancellation of the lease on any building that we could obtain. When asked for a reason for their taking that position, they refused to talk, simply stating that they were not there for the purpose of argument. Thus the lease for Sunday for the Druids' home was canceled.

At the Society's suggestion, arrangements were made to get a place outside the city, and a race-track grandstand was arranged for about 7 p.m. Saturday evening. This place was outside the city of New Orleans, and in another county (or parish, as they are called here) as well, but so efficient was the espionage system of the Hierarchy here that by 6 a.m. Sunday the sheriff of Jefferson parish (in which the race track was located) called up the man who had rented it to us, and gave orders that we should not be permitted to use it.

An effort was made to get an order restraining the sheriff from so doing, but there wasn't time to get all that done before the lecture; so finally arrangements were made with a lady in the city who is an honest Catholic, and who wanted to hear the lecture, to use her back yard. One of the pioneers has had his trailer in this lady's yard for some weeks, and she knew that we were sincere, honest people, and that our work is done with the view of pointing out to the people the only way of escape from the terrible conditions that the entire world now faces.

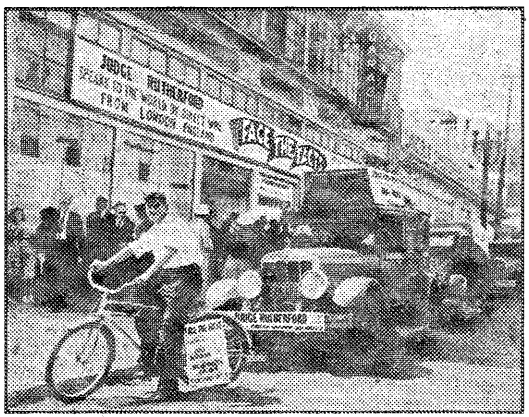
Arrangements were made with the telephone company and their line was brought in and connected with our equipment. Our advertising, what little advertising material we had left, was changed to show the proper address, and a number of witnesses were sent out with "sandwich signs" showing where Judge Rutherford's lecture "FACE THE FACTS" would be given.

As soon as the police found where the meeting was to be, they again came out in all their glory. This time they brought out TWO patrol wagons, and many armed men, etc. They got our landlady out and tried to threaten her and make her break her contract with us, but she refused to do so, and insisted that we be permitted to hold our meeting there.

Then McNamara appeared on the scene, and announced that as soon as the program started the police would cut the wires, and he gave orders to his men to shoot anyone who attempted to do anything about it. Then addressing the assembled crowd, he said, "I sincerely hope that we don't have any bloodshed here this afternoon." As soon as the first sound came through the speakers McNamara cut the main telephone line, and his men reached for their guns, and perhaps were disappointed that they did not get to use them; but, after all, this was an assembly of Christian people and, since it was pouring rain and the shelter was very meager, the meeting was dismissed.

Oakland, Calif.

Perfect obedience to instructions made perfect co-ordination of all departments at Oakland, and the greatest witness. On Saturday and Sunday 115 cars brought 430 people to the auditorium, including aged, blind and poor who expressed utmost appreciation of this service to the Lord. In one instance a party of five called up 45 minutes before the lecture, expressing their disappointment that the car driver assigned to pick them up had not appeared. Another driver was there in jig time, and their expressions of appreciation were really touching.



Oakland. Main entrance to the cafeteria; only a block away from the Municipal Auditorium. Here Jehovah's witnesses served three meals a day to the publishers.

A young priest, who had read and enjoyed *Light* One and Two was present at the public lecture on "FACE THE FACTS". Monday morning he came to the witness who had helped him



Oakland "sandwich sign" parade a mile long

to get a start in present truth, and said: "I have come to say goodbye. My heavenly Father knows my heart. I never wanted to be a priest. My parents insisted that I be one. I am going away, leaving a letter of resignation for the bishop. You know the church, what it means if they find me. So I will disappear—somewhere."

Omaha, Nebr.

At Omaha Jehovah's witnesses have the backing of the wealthiest livestock owner (Psalm 50:10) and are privileged to draw on his account at any time; so they borrowed $325 to finance the convention and, when all bills were paid, had $100 left over toward defraying line expenses.

They had to use an auditorium that was built while acoustics was in its infancy, but got the best results out of it ever obtained beneath its roof.

The chamber of commerce, after a preliminary cordial welcome, suddenly recalled their Moabite ancestry and expressed a desire to see Watch Tower literature, so that they could submit it to the inhabitants of Mount Seir for censorship. Told where they could go, they went. Before going they feebly said that they just could not get the Omaha papers to give the convention any publicity, but they would try, which meant that they would tip the papers off to be quiet. For the most part the papers meekly submitted to the hobnailed shoes resting upon their windpipes. They hardly cheeped.

Arrangements were made to advertise "FACE THE FACTS" on front and rear of 210 streetcars and buses, but when the general manager of the streetcar system found some wholesome truths might be told about the Roman Hierarchy, he folded up like a punctured accordeon.

The Roman Catholic mayor of Omaha would have been oh so glad to grant a temporary permit for operation of sound cars, but just couldn't

"break the ordinance for anyone". When his attention was gently called to the fact that amusement park men constantly run all over the city with their sound car, playing tunes and making announcements, and it seemed a little discriminating that no spot announcements might be made of the greatest convention of Christian people ever to assemble together, he gave the only argument a Catholic politician ever gives when his bluff is called. He got mad.

Arrangements had been made with the YMCA for the use of their indoor pool for immersion purposes, but when these inhabitants of Mount Seir found how things were going they served notice that, for reasons best known to themselves, Jehovah's witnesses could go elsewhere; so they went to a bathing beach instead.

Many of the public had been poisoned mentally by America's official poisoners and would not rent rooms to Jehovah's witnesses. A Catholic lumber dealer was so eager to be mean that he wanted more rent for a load of lumber than it could be bought for outright elsewhere.

Five minutes before the broadcast came in from London the telephone company announced that static was so great that tests could not be made; but in the next five minutes conditions so changed that the entire lecture came through clear as a bell. Auditorium officials said they had never, in all their born days, seen anything move so smoothly as the Omaha convention.

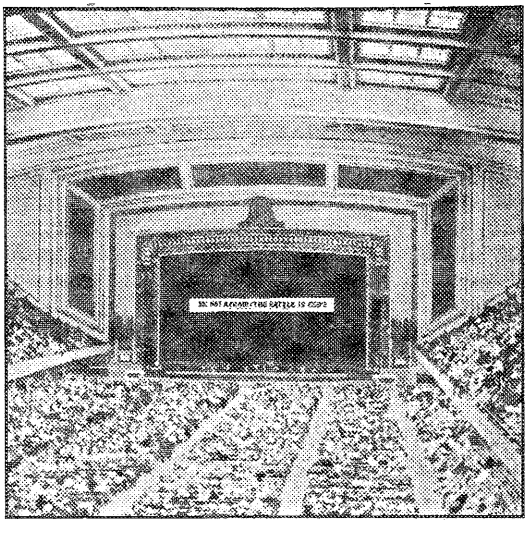
Police were friendly and efficient. The people from whom crockery and silverware were rented stated that they had never before received their stock back so clean and undamaged.

Philadelphia, Pa.

The elegant and capacious Municipal Auditorium was used to house the Philadelphia convention, yet even here Catholic Action showed its ugly and impudent face when two cops came on Sunday morning and wanted to know if a license had been obtained for this "affair". They were informed that the city itself had leased this property for the holding of this Christian assembly. Then they were asked if they had been assigned to this building, and, on answering in the negative, they were taken by the arm and escorted to the door. Such crust!

While the advertising campaign was on, a cop at the corner of Market and 15th streets used profanity, which is against the law in the State of Pennsylvania, and wanted to know of a witness what he was doing. A citizen was so incensed at the act of this officer in using profanity, and subsequently arresting the witness, that he voluntarily offered his name and address in case the need arose. But it did not arise: at the police headquarters the witness was not detained.

One cop detailed for duty at the convention said, "We had reports about you people, but your actions belie those reports." Another one said, "I don't know what it is all about, but I do know that religion is a racket."



Philadelphia. The Municipal Auditorium. Nearly 7,000 were in here to hear "Face the Facts".

The Philadelphia papers showed their meek submission to Cardinal Dougherty by remaining silent as the tomb about one of the most widely advertised conventions ever held in the "City of Brotherly Love". "Sandwich" paraders were in such profusion everywhere that they could not be overlooked, but the newspapers with the Hierarchy's hook in their jaws dared not speak; and nobody cared whether they did or not. A dog that cannot bark is not worth its feed.

"Everything went over swell. You would have thought it was a local station. They certainly got the breaks on the radio!" Tony, control-board man back-stage, was telephoning a report on reception of "FACE THE FACTS". He spoke truly. There in the operator's protective cage, through the loudspeaker of the control panel, one heard every word of Judge Rutherford distinctly, despite a couple of periods of crackling or fluctuation of volume occasionally. The immense stage depth behind the curtains

was filled with sound. Out in front 24 loudspeakers flooded the tremendous auditorium, as 6,839 persons sat spellbound by the electrifying words they were hearing. Several times they broke out in applause, even when the London audience was not heard to applaud. They roared out their endorsement of the Resolution, and unabashed rose and amenned their approval of what Judge Rutherford said of Hierarchy and allies. So moved, so impressed, were they that on departing the public took 1,150 copies of the new booklet *Warning* as offered by the ushers, besides getting additional literature at the book-display tables in the foyer. Their free-will offerings dropped while passing by contribution boxes, and, totaling $235.39, bespoke their deep appreciation.

At 3:58 p.m., while the London chairman was making his closing announcement, suddenly, without warning the lights went out in the operator's cage. A snap on the public-address system told the operators that the public-address system was now operating on an emergency circuit. A circuit breaker or renewable fuse had come loose, broke the circuit, extinguished the lights, and threw on an emergency circuit.

This was the first time such a failure ever occurred on the Convention Hall sound equipment since its installation, in 1936, by the Democratic Party, when they obtained use of the Hall for their presidential convention and renominated Franklin Deficit. Fearing that possibly the Republicans might do "dirty work" and cut the wires, Cardinal Dougherty's political party played safe by installing an emergency circuit. Jehovah's witnesses were, two years later, the first ones to get the benefit of this provision of the New Dealers.

During the speech one Catholic lady inside held up a crucifix on high during the whole hour, apparently in malediction or as a charm against the effect of Judge Rutherford's words.

Shortly before 3 p.m. a group of about 150 Catholics massed across the street before Convention Hall. Observers did not know their identity or what form of Catholic Action they planned. Some Catholics entered the auditorium, pockets bulging with "Father" Felix's literature. After "FACE THE FACTS" they came out and distributed it outdoors to the departing public.

Some of Jehovah's witnesses, leaving the auditorium improperly before the lecture "Violence", overlooked the Bible warning: "I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." (Psalm 39:1) They let themselves be drawn into argument with spokesmen of the Catholic Action group outside.

Another group surged into the foyer and surrounded a display booth, to start controversy. This group was dispersed, thus permitting the public to observe the book display and come and get literature. Happily the great public meeting passed off without any scenes of violence. Many conventioners brought newly interested Philadelphians to this public lecture.

A Jew thought Jehovah's witnesses were on strike against Jehovah.

A man who heard "Relief" wanted to know why Judge Rutherford did not come out in the open and name the foreign power. He heard "Resolution" and was content.

Those to be immersed grew steadily in number from 86 on Saturday to 160 at the last minute. The immersion procession got broken in two, and pursued two different routes to the pool, thus more widely advertising "FACE THE FACTS". Those immersed included men and women, white and colored, Jew and Greek, from 12 to 80 years of age, some crippled, some feeble. One Jew immersed is selling his business and will go into the pioneer service at once.

Pittsburgh, Pa.

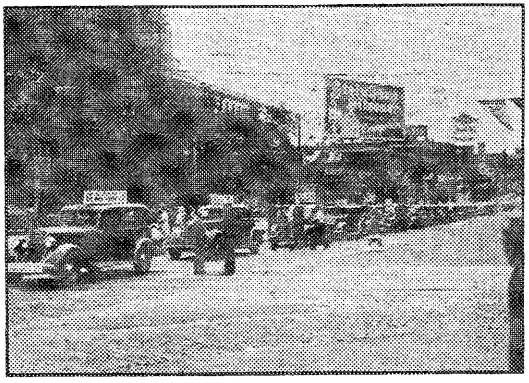
Considerable opposition to this convention was encountered in advance. The Hierarchy tried to induce the committee in charge of the Syria Mosque to cancel the contract. These men became quite fearful. However, after two conferences, at which they freely admitted that there was no opposition from Protestants or other organizations but all opposition came from Catholics, they decided to co-operate, and did co-operate excellently.

One Catholic employer scolded a girl employee one hour and fifteen minutes because she is one of Jehovah's witnesses. He demanded to know where all the money comes from.

The other source of opposition was from the American Legion. There were 25 highway signs advertising the public meeting, distributed at strategic points. One of these was at a particularly prominent point and the Legion brought pressure to bear upon the local authorities to move it, even to the extent of issuing subpoenas for the arrest of the witnesses whom they thought responsible, only to find when they "got their man" that he did not know anything about it.

The last heard was that they were still looking for Hessler. Saturday afternoon the American Legion took the law into their own hands and pulled down this sign themselves. Anarchists!

The convention was advertised very thoroughly —300,000 leaflets distributed, 25 highway signs, 300 in "sandwich sign" parades Friday, Saturday and Sunday, and an automobile parade of



Pittsburgh. 225 automobiles doing advertising

225 cars on a ten-mile route under police escort. By careful maneuvering the witnesses were enabled to get a permit for this parade, but apparently the Lord desired a more extensive parade. To have the whole parade pass a given spot took about 30 to 35 minutes. In the busy section of the city this interfered with traffic considerably. As a result police officials took it upon themselves to break the parade while going through the business section, to let traffic through. At each break the parade got lost, could not find the ones that had gone on ahead, and the result was four parades varying in size from 25 to 100 cars going through different sections of the city. All signs on these cars were uniform and made a splendid witness.

The custodian of the Mosque said, "These people are clean inside and out."

An observer of the downtown automobile parade was heard to say, "This is the greatest advertising demonstration ever staged in Pittsburgh."

The attendance at the meetings was excellent. There were 1,800 out for Judge Rutherford's talk Saturday, and 3,800 at his talk Sunday. Of these 3,800, about 1,500 were public, over 500 of whom were brought in by the witnesses' going back and calling on interested people, with automobiles. This proved to be a very effective arrangement.

A very effective display of the literature was set up in the lobby, and a large sign containing the year's text was made to go across the front of the stage.

Sound. The auditorium's sound equipment is excellent. It was possible for the audience, regardless of where they sat, to hear clearly and distinctly every word that was uttered. The reception of Judge Rutherford's speeches was excellent. Saturday there was a slight fading, but this in no wise interfered with the reception, which was clear and powerful throughout. Sunday, for the first six minutes, there were line noises that were a little disconcerting. These were eliminated. At both meetings Judge Rutherford could be heard as distinctly as if he had been speaking from the platform of the local auditorium.

Quite a percentage of the public in attendance were Catholics. All of them, without exception, acclaimed Judge Rutherford's address with enthusiasm, fully concurring in everything he said. There was quite a sprinkling of college students at the meeting, also, who manifested very deep interest. Throughout both addresses the audience was held spellbound from the beginning, not a movement in the hall, everybody paying very close attention. Saturday afternoon's talk was particularly acclaimed by the Jonadabs present, which opened up to them the Lord's Kingdom arrangement and their great privilege in connection therewith as nothing else has done to date.

A minister, deeply impressed by a witness, tore down his sign "Reverend", stating he would never allow himself to be called by that name again.

At the conclusion of Judge Rutherford's public talk the *Warning* booklet was given away free to any who wanted it, and contribution boxes were distributed over the place for any who wanted to contribute. The contributions amounted to slightly over 9c per *Warning* booklet; 1,200 *Warning* distributed.

There were 68 immersed at this convention.

A permit for the use of the trailer camp in one of Pittsburgh's exclusive parks was obtained. The setting was ideal and the witnesses there were well satisfied.

Rochester, N. Y.

Rochester's greatest witness to Jehovah came about through the Roman Hierarchy's stupidity. See the next page for samples of publicity that brought out 3,500 people to the public lec-

ture and made it the talk of the whole city. The float, the silk screen signs on autos, the 200 "sandwich sign" paraders, and six sound cars helped the Roman Hierarchy to make a huge success of the convention.

In the effort to make it appear that the Hierarchy, the American Legion and the D.A.R. are America's greatest patriots, and for that reason Rochester must not have a convention of Jehovah's witnesses anywhere in the city, the judicial slap across his chops must have hurt the bishop more than anything else in his career.

Rooms were canceled, all auditoriums were refused, the witnesses had to meet in three places until Sunday, and were put to great inconvenience; but by court order the city's best auditorium was opened to them Sunday all day, everybody in the city knew about it, and was talking about it, and in western New York the Hierarchy got a black eye that will never be forgotten.

Protestant ministers offered their churches and telephoned their best wishes. World War veterans expressed their indignation at being misrepresented by the drafted patriots that never got within miles of the firing lines.

A pioneer, long in the service, stated that, because of the direct manifestation of Jehovah's favor to His people, as shown at Rochester, he had received more blessings in the three days of the convention than in all the rest of his life put together.

As "FACE THE FACTS" came to the conventioners and to the public assembled in the Convention Hall many were literally moved to tears of joy.

In the back of Convention Hall, on the grounds next to the building, a sound car was operated with its four horns directed across the street and the park on the other side, and incidentally the large Catholic institution of St. Mary's, occupying most of the block, was on the receiving end of "FACE THE FACTS".

A policeman in uniform spent most of the hour listening to "FACE THE FACTS" while seated in an automobile directly underneath the horns of the sound car. An effort was made to get him to stop the sound car, but he refused. Following the lecture he stated that he had enjoyed the talk, is in harmony with the work, and took some literature.

During the lecture, eight men were seen to come out of the Catholic institution across the way. They were in their shirt sleeves and struck



Close up of an actual immersion. Rochester convention

out toward the sound car, rolling their sleeves as they came. When they got near they spotted the policeman, turned around the end of the building and disappeared.

A Mr. Murphy, secretary to Commissioner McFarlin (chambermaid of the Hierarchy in Rochester) and himself a most rabid and unreasoning opposer of Jehovah's witnesses and their message, got an earful as he sat on the sidewalk directly across the street from the sound car and listened to the lecture "FACE THE FACTS".

A witness parked his car near a Catholic church, as was his right. The priest telephoned the police, whereupon the chief of police stated that the witness was within his rights and did not have to move. This backbone of the chief was so much appreciated by the witness that he moved anyway.

On Sunday an accordeon band of twenty professional artists entertained the entire audience half an hour, without charge, prior to the lecture.

The reception of Sunday's talk was the best transatlantic service ever received in Rochester, though the test program, two minutes before the talk started, was very poor.

Bishop Regrets Publicity Over Cult Meeting

Flashback

Early this week, Jehova's Witnesses leased Convention Hall for a convention. Protest was made by the Rev. John Randall, director of the Society for the Propagation of the Faith, who claimed the group fosters religious strife. Commerce Commissioner MacFarlin ordered the lease cancelled on the ground the group planned to use the hall for purposes other than those stated when the lease was granted.

Supreme Court Justice John Van Voorhis today ordered the city to permit the Watch Tower Bible & Tract Society to use Convention Hall for meetings today and tomorrow.

Justice Van Voorhis ruled the city's contention, that the lease provided for a "Christian convention" and that the society's advertising was for a mass meeting, had not been sustained. He said the word "convention" was broad enough to cover such a meeting as the society planned.

Bishop James E. Kearney regrets the "unfortunate publicity" which followed efforts of the Rev. John Randall, director of the Catholic Society for the Propagation of Faith, to prevent Jehovah's Witnesses from meeting in City-owned Convention Hall.

The leader of the Rochester Catholic Diocese voiced his regret yesterday at the dedication of the new St. Charles Borromeo School, 3003 Dewey, replacing the structure destroyed by fire last April.

In his address Bishop Kearney deplored the "unfortunate publicity about those who have come into our city to preach a gospel of religious hatred."

In their attempts to suppress the truth, certain selfish interests resort to un-American deeds and practices. Such was recently manifested in our community.

Jehovah's Witnesses do not "preach a gospel of religious hatred," as a spokesman of the Catholic Diocese of Rochester recently stated.

Thus he seeks to belie Jehovah's Witnesses and the work they are commanded to perform. (See Matt. 24:14, and Isa. 43:10-12.)

Those who seek truth today appreciate this work, for they desire to know what Jehovah God is going to do about this crisis on earth at the present time, the like of which has never been encountered by humankind. (Isa. 61:1, 2.)

"Jehovah's Witnesses" went their several ways happily today.

READERS FORUM

Letters to The Times-Union

Criticizes Ban

Editor, The Times-Union:

ROCHESTER seems to be going Jersey City and Mayor Haig one better, when it refuses an honorable citizen and a former judge the right to speak at Convention Hall. If this is any criterion, the country seems to be going fascist much faster than most of us even dare to think of.

Many of us only know Judge Rutherford as a radio speaker, and are not particularly interested in him and his Jehovah's Witnesses; but I believe they are a sincerely religious group and have a right to be heard. The attitude of the city government will be resented by thousands of Rochesterians who have a keener sense of freedom.

Rochester. PLEBEIAN.

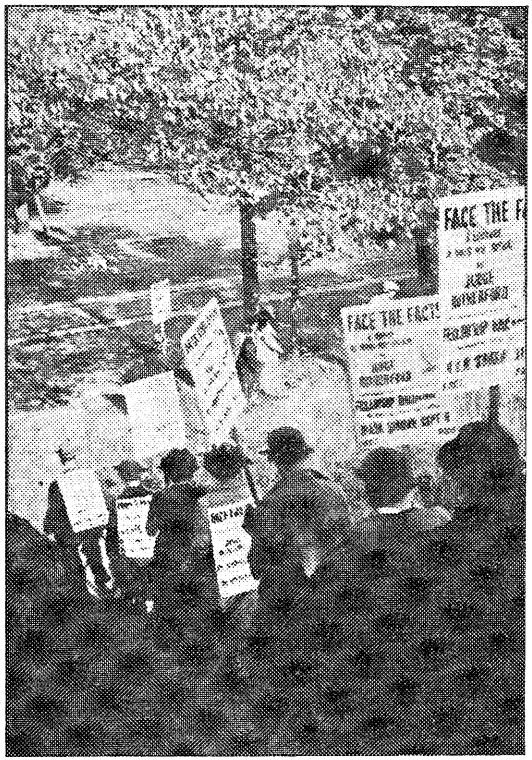
Bishop No Lika da Light

It is said that the doers of evil hate the light and come not to it lest their evil deeds be discovered. (John 3:20) When Bishop Kearney and the self-designated "Reverend" John Randall butted in with their un-American tactics on the Rochester convention they had much light turned on them. No wonder the bishop regrets the "unfortunate publicity". It was so very unfortunate for them, dragging them out in the open, exposing their inward corruption to view, taking off the veil of hypocritical pretense, and showing them up to all as frightened racketeers trying to dictate what can be listened to in Rochester. No one likes to be spanked, and it is especially embarrassing to be spanked where all may see and hear. The bishop and the reverend received a right royal judicial spanking from the Supreme Court. Everyone saw and heard about it, and therefore they do so deeply deplore the "unfortunate publicity" connected with it. It would have been much better for the bishop if the spanking had been done in the woodshed, where their wails would have been muffled, and no one would have been the wiser. But handing it to them out in the open is not in accordance with their code of spiritual progress and naturally their wails have grown louder and louder and the "unfortunate publicity" deplored with exceeding greatness.

Next time, Bishop, you and your reverends had better stay in your holds and draw the hold in after you. And be assured that even there Jehovah's Executioner will locate you: "Though they dig into hell, thence shall mine hand take them; though they climb up to heaven, thence will I bring them down: and though they hide themselves in the top of Carmel, I will search and take them out thence."—Amos 9:2, 3.

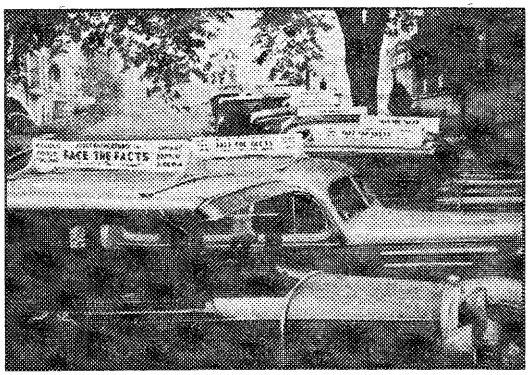
Tacoma, Wash.

Badly frightened by the Hierarchy, the Tacoma chamber of commerce and newspapers washed their hands of Jehovah's witnesses as Pilate did. Tacoma is only 35 miles from Shaughnessy of Seattle. But the Tacoma Masons and Y.M.C.A. and Odd Fellows, too, showed themselves real Americans and could not do enough to make Jehovah's witnesses feel at home in their magnificent Fellowship Hall, which was packed to capacity to hear two of the most remarkable addresses ever given in the world. The chamber of commerce missed a blessing; the Masons and Odd Fellows listened to the lectures, and liked them.



Starting out on one of Tacoma's "sandwich" parades

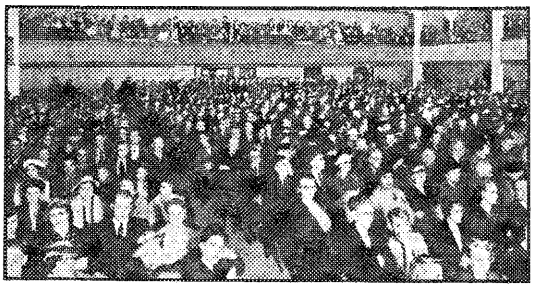
When fifty "sandwich sign" paraders patrolled the business section one nervous merchant thought he was being picketed. His anxious countenance beamed with friendliness when he read "FACE THE FACTS". Another businessman asked one of the paraders, "How do you get a bunch of people to humiliate themselves in this manner by carrying signs through the streets of Tacoma?" He was answered that it is earth's greatest honor to get a chance to do something to honor the name of the Most High God in a world where it has been so dishonored by the racket commonly known as "religion". How strange the strange work!



Automobile signs advertising Tacoma convention

Friday morning each car driver had an ambition to locate one person of good will that he might bring to hear Judge Rutherford's lectures Saturday and Sunday. On Saturday these cars brought in over 100, and on Sunday over 200 fine people of good will. The Seattle convention so stimulated interest in that city that a bus was chartered to bring 42 such persons to Tacoma, where they stayed all day Sunday, many participating in all the activities of the day.

In one load taken out in the work were three that had never been out in the service previously.



Masonic Temple filled to its capacity. Tacoma

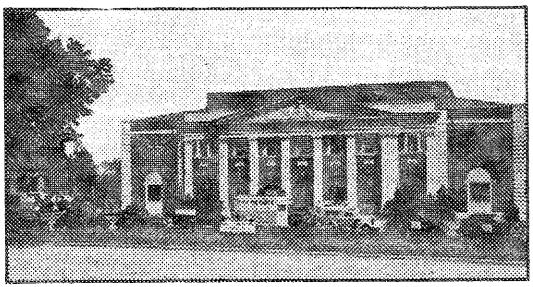
During the public lecture, immensely enjoyed by the audience as a whole, two men of middle age were shocked at the idea of learning anything, so came out, dipped their hands in water in a drinking fount and crossed themselves,

muttering prayers to Dagon, the god of the Philistines.

There was no opposition in Tacoma.

Washington, D. C.

At Alexandria, Va., two nuns were overtaken by a "sandwich" parade, and, unknown to themselves, led it for several blocks. When they tumbled to what was behind them they darted off down a side street. But something worse than that is after them.



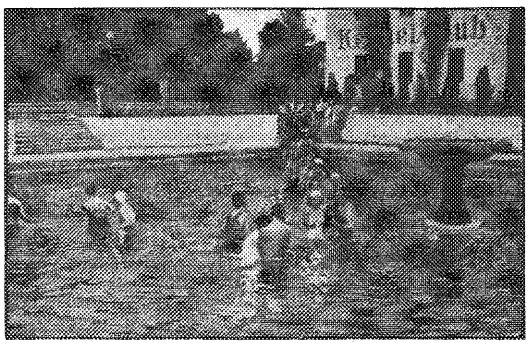
Ritchie Coliseum, used by Washington, D. C., conventioners

Near the Catholic University was a parade of cars with the idea imported from London, spread all over the rear, that "Religion is a snare and a racket". You should have seen the faces of the young priests when they saw this truth blazoned in front of them.

On the next to the last night of the great feast a witness was driving home with this sign on her car. She was forced to the side of the road, compelled to stop, and told she must remove the sign or be arrested. She talked the cop to a standstill and he promised to listen to the lecture, "FACE THE FACTS."

Application was made to the police inspector to have a parade in the District of Columbia. When the request was refused it was taken over his head to the Corporation counsel, who stated there is no law against such a parade to advertise a lecture. The inspector then gave the permit and a police escort. Three car parades were held in Washington on Saturday, and one on Sunday morning, one in Baltimore Saturday, and one in Annapolis Sunday. The police escort, in front of the charming statement that "Religion is a snare and a racket", was a burly red-haired Irishman, who seemed greatly relieved when the parade was over.

Newspapers played dead. Despite the fact that the auditorium was in Maryland, 1,400 persons attended the public lecture. The deaf and those needing transportation were specially cared for. A pioneer lost her husband and the Lost and Found department located him, but it fell down badly on an appeal for a safety pin. Washington people were glad to have Jehovah's witnesses as guests, often at no cost. The conventioners went home greatly refreshed and their hearts filled with gratitude to Jehovah for the feast He provided for them, and with renewed determination to put forth even greater efforts to proclaim Jehovah's kingdom.



A few of the 1,818 immersed in the United States on September 11

Canada

Toronto

Toronto, meaning in the Huron Indian tongue "place of meeting", great port on the northwest shore of Lake Ontario, witnessed an amazing assembly of Jehovah's witnesses. They came from 600 miles north out of the wilder sections of Ontario, from the priest-ridden province of Quebec, and from the Maritime Provinces a thousand miles away on the Atlantic. Grateful that the Lord had brought them together from such distances to the honor of His name, intensive effort was put forth to torment the enemy and afford opportunity to the righteous to find the Lord's provision for their safety. Although hundreds engaged in such details as cafeteria operation, wherein 5,000 meals were provided, and in the printing and manufacture of signs, and the unnumbered duties of taking care of the needs of several thousand delegates and more thousands of the interested public, besides these activities 1,066 witnesses reported field service. Great energy was required to achieve the 1,922 hours put in the door-to-door offer of literature, as most of the time was re-



Toronto introduces a new method of advertising



Toronto baby carriages put to another good use

quired in advertising "FACE THE FACTS", for which the Maple Leaf Gardens, with a capacity of 16,000, had been secured. This event was scheduled for a time when the National Exhibition was showing at the city fair grounds, which was an added reason for the great audience of upward of ten thousand that heard the voice from across the sea speaking words from the Everlasting Father.

But the greater reason for this enormous gathering was the Lord's blessing on a determined, spectacular, and voluminous advertising campaign. The report states: "Newspapers were avoided. The responsibility for the advertising was accepted joyfully by the witnesses." Let the people of the British Isles take note of how their Canadian cousins attacked this problem: Two thousand placards were used, 500 of which were put in the business district; 400 car signs, many as large as 16 feet by one yard, became moving announcements; "sandwich" parades displayed signs in the prearranged order of "COME TO", "MAPLE LEAF GARDENS, SUNDAY, SEPT. 11, 3 P.M.," "WHY?" "HEAR JUDGE RUTHERFORD," and last, "FACE THE FACTS," with the backs in the reverse order, to catch the eye of the people both ways; baby carriages were rigged with six-foot box-shaped signs bearing "FACE THE FACTS" on the sides and a large question mark in front. Besides this, 4,000 letters were written to interested people in Toronto, 180,000 folders were distributed in the metropolitan area, a sail boat was used to make announcements along the coast, and an airplane, equipped with splendid sound machine, for one hour did very clear heralding from the sky; but the peak of the great shout came when 115 cars with banners and sound apparatus, accompanied by a police escort, paraded for two hours through the main thoroughfares!

Besides the ten thousand to eleven thousand people who listened enraptured to the great exposure, "FACE THE FACTS," the witnesses learned that stations WGR, Buffalo, and WJR, Detroit, would carry the talk, both of which stations can be heard all over Ontario, and these stations were given wide publicity. In all, Toronto did a whacking-good job of taking care of the particular job at hand, and rejoiced that henceforth God's people take the offensive in this warfare.

Ottawa

Ottawa, capital of the Dominion of Canada, was a scene of a fierce scrap with the enemy. While in the province of Ontario, it adjoins the Catholic stronghold of Quebec, in which, as in Spain, the Hierarchy throttles liberty under a guise of fighting Communism. No other organization on earth has imposed on the liberality of the British, Canadian, and American governments to nourish a snake that will destroy the host which provides money, protection, and tolerance, in the manner in which the Roman Catholic Hierarchy has done this. In lands where there was once freedom for all they have been permitted to rear a cobra that merely awaits sufficient strength to kill its benefactors. Some who ask, "What can they do if they are in control?" have forgotten Torquemada, official inquisitioner, who burned 10,000 "heretics" to death in agony. "Oh, but they are different now," they might add. Sure; in Spain they use machine guns, bayonets, and mutilation; in Ethiopia they "Christianize heretics" by the most approved methods of murder in vogue in "Christendom"; in Germany the concentration camp, torture of the latest invention, and "blood-purges" are found useful missionaries. In countries where the Hierarchy is not yet in complete

control the use of organized mobs to break up peaceful meetings is a customary procedure; of which latter practice Ottawa was recently treated to a disgraceful example.

For many years the friends in Ottawa have made progress under much difficulty because the pope's hirelings have ensconced themselves about the seat of the government with a view to getting in their death-grip. Consequently tension was high when a small newspaper account informed the capital that Jehovah's witnesses were coming. "Undoubtedly, too, that notice stirred the Hierarchy here to quick action," says the *Messenger* reporter. However, the great broadcast of Saturday was received successfully, even though effort had been made to cancel the lease of the Coliseum. Regarding this meeting, and as an example of diligent attention to Kingdom interests, the following is noted: An exceedingly alert witness took down the afternoon lecture in shorthand, transcribed it and translated it into French, to be delivered that evening to many who had formerly been Quebec Catholics and understood only French.

Although the Hierarchy interfered with the operation of the sound truck and engaged hoodlums to tear up posters and molest workers, they seemed to mass their chief attack on the public meeting Sunday. This was their scheme throughout the whole world, but it was more overt, more arrogantly bragged about, and found more willing tools in the police, here, and in New Orleans, than elsewhere.

Although the air brooded peril, nothing happened until ten minutes before the beginning of "FACE THE FACTS", scheduled for three o'clock. At this point the account of the *Messenger* reporter is quoted:

"Rumor had it that the St. Patrick's College boys were primed to wreck the meeting; others, that an Eastview French gang were involved. 'If that meeting is permitted to go on, there is likely to be violence,' said a radio preacher. Another later statement, from a boy in the gang, was to the effect that the Roman Catholic church knew of the broadcast and was taking steps in the various cities preparing for it.



Ottawa. All eyes were turned toward the Coliseum door and sound car when rioters were acting.



Ottawa. Three signs out of a dozen destroyed by rioters

"About 2:50 an organized gang of some 25 boys, aged from 17 to 25, walked in, determinedly but not noisily. They sat at the back of the Coliseum for a few minutes, then, in response to a signal, moved to the nearest platform. The chairman advised an usher to telephone for six police officers. Another convention servant was directed to send as many husky brethren to the troublesome section as possible. This was done quietly and, doubtless, the boys scarcely realized it was being done. Other friends were advised to get cameras ready to take photos of any trouble.

"When the broadcast began, the young Catholic-Fascists cheered, shouted, stamped their feet, moved around, and it looked as if a mass attack on the platform and sound equipment was imminent. A detachment of conventioners was sent from underneath the platform, by the chairman, and the gang realized they were outmaneuvered, and left the building.

"Going by the side entrance, they passed the carpenter shop, where, picking up about twenty sticks cut for signs, they marched outside. Evidently they retreated a block away, held further conference, and returned. Meanwhile delegates outside formed a wall in front of the sound car which was broadcasting the speech at the street entrance, and headed off an intended attack on it. Hard green tomatoes were thrown by the rioters, hitting two sisters, and another witness had his scalp cut open, while one was beaten over the head with a stick. A woman, a stranger to the assembly, had a stick brandished within a foot of her head, and almost fainted."

In the meantime, where were the police? If the call had been to arrest a poor drunk trying futilely to forget his sorrows they would have already pounced; but when it came to exhibiting some real manhood by preserving law and order in the face of such a strong violator as the Catholic-Fascists they preferred to break their oath to the people. Why? It might prove dangerous to act like men. The account continues to the everlasting disgrace of the country of the Royal Northwest Mounted!

"The police seemed only to come finally in response to several calls. We are wondering whether the Catholic desk sergeant purposely neglected his duty. The calls were put in before three o'clock, and only one policeman had arrived almost an hour later; then, before the other police who straggled in had restrained the mobsters, the meeting was over. The chairman asked for the arrest of the ringleaders, but two policemen refused! Thereupon we asked the police at least to secure their names for identification purposes.

"After the gang had returned three times to the Coliseum in ever-increasing numbers, some fourteen of them were taken to the police station; their names and addresses were taken and they were then liberated. Some of the radicals were heard to say: "They won't arrest us. They will protect us." "Good old Quebec. The police are for us." Seemingly they felt confident and impudent beyond bounds, as, no doubt, a conspiracy with the police had already been arranged, and the police dealt mildly with them. One stranger had two *Warning* booklets taken from his pocket. He protested to the thief in the face of a police officer and the officer did nothing!

"Throughout the whole afternoon we were menaced by a gang which finally, late in the night, reached the proportions of 300. Small groups frequently entered the hall, but were firmly told to leave. About five o'clock no arrests had been made. An extra squad of police merely held them off. We had supper, and the gang, reinforced in numbers, returned.

"While the evening *Tower* study was in progress, Aldermen McMillan and Sloan, in reponse to calls from citizens, came to the Coliseum, and, after introducing themselves to the chairman and others, sized up the situation and acted quickly. Alderman McMillan approached the first policeman he saw, asked for the senior patrolman, and said: 'I am Alderman McMillan. I command you to clear this ground immediately. Arrest any man who resists you or refuses to go. And I don't care how many arrests you have to make to do it.'

"The gang left the grounds but congregated on the opposite side of the street. Rough-house methods became necessary and some of the boys were clubbed by the police. Indignant citizens were heard to complain of the treatment accorded Jehovah's witnesses while in peaceable assembly. Newspaper reports of it appeared—all fair. The Montreal *Gazette* reported it. Mayor Lewis, of Ottawa, is asking for an investigation; and freedom-loving people, whether Catholic or otherwise, are asked to protest against such befouling methods by gangsters and police in combine at the Canadian capital."

An honest citizen may do little but protest, but he may readily understand why Jehovah will shortly sweep from the face of the earth an organization which would employ such murderous tactics while claiming to be representatives of His Son, Christ Jesus. The honor of the name of the Lord is involved, and their destruction draweth nigh!

It is noteworthy that on October 2, three weeks later, a line was run through to an auditorium in Ottawa and many hundreds heard the second exposure of the Roman invasion, "FASCISM OR FREEDOM," Judge Rutherford's broadcast from New York, and this was heard without interference!

GANGSTERS AND SOME OF THEIR VANDALISM

FOR FREEDOM OF SPEECH

Sir,—"Ottawa's mayor aroused by riot; will stand for no padlock on religious meetings," was the heading on a Canadian Press despatch which appeared on September 13th in The Montreal Star.

The story had to do with a mob of two hundred Ottawa hoodlums, who broke up a meeting in the Coliseum last Sunday of the Witnesses of Jehovah, otherwise known as the International Bible Students' Association.

To these Christian mobsters, the name of "Coliseum" suggested nothing that would act as a deterrent to their savage attack upon these inoffensive citizens. I hold no brief for the Witnesses of Jehovah, of whom I know next to nothing, but I hate, with an abiding hatred, persecution. These unfortunate people are subjected to enough of that in this Province of Quebec, where even parsons who preach about a personal interpretation of the Bible raise not a voice in defence of the Witnesses of Jehovah for their interpretation of the Holy Book according to their lights.

When, I ask, will this Province of Quebec cease its inquisitorial hounding of the International Bible Students' Association? It is time that it began to follow the most praiseworthy example of Mayor Stanley Lewis, of Ottawa, whom your paper quotes as follows: "I have always stood for free speech and tolerance in religion as well as in other things, and I will stand no padlock in the city of Ottawa."
W. E. COLLIER.

RELIGIOUS MEETING RIOT IS DEPLORED

OTTAWA, Sept. 14—(C.P.)—At a meeting yesterday the Ottawa Presbytery of the United Church recorded "regret and shame" at disturbances which interfered with the convention of the Ottawa Company of the Witnesses of Jehovah at the Coliseum here last Sunday.

"It is deeply regretful that such a thing could happen," said Rev. Russell McGillivray, pastor of the Southminister Church here, who moved the disapproval be recorded. The disturbances occurred when some 200 youths attempted to break up the meeting, which was concluding its three-day convention.

Police are serving summonses on 14 of the youths who were taken to the police station for questioning. They will appear in court on charges of disorderly conduct.

Winnipeg

No appreciable opposition was manifested in Winnipeg, great city of the Canadian plains and wheat belt. As the witnesses assembled at this point evidenced especial ability at convention organization, their arrangements are described. In explanation for those who have never attended one, it should be explained that a convention of Jehovah's witnesses is a perfectly appointed machine. The responsibilities and duties are divided and assigned with branch captains, and all function in unity under the convention chairman. Besides the regular witness work with sound car, phonograph and literature, in which all engage, assignments were given for such duties as tabulation and counting, registration, ushering, room accommodations, territory and literature apportioners, watchmen, traffic officers to assist police, advertising in which all participated, cafeteria, trailer camp, check room, hospital and nursery, and executive or general office. These departments worked hard: for example, the hospital treated more than 200 patients for minor complaints, and the cafeteria served more than 3,000 meals.

This city had a wonderful audience to hear the lecture "FACE THE FACTS" and the transcription speech following, entitled "Violence". A motorcycle section of the police at the head of many cars and several hundred brethren in parade had been a feature of the advertising of the lecture. A tremendous crowd which did not quite fill the Amphitheatre, capacity 7,000, was a result. This convention had been a joyful occasion, and all went home stimulated for the war of God.

Calgary

Calgary, thriving railway, farming and cattle center, in southern Alberta, lies in a natural bowl over three thousand feet above sea level, and in sight of the Canadian Rockies but eighty miles distant. A climate which would otherwise be rigorous, is tempered by the warm Chinook winds which thaw many a blizzard. Judge Rutherford once personally addressed a large and representative audience in Calgary.

From 400 miles around the witnesses gathered in Calgary for the convention. The *Messenger* reporter states: "All the multitude of details and preparations for this most successful convention focused on the main events, the two great messages from London. The Al Azhar



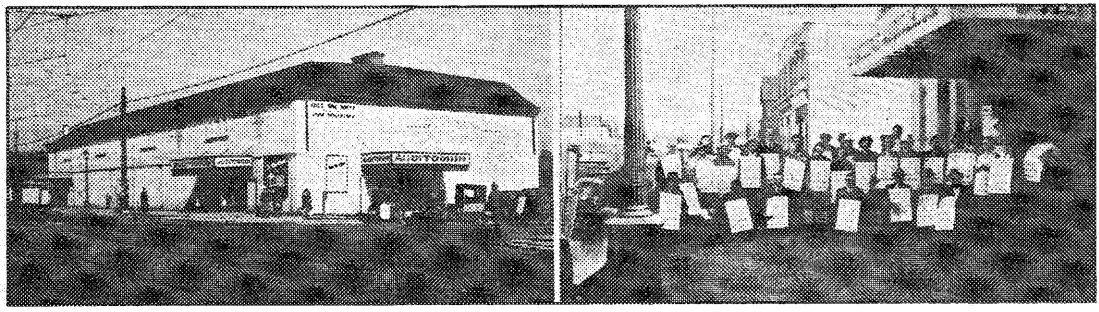
Calgary. The crowd assembled for the public meeting, and outside view of the Temple

Temple, with a capacity of 1,400, had been secured both for the broadcasts and for assembly headquarters. Even under the strenuous work of advertising, the query 'Will the reception be good?' never left the minds of the witnesses. Then, at twelve noon the first great broadcast reached this Canadian metropolis, eight hours behind Greenwich time. The remnant, the 'strangers', and those who thirsted for righteousness listened with bated breath. Afterward, while still aglow from this revelation of Jehovah's purposes, the assembly went forth to give further announcement of 'FACE THE FACTS'. Again the history of these conventions was repeated and the Temple was packed, and the message came with great clarity. All felt that they were participating in the forceful declarations of the 'judgments written' then going forth throughout all the earth."

Vancouver

Vancouver, British Columbia, is important as a port for passenger travel and freight shipments both from England and from Canada to the South Seas, Australia and New Zealand. It is also within striking distance of Alaska and the Klondike. Incidentally, one of the oldest members of a "sandwich" parade staged by Jehovah's witnesses assembled in this one of their convention cities was an eighty-year-old veteran of the Klondike gold rush of '98. In the same parade was a little boy of nine. Advertising went forth in the usual enthusiastic way and an auditorium seating 2,500 people with exceptional acoustical qualities was advertised for the lecture "FACE THE FACTS". Free transportation was offered to all requiring it. Thousands of handbills, large window cards, and other means, hereinbefore described, were used to inform the people. As the Canadian Pacific Exhibition was then in progress, even greater crowds learned of the lecture "FACE THE FACTS", to be given by Judge Rutherford.

In one of the parades a little boy was stopped by a bystander who looked on both his front and his back, saw the words "FACE THE FACTS" and remarked: "If you knew what you were doing you would not be in this." The little witness for Jehovah replied: "If you knew what you were doing you would be doing what I am."

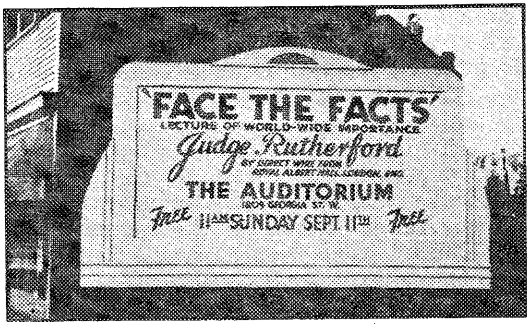


Vancouver. This auditorium was crowded to the doors; large overflow outside, all as a result of the unique advertising by J w's.

The Vancouver "sandwich" parade. A few of the 200 that swarmed along the streets, into the stores, market places, streetcars, everywhere

The Society's witnessing boat "The Kingdom", with its crew, took part in the advertising. Her customary work, operating in some of the roughest waters of the world, visiting lighthouses, isolated settlements, Indian villages, canneries, logging and mining camps, was suspended for the convention season in order to advertise. The crew related to the conventioners that sometimes Indians would come aboard and speak the message of the Kingdom through the microphone in their own tongue for the benefit of others of the tribe on shore.

At 11 a.m. on Sunday, exactly nine hours behind London time, came the opening announcement. An audience a little short of 3,000 heard as clearly as if they had been in London. Rapt attention was manifested. After the lecture was over several thousand *Warning* booklets were taken by the people. One of these contributors, a judge, was heard to say as he left: "It is the truth, every word of it."



Vancouver. You can't miss this one.

Australasia

Under this somewhat rough geographic term is included the South Sea continent of Australia together with New Zealand and Tasmania.

Together these countries have an area considerably larger than the United States; however, the population is probably less than that in the metropolitan area of London. For the broadcast from London of Judge Rutherford's discourse "FACE THE FACTS", radio and telephone connections were made for auditoriums in Adelaide, Brisbane, Melbourne, Perth and Sydney, Australia; Launceston, Tasmania; and Auckland, Christchurch and Wellington, New Zealand. A large majority of the total population of these islands is found in these nine cities. At the time when the broadcast came in the season was the equivalent of early March in the northern hemisphere; it was also quite early in the morning, the times varying, in a range from about 3 a.m. to 6:30 a.m. Complete reports have not been received from all the cities above named, but cables from every one of these towns show that the reception of the speech was clear and resonant.

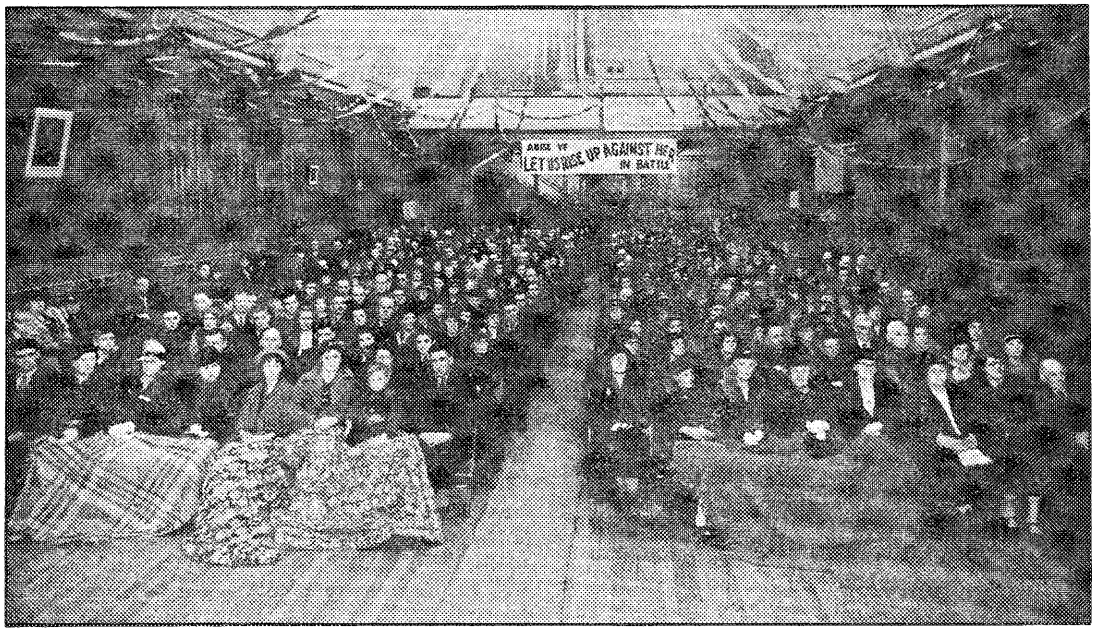
ADELAIDE. The witnesses of Adelaide were very enthusiastic over the prospect of the convention and great broadcast. In addition to other means used for advertising, 27,000 handbills were distributed, and in this and other cities of Australia, besides the local auditorium, the kilocycle short-wave-length of the broadcast was announced. Reports indicate that thousands of radio listeners throughout these three countries picked up the radiocast. Another interesting method of advertising was used particularly in Adelaide. The back call or return call on an interested party was made the occasion to tell the one visited of the coming broadcast. In the few weeks before the convention these people took a tremendous amount of literature. As an example, one couple made 46 back calls which netted the placement in but 36 families of 2,471 booklets, 50 books, 22 subscriptions for *Consolation*, and 10 Bibles. Among these people of good will five Model Study series were started and are now going splendidly. Radio station 5KA regularly performs excellent service in advertising the Kingdom. In view of these facts it is not surprising that many hundreds came out for the overseas lectures and rejoiced that they could join with other witnesses throughout the world in learning of Jehovah's purpose.

MELBOURNE. This great city of more than a million people in the southern province of Victoria was treated to an excellent convention. Many people from this city heard the judge personally when he spoke at the Sydney Sports Grounds about six months ago. Consequently enthusiasm ran high at the prospect of another great message. In order for the witnesses and their friends to hear the great broadcast it was necessary that they rise up early in the morning. However, it is reported that pleasant weather prevailed on both occasions and that the people turned out in great numbers. From the *Messenger* reporter the following is quoted: "Early Monday morning was a scene of bustling activity in the streets of the somnolent city of Melbourne. Solitary policemen wonderingly scratched their heads as taxi after taxi and automobile after automobile sped

down the streets to the convention hall. Truly this is a 'strange work'! The joyful occupants of these vehicles were not, however, on their way to 'holy mass', but to hear the nightshirt wearers, the buck-nuns, smitten hip and thigh. And weren't they smitten in 'FACE THE FACTS'!" The great audience that heard this talk was, no doubt, due in part to the 100,000 leaflets distributed. It was a breakfast of celebration and rejoicing that those people ate afterwards.

PERTH. This great port, of Western Australia, received the two great broadcasts earlier than the other relay cities in the Commonwealth. At two-thirty in the morning the witnesses were filling Kingdom Hall, an assembly place owned by the local company. Due to the early hour their own building was found adequate for the audience, and transmission of the speech was effected by connecting the company-owned transcription machine. Although the speaker was fifteen thousand miles away by land and sea the report states his voice was as clear as if only fifteen miles intervened. After this first broadcast of Saturday the friends renewed their efforts to advertise "FACE THE FACTS". For this 30,000 leaflets were distributed. As well as the regular service work the account of activities includes: "As efficiency is the keynote of acceptable service in God's organization a good proportion of the time in the convention sessions was devoted to the consideration of various aspects of the witness work." Finally came the clarion notes of that shattering blow to the enemy, "FACE THE FACTS." Had space allowed we should have published a picture of those eager-faced hundreds who had stayed up all night to hear Jehovah's message come in from London at 3:00 a.m.

LAUNCESTON. This was the assembly place of the witnesses of Tasmania, "Apple Island" of Australia. Describing conditions there our reporter states: "Like the rest of Australia it is dominated by the agents of the Roman Catholic Hierarchy, and this despite the fact that its population is less than 20 percent Roman Catholic. But since Judge Rutherford's recent visit to Australia many people have had their eyes opened. The booklet *Freedom or Romanism,* specially prepared by him for Australia, and the booklet *Cure* are a wonderful means to this end. The witnesses are very active on this island; during the last seven years the 60,000 families residing there have received an average of four pieces of literature each. At the convention quite a number of persons of good will availed themselves of the opportunity of par-



Melbourne. This crowd came out to face the facts. It was winter, early morning the next day, in Australia.

ticipating in active Kingdom service for the first time."

While the lectures came through in perfect style, but very early in the morning, many bright-eyed people attended and were enthralled by the revelation and encouragement they imparted. The reporter of the Tasmanian convention also makes another significant statement which might be broadly applied to all Australia and New Zealand, and which is quoted: "The distribution of the leaflets advertising 'FACE THE FACTS' gave a great witness against the ruling class in Australia, because the people could see from them that Judge Rutherford was rendered the facilities of the Royal Albert Hall in London, while they well remember that the Australian authorities refused him the use of the Sydney Town Hall a few months ago." At all the sessions it is noteworthy that the Jonadab class were in attendance with the remnant in the proportion of six to one! Another division of the Lord's army had enjoyed His season of refreshment.

SYDNEY. It was here that Judge Rutherford trounced the Catholic Hierarchy last April in his famous lecture "WARNING", which he delivered to 25,000 people at the Sydney Sports Grounds after the city council had refused him the Town Hall. The unpleasant publicity which the council received as a result of the petition bearing the names of 120,000 Australians protesting such outrageous discrimination taught those slaves of the Hierarchy nothing. When the Sydney convention committee asked for use of the Town Hall for the September broadcasts they were met with the same refusal. The councilors said, in substance: "We have no king but the Roman Catholic Hierarchy; before them we are prostrate and groveling in the dust. The welfare of Sydney makes no difference to us. The Hierarchy tells us what to do, and they say you can't have the Town Hall; so you can't have it. The answer is final." These were not their exact words, but express their meaning. This paraphrasing of their refusal will help the citizens of Sydney to understand why they were deprived of listening to "FACE THE FACTS" in their own Town Hall, while in London, where the Hierarchy is not quite in control, the facilities both of the Royal Albert Hall and a courteous brigade of police officers were accorded Judge Rutherford. Do the good people of Sydney recall the lecture by Judge Rutherford prepared especially for them, entitled "AWAKE!"? Had they not better heed its exhortation?

Regarding this matter further we quote our correspondent: "The refusal to grant the Town Hall gave us the opportunity of informing the minister of government administering municipal affairs of that which was going on and requesting him to call for the resignation of all councilors who thus betray the people. Copies of all letters relating to this matter were sent to all the daily papers, two of which gave good publicity to the same."

The convention was held at the Town Hall of Ashfield, and was very suitable, situated in the suburbs of Sydney. In advertising for the public speech "FACE THE FACTS" 153,000 leaflets were distributed, 1000 window cards displayed, while thousands of letters were written inviting the petition signers mentioned above to attend; sound cars were used extensively and the Ashfield newspaper carried a half-page advertisement and also a write-up of the details of the gigantic relay. Even though the broadcast came through at 5 a.m., the hundreds assembled kept mounting toward a thousand, and all were stirred to a lusty "Aye" to the resolution the judge proposed. The reception of both the relays was so good that the postal officials who handled the connections were overjoyed that they had participated in the arrangements. Perhaps some of these will take their stand on the Lord's side as a result and remember the occasion for their everlasting life. But however this may be, the Sydney company of Jehovah's witnesses had discharged their responsibility faithfully on this occasion and they went home invigorated and rejoiced.

BRISBANE. The capital of Queensland was the gathering place of the witnesses of this province and of the more tropical north. Difficulty was encountered in obtaining a hall for the week-end, as the Hierarchy is firmly entrenched in Queensland and owners of halls are easily intimidated there. But the Lord is never opposed successfully, and an auditorium was secured and a group of expectant people gathered to hear the first broadcast. The report states: "They knew full well from past experience that Jehovah would have something for them which would encourage and strengthen them for further service. When the message was received mere words could not express the deep thankfulness of both the anointed and the Jonadabs for the words of life to which they listened. On the previous day, when an-

nouncement had been made of suitable arrangements for immersion, only 15 names had been handed in, but after hearing the position and responsibility of the Jonadabs so clearly expounded the number continued to mount until eventually 61 were immersed."

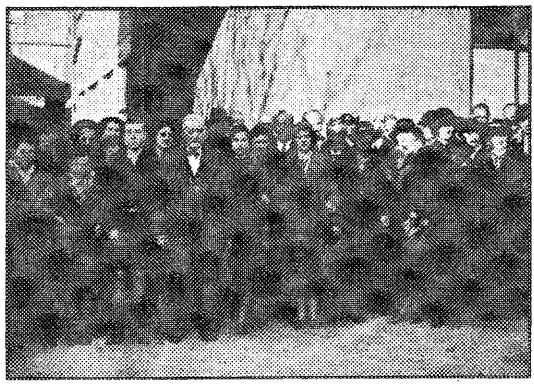
The lecture "FACE THE FACTS" came through with clarity equal to its reception in other parts of this distant empire. It is well to keep in mind that the thousands who heard the great messages from Jehovah in Australasia were not casually interested people, but hard-working witnesses and others who had such great zest for the food of Jehovah's table that they either stayed up all night or rose at hours ranging from 1:30 to 5:00 a.m., depending on the location, in order to listen.

Many interesting stories were related by the pioneers who had come from the more distant regions. One witness told an incident which at once illustrates the contemptible meanness of the Hierarchy and also their evident desperation when faced with the truth. As she was passing by, narrates the witness, a boy from a convent school threw water upon her. Other children at the school said they had been told to be ready to throw water over the little woman who came around with books. But, as usual, this shabby trick reacted against the perpetrator. At almost every house in that street people took literature because they were incensed at this evidence of Catholic action. But it will take Armageddon to teach that gangster organization that fighting against God results in destruction.

The convention was brought to a successful close in Brisbane and the work of the Catholic obstructionists simply gave the Lord's message greater publicity there.

AUCKLAND, CHRISTCHURCH, WELLINGTON, N. Z. Incomplete reports indicate that the reception in these places was as splendid and as enthusiastically received as in other parts of the world. Pictures of the audiences show many of the people wrapped in the famous New Zealand steamer rugs and would seem to indicate that the weather was plenty chilly. However, this did not dim the ardor of any fighter in Jehovah's army, and the photograph bears out the report of zestful attention to every word of that great historic London speech.

Auckland went about the work of advertising the convention and the broadcasts even though leaflets did not become available until a few days before the lectures. Besides the leaflets, fifty advertising boards were exhibited on all tramcars going to all suburbs. Besides this the *Star* of Auckland was used to advertise the broadcast. As similar newspaper announcements were used throughout New Zealand and Australia, this cut is reproduced herein. The General Post Office technicians classified the reception as "Very good". Hundreds rejoiced in the cheering news.



Wellington. The photographer snapped a few after hearing the lecture "Face the Facts".

(Auckland *Star*)

"FACE THE FACTS."

HEAR
JUDGE RUTHERFORD
SPEAK FROM
ROYAL ALBERT HALL,
LONDON.
RECORD INTERNATIONAL TELEPHONIC CIRCUIT, WORLD-WIDE.
OVER FIFTY CITIES LINKED UP. BROUGHT DIRECT TO
FOUNTAIN OF FRIENDSHIP HALL,
CORNER OF SYMONDS STREET AND NEWTON ROAD,

TO-MORROW (SUNDAY), SEPTEMBER 11,
AT 6.30 A.M.
ALSO,
MONDAY, SEPTEMBER 12,
AT 6.30 A.M.
BROADCAST FROM SHORT-WAVE STATIONS
BETWEEN 18 AND 50 METRES.

India

Reports have been received in the Bombay office of the Watch Tower, where many of the brethren assembled to hear the two broadcasts which came in at 12:30 on Sunday and Monday mornings, that the speeches were also picked

up at Calcutta, Lahore, Ajmer, Kottayam (Travancore State) and Wellington (Nilgiri Hills).

Singapore, Straits Settlements

Besides a large audience in this tropical city, which has been referred to, the *Messenger* reporter relates: "Reports from Burma show that there were gatherings of the Lord's people at Rangoon, Martaban and Mandalay. . . . The lectures as a whole came through splendidly.

"In Malaya (including Straits Settlements) the lectures were also well received in Singapore, Seremban and Kuala Lumpur. A group of the Lord's people at Batavia, Java, enjoyed good reception. Besides these places there is evidence that many of the public tuned in and enjoyed 'FACE THE FACTS'."

Convention Aftermath at Mecca Temple

In view of the significant local reactions in North America, Judge Rutherford, while yet in London, arranged for a transcontinental radio hookup in America to broadcast a speech on "FASCISM OR FREEDOM: Which Shall We Have?" on Sunday, October 2. A few days after landing in New York he was urged to make a public appearance, speaking on said subject, and to which urgent request he yielded.

Barely seven days before the public address, Mecca Temple in Manhattan, New York city, was engaged, the managers thereof finally backing down from the point that no criticism should be made of any religion of the community. Immediately the presses at the Society's Brooklyn factory were started turning out the needed advertising matter—700,000 handbills! Signs were made, and "sandwich sign" parades were promptly arranged by all units of the delighted and surprised New York company. Every evening they marched. There was no newspaper advertising. Mecca Temple managers said it would not be filled: it had never been filled.

Yet—Mecca Temple and its Casino downstairs connected by electric wires were this time obliged to accommodate approximately 7,000 people. Two hours before the lecture there was a great milling throng on sidewalks and street in front of the Temple. It was interfering with traffic, so the police ordered the doors thrown open to admit the public and clear the street. Quickly the auditorium and its two balconies filled up, all seats being occupied by 2:15 p.m. So the steadily arriving people overflowed into the Casino, seating 1,500. In half an hour it was filled and all standing room taken. Then the police permitted further new arrivals to stand round about in the main auditorium and sit on the stairs. Yet many hundreds had to be turned away in disappointment, many such accepting free booklets and giving in their names and addresses to have the speech mailed to them when printed.

Simultaneously the public was thronging into auditoriums in Pittsburgh, Columbus, New Orleans and Seattle, in the United States, and Toronto and Ottawa, in Canada, in which cities, "hot spots," said auditoriums were tied in by telephone line with Mecca Temple to deliver the speech by public-address system. Multitudes were seating themselves before their radio sets, tuning in on the radio stations engaged to broadcast the speech.

It was an unusual audience for New York city that came (many from Washington, D. C., and other equally distant points) to Mecca Temple on that beautiful Sunday afternoon when all out-of-doors beckoned. With deep seriousness they listened to the great exposure by Judge Rutherford, repeatedly applauding. In the audience were recognized a Catholic priest, a Catholic newspaper editor, and a member of the Department of Justice, all sitting together and taking notes. At the conclusion the public took home with them thousands of free booklets and 1,300 handed in their names with request for visits by Watch Tower representatives. How fitting on this occasion was it that the corner stone of the Mecca Temple bears the inscription "Laid to the glory of Jehovah". Of the 65 stations originally engaged to broadcast "FASCISM OR FREEDOM", one backed down right before the speech, and four others yielded to fear and did not finish the radiocast.

The delivery of "FASCISM OR FREEDOM" was a masterly and adroit summing up of the proof that the Hierarchy are aligned with all radical elements in the world, namely, Fascism, Nazism, and Communism. Since the first broadcast in London the Hierarchy has kindly furnished more proof by their subversive tactics. There is no reasonable man in the world, be he Catholic or otherwise, who can successfully refute or even object to the amazing evidence submitted, from which excerpts are herein quoted:

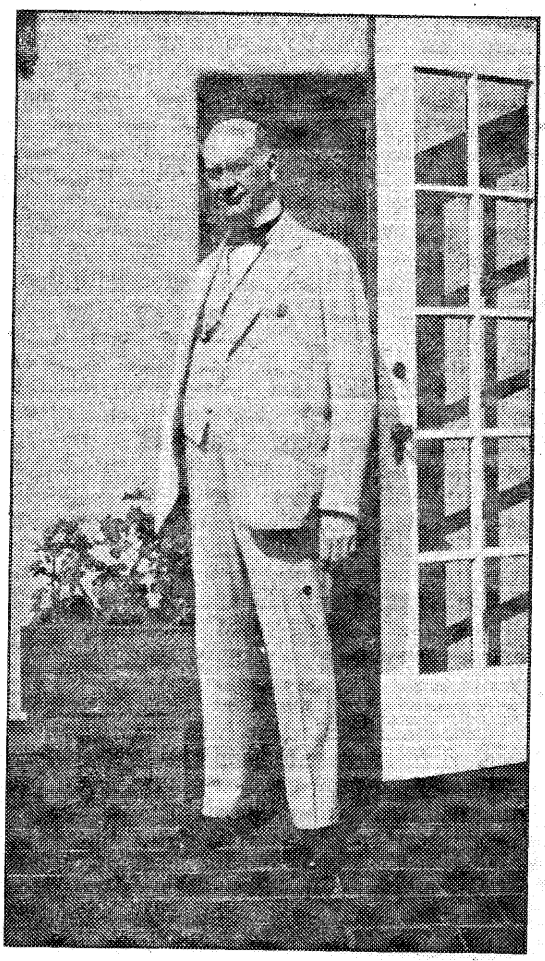
"Shortly after Mussolini became dictator he entered into an agreement with the pope, the leading religionist on the earth." Besides the "rape of Abyssinia", "for more than a year a

bloody and unrighteous war has been prosecuted in Spain by rebels against the government, and that war of rebellion, which has brought cruel death to many innocents, both Mussolini and the pope have fully supported." "Japan has the support of the pope and at his instance Japan has excluded or denied Jehovah's witnesses the privilege of bearing testimony to His kingdom." "Fascism, Nazism, and Communism all mean the same thing, because all are for totalitarian rule and all are against God and Christ His King and all persecute the faithful followers of the Lord Jesus Christ. This evidence is cited to show the deadly conflict between Fascism and Freedom."

"In Germany the common people are peace-loving. The Devil has put his representative Hitler in control, a man who is of unsound mind, cruel, malicious and ruthless, and who acts in utter disregard of the liberties of the people." "Hitler has imprisoned thousands of Jehovah's witnesses . . . Many of those witnesses have been foully murdered in Hitler prisons. In the persecution of Jews and Christians, and in his arbitrary rule, Hitler has the unqualified support of the Catholic Hierarchy." In proof a quotation from *The German* of May 29, 1938, was read into the record: "Hitler said: 'These so-called Earnest Bible Students [Jehovah's witnesses] are trouble-makers; I do not tolerate that the German Catholics shall be besmirched in such a manner . . . ; I will have all their literature confiscated.'"

"The Vatican betrayed the Austrians and fully supported Hitler in his ruthless act."

"The Catholic press of America tries to induce the people to believe that the Vatican is against Communism. But the facts show that the Hierarchy is willing to make an agreement with any dictatorial or totalitarian power that will permit the Vatican to act as a kind of super-spiritual government and have the political element do its bidding." In support a quotation from the New York *Times,* July 26, 1938, was given as follows: "Mr. Forbes, executive secretary of the Communistic party, proposed mutual co-operation between Communism and the Roman Catholic Hierarchy in state affairs. In answer thereto the pope . . . made reply . . . : 'If this gesture of the outstretched hand from your side expresses the wish to become better acquainted with your Catholic brothers . . . then the church will not refuse . . . '" "To such generous offer from the pope the Communistic party responded in these words: 'The outstretched hand of the Communist party to the Catholic people remains outstretched.'"



Judge Rutherford in good form for "Fascism or Freedom". He loves a fight.

"That it is the purpose of the religious organization named to destroy American freedom, I shall now prove, and in support thereof I quote from a letter of a Catholic priest, O'Brien, of Syracuse, New York, published in *L'Aurora,* as follows: 'This land belongs to us by every right. . . . Now . . . we are going to have it; . . . peacefully, honestly, if we may; if necessary we are ready to fight and die for it. . . . From now on the Protestant heresies will receive the treatment ascribed . . . We are ready prepared for 1940. . . . All . . . institutions must be wiped out or placed under the protection of our Hier-

archy . . . "All loyal children of the [Catholic] church [are] to assist our worthy President with all our strength to see that the individuals comprising the United States Supreme Court shall obey the President's injunctions and if necessary we will change, amend, or blot out the present Constitution . . . ' " "That traitorous statement has never been repudiated by the Hierarchy, and therefore has the Hierarchy's approval."

"No one has ever tried to interfere with Catholics' practicing their religion. . . . Many honest and enlightened Catholics, seeing that the Vatican is bent on political conquest of America, have forsaken that religious organization and have taken their stand on the side of the Lord and righteousness." In proof of this aggressive activity the book of Dr. E. Boyd Barrett, ex-Jesuit priest, is quoted from; and especially regarding their greed, note the following: "Amend the Constitution so as to allow State Legislatures to apportion public moneys to the support of Catholic schools and institutions. The Church would grudgingly admit that a long-delayed obligation was being met by the country. . . . Go further . . . But still she would demand more and more of us."

In view of the efforts to interfere with Americans' right of assembly and obstruct the radio stations which were giving the people this program of interest and necessity, the judge asked the stations broadcasting to carry the speech through to the finish, and the listeners to write them letters of approval of the course of these broadcasters. He asked: "Is it wrong to publish the truth concerning a bunch of hijackers that are robbing the people?"

Noting how the pope got in line after the fate of Czechoslovakia had been fixed with the consent of the pope's allies, Judge Rutherford pointed out: "The pope calls upon the faithful Catholics to pray for peace." In support observe this small paragraph in the New York *Sun*, September 28 issue: "ROME. British Prime Minister Chamberlain appealed directly to Pope Pius XI and Italian Premier Benito Mussolini to throw their full influence against war in Europe, it was understood today. Pope Pius approved the suggestion and decided to broadcast an appeal to the world Thursday." In other words, it was all cut and dried and then the pope calls for prayer, sheds a few crocodile tears, which he had held in check during the rape of Abyssinia and massacre of Spaniards, and thus tries to make it appear that this manipulation is answer to prayer! He was aided in this trick by the fact that Europe is at least five hours ahead of New York in time!

Finally Judge Rutherford pointed out: "You people of good will have had all the sorrow you want to have. . . . The Lord's kingdom will bring to pass the desire of all honest hearts for peace and prosperity." "Which, then, will you choose, the Devil's rule of Fascist Hierarchy OR freedom under the righteous reign of Christ?"

With a roar of "Aye!" the audience adopted the Declaration which Judge Rutherford submitted to them for a *viva-voce* vote.

A Tabulated Report of Those Who Assembled at the Convention

The results below show only the hours spent in door-to-door witnessing, not the hours spent in "sandwich sign" parades and taking care of the many other duties which go to make up a well-organized convention. The report is astonishing, and the work accomplished could be done only under the direction of Jehovah's theocratic government.

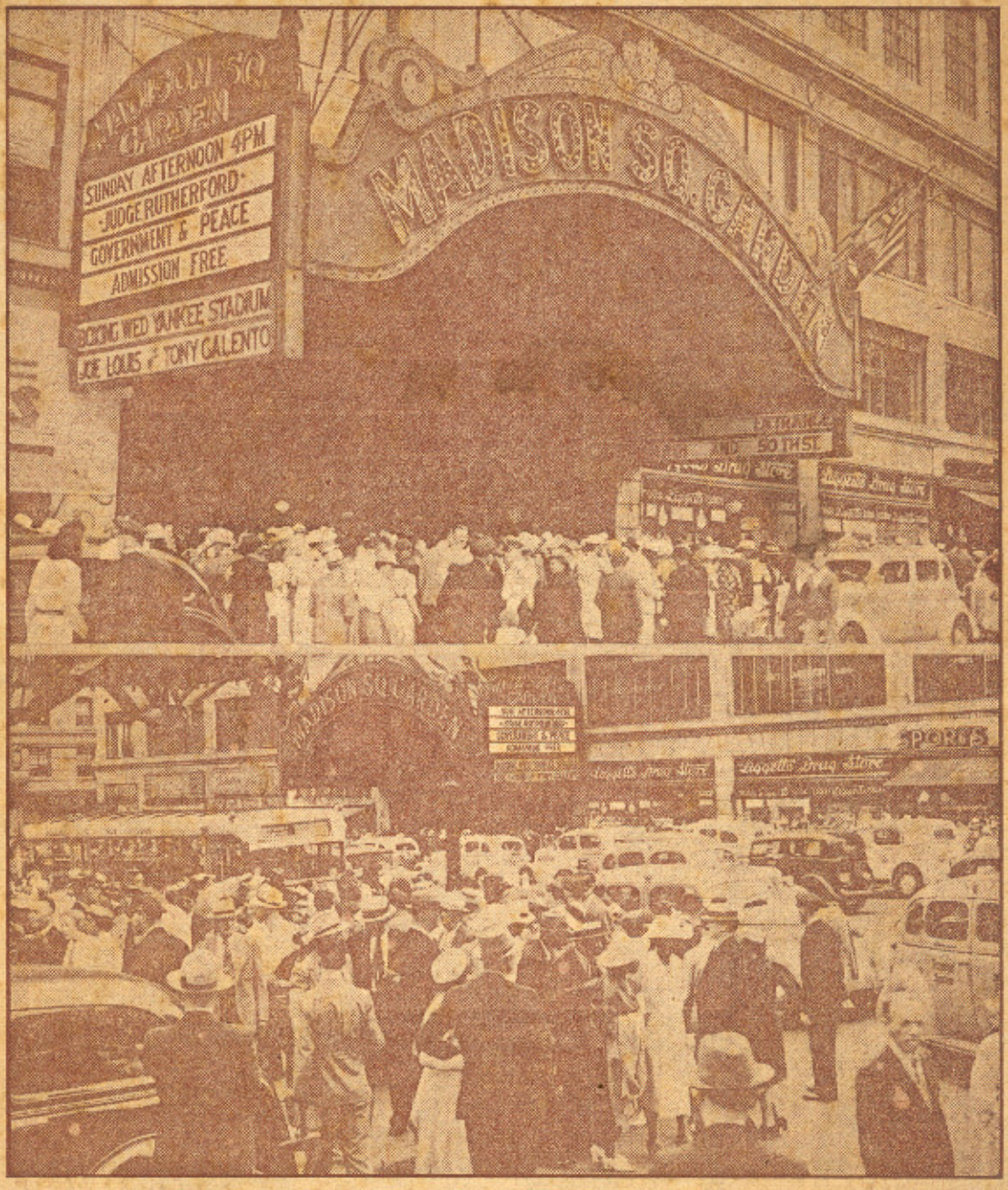
	Conventioners Attending	Public Meeting Attendance	Hours in the Field	Total Literature Placed	Listeners to Phonos. and Sound Equip.	Persons Baptized
U. S. A.	34,355	65,068	62,556	159,043	326,463	1,818
Canada	3,750	17,900	4,686	15,246	4,329	316
Great Britain	6,439	35,400	11,693	81,466	15,738	299
Total	44,544	118,368	78,935	255,755	346,530	2,433

NOTE: A detailed report from Australia is not in, and other countries where assemblies were held are not included in the above tabulation.

After reading this most interesting report you will want to be a regular subscriber for the magazine that will bring you truth and a clear understanding of Bible prophecy and what course you should take as a lover of righteousness. The "Watchtower" magazine can be had on a contribution of only one dollar a year in the U. S. A., $1.50 a year in other countries. Published on the first and fifteenth of every month. Subscribe now. Address

WATCH TOWER, 117 Adams St., Brooklyn, N. Y.

The MESSENGER



18,000 orderly people entering and leaving Madison Square Garden on the occasion of Judge Rutherford's address on "Government and Peace", Sunday, June 25, 1939

Cablegrams and Telegrams

BRAZIL. SAO PAULO: "Heard message."

DENMARK. COPENHAGEN: "Reception splendid and news enthusing. Mighty men feeling uncomfortable. Hallelujah."

ENGLAND. BIRMINGHAM: "Jehovah's message 'Victory' to His great army of locusts heard perfectly with great thrills, exultation; all thanks to Jehovah." "Magnificent reception of Jehovah's theocratic message; audience thrilled." BRISTOL: "Locusts thrilled; greatly rejoice with you in victory song." "Thrilled by your fearless and bold declaration for the Kingdom; reception perfect." GILLINGHAM (KENT): "Heard lecture distinctly Sunday." HULL: "Excellent reception; attendance 1,200; rejoice; Catholic opposition failed; standing firm for Theocracy." "Reception grand; eager to use book *Salvation* in sounding doom of religion." LEEDS: "Two thousand heard; excellent reception of thrilling address." "Excellent reception of your thrilling address. Convention sends greetings and declares united determination to march on with you to victory." STOKE-ON-TRENT: "Thrilled by victory shout; best yet." LIVERPOOL: "'Victory' reception magnificent; locusts ready to devour all varnish." "Let all forces come; victory co-operation assured." "Reception perfect; attendance 2,410; no disturbance; audience thrilled." WARRINGTON: "Loyal greetings. Broadcast perfect." ELLESMEREPORT: "Ready for all co-operation; reception thrilling." BIRKENHEAD: "Locusts will continue to the complete vindication." LONDON: "London convention sends greetings to New York convention. With you in sounding religion's doom and making the old lady howl." "Grand, stinging, fighting speech; every word perfect. Thousand religionists could not take it; walked out. 7,500 heard entire. Approve war invitation to religionists. Police heavily guard palace; no bombs; no Fascist interference. Three thousand London convention warriors thrilled; engineers satisfied." "Despite threat, eighteen hundred thrilled with 'Victory'. Wild with joy for *Salvation*. Convention set for great locust attack." "Irish Republican Army threaten London-Belfast circuit. Scotland Yard on watch. Nothing happened. Best overseas reception yet. Engineers greatly satisfied. Keenly anticipate tomorrow." MANCHESTER: "Excellent reception. Locusts thrilled and unanimously send keenest appreciation of wonderful surprise *Salvation* and pray all power tomorrow's speech." "Splendid reception; 2,300 entirely with you; no opposition." NEWCASTLE-ON-TYNE: "Fighting locusts heard 'Victory' perfectly; all praise to Jehovah for *Salvation*." "Reception excellent; 1,600 enthused by opposition's self-exposure. Praise Jehovah." YEOVIL: "Reception thrilling, clear, strong."



A Kingdom smile

HAWAII. HONOLULU: "Rejoiced hearing 'Victory'; shouted 'Aye'; received *Salvation*." "Perfect reception; thrilling, inspiring message; pledge ourselves for theocratic Kingdom."

INDIA. BOMBAY: "Fair reception."

IRELAND. BELFAST: "Reception splendid; entire audience with you. Jehovah continue with you." "Publishers enthusiastic; rejoice with you in 'Victory'."

LATVIA. RIGA: "Saturday, Sunday, reception perfect."

LITHUANIA. KAUNAS: "Heard both; enthused."

NEW SOUTH WALES. NEWCASTLE: "Family of locusts radio 2HD Newcastle received speech very clearly. Assure you of our one-hundred-percent support." STRATHFIELD: "Upwards two thousand heard giant-slaying speech; repeated applause high points; throng joined in tumultuous 'Aye' as it resounded through the earth.

(Continued on page 18)

The MESSENGER

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Printed in the United States of America, August, 1939. 5c.

Convention Report — 1939

JEHOVAH'S KINGDOM is functioning in the earth today. The King Christ Jesus is present, ruling in the midst of His enemies. He is using the WATCHTOWER BIBLE AND TRACT SOCIETY, a company of Christians whose lives are devoted to proclaiming the honor of God's name, and who are God's witnesses—Jehovah's witnesses.

The conventions of Jehovah's witnesses are not like any others in the world, either in purpose or in scope. Their purpose is to do God's will, and His will at this time is that the Day of Vengeance shall be declared throughout the earth, the proclamation that Armageddon is at the doors.



Arrival of Judge Rutherford at the auditorium

Every convention of Jehovah's witnesses has this in view: that the earth is about to be cleansed by removing from it every disturbing element, root and branch, and that following its cleansing there will be on this earth the reign of justice, peace, truth and love for which Jesus told His followers to pray.

Theocracy, God's government, is in operation in the earth and is most noticeable at these conventions of Jehovah's witnesses. None of the proceedings are secret. All who love God are welcome at the point at which the speaking is done, and at all the scores or hundreds of places over the planet where the voice of the speaker is heard.

Those who read this Report will have the evidence presented to them of vast assemblies meeting in such far-separated points as London, New York, Chicago and Los Angeles to listen to the truths of God's Word and of His kingdom, as they went forth by radio beam, and by wire connections to all the earth. They will take note that in lands where English is not spoken there was provision that swift reporters translated simultaneously or took in shorthand and reproduced the lectures for the benefit of the listeners.

Opposition to God's Kingdom

Is it possible that any human creatures could be fallen so low as to oppose the establishment in the earth of the perfect conditions which are foretold by all the holy prophets since the world began? It seems incredible, does it not? But does it not also seem incredible that the Son of God was crucified as a malefactor in Jerusalem in A.D. 33, and that it was done at the instance of those who claimed to be God's own special representatives?

It will be seen in this Report that Catholic Action today is as active against Jehovah's wit-

nesses as the Jewish hierarchy of Jesus' day was against Him. To be sure, it is not only in this day that Catholic Action has been opposed to better conditions for humanity. It has always been so opposed.

It is an established policy of the Roman Catholic Church to claim ultra-patriotism in every land in which it is established. In America today this takes the form, not of regard for American institutions, but of ostentatious flag-waving, to cover a hatred of liberty and free speech so deep that it would gladly put to death those who cherish the heritage passed down to them by their forefathers, if only it had the power. Admissions to that effect have been made.

The spur of necessity has compelled Spain, Germany in Luther's day, France in the Revolution, England, Russia, Mexico and many other countries to unhorse the clericals and give the people a chance to breathe. What of America?

The whole world knows that the Roman Catholic Hierarchy backed and still backs Hitler, Mussolini and Franco in their destruction of the liberties of many people, and that these men stand for exactly the opposite of American ideas and ideals. Who is so foolish as to believe that the men who tire their arms waving the flags of these dictators, and tire their mouths shouting "Heil Hitler", "Viva il Duce" or "Viva Franco", are sincere when they pretend to accord honor to the American flag? The Hierarchy makes much of Jehovah's witnesses' refusal to salute any flag of any nation, as ascribing salvation to a man-made object, but one glance into the history of America will prove that flaunting hand-service of the American flag is merely a bit of hypocritical muscle-wasting.

The American flag was intended by the forefathers of this land to be a symbol of liberty. It was the symbol of a nation that had emancipated itself from oppression by all foreign powers, especially that of the Vatican. Of the 56 signers of the Declaration of Independence only one was a Catholic, and he did not favor Americans' yielding to the Vatican.

What of that great liberty-loving empire called the "Lone Star State"? Were the Catholic Hierarchy the leaders in this break from Mexico? Read the Texas Declaration of Independence, which appears in full on pages 25-29 of this issue. Note the words that have been underlined.

Also, take note of the fact that at this moment the Coughlinites, definitely committed to the overthrow of American institutions, are advised by their leaders to carry flags of the Stars and Stripes when doing their hoodlum work of breaking up lawful assemblies. Such men are not patriots; they are the worst of traitors.

Of what avail is all the talk of the Press about patriotism when it is notorious that it is under the control of the Roman Catholic Hierarchy? It merely serves as a smoke screen to cover up the Hierarchy's treacherous course.

The Catholic Press itself is still more reprehensible. It claims to be ultra-patriotic, yet it knows that Judge Rutherford, an innocent man, was denied bail by Judge Manton, and was deprived of his liberty nine months because of that fact, while Manton himself, tenth in line of American judiciary, is one of the most reprehensible criminals that ever lived. And it knows that it never hesitates to refer to Judge Rutherford as an "ex-convict", well knowing that he never was a convict, while it is entirely silent about the man who sold justice as a farmer would sell potatoes or pigs. Meantime Manton, on bail, lives in luxury in his Long Island palace, and of his crookedness the Catholic Press is silent.

World-wide Convention Centering in New York

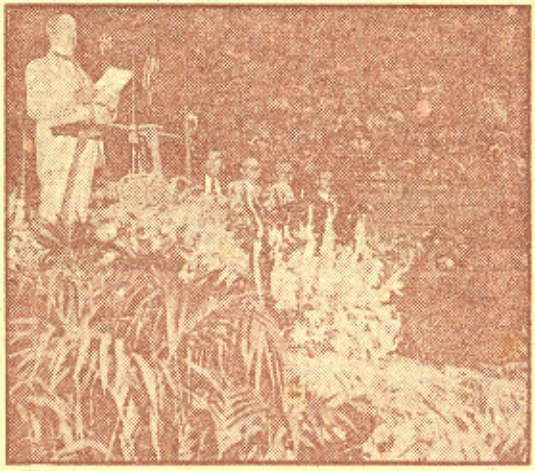
The most important feature of the World-wide Convention of Jehovah's witnesses centering in New York, June 23-25, 1939, were the addresses of Judge Rutherford on "VICTORY", June 24, and on "GOVERNMENT AND PEACE", June 25, with the release of the book *Salvation*, a guide to truth and life for the Jonadabs who would escape Armageddon. This book can now be obtained on a contribution of 25 cents.

Both of Judge Rutherford's addresses were broadcast over the world by radio stations. Neither of these addresses is available for *The Messenger*, though obtainable otherwise. A concluding announcement respecting "GOVERNMENT AND PEACE" was: "You will desire to study the points made in the speech. For that purpose it will be printed, and you may have a copy upon request made to WATCHTOWER, Brooklyn."

The address on "VICTORY" will be obtainable in due time, and announcement to that effect will be made in due course by the WATCHTOWER BIBLE AND TRACT SOCIETY. However, it is possible to "purloin" for *The Messenger* one little taste out of this address, which will surely reach

some before they have opportunity to read the whole discourse. Surely this is enough to stir the interest of any person who loves God's Word:

Jehovah is now using his witnesses to carry on his strange work in the earth, and he not only likens them unto locusts, but he calls them "my great army". (Joel 2:25) That army God now sends out against the religious element of "Christendom", and their faithful service is a torment to religious leaders. Locusts do not kill human creatures, but they do destroy the food supply. Jehovah's witnesses do not prosecute a war against men with carnal weapons, but they do destroy the provender which religionists have dished up for the people and which is poisonous; therefore the people of good will flee from religion, because it is a deadly thing. Mark now God's description in symbol of his witnesses, his "great army", which he sends among "Christendom". He describes his witnesses as a "holy nation", because wholly devoted to God's kingdom. (1 Peter 2:9) As it is written, locusts have no earthly king, yet they go forth by bands. (Proverbs 30:27) Likewise Jehovah's witnesses have no earthly king or leader. Christ Jesus is their King and Leader. Of them God's prophet says: "Whose teeth are the teeth of a lion, and . . . [jaw] teeth of a great lion." (Joel 1:6) Their Leader, Christ Jesus, is the great "Lion of the tribe of Juda", and they follow his lead and utter his message, which bites and stings opponents. Locusts enter into the houses and even eat the varnish off the furniture. Jehovah's witnesses enter into the houses of the people and take away the veneer of religion that has been smeared over the people to keep them in darkness. Their Leader, Christ Jesus, the great Lion, reduces religion to shreds, completely chewing it up.



Delivering "GOVERNMENT AND PEACE"

While, therefore, neither of the above addresses appears in this issue of *The Messenger*, the concluding words of the lecture "GOVERNMENT AND PEACE" are quoted, so that all may have a taste of the thrill that went round the world when 18,000 persons at Madison Square Garden shouted "AYE". One of the shouters was a Catholic woman in the balcony who had come to be one of the disturbers of the meeting. At first she had booed when the others booed. Warned to desist, she remained quiet till the close, when she apologized to the usher and remarked that she had been helped. As the concluding words of that lecture she heard the following Warning, which is enough to make any person stop and think of his relation to God.

TO THE VATICAN HIERARCHY AND RELIGIOUS SUPPORTERS I address these words: You acknowledge yourselves as part of the DICTATOR governments which cruelly persecute Jews and Christians; hence you oppose THE THEOCRACY.

For fifteen centuries you have blasphemed Jehovah God's name, disturbed the peace of the world, fomented and prosecuted wars of conquest, caused the untimely death of countless innocents, clothed their chief killer in robes of glory and held him up to the world as an example of virtue; Spain being among your more recent scenes of violence. Therefore God declares to you: 'Upon your skirts is found the blood of the souls of the poor innocents.'—Jeremiah 2:34.

By putting the people in fear you have kept many in ignorance, and now you incite the ignorant to commit for you assaults upon Christians. You have destroyed freedom of speech and of worship, and now you would take away all liberties of the people. Heretofore you have crushed every movement for truth and righteousness; BUT be informed that you cannot succeed in your opposition to THE THEOCRACY. Jehovah's witnesses do not fear you, because God is with us. (Jeremiah 1:19) YOUR END has come. The divine judgment is written against you, declaring your destruction, and you are going to die, and, further, that the memory of you shall perish for ever.—Psalm 145:20; Proverbs 10:7.

TO ALL ORDER-LOVING CATHOLICS, JEWS AND PROTESTANTS I address these words of hope: Heretofore you have followed the lead of unrighteous men, permitting them to think for you. If you would escape disaster and find salvation to life you must forsake religion and choose and serve Jehovah God and Christ his King. All who do not stand for God and His kingdom by Christ remain in opposition and will be destroyed. Those of good will toward God will choose His government under Christ. Those now hearing and who desire that righteous government and peace, say AYE.

Awakening of the Jews

A remarkable thing about the World-wide Convention, centering in New York, is the awakening of the Jews to the fact that God's Kingdom is their only hope. In an early issue of *Consolation* magazine will be published a letter from a prominent Jewish oculist appealing to

Judge Rutherford to strike a blow for liberty at the Madison Square Garden which would help these people now in such dire distress over the world as a result of the persecutions with which Europe is now aflame. That letter was read at the convention, and created a stir. And since the convention the friendliness of many of the Jewish people in New York city is noteworthy. The following are certain selected paragraphs from *Der Tog* (*The Day*), leading Yiddish newspaper of the world, published in New York July 2:

There were numerous cases in Danzig where members of the same organization [Jehovah's witnesses] defended Jews against assaults by Nazis, or when those upright women of the common people intentionally patronized Jewish stores just when Hitlerites picketed those Jewish shops. Only a half year ago when like an epidemic all kinds of food stores began to post the well-known signs "Juden unerwünscht" (Jews not wanted), the same German women have regarded it as a sacred duty to provide their Jewish neighbors or mere acquaintances with food or milk without asking any reward for it.

To us, Jews, the members of that organization are true "fellow sufferers", brethren in distress. When one meets such a man or woman they are the ones who comfort the Jews. They quote various Bible texts and endeavor to prove to the Jews that a time of happiness is impending. In a time of moral depression and total absence of rights, of hopelessness and desperation, when one does not know what the morrow will bring, the active work of the widespread religious society of the "International Bible Students Association" and "Jehovah's Witnesses" is evidence that we still have a very great number of friends amongst the German common people who literally weep over the great disaster which has befallen the German people.

Therefore we ought also here, upon American soil, create a closer contact with these very important non-Jewish groups, whose members are our sincere friends. Let us manifest toward them the well deserved sympathy; and when they organize mass meetings to fight against Nazism and anti-Semitism, the American Jews ought to show them open friendship in order to fight, jointly with them, the common foe.

Convention Music



The music at the convention was excellent. Artists from all over the country assisted the regular Watchtower orchestra of WBBR. One of the sweetest sights at the Sunday morning session in the Madison Square Garden was to see a little girl, not over 11 years of age, Wilmazee Whitener, of Kansas, two braids hanging down her back, modestly but skillfully playing a piano-accordion, and very evidently making sweet music two ways, one with her instrument, and the other with her heart to the Lord. God grant that she may pass unscathed through Armageddon.

Resurrection of *Kingdom News*

IN THE early part of 1918 the WATCHTOWER BIBLE & TRACT SOCIETY published three issues of *Kingdom News* and circulated them widely. The circulation of these papers exposed the duplicity of the clergy so completely that one intelligent person said of Judge Rutherford, "That is the last thing he will ever write." What he meant was that the hypocrites would be so infuriated that they would cause him to be put to death. They did indeed attempt it, but failed, and since then almost *three hundred million* copies of his books have been placed in the hands of the people.

It is extremely interesting that the misdeeds of the clergy and their followers led to the publication of *Kingdom News* Numbers 1, 2 and 3; and it is also extremely interesting, and significant too, that, after a lapse of 21 years, conditions in connection with Judge Rutherford's address at Madison Square Garden made it manifestly God's will to publish *Kingdom News* No. 4, which is shown on the next four pages in slightly reduced facsimile.

In *Kingdom News* No. 4 appears the best statement of what took place at Madison Square Garden, July 25, 1939. You will find it in Judge Rutherford's "Open Letter to Mayor La Guardia", and, just so that the mayor would not be left in any doubt that the matters therein brought to his notice deserve his attention, Jehovah's witnesses placed a million copies in the hands of the citizens of Greater New York between July 15 and the 25th. Not another organization on earth could do it.

INFORMATION for all persons of good will toward Almighty God. RELIGION is a snare and a racket. GOD'S TRUTH shields, and strengthens the upright.

KINGDOM NEWS

. . . the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, . . . of the increase of his government and peace there shall be no end . . . The zeal of JEHOVAH of hosts will perform this.—Isaiah 9:6, 7.

DEVOTED to the principles of justice, truth, equity and kindness as exemplified in the acts and sayings of The Creator of the Universe and of His King Christ Jesus.

Vol. 1 | New York City - July 1939 | No. 4

ATTEMPT TO WRECK Garden Assembly

THE FACTS

On Sunday June 25, at Madison Square Garden, New York, a great multitude of persons of good will met to hear the principal address of a three-day convention. The Garden assembly was linked by wire and wireless to dozens of similar assemblies throughout North America and other continents. At the same time also scores of stations broadcast that address. For a few minutes during that one-hour meeting some misguided fanatics, directed by the Hierarchy of the Roman Catholic Church, tried to drown out the speaker's voice and break up the assembly by starting a chorus of boos, howls and shouts of "Viva Franco" and "Heil Hitler", in the top balcony. That short but unlawful disturbance the press of New York and the entire nation snatched up as "news fit to print", falsely characterizing it as a "riot" that "broke up the meeting" "in darkness" in a "bloody free-for-all fight". All present at the Garden and the thousands or millions who heard the whole speech on the radio know what occurred. Falsehoods printed as "news" are unanswerably contradicted by THE FACTS searched out by *Consolation* magazine and its attorneys. Sincere people who love honesty know that they cannot rely upon the associated press and newspaper publishers who prefer to print what helps to sell papers. In the public interest, therefore, *Kingdom News* presents THE FACTS as found and sent to the Mayor of New York, who also was misled by the false press reports. More facts, in another open letter sent to the Roman Catholic archbishop of New York by a member of the New York Bar, are also published here, together with other information for the careful consideration of every order-loving person in this world's greatest city.

Open Letter to Mayor La Guardia

[Dated Brooklyn, N. Y., July 11, 1939]

Honored Sir:

This letter is not to ask a favor. The purpose is to place before you some pertinent facts and to respectfully request a statement of your position regarding the same. As the chief public servant of the people of Greater New York your attitude not only affects the people of this city but its influence reaches throughout the land.

FACTS: June 23-25 was the occasion of a peaceable assembly of thousands of Christian people in convention within the City of New York for the study of God's Word, the Bible. On the 25th Madison Square Garden was the key assembly for many other like public assemblies of Christians in America, Canada, Great Britain and Australia, all of which assemblies were tied together by wire and wireless equipment, thus making it one tremendous lawful Christian assembly. The people were there at that time to listen to an address on GOVERNMENT AND PEACE delivered from 4 to 5 o'clock P.M. In addition thereto seventy-five radio stations broadcast the speech. More than eighteen thousand persons were orderly and lawfully assembled at the Garden to worship Almighty God.

The Catholic clergyman Charles E. Coughlin had his followers picketing a certain radio station in the city. Those and other fanatical Catholics had repeatedly on previous occasions threatened to break

up the Madison Square Garden meeting, and other meetings tied together with it. Due notice of this threatened unlawful action was given to the police officials of the City of New York, as well as other cities. About 4 P.M. three Catholic priests took seats in the gallery of the Garden and about the same time 200 or more Coughlin Catholic pickets, led by an agitator well known to the police, marched into the same gallery immediately back of the speaker's platform. They came there for the expressed purpose of breaking up that meeting, and this is shown by an abundance of evidence. About twenty minutes after the speech began, and at a given signal from some one of them in the gallery, that company of fanatical persons began a loud disturbance of yelling, shouting and cursing. Ushers called upon the police to quell the disturbance, to which demand the police officer in charge replied: "That is your job." This statement was made in the face of the facts that the policemen at the time were hearing and seeing the unlawful action of the disturbers.

Ushers lawfully in charge of the meeting hurriedly rushed to the point of disturbance and demanded of the disturbers that they cease interruption or else leave the meeting place. Instead of obeying, the Catholic fanatical disturbers violently assaulted a number of the ushers, and some of the ushers in turn defended themselves. The police did not even attempt to arrest anyone for unlawfully disturbing that lawful assembly, but they did arrest several of the ushers who were acting lawfully in the performance of their duty. Two weeks have passed and no one of the disturbers has been arrested for an attempt to break up a lawful assembly. Law-abiding citizens have been arrested for doing what the police are sworn to do but which they failed to do.

PRESS: The public press and a few radio stations announced that the meeting at Madison Square Garden was broken up by rioters and that the riot spread to every part of the Garden and that ushers had been arrested.

The meeting was not broken up. The entire proceedings were simultaneously recorded by electrical means and that transcription clearly proves the untruthful statements made by the public press and certain radio stations. For one hour every word of the speaker was transmitted to the English-speaking world above mentioned, was clearly heard, and was transmitted by wire to the recording studio, all of which is unquestionably proven by the recorded speech and by the many cablegrams received and publicly read that same night at the Madison Square Garden.

YOUR STATEMENT: On June 29th the New York *Herald Tribune* quotes you, the Mayor, as follows: "I call your attention, gentlemen, to an incident of a few days ago, when another group, seemingly and ostensibly pretended to be for the good things of life, openly attacked people of your faith." The paper then adds: "The remark was taken to be a reference to the 'Government and Peace' meeting of the International Bible Students Association at Madison Square Garden on Sunday, at which a riot started after charges by Joseph F. Rutherford that the Roman Catholic Church backed Chancellor Hitler in Germany."

In complete contradiction of this statement attributed to you, that "Another group openly attacked the people of your [Catholic] faith", I submit the complete text of the speech, also the transcription record thereof, which will be furnished at your request. At the point of the speech where the disturbance began nothing had been said against the Catholic faith and no reference to Catholics, except a quotation from *The Catholic Encyclopedia*.

The name of Hitler was not mentioned once. There was no occasion at that time to mention his name. In view of these facts the public is misled by the press and by quotations of high officials, who were not present, all of which the thousands of orderly people who were present well know are contrary to the facts.

QUESTIONS: In behalf of a great number of honest, sincere Catholics and non-Catholics of the City of New York, as well as elsewhere, I respectfully propound to you, Mr. Mayor, the following questions which the people have a right to demand of their Mayor shall be answered:

(1) Section 1470 of the Penal Law of New York says: "A person who, without authority of law wilfully disturbs any assembly or meeting, not unlawful in its character, is guilty of a misdemeanor." Are you in favor of enforcing that law?

(2) The assembly at Madison Square Garden was a lawful one. A crowd of gangsters, openly claiming to be Catholic Coughlinites, willfully disturbed that meeting, having come there deliberately for that purpose. Police officers there present saw such flagrant violation of the law. Why did not the police arrest and prosecute those willful law-breakers? Do you approve of the action of the police in refusing to arrest the rioters and at the same time arresting ushers who were there by right and acting in the performance of their lawful duty?

Your copy free

The speech "Government and Peace", given on June 25 at Madison Square Garden by Judge Rutherford, It shows what JEHOVAH, the Protector of all upright persons, purposes to do very soon against organized religion, His enemy and the destructive foe of all honest people. It shows how JEHOVAH, the Almighty God of the Hebrews, will govern the entire world forever through His King, Christ Jesus, the Messiah, who is the Prince of Peace, when every religious institution and system is swept from the earth by His irresistible power. Write for your copy of the speech to

WATCHTOWER
117 Adams St., Brooklyn, N. Y.

(3) Is the statement published in the aforementioned newspaper, to wit: "Another group [meaning those Christians lawfully assembled at the Garden for worship of Almighty God] openly attacked the people of your [Catholic] faith," fully approved by you as Mayor or not, and if yes, upon what do you base that statement?

(4) As Mayor do you favor and approve the action of the Catholic Coughlinites in willfully attempting to break up a peaceable and lawful assembly even though those disturbers did not agree with the statements made by the speaker?

(5) You have publicly denounced Hitler on many occasions, and properly so. I did not mention Hitler. But even if I had, was that any excuse for Catholic Coughlinites to attempt to break up a lawful assembly?

(6) There is a vast difference between the common people of the Catholic faith, who honestly and sincerely follow that faith, and those who compose "The Catholic Hierarchy of Authority". Do you favor the Hierarchy, which is desperately attempting to make America Fascist, or do you favor and support the common people of the Catholic and all other faiths who desire to honestly and peaceably assemble, and who desire a government where men may worship God according to the Constitutional guarantee?

(7) In the light of more than fifteen centuries of history, showing that the Hierarchy has constantly persecuted Jews, do you now think for one moment that the Hierarchy of Authority is honestly and sincerely in favor of permitting Jews to live peaceably in America like other people, as the press has stated?

(8) The "Catholic Action" operated by the Hierarchy of Authority has repeatedly attempted to break up lawful assemblies of Christian people in America. The same Hierarchy and its agents tried to do the same thing at our convention on June 25th at London and other British cities, but Scotland Yard prevented the same because they did their duty. Do you approve of such "Catholic Action" or do you favor freedom of speech and freedom of worship in America by and for

BROADCAST: Tune in WBBR (1300 kc.) Sunday, 4 to 5 PM, July 23, 30, and August 6, for broadcast of RECORDED SPEECH "Government and Peace", which proves the press did not publish the truth.

Catholics, Protestants, Jews and all others alike?

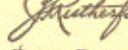
(9) You cannot close your eyes to the fact that Fascism or Nazism is rapidly spreading throughout America, and the further fact that "Catholic Action" is not only sympathetic but openly supporting that Totalitarian movement. As Mayor of this city which side of that question do you take?

(10) Refusal to salute flags, hail and bow down to men is seized upon as an excuse or justification to punish Christians. That fanaticism had its birth in Nazi Germany and is employed by Totalitarian rulers as a method of coercing and regimenting the people. That religious fanaticism has been brought into America recently, although Americans for 150 years have respected the flag and obeyed the law for which it stands without being compelled to worship it. Christians do not salute the flag of any country nor hail nor bow down to any man, for the sole reason that Almighty God has commanded that they shall not do so and live. They do obey God rather than men because God's law is supreme, and they are also diligent to obey every law of the land that is not in contravention of God's law. Shall Christians be compelled to violate God's law in order to please men? Is it better to obey the law of which the flag is a symbol, and decline to worship the flag, or is it better to indulge in the ceremony of saluting the flag and then straightway with impunity and approval of officials, willfully violate the law of the land?

Jehovah's witnesses do not ask favors of you as mayor, but they do demand that their Constitutional rights be respected. Jehovah's witnesses are not asking for a defense, because they need none. They trust in God and in Christ, who defend them. Jehovah's witnesses do have the right, however, to demand that public officials respect and impartially administer the law of the land by seeing to it that the peoples of all faiths and all classes have the right to exercise without hindrance the freedom of assembly, freedom of speech, and freedom of worship of God when such freedom does not endanger the public welfare.

Mr. Mayor, as official representative of millions of people in this great city, you owe to them and to the public generally throughout the earth a plain statement of what exactly is your stand and what is your answer to the foregoing questions.

Very respectfully submitted,



President

WATCH TOWER BIBLE & TRACT SOCIETY

New York's Archbishop Notified

On July 7, 1939, the following letter was sent to the recently exalted head of the Catholic Hierarchy's province of New York, by Joseph Wheless, Attorney and Counselor at Law, 10 East 40th St., New York.

July 7, 1939

Most Reverend Francis J. Spellman,
Archbishop of New York,
Madison Avenue & 50th Street,
New York City.

Your Excellency:

Having but recently come into this City to administer your high office you may be as yet unfamiliar with certain matters of public knowledge passing here not only to the seeming disrepute of your Church and its loyal membership, but which, I am quite sure, greatly irk the peaceable and law-abiding citizenship of our City, regardless of Faith or want of it. An especially grievous instance has just passed under my personal view which I courteously ask to call to your official notice for, peradventure, such corrective action as you may deem appropriate.

What I say is from my personal knowledge supported by sworn testimony of Court record; I write you upon my personal motion and responsibility in a sense of quasi public duty. Professionally, I appear as trial defense attorney in a series of criminal actions initiated by several of the aggressors in these scandalous attacks upon public decency and personal liberty, things of which your Church avows itself the constant champion.

On Sunday afternoon, June 25 last, a vast public meeting of some 20,000 persons was held in Madison Square Garden under the auspices of the Watchtower Bible and Tract Society, Inc.; its President, Judge Joseph F. Rutherford, was advertised to make, and made, a public address, broadcast to a large part of the world, on the timely subject of "Peace and Government"; his address began at four o'clock and continued for one hour, despite the incidents I shall recite. An electrical transcription of the entire address was made, and it is available in confirmation of my statements.

For some months past a large gang of Roman Catholic and allied patriots have "demonstrated" before Radio Station WMCA in "protest against denial of free speech" to a Rev. Coughlin. On the Sunday afternoon mentioned, "the entire demonstration line moved over from WMCA to the Garden," some 500 strong, arriving there after the address had been under way for some twenty minutes. They marched down the balcony corridors and ganged into an unoccupied section of seats behind the speaker's platform; this I saw. A Roman Catholic priest, whom I did not see, sat in the front row. Upon a sudden flash of electric lights, the entire mob broke out into howls and wild disorder and staged what their witnesses term a "riot" which also I saw, and numerous brawls and fights occurred.

The self-evident purpose of the "Coughlinite" invasion of the Garden was to "break up the meeting" and prevent the exercise of the "right of free speech" by the speaker; this attempt was premeditated, malicious and criminal; it resulted in a number of police arrests, on the demands of the rioters, of ushers making efforts to preserve order, but none of the rowdies were arrested, as yet. Several cases of charges of felonious assault were laid over in Felony Court from July 5 to 11; one case for alleged "disorderly conduct" was tried on two days in the 7th District Magistrate's Court, defended by me, and a judgment of "not guilty" was entered and the defendant usher discharged, on July 3rd.

This case presents such a unique record of perjury on the part of the zealous Catholic complainants that, with the stenographic reports before me, I cite its more signal mendacity to you. One of the picketer mob which "moved over from WMCA to the Garden" and who made and swore to the complaint was one, Philip May; his associate complainant was a young Catholic girl, Agnes Walton. Both of them were "rioting" vociferously. Both swore, with much circumstantial detail and immense contradictions, that the defendant usher, Joseph Roth, after first striking an "unknown woman" with his cane, then punched Agnes with the ferrule end of his cane, then "raised his cane and struck her on the head. Agnes was knocked unconscious from the force of the blow. Some of Agnes' friends then escorted her from the Garden as soon as she had received the blow that way". None of this happened. Agnes was not touched, as the sequel will show.

A witness for the defendant testified that he overheard May tell Agnes to lie down on the floor as if knocked down, and then make a charge to the police that she had been struck by an usher and knocked unconscious. To "rebut" this damaging testimony, the complainants brought in a new witness who had not heard the previous testimony about Roth's attack on Agnes; this witness "rebutted" too much. He swore that he had escorted Agnes, her sister and other women to the meeting and sat with them in the section referred to; Agnes had sworn that she had not been in that section; her friend then swore that when the riot broke out, he and his pro-

Hear Records Free

You may now hear "Government and Peace" as delivered by Judge Rutherford at Madison Square Garden on June 25. At the time of delivery the speech was electrically recorded. The phonograph records faithfully reproduce everything that was said and heard at the Garden. They will be run for you and your friends, in your own home, entirely without obligation to you. If you have no phonograph even the reproducing machine will be brought. Just fill in and mail the coupon at right:

Watchtower, 117 Adams St., Brooklyn, N. Y.
I desire to hear Judge Rutherford's speech, "Government and Peace" as originally delivered. Please send your representative with the necessary equipment, this being entirely without obligation on my part. Time convenient for me and my friends to hear will be

..... at ..... P.M.
(day and date) (hour)

Name .....

Street .....

City and State .....

tégées started to leave the Garden, he guiding Agnes and her sister by the arm; that as they passed he saw an usher (Russell Kurzen, who was stationed several sections away from Roth's station, where the other witnesses swore the incident occurred) strike the "unknown woman" with his cane; that no one struck Agnes, but that Agnes lay down on the floor at his feet, and was carried out by friends, and that he had taken "moving pictures" of the carrying out scene. This rebuttal witness thus rebutted the entire story of alleged assault on Agnes by Roth or by anyone and proved that May, Agnes and their other Catholic witnesses had little practical regard for "Catholic Truth." The defendant was acquitted, and the complainants were admonished against making a further complaint for "assault" as a waste of Court time.

These are summary details of this outrage against civil rights on the part of some of your Faithful and of their guilty effort to make capital and credit out of their own crime against public order and right of free speech. Their day of reckoning for it is yet to come.

This latest Catholic outrage against the persons and rights of "Jehovah's witnesses" (I am not one) is simply the last one so far of a long and disgraceful series of Roman Catholic outrages against these respectable and law-abiding people in lawless attempts to suppress and destroy them and their legal and constitutional rights.

Your Excellency must know that hundreds, thousands of their members have been subjected to insult, arrest, fine and imprisonment in many cities and towns of this country, in Roman Catholic communities, by Roman Catholic zealots, for no legal offense. If you do not know, I tell you that in over one hundred instances Roman Catholic attempts have been made (over 30 times successfully) to force Radio Broadcasting Stations having contracts with this organization, to breach their contracts and deny the right of free speech to its spokesmen; one such attempt was made by the pious *Tablet* of Brooklyn, but failed; a successful one was made by the heads of your Church in Philadelphia, for which a damage suit is now pending against your Cardinal Archbishop and others there. A big bill of particulars of other meddling can be rendered: this suffices to point the moral, that there is too much "Catholic Action" abroad in this land, and that countervailing American Action is becoming increasingly restless to offset this evil trend.

It does not become me, not having the cure of Catholic souls, to suggest remedies through your high jurisdiction; I simply call to your attention these obvious abuses, and hope that, knowing them, the seeming unrestrained zeal of your Faithful in this Metropolitan See against the civil rights of Americans may be reasonably abated by a gesture from you.

With entire good will and wishes for good, I am

Very respectfully yours,

[Signed] JOSEPH WHELESS

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WATCHTOWER
117 Adams St., Brooklyn, N.Y.

City Magistrate Finds Usher "Not Guilty"

The Law of the Most High God provides that 'at the mouth of two or three witnesses shall the matter be established'. (Deuteronomy 19:15) The spirit of that law is fulfilled by the testimony which follows. City Magistrate Peter Abeles, Seventh District, Borough of Manhattan, listened for two days to the case of an usher, Joseph Roth, falsely accused of having part in the Madison Square Garden "riot" on June 25. This is the usher mentioned in the letter to the Catholic archbishop, reproduced in this paper. The just judge, Peter Abeles, upon hearing the testimony in the case against Roth, said:

"It would seem reasonable that the defendant was an usher. There is no denial of that. There was need for somebody to keep order. Apparently the police left it to the people that ran the 'show' to keep order there. With so many thousands of people in a place like that somebody has to keep order, and use the force necessary to preserve order. They may have to use *reasonable* force. No one has a right to be there and create a disturbance. That is how I understand it. The people running the meeting had a right to eject any who were lawless. So far as the disorderly conduct charge is concerned I will find Roth not guilty. Now on the matter of assault: I think that on this charge in Special Sessions the defendant Roth, with all the evidence that has come before me, would get the benefit of the doubt. I think it would be a waste of time of the Court of Special Sessions to present this matter there. You have had as full and complete hearing here as anybody could have in a case like this. I have no patience with anybody who disturbs any public meeting, whether of Father Coughlin or anybody else. Agnes [Walton] was not hurt. That sticks in my mind. So I dismiss the complaint against Roth."

Magistrate Abeles is hereby publicly commended for his ability to judge between facts and fiction.

Jesuits and Catholic Moguls Disagree on Methods

Embarrassment, confusion and disunity, say Eugene Pacelli's Jesuits, result from unauthorized use of the term "Catholic", by groups of Catholics who actually oppose the general sense and intent of Catholicism in this country. In *America* (June 24, 1939), their official magazine, Jesuits appeal for restricted use of the term. Bishops ought to control most strictly the use of the name "Catholic", say the Jesuits.

J. Noll, a bishop whose diocese centers at Fort Wayne, Ind., allowed his official newspaper, *Our Sunday Visitor* (June 25, 1939), to print boldly on its front page: "Rutherford should be refuted. We'd be much wiser to devote our time to answering the arguments. Deprive your enemies of free speech, and your enemies will some day deprive you of your rights. Certainly Rutherford is making capital of Catholic attempts to have him silenced. Fortunately we seem to have given up our misguided efforts along those lines, but there is still a bitter after taste from the previous mistakes. We can prove our claims as the supporters of liberty only by helping protect the liberty even of those with whom we disagree."

Disagreeing, Pacelli's "hot" radio priest, Charles Coughlin of *Social Justice* and its "purgatory" racket, prefers the new broadcasters' code under which he says "anti-Catholic and anti-religious broadcasts, of the Rutherford type, would be barred". In the priest's broadcast July 9 he is said to have included the falsehood that 'Jehovah's witnesses are against everything and everybody' and that 'if patriotic Americans would rise up and stand on their hind legs and come out of their holes, Jehovah's witnesses could be destroyed in one day'.

Coolest suggestion, perhaps, is John Harney's. He, as head of Pacelli's 'Society of Missionary Jesuits' (also called "Paulist Fathers") at New York, holds that 'heretics may rightly be killed' by Catholics whenever Catholics are strong enough.

So also at Philadelphia, Pacelli's eminent aide, Dennis Dougherty, cardinal archbishop, insists stoutly that he and his stooges "will take further and more drastic action if the broadcasting of Judge Rutherford is permitted to continue".

Likewise Pacelli's archbishops and bishops who at Washington direct his National Catholic Welfare Conference cause its news bureau to give readers of Catholic-controlled newspapers throughout the United States the advice of their monsignor P. Wynhoven, of New Orleans, in whose syndicated article they read: 'First of all give Jehovah's witnesses strong arguments when they call at your doors; and if that proves ineffective, call the police station or the sheriff, not the priest-house.'

Pacelli personally endorses the campaign now being pushed nation-wide against Jehovah's witnesses by the Benedictine priest Richard Felix, of Missouri, and his 'Defenders of Catholic Faith', with aid of the Knights of Columbus, for the sworn purpose that Judge Rutherford, "shall once more, God willing, wear the stripes of a convict", even though the pope's Knight of St. Gregory, Martin Thomas Manton (who during the World War wrongfully denied them bail and held Judge Rutherford and his companions in the Federal penitentiary for nine months), now vainly tries to save himself the need to don the zebra garb and take up his residence in the Federal penitentiary for "selling justice" (not *Social Justice*) while serving as the "tenth old man" of the United States judiciary. Catholic press howls continuously about what was done to Rutherford more than twenty years ago, and remains entirely silent about Catholic nobleman Manton and his great crime. Catholic Hierarchy—consistent—hey?

KINGDOM NEWS

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117 Adams Street
Brooklyn - New York

Singly, 1c. One thousand, $1

NEXT ISSUE will include replies, if any, from the archbishop and the mayor.

Experiences with the Police

UNEXPECTED praise comes sometimes, and from quarters unexpected. One Irish New York policeman, on reading the sign "Religion is a snare and a racket", made the remark, "Ye're domned right; you people have the right slant on it."

When a Brooklyn witness was assaulted, the patrolman on the beat used his night stick on the assailant and offered to prefer charges against the aggressor.

In New York, in front of Manhattan Center, a reporter for *The Messenger* said to a policeman, "How do you find this bunch?" He replied, "They are the easiest collection of people to handle we've ever had here. There is no argument with them. They do whatever you ask them to do. You can see that they are a God-fearing lot. Look at their faces. That speaks plainly enough."



Information marchers at Honolulu, Hawaii

In front of Manhattan Center on another occasion a boy of twelve, with one of his hands gripping one policeman and the other another, was giving them a witness efficiently and alertly, and in the presence of their sergeant. Presently he said, "Well, boys, I've got to go and get another earful, but I'll be back to see you in about an hour. So long!" As he left, the gray-haired, kindly-faced sergeant and the two officers said in one breath, "If that kid hasn't got some head on his shoulders!"



A Theocratic sound-car

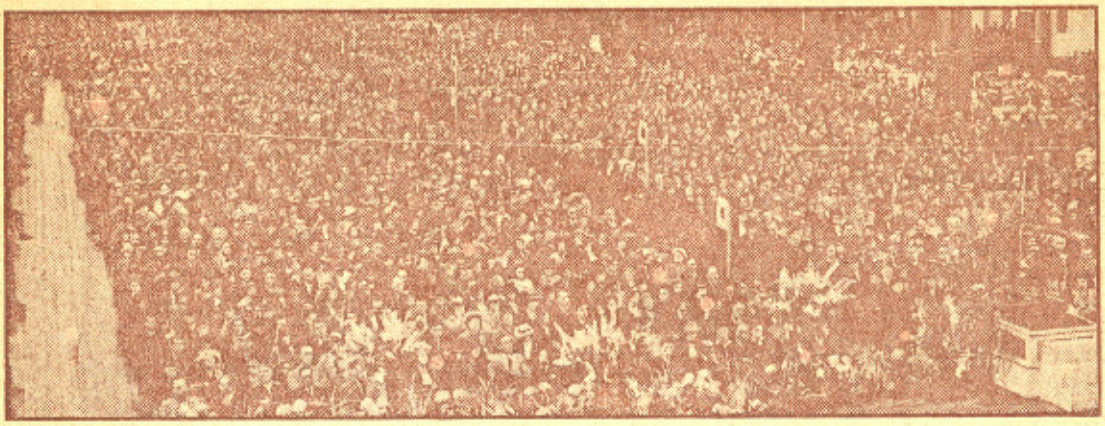
Infected by the evidences of brotherly love, all around Manhattan Center, one policeman walked up to his colleague, put his arm around his shoulder, and was heard to say, "Well, brother, how are you today?" The captain of police in this precinct, name unknown, manifested considerable concern over the large number of information marches going out, for fear the marchers would not be properly escorted and protected. He was informed that he need not worry about that.

A file of information marchers was moving northward on Eighth Avenue, New York. A man, approaching, rushed over to a policeman in the street, saying loudly: "What the h—— does this mean anyway? Everywhere you go you meet 'em!" The policeman was heard to say: "It's a conspiracy . . . " But the information march moved on.

After Judge Rutherford's speech, one policeman at the Madison Square Garden was heard to say, "From now on I'm going to tell those priests something!"

In Chicago, while advertising the Sunday speech and giving a witness to a woman, one of the publishers heard someone come up behind him. After placing a booklet with the woman, he turned, and found a policeman standing there. "What do you get for those books?" the officer asked. "These books are not sold, but people of good will (and I hope you are one) like to contribute a little so that more can be printed and distributed," he was told. He remarked, "You people have something. I am a Catholic, but I'm satisfied the whole thing is a racket. I hope you work all these buildings; for I know a lot of good Catholics living here that think and feel as I do. May I have some of that literature?" He took *Fascism or Freedom, Face the Facts,* and *Enemies.* "Good luck to you!" he said as he walked away with his literature.

Denver police were temporarily embarrassed Friday, June 23, when the chief gangster of the city, "Right Reverend Father" Hugh L. McMenamin, temporarily took charge. Whereas for several days previous information marches had been in progress, on that day the police



Six thousand listening in Alexandra Palace, London

bravely arrested one six-year-old child and seventy-two other persons, some of them before they had time to get out of their automobiles, on the ground that the signs which they bore were likely to frighten horses quietly enjoying their feed bags on the grass-lined streets. What they really meant was that the jackasses were already frightened, so that even their collars were twisted around backwards.

The Denver chief, after a bystander had remarked to him that he had taken to arresting school children (a wheelchair pioneer was in the haul), shouted to the witnesses that if they would take off their signs they could go. Nobody took off any signs. One policeman said he knew the arrests should not have been made. The desk sergeant said it was a good publicity stunt. After two hours the witnesses were released and the next morning over two hundred marchers thoroughly covered the city without molestation. The chief was probably sleeping off the drinks some noticed he appeared to have had the day previous.

After McMenamin took charge of Denver the police revoked a sound-car permit granted eight days previously, on the ground that they had received complaints about its operation, whereas the facts were that the sound-car had not yet operated and would not be operating for yet another hour.

One Denver policeman, who arrested some witnesses for marching in such a way 'as to scare Denver's horses', said they had been arrested because they had been parading. When asked how close together people must be to make a parade, he said he did not know. It seems that for several hours the brains of most of the Denver police were under the control of the pontiff operating from Vatican City.

At Mobile, where 1,600 people were assembled at one time, there was not one police officer present, and none was needed.

At Portland, Oregon, pressure from some source (guess the source) was brought to bear on the Portland police department against information marches. Police officials were notified of the Supreme Court decision and the number of marchers was increased from 200 to 950. One policeman smiled on a group and said, "How do you do?" Another said, "The time is certainly short for the damned old pope, isn't it?" Asked how he knew what was coming, he replied, "By the grapevine method."

Learning in advance of plans for Catholic action by thirty youths from a Jesuit College at Winnipeg, the police of the city posted four officers with a cruiser car outside of the theater. A few signs were torn off and one car window was broken, for which the parents of the youngsters paid, but, all together, the gangsters accomplished nothing.

The London police showed a splendid spirit. Whenever a Fascist or suspicious person entered the great Alexandra Palace a man was sent to sit near him and to watch him. The police of Scotland Yard take no chances.

At Los Angeles pressure on the police caused a demand that no information marches be held, but a friendly officer advised the marchers to keep fifty feet apart. This was done with nine hundred marchers, representing approximately nine miles, with the result that at certain times every block in downtown Los Angeles had from five to ten marchers in it.

From the Convention Address of Martin Harbeck

MUCH of the material in M. C. Harbeck's address was taken from *Watchtower* articles on the "Drama of Vindication", published in issues of February 1 to May 1, 1939, and much of it will be in *Consolation* magazine, which will contain a digest of his address over WBBR. But a few additional paragraphs are new, and appear herewith:

Under the direction of the president of the Society, the booklet *The Kingdom the Hope of the World* was translated into many European languages, including the Italian language. One half million copies were printed at Milan and then quickly distributed until the Hierarchy interfered. At Rome I was told by the chief in Mussolini's cabinet that they (the Fascist government) were married to the Hierarchy and had to consider her wishes, though the marriage was merely for convenience. From 1930 to 1933 a number of European radio stations regularly broadcast the message. The most thorough witness was given in Germany and Switzerland.

Then in the January 1, 1933, *Watchtower* appeared the emphatic statement, "The fight is on, and will continue until the Lord destroys his enemies at Armageddon."

In January, 1933, Hitler became chancellor with the help of the Hierarchy. On February 27 Hitler's own party set fire to the Reichstag building, and then the next day a law was passed giving to Hitler and the police dictatorial powers. That same law was then applied against Jehovah's witnesses, although on the face of it it was directed against acts of violence and Communists.

On April second of the same year the pope proclaimed his "holy year".

April 4 an order was issued forbidding the operation of the Watchtower Society in Germany; later the property was seized a number of times, but finally released.

In July of that year the Vatican, acting by Cardinal Pacelli, the present pope, concluded a concordat with Germany for the benefit of the Catholics in Germany.

In August thousands of books, Bibles and pictures were publicly burned by the Nazis on the outskirts of the city of Magdeburg. Photos of this bonfire were given to the American ambassador at Berlin.

Thereafter the persecution, the arrests of thousands of brethren and the murder of a number of them, began, and it has continued to this day.

A detailed report of the persecutions of our brethren in Germany was recently published in the German language by the "Europa Publishers" at Zürich, Switzerland. The same book is now also published in the French language by the "University Press" at Paris, France. The title of this book is "Crusade against Christianity". The foreword contains the following: "The fact that about six thousand of these Christians are withstanding courageously the Nazi terror in the prisons, penitentiaries and concentration camps, and continue to maintain their Christian faith, is worthy of admiration by everyone who stands for liberty of faith and conscience."

From the prophetic picture of the conquest of the city Ai we have learned that the Lord's army on earth is apparently at a disadvantage for a time and hard pressed by the enemy, until the invisible army in ambush enter the conflict.

Some to their own hurt have criticized the explanations of *The Watchtower* on these three points: evidence of the conspiracy between the Hierarchy and the Fascist and Nazi and Communist element; evidence that the Lord is beginning to put it into the minds of these radical elements and rulers to 'hate the whore and burn her flesh with fire'; evidence concerning the great multitude and God's mandate.

Right after the World War a number of new republics were created. All of these republics stood for freedom of speech and freedom of the press. This was not in the interest of the Hierarchy.

Germany, which is largely populated by Protestants, was betrayed by Catholic Italy, her ally at the beginning of the war. Once before Germany was down and out, when the Catholic thirty-year war was lost by the Catholic forces.

Therefore, as the popes had done in the past, Catholic priests and writers in 1922-1925 preached a crusade against Jews, Freemasons, Communists and Bible Students and pacifists.

We have the evidence that Hitler himself had contact with such priests in Bavaria and Austria, which are the most Catholic sections of the present Germany.

These crusaders preached the resurrection of the 'Holy Roman Empire' of the German nation and stressed the superiority of the Aryan race. They wrote that Hitler's greatness was shown by the fact that he led the national movement into the Prussian, militaristic channel, which is expressed by the formation of the Storm Troopers. These are mostly very young men taken chiefly from Catholic families. They wear black uniforms, and, on their hideous helmets as insignia, skull and crossbones.

The Catholic bishops in Germany, in Austria, in Czechoslovakia and in Switzerland have time and again requested the governments to suppress the activity of the Society.

Hitler and his bagholders undoubtedly read Catholic books and papers filled with vile lies about Jehovah's witnesses. Hitler personally tried to break up a meeting of Jehovah's witnesses in Vienna years before he came to power in Germany.

Recently one of the most important newspapers in Germany, on the front page, carried a number of photos, probably taken from the rogues' gallery, all Jewish-looking, and then stated: These are the leaders of Jehovah's witnesses in Germany. Not one single picture was true; every one a fraud of the Nazis.

Recently a number of the new booklet *Fascism or Freedom* were taken into Germany and are being distributed right now. Moreover the brethren in these countries are informed regarding Brother Rutherford's lecture on Sunday, and some of them will be able to tune in and receive great comfort thereby.

By the Lord's grace we were able to protect and safeguard the Society's property and other Kingdom interests in Germany, Austria and Czechoslovakia. Some of the printing machines from Germany were sent to Berne, Switzerland. The Society's property in Vienna, Austria, was sold and the money taken out of the country a short time before Hitler marched in. The printing machines at Prague were also quickly dismantled and everything was cleaned out the day before the secret German police entered our offices and found nothing to confiscate, except a few German Bibles. The branch servant there, whom they wanted to arrest, had left Prague secretly the night before, as directed. The machines are now set up in another country and are printing *Fascism or Freedom*. The retreat was well organized. Literature was stored and is now being distributed.

Four brethren in Czechoslovakia, for refusing to take the uniform and bear arms, were sentenced by military court to be shot. Their last request was that the whole regiment should be present at their execution and that they should have an opportunity to tell why they were to be shot. This, of course, did not fit their program. The proceedings were stopped, just before the execution; and later, when an officer again asked one of the brethren to take arms, they replied: "We are supposed to have been shot, and we cannot obey your orders now." Thereupon all brethren were released and sent home.

Several of the brothers who worked in the Society's factory at Prague, after some very interesting experiences, passing borders at night in storm and rain, safely arrived at their destination and are back on their old jobs, printing *Fascism or Freedom*.

While here I received information from our own secret channel of communication, that the branch servant in Germany, after four years of imprisonment, has been released, also a number of other brethren were released from the concentration camp Buchenwald. In Switzerland, Holland and Belgium some of the government officials have been very kind to our refugee-pioneer brethren and have freely expressed that our brethren are welcome in these countries, and the mayor of a Swiss town even wrote an official invitation and said he hoped that our brethren in his community may find the rest and peace which they have need of.

Therefore, as instructed by the president of the Society, farms were bought in Switzerland, where about thirty refugee-pioneers are temporarily provided for and where they now prepare themselves for oversea lands. Over thirty of such brethren expelled from totalitarian states have already sojourned on these farms and have been sent to Australia and to South American countries at the expense of the Society and with the help of the brethren in Europe.

The slogan of Catholic Action in Europe is to make Europe Catholic by 1940. I could relate a number of most severe attacks against the Society and its representatives made by Catholic Action, but which failed and which only served to bring the truth with greater force to the attention of the people of good will. In two cases the Supreme Court of Switzerland canceled the decrees of Cantonal Catholic authorities forbidding our activity. Against much opposition also, the booklet *Fascism or Freedom* had a wide distribution in Lucerne, Switzerland, where they tried to interfere with Brother Rutherford's public meetings in 1936. We constantly have a large number of cases pending in the courts, particularly in Poland and Switzerland, but we think nothing of this interference and the many arrests of our brethren, which are invariably caused by the Catholic Hierarchy.

We can see clearly that the Lord is holding back the enemy until the "great multitude" is gathered out and assembled before the throne of our King. Now at every large service convention we have immersion privileges for the Jonadabs. In France, Belgium and Holland the number of publishers is constantly increasing and it became necessary to provide larger meeting places. We note also that a large number of children and young people are taking their stand on the Lord's side. In Holland we have publishers at the age of five who take part in the house-to-house service and who have a clear knowledge of the truth. *The Watchtower* has shown us from the Scriptures, and now we have the ever-increasing evidence that the "great multitude" is coming forth in Europe as well as over here. Both the faithful of the remnant and the faithful Jonadabs are demonstrating that they love the Lord and the truth more than anything else in the world. In Germany, brethren, at the risk of their lives or imprisonment, obtain *The Watchtower*. Do you appreciate *The Watchtower* as much as that?

The "Great Multitude" Speaks—Revelation 7:9, 10

ABOUT ten o'clock in the evening of the first day of the Convention a very intelligent-looking lady came into the Manhattan Center, New York, and asked if she could obtain some information about the organization. She was told to come back in the morning and she would be welcome to attend all the sessions. When she replied with anxiety, "Must I wait until the morning? Can you not give me something to read tonight?" the witness on duty gave her some literature, even though he had to take it from an unidentified publisher's bag.

On the same day, Friday, a refined gentleman approached a group of marchers and said, "I have been watching you people. You are true Americans, and I want to have a part in this work." He was handed a package of literature and took the lead in one of the processions, dis-

tributing the circulars. At the end of the march he asked if he couldn't join with the marchers on Saturday also.

At the conclusion of Judge Rutherford's speech on "Government and Peace" a Jewish man opened his pocketbook and took out some bills, which he held in his hand while the announcer made his statement. Then, when the judge again rose and told how the Biblical record shows that when the Jews had strayed away from God and returned and again kept Jehovah's commandments, He always abundantly blessed them, a big smile spread over the face of this natural descendant of Abraham, and he took some more bills out of his purse. At the conclusion of the meeting he went straight to the contribution box and stuffed in the bills.

On June 25, the day Judge Rutherford gave his lecture on "Government and Peace", an officer in the United States Army, stationed in Brooklyn, wrote that his duties had made it impossible for him to attend the lecture at Madison Square Garden, but that he had listened over the radio. He said, "I take this opportunity to express my appreciation for the wonderful opportunity offered me through the courtesy of your station. In my time I have listened to various speakers of divers shades of opinion, but have yet to hear anything the like of which I had the pleasure to listen to from 4 to 5 p.m. today. Judge Rutherford's remarks were so timely and well placed and spoken with an earnestness and honesty unparalleled in this day and age and, in connection with this, I intend to get all your literature in the future and get better acquainted with this remarkable man, who is as yet too little appreciated by the public."

A Catholic lady, with tears in her eyes, said that she had never seen such courage in all her life as was manifested at the Madison Square Garden, and now is determined to understand the Truth. She was particularly impressed by the foolish attempt and failure of Catholic Fascists to prevent honest people from hearing the lecture.

The day after the lecture one of the witnesses called at a home in Brooklyn. The head of the home invited him in and said, "I am a member of the American Legion and was at Madison Square Garden last Sunday to hear Judge Rutherford, and I agree with every word he said. Furthermore, Monday the American Legion had a meeting and our commander told me that he was also at Madison Square Garden. He was so impressed with the message by Judge Rutherford that he said, 'I pray to God there will be more men like Judge Rutherford in the United States who have the courage to tell the truth as he does!' "

At Birmingham, England, a Roman Catholic confided to one of Jehovah's witnesses at the public meeting that he had read Judge Rutherford's booklet *Cure* and he had debunked religion for him.

At Wettingen (Aargau), Switzerland, a stenographer wrote down Judge Rutherford's talk in shorthand and then translated it to the conventioners. Similar service was rendered, apparently, at Luxemburg, where the address was heard well.

At Honolulu, Hawaii, the great multitude were indeed coming from every nation, kindred, tongue and people; for in the information marches there were Spanish, Korean, Japanese, Filipino, Scotch and American.

One gentleman at the London, England, reception of the address "Government and Peace" was so impressed that he contributed five gold sovereigns ($25) to an usher, to be used in the Kingdom work.

At Hull, England, a gentleman had eagerly acquired a copy of *Salvation*, Author's Edition, at the contribution of two shillings. When he heard another man ask if he could have one for a one-shilling contribution, and the reply that the contribution was two shillings, and then the response that he could not afford more than one shilling, the first gentleman intervened, "Oh, but you must have it. I will give the other shilling; for everyone needs this information."

At the Columbia convention two witnesses spent much time making back-calls telling the people of good will that cars were being provided to bring them to the meetings. One place repaid all efforts. Both man and woman were crippled and poverty-stricken. Tears of joy came into their eyes when they were told they would be taken to the auditorium.

Also at Columbia a man in a parked car beckoned to some witnesses in an information march and asked, "When did you say the meeting was going to be?" His attention was called to the place and time as shown on the folder. He commented, "I believe in the work you people are doing. I have a stack of your books this big" (holding his hands about two feet apart). Every time a representative comes by I get some of those books. I always said if there are any of God's people on earth, you are the people. You're the happiest-looking people. Whenever one of you comes to my door I can just see Christ in you."

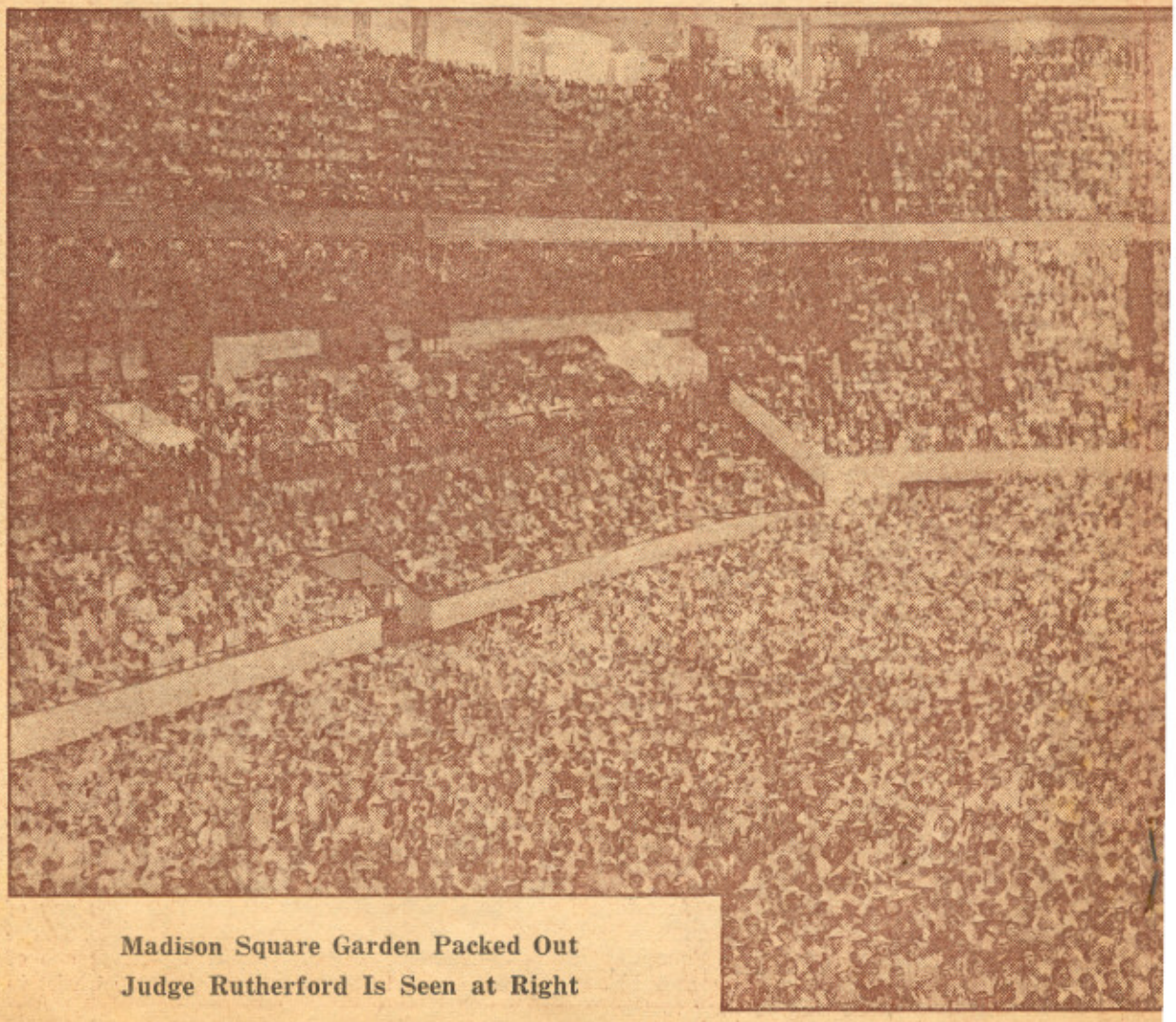
In the same place two marchers were approached on the street by two young ladies saying, "Could we buy those signs? We'd love to get in this." The answer can be imagined.

A man and woman, at Houston, evidently Catholics, in bitter profanity, denounced the judge to each other as he poured it on that system. They decided to go, but the woman said, "I can't get up"—after a second attempt to rise. And she could not leave. They stayed and quieted down to real and apparently sympathetic interest.

A Houston witness handing out circulars from door to door was called back by a lady, where she had just left one. She said, "Please come in and talk to me for a minute. I feel like Paul. I have fought you people for years, but last week I read that little booklet *Warning*, and now I see the light. No more going to church for me or my children, and you good workers will always receive a warm welcome and a cup of cold water at my house."

At Los Angeles, on June 24, a lady, known to be a Seventh-Day Adventist, was brought to the meeting, and, after the "Victory" address, she said, "I do not want to be selfish. I love the Lord. I want to do something for Jehovah. May I march with you?" And she did.

At Oklahoma City one elderly man that attended the public lecture remarked to some wit-



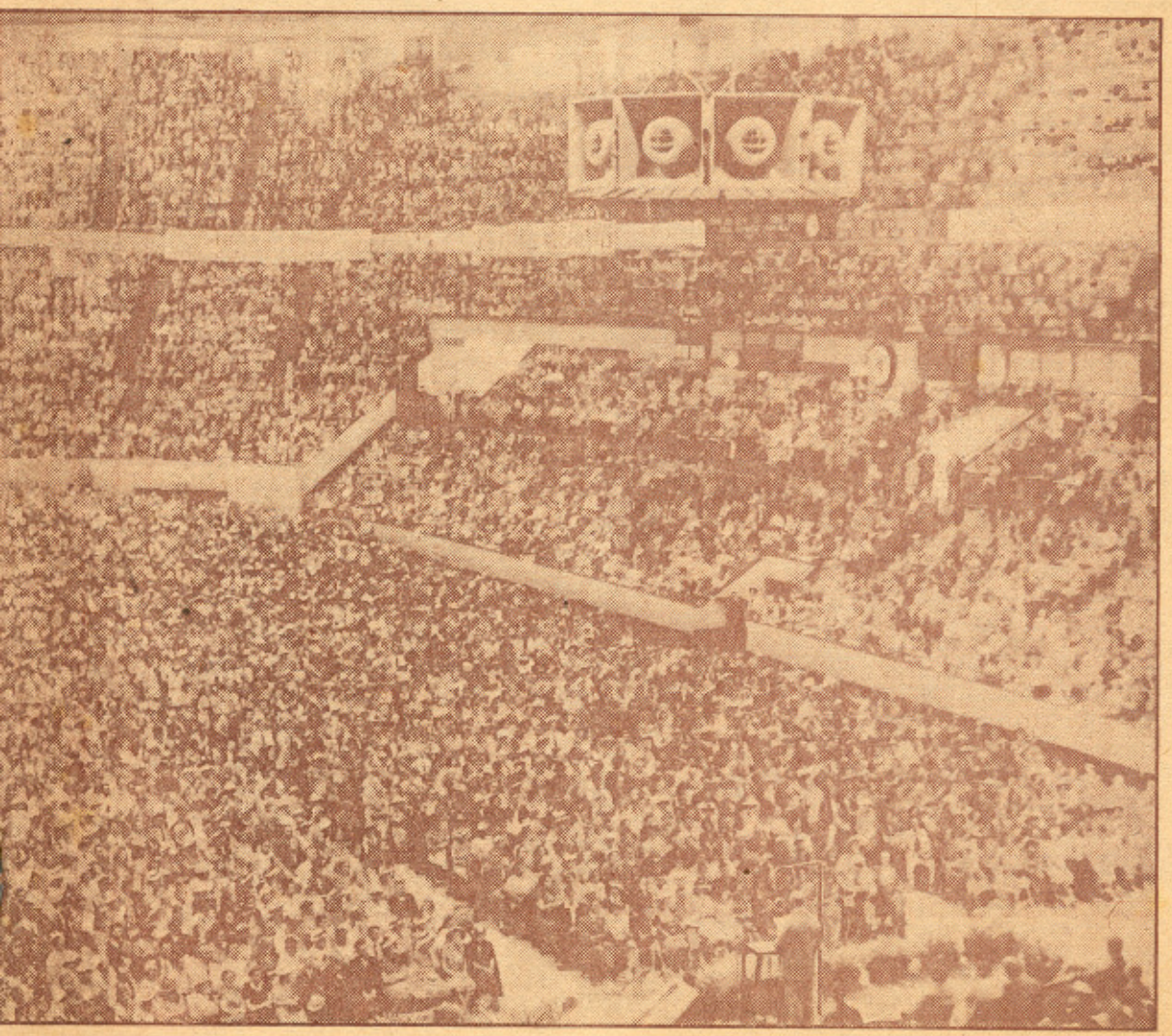
Madison Square Garden Packed Out
Judge Rutherford Is Seen at Right

nesses at the door that he was a member of the Church of Christ denomination but had come to hear the lecture because "you people are the only ones that are not afraid to tell the truth now". He added further that he believes that many of the clergy know these things as well as Jehovah's witnesses but that they love popularity too much to speak concerning them.

A poor tramp in Portland was counting on his fingers trying to figure out whether he could manage to stay in Portland until he "could hear another good lecture by this man of God".

After the lecture "Government and Peace" a woman said, "I have been in San Diego fifteen years and this is the best talk I have ever heard." Another said, "I am not one of you, but I am 100 percent behind you." Another stepped over to one of the contribution boxes, shook the money out of his pocket into the box, and said, "This work needs my money."

A young woman who attended a *Watchtower* study for the first time, in March, in Saskatoon, was one of the information marchers in that city advertising the New York hookup of June 25. Another Saskatoon witness walked in a pouring rain to take part in the information march. Her only shoes literally fell apart. She could not afford to have them repaired, but the next morning a neighbor brought her a gift of a pair of shoes of the same size.



Cablegrams and Telegrams (*Continued from page 2*)

Praise Jehovah. Splendid reception many points, shortwave." SYDNEY: "Two thousand nonloafers full of sting heard speech extraordinarily clear; ship five thousand author's, hundred thousand regular; orders pouring in." "Never heard you better. Speech world's best. Another victory for Jehovah."

NORWAY. CHRISTIANSAND: "Norway heard your lectures; very inspiring." OSLO: "Reception perfect Saturday and Sunday." LILLESAND: "Loving greetings from Norwegian friends."

SCOTLAND. GLASGOW: "Reception excellent both talks. Locusts, public thrilled; unaffected but impressed by Madison Square Garden disturbance. Bravo! Warmest greetings." "Packed hall; over two thousand heard clearly every word, including efforts of the enemy." "Locusts thrilled with message; remarkable reception; *Salvation* completes great occasion."

SOUTH AFRICA. CAPE TOWN: "South African friends send greetings; Jeremiah one, verses seven to ten Sunday."

STRAITS SETTLEMENTS. SINGAPORE: "Singapore convention sends greetings; enthusiastic assembly heard lecture. With you in the fight."

SWEDEN. STOCKHOLM: "Band of locusts listened with great joy both days; powerful message much appreciated; *Salvation* glad surprise."

SWITZERLAND. BERNE: "Overjoyed hear your encouraging message. Await *Salvation* with enthusiasm. Keenly anticipate grand witness tomorrow. Jehovah's richest blessing." "We rejoice in the only hope for the world, and *Salvation* here." "From the first to the last word very clear. Heil Theocracy!" "Reception very good; attempted interference unsuccessful. Thrilled." ST. GALLEN: "Radiouebertragungen gut gehoert. [Radio broadcasts well received.]" WALZENHAUSEN: "Vortrag Samstag und Sonntag sehr gut empfangen, grosse Freude.—Ortsgruppen Davos, Buchs, Rheineck, Rorschach, Arbon. [Lecture Saturday and Sunday received excellently. Great joy.—Companies Davos, Buchs, Rheineck, Rorschach, Arbon.]"

BRITAIN: Other points in the British Isles reporting reception of lectures: Lydney, Glos.; Bletchingley, Surrey; Bexhill-on-Sea, Sussex; Kintyre, Scotland; Bonnyrigg, Scotland; West Wickham, Kent; Bermondsey; Hertford, Herts.; Kettering, Northants.; Dowlais, Glams.; Peterboro, Northants.; Farnham, Surrey; Bradford, Yorks.; Alsager, Ches.; Crew, Ches.; Sheffield, Yorks.; Belvedere, Kent; Guildford, Surrey; Watford, Herts.; Scunthorpe, Lincs.; Brownhills, Staffs.; Maidstone, Kent.

TRINIDAD. PORT OF SPAIN: "Grand lecture; reception splendid."

WESTERN AUSTRALIA. PERTH: "Lectures clear; Judge courageous; fighting with you."

CANADA. ALBERTA. LETHBRIDGE: "Excellent reception your thrilling lecture 'Victory'. Rejoice to know of new book *Salvation*." "'Government and Peace' came through perfectly; splendid attention. Alberta and Montana send warmest love to all. Join warning to pope."

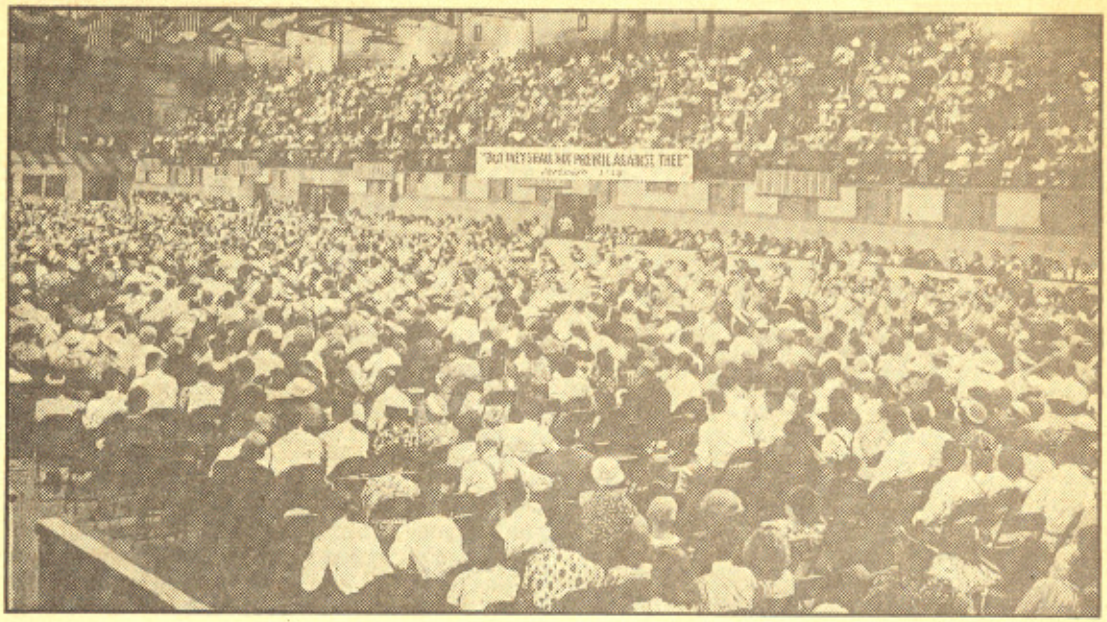
BRITISH COLUMBIA. CAMPBELL RIVER: "Reception perfect despite unruly element."

MANITOBA. WINNIPEG: "Lecture came in wonderfully. Six hundred Jehovah's witnesses assembled here in convention. Talk, 'Victory,' received with great enthusiasm. Convention endorsed resolution and send love and greetings to you and all the brethren at New York. Reception perfect." "Reception perfect. Full auditorium. Two thousand responded 'Aye'. What a victory!"

ONTARIO. CHATHAM: "Thrilling." FORT ERIE: "Company heard thrilling lecture. With you hundred percent. Splendid reception station VE3XX." "Heard 'Government and Peace'. Express warm love and full co-operation." LONDON: "Enjoyed lectures. Sunday reception good. War it is!" OTTAWA: "Hope the locusts make good picking in New York." TORONTO: "Thrilling message much appreciated. Reception fair shortwave." "Although deprived of hearing Jehovah's message 'Victory' and 'Government and Peace', unbounded joy expressed for Jehovah's gift *Salvation*. Praying Jehovah's rich blessing as you give forth his message 'Government and Peace'." "Opposition by Fascist Catholic action denying us the right of informing the people of Jehovah's government and peace by telephone connection broadcast increases our determination to be loyal and faithful to press on in the battle with you to the end." "We were thrilled to receive the latest treat, *Salvation*. We are with you one hundred percent for the big witness Sunday. May it go out with power."

QUEBEC. MONTREAL: "Jehovah's witnesses and their companions assembled in convention at Montreal send greetings to our brethren assembled at Madison Square Garden. Forty of the fifty to be baptized here Sunday have picked up stakes and left the Roman Catholic Church."

SASKATCHEWAN. SASKATOON: "Reception clear. You might have been in the hall here. May Jehovah richly bless you tomorrow." "Reception perfect 'Government and Peace'. Rapt attention."



Six thousand listening in Chicago Arena

UNITED STATES. ALABAMA. MOBILE: "Jehovah's witnesses assembled at Mobile received message, 'Victory,' with great satisfaction. *Salvation* brought great shout." " 'Government and Peace' perfect. Two hundred spellbound, shout 'Aye'." "Another Victory. May Jehovah sustain you as He uses you to His honor. 'Salvation belongeth unto Jehovah.' Reception perfect; no disturbance." "Sixteen hundred say 'Aye'. We are with you. Enthusiasm high."

CALIFORNIA. GLENDALE: "Praise be to Jehovah and His King for the inspiring message delivered by His humble servant, J. F. Rutherford." LOS ANGELES: "Three thousand join in saying 'Aye'. Reception fine. *Salvation* received enthusiastically." "Forty-five hundred packed all available convention halls. Reception fine. Audience tense with excitement at religionists' opposition. All joined in shout." SAN DIEGO: "Send love. Reception wonderful. Throw 'er down some more!" "Wonderful reception; 726 thrilled at Savoy Theatre." "Nice work, Judge!" SAN FRANCISCO: "Reception good. Rejoice." SAN JOSE: "Message courageous and timely. Reception perfect; all present desire theocratic government." STOCKTON: "Company express appreciation of inspiring witness. Our motto, 'Onward!' "

COLORADO. DENVER: "*Salvation* appreciated; 632 thrilled by Jehovah's revelation of 'Victory'. Reception perfect. Management Mammoth Gardens, under much pressure, faithfully standing by contract." "Fifteen hundred thundered 'Aye' for Government and Peace. Arrests of information marchers greatly advertised message. May Jehovah continually strengthen you in the fight for the Theocracy."

FLORIDA. ORLANDO: "For His Government and Peace; His power irresistible; His name shall forever be praised. With you."

GEORGIA. ROME: "The Lord's people assembled at Rome listened enraptured to the timely message 'Government and Peace'. Reception good."

ILLINOIS. CHICAGO: "Message thrilling. Three thousand locusts ready for action. Book *Salvation* received with tremendous enthusiasm. Voice and reception clear as bell. Jehovah be praised." "Never has more powerful witness been given to Jehovah's name, His King and kingdom. Six thousand packed Chicago Arena. Gave rapt attention. Reception in Arena perfect. Also fine reception WHIP, which broadcast entire speech. Locusts ready to chew all varnish in sight." MOUNDS: "Company assembled heard 'Government and Peace'. Thrilling! Greetings!"

IOWA. DUBUQUE: "Wonderful lecture came in fine. We are for Jehovah's theocracy."

KANSAS. HUTCHINSON: "Your fearless address heard with joy! We hail Jehovah's theo-

cratic government!" PARSONS: "Lecture 'Government and Peace' received enthusiastically. Boldness inspiring to company."

KENTUCKY. HARLAN: "Enjoyed lecture; came in fine."

MARYLAND. OAKLAND: "Every word Jehovah's message clear as a clarion note."

MASSACHUSETTS. SUDBURY: "Heard speech 'Victory' very good by shortwave at Kingdom Farm. Welcome new book, *Salvation*. All shout 'Aye'! Much love to all gathered at convention."

MISSOURI. KANSAS CITY: "Victory! Perfect reception! 1,288 responded enthusiastically." "Reception 'Government and Peace' perfect, including the riot. Over 2,200 listened attentively. Many took *Salvation*. Kansas City sends greetings."

NEW YORK. ITHACA: "Reception good. Thrilled over message and new book!" SYRACUSE: "Your thrilling lecture came in very clearly over WIBS." UTICA: "Heard broadcast by shortwave reception. Wonderful message. Thrilled at new book." "Public discourse making bold declaration for God's theocratic government was heard over station WIBX Utica. Perfect."

NORTH CAROLINA. WILMINGTON: "Congratulation. Wonderful message. Reception perfect." WILSON: "Heard every word, regardless of opposition. Rejoiced at inspiring message."

OHIO. AKRON: "Reception fine. Station carried entire program. Speech best ever." ANSONIA: "Heard lecture over WMMN. Reception fine. Doom of Hierarchy religious combine plainly given. All of Jehovah's witnesses standing firm for the Kingdom." CAMBRIDGE: "Thrilling speech heard perfectly from Fairmont. Hooray for our side!" CINCINNATI: "Lecture received; considerably aided. Anxious for *Salvation*." CLEVELAND: "May the Lord continue to bless your efforts to serve Him. We are with you one hundred percent." "Thank Jehovah God for such a message of hope in these terrible times." "Entire lecture received over WGAR. Reception perfect!" GREENVILLE: "Heard lecture over 17.8 millimeters. Thanks to Jehovah!" MARIETTA: "Received lecture 'Government and Peace' excellent by the Lord's grace." NEW LEXINGTON: "Our hearts are joyful on hearing today's message. Reception splendid." TOLEDO: "Marvelous exposition of truth. The enemy will feel the heat." WARREN: "Reception clear. The message from Jehovah has brought inspiration and joy to the witnesses."

OKLAHOMA. OKLAHOMA CITY: "Over two thousand enthusiastic witnesses heard thrilling and inspiring lecture, 'Victory.' Audience crowding around ushers for *Salvation*. Eyes of whole audience centered on loudspeaker. Some looked as if they expected you to appear in person."

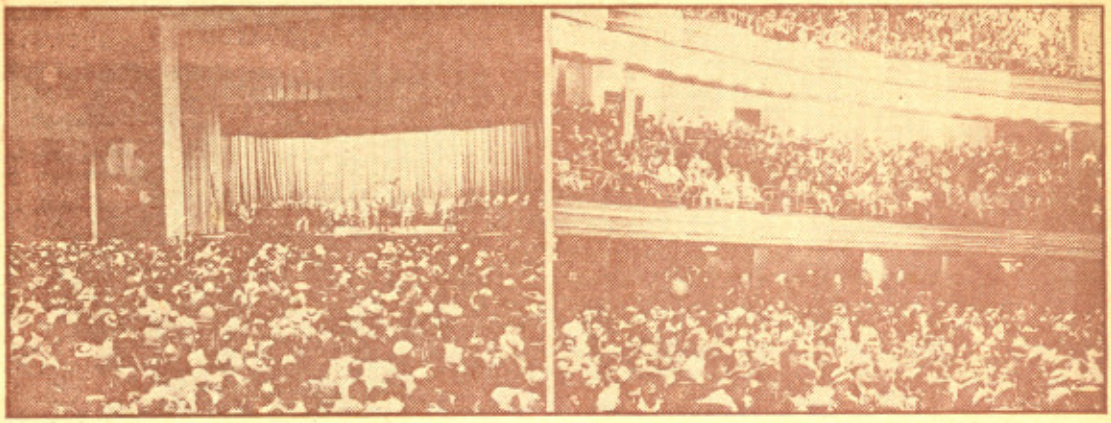
OREGON. PORTLAND: "Lecture clear. Great enthusiasm. Attendance 200. *Salvation* received with thunderous applause." "Lecture 'Government and Peace' heard by four thousand. Ai opening her gates. Praise Jehovah for your firm stand and courage."

PENNSYLVANIA. PITTSBURGH: "Heard lecture in Pittsburgh through Fairmont. Reception good. Lecture best yet!" UNIONTOWN: "Heard speech over shortwave. Most wonderful."

SOUTH CAROLINA. COLUMBIA: "We, Jehovah's locust army, assembled in convention at Columbia, South Carolina, give thanks to Jehovah for such a hope-inspiring, heart-cheering and faith-strengthening message, 'Victory,' and by the Lord's grace are determined to continue to fight the Devil and his organization until the Lord smites them to the dust and thus vindicates His holy name before all creation. Until then we shall continue to spoil the 'food supplies' of the religionists, and shall put forth the greatest effort to publish far and wide the message in the book *Salvation* and shall continue to climb over their walls and steal our way into their homes with our phonographs, and we shall continue to meet the enemy, particularly in the valley of Jehoshaphat. May Jehovah's rich blessing be upon you, and may your cup continue to run over with joy as you fearlessly magnify the name of Jehovah and His Son Christ Jesus." "Reception perfect yesterday and today. We are much refreshed and cheered. We, Jehovah's locusts, shall eat up all the varnish daubed by the religionists and give to the 'other sheep' the unvarnished truths of *Salvation*. Praise ye Jehovah.—Twelve hundred stinging locusts."

TEXAS. HOUSTON: "Scottish Rite Cathedral and overflow meeting filled, with many standing. Reception good." PECOS: "Message wonderfully inspiring. We're one hundred percent for theocratic government." "Received your timely message, 'Government and Peace.' It was good. We give thanks to Jehovah for this blessing."

VIRGINIA. NORFOLK: "Your marvelous lecture, 'Government and Peace,' received clear, through Station WSAL." PAINTER: "'Government and Peace' came in fine. We give praise to Jehovah. Thrilled. Determined to stand shoulder to shoulder in pressing battle to gate."



Manhattan Center

Experiences with Religionists

AT New York convention an information marcher was riding to his appointment via subway. A clergyman accompanied by a friend entered, and as he took his seat his eyes fell full upon the sign "Religion is a snare and a racket". His face red with fury, he started to speak to his companion, saying, so as to be heard clearly, "I wonder if that b—— would like a punch in the nose." As he started to speak, the witness deftly turned the sign, so that the clergyman's friend saw only the words, "Serve God and Christ." The friend then accused the clergyman of having lingered too long with the flowing bowl. Thereupon the clergyman rose and left the car, saying, "Damn it all; I am *not* drunk; I don't want to ride on the same train with that pack of b——."

An item showing that some were uneasy after their failure to interrupt the convention seems indicated by the remark of a priest at the Grand Central station at 9:45 p.m., June 25. Asked by his mother (apparently) where he was going, he replied, "No, I will not tell you where I am going until this thing has quieted down, and then I will write a long letter." Why did not this priest want even his mother to know where he went?

In Chicago a female clergyman with a huge cross on her breast and dressed in the customary black Mother Hubbard maternity gown said to a gray-haired old witness: "You and your message are just as dirty as the sidewalk where you are walking," and her face was white with rage as she hissed him. The witness responded, "Woman, the Lord made me out of the dust of the ground. I am not claiming to be much myself, and you yourself are nothing but a pile of mud." The woman waddled off to find a policeman, but never came back.

At Columbia, South Carolina, convention a Catholic woman who had promised to rent rooms to the conventioners canceled the assignment through fear of the priest. When asked if she did not think the priests should come out in the open and clear themselves if they could, she replied, "I will have to ask Father Murphy before I can answer that."

A church member in Columbia said he heard one of the prominent ministers of the city say, "Judge Rutherford should be hung and no mercy shown him."

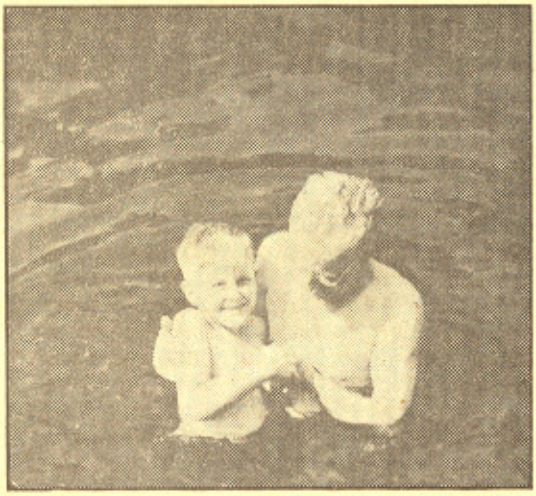
At Denver, Colorado, the gangster clergyman, "Right Reverend" Hugh L. McMenamin, demanded that the Rainbow Gardens contract with Jehovah's witnesses be abrogated. When the timid Rainbow manager, Orlof K. Farr, tried to stand him off and protect his own rights and those of Jehovah's witnesses, the gangster chief sent him the following telegram:

> I was anxious to confer a favor upon you because I believed you did not know the nature of the group to whom you rented the Rainbow. You were insulting in your telephone manners. I would advise that you contact me and discuss the matter.

The "reverend" thereupon took charge of the city of Denver, including its police department. Farr yielded to the gangsters and Jehovah's witnesses rented the Mammoth Gardens instead. No sooner had they cleaned the huge structure than the gangster organization undertook to break that contract also, but the manager was an American, and a man, and they did not succeed.

The "reverend" made a bad move. The Rainbow Gardens were several miles from his cathedral; the Mammoth Gardens were only six blocks away from his church, and also only a few blocks from the headquarters of the Knights of Columbus. After the convention the manager of Mammoth Gardens called Jehovah's witnesses the finest people he ever dealt with and said they left the Gardens in better condition than any other group that had ever rented it. He invited them to come back again, and said he would be pleased to rent them the Gardens at any time.

At Houston, Texas, when the head gangster of the Diocese of Galveston insisted that the manager of the Scottish Rite Cathedral cancel their contract with Jehovah's witnesses, the manager stood his ground, and said afterwards that they had never had a gathering in the building that was as orderly, or that gave as little trouble, as that of Jehovah's witnesses. The assistant manager said:



Young Jonadab being immersed at Mobile, Ala.

I woke up at six o'clock this morning worrying where I was going to get a bunch of men to clean up this 75-foot by 100-foot room, and here we open the door and a bunch of your own people, men and women, have already cleaned it as though it belonged to them, and done a better job than we would have done!

At Kansas City an unknown clergyman prevailed upon the fire department to remove a banner thirty feet long, placed by permission over one of the main highways leading into the city. The sign was re-erected, however, in a conspicuous place on near-by property, after a friendly fireman "had spilled the beans".

At the same city two strangers had listened to "Government and Peace". The one had said, "I can't help but think it is a money-making scheme like everything else." The other replied, "I don't agree with you." Asked why, she explained, "Because if this were a money-making scheme, why didn't they take up a collection this afternoon? They could have gotten hundreds of dollars from the crowd that was there. But you see they didn't take up a collection, and that is proof to me that they are not after our money." The first answered, "I guess you are right." The second said, "You don't see any religious organization missing an opportunity to get all the money they could from a crowd like that."

At Mobile, Alabama, one listener to "Government and Peace", who seemed still under the influence of the clergy, said to his friend, "He can't take our religion from us." To which his companion replied, "But didn't he bring it out plain?"

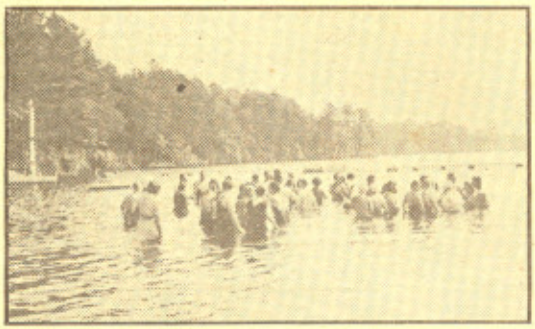
One Mobile clergyman boosted the convention by publishing a church bulletin lamenting the prosperity of Jehovah's witnesses and weeping because his own parishioners are indifferent to his "church".

At Oklahoma City, W. A. Quinn and ten other persons sympathetic with his church, and calling themselves a "truth committee", issued a mimeographed bulletin entitled (*sic*) "Catholics, Protestants, Jews and Americans, — — — Protest ! ! ! ! ! Ex-convict 'Judge' Rutherford gets use of Free municipal Auditorium". They called upon all persons receiving it to call up the city officials to try to break the contract for the use of the municipal auditorium and also to call radio stations KOMA and KTOK to persuade these to break their contracts for broadcasting Judge Rutherford's address. This worked as a boomerang as far as the auditorium was concerned, but the manager of radio station KOMA got excited and shut off the lecture 28 minutes after it started, because Judge Rutherford quoted something from *The Catholic Encyclopedia*.

As an information march in Portland, Oregon, was passing a high-class restaurant out came two priests and for about a block walked directly behind a beautiful seventeen-year-old girl carrying "the banner of love", the banner of Jehovah's Kingdom. The priests felt the embarrassment of their position so much that while following the young lady they turned up the

collars of their coats to hide their jackass collars. On one occasion these Portland marchers went by a Salvation Army group and attracted so much interest that when they had passed the tambourine-shakers had to find another place.

At Portland the Knights of Columbus, with John R. Murphy as spokesman, undertook to exclude Jehovah's witnesses from the Municipal Auditorium. Murphy explained that he was for free speech for the Irish and the Roman Catholics and the Knights of Columbus and the Italian Camorra that operates out of Vatican City, but was not in favor of free speech for Judge Rutherford; but he lost his case when he asked the question, "Who is this man Rutherford?" If the Murphys don't know by now who Judge Rutherford is, it is too late to tell them. In the exciting colloquy on this subject in the mayor's office, Ed. Betler had to defend even that innocent and truthful and gentle magazine *Consolation*. It just shows what America has come to! Commissioner Bennett showed that he was a real American when he disposed of some camouflaged patriotism by saying, "Some of the biggest traitors we have have been the boys with the American flag wrapped around them; the bigger the traitor, the more it takes to cover him, the lowest refuge of a coward."



Baptism at Columbia, S. C.

Denied the use of the Bell Telephone Company's lines to their convention at Montreal, the witnesses there assembled adopted a unanimous protest in which they said, in part:

The Bell Telephone Company had a grand opportunity to use their facilities to bring a Bible lecture to this city. One of the officials says, "Our hands are tied." *It is well known who tied their hands.* It is history repeating itself. In the early days, Christians fled from Spain and South America and other places where that same element was operating, to escape such inquisition. Many people in this city, Catholics and Protestants, were hindered from hearing this world lecture as a result of your determination to co-operate in the Roman Catholic Hierarchy methods. Instead of sending to you as we had hoped, a message of thanks and appreciation for your co-operation, we are obliged to do otherwise. This Assembly unanimously endorses this protest to you, denouncing your action. The Lord is causing all people to be identified. *You have identified yourselves.* The responsibility is placed upon your heads (Ezekiel 33:4) and you are accountable to the great Jehovah God for your action.

The Bell Telephone Company also prevented the use of their lines to the Toronto convention, but service was obtained to the convention at Lethbridge, Alberta, and other Western Canada points.

At the Lethbridge convention the Catholic priest, local representative of the Vatican, standing on the sidewalk as Jehovah's kingdom publishers marched by, was seen by many to turn up his coat collar to hide his badge of shame. The Catholic church building was directly across the street from the convention headquarters, and the priests, walking in and out of their house of Baal, seemed greatly embarrassed.

Jehovah's Kingdom publishers, marching in Winnipeg, saw a clergyman turn up his coat collar to hide his identity. Also, a sound-car passed a clergyman three times, and on the third trip he saw what it was and held a box in front of his collar; thus in effect these men have said, "I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."—Zech. 13:5.

In Belfast, Ireland, Jehovah's Kingdom publishers had nineteen information marches, besides automobiles constantly running to and fro, well decked in advertising apparel. When the Orangemen march in Belfast they have to have a very strong police guard, but Jehovah's witnesses marched with no police escort whatever.

At Bristol, England, the usual attempt was made to prevent Jehovah's witnesses from the use of their auditorium, which they had engaged, but the manager replied by return of post, "I beg to inform you that there are still two countries, Britain and America, where free speech is tolerated."

At the Leeds, England, convention, about an hour before the lecture was due to commence, six young men appeared at the main entrance to the cinema, distributing the Bellarmine leaflet to the public as they were entering the building. Thereupon arrangements were made for

six large-sized ushers to surround the entrance and distribute programs. The immediate result of this was that the opposing party were crowded out and retreated into the background some yards away and were seen talking it over. Jehovah's witnesses also obtained a number of these leaflets from the public after they had entered the cinema, by asking them to exchange for better literature. In this manner several of the ushers collected pocketfuls of opposition literature and advised the young men what was being done. This apparently so disheartened them that they soon disappeared altogether.

Every American child knows that it is illegal, in this country, to prevent or disturb or break up assemblies gathered for purposes of worship, yet Catholics have done this repeatedly in the United States, thereby putting Jehovah's witnesses to great inconvenience and expense. The Catholics admit that they have done this, and they admit that such illegal activities have not been a success. Jehovah's witnesses are not taking such treatment quietly from anybody anywhere, and that is why the gangsters grieve.

Our Sunday Visitor, Huntington, Indiana, is the official mouthpiece of the "Most Reverend" John Francis Noll, D.D., LL.D., bishop of the Fort Wayne, Indiana, diocese of the Roman Catholic Church. In its issue of June 25, 1939, the very day when the same organization conspired to break up the meeting in Madison Square Garden, the editorial writer, Art Kuhl, said:

> We'd be much wiser to devote our time to answering the arguments than we would be to scurry about attempting to have him shut up. Deprive your enemies of free speech, and your enemies will some day deprive you of your rights. The point seems well taken. Certainly Rutherford is making capital of Catholic attempts to have him silenced. Fortunately we seem to have given up our misguided efforts along those lines, but there is still a bitter aftertaste from the previous mistakes. We can prove our claims as the supporters of liberty only by helping protect the liberty even of those with whom we disagree. Not, of course, that it is easy to argue with Judge Rutherford. He spends most of his time in advancing arguments that are based entirely on the Bible, and we Catholics have always denied that the Bible was the sole rule of faith.

Convention Brevities

Court Experiences

One of the witnesses at the New York convention was Attorney Grover C. Powell, who had the pleasure of arresting the chief of police of Opelika, Alabama, for violating the laws of the state in imprisoning an innocent young boy in a barred and bolted room full of whites and blacks, men and women, detained there in cages.

Witness Ruffner, of Virginia, fined five dollars for being a Christian in Suffolk, and $4.75 costs, asked the judge to make the total ten dollars, so that the case could be appealed. When the judge refused, Ruffner served ten days and went all over town explaining that the Lord had said to His people they should be hated of all men for His name's sake, and that this had taken place right in Suffolk. This resulted in many becoming interested and obtaining literature.

Baptisms

At New York itself 447 were baptized. They made an impressive picture standing on the sidewalk awaiting their opportunity to be immersed in the pool provided, in token of their consecration to do the will of Jehovah God.

At Los Angeles one Jonadab was immersed who was born while James K. Polk was president of the United States. She was recently married, and here's hoping that after Armageddon she may have the privilege of helping to fulfill the divine mandate. Age now, 93.

A Real Soldier of the Lord

A resident of the Sawtelle California Soldiers' Home led an information march through the territory of the above Home. The next day, taken by the guards before the resident officer in charge, for an hour of questioning, he was asked by what authority he engaged in such a display without permission from headquarters, and he replied effectively, "Jehovah God asks no man's permission to carry on His work."

A Dallas Jonadab

A Dallas Jonadab, who attended the Houston convention, said:

> I attended my first convention and I cannot express my appreciation and enjoyment in words. My sister and I hitchhiked nearly two hundred miles to attend. My sister, who is beginning to become interested after finding religion a racket, said if she had known that it was that good she would have gone clear to New York.

PROVIDENTIALLY, as *The Messenger* was being made up, there fell into its hands the Texas Declaration of Independence reproduced in facsimile herewith. It is a good thing for Americans to read at this time, especially the parts that are underscored. It may make them more appreciative of the liberties they are fast losing, and may make them more wide-awake to the fact that the Roman Catholic Hierarchy is in deed and in truth America's Public Enemy Number One.

Take note of the names signed to this declaration, and the *kind* of names, and you will know why there was not a Roman Catholic in the lot; and yet, with almost infinite gall, when the hundredth anniversary of the signing of this Declaration of Independence was celebrated, the Roman Catholic Hierarchy stole the show and appropriated to itself the credit for the very thing against which it fought. This is characteristic of an institution built and sustained entirely on lies.

It is worth considering that in this list of 61 names there are 19 whose names were given to cities of the Lone Star State, namely, the cities of Briscoe, Childress, Clark, Coleman, Crawford, Goodrich, Hamilton, Hardin, Houston, Kenney, Maverick, Menard, Pennington, Rusk, Taylor, Thomas, Waller, West, and Wharton, and Texas is big and important enough that it could have named cities after the remaining 42 with good grace. If Texas were to start a nobility racket such as prevails in England, these 61 men would

The Unanimous Declaration of Independence

made by the

Delegates of the People of Texas

in General Convention
at the Town of Washington
on the 2nd day of March 1836

When a government has ceased to protect the lives, liberty and property of the people, from whom its legitimate powers are derived, and for the advancement of whose happiness it was instituted; and, so far from being a guarantee for the enjoyment of those inestimable and inalienable rights, becomes an instrument in the hands of evil rulers for their oppression: When the Federal Republican Constitution of their country, which they have sworn to support, no longer has a substantial existence, and the whole nature of their government has been forcibly changed, without their consent, from a restricted federative republic, composed of Sovereign States, to a Consolidated, Central, military despotism in which every interest is disregarded but that of the army and the priesthood — both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants: When, long after the spirit of the Constitution has departed, moderation is, at length, so far lost, by those in power that even the semblance of freedom is removed, and the forms themselves, of the Constitution discontinued; and so far from their petitions and remonstrances being regarded the agents who bear them are thrown into dungeons; and mercenary armies sent forth to force a new government upon them at the point of the bayonet: When in consequence of such acts of malfeasance and abdication, on the part of the government, Anarchy prevails, and Civil Society is dissolved into its original elements: In such a crisis, the first law of nature, the right of self-preservation — the inherent and inalienable right of the people to appeal to first principles and take their political affairs into their own hands in extreme cases — enjoins it as a right towards themselves and a sacred obligation to their posterity to abolish such government and create another, in its stead, calculated to rescue them from impending dangers, and to secure their future welfare and happiness.

Nations, as well as individuals, are amenable for their acts to the public opinion of mankind. A statement of a part of our grievances is, therefore, submitted to an impartial world, in justification of the hazardous but unavoidable step now taken of

be entitled to first place on the list. And every one of them hated the Roman Catholic Hierarchy; for they knew what a lying, predatory, unprincipled gang of thieves they are. And now for a few kind words about recent doings of the Hierarchy and its tools.

Do not forget that Hitler, Mussolini and Franco are all Roman Catholics, and as such their highest ambition is to receive the plaudits frequently showered upon them from the nest of criminals with its headquarters at Vatican City. If the pope wanted to excommunicate these bloodthirsty thieves and murderers he could do it before the sun went down. The Hierarchy is therefore directly responsible, in this very generation, and within the past few months, for the following:

Depriving women prisoners in midwinter of both heat and clothing; beating women prisoners with rubber clubs and spraying them with ice water in midwinter for refusal to violate their consciences by heiling Hitler; blinding women prisoners by putting them in the glare of huge searchlights; putting women prisoners on one meal a day for three days at a stretch; confining women prisoners in dungeons shut off from all light for three days at a stretch; beating women prisoners until their cries ring for months thereafter in the ears of those who heard them; giving women prisoners impure water and mildewed bread; doing all of these things to women whose only offense is that they love God and refuse to bow down to or do

THE UNANIMOUS DECLARATION OF INDEPENDENCE xx

severing our political connection with the Mexican people, and assuming an independent attitude among the nations of the earth.

The Mexican government, by its colonization laws, invited and induced the Anglo-American population of Texas to colonize its wilderness under the pledged faith of a written Constitution that they should continue to enjoy that constitutional liberty and republican government to which they had been habituated in the land of their birth, the United States of America. In this expectation they have been cruelly disappointed, inasmuch as the Mexican nation has acquiesced in the late changes made in the government by General Antonia Lopoez de Santa Anna, who, having overturned the Constitution of his Country, now offers us the cruel alternative either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyrrany, the combined despotism of the sword and the priesthood.

It has sacrificed our welfare to the state of Coahuila, by which our interests have been continually depressed through a jealous and partial course of legislation carried on at a far distant seat of government, by a hostile majority, in an unknown tongue; and this too, notwithstanding we have petitioned in the humblest terms, for the establishment of a separate State Government, and have, in accordance with the provisions of the national Constitution, presented to the general Congress a republican Constitution which was, without just cause contemptuously rejected.

It incarcerated in a dungeon, for a long time, one of our citizens, for no other cause but a zealous endeavor to procure the acceptance of our Constitution and the establishment of a State Government.

It has failed and refused to secure on a firm basis, the right of trial by jury: that palladium of civil liberty, and only safe guarantee for the life, liberty, and property of the Citizen.

It has failed to establish any public system of education, although possessed of almost boundless resources (the public domain) and, although, it is an axiom, in political science, that unless a people are educated and enlightened it is idle to expect the continuance of civil liberty, or the capacity for self government.

It has suffered the military commandants stationed among us to exercise arbitrary acts of oppression and tyrrany; thus trampling upon the most sacred rights of the citizen and rendering the military superior to the civil power.

It has dissolved by force of arms, the State Congress of Coahuila and Texas, and obliged our representatives to fly for their lives from the seat of government; thus depriving us of the fundamental political right of representation.

It has demanded the surrender of a number of our citizens, and ordered military detachments to seize and carry them into the Interior for trial, in contempt of the civil authorities, and in defiance of the laws and the Constitution.

It has made piratical attacks upon our commerce, by commissioning foreign desperadoes, and authorizing them to seize our vessels, and convey the property of our citizens to far distant ports for confiscation.

It denies us the right of worshipping the Allmighty according to the dictates of our own conscience; by the support of a national religion calculated to promote the

homage to the Devil or his representatives, the pope and Hitler.

Commanding people to surrender all weapons of self-defense so that they may be the more effectively attacked by mobs; compelling them to mark their residences so that they can be immediately and effectively attacked when the mobs start work; compelling people to surrender keys of their properties to the police so that the mobs might destroy everything in the place; arresting people for complaining about the destruction of property; preventing decent people from purchasing the necessities of life; compelling people to pay the insurance companies for the damage done to their own properties; driving tuberculosis patients out of a hospital in the night and when the temperature was down to zero and there was no place for them to go; compelling a woman over 80 years of age to open her home and submit to having every article of furniture or clothing completely demolished and her pocketbook to be robbed of the last coin it contained.

Compelling people to hand over all their valuables within a specified time or be imprisoned; compelling newspapers to lie so incredibly that those who witnessed the events narrated can see in them hardly the faintest resemblance to what took place; compelling children to applaud all this bedevilment or be deprived of an education; training police to beat up and imprison those who appeal to them for protection; running cities into bankruptcy to

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temporal interest of its human functionaries rather than the glory of the true and living God.

It has demanded us to deliver up our arms, which are essential to our defence, the rightful property of freemen, and formidable only to tyrranical governments.

It has invaded our country, both by sea and by land, with intent to lay waste our territory and drive us from our homes; and has now a large mercenary army advancing to carry on against us a war of extermination.

It has, through its emisaries, incited the merciless savage, with the tomahawk and scalping knife, to massacre the inhabitants of our defenceless frontiers.

It hath been, during the whole time of our connection with it, the contemptible sport and victim of successive military revolutions; and hath continually exhibited every characteristic of a weak, corrupt, and tyrranical government.

These, and other grievances, were patiently borne by the people of Texas untill they reached that point at which forbearance ceased to be a virtue. We then took up arms in defence of the national Constitution. We appealed to our Mexican brethren for assistance. Our appeal has been made in vain. Though months have elapsed, no sympathetic response has yet been heard from the Interior. We are, therefore, forced to the melancholy conclusion that the Mexican people have acquiesced in the destruction of their liberty, and the substitution therefor of a military government — that they are unfit to be free and incapable of self government.

The necessity of self-preservation, therefore, now decrees our eternal political separation.

We, therefore, the delegates, with plenary powers, of the people of Texas, in solemn convention assembled, appealing to a candid world for the necessities of our condition, do hereby resolve and declare that our political connection with the Mexican nation has forever ended; and that the people of Texas do now constitute a free sovereign and independent republic, and are fully invested with all the rights and attributes which properly belong to independent nations; and, conscious of the rectitude of our intentions, we fearlessly and confidently commit the issue to the decision of the Supreme Arbiter of the destinies of nations.

Richard Ellis President
of the Convention & Delegate
from Red River
Charles B Stewart
J. A. Collinsworth
Thos. Barnett
Edwin Waller
Asa Brigham

provide jobs for thieves and looters who despise the law; padlocking homes or other buildings because the Bible is studied therein; preventing radio stations from broadcasting the truth of God's Word; preventing owners of halls from letting them for the teaching of Bible truths; encouraging Roman Catholic thieves by letting Protestantism take the blame for their misdeeds; threatening to murder people if they teach differently from the Hierarchy; denying the right to teach the truth; making it sedition to say anything against the Roman Catholic Church; operating rackets in the name of charity; causing 130,000,000 people to lose a day each when the head of the Hierarchy dies; fixing things so that the world's biggest republic could and did sell munitions and everything else to Hitler and Mussolini so that Germany and Italy could blow the Spanish Republic to smithereens, but nothing could be sold to Spain itself; and encouraging students to break up study classes in the universities of foreign countries, so that the present devilish Rome-inspired monstrosities could more speedily finish the destruction of every decent thing in the earth and prepare the way for Armageddon, which will clean house for ever.

It might be interesting to the casual reader to learn that all the foregoing facts are drawn from the single issue of *Consolation* magazine, Brooklyn, N. Y., Number 518, dated July 26, 1939. You can faintly imagine what the examination of a year's issues would

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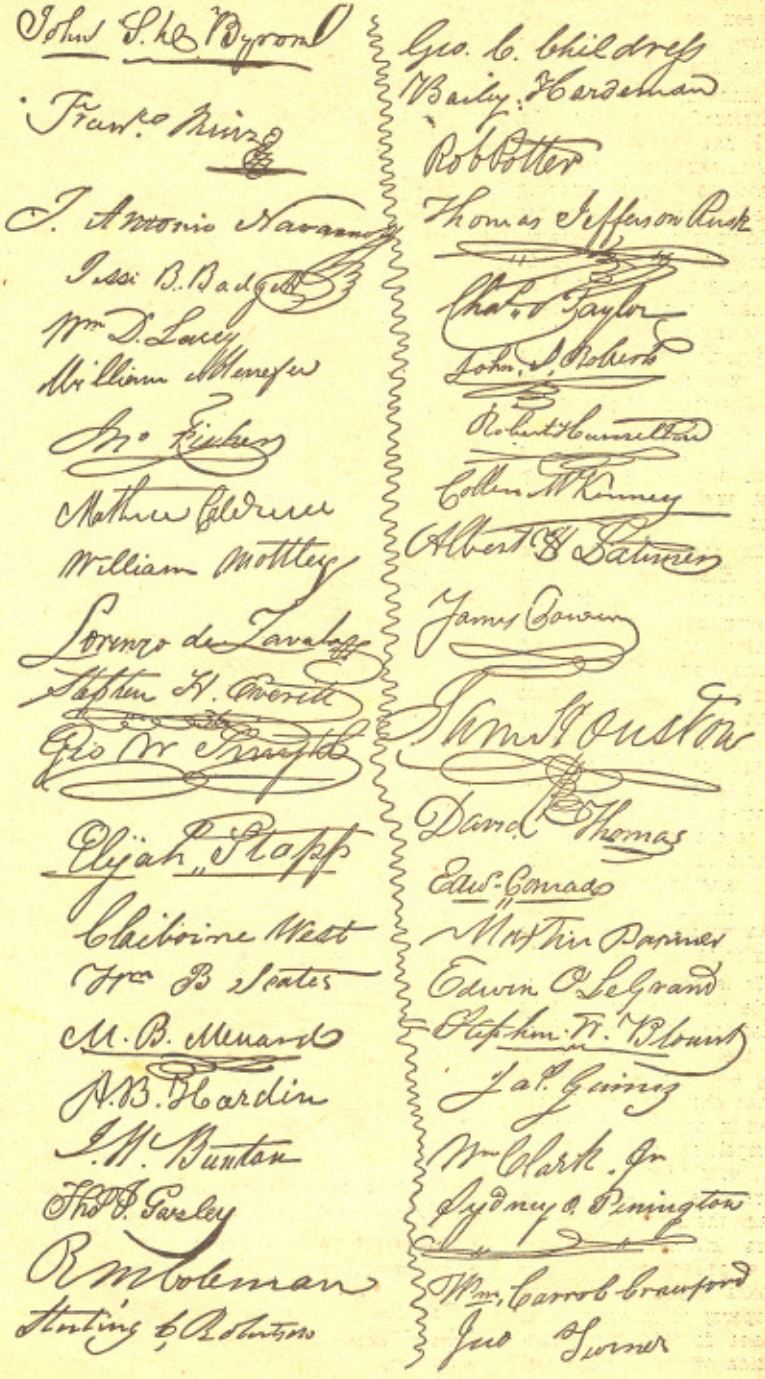


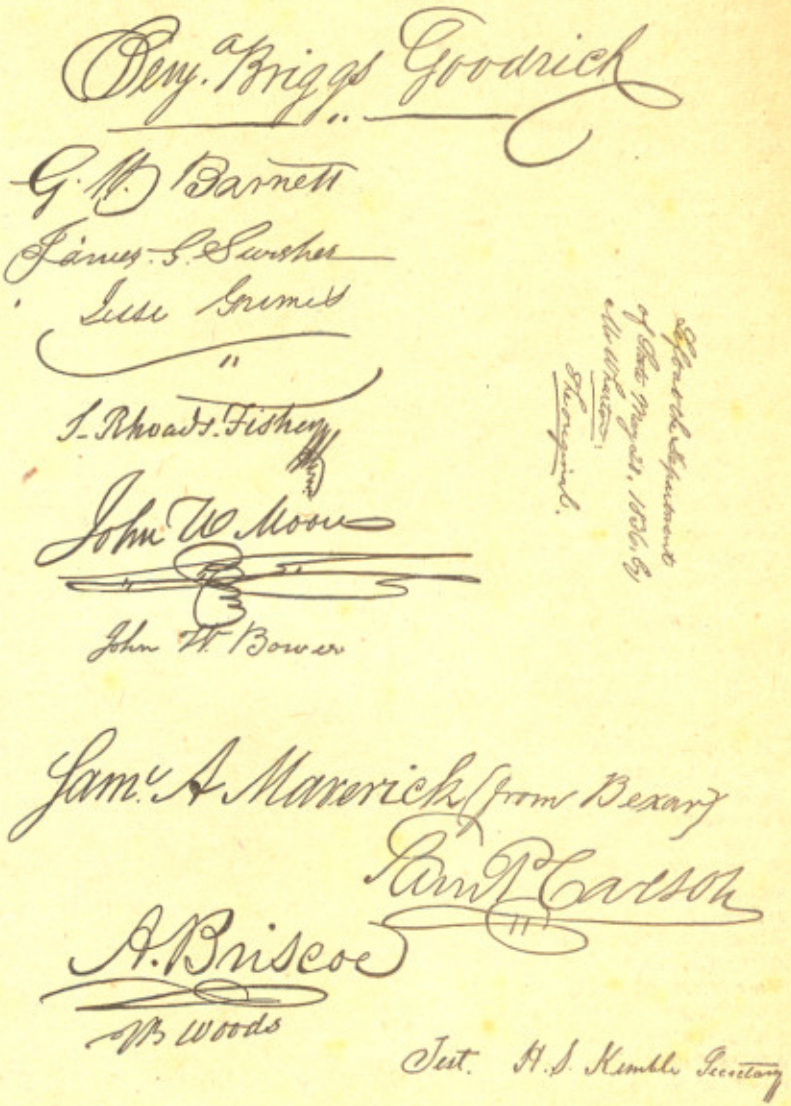
show, but no human brain can imagine what a century or four centuries or fifteen centuries would show. It is too awful to even imagine.

Since the foregoing was written *Consolation* No. 519 has appeared showing this masterpiece of the Devil as highly honoring the infamous Manton that sold justice; remaining silent when he was exposed; abusing the Christians he caused to be imprisoned; boasting of their flag-waving patriotism right while the man of greatest honor among them was flayed as a bribe-taker and perjurer, an oppressor of the poor, a blackmailer, gangster and contemptible villain.

In that same number the Hierarchy is shown as responsible for the destruction of food for which the hungry had made request; denying burial to children of those who love God; causing children to be frozen to death; causing 27 of them to lose their limbs from frost-bite; causing 2,000 to be crowded into an old stable in sub-zero weather; causing 500 to live in an old mill in bitterest cold without any heating facilities.

It is shown as responsible for employers' being fined for raising the wages of their employees; forcing a young girl to work when she was to be married in only three weeks; compelling men to run uphill with burdens so great it required several men to place them on their shoulders; killing 4 percent of new prisoners in four weeks; stealing the entire property of innocent men. Space forbids the publication of many more disclosures.

xxiii THE UNANIMOUS DECLARATION OF INDEPENDENCE



I, M. E. Sandlin, Assistant Secretary of State, of the State of Texas, do hereby certify that the foregoing is a true and correct copy of the unanimous declaration of independence made by the delegates of the people of Texas in general convention at the town of Washington on the 2nd day of March 1836.

Official Seal
State of Texas
April, 1936

(Signed) M. E. SANDLIN,
Assistant Secretary of State



London horse, Glasgow boat, N. London kite, Glasgow truck, Akron truck, Bristol yacht, London launch

Advertising Experiences

ENGLAND put forth the greatest effort, and in every direction, to make a complete success of the Kingdom interest entrusted to them at the time of the convention, and they succeeded beyond all praise. Not a district of London was overlooked. On some occasions there were as many as 1,500 marchers in line at one time.

One advertising stunt was "fly posting". Scores of young and zealous Jonadabs entered this part of the service with all the thrills of real adventure. The idea was to post their own signs, instead of paying for having them posted on billboards or hoardings. Hundreds of locations were found all over the city. The courageous little band went out with buckets of paste and brushes and literally dressed up the old town. Some of this work was done 'way on in the night; and in one case detectives gave two of the boys a merry chase in the early hours of the morning, and when they found out what the boys were doing a mild warning was given them and the boys shoved off to their next scoop.

So great was the success of the London advertising campaign that despite the late hour (9 p.m.) there were 6,000 people thronging the auditorium, with 1,500 others outside gathered around four loudspeakers. The Alexandra Palace audience applauded several times where the American audience failed to, thus showing their keen interest in following the subject matter presented.

This issue of *The Messenger* contains a picture of the 28-foot motorboat used with great effect on the river Clyde and along the beautiful west coast of Scotland. The boat carried a prepared sail, 12 by 6 feet, and its broadcast announcements could even be heard on the far-distant hills of Rothesay.

At Newcastle-on-Tyne the windows of seventeen empty shops were covered with large double crown posters, and the Newcastle company distinguished itself by hiring a marquee on the moor for a week from which the Kingdom message was heralded forth each day by loudspeakers attached to the tent.

At Manchester, England, besides all their other means of advertising, publishers pasted stickers all over their cases and phonograph. *Consolation* will have pictures of these, sometime.

At Liverpool all manner of advertising was used, including specially prepared signs for information marchers, a sound-car preceding marchers, playing martial music, causing much excitement through the busy centers. Car and cycle drives did their part in displaying the beautiful posters, and the horse and cart was quite a novelty, complete with transcription machine and announcements. Window cards were exhibited, flashing signs at homes and on cars, handbills by the thousand, and cinema slides, all directed the public to the Empire Theatre and Picton Hall to learn of Jehovah's kingdom and to hear the challenge to Satan's organization. At the Pier Head large six-sheet posters were in evidence; 300 signs were placed in tramcars—the most popular means of transport in Liverpool; railway trains and stations were also utilized. At the Empire Theatre, situate in the center of the city, three large specially prepared streamers 17 feet by 4 feet were affixed to the main doors—this being the first time that such methods of advertising were used at this theater. It constituted a splendid witness to the thousands of people continually passing this point, and was very effective when the cars and marchers passed right in front. The information marches were very orderly and were undoubtedly the most impressive advertising medium. It is clear that the personal witness by the workers as a spectacle to men is the most potent form of advertising.

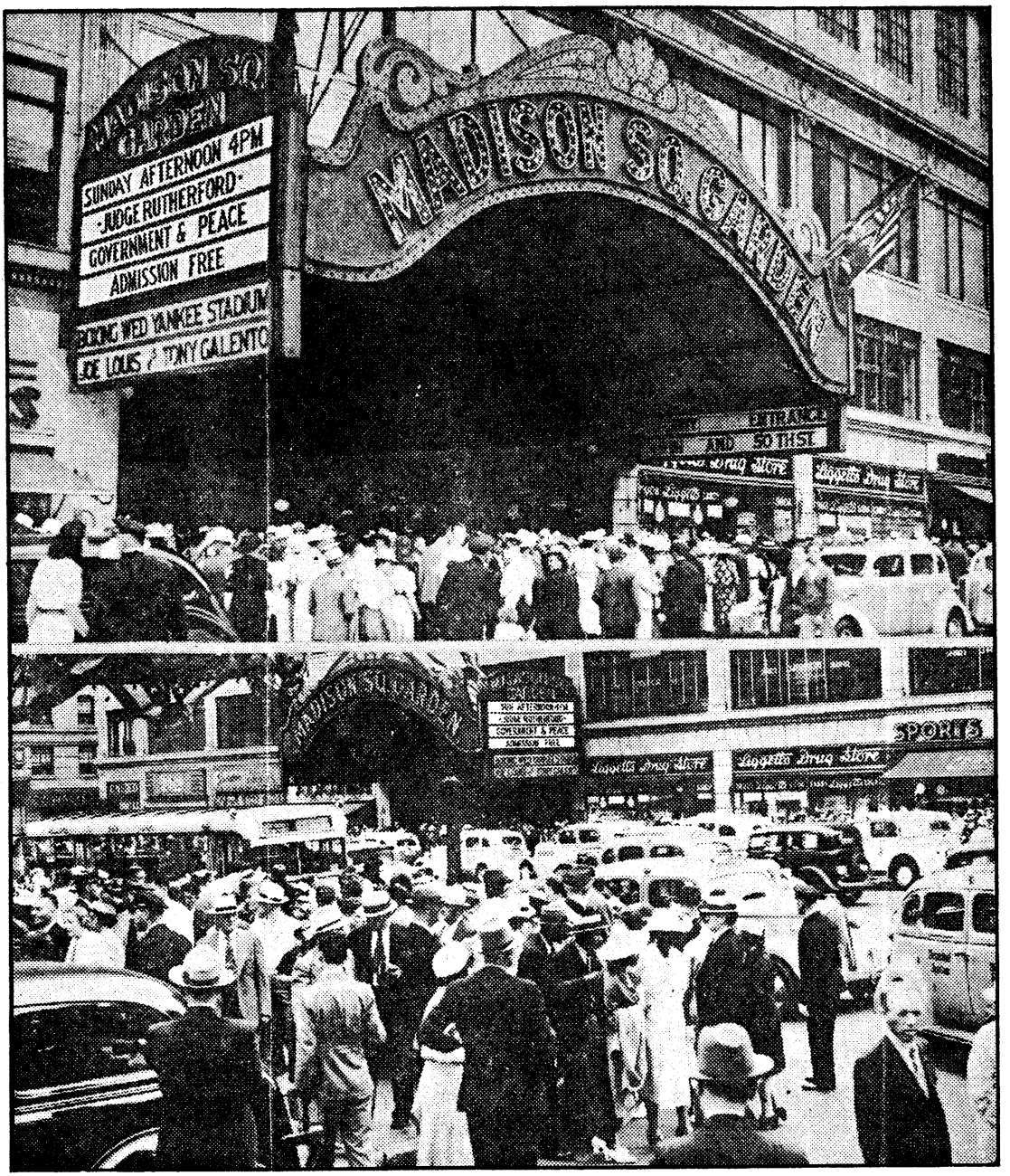
At Los Angeles the editor of the Hearst-owned Los Angeles *Examiner* said with trembling hands that he had "orders not to touch anything about Rutherford". All Americans who know Hearst appreciate this subtle compliment to Judge Rutherford. In the same city, when the protests began coming to radio station KFVD, the operator, who is a Roman Catholic but friendly to Jehovah's witnesses, was greatly amused at the protests, knowing that it was a frame-up. He advised each protester that KFVD was only one of more than stations broadcasting this talk and that no control over the program. Protesters requested to leave their names, but them were ashamed to do so.

At San Diego a witty [illegible] want bad government [illegible] sharp attention to [illegible] ernment and [illegible] close up h[illegible] you ha[illegible]



...eles, Chicago (2), and Winnipeg.

The MESSENGER



18,000 orderly people entering and leaving Madison Square Garden on the occasion of Judge Rutherford's address on "Government and Peace", Sunday, June 25, 1939

Cablegrams and Telegrams

BRAZIL. SAO PAULO: "Heard message."

DENMARK. COPENHAGEN: "Reception splendid and news enthusing. Mighty men feeling uncomfortable. Hallelujah."

ENGLAND. BIRMINGHAM: "Jehovah's message 'Victory' to His great army of locusts heard perfectly with great thrills, exultation; all thanks to Jehovah." "Magnificent reception of Jehovah's theocratic message; audience thrilled." BRISTOL: "Locusts thrilled; greatly rejoice with you in victory song." "Thrilled by your fearless and bold declaration for the Kingdom; reception perfect." GILLINGHAM (KENT): "Heard lecture distinctly Sunday." HULL: "Excellent reception; attendance 1,200; rejoice; Catholic opposition failed; standing firm for Theocracy." "Reception grand; eager to use book *Salvation* in sounding doom of religion." LEEDS: "Two thousand heard; excellent reception of thrilling address." "Excellent reception of your thrilling address. Convention sends greetings and declares united determination to march on with you to victory." STOKE-ON-TRENT: "Thrilled by victory shout; best yet." LIVERPOOL: "'Victory' reception magnificent; locusts ready to devour all varnish." "Let all forces come; victory co-operation assured." "Reception perfect; attendance 2,410; no disturbance; audience thrilled." WARRINGTON: "Loyal greetings. Broadcast perfect." ELLESMEREPORT: "Ready for all co-operation; reception thrilling." BIRKENHEAD: "Locusts will continue to the complete vindication." LONDON: "London convention sends greetings to New York convention. With you in sounding religion's doom and making the old lady howl." "Grand, stinging, fighting speech; every word perfect. Thousand religionists could not take it; walked out. 7,500 heard entire. Approve war invitation to religionists. Police heavily guard palace; no bombs; no Fascist interference. Three thousand London convention warriors thrilled; engineers satisfied." "Despite threat, eighteen hundred thrilled with 'Victory'. Wild with joy for *Salvation*. Convention set for great locust attack." "Irish Republican Army threaten London-Belfast circuit. Scotland Yard on watch. Nothing happened. Best overseas reception yet. Engineers greatly satisfied. Keenly anticipate tomorrow." MANCHESTER: "Excellent reception. Locusts thrilled and unanimously send keenest appreciation of wonderful surprise *Salvation* and pray all power tomorrow's speech." "Splendid reception; 2,300 entirely with you; no opposition." NEWCASTLE-ON-TYNE: "Fighting locusts heard 'Victory' perfectly; all praise to Jehovah for *Salvation.*" "Reception excellent; 1,600 enthused by opposition's self-exposure. Praise Jehovah." YEOVIL: "Reception thrilling, clear, strong."



A Kingdom smile

HAWAII. HONOLULU: "Rejoiced hearing 'Victory'; shouted 'Aye'; received *Salvation.*" "Perfect reception; thrilling, inspiring message; pledge ourselves for theocratic Kingdom."

INDIA. BOMBAY: "Fair reception."

IRELAND. BELFAST: "Reception splendid; entire audience with you. Jehovah continue with you." "Publishers enthusiastic; rejoice with you in 'Victory'."

LATVIA. RIGA: "Saturday, Sunday, reception perfect."

LITHUANIA. KAUNAS: "Heard both; enthused."

NEW SOUTH WALES. NEWCASTLE: "Family of locusts radio 2HD Newcastle received speech very clearly. Assure you of our one-hundred-percent support." STRATHFIELD: "Upwards two thousand heard giant-slaying speech; repeated applause high points; throng joined in tumultuous 'Aye' as it resounded through the earth.

(*Continued on page 18*)

The MESSENGER

Published by Watchtower Bible and Tract Society, Inc., 117 Adams St., Brooklyn, N. Y.
Printed in the United States of America, August, 1939. 5c.

Convention Report — 1939

JEHOVAH'S KINGDOM is functioning in the earth today. The King Christ Jesus is present, ruling in the midst of His enemies. He is using the WATCHTOWER BIBLE AND TRACT SOCIETY, a company of Christians whose lives are devoted to proclaiming the honor of God's name, and who are God's witnesses—Jehovah's witnesses.

The conventions of Jehovah's witnesses are not like any others in the world, either in purpose or in scope. Their purpose is to do God's will, and His will at this time is that the Day of Vengeance shall be declared throughout the earth, the proclamation that Armageddon is at the doors.



Arrival of Judge Rutherford at the auditorium

Every convention of Jehovah's witnesses has this in view: that the earth is about to be cleansed by removing from it every disturbing element, root and branch, and that following its cleansing there will be on this earth the reign of justice, peace, truth and love for which Jesus told His followers to pray.

Theocracy, God's government, is in operation in the earth and is most noticeable at these conventions of Jehovah's witnesses. None of the proceedings are secret. All who love God are welcome at the point at which the speaking is done, and at all the scores or hundreds of places over the planet where the voice of the speaker is heard.

Those who read this Report will have the evidence presented to them of vast assemblies meeting in such far-separated points as London, New York, Chicago and Los Angeles to listen to the truths of God's Word and of His kingdom, as they went forth by radio beam, and by wire connections to all the earth. They will take note that in lands where English is not spoken there was provision that swift reporters translated simultaneously or took in shorthand and reproduced the lectures for the benefit of the listeners.

Opposition to God's Kingdom

Is it possible that any human creatures could be fallen so low as to oppose the establishment in the earth of the perfect conditions which are foretold by all the holy prophets since the world began? It seems incredible, does it not? But does it not also seem incredible that the Son of God was crucified as a malefactor in Jerusalem in A.D. 33, and that it was done at the instance of those who claimed to be God's own special representatives?

It will be seen in this Report that Catholic Action today is as active against Jehovah's wit-

nesses as the Jewish hierarchy of Jesus' day was against Him. To be sure, it is not only in this day that Catholic Action has been opposed to better conditions for humanity. It has always been so opposed.

It is an established policy of the Roman Catholic Church to claim ultra-patriotism in every land in which it is established. In America today this takes the form, not of regard for American institutions, but of ostentatious flag-waving, to cover a hatred of liberty and free speech so deep that it would gladly put to death those who cherish the heritage passed down to them by their forefathers, if only it had the power. Admissions to that effect have been made.

The spur of necessity has compelled Spain, Germany in Luther's day, France in the Revolution, England, Russia, Mexico and many other countries to unhorse the clericals and give the people a chance to breathe. What of America?

The whole world knows that the Roman Catholic Hierarchy backed and still backs Hitler, Mussolini and Franco in their destruction of the liberties of many people, and that these men stand for exactly the opposite of American ideas and ideals. Who is so foolish as to believe that the men who tire their arms waving the flags of these dictators, and tire their mouths shouting "Heil Hitler", "Viva il Duce" or "Viva Franco", are sincere when they pretend to accord honor to the American flag? The Hierarchy makes much of Jehovah's witnesses' refusal to salute any flag of any nation, as ascribing salvation to a man-made object, but one glance into the history of America will prove that flaunting hand-service of the American flag is merely a bit of hypocritical muscle-wasting.

The American flag was intended by the forefathers of this land to be a symbol of liberty. It was the symbol of a nation that had emancipated itself from oppression by all foreign powers, especially that of the Vatican. Of the 56 signers of the Declaration of Independence only one was a Catholic, and he did not favor Americans' yielding to the Vatican.

What of that great liberty-loving empire called the "Lone Star State"? Were the Catholic Hierarchy the leaders in this break from Mexico? Read the Texas Declaration of Independence, which appears in full on pages 25-29 of this issue. Note the words that have been underlined.

Also, take note of the fact that at this moment the Coughlinites, definitely committed to the overthrow of American institutions, are advised by their leaders to carry flags of the Stars and Stripes when doing their hoodlum work of breaking up lawful assemblies. Such men are not patriots; they are the worst of traitors.

Of what avail is all the talk of the Press about patriotism when it is notorious that it is under the control of the Roman Catholic Hierarchy? It merely serves as a smoke screen to cover up the Hierarchy's treacherous course.

The Catholic Press itself is still more reprehensible. It claims to be ultra-patriotic, yet it knows that Judge Rutherford, an innocent man, was denied bail by Judge Manton, and was deprived of his liberty nine months because of that fact, while Manton himself, tenth in line of American judiciary, is one of the most reprehensible criminals that ever lived. And it knows that it never hesitates to refer to Judge Rutherford as an "ex-convict", well knowing that he never was a convict, while it is entirely silent about the man who sold justice as a farmer would sell potatoes or pigs. Meantime Manton, on bail, lives in luxury in his Long Island palace, and of his crookedness the Catholic Press is silent.

World-wide Convention Centering in New York

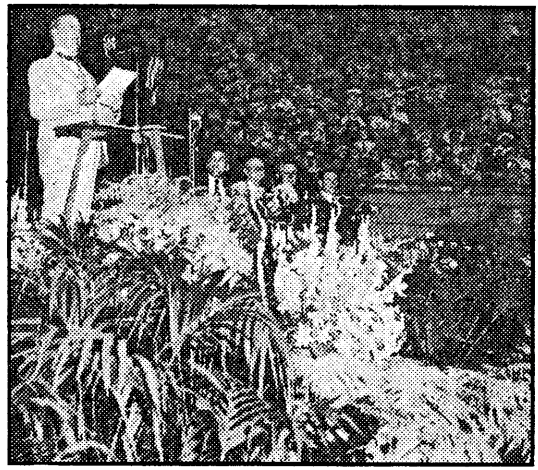
The most important feature of the World-wide Convention of Jehovah's witnesses centering in New York, June 23-25, 1939, were the addresses of Judge Rutherford on "VICTORY", June 24, and on "GOVERNMENT AND PEACE", June 25, with the release of the book *Salvation,* a guide to truth and life for the Jonadabs who would escape Armageddon. This book can now be obtained on a contribution of 25 cents.

Both of Judge Rutherford's addresses were broadcast over the world by radio stations. Neither of these addresses is available for *The Messenger,* though obtainable otherwise. A concluding announcement respecting "GOVERNMENT AND PEACE" was: "You will desire to study the points made in the speech. For that purpose it will be printed, and you may have a copy upon request made to WATCHTOWER, Brooklyn."

The address on "VICTORY" will be obtainable in due time, and announcement to that effect will be made in due course by the WATCHTOWER BIBLE AND TRACT SOCIETY. However, it is possible to "purloin" for *The Messenger* one little taste out of this address, which will surely reach

some before they have opportunity to read the whole discourse. Surely this is enough to stir the interest of any person who loves God's Word:

Jehovah is now using his witnesses to carry on his strange work in the earth, and he not only likens them unto locusts, but he calls them "my great army". (Joel 2:25) That army God now sends out against the religious element of "Christendom", and their faithful service is a torment to religious leaders. Locusts do not kill human creatures, but they do destroy the food supply. Jehovah's witnesses do not prosecute a war against men with carnal weapons, but they do destroy the provender which religionists have dished up for the people and which is poisonous; therefore the people of good will flee from religion, because it is a deadly thing. Mark now God's description in symbol of his witnesses, his "great army", which he sends among "Christendom". He describes his witnesses as a "holy nation", because wholly devoted to God's kingdom. (1 Peter 2:9) As it is written, locusts have no earthly king, yet they go forth by bands. (Proverbs 30:27) Likewise Jehovah's witnesses have no earthly king or leader. Christ Jesus is their King and Leader. Of them God's prophet says: "Whose teeth are the teeth of a lion, and . . . [jaw] teeth of a great lion." (Joel 1:6) Their Leader, Christ Jesus, is the great "Lion of the tribe of Juda", and they follow his lead and utter his message, which bites and stings opponents. Locusts enter into the houses and even eat the varnish off the furniture. Jehovah's witnesses enter into the houses of the people and take away the veneer of religion that has been smeared over the people to keep them in darkness. Their Leader, Christ Jesus, the great Lion, reduces religion to shreds, completely chewing it up.



Delivering "GOVERNMENT AND PEACE"

While, therefore, neither of the above addresses appears in this issue of *The Messenger,* the concluding words of the lecture "GOVERNMENT AND PEACE" are quoted, so that all may have a taste of the thrill that went round the world when 18,000 persons at Madison Square Garden shouted "AYE". One of the shouters was a Catholic woman in the balcony who had come to be one of the disturbers of the meeting. At first she had booed when the others booed. Warned to desist, she remained quiet till the close, when she apologized to the usher and remarked that she had been helped. As the concluding words of that lecture she heard the following Warning, which is enough to make any person stop and think of his relation to God.

TO THE VATICAN HIERARCHY AND RELIGIOUS SUPPORTERS I address these words: You acknowledge yourselves as part of the DICTATOR governments which cruelly persecute Jews and Christians; hence you oppose THE THEOCRACY.

For fifteen centuries you have blasphemed Jehovah God's name, disturbed the peace of the world, fomented and prosecuted wars of conquest, caused the untimely death of countless innocents, clothed their chief killer in robes of glory and held him up to the world as an example of virtue; Spain being among your more recent scenes of violence. Therefore God declares to you: 'Upon your skirts is found the blood of the souls of the poor innocents.'—Jeremiah 2:34.

By putting the people in fear you have kept many in ignorance, and now you incite the ignorant to commit for you assaults upon Christians. You have destroyed freedom of speech and of worship, and now you would take away all liberties of the people. Heretofore you have crushed every movement for truth and righteousness; BUT be informed that you cannot succeed in your opposition to THE THEOCRACY. Jehovah's witnesses do not fear you, because God is with us. (Jeremiah 1:19) YOUR END has come. The divine judgment is written against you, declaring your destruction, and you are going to die, and, further, that the memory of you shall perish for ever.—Psalm 145:20; Proverbs 10:7.

TO ALL ORDER-LOVING CATHOLICS, JEWS AND PROTESTANTS I address these words of hope: Heretofore you have followed the lead of unrighteous men, permitting them to think for you. If you would escape disaster and find salvation to life you must forsake religion and choose and serve Jehovah God and Christ his King. All who do not stand for God and His kingdom by Christ remain in opposition and will be destroyed. Those of good will toward God will choose His government under Christ. Those now hearing and who desire that righteous government and peace, say AYE.

Awakening of the Jews

A remarkable thing about the World-wide Convention, centering in New York, is the awakening of the Jews to the fact that God's Kingdom is their only hope. In an early issue of *Consolation* magazine will be published a letter from a prominent Jewish oculist appealing to

Judge Rutherford to strike a blow for liberty at the Madison Square Garden which would help these people now in such dire distress over the world as a result of the persecutions with which Europe is now aflame. That letter was read at the convention, and created a stir. And since the convention the friendliness of many of the Jewish people in New York city is noteworthy. The following are certain selected paragraphs from *Der Tog* (*The Day*), leading Yiddish newspaper of the world, published in New York July 2:

There were numerous cases in Danzig where members of the same organization [Jehovah's witnesses] defended Jews against assaults by Nazis, or when those upright women of the common people intentionally patronized Jewish stores just when Hitlerites picketed those Jewish shops. Only a half year ago when like an epidemic all kinds of food stores began to post the well-known signs "Juden unerwünscht" (Jews not wanted), the same German women have regarded it as a sacred duty to provide their Jewish neighbors or mere acquaintances with food or milk without asking any reward for it.

To us, Jews, the members of that organization are true "fellow sufferers", brethren in distress. When one meets such a man or woman they are the ones who comfort the Jews. They quote various Bible texts and endeavor to prove to the Jews that a time of happiness is impending. In a time of moral depression and total absence of rights, of hopelessness and desperation, when one does not know what the morrow will bring, the active work of the widespread religious society of the "International Bible Students Association" and "Jehovah's Witnesses" is evidence that we still have a very great number of friends amongst the German common people who literally weep over the great disaster which has befallen the German people.

Therefore we ought also here, upon American soil, create a closer contact with these very important non-Jewish groups, whose members are our sincere friends. Let us manifest toward them the well deserved sympathy; and when they organize mass meetings to fight against Nazism and anti-Semitism, the American Jews ought to show them open friendship in order to fight, jointly with them, the common foe.

Convention Music



The music at the convention was excellent. Artists from all over the country assisted the regular Watchtower orchestra of WBBR. One of the sweetest sights at the Sunday morning session in the Madison Square Garden was to see a little girl, not over 11 years of age, Wilmazee Whitener, of Kansas, two braids hanging down her back, modestly but skillfully playing a piano-accordion, and very evidently making sweet music two ways, one with her instrument, and the other with her heart to the Lord. God grant that she may pass unscathed through Armageddon.

Resurrection of *Kingdom News*

IN THE early part of 1918 the WATCHTOWER BIBLE & TRACT SOCIETY published three issues of *Kingdom News* and circulated them widely. The circulation of these papers exposed the duplicity of the clergy so completely that one intelligent person said of Judge Rutherford, "That is the last thing he will ever write." What he meant was that the hypocrites would be so infuriated that they would cause him to be put to death. They did indeed attempt it, but failed, and since then almost *three hundred million* copies of his books have been placed in the hands of the people.

It is extremely interesting that the misdeeds of the clergy and their followers led to the publication of *Kingdom News* Numbers 1, 2 and 3; and it is also extremely interesting, and significant too, that, after a lapse of 21 years, conditions in connection with Judge Rutherford's address at Madison Square Garden made it manifestly God's will to publish *Kingdom News* No. 4, which is shown on the next four pages in slightly reduced facsimile.

In *Kingdom News* No. 4 appears the best statement of what took place at Madison Square Garden, July 25, 1939. You will find it in Judge Rutherford's "Open Letter to Mayor La Guardia", and, just so that the mayor would not be left in any doubt that the matters therein brought to his notice deserve his attention, Jehovah's witnesses placed a million copies in the hands of the citizens of Greater New York between July 15 and the 25th. Not another organization on earth could do it.

INFORMATION for all persons of good will toward Almighty God. RELIGION is a snare and a racket. GOD'S TRUTH shields and strengthens the upright.

KINGDOM NEWS

. . . the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, . . . of the increase of his government and peace there shall be no end . . . The zeal of JEHOVAH of hosts will perform this.—Isaiah 9:6, 7.

DEVOTED to the principles of justice, truth, equity and kindness as exemplified in the acts and sayings of The Creator of the Universe and of His King Christ Jesus.

Vol. 1 | New York City - July 1939 | No. 4

ATTEMPT TO WRECK Garden Assembly

THE FACTS

On Sunday June 25, at Madison Square Garden, New York, a great multitude of persons of good will met to hear the principal address of a three-day convention. The Garden assembly was linked by wire and wireless to dozens of similar assemblies throughout North America and other continents. At the same time also scores of stations broadcast that address. For a few minutes during that one-hour meeting some misguided fanatics, directed by the Hierarchy of the Roman Catholic Church, tried to drown out the speaker's voice and break up the assembly by starting a chorus of boos, howls and shouts of "Viva Franco" and "Heil Hitler", in the top balcony. That short but unlawful disturbance the press of New York and the entire nation snatched up as "news fit to print", falsely characterizing it as a "riot" that "broke up the meeting" "in darkness" in a "bloody free-for-all fight". All present at the Garden and the thousands or millions who heard the whole speech on the radio know what occurred. Falsehoods printed as "news" are unanswerably contradicted by THE FACTS searched out by *Consolation* magazine and its attorneys. Sincere people who love honesty know that they cannot rely upon the associated press and newspaper publishers who prefer to print what helps to sell papers. In the public interest, therefore, *Kingdom News* presents THE FACTS as found and sent to the Mayor of New York, who also was misled by the false press reports. More facts, in another open letter sent to the Roman Catholic archbishop of New York by a member of the New York Bar, are also published here, together with other information for the careful consideration of every order-loving person in this world's greatest city.

Open Letter to Mayor La Guardia

[Dated Brooklyn, N. Y., July 11, 1939]

Honored Sir:

This letter is not to ask a favor. The purpose is to place before you some pertinent facts and to respectfully request a statement of your position regarding the same. As the chief public servant of the people of Greater New York your attitude not only affects the people of this city but its influence reaches throughout the land.

FACTS: June 23-25 was the occasion of a peaceable assembly of thousands of Christian people in convention within the City of New York for the study of God's Word, the Bible. On the 25th Madison Square Garden was the key assembly for many other like public assemblies of Christians in America, Canada, Great Britain and Australia, all of which assemblies were tied together by wire and wireless equipment, thus making it one tremendous lawful Christian assembly. The people were there at that time to listen to an address on GOVERNMENT AND PEACE delivered from 4 to 5 o'clock P.M. In addition thereto seventy-five radio stations broadcast the speech. More than eighteen thousand persons were orderly and lawfully assembled at the Garden to worship Almighty God.

The Catholic clergyman Charles E. Coughlin had his followers picketing a certain radio station in the city. Those and other fanatical Catholics had repeatedly on previous occasions threatened to break

up the Madison Square Garden meeting, and other meetings tied together with it. Due notice of this threatened unlawful action was given to the police officials of the City of New York, as well as other cities. About 4 P.M. three Catholic priests took seats in the gallery of the Garden and about the same time 200 or more Coughlin Catholic pickets, led by an agitator well known to the police, marched into the same gallery immediately back of the speaker's platform. They came there for the expressed purpose of breaking up that meeting, and this is shown by an abundance of evidence. About twenty minutes after the speech began, and at a given signal from some one of them in the gallery, that company of fanatical persons began a loud disturbance of yelling, shouting and cursing. Ushers called upon the police to quell the disturbance, to which demand the police officer in charge replied: "That is your job." This statement was made in the face of the facts that the policemen at the time were hearing and seeing the unlawful action of the disturbers.

Ushers lawfully in charge of the meeting hurriedly rushed to the point of disturbance and demanded of the disturbers that they cease interruption or else leave the meeting place. Instead of obeying, the Catholic fanatical disturbers violently assaulted a number of the ushers, and some of the ushers in turn defended themselves. The police did not even attempt to arrest anyone for unlawfully disturbing that lawful assembly, but they did arrest several of the ushers who were acting lawfully in the performance of their duty. Two weeks have passed and no one of the disturbers has been arrested for an attempt to break up a lawful assembly. Law-abiding citizens have been arrested for doing what the police are sworn to do but which they failed to do.

PRESS: The public press and a few radio stations announced that the meeting at Madison Square Garden was broken up by rioters and that the riot spread to every part of the Garden and that ushers had been arrested.

The meeting was not broken up. The entire proceedings were simultaneously recorded by electrical means and that transcription clearly proves the untruthful statements made by the public press and certain radio stations. For one hour every word of the speaker was transmitted to the English-speaking world above mentioned, was clearly heard, and was transmitted by wire to the recording studio, all of which is unquestionably proven by the recorded speech and by the many cablegrams received and publicly read that same night at the Madison Square Garden.

YOUR STATEMENT: On June 29th the New York *Herald Tribune* quotes you, the Mayor, as follows: "I call your attention, gentlemen, to an incident of a few days ago, when another group, seemingly and ostensibly pretended to be for the good things of life, openly attacked people of your faith." The paper then adds: "The remark was taken to be a reference to the 'Government and Peace' meeting of the International Bible Students Association at Madison Square Garden on Sunday, at which a riot started after charges by Joseph F. Rutherford that the Roman Catholic Church backed Chancellor Hitler in Germany."

In complete contradiction of this statement attributed to you, that "Another group openly attacked the people of your [Catholic] faith", I submit the complete text of the speech, also the transcription record thereof, which will be furnished at your request. At the point of the speech where the disturbance began nothing had been said against the Catholic faith and no reference to Catholics, except a quotation from *The Catholic Encyclopedia.*

The name of Hitler was not mentioned once. There was no occasion at that time to mention his name. In view of these facts the public is misled by the press and by quotations of high officials, who were not present, all of which the thousands of orderly people who were present well know are contrary to the facts.

QUESTIONS: In behalf of a great number of honest, sincere Catholics and non-Catholics of the City of New York, as well as elsewhere, I respectfully propound to you, Mr. Mayor, the following questions which the people have a right to demand of their Mayor shall be answered:

(1) Section 1470 of the Penal Law of New York says: "A person who, without authority of law wilfully disturbs any assembly or meeting, not unlawful in its character, is guilty of a misdemeanor." Are you in favor of enforcing that law?

(2) The assembly at Madison Square Garden was a lawful one. A crowd of gangsters, openly claiming to be Catholic Coughlinites, willfully disturbed that meeting, having come there deliberately for that purpose. Police officers there present saw such flagrant violation of the law. Why did not the police arrest and prosecute those willful law-breakers? Do you approve of the action of the police in refusing to arrest the rioters and at the same time arresting ushers who were there by right and acting in the performance of their lawful duty?

Your copy free

The speech "Government and Peace", given on June 25 at Madison Square Garden by Judge Rutherford. It shows what JEHOVAH, the Protector of all upright persons, purposes to do very soon against organized religion, His enemy and the destructive foe of all honest people. It shows how JEHOVAH, the Almighty God of the Hebrews, will govern the entire world forever through His King, Christ Jesus, the Messiah, who is the Prince of Peace, when every religious institution and system is swept from the earth by His irresistible power. Write for your copy of the speech to

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117 Adams St., Brooklyn, N. Y.

(3) Is the statement published in the aforementioned newspaper, to wit: "Another group [meaning those Christians lawfully assembled at the Garden for worship of Almighty God] openly attacked the people of your [Catholic] faith," fully approved by you as Mayor or not, and if yes, upon what do you base that statement?

(4) As Mayor do you favor and approve the action of the Catholic Coughlinites in willfully attempting to break up a peaceable and lawful assembly even though those disturbers did not agree with the statements made by the speaker?

(5) You have publicly denounced Hitler on many occasions, and properly so. I did not mention Hitler. But even if I had, was that any excuse for Catholic Coughlinites to attempt to break up a lawful assembly?

(6) There is a vast difference between the common people of the Catholic faith, who honestly and sincerely follow that faith, and those who compose "The Catholic Hierarchy of Authority". Do you favor the Hierarchy, which is desperately attempting to make America Fascist, or do you favor and support the common people of the Catholic and all other faiths who desire to honestly and peaceably assemble, and who desire a government where men may worship God according to the Constitutional guarantee?

(7) In the light of more than fifteen centuries of history, showing that the Hierarchy has constantly persecuted Jews, do you now think for one moment that the Hierarchy of Authority is honestly and sincerely in favor of permitting Jews to live peaceably in America like other people, as the press has stated?

(8) The "Catholic Action" operated by the Hierarchy of Authority has repeatedly attempted to break up lawful assemblies of Christian people in America. The same Hierarchy and its agents tried to do the same thing at our convention on June 25th at London and other British cities, but Scotland Yard prevented the same because they did their duty. Do you approve of such "Catholic Action" or do you favor freedom of speech and freedom of worship in America by and for

Catholics, Protestants, Jews and all others alike?

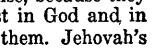
(9) You cannot close your eyes to the **fact that Fascism** or Nazism is rapidly **spreading throughout** America, and the **further fact that** "Catholic Action" is not **only** sympathetic but openly supporting **that** Totalitarian movement. As Mayor **of this city** which side of that question **do you take?**

(10) Refusal to salute flags, hail and bow down to men is seized upon as an excuse or justification to punish Christians. That fanaticism had its birth in Nazi Germany and is employed by Totalitarian rulers as a method of coercing and regimenting the people. That religious fanaticism has been brought into America recently, although Americans for 150 years have respected the flag and obeyed the law for which it stands without being compelled to worship it. Christians do not salute the flag of any country nor hail nor bow down to any man, for the sole reason that Almighty God has commanded that they shall not do so and live. They do obey God rather than men because God's law is supreme, and they are also diligent to obey every law of the land that is not in contravention of God's law. Shall Christians be compelled to violate God's law in order to please men? Is it better to obey the law of which the flag is a symbol, and decline to worship the flag, or is it better to indulge in the ceremony of saluting the flag and then straightway with impunity and approval of officials, willfully violate the law of the land?

Jehovah's witnesses do not ask favors of you as mayor, but they do demand that their Constitutional rights be respected. Jehovah's witnesses are not asking for a defense, because they need none. They trust in God and in Christ, who defend them. Jehovah's witnesses do have the right, however, to demand that public officials respect and impartially administer the law of the land by seeing to it that the peoples of all faiths and all classes have the right to exercise without hindrance the freedom of assembly, freedom of speech, and freedom of worship of God when such freedom does not endanger the public welfare.

Mr. Mayor, as official representative of millions of people in this great city, you owe to them and to the public generally throughout the earth a plain statement of what exactly is your stand and what is your answer to the foregoing questions.

Very respectfully submitted,



President

WATCH TOWER BIBLE & TRACT SOCIETY

New York's Archbishop Notified

On July 7, 1939, the following letter was sent to the recently exalted head of the Catholic Hierarchy's province of New York, by Joseph Wheless, Attorney and Counselor at Law, 10 East 40th St., New York.

July 7, 1939

Most Reverend Francis J. Spellman,
Archbishop of New York,
Madison Avenue & 50th Street,
New York City.
Your Excellency:

Having but recently come into this City to administer your high office you may be as yet unfamiliar with certain matters of public knowledge passing here not only to the seeming disrepute of your Church and its loyal membership, but which, I am quite sure, greatly irk the peaceable and law-abiding citizenship of our City, regardless of Faith or want of it. An especially grievous instance has just passed under my personal view which I courteously ask to call to your official notice for, peradventure, such corrective action as you may deem appropriate.

What I say is from my personal knowledge supported by sworn testimony of Court record; I write you upon my personal motion and responsibility in a sense of quasi public duty. Professionally, I appear as trial defense attorney in a series of criminal actions initiated by several of the aggressors in these scandalous attacks upon public decency and personal liberty, things of which your Church avows itself the constant champion.

On Sunday afternoon, June 25 last, a vast public meeting of some 20,000 persons was held in Madison Square Garden under the auspices of the Watchtower Bible and Tract Society, Inc.; its President, Judge Joseph F. Rutherford, was advertised to make, and made, a public address, broadcast to a large part of the world, on the timely subject of "Peace and Government"; his address began at four o'clock and continued for one hour, despite the incidents I shall recite. An electrical transcription of the entire address was made, and it is available in confirmation of my statements.

For some months past a large gang of Roman Catholic and allied patriots have "demonstrated" before Radio Station WMCA in "protest against denial of free speech" to a Rev. Coughlin. On the Sunday afternoon mentioned, "the entire demonstration line moved over from WMCA to the Garden," some 500 strong, arriving there after the address had been under way for some twenty minutes. They marched down the balcony corridors and ganged into an unoccupied section of seats behind the speaker's platform; this I saw. A Roman Catholic priest, whom I did not see, sat in the front row. Upon a sudden flash of electric lights, the entire mob broke out into howls and wild disorder and staged what their witnesses term a "riot" which also I saw, and numerous brawls and fights occurred.

The self-evident purpose of the "Coughlinite" invasion of the Garden was to "break up the meeting" and prevent the exercise of the "right of free speech" by the speaker; this attempt was premeditated, malicious and criminal; it resulted in a number of police arrests, on the demands of the rioters, of ushers making efforts to preserve order, but none of the rowdies were arrested, as yet. Several cases of charges of felonious assault were laid over in Felony Court from July 5 to 11; one case for alleged "disorderly conduct" was tried on two days in the 7th District Magistrate's Court, defended by me, and a judgment of "not guilty" was entered and the defendant usher discharged, on July 3rd.

This case presents such a unique record of perjury on the part of the zealous Catholic complainants that, with the stenographic reports before me, I cite its more signal mendacity to you. One of the picketer mob which "moved over from WMCA to the Garden" and who made and swore to the complaint was one, Philip May; his associate complainant was a young Catholic girl, Agnes Walton. Both of them were "rioting" vociferously. Both swore, with much circumstantial detail and immense contradictions, that the defendant usher, Joseph Roth, after first striking an "unknown woman" with his cane, then punched Agnes with the ferrule end of his cane, then "raised his cane and struck her on the head. Agnes was knocked unconscious from the force of the blow. Some of Agnes' friends then escorted her from the Garden as soon as she had received the blow that way". None of this happened. Agnes was not touched, as the sequel will show.

A witness for the defendant testified that he overheard May tell Agnes to lie down on the floor as if knocked down, and then make a charge to the police that she had been struck by an usher and knocked unconscious. To "rebut" this damaging testimony, the complainants brought in a new witness who had not heard the previous testimony about Roth's attack on Agnes; this witness "rebutted" too much. He swore that he had escorted Agnes, her sister and other women to the meeting and sat with them in the section referred to; Agnes had sworn that she had not been in that section; her friend then swore that when the riot broke out, he and his pro-

Hear Records Free

You may now hear "Government and Peace" as delivered by Judge Rutherford at Madison Square Garden on June 25. At the time of delivery the speech was electrically recorded. The phonograph records faithfully reproduce everything that was said and heard at the Garden. They will be run for you and your friends, in your own home, entirely without obligation to you. If you have no phonograph even the reproducing machine will be brought. Just fill in and mail the coupon at right:

Watchtower, 117 Adams St., Brooklyn, N. Y.
I desire to hear Judge Rutherford's speech, "Government and Peace" as originally delivered. Please send your representative with the necessary equipment, this being entirely without obligation on my part. Time convenient for me and my friends to hear will be

..... at ..... P.M.
(day and date) (hour)

Name .....

Street .....

City and State .....

tégées started to leave the Garden, he guiding Agnes and her sister by the arm; that as they passed he saw an usher (Russell Kurzen, who was stationed several sections away from Roth's station, where the other witnesses swore the incident occurred) strike the "unknown woman" with his cane; that no one struck Agnes, but that Agnes lay down on the floor at his feet, and was carried out by friends, and that he had taken "moving pictures" of the carrying out scene. This rebuttal witness thus rebutted the entire story of alleged assault on Agnes by Roth or by anyone and proved that May, Agnes and their other Catholic witnesses had little practical regard for "Catholic Truth." The defendant was acquitted, and the complainants were admonished against making a further complaint for "assault" as a waste of Court time.

These are summary details of this outrage against civil rights on the part of some of your Faithful and of their guilty effort to make capital and credit out of their own crime against public order and right of free speech. Their day of reckoning for it is yet to come.

This latest Catholic outrage against the persons and rights of "Jehovah's witnesses" (I am not one) is simply the last one so far of a long and disgraceful series of Roman Catholic outrages against these respectable and law-abiding people in lawless attempts to suppress and destroy them and their legal and constitutional rights.

Your Excellency must know that hundreds, thousands of their members have been subjected to insult, arrest, fine and imprisonment in many cities and towns of this country, in Roman Catholic communities, by Roman Catholic zealots, for no legal offense. If you do not know, I tell you that in over one hundred instances Roman Catholic attempts have been made (over 30 times successfully) to force Radio Broadcasting Stations having contracts with this organization, to breach their contracts and deny the right of free speech to its spokesmen; one such attempt was made by the pious *Tablet* of Brooklyn, but failed; a successful one was made by the heads of your Church in Philadelphia, for which a damage suit is now pending against your Cardinal Archbishop and others there. A big bill of particulars of other meddling can be rendered: this suffices to point the moral, that there is too much "Catholic Action" abroad in this land, and that countervailing American Action is becoming increasingly restless to offset this evil trend.

It does not become me, not having the cure of Catholic souls, to suggest remedies through your high jurisdiction; I simply call to your attention these obvious abuses, and hope that, knowing them, the seeming unrestrained zeal of your Faithful in this Metropolitan See against the civil rights of Americans may be reasonably abated by a gesture from you.

With entire good will and wishes for good, I am

Very respectfully yours,

[Signed] JOSEPH WHELESS

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City Magistrate Finds Usher "Not Guilty"

The Law of the Most High God provides that 'at the mouth of two or three witnesses shall the matter be established'. (Deuteronomy 19:15) The spirit of that law is fulfilled by the testimony which follows. City Magistrate Peter Abeles, Seventh District, Borough of Manhattan, listened for two days to the case of an usher, Joseph Roth, falsely accused of having part in the Madison Square Garden "riot" on June 25. This is the usher mentioned in the letter to the Catholic archbishop, reproduced in this paper. The just judge, Peter Abeles, upon hearing the testimony in the case against Roth, said:

"It would seem reasonable that the defendant was an usher. There is no denial of that. There was need for somebody to keep order. Apparently the police left it to the people that ran the 'show' to keep order there. With so many thousands of people in a place like that somebody has to keep order, and use the force necessary to preserve order. They may have to use *reasonable* force. No one has a right to be there and create a disturbance. That is how I understand it. The people running the meeting had a right to eject any who were lawless. So far as the disorderly conduct charge is concerned I will find Roth not guilty. Now on the matter of assault: I think that on this charge in Special Sessions the defendant Roth, with all the evidence that has come before me, would get the benefit of the doubt. I think it would be a waste of time of the Court of Special Sessions to present this matter there. You have had as full and complete hearing here as anybody could have in a case like this. I have no patience with anybody who disturbs any public meeting, whether of Father Coughlin or anybody else. Agnes [Walton] was not hurt. That sticks in my mind. So I dismiss the complaint against Roth."

Magistrate Abeles is hereby publicly commended for his ability to judge between facts and fiction.

Jesuits and Catholic Moguls Disagree on Methods

Embarrassment, confusion and disunity, say Eugene Pacelli's Jesuits, result from unauthorized use of the term "Catholic" by groups of Catholics who actually oppose the general sense and intent of Catholicism in this country. In *America* (June 24, 1939), their official magazine, Jesuits appeal for restricted use of the term. Bishops ought to control most strictly the use of the name "Catholic", say the Jesuits.

J. Noll, a bishop whose diocese centers at Fort Wayne, Ind., allowed his official newspaper, *Our Sunday Visitor* (June 25, 1939), to print boldly on its front page: "Rutherford should be refuted. We'd be much wiser to devote our time to answering the arguments. Deprive your enemies of free speech, and your enemies will some day deprive you of your rights. Certainly Rutherford is making capital of Catholic attempts to have him silenced. Fortunately we seem to have given up our misguided efforts along those lines, but there is still a bitter after taste from the previous mistakes. We can prove our claims as the supporters of liberty only by helping protect the liberty even of those with whom we disagree."

Disagreeing, Pacelli's "hot" radio priest, Charles Coughlin of *Social Justice* and its "purgatory" racket, prefers the new broadcasters' code under which he says "anti-Catholic and anti-religious broadcasts, of the Rutherford type, would be barred". In the priest's broadcast July 9 he is said to have included the falsehood that 'Jehovah's witnesses are against everything and everybody' and that 'if patriotic Americans would rise up and stand on their hind legs and come out of their holes, Jehovah's witnesses could be destroyed in one day'.

Coolest suggestion, perhaps, is John Harney's. He, as head of Pacelli's 'Society of Missionary Jesuits' (also called "Paulist Fathers") at New York, holds that 'heretics may rightly be killed' by Catholics whenever Catholics are strong enough.

So also at Philadelphia, Pacelli's eminent aide, Dennis Dougherty, cardinal archbishop, insists stoutly that he and his stooges "will take further and more drastic action if the broadcasting of Judge Rutherford is permitted to continue".

Likewise Pacelli's archbishops and bishops who at Washington direct his National Catholic Welfare Conference cause its news bureau to give readers of Catholic-controlled newspapers throughout the United States the advice of their monsignor P. Wynhoven, of New Orleans, in whose syndicated article they read: 'First of all give Jehovah's witnesses strong arguments when they call at your doors; and if that proves ineffective, call the police station or the sheriff, not the priest-house.'

Pacelli personally endorses the campaign now being pushed nation-wide against Jehovah's witnesses by the Benedictine priest Richard Felix, of Missouri, and his 'Defenders of Catholic Faith', with aid of the Knights of Columbus, for the sworn purpose that Judge Rutherford, "shall once more, God willing, wear the stripes of a convict", even though the pope's Knight of St. Gregory, Martin Thomas Manton (who during the World War wrongfully denied them bail and held Judge Rutherford and his companions in the Federal penitentiary for nine months), now vainly tries to save himself the need to don the zebra garb and take up his residence in the Federal penitentiary for "selling justice" (not *Social Justice*) while serving as the "tenth old man" of the United States judiciary. Catholic press howls continuously about what was done to Rutherford more than twenty years ago, and remains entirely silent about Catholic nobleman Manton and his great crime. Catholic Hierarchy—consistent—hey?

KINGDOM NEWS

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NEXT ISSUE will include replies, if any, from the archbishop and the mayor.

Experiences with the Police

UNEXPECTED praise comes sometimes, and from quarters unexpected. One Irish New York policeman, on reading the sign "Religion is a snare and a racket", made the remark, "Ye're domned right; you people have the right slant on it."

When a Brooklyn witness was assaulted, the patrolman on the beat used his night stick on the assailant and offered to prefer charges against the aggressor.

In New York, in front of Manhattan Center, a reporter for *The Messenger* said to a policeman, "How do you find this bunch?" He replied, "They are the easiest collection of people to handle we've ever had here. There is no argument with them. They do whatever you ask them to do. You can see that they are a God-fearing lot. Look at their faces. That speaks plainly enough."



Information marchers at Honolulu, Hawaii

In front of Manhattan Center on another occasion a boy of twelve, with one of his hands gripping one policeman and the other another, was giving them a witness efficiently and alertly, and in the presence of their sergeant. Presently he said, "Well, boys, I've got to go and get another earful, but I'll be back to see you in about an hour. So long!" As he left, the gray-haired, kindly-faced sergeant and the two officers said in one breath, "If that kid hasn't got some head on his shoulders!"

Infected by the evidences of brotherly love, all around Manhattan Center, one policeman walked up to his colleague, put his arm around his shoulder, and was heard to say, "Well, brother, how are you today?" The captain of police in this precinct, name unknown, manifested considerable concern over the large number of information marches going out, for fear the marchers would not be properly escorted and protected. He was informed that he need not worry about that.

A file of information marchers was moving northward on Eighth Avenue, New York. A man, approaching, rushed over to a policeman in the street, saying loudly: "What the h—— does this mean anyway? Everywhere you go you meet 'em!" The policeman was heard to say: "It's a conspiracy . . . " But the information march moved on.

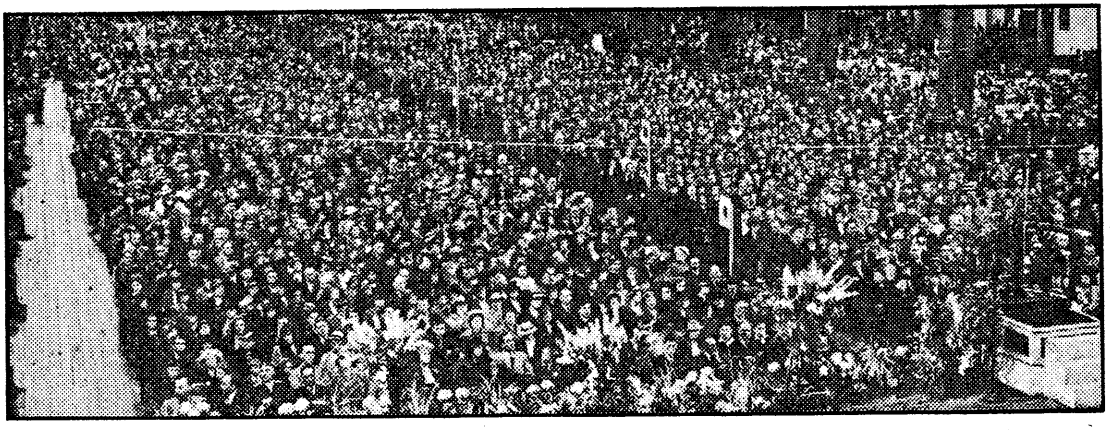
After Judge Rutherford's speech, one policeman at the Madison Square Garden was heard to say, "From now on I'm going to tell those priests something!"

In Chicago, while advertising the Sunday speech and giving a witness to a woman, one of the publishers heard someone come up behind him. After placing a booklet with the woman, he turned, and found a policeman standing there. "What do you get for those books?" the officer asked. "These books are not sold, but people of good will (and I hope you are one) like to contribute a little so that more can be printed and distributed," he was told. He remarked, "You people have something. I am a Catholic, but I'm satisfied the whole thing is a racket. I hope you work all these buildings; for I know a lot of good Catholics living here that think and feel as I do. May I have some of that literature?" He took *Fascism or Freedom, Face the Facts,* and *Enemies.* "Good luck to you!" he said as he walked away with his literature.



A Theocratic sound-car

Denver police were temporarily embarrassed Friday, June 23, when the chief gangster of the city, "Right Reverend Father" Hugh L. McMenamin, temporarily took charge. Whereas for several days previous information marches had been in progress, on that day the police



Six thousand listening in Alexandra Palace, London

bravely arrested one six-year-old child and seventy-two other persons, some of them before they had time to get out of their automobiles, on the ground that the signs which they bore were likely to frighten horses quietly enjoying their feed bags on the grass-lined streets. What they really meant was that the jackasses were already frightened, so that even their collars were twisted around backwards.

The Denver chief, after a bystander had remarked to him that he had taken to arresting school children (a wheelchair pioneer was in the haul), shouted to the witnesses that if they would take off their signs they could go. Nobody took off any signs. One policeman said he knew the arrests should not have been made. The desk sergeant said it was a good publicity stunt. After two hours the witnesses were released and the next morning over two hundred marchers thoroughly covered the city without molestation. The chief was probably sleeping off the drinks some noticed he appeared to have had the day previous.

After McMenamin took charge of Denver the police revoked a sound-car permit granted eight days previously, on the ground that they had received complaints about its operation, whereas the facts were that the sound-car had not yet operated and would not be operating for yet another hour.

One Denver policeman, who arrested some witnesses for marching in such a way 'as to scare Denver's horses', said they had been arrested because they had been parading. When asked how close together people must be to make a parade, he said he did not know. It seems that for several hours the brains of most of the Denver police were under the control of the pontiff operating from Vatican City.

At Mobile, where 1,600 people were assembled at one time, there was not one police officer present, and none was needed.

At Portland, Oregon, pressure from some source (guess the source) was brought to bear on the Portland police department against information marches. Police officials were notified of the Supreme Court decision and the number of marchers was increased from 200 to 950. One policeman smiled on a group and said, "How do you do?" Another said, "The time is certainly short for the damned old pope, isn't it?" Asked how he knew what was coming, he replied, "By the grapevine method."

Learning in advance of plans for Catholic action by thirty youths from a Jesuit College at Winnipeg, the police of the city posted four officers with a cruiser car outside of the theater. A few signs were torn off and one car window was broken, for which the parents of the youngsters paid, but, all together, the gangsters accomplished nothing.

The London police showed a splendid spirit. Whenever a Fascist or suspicious person entered the great Alexandra Palace a man was sent to sit near him and to watch him. The police of Scotland Yard take no chances.

At Los Angeles pressure on the police caused a demand that no information marches be held, but a friendly officer advised the marchers to keep fifty feet apart. This was done with nine hundred marchers, representing approximately nine miles, with the result that at certain times every block in downtown Los Angeles had from five to ten marchers in it.

From the Convention Address of Martin Harbeck

MUCH of the material in M. C. Harbeck's address was taken from *Watchtower* articles on the "Drama of Vindication", published in issues of February 1 to May 1, 1939, and much of it will be in *Consolation* magazine, which will contain a digest of his address over WBBR. But a few additional paragraphs are new, and appear herewith:

Under the direction of the president of the Society, the booklet *The Kingdom the Hope of the World* was translated into many European languages, including the Italian language. One half million copies were printed at Milan and then quickly distributed until the Hierarchy interfered. At Rome I was told by the chief in Mussolini's cabinet that they (the Fascist government) were married to the Hierarchy and had to consider her wishes, though the marriage was merely for convenience. From 1930 to 1933 a number of European radio stations regularly broadcast the message. The most thorough witness was given in Germany and Switzerland.

Then in the January 1, 1933, *Watchtower* appeared the emphatic statement, "The fight is on, and will continue until the Lord destroys his enemies at Armageddon."

In January, 1933, Hitler became chancellor with the help of the Hierarchy. On February 27 Hitler's own party set fire to the Reichstag building, and then the next day a law was passed giving to Hitler and the police dictatorial powers. That same law was then applied against Jehovah's witnesses, although on the face of it it was directed against acts of violence and Communists.

On April second of the same year the pope proclaimed his "holy year".

April 4 an order was issued forbidding the operation of the Watchtower Society in Germany; later the property was seized a number of times, but finally released.

In July of that year the Vatican, acting by Cardinal Pacelli, the present pope, concluded a concordat with Germany for the benefit of the Catholics in Germany.

In August thousands of books, Bibles and pictures were publicly burned by the Nazis on the outskirts of the city of Magdeburg. Photos of this bonfire were given to the American ambassador at Berlin.

Thereafter the persecution, the arrests of thousands of brethren and the murder of a number of them, began, and it has continued to this day.

A detailed report of the persecutions of our brethren in Germany was recently published in the German language by the "Europa Publishers" at Zürich, Switzerland. The same book is now also published in the French language by the "University Press" at Paris, France. The title of this book is "Crusade against Christianity". The foreword contains the following: "The fact that about six thousand of these Christians are withstanding courageously the Nazi terror in the prisons, penitentiaries and concentration camps, and continue to maintain their Christian faith, is worthy of admiration by everyone who stands for liberty of faith and conscience."

From the prophetic picture of the conquest of the city Ai we have learned that the Lord's army on earth is apparently at a disadvantage for a time and hard pressed by the enemy, until the invisible army in ambush enter the conflict.

Some to their own hurt have criticized the explanations of *The Watchtower* on these three points: evidence of the conspiracy between the Hierarchy and the Fascist and Nazi and Communist element; evidence that the Lord is beginning to put it into the minds of these radical elements and rulers to 'hate the whore and burn her flesh with fire'; evidence concerning the great multitude and God's mandate.

Right after the World War a number of new republics were created. All of these republics stood for freedom of speech and freedom of the press. This was not in the interest of the Hierarchy.

Germany, which is largely populated by Protestants, was betrayed by Catholic Italy, her ally at the beginning of the war. Once before Germany was down and out, when the Catholic thirty-year war was lost by the Catholic forces.

Therefore, as the popes had done in the past, Catholic priests and writers in 1922-1925 preached a crusade against Jews, Freemasons, Communists and Bible Students and pacifists.

We have the evidence that Hitler himself had contact with such priests in Bavaria and Austria, which are the most Catholic sections of the present Germany.

These crusaders preached the resurrection of the 'Holy Roman Empire' of the German nation and stressed the superiority of the Aryan race. They wrote that Hitler's greatness was shown by the fact that he led the national movement into the Prussian, militaristic channel, which is expressed by the formation of the Storm Troopers. These are mostly very young men taken chiefly from Catholic families. They wear black uniforms, and, on their hideous helmets as insignia, skull and crossbones.

The Catholic bishops in Germany, in Austria, in Czechoslovakia and in Switzerland have time and again requested the governments to suppress the activity of the Society.

Hitler and his bagholders undoubtedly read Catholic books and papers filled with vile lies about Jehovah's witnesses. Hitler personally tried to break up a meeting of Jehovah's witnesses in Vienna years before he came to power in Germany.

Recently one of the most important newspapers in Germany, on the front page, carried a number of photos, probably taken from the rogues' gallery, all Jewish-looking, and then stated: These are the leaders of Jehovah's witnesses in Germany. Not one single picture was true; every one a fraud of the Nazis.

Recently a number of the new booklet *Fascism or Freedom* were taken into Germany and are being distributed right now. Moreover the brethren in these countries are informed regarding Brother Rutherford's lecture on Sunday, and some of them will be able to tune in and receive great comfort thereby.

By the Lord's grace we were able to protect and safeguard the Society's property and other Kingdom interests in Germany, Austria and Czechoslovakia. Some of the printing machines from Germany were sent to Berne, Switzerland. The Society's property in Vienna, Austria, was sold and the money taken out of the country a short time before Hitler marched in. The printing machines at Prague were also quickly dismantled and everything was cleaned out the day before the secret German police entered our offices and found nothing to confiscate, except a few German Bibles. The branch servant there, whom they wanted to arrest, had left Prague secretly the night before, as directed. The machines are now set up in another country and are printing *Fascism or Freedom*. The retreat was well organized. Literature was stored and is now being distributed.

Four brethren in Czechoslovakia, for refusing to take the uniform and bear arms, were sentenced by military court to be shot. Their last request was that the whole regiment should be present at their execution and that they should have an opportunity to tell why they were to be shot. This, of course, did not fit their program. The proceedings were stopped, just before the execution; and later, when an officer again asked one of the brethren to take arms, they replied: "We are supposed to have been shot, and we cannot obey your orders now." Thereupon all brethren were released and sent home.

Several of the brothers who worked in the Society's factory at Prague, after some very interesting experiences, passing borders at night in storm and rain, safely arrived at their destination and are back on their old jobs, printing *Fascism or Freedom*.

While here I received information from our own secret channel of communication, that the branch servant in Germany, after four years of imprisonment, has been released, also a number of other brethren were released from the concentration camp Buchenwald. In Switzerland, Holland and Belgium some of the government officials have been very kind to our refugee-pioneer brethren and have freely expressed that our brethren are welcome in these countries, and the mayor of a Swiss town even wrote an official invitation and said he hoped that our brethren in his community may find the rest and peace which they have need of.

Therefore, as instructed by the president of the Society, farms were bought in Switzerland, where about thirty refugee-pioneers are temporarily provided for and where they now prepare themselves for oversea lands. Over thirty of such brethren expelled from totalitarian states have already sojourned on these farms and have been sent to Australia and to South American countries at the expense of the Society and with the help of the brethren in Europe.

The slogan of Catholic Action in Europe is to make Europe Catholic by 1940. I could relate a number of most severe attacks against the Society and its representatives made by Catholic Action, but which failed and which only served to bring the truth with greater force to the attention of the people of good will. In two cases the Supreme Court of Switzerland canceled the decrees of Cantonal Catholic authorities forbidding our activity. Against much opposition also, the booklet *Fascism or Freedom* had a wide distribution in Lucerne, Switzerland, where they tried to interfere with Brother Rutherford's public meetings in 1936. We constantly have a large number of cases pending in the courts, particularly in Poland and Switzerland, but we think nothing of this interference and the many arrests of our brethren, which are invariably caused by the Catholic Hierarchy.

We can see clearly that the Lord is holding back the enemy until the "great multitude" is gathered out and assembled before the throne of our King. Now at every large service convention we have immersion privileges for the Jonadabs. In France, Belgium and Holland the number of publishers is constantly increasing and it became necessary to provide larger meeting places. We note also that a large number of children and young people are taking their stand on the Lord's side. In Holland we have publishers at the age of five who take part in the house-to-house service and who have a clear knowledge of the truth. *The Watchtower* has shown us from the Scriptures, and now we have the ever-increasing evidence that the "great multitude" is coming forth in Europe as well as over here. Both the faithful of the remnant and the faithful Jonadabs are demonstrating that they love the Lord and the truth more than anything else in the world. In Germany, brethren, at the risk of their lives or imprisonment, obtain *The Watchtower*. Do you appreciate *The Watchtower* as much as that?

The "Great Multitude" Speaks—Revelation 7:9, 10

ABOUT ten o'clock in the evening of the first day of the Convention a very intelligent-looking lady came into the Manhattan Center, New York, and asked if she could obtain some information about the organization. She was told to come back in the morning and she would be welcome to attend all the sessions. When she replied with anxiety, "Must I wait until the morning? Can you not give me something to read tonight?" the witness on duty gave her some literature, even though he had to take it from an unidentified publisher's bag.

On the same day, Friday, a refined gentleman approached a group of marchers and said, "I have been watching you people. You are true Americans, and I want to have a part in this work." He was handed a package of literature and took the lead in one of the processions, dis-

tributing the circulars. At the end of the march he asked if he couldn't join with the marchers on Saturday also.

At the conclusion of Judge Rutherford's speech on "Government and Peace" a Jewish man opened his pocketbook and took out some bills, which he held in his hand while the announcer made his statement. Then, when the judge again rose and told how the Biblical record shows that when the Jews had strayed away from God and returned and again kept Jehovah's commandments, He always abundantly blessed them, a big smile spread over the face of this natural descendant of Abraham, and he took some more bills out of his purse. At the conclusion of the meeting he went straight to the contribution box and stuffed in the bills.

On June 25, the day Judge Rutherford gave his lecture on "Government and Peace", an officer in the United States Army, stationed in Brooklyn, wrote that his duties had made it impossible for him to attend the lecture at Madison Square Garden, but that he had listened over the radio. He said, "I take this opportunity to express my appreciation for the wonderful opportunity offered me through the courtesy of your station. In my time I have listened to various speakers of divers shades of opinion, but have yet to hear anything the like of which I had the pleasure to listen to from 4 to 5 p.m. today. Judge Rutherford's remarks were so timely and well placed and spoken with an earnestness and honesty unparalleled in this day and age and, in connection with this, I intend to get all your literature in the future and get better acquainted with this remarkable man, who is as yet too little appreciated by the public."

A Catholic lady, with tears in her eyes, said that she had never seen such courage in all her life as was manifested at the Madison Square Garden, and now is determined to understand the Truth. She was particularly impressed by the foolish attempt and failure of Catholic Fascists to prevent honest people from hearing the lecture.

The day after the lecture one of the witnesses called at a home in Brooklyn. The head of the home invited him in and said, "I am a member of the American Legion and was at Madison Square Garden last Sunday to hear Judge Rutherford, and I agree with every word he said. Furthermore, Monday the American Legion had a meeting and our commander told me that he was also at Madison Square Garden. He was so impressed with the message by Judge Rutherford that he said, 'I pray to God there will be more men like Judge Rutherford in the United States who have the courage to tell the truth as he does!'"

At Birmingham, England, a Roman Catholic confided to one of Jehovah's witnesses at the public meeting that he had read Judge Rutherford's booklet *Cure* and he had debunked religion for him.

At Wettingen (Aargau), Switzerland, a stenographer wrote down Judge Rutherford's talk in shorthand and then translated it to the conventioners. Similar service was rendered, apparently, at Luxemburg, where the address was heard well.

At Honolulu, Hawaii, the great multitude were indeed coming from every nation, kindred, tongue and people; for in the information marches there were Spanish, Korean, Japanese, Filipino, Scotch and American.

One gentleman at the London, England, reception of the address "Government and Peace" was so impressed that he contributed five gold sovereigns ($25) to an usher, to be used in the Kingdom work.

At Hull, England, a gentleman had eagerly acquired a copy of *Salvation,* Author's Edition, at the contribution of two shillings. When he heard another man ask if he could have one for a one-shilling contribution, and the reply that the contribution was two shillings, and then the response that he could not afford more than one shilling, the first gentleman intervened, "Oh, but you must have it. I will give the other shilling; for everyone needs this information."

At the Columbia convention two witnesses spent much time making back-calls telling the people of good will that cars were being provided to bring them to the meetings. One place repaid all efforts. Both man and woman were crippled and poverty-stricken. Tears of joy came into their eyes when they were told they would be taken to the auditorium.

Also at Columbia a man in a parked car beckoned to some witnesses in an information march and asked, "When did you say the meeting was going to be?" His attention was called to the place and time as shown on the folder. He commented, "I believe in the work you people are doing. I have a stack of your books this big" (holding his hands about two feet apart). Every time a representative comes by I get some of those books. I always said if there are any of God's people on earth, you are the people. You're the happiest-looking people. Whenever one of you comes to my door I can just see Christ in you."

In the same place two marchers were approached on the street by two young ladies saying, "Could we buy those signs? We'd love to get in this." The answer can be imagined.

A man and woman, at Houston, evidently Catholics, in bitter profanity, denounced the judge to each other as he poured it on that system. They decided to go, but the woman said, "I can't get up"—after a second attempt to rise. And she could not leave. They stayed and quieted down to real and apparently sympathetic interest.

A Houston witness handing out circulars from door to door was called back by a lady, where she had just left one. She said, "Please come in and talk to me for a minute. I feel like Paul. I have fought you people for years, but last week I read that little booklet *Warning,* and now I see the light. No more going to church for me or my children, and you good workers will always receive a warm welcome and a cup of cold water at my house."

At Los Angeles, on June 24, a lady, known to be a Seventh-Day Adventist, was brought to the meeting, and, after the "Victory" address, she said, "I do not want to be selfish. I love the Lord. I want to do something for Jehovah. May I march with you?" And she did.

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Madison Square Garden Packed Out
Judge Rutherford Is Seen at Right

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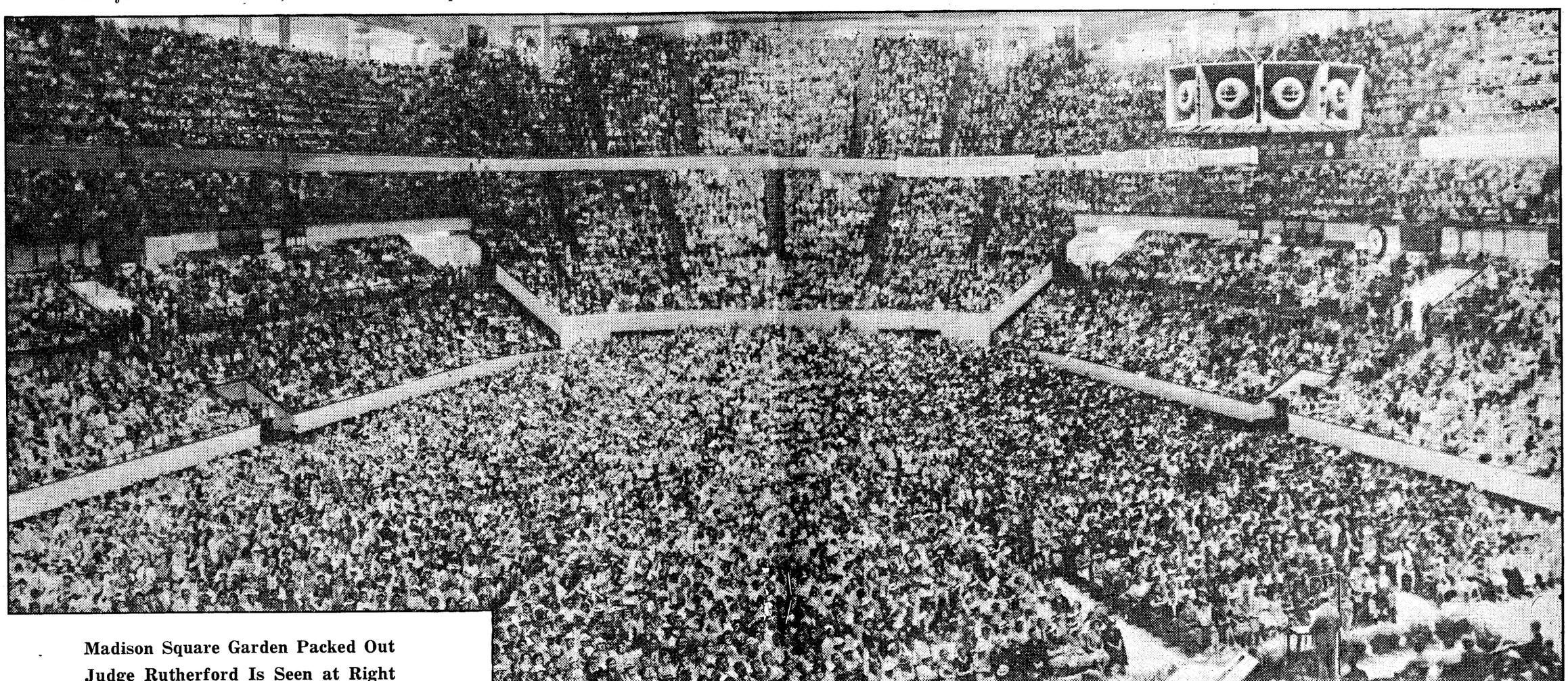
At Oklahoma City one elderly man that attended the public lecture remarked to some witnesses at the door that he was a member of the Church of Christ denomination but had come to hear the lecture because "you people are the only ones that are not afraid to tell the truth now". He added further that he believes that many of the clergy know these things as well as Jehovah's witnesses but that they love popularity too much to speak concerning them.

A poor tramp in Portland was counting on his fingers trying to figure out whether he could manage to stay in Portland until he "could hear another good lecture by this man of God".

After the lecture "Government and Peace" a woman said, "I have been in San Diego fifteen years and this is the best talk I have ever heard."

Another said, "I am not one of you, but I am 100 percent behind you." Another stepped over to one of the contribution boxes, shook the money out of his pocket into the box, and said, "This work needs my money."

A young woman who attended a *Watchtower* study for the first time, in March, in Saskatoon, was one of the information marchers in that city advertising the New York hookup of June 25. Another Saskatoon witness walked in a pouring rain to take part in the information march. Her only shoes literally fell apart. She could not afford to have them repaired, but the next morning a neighbor brought her a gift of a pair of shoes of the same size.



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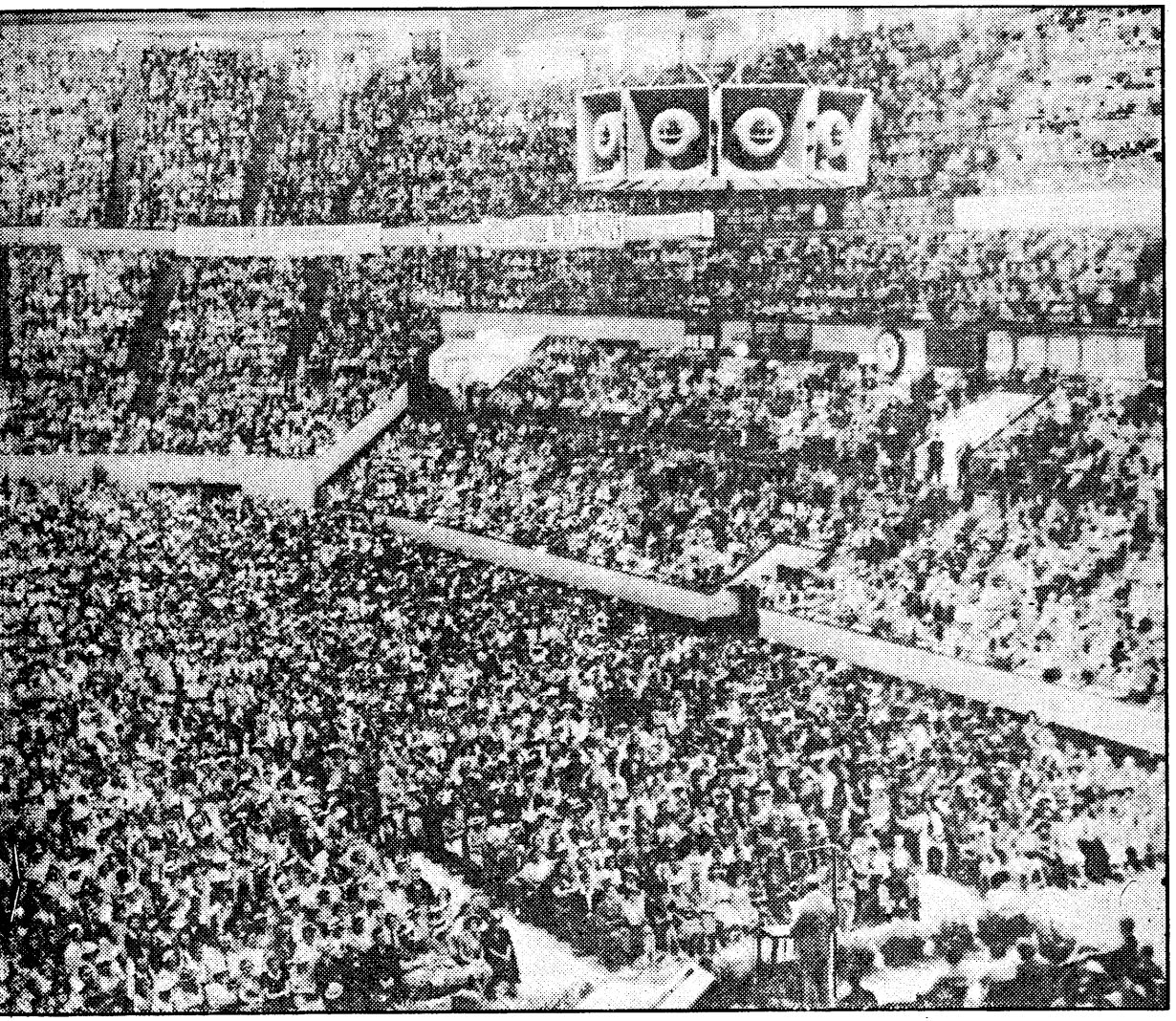


Cablegrams and Telegrams (*Continued from page 2*)

Praise Jehovah. Splendid reception many points, shortwave." SYDNEY: "Two thousand nonloafers full of sting heard speech extraordinarily clear; ship five thousand author's, hundred thousand regular; orders pouring in." "Never heard you better. Speech world's best. Another victory for Jehovah."

NORWAY. CHRISTIANSAND: "Norway heard your lectures; very inspiring." OSLO: "Reception perfect Saturday and Sunday." LILLESAND: "Loving greetings from Norwegian friends."

SCOTLAND. GLASGOW: "Reception excellent both talks. Locusts, public thrilled; unaffected but impressed by Madison Square Garden disturbance. Bravo! Warmest greetings." "Packed hall; over two thousand heard clearly every word, including efforts of the enemy." "Locusts thrilled with message; remarkable reception; *Salvation* completes great occasion."

SOUTH AFRICA. CAPE TOWN: "South African friends send greetings; Jeremiah one, verses seven to ten Sunday."

STRAITS SETTLEMENTS. SINGAPORE: "Singapore convention sends greetings; enthusiastic assembly heard lecture. With you in the fight."

SWEDEN. STOCKHOLM: "Band of locusts listened with great joy both days; powerful message much appreciated; *Salvation* glad surprise."

SWITZERLAND. BERNE: "Overjoyed hear your encouraging message. Await *Salvation* with enthusiasm. Keenly anticipate grand witness tomorrow. Jehovah's richest blessing." "We rejoice in the only hope for the world, and *Salvation* here." "From the first to the last word very clear. Heil Theocracy!" "Reception very good; attempted interference unsuccessful. Thrilled." ST. GALLEN: "Radiouebertragungen gut gehoert. [Radio broadcasts well received.]" WALZENHAUSEN: "Vortrag Samstag und Sonntag sehr gut empfangen, grosse Freude.—Ortsgruppen Davos, Buchs, Rheineck, Rorschach, Arbon. [Lecture Saturday and Sunday received excellently. Great joy.—Companies Davos, Buchs, Rheineck, Rorschach, Arbon.]"

BRITAIN: Other points in the British Isles reporting reception of lectures: Lydney, Glos.; Bletchingley, Surrey; Bexhill-on-Sea, Sussex; Kintyre, Scotland; Bonnyrigg, Scotland; West Wickham, Kent; Bermondsey; Hertford, Herts.; Kettering, Northants.; Dowlais, Glams.; Peterboro, Northants.; Farnham, Surrey; Bradford, Yorks.; Alsager, Ches.; Crew, Ches.; Sheffield, Yorks.; Belvedere, Kent; Guildford, Surrey; Watford, Herts.; Scunthorpe, Lincs.; Brownhills, Staffs.; Maidstone, Kent.

TRINIDAD. PORT OF SPAIN: "Grand lecture; reception splendid."

WESTERN AUSTRALIA. PERTH: "Lectures clear; Judge courageous; fighting with you."

CANADA. ALBERTA. LETHBRIDGE: "Excellent reception your thrilling lecture 'Victory'. Rejoice to know of new book *Salvation.*" "'Government and Peace' came through perfectly; splendid attention. Alberta and Montana send warmest love to all. Join warning to pope."

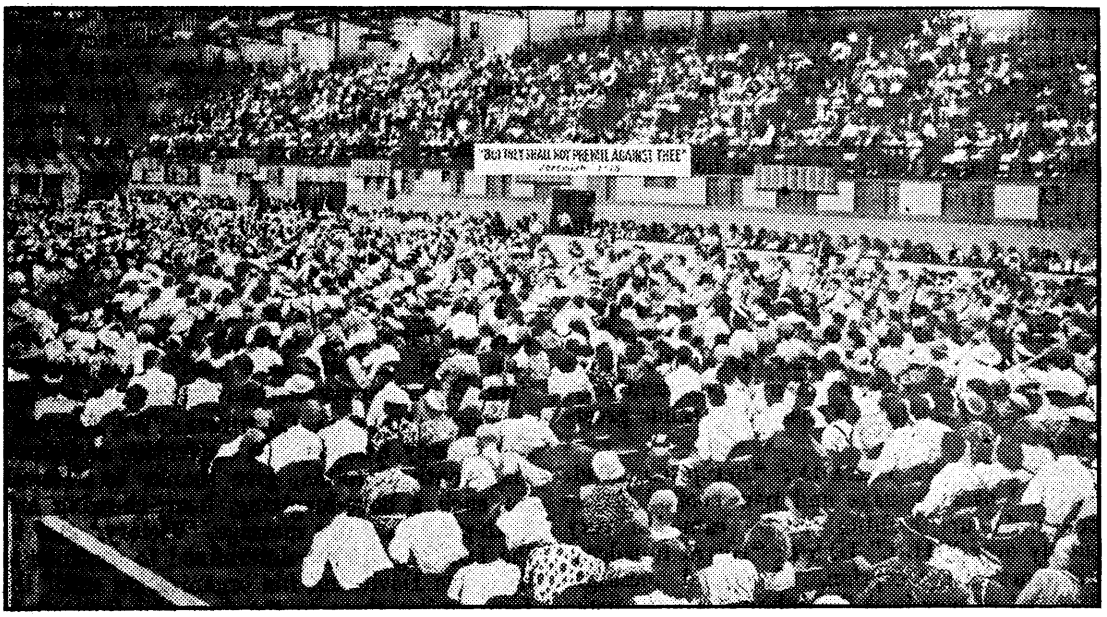
BRITISH COLUMBIA. CAMPBELL RIVER: "Reception perfect despite unruly element."

MANITOBA. WINNIPEG: "Lecture came in wonderfully. Six hundred Jehovah's witnesses assembled here in convention. Talk, 'Victory,' received with great enthusiasm. Convention endorsed resolution and send love and greetings to you and all the brethren at New York. Reception perfect." "Reception perfect. Full auditorium. Two thousand responded 'Aye'. What a victory!"

ONTARIO. CHATHAM: "Thrilling." FORT ERIE: "Company heard thrilling lecture. With you hundred percent. Splendid reception station VE3XX." "Heard 'Government and Peace'. Express warm love and full co-operation." LONDON: "Enjoyed lectures. Sunday reception good. War it is!" OTTAWA: "Hope the locusts make good picking in New York." TORONTO: "Thrilling message much appreciated. Reception fair shortwave." "Although deprived of hearing Jehovah's message 'Victory' and 'Government and Peace', unbounded joy expressed for Jehovah's gift *Salvation.* Praying Jehovah's rich blessing as you give forth his message 'Government and Peace'." "Opposition by Fascist Catholic action denying us the right of informing the people of Jehovah's government and peace by telephone connection broadcast increases our determination to be loyal and faithful to press on in the battle with you to the end." "We were thrilled to receive the latest treat, *Salvation.* We are with you one hundred percent for the big witness Sunday. May it go out with power."

QUEBEC. MONTREAL: "Jehovah's witnesses and their companions assembled in convention at Montreal send greetings to our brethren assembled at Madison Square Garden. Forty of the fifty to be baptized here Sunday have picked up stakes and left the Roman Catholic Church."

SASKATCHEWAN. SASKATOON: "Reception clear. You might have been in the hall here. May Jehovah richly bless you tomorrow." "Reception perfect 'Government and Peace'. Rapt attention."



Six thousand listening in Chicago Arena

UNITED STATES. ALABAMA. MOBILE: "Jehovah's witnesses assembled at Mobile received message, 'Victory,' with great satisfaction. *Salvation* brought great shout." " 'Government and Peace' perfect. Two hundred spellbound, shout 'Aye'." "Another Victory. May Jehovah sustain you as He uses you to His honor. 'Salvation belongeth unto Jehovah.' Reception perfect; no disturbance." "Sixteen hundred say 'Aye'. We are with you. Enthusiasm high."

CALIFORNIA. GLENDALE: "Praise be to Jehovah and His King for the inspiring message delivered by His humble servant, J. F. Rutherford." LOS ANGELES: "Three thousand join in saying 'Aye'. Reception fine. *Salvation* received enthusiastically." "Forty-five hundred packed all available convention halls. Reception fine. Audience tense with excitement at religionists' opposition. All joined in shout." SAN DIEGO: "Send love. Reception wonderful. Throw 'er down some more!" "Wonderful reception; 726 thrilled at Savoy Theatre." "Nice work, Judge!" SAN FRANCISCO: "Reception good. Rejoice." SAN JOSE: "Message courageous and timely. Reception perfect; all present desire theocratic government." STOCKTON: "Company express appreciation of inspiring witness. Our motto, 'Onward!' "

COLORADO. DENVER: "*Salvation* appreciated; 632 thrilled by Jehovah's revelation of 'Victory'. Reception perfect. Management Mammoth Gardens, under much pressure, faithfully standing by contract." "Fifteen hundred thundered 'Aye' for Government and Peace. Arrests of information marchers greatly advertised message. May Jehovah continually strengthen you in the fight for the Theocracy."

FLORIDA. ORLANDO: "For His Government and Peace; His power irresistible; His name shall forever be praised. With you."

GEORGIA. ROME: "The Lord's people assembled at Rome listened enraptured to the timely message 'Government and Peace'. Reception good."

ILLINOIS. CHICAGO: "Message thrilling. Three thousand locusts ready for action. Book *Salvation* received with tremendous enthusiasm. Voice and reception clear as bell. Jehovah be praised." "Never has more powerful witness been given to Jehovah's name, His King and kingdom. Six thousand packed Chicago Arena. Gave rapt attention. Reception in Arena perfect. Also fine reception WHIP, which broadcast entire speech. Locusts ready to chew all varnish in sight." MOUNDS: "Company assembled heard 'Government and Peace'. Thrilling! Greetings!"

IOWA. DUBUQUE: "Wonderful lecture came in fine. We are for Jehovah's theocracy."

KANSAS. HUTCHINSON: "Your fearless address heard with joy! We hail Jehovah's theo-

cratic government!" PARSONS: "Lecture 'Government and Peace' received enthusiastically. Boldness inspiring to company."

KENTUCKY. HARLAN: "Enjoyed lecture; came in fine."

MARYLAND. OAKLAND: "Every word Jehovah's message clear as a clarion note."

MASSACHUSETTS. SUDBURY: "Heard speech 'Victory' very good by shortwave at Kingdom Farm. Welcome new book, *Salvation*. All shout 'Aye'! Much love to all gathered at convention."

MISSOURI. KANSAS CITY: "Victory! Perfect reception! 1,288 responded enthusiastically." "Reception 'Government and Peace' perfect, including the riot. Over 2,200 listened attentively. Many took *Salvation*. Kansas City sends greetings."

NEW YORK. ITHACA: "Reception good. Thrilled over message and new book!" SYRACUSE: "Your thrilling lecture came in very clearly over WIBS." UTICA: "Heard broadcast by shortwave reception. Wonderful message. Thrilled at new book." "Public discourse making bold declaration for God's theocratic government was heard over station WIBX Utica. Perfect."

NORTH CAROLINA. WILMINGTON: "Congratulation. Wonderful message. Reception perfect." WILSON: "Heard every word, regardless of opposition. Rejoiced at inspiring message."

OHIO. AKRON: "Reception fine. Station carried entire program. Speech best ever." ANSONIA: "Heard lecture over WMMN. Reception fine. Doom of Hierarchy religious combine plainly given. All of Jehovah's witnesses standing firm for the Kingdom." CAMBRIDGE: "Thrilling speech heard perfectly from Fairmont. Hooray for our side!" CINCINNATI: "Lecture received; considerably aided. Anxious for *Salvation*." CLEVELAND: "May the Lord continue to bless your efforts to serve Him. We are with you one hundred percent." "Thank Jehovah God for such a message of hope in these terrible times." "Entire lecture received over WGAR. Reception perfect!" GREENVILLE: "Heard lecture over 17.8 millimeters. Thanks to Jehovah!" MARIETTA: "Received lecture 'Government and Peace' excellent by the Lord's grace." NEW LEXINGTON: "Our hearts are joyful on hearing today's message. Reception splendid." TOLEDO: "Marvelous exposition of truth. The enemy will feel the heat." WARREN: "Reception clear. The message from Jehovah has brought inspiration and joy to the witnesses."

OKLAHOMA. OKLAHOMA CITY: "Over two thousand enthusiastic witnesses heard thrilling and inspiring lecture, 'Victory.' Audience crowding around ushers for *Salvation*. Eyes of whole audience centered on loudspeaker. Some looked as if they expected you to appear in person."

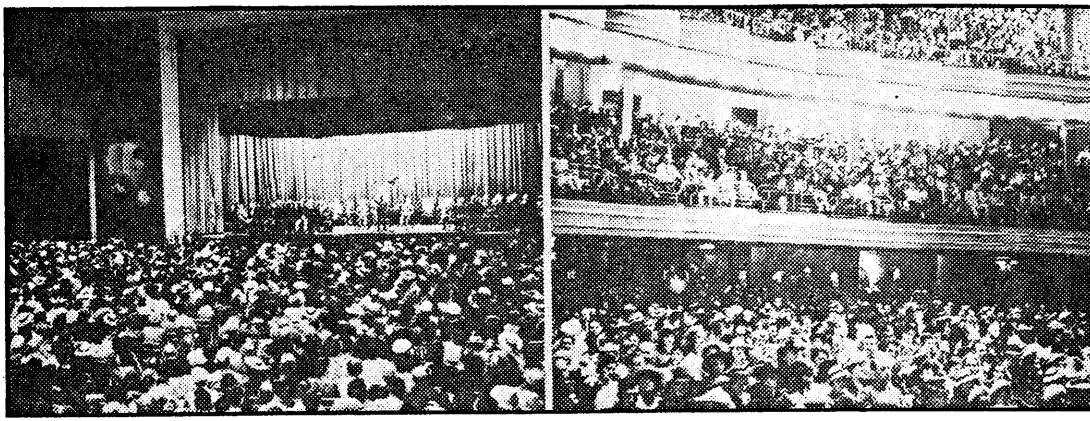
OREGON. PORTLAND: "Lecture clear. Great enthusiasm. Attendance 200. *Salvation* received with thunderous applause." "Lecture 'Government and Peace' heard by four thousand. Ai opening her gates. Praise Jehovah for your firm stand and courage."

PENNSYLVANIA. PITTSBURGH: "Heard lecture in Pittsburgh through Fairmont. Reception good. Lecture best yet!" UNIONTOWN: "Heard speech over shortwave. Most wonderful."

SOUTH CAROLINA. COLUMBIA: "We, Jehovah's locust army, assembled in convention at Columbia, South Carolina, give thanks to Jehovah for such a hope-inspiring, heart-cheering and faith-strengthening message, 'Victory,' and by the Lord's grace are determined to continue to fight the Devil and his organization until the Lord smites them to the dust and thus vindicates His holy name before all creation. Until then we shall continue to spoil the 'food supplies' of the religionists, and shall put forth the greatest effort to publish far and wide the message in the book *Salvation* and shall continue to climb over their walls and steal our way into their homes with our phonographs, and we shall continue to meet the enemy, particularly in the valley of Jehoshaphat. May Jehovah's rich blessing be upon you, and may your cup continue to run over with joy as you fearlessly magnify the name of Jehovah and His Son Christ Jesus." "Reception perfect yesterday and today. We are much refreshed and cheered. We, Jehovah's locusts, shall eat up all the varnish daubed by the religionists and give to the 'other sheep' the unvarnished truths of *Salvation*. Praise ye Jehovah.—Twelve hundred stinging locusts."

TEXAS. HOUSTON: "Scottish Rite Cathedral and overflow meeting filled, with many standing. Reception good." PECOS: "Message wonderfully inspiring. We're one hundred percent for theocratic government." "Received your timely message, 'Government and Peace.' It was good. We give thanks to Jehovah for this blessing."

VIRGINIA. NORFOLK: "Your marvelous lecture, 'Government and Peace,' received clear, through Station WSAL." PAINTER: "'Government and Peace' came in fine. We give praise to Jehovah. Thrilled. Determined to stand shoulder to shoulder in pressing battle to gate."



Manhattan Center

Experiences with Religionists

AT New York convention an information marcher was riding to his appointment via subway. A clergyman accompanied by a friend entered, and as he took his seat his eyes fell full upon the sign "Religion is a snare and a racket". His face red with fury, he started to speak to his companion, saying, so as to be heard clearly, "I wonder if that b—— would like a punch in the nose." As he started to speak, the witness deftly turned the sign, so that the clergyman's friend saw only the words, "Serve God and Christ." The friend then accused the clergyman of having lingered too long with the flowing bowl. Thereupon the clergyman rose and left the car, saying, "Damn it all; I am *not* drunk; I don't want to ride on the same train with that pack of b——."

An item showing that some were uneasy after their failure to interrupt the convention seems indicated by the remark of a priest at the Grand Central station at 9:45 p.m., June 25. Asked by his mother (apparently) where he was going, he replied, "No, I will not tell you where I am going until this thing has quieted down, and then I will write a long letter." Why did not this priest want even his mother to know where he went?

In Chicago a female clergyman with a huge cross on her breast and dressed in the customary black Mother Hubbard maternity gown said to a gray-haired old witness: "You and your message are just as dirty as the sidewalk where you are walking," and her face was white with rage as she hissed him. The witness responded, "Woman, the Lord made me out of the dust of the ground. I am not claiming to be much myself, and you yourself are nothing but a pile of mud." The woman waddled off to find a policeman, but never came back.

At Columbia, South Carolina, convention a Catholic woman who had promised to rent rooms to the conventioners canceled the assignment through fear of the priest. When asked if she did not think the priests should come out in the open and clear themselves if they could, she replied, "I will have to ask Father Murphy before I can answer that."

A church member in Columbia said he heard one of the prominent ministers of the city say, "Judge Rutherford should be hung and no mercy shown him."

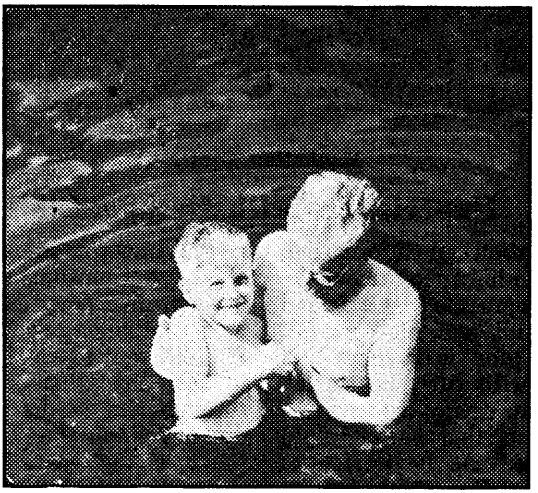
At Denver, Colorado, the gangster clergyman, "Right Reverend" Hugh L. McMenamin, demanded that the Rainbow Gardens contract with Jehovah's witnesses be abrogated. When the timid Rainbow manager, Orlof K. Farr, tried to stand him off and protect his own rights and those of Jehovah's witnesses, the gangster chief sent him the following telegram:

I was anxious to confer a favor upon you because I believed you did not know the nature of the group to whom you rented the Rainbow. You were insulting in your telephone manners. I would advise that you contact me and discuss the matter.

The "reverend" thereupon took charge of the city of Denver, including its police department. Farr yielded to the gangsters and Jehovah's witnesses rented the Mammoth Gardens instead. No sooner had they cleaned the huge structure than the gangster organization undertook to break that contract also, but the manager was an American, and a man, and they did not succeed.

The "reverend" made a bad move. The Rainbow Gardens were several miles from his cathedral; the Mammoth Gardens were only six blocks away from his church, and also only a few blocks from the headquarters of the Knights of Columbus. After the convention the manager of Mammoth Gardens called Jehovah's witnesses the finest people he ever dealt with and said they left the Gardens in better condition than any other group that had ever rented it. He invited them to come back again, and said he would be pleased to rent them the Gardens at any time.

At Houston, Texas, when the head gangster of the Diocese of Galveston insisted that the manager of the Scottish Rite Cathedral cancel their contract with Jehovah's witnesses, the manager stood his ground, and said afterwards that they had never had a gathering in the building that was as orderly, or that gave as little trouble, as that of Jehovah's witnesses. The assistant manager said:



Young Jonadab being immersed at Mobile, Ala.

I woke up at six o'clock this morning worrying where I was going to get a bunch of men to clean up this 75-foot by 100-foot room, and here we open the door and a bunch of your own people, men and women, have already cleaned it as though it belonged to them, and done a better job than we would have done!

At Kansas City an unknown clergyman prevailed upon the fire department to remove a banner thirty feet long, placed by permission over one of the main highways leading into the city. The sign was re-erected, however, in a conspicuous place on near-by property, after a friendly fireman "had spilled the beans".

At the same city two strangers had listened to "Government and Peace". The one had said, "I can't help but think it is a money-making scheme like everything else." The other replied, "I don't agree with you." Asked why, she explained, "Because if this were a money-making scheme, why didn't they take up a collection this afternoon? They could have gotten hundreds of dollars from the crowd that was there. But you see they didn't take up a collection, and that is proof to me that they are not after our money." The first answered, "I guess you are right." The second said, "You don't see any religious organization missing an opportunity to get all the money they could from a crowd like that."

At Mobile, Alabama, one listener to "Government and Peace", who seemed still under the influence of the clergy, said to his friend, "He can't take our religion from us." To which his companion replied, "But didn't he bring it out plain?"

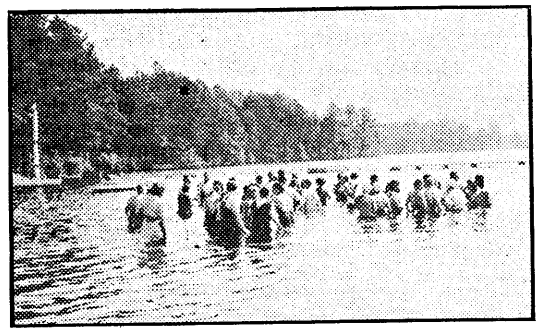
One Mobile clergyman boosted the convention by publishing a church bulletin lamenting the prosperity of Jehovah's witnesses and weeping because his own parishioners are indifferent to his "church".

At Oklahoma City, W. A. Quinn and ten other persons sympathetic with his church, and calling themselves a "truth committee", issued a mimeographed bulletin entitled (*sic*) "Catholics, Protestants, Jews and Americans, — — — Protest ! ! ! ! ! Ex-convict 'Judge' Rutherford gets use of Free municipal Auditorium". They called upon all persons receiving it to call up the city officials to try to break the contract for the use of the municipal auditorium and also to call radio stations KOMA and KTOK to persuade these to break their contracts for broadcasting Judge Rutherford's address. This worked as a boomerang as far as the auditorium was concerned, but the manager of radio station KOMA got excited and shut off the lecture 28 minutes after it started, because Judge Rutherford quoted something from *The Catholic Encyclopedia.*

As an information march in Portland, Oregon, was passing a high-class restaurant out came two priests and for about a block walked directly behind a beautiful seventeen-year-old girl carrying "the banner of love", the banner of Jehovah's Kingdom. The priests felt the embarrassment of their position so much that while following the young lady they turned up the

collars of their coats to hide their jackass collars. On one occasion these Portland marchers went by a Salvation Army group and attracted so much interest that when they had passed the tambourine-shakers had to find another place.

At Portland the Knights of Columbus, with John R. Murphy as spokesman, undertook to exclude Jehovah's witnesses from the Municipal Auditorium. Murphy explained that he was for free speech for the Irish and the Roman Catholics and the Knights of Columbus and the Italian Camorra that operates out of Vatican City, but was not in favor of free speech for Judge Rutherford; but he lost his case when he asked the question, "Who is this man Rutherford?" If the Murphys don't know by now who Judge Rutherford is, it is too late to tell them. In the exciting colloquy on this subject in the mayor's office, Ed. Betler had to defend even that innocent and truthful and gentle magazine *Consolation*. It just shows what America has come to! Commissioner Bennett showed that he was a real American when he disposed of some camouflaged patriotism by saying, "Some of the biggest traitors we have have been the boys with the American flag wrapped around them; the bigger the traitor, the more it takes to cover him, the lowest refuge of a coward."



Baptism at Columbia, S. C.

Denied the use of the Bell Telephone Company's lines to their convention at Montreal, the witnesses there assembled adopted a unanimous protest in which they said, in part:

The Bell Telephone Company had a grand opportunity to use their facilities to bring a Bible lecture to this city. One of the officials says, "Our hands are tied." *It is well known who tied their hands.* It is history repeating itself. In the early days, Christians fled from Spain and South America and other places where that same element was operating, to escape such inquisition. Many people in this city, Catholics and Protestants, were hindered from hearing this world lecture as a result of your determination to co-operate in the Roman Catholic Hierarchy methods. Instead of sending to you as we had hoped, a message of thanks and appreciation for your co-operation, we are obliged to do otherwise. This Assembly unanimously endorses this protest to you, denouncing your action. The Lord is causing all people to be identified. *You have identified yourselves.* The responsibility is placed upon your heads (Ezekiel 33:4) and you are accountable to the great Jehovah God for your action.

The Bell Telephone Company also prevented the use of their lines to the Toronto convention, but service was obtained to the convention at Lethbridge, Alberta, and other Western Canada points.

At the Lethbridge convention the Catholic priest, local representative of the Vatican, standing on the sidewalk as Jehovah's kingdom publishers marched by, was seen by many to turn up his coat collar to hide his badge of shame. The Catholic church building was directly across the street from the convention headquarters, and the priests, walking in and out of their house of Baal, seemed greatly embarrassed.

Jehovah's Kingdom publishers, marching in Winnipeg, saw a clergyman turn up his coat collar to hide his identity. Also, a sound-car passed a clergyman three times, and on the third trip he saw what it was and held a box in front of his collar; thus in effect these men have said, "I am no prophet, I am an husbandman; for man taught me to keep cattle from my youth."—Zech. 13:5.

In Belfast, Ireland, Jehovah's Kingdom publishers had nineteen information marches, besides automobiles constantly running to and fro, well decked in advertising apparel. When the Orangemen march in Belfast they have to have a very strong police guard, but Jehovah's witnesses marched with no police escort whatever.

At Bristol, England, the usual attempt was made to prevent Jehovah's witnesses from the use of their auditorium, which they had engaged, but the manager replied by return of post, "I beg to inform you that there are still two countries, Britain and America, where free speech is tolerated."

At the Leeds, England, convention, about an hour before the lecture was due to commence, six young men appeared at the main entrance to the cinema, distributing the Bellarmine leaflet to the public as they were entering the building. Thereupon arrangements were made for

six large-sized ushers to surround the entrance and distribute programs. The immediate result of this was that the opposing party were crowded out and retreated into the background some yards away and were seen talking it over. Jehovah's witnesses also obtained a number of these leaflets from the public after they had entered the cinema, by asking them to exchange for better literature. In this manner several of the ushers collected pocketfuls of opposition literature and advised the young men what was being done. This apparently so disheartened them that they soon disappeared altogether.

Every American child knows that it is illegal, in this country, to prevent or disturb or break up assemblies gathered for purposes of worship, yet Catholics have done this repeatedly in the United States, thereby putting Jehovah's witnesses to great inconvenience and expense. The Catholics admit that they have done this, and they admit that such illegal activities have not been a success. Jehovah's witnesses are not taking such treatment quietly from anybody anywhere, and that is why the gangsters grieve.

Our Sunday Visitor, Huntington, Indiana, is the official mouthpiece of the "Most Reverend" John Francis Noll, D.D., LL.D., bishop of the Fort Wayne, Indiana, diocese of the Roman Catholic Church. In its issue of June 25, 1939, the very day when the same organization conspired to break up the meeting in Madison Square Garden, the editorial writer, Art Kuhl, said:

> We'd be much wiser to devote our time to answering the arguments than we would be to scurry about attempting to have him shut up. Deprive your enemies of free speech, and your enemies will some day deprive you of your rights. The point seems well taken. Certainly Rutherford is making capital of Catholic attempts to have him silenced. Fortunately we seem to have given up our misguided efforts along those lines, but there is still a bitter aftertaste from the previous mistakes. We can prove our claims as the supporters of liberty only by helping protect the liberty even of those with whom we disagree. Not, of course, that it is easy to argue with Judge Rutherford. He spends most of his time in advancing arguments that are based entirely on the Bible, and we Catholics have always denied that the Bible was the sole rule of faith.

Convention Brevities

Court Experiences

One of the witnesses at the New York convention was Attorney Grover C. Powell, who had the pleasure of arresting the chief of police of Opelika, Alabama, for violating the laws of the state in imprisoning an innocent young boy in a barred and bolted room full of whites and blacks, men and women, detained there in cages.

Witness Ruffner, of Virginia, fined five dollars for being a Christian in Suffolk, and $4.75 costs, asked the judge to make the total ten dollars, so that the case could be appealed. When the judge refused, Ruffner served ten days and went all over town explaining that the Lord had said to His people they should be hated of all men for His name's sake, and that this had taken place right in Suffolk. This resulted in many becoming interested and obtaining literature.

Baptisms

At New York itself 447 were baptized. They made an impressive picture standing on the sidewalk awaiting their opportunity to be immersed in the pool provided, in token of their consecration to do the will of Jehovah God.

At Los Angeles one Jonadab was immersed who was born while James K. Polk was president of the United States. She was recently married, and here's hoping that after Armageddon she may have the privilege of helping to fulfill the divine mandate. Age now, 93.

A Real Soldier of the Lord

A resident of the Sawtelle California Soldiers' Home led an information march through the territory of the above Home. The next day, taken by the guards before the resident officer in charge, for an hour of questioning, he was asked by what authority he engaged in such a display without permission from headquarters, and he replied effectively, "Jehovah God asks no man's permission to carry on His work."

A Dallas Jonadab

A Dallas Jonadab, who attended the Houston convention, said:

> I attended my first convention and I cannot express my appreciation and enjoyment in words. My sister and I hitchhiked nearly two hundred miles to attend. My sister, who is beginning to become interested after finding religion a racket, said if she had known that it was that good she would have gone clear to New York.

Providentially

PROVIDENTIALLY, as *The Messenger* was being made up, there fell into its hands the Texas Declaration of Independence reproduced in facsimile herewith. It is a good thing for Americans to read at this time, especially the parts that are underscored. It may make them more appreciative of the liberties they are fast losing, and may make them more wide-awake to the fact that the Roman Catholic Hierarchy is in deed and in truth America's Public Enemy Number One.

Take note of the names signed to this declaration, and the *kind* of names, and you will know why there was not a Roman Catholic in the lot; and yet, with almost infinite gall, when the hundredth anniversary of the signing of this Declaration of Independence was celebrated, the Roman Catholic Hierarchy stole the show and appropriated to itself the credit for the very thing against which it fought. This is characteristic of an institution built and sustained entirely on lies.

It is worth considering that in this list of 61 names there are 19 whose names were given to cities of the Lone Star State, namely, the cities of Briscoe, Childress, Clark, Coleman, Crawford, Goodrich, Hamilton, Hardin, Houston, Kenney, Maverick, Menard, Pennington, Rusk, Taylor, Thomas, Waller, West, and Wharton, and Texas is big and important enough that it could have named cities after the remaining 42 with good grace. If Texas were to start a nobility racket such as prevails in England, these 61 men would

The Unanimous Declaration of Independence

made by the

Delegates of the People of Texas

in General Convention
at the Town of Washington
on the 2nd day of March 1836

When a government has ceased to protect the lives, liberty and property of the people, from whom its legitimate powers are derived, and for the advancement of whose happiness it was instituted; and, so far from being a guarantee for the enjoyment of those inestimable and inalienable rights, becomes an instrument in the hands of evil rulers for their oppression: When the Federal Republican Constitution of their country, which they have sworn to support, no longer has a substantial existence, and the whole nature of their government has been forcibly changed, without their consent, from a restricted federative republic, composed of Sovereign States, to a Consolidated, Central, military despotism in which every interest is disregarded but that of the army and the priesthood — both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants: When, long after the spirit of the Constitution has departed, moderation is, at length, so far lost, by those in power that even the semblance of freedom is removed, and the forms themselves, of the Constitution discontinued; and so far from their petitions and remonstrances being regarded the agents who bear them are thrown into dungeons; and mercenary armies sent forth to force a new government upon them at the point of the bayonet: When in consequence of such acts of malfeasance and abdication, on the part of the government, Anarchy prevails, and Civil Society is dissolved into its original elements: In such a crisis, the first law of nature, the right of self-preservation — the inherent and inalienable right of the people to appeal to first principles and take their political affairs into their own hands in extreme cases — enjoins it as a right towards themselves and a sacred obligation to their posterity to abolish such government and create another, in its stead, calculated to rescue them from impending dangers, and to secure their future welfare and happiness.

Nations, as well as individuals, are amenable for their acts to the public opinion of mankind. A statement of a part of our grievances is, therefore, submitted to an impartial world, in justification of the hazardous but unavoidable step now taken of

be entitled to first place on the list. And every one of them hated the Roman Catholic Hierarchy; for they knew what a lying, predatory, unprincipled gang of thieves they are. And now for a few kind words about recent doings of the Hierarchy and its tools.

Do not forget that Hitler, Mussolini and Franco are all Roman Catholics, and as such their highest ambition is to receive the plaudits frequently showered upon them from the nest of criminals with its headquarters at Vatican City. If the pope wanted to excommunicate these bloodthirsty thieves and murderers he could do it before the sun went down. The Hierarchy is therefore directly responsible, in this very generation, and within the past few months, for the following:

Depriving women prisoners in midwinter of both heat and clothing; beating women prisoners with rubber clubs and spraying them with ice water in midwinter for refusal to violate their consciences by heiling Hitler; blinding women prisoners by putting them in the glare of huge searchlights; putting women prisoners on one meal a day for three days at a stretch; confining women prisoners in dungeons shut off from all light for three days at a stretch; beating women prisoners until their cries ring for months thereafter in the ears of those who heard them; giving women prisoners impure water and mildewed bread; doing all of these things to women whose only offense is that they love God and refuse to bow down to or do

THE UNANIMOUS DECLARATION OF INDEPENDENCE xx

severing our political connection with the Mexican people, and assuming an independent attitude among the nations of the earth.

The Mexican government, by its colonization laws, invited and induced the Anglo-American population of Texas to colonize its wilderness under the pledged faith of a written Constitution that they should continue to enjoy that constitutional liberty and republican government to which they had been habituated in the land of their birth, the United States of America. In this expectation they have been cruelly disappointed, inasmuch as the Mexican nation has acquiesced in the late changes made in the government by General Antonia Lopoez de Santa Anna, who, having overturned the Constitution of his Country, now offers us the cruel alternative either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyrrany, the combined despotism of the sword and the priesthood.

It has sacrificed our welfare to the state of Coahuila, by which our interests have been continually depressed through a jealous and partial course of legislation carried on at a far distant seat of government, by a hostile majority, in an unknown tongue; and this too, notwithstanding we have petitioned in the humblest terms, for the establishment of a separate State Government, and have, in accordance with the provisions of the national Constitution, presented to the general Congress a republican Constitution which was, without just cause contemptuously rejected.

It incarcerated in a dungeon, for a long time, one of our citizens, for no other cause but a zealous endeavor to procure the acceptance of our Constitution and the establishment of a State Government.

It has failed and refused to secure on a firm basis, the right of trial by jury; that palladium of civil liberty, and only safe guarantee for the life, liberty, and property of the Citizen.

It has failed to establish any public system of education, although possessed of almost boundless resources (the public domain) and, although, it is an axiom, in political science, that unless a people are educated and enlightened it is idle to expect the continuance of civil liberty, or the capacity for self government.

It has suffered the military commandants stationed among us to exercise arbitrary acts of oppression and tyrrany; thus trampling upon the most sacred rights of the citizen and rendering the military superior to the civil power.

It has dissolved by force of arms, the State Congress of Coahuila and Texas, and obliged our representatives to fly for their lives from the seat of government; thus depriving us of the fundamental political right of representation.

It has demanded the surrender of a number of our citizens, and ordered military detachments to seize and carry them into the Interior for trial, in contempt of the civil authorities, and in defiance of the laws and the Constitution.

It has made piratical attacks upon our commerce, by commissioning foreign desperadoes, and authorizing them to seize our vessels, and convey the property of our citizens to far distant ports for confiscation.

It denies us the right of worshipping the Allmighty according to the dictates of our own conscience; by the support of a national religion calculated to promote the

homage to the Devil or his representatives, the pope and Hitler.

Commanding people to surrender all weapons of self-defense so that they may be the more effectively attacked by mobs; compelling them to mark their residences so that they can be immediately and effectively attacked when the mobs start work; compelling people to surrender keys of their properties to the police so that the mobs might destroy everything in the place; arresting people for complaining about the destruction of property; preventing decent people from purchasing the necessities of life; compelling people to pay the insurance companies for the damage done to their own properties; driving tuberculosis patients out of a hospital in the night and when the temperature was down to zero and there was no place for them to go; compelling a woman over 80 years of age to open her home and submit to having every article of furniture or clothing completely demolished and her pocketbook to be robbed of the last coin it contained.

Compelling people to hand over all their valuables within a specified time or be imprisoned; compelling newspapers to lie so incredibly that those who witnessed the events narrated can see in them hardly the faintest resemblance to what took place; compelling children to applaud all this bedevilment or be deprived of an education; training police to beat up and imprison those who appeal to them for protection; running cities into bankruptcy to

xxi **THE UNANIMOUS DECLARATION OF INDEPENDENCE**

temporal interest of its human functionaries rather than the glory of the true and living God.

It has demanded us to deliver up our arms, which are essential to our defence, the rightful property of freemen, and formidable only to tyrranical governments.

It has invaded our country, both by sea and by land, with intent to lay waste our territory and drive us from our homes; and has now a large mercenary army advancing to carry on against us a war of extermination.

It has, through its emisaries, incited the merciless savage, with the tomahawk and scalping knife, to massacre the inhabitants of our defenceless frontiers.

It hath been, during the whole time of our connection with it, the contemptible sport and victim of successive military revolutions; and hath continually exhibited every characteristic of a weak, corrupt, and tyrranical government.

These, and other grievances, were patiently borne by the people of Texas untill they reached that point at which forbearance ceased to be a virtue. We then took up arms in defence of the national Constitution. We appealed to our Mexican brethren for assistance. Our appeal has been made in vain. Though months have elapsed, no sympathetic response has yet been heard from the Interior. We are, therefore, forced to the melancholy conclusion that the Mexican people have acquiesced in the destruction of their liberty, and the substitution therefor of a military government — that they are unfit to be free and incapable of self government.

The necessity of self-preservation, therefore, now decrees our eternal political separation.

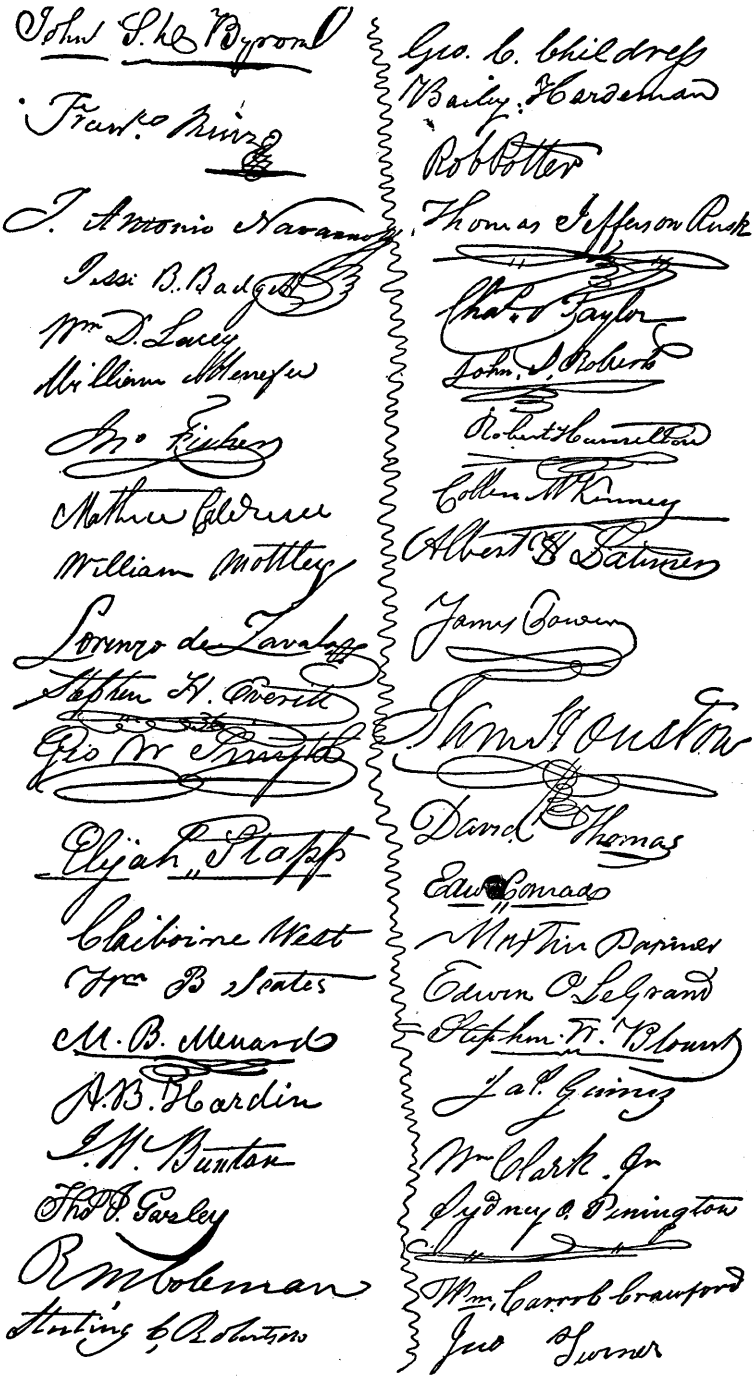
We, therefore, the delegates, with plenary powers, of the people of Texas, in solemn convention assembled, appealing to a candid world for the necessities of our condition, do hereby resolve and declare that our political connection with the Mexican nation has forever ended; and that the people of Texas do now constitute a free sovereign and independent republic, and are fully invested with all the rights and attributes which properly belong to independent nations; and, conscious of the rectitude of our intentions, we fearlessly and confidently commit the issue to the decision of the Supreme Arbiter of the destinies of nations.

Richard Ellis President
of the Convention & Delegate
from Red River
Charles B Stewart & La Collingsworth
Edwin W Allen
Thos Barnett
Asa Brigham

provide jobs for thieves and looters who despise the law; padlocking homes or other buildings because the Bible is studied therein; preventing radio stations from broadcasting the truth of God's Word; preventing owners of halls from letting them for the teaching of Bible truths; encouraging Roman Catholic thieves by letting Protestantism take the blame for their misdeeds; threatening to murder people if they teach differently from the Hierarchy; denying the right to teach the truth; making it sedition to say anything against the Roman Catholic Church; operating rackets in the name of charity; causing 130,000,000 people to lose a day each when the head of the Hierarchy dies; fixing things so that the world's biggest republic could and did sell munitions and everything else to Hitler and Mussolini so that Germany and Italy could blow the Spanish Republic to smithereens, but nothing could be sold to Spain itself; and encouraging students to break up study classes in the universities of foreign countries, so that the present devilish Rome-inspired monstrosities could more speedily finish the destruction of every decent thing in the earth and prepare the way for Armageddon, which will clean house for ever.

It might be interesting to the casual reader to learn that all the foregoing facts are drawn from the single issue of *Consolation* magazine, Brooklyn, N. Y., Number 518, dated July 26, 1939. You can faintly imagine what the examination of a year's issues would

THE UNANIMOUS DECLARATION OF INDEPENDENCE



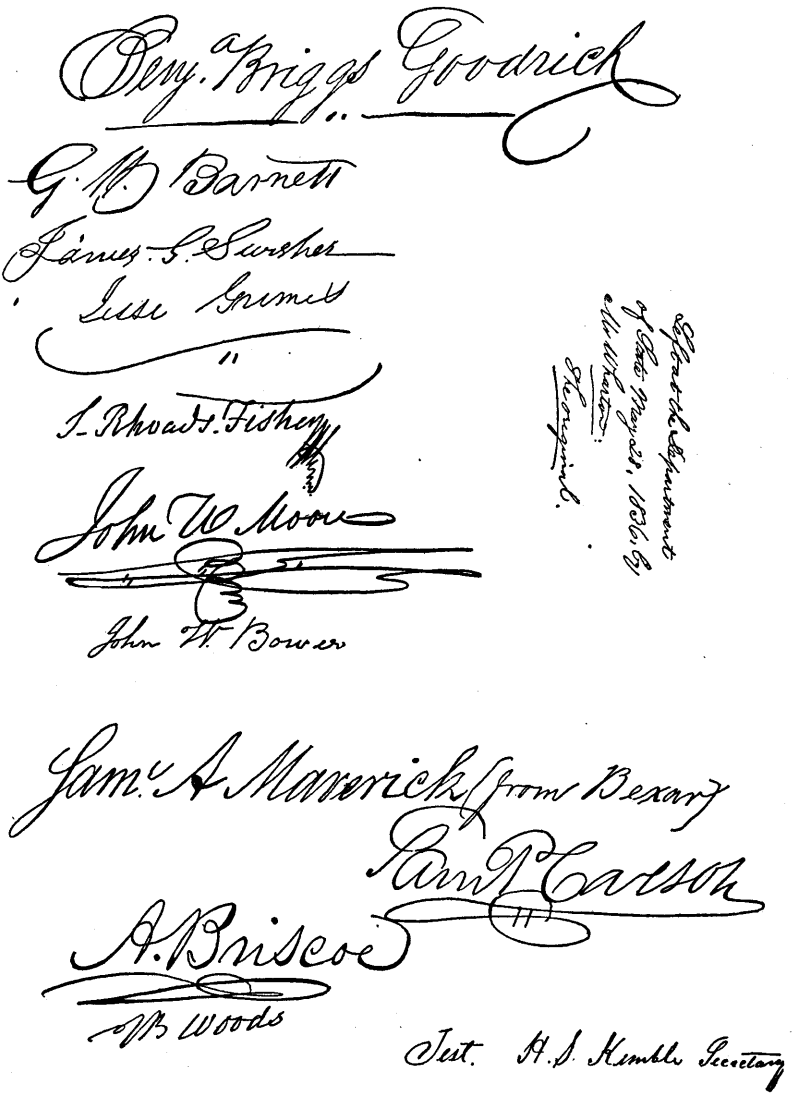
show, but no human brain can imagine what a century or four centuries or fifteen centuries would show. It is too awful to even imagine.

Since the foregoing was written *Consolation* No. 519 has appeared showing this masterpiece of the Devil as highly honoring the infamous Manton that sold justice; remaining silent when he was exposed; abusing the Christians he caused to be imprisoned; boasting of their flag-waving patriotism right while the man of greatest honor among them was flayed as a bribe-taker and perjurer, an oppressor of the poor, a blackmailer, gangster and contemptible villain.

In that same number the Hierarchy is shown as responsible for the destruction of food for which the hungry had made request; denying burial to children of those who love God; causing children to be frozen to death; causing 27 of them to lose their limbs from frost-bite; causing 2,000 to be crowded into an old stable in sub-zero weather; causing 500 to live in an old mill in bitterest cold without any heating facilities.

It is shown as responsible for employers' being fined for raising the wages of their employees; forcing a young girl to work when she was to be married in only three weeks; compelling men to run uphill with burdens so great it required several men to place them on their shoulders; killing 4 percent of new prisoners in four weeks; stealing the entire property of innocent men. Space forbids the publication of many more disclosures.

xxiii **THE UNANIMOUS DECLARATION OF INDEPENDENCE**



I, M. E. Sandlin, Assistant Secretary of State, of the State of Texas, do hereby certify that the foregoing is a true and correct copy of the unanimous declaration of independence made by the delegates of the people of Texas in general convention at the town of Washington on the 2nd day of March 1836.

Official Seal
State of Texas
April, 1936

(Signed) M. E. SANDLIN,
Assistant Secretary of State



London horse, Glasgow boat, N. London kite, Glasgow truck, Akron truck, Bristol yacht, London launch

Advertising Experiences

ENGLAND put forth the greatest effort, and in every direction, to make a complete success of the Kingdom interest entrusted to them at the time of the convention, and they succeeded beyond all praise. Not a district of London was overlooked. On some occasions there were as many as 1,500 marchers in line at one time.

One advertising stunt was "fly posting". Scores of young and zealous Jonadabs entered this part of the service with all the thrills of real adventure. The idea was to post their own signs, instead of paying for having them posted on billboards or hoardings. Hundreds of locations were found all over the city. The courageous little band went out with buckets of paste and brushes and literally dressed up the old town. Some of this work was done 'way on in the night; and in one case detectives gave two of the boys a merry chase in the early hours of the morning, and when they found out what the boys were doing a mild warning was given them and the boys shoved off to their next scoop.

So great was the success of the London advertising campaign that despite the late hour (9 p.m.) there were 6,000 people thronging the auditorium, with 1,500 others outside gathered around four loudspeakers. The Alexandra Palace audience applauded several times where the American audience failed to, thus showing their keen interest in following the subject matter presented.

This issue of *The Messenger* contains a picture of the 28-foot motorboat used with great effect on the river Clyde and along the beautiful west coast of Scotland. The boat carried a prepared sail, 12 by 6 feet, and its broadcast announcements could even be heard on the far-distant hills of Rothesay.

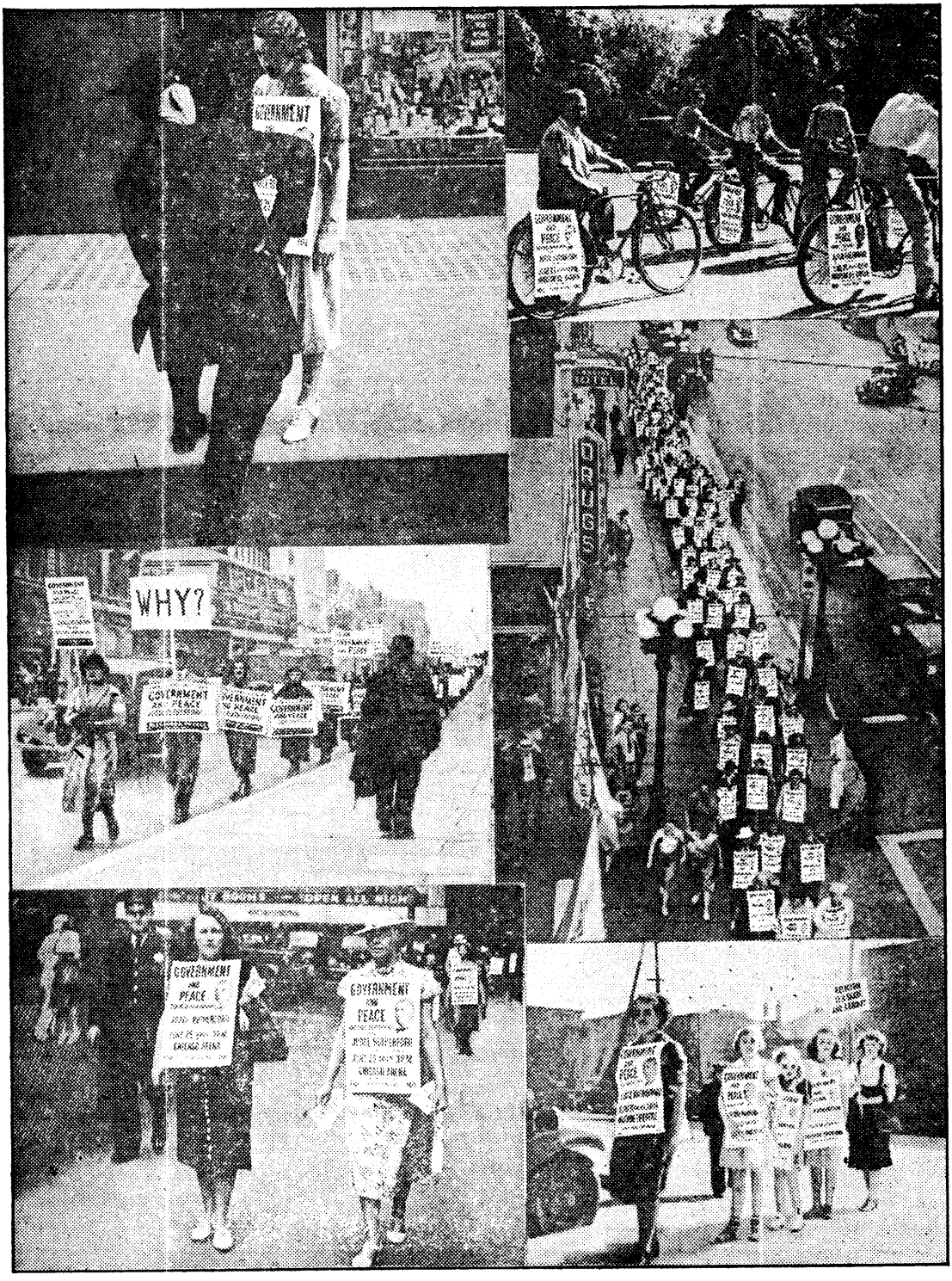
At Newcastle-on-Tyne the windows of seventeen empty shops were covered with large double crown posters, and the Newcastle company distinguished itself by hiring a marquee on the moor for a week from which the Kingdom message was heralded forth each day by loudspeakers attached to the tent.

At Manchester, England, besides all their other means of advertising, publishers pasted stickers all over their cases and phonograph. *Consolation* will have pictures of these, sometime.

At Liverpool all manner of advertising was used, including specially prepared signs for information marchers, a sound-car preceding the marchers, playing martial music, causing much excitement through the busy centers. Car and cycle drives did their part in displaying the beautiful posters, and the horse and cart was quite a novelty, complete with transcription machine and announcements. Window cards were exhibited, flashing signs at homes and on cars, handbills by the thousand, and cinema slides, all directed the public to the Empire Theatre and Picton Hall to learn of Jehovah's kingdom and to hear the challenge to Satan's organization. At the Pier Head large six-sheet posters were in evidence; 300 signs were placed in tramcars—the most popular means of transport in Liverpool; railway trains and stations were also utilized. At the Empire Theatre, situate in the center of the city, three large specially prepared streamers 17 feet by 4 feet were affixed to the main doors—this being the first time that such methods of advertising were used at this theater. It constituted a splendid witness to the thousands of people continually passing this point, and was very effective when the cars and marchers passed right in front. The information marches were very orderly and were undoubtedly the most impressive advertising medium. It is clear that the personal witness by the workers as a spectacle to men is the most potent form of advertising.

At Los Angeles the editor of the Hearst-owned Los Angeles *Examiner* said with trembling hands that he had "orders not to touch anything about Rutherford". All Americans who know Hearst appreciate this subtle compliment to Judge Rutherford. In the same city, when the protests began coming to radio station KFVD, the operator, who is a Roman Catholic but friendly to Jehovah's witnesses, was greatly amused at the protests, knowing that it was a frame-up. He advised each protester that KFVD was only one of more than 75 stations broadcasting this talk and that he had no control over the program. Protesters were requested to leave their names, but most of them were ashamed to do so.

At San Diego a witty newsboy shouted, "We want bad government and war," thus drawing sharp attention to the marchers' signs on "Government and Peace". He saw a photographer close up his camera, and shouted to him, "Hey, you haven't seen nothing yet; there's five blocks of 'em coming—five whole blocks of 'Government and Peace'—Wheeee!!!"



Left to right, Chicago (1), New York, London, Los Angeles, Chicago (2), and Winnipeg.

The MESSENGER



Putting the Convention Across

"WE'RE going to hold that Theocratic convention, if we have to hold it out under the stars!" There was a fearless look of determination on Judge Rutherford's face and a tone of defiant resoluteness in his voice as he thus said to the headquarter's family in Brooklyn, N. Y., one day in June. At the time the contract for use of Ohio State Fair Grounds at Columbus was still in effect, but the religious, political conspiracy was under way to arbitrarily revoke the duly executed contract under the specious pleas of patriotic motives and avoidance of public disorder and riot, and indications thereof had manifested themselves to representatives of the WATCHTOWER. To add to this, conditions beyond his control made it then appear humanly impossible for Judge Rutherford himself to attend any convention in person. There was evident uncertainty about holding that already-advertised first Theocratic convention to be. But Judge Rutherford's courageous words that June day were decisive. They settled the issue. The headquarters family felt like cheering. Taking this as definite reassurance from the great Theocrat himself, the entire organization took hold of the situation and the arrangement work with grim, renewed determination and boiling zeal and irrepressible joy.

Not unforeseen nor unexpected, a few days later came the self-justifying letter from the Ohio State Fair Grounds management politicians notifying the WATCHTOWER of their one-sided action in canceling the contract, and skillfully concealing the Hierarchical instigators behind such unwarranted covenant-breaking. Little cared they, or their Hierarchical prodders, for the terrific wrench which this gave the convention-preparation machinery which was already in motion in their own city, or for the keen disappointment which this would and did occasion the businessmen and expectant common people of their own city, or for the thousands of dollars expended by Jehovah's witnesses for holding the convention at their city, or for the integrity and fair name of their city and the state of which it was the capital. The gloating Hierarchy may have thought that by disrupting the pivotal key-city convention, the entire structure of the nation-wide, thirty-two-city convention would cave in. "He that sitteth in the heavens shall laugh; [Jehovah] shall have them in derision." (Ps. 2:4) Jehovah's witnesses on earth, too, held them in derision, and the witnesses are still laughing. Now that the Theocratic convention is a historic event, it appears what a laughingstock the Hierarchy and American Legion and other so-called "patriotic" groups have made of themselves. Their chagrin is of their own making. It was Jehovah's "strange work"!

Undaunted, the convention organization turned to Detroit, scene of the international convention of Jehovah's witnesses in 1928. In the week just preceding the date scheduled for opening the 1940 convention the contract for use of Convention Hall was signed. It took all the punch out of the blow that the Hierarchy and "patriotic" stooges aimed to give Jehovah's witnesses by causing Ohio's governor, Bricker, to ingloriously refuse to honor the petition of 2,042,136 fellow Americans for use of the State Fair Grounds as contracted for.

The enemy had shown much malevolence before the convention, and had the preceding year attempted to break up the convention held in Madison Square Garden, New York, but without success. It was necessary to be on guard, and there was a measure of suspense. After the first day one felt, "Whatever happens now, the convention is an actuality." Would the enemy try violence on the succeeding days, or the last? The thought was present, but did not disturb the peace or mar the joy of the Lord's people. Jehovah's guardian angels were at hand, and His will would be done. Nothing occurred to hinder the peaceful course of the convention. Once begun, it proceeded smoothly to its consummation and climax. In the following pages the outstanding features of the key convention are set forth, beginning with the programs which were relayed to the 17 subsidiary conventions, and concluding with brief accounts of happenings at these various assemblies.

At 4:00 p.m. Wednesday, July 24, 1940, the convention at Detroit was opened by the chairman, and simultaneously all other conventions through the United States were opened, and Judge Rutherford was introduced to make the opening address to all the conventions.

FRONT COVER: Convention Hall, the center of nation-wide convention activity. The cover shows many large audiences and auditoriums tied in with the key city.

THE MESSENGER

Brooklyn, N. Y., September, 1940

Judge Rutherford Opens Convention

THE HAND OF JEHOVAH is not shortened. Neither is His ear heavy, that it cannot hear. He hears the prayers of His people who are diligent to serve Him: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil." —1 Peter 3:12.

Some months ago it appeared to be God's will that a convention of His consecrated people be held in the United States this year. On three previous years we had held our convention at Columbus, Ohio, to the real pleasure and profit of the good people of that city. This year the Chamber of Commerce and the convention committee of Columbus sent us a very kind invitation to hold our convention there this year. That invitation was accepted and a contract was signed for the State Fair Grounds and every preparation was made for the convention, and that at great expense.

A strong religious organization exercised sufficient influence to bring about a cancellation of the Fair Grounds for the convention. Arrangements had previously been made for a number of other cities to be tied in with the key convention by land wires and in many other places state fair grounds and public halls were contracted for. Many of these have been canceled by reason of pressure brought to bear upon public officials by the great anti-Christian organization.

Wherever the city or other public officials have had to do with the permission, as soon as rented generally the contracts have been canceled. Arrangements for private halls have been made. Manifestly it was the will of Almighty God and His King that we should have a convention this year. Your hearts have been set upon this convention for some time. You have met with many rebuffs along the way. But now we are here, and for this manifestation of God's loving-kindness we are indeed thankful and give praise to His name that we are here. Therefore I say, the hand of the Lord is not shortened.

Flag

When more than two million people petitioned the governor of the State of Ohio to use his power and influence to reinstate the contract for our convention in that city, and when thousands of citizens of Columbus joined in that petition, the governor denied the petition, his assigned reason being that Jehovah's witnesses declined to salute the flag that protects them. If the governor and other public officials understood the reason why Jehovah's witnesses take the position they do concerning saluting any flag or heiling any creature, their attitude would be different. We as Christian people, wholly devoted to Almighty God, respect the flag of the nation where we reside, and we willingly and gladly obey every law for which that flag stands.

The American flag is a symbol of the nation, and particularly the fundamental law of the nation. That fundamental law guarantees freedom of conscience, freedom of assembly, and freedom of worship, and there is no law on the statute books of any state or any part of the nation commanding anybody to salute a flag outside of the schools. To salute any flag means that we attribute protection and salvation to what the flag represents. But those who are in power politically decline to stand by the principles for which the flag stands. Our devotion is to Almighty God. We deem it far more important to obey the laws of the land without violating our covenant with Almighty God by saluting any earthly thing than to salute and then immediately violate the law for which the flag stands, and, above all, to violate God's law, as do those who attempt to force others to salute.

Knowing that all things work together for good to those who love God and who have been called according to His purpose, no doubt many of you have wondered why such officials should oppose this convention of Christian people. Here we are reminded of the words of Christ Jesus when He stood before the Roman dictator, to whom He said: "My kingdom is not of this world." He said that for the reason that He had previously stated that Satan the Devil is the invisible ruler of this present world. Therefore it was not the proper time for Him to salute the things of this world. The time had not then come for Christ Jesus to exercise His power as King.

Now the Lord Jesus Christ is enthroned as King and about to take over actual possession of all the world. He has nothing in common with the powers now ruling the nations of the earth, which powers are now in great controversies among themselves and the people under great stress. It is to be expected that God would not have His people hold a convention on the premises held in possession by political and religious rulers who are against Him and against His kingdom. The great religious organization, which I have mentioned, is political and, together with other persons devoted entirely to religion and politics, all such are against Jehovah the Almighty God and against His King. Although Jehovah says, "The earth is the Lord's, and the fulness thereof," public officials and religionists say to Jehovah God's servants: "You cannot meet on this earth and worship Jehovah God in spirit and in truth without first having our permission."—Psalm 24: 1.

Theocratic

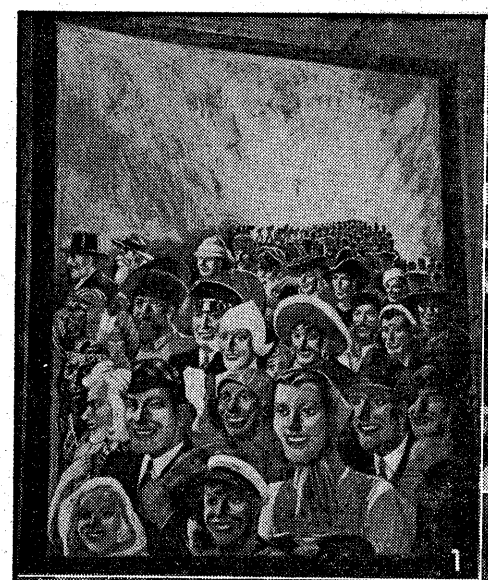
This is a Theocratic convention, that is to say, an assembly of persons who love and serve Jehovah God and Christ His King. With us God is first and we are not in harmony with anything that is opposed to Almighty God, whose name alone is Jehovah.

THE THEOCRACY is the government of Almighty God by His beloved Son, Christ Jesus. It is the kingdom of God promised by Him long centuries ago by and through which He will bless all the families of the earth who obey Him and He will grant to such everlasting life. It is the kingdom about which Jesus instructed His followers to ever pray: "Thy kingdom come. Thy will be done on earth as it is done in heaven." Since then Christians have earnestly prayed for the coming of that kingdom, and now it is here. Since Jesus was on earth in the flesh God has been gathering unto himself out from the world a few persons to be witnesses to His name and to His kingdom, and every faithful follower of Christ Jesus since then has been and is one of Jehovah's witnesses, not of recent organization, not organized by any man, but selected by Jehovah God, and some of these have been on earth over the period of six thousand years. Religionists have not learned that fact, although the Scriptures abundantly state that truth.

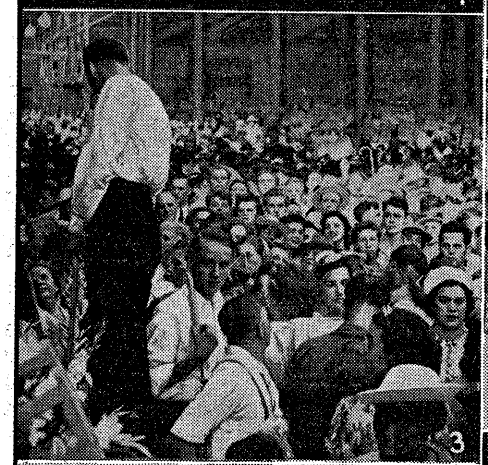
To you who have made a covenant with God to be obedient to His will His kingdom is dearer to your heart than all the things of this life. If we who are in a covenant with Jehovah God willingly break that covenant by disobeying His commandments we suffer everlasting destruction, without any hope of life hereafter. Those persons who persecute us intelligently or ignorantly can do no more than to kill the body. They cannot affect our eternal existence as long as we are obedient to Almighty God. For that reason Jesus gave to His followers this commandment, at Matthew 10: 28: 'Fear not them that can kill the body, but fear God, who is able to destroy both soul and body in Gehenna.' With us it is a matter of life and death. For this reason the apostles told the courts before whom they were haled when they were charged with preaching this gospel of the Kingdom: 'We will obey God rather than men.' Such is the rule that we follow this day. Our hope of life is with Christ Jesus in The THEOCRATIC GOVERNMENT, and our hope of life is not with any earthly institution.

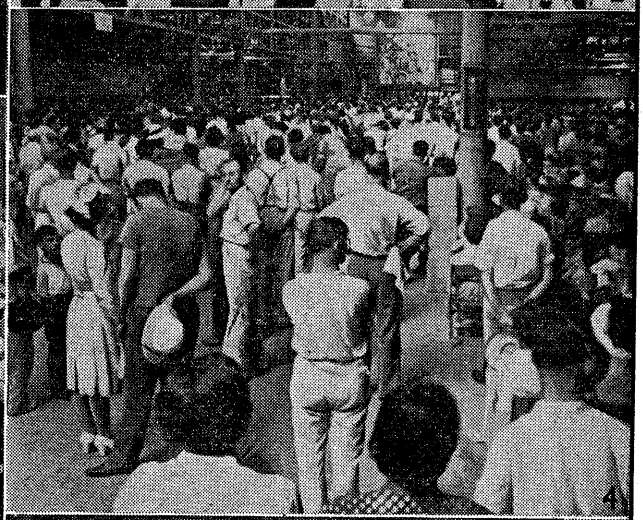
Entrenched Enemies

Twelve years ago, in this city the Lord's people were assembled in convention and at that time a Resolution was unanimously adopted in favor of Jehovah God and His kingdom under Christ and against the Devil and his kingdom. That Resolution appears in *Light*, Book One, at page 221. It seems fitting and very appropriate that this convention, therefore, in 1940, would be held in this city and therefore God has so ordered it and we are here. From that day to this the Devil and his cohorts have increased their venomous attacks upon Jehovah's witnesses, and that without any just cause or excuse. This should be expected. We have not been taken unawares. God has fully advised His servants what would come to pass in these last days, and this advice is plainly set forth in the Bible. We have no fight with any human creature, whether that person be politician, religionist, or anybody else. No person who loves righteousness has any inclination to fight against us. There are great numbers, thousands of people in this city today and throughout America, whose hearts go out to Jehovah's witnesses because of their bold and immovable stand for God and for righteousness, and from which they refuse to be moved. Who then are our enemies leading in the fight against us? The answer to that question is found in Ephesians the sixth chapter, to wit: "We wrestle not against flesh and blood, but against princi-













1. Hailing Theocracy. (Painting) 2-6. Crowds in and around Detroit convention halls.

palities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We know, therefore, that Satan is our chief enemy because he is God's enemy, the enemy of The THEOCRATIC GOVERNMENT. We know that a host of demons with him are our enemies; and we know that the ecclesiastical or spiritual rulers named in this text, in high places on earth, are dead against all who are for The THEOCRATIC GOVERNMENT. This we have known for some time and we are not at all surprised about what has come to pass.

Recently *The Watchtower* published a series of articles setting forth the Scriptural proof that these unseen principalities and powers, the demons, would overrun the world at this very time. All the evidence shows that we have a proper understanding of these prophecies. If everything had continued with calmness up to now, necessarily we would have concluded that we did not have the proper understanding of the Scriptures. The Lord has shown us that we have a correct understanding, and now we see, as the Scriptures declare, the whole world under the sinister influence and power of the demons. We know, therefore, that every part of the political institutions and the religious institutions, working together against The THEOCRATIC GOVERNMENT, are necessarily against us. We are not surprised. In this connection we are reminded again of the declaration of the Scriptures: 'Through much tribulation shall ye enter the Kingdom.' The Kingdom is here, the King is enthroned, Armageddon is just ahead. The glorious reign of Christ that shall bring blessings to the world will immediately follow. Therefore the great climax has been reached. Tribulation has fallen upon those who stand by the Lord. And why? God has permitted it for two purposes: First, to allow the visible part of Satan's organization to don their garments of identification and let it be known that they are against The THEOCRATIC GOVERNMENT. There was an apt illustration of this when God manifested His particular favor on Jehu, who represented Christ Jesus. There He caused all the religionists to put on their garments of identification; and the same thing He is doing today; permitting all who are opposed to The THEOCRATIC GOVERNMENT to take their stand against THE THEOCRACY, God's kingdom, and in favor of this world that is certain to go down. This is a time when Jesus is separating the people, permitting those who are opposed to Him and His kingdom to take one side, and those who are with Him to take the other side. The division is going on, and that rapidly. A second reason why tribulation has come is to afford opportunity for those who are in a covenant with God to prove their integrity to Him; and you are having this opportunity, and so am I. This God's consecrated people are determined to do at any cost. Tribulation does not deter us or make us go about with droopy eyes or droopy hands.

Therefore the appropriateness of the apostle's words as written in the Bible: "We glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the holy [spirit], which is given unto us." (Romans 5:3-5) Thank God for that message written to His people, written long ago to bring comfort and satisfaction to their hearts at this time. We feed upon tribulation because we take that as one of the evidences that God is dealing with us as sons and not as bastards.

Our hope is not in things of this world, but our hope is centered wholly in The THEOCRATIC GOVERNMENT. Therefore we anticipate tribulation; and it has come! Exactly in due time. Again, strictly in harmony with what experiences you have been having recently, we find the appropriateness of the words by Paul written at Colossians, to wit: "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." What a blessed privilege, therefore, to stand today as the targets of the enemy and receive their darts, unflinching and unashamed! And by God's grace we will keep on doing it.

The very day that Italy stabbed France in the back, with the approval of Pacelli, and turned that people over to Fascism, that very day cruel persecution broke out in this land against God's consecrated people as a camouflage to hide the real wickedness of the real enemies of the American government. An organization under the command of the Papacy released for publication a paper on the same day calling upon public officers throughout the United States to employ summary proceedings against all persons who are subversive. Immediately, like a flash from the wires, the persecution of Jehovah's witnesses in Tex-

as, Maine, South Dakota and many other states broke out, not against Fascism and Nazism, but all against Jehovah's witnesses, who are doing nothing but to advertise the great Theocracy of Jehovah God under Christ Jesus the King. Only the supermind of Satan could have timed the action on both sides of the earth at the same hour and caused his servants to perform these unlawful deeds against those who are advertising The THEOCRATIC GOVERNMENT.

Doubtless the practitioners of demonism hoped and expected to so discourage Jehovah's witnesses by their cruel persecution that no convention could be held at all in the United States. God could have prevented that persecution, but He has permitted it in order to give the enemy an opportunity to identify themselves, and an opportunity to His people to show their full faith and confidence in Him. Therefore amidst great tribulation, trials and persecution you have trekked your way from every part of the land to this city that you might here meet together to worship God in spirit and in truth, and in many other cities in the United States other conventions are tied together by private wires with this one, that all of us may raise our voices and heart devotion to the great THEOCRAT and His King.

Our position with reference to saluting flags and heiling men is exactly in harmony with God's commandment, and in obedience to His Word, and exactly in harmony with the lead of Christ Jesus. God's commandment to His covenant people is this: 'Thou shalt know no other gods but me.' That means that we must be for Him and against demonism. Again, He says, 'Thou shalt not make unto thee any graven image of anything that is in heaven above, or in the earth beneath, or that is under the earth; thou shalt not bow down thyself to them nor serve them; for I am the Lord thy God.' When the Lord Jesus had begun His ministry the Devil sought to entrap Him by trying to induce Jesus to bow down to Satan and to salute Satan. Jesus well knowing that to give obeisance to any creature would bring destruction upon himself, and, above all, because of His love and complete devotion to Jehovah God, He replied to the Devil in these words: "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Thus the Lord Jesus set the rule that every creature who survives and receives God's approval must follow.

And now in this hour of peril Satan subtly endeavors to entrap those who are fully devoted to God and His King by inducing them to bow down to and attribute salvation to earthly things. Satan well knows that that would mean our destruction. We well know it would mean our destruction. Therefore we cannot yield to earthly powers, and we will not, even though it cost us the life we now possess on earth. Would the governor of the great state of Ohio, who poses before the people of America as one who stands for the fundamental law and for righteousness, would he and other public officials desire us to bring about our own complete destruction by going through the formality of giving obeisance to earthly things contrary to God's law? I am sure that if they understood the real position of devoted Christians they would not want to take this responsibility upon their heads. Because of our full devotion to THE THEOCRACY enemies may unlawfully shed our blood, but, if so, our blood will be upon those who induce and who perform such unlawful acts.

From that day, from Jesus' time, to this every person who has boldly declared himself for Jehovah God and Christ His King has been reproached and persecuted by the Devil and by those persons who yield to the influence of demons. The faithful apostles of Christ Jesus were subjected to all manner of persecution and were reproached, and were denounced as criminals, because of their devotion to Almighty God. Therefore the apostle quotes the words of Jesus, to wit: 'The reproaches that reproached thee have fallen upon me.' All during the life of the apostles they were reproached because they proclaimed the kingdom of God under Christ. We should expect when the King comes that the persecution will be greater because the hour draws near for the final conflict between THE THEOCRACY and all opposers, and Satan knows his end has come.

Amidst great persecution and opposition from all the nations of the earth today hating God and hating His servants for His name's sake, we rejoice to be on the side of God and His King Christ Jesus, to be made of no reputation among men, to be despised by all nations for His name's sake, and therefore, in the language of the text which the Lord has so graciously indicated we should use for this year, 'We trust wholly in thee, and my heart shall greatly rejoice in thy salvation.' We welcome this opportunity of get-

ting together in this convention. We give praise to Almighty God, and, since the declaration of war against the Devil and his associates, made in this city twelve years ago, we expect that warfare to continue with increased vigor until the Lord himself exercises His supreme power and ends all tribulation, and establishes righteousness and peace, and grants life everlasting to those that love and obey Him.

So, then, we have come here as messengers of peace. We have come here to bring a message of peace to the people of this city who are of good will and those throughout the earth who wish to hear, and those who do not wish the people to hear this message of peace, who would like to keep the ears of the people dull to the gracious things that God has in reservation for them, the men on earth who are thus bitterly opposed and fighting against Jehovah's witnesses, are the religious and political leaders who desire to have the whole thing for themselves—all against God and all against His kingdom. But we delight to be on the other side, on God's side and on the side of righteousness.

May this convention bring praise to Jehovah's name. We count not our lives dear unto us, that we may have a part in the advertising of the Theocratic Government, because that is our business. We are pilgrims and strangers in a strange land, holding aloft the banner of Jehovah and His King. That banner ALONE we will salute.

35,000 in Detroit on Saturday

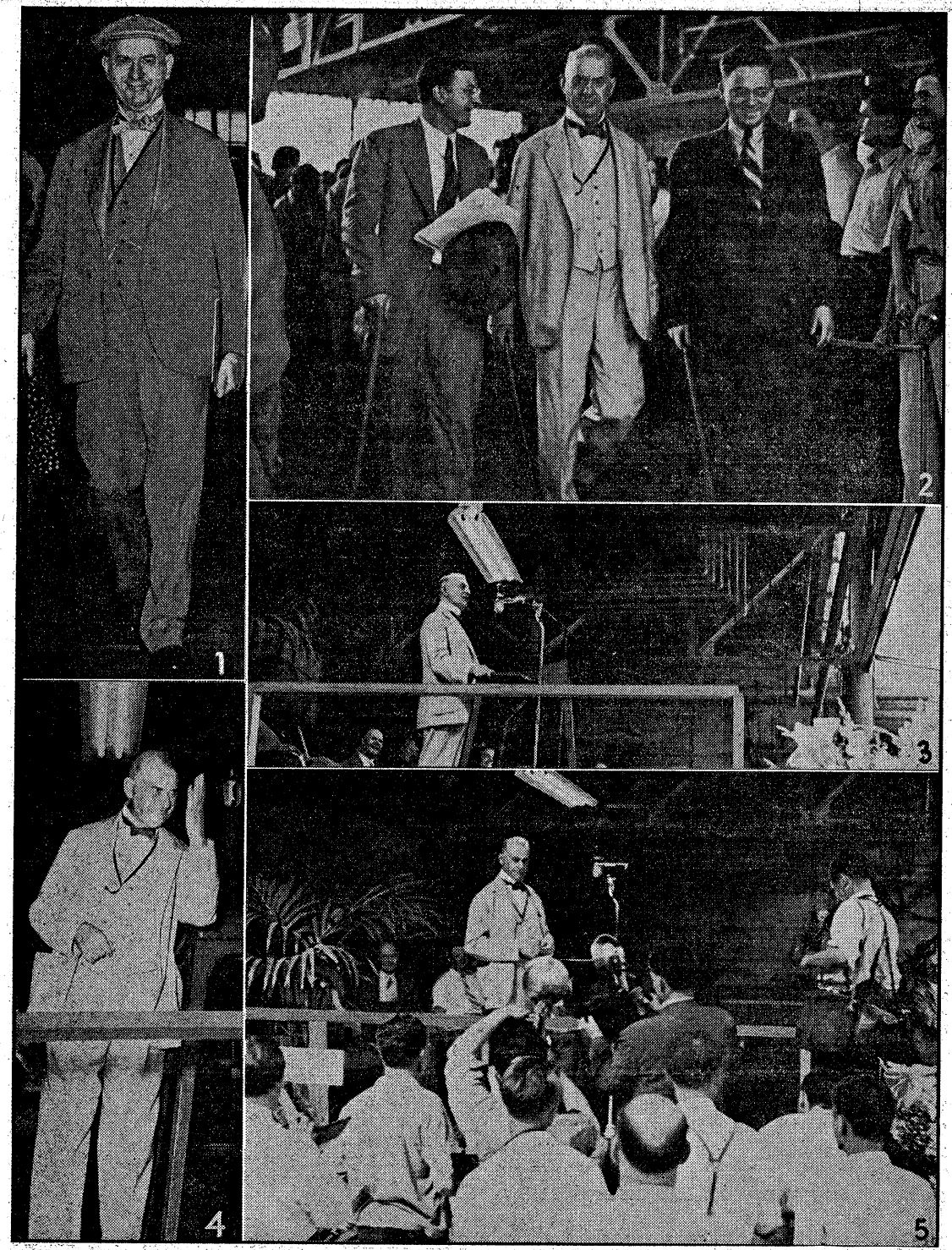
THE next big feature of the convention was Judge Rutherford's Saturday talk on the subject "Times and Seasons". All available space in the convention halls and the Eastern Star Temple was taken. Thousands more in the trailer camp were able to hear the address by means of direct wire connection. All had eagerly awaited this session of the convention. Before beginning his address Judge Rutherford made the following statement:

The manager of the convention informs me that many reporters for the public press are here and have requested that I give them an interview. Past experiences show that the reporters gather the information, which the paper straightway refuses to print and instead prints many falsehoods against us. If the reporters will bring to me a written and signed statement by the editor in charge of their respective papers, which statement promises the publication of the answers I give in answer to their questions, I will answer every question that they propound and grant an interview for this purpose. Otherwise it would be too bad to take up the time of the reporters to speak with them.

Judge Rutherford's address of Saturday afternoon was another of the four sessions of the convention carried to all convention cities in the United States. In this impressive discourse special consideration was given to Paul's words in 1 Thessalonians 5, so evidently dealing with our day. A complete report of this address appears in the new booklet *Conspiracy Against Democracy*. Here only a few excerpts are made:

Jehovah God directed his prophet to write: "The end shall be at the time appointed." (Daniel 11:27) Necessarily that means that the end is definitely fixed and shall not be delayed. . . . It is the time when "this gospel of the kingdom" has been preached as a witness to the nations of earth and that preaching is completed. Since the year 1922 God's covenant people have been busily engaged in the work of making known the kingdom of God. In this they have had much tribulation and far greater joy. Twelve years ago in this city a resolution was adopted by a convention of the people of the Lord, which was a declaration of war against Satan's wicked rule. It was a proclamation of allegiance to Jehovah God and against the unrighteous rule by demons and their agencies. Since then Jehovah has gradually unfolded to the vision of his people the meaning of many prophecies, which revelation has brought to them great comfort and joy. All the evidence now strongly points to the fact that Armageddon is very near and that soon we may witness Satan's defeat and the complete vindication of Jehovah's name. That will mean the beginning of endless joy, peace and life to all creation that love righteousness and hate iniquity. In these days of darkness upon earthly rulers and gross darkness upon the credulous people that hold to demonism there is great light shining into the mind and heart of each one of those who are fully devoted to God and to The THEOCRATIC GOVERNMENT. This light of Jehovah shining in the face of the great King of THE THEOCRACY, Christ Jesus, is reflected to the minds of those who are his true followers.

Looking down to this very time, the apostle Paul, inspired by the spirit of God, wrote for the benefit of faithful Christians now on the earth these words: 'Of the times and seasons, brethren,



1. Judge Rutherford. 2. With convention servant and Society's counsel. 3. "This is the most joyful convention I ever attended." 4. Greeting all whom he could see. 5. All right, boys!

ye have no need that I write unto you, because ye are not in the darkness, but ye are the children of the light.'

He dwelt at length upon "the sign" to appear in the near future and which would indicate the battle of Armageddon as due to begin.

Toward the conclusion of this speech, and to the immense delight of a rapt audience which hung on his every word, Judge Rutherford sprang a big surprise by introducing a new book, *Religion*, of which 15,000 autographed copies were placed the first hour and many more the next day. Here Judge Rutherford said:

"The Lord has graciously provided another instrument for the use of His people in this final campaign. He has made it clear to those who love Him that demonism and Christianity are exactly opposed one to the other. Demon religion proceeds from the Devil; Christianity, by and through Christ Jesus. Millions of people of good will now in the earth desire to learn of this difference and to take the right course. God has made such a provision. He has given to us another book. [Great applause] The book, *Religion*, [continued applause] contains the full information. Obtain your copy and read it quickly and then get it to others quickly, that they may learn of God's provision for their salvation and the salvation of all who love and serve him." [Applause]

After a pause, Judge Rutherford continued:

"At all times be on the alert, be watchful. Watch for the sign for the beginning of Armageddon and put your confidence wholly in the Lord. That sign is certain to be made manifest soon, and clearly it will be, 'When they say peace and safety,' then sudden destruction shall immediately begin. When the sign for Armageddon clearly appears, may it be that then this promise of Jehovah will be fulfilled, to wit, 'Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.'

"If this be the last convention to be held by God's faithful people prior to Armageddon, then we will look forward with unbounded joy to that convention that shall never end. [Great applause] Therefore, in the language of the apostle, 'Rejoice for evermore,' and give praise to Jehovah God."

Judge Rutherford continued, saying that he wished to offer to the convention the Message of Hope, to be distributed far and wide to the millions of people of good will in all the earth. (It will be the privilege of Jehovah's witnesses to do more than merely distribute it in printed form, as it has also been recorded for phonographic reproduction and will be used extensively in the door-to-door witnessing.)

Immediately after this inspiring talk, accepted as another timely blessing from Jehovah, and the unanimous acceptance of the Message of Hope, thousands of conventioners were soon seen with the new book *Religion* with its brilliant green cover, eagerly glancing through it. They were looking forward to the enjoyment of reading it and the privilege of placing it with the people of good will. They recognized that this was truly another instrument in the hands of Jehovah's witnesses for the advancement of the Kingdom interests. This session of the convention was one never to be forgotten.

High Point of the Convention Reached in the Public Address of Sunday, July 28

JUDGE RUTHERFORD'S address of Sunday, "RELIGION AS A WORLD REMEDY—The Evidence in Support Thereof," was the principal feature of the convention—its grand climax. It was a bold examination, in the light of the Scriptures, of religion and its claims to efficacy as a world remedy. The "evidence in support thereof" was shown to be wanting, and religion contrasted with Christianity, the real remedy. He said, in part:

Political and commercial men of high standing urge upon the nations "more religion" as a world remedy. . . . The president of the United States in sending his personal ambassador to the Vatican said to the pope: 'Your Holiness: It is well that we encourage a closer association between those in religion and those in government, who have a common purpose.' If religion is the remedy, then all honest persons should lay hold upon that remedy. If the evidence does not support the claim that religion is the remedy, then an adequate remedy should be eagerly sought. . . .

Jehovah's witnesses have no fight with any person because of his religious belief. Many Jews, Catholics, and so-called "Protestants" have been unwittingly ensnared by religion. It is the duty and privilege of every Christian to aid such to see the truth in order that they may devote themselves to God and His kingdom. The only purpose of calling attention to the difference between religion and Christianity is to aid men to see that God's law is the only safe guide and obedience to God is man's only protection. . . .

That which is called "the Christian religion" is not Christian. It is a religious practice carried on under the name of Christ, but which is in defiance of the law of Almighty God, and which gives honor to creatures rather than to Almighty God, and which deceives millions of sincere persons. As a pointed example I cite the words of the venerable Cardinal Gibbons, who after stating the doctrine of "Purgatory" then adds these words: "This interpretation is not mine. It is the unanimous voice of the fathers of Christendom"; that is, entirely traditional and not supported by the Word of God. (See *The Faith of Our Fathers*, page 208.) After the days of the apostles a sincere body of men organized themselves as Christians. Thereafter subtly Satan, the chief of demons, induced men in that organization to advance and teach their views contrary to the Bible, and thereby substituted religion for Christianity. Thereafter they taught the traditions of men. That has been dubbed the "Christian organization", although entirely contrary to God's Word. . . .

There are honest and sincere men who have been priests of the Roman Catholic Church, many of whom have recently separated themselves from that religious organization because of the Hierarchy's political activities which are called "Catholic Action". There are millions of sincere and honest Catholic people held in subjection to the Hierarchy because of fear of creatures. . . .

The Hierarchy are the real movers of compulsory flag-saluting and honoring creatures. Because the Christians in Germany refused to yield to such religious ceremonies thousands of them have been incarcerated in prison and many of them killed. . . .

The Supreme Court in the Gobitis case decided only that school boards might enforce rules compelling children to salute the flag, and that against their conscientious objection. The court made no attempt to decide that adults must salute the flag. No such issue was before the court. There is no law in America that compels adults to salute the flag. But the Hierarchy and allies, in order to browbeat the people, attempt to compel conscientious Christians, contrary to the law of the land, to violate God's law. Whenever the issue by law is raised compelling adults to salute the flag, that issue will be properly met before the courts. . . .

The "great multitude" that shall survive Armageddon and fill the earth with a righteous race must now hasten to put themselves on the side of THE THEOCRACY and its King. The rulers of the earth have now forgotten God and turned to religion and are certain to go down in a very short time. Only the "great multitude" will survive, and will live forever on the earth. Then shall the earth become a glorious and blessed place in which to live. Turn your faces and your heart devotion now to the Almighty God and to his King, Christ Jesus, and live.

The complete report of the discourse here touched upon appears in the new booklet entitled *Conspiracy Against Democracy*.

At the conclusion of Judge Rutherford's address, a World War veteran asked leave to present a resolution for adoption by the convention. He said:

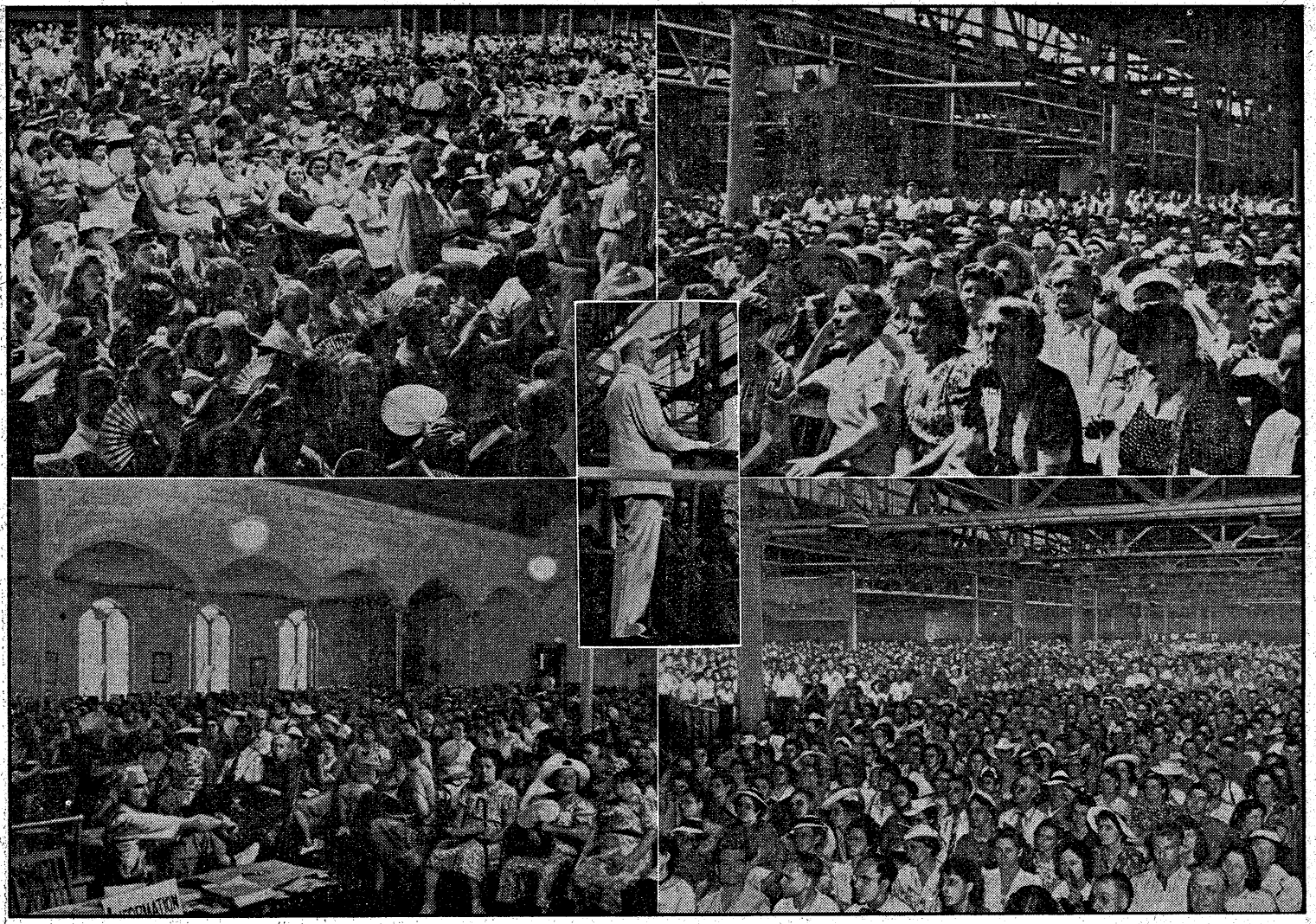
I desire to present a Resolution to this great convention. Much has been said about the American Legion and Veterans of Foreign Wars and their attitude against this Christian convention. I was an officer in the World War and commanded a company at the front in France; I am a Christian now, and I ask you to have this resolution read to the convention, and I ask the convention to unanimously adopt it and send it out as their message to the people.

The chairman accepted the resolution and said:

Max Freschel, who was born a Jew, but who is a Christian by adoption, and who has had much experience with the Nazis in Europe, will appreciate reading this statement to the convention. I call upon him to do so.

Max Freschel then read the resolution reviewing events leading up to arrangements for the convention, opposition, persecution and mobbing of Jehovah's witnesses by priests, American Legionnaires, lawless officers of the law and others. It pointed out the reason for the cancellation of the contract for the use of the State Fair Grounds in Columbus, Ohio, and the switching as the key city from Columbus to Detroit. It mentioned the opposition encountered in Detroit by the same lawless elements, and the hostile attitude of many of the newspapers. The resolution also mentioned attacks made upon individual witnesses in their work by priests and their supporters, and showed from the Scriptures the responsibility all these opposers of righteousness bear before Jehovah God. In conclusion the resolution said:

To His servants the Lord said concerning the present time: "Ye shall be hated of all nations for my name's sake." (Matthew 24:9) We delight to declare ourselves wholly and completely devoted to the great THEOCRATIC GOVERNMENT, the Kingdom of Jehovah God by His King, Christ Jesus,



Judge Rutherford addresses Theocratic convention. Showing only four of the seven packed-out halls used in Detroit.

the world's rightful ruler, and we welcome the opportunity of bearing the reproach that has been heaped upon the Lord and upon His holy name. We call upon all order-loving people throughout the land to take notice of the fact that the kingdom of heaven is at hand and that their only means of life is to flee from the dominating, wicked influence now being exercised by the lawless and flee to the THEOCRATIC RULE of Christ Jesus. To all such order-loving people we extend our kindest wishes, be they Catholic, Protestant, Jew, bond or free. There is but one means of salvation, and that is by Jehovah God through Christ Jesus our Lord.

The resolution was adopted by a thunderous "Aye" from 45,000 in attendance at Detroit and tens of thousands simultaneously assembled in convention halls in seventeen other American cities tied in with Detroit.

Judge Rutherford then rose and made the following

EXTEMPORANEOUS REMARKS

[These remarks, which went out over the chain of conventions, were greatly appreciated everywhere.]

"From all over England, Scotland, and even Ireland, these cablegrams have just been received. I shall not take time to read them. I will ask the chairman to do that later. I just wanted to take time for a few closing words to this convention, so far as I am concerned.

"Lying flat on my back under treatment by two doctors, and when the fight was on in Columbus to have the convention, and knowing that the Catholic bishop was leading the fight against us, I dictated a letter and asked it to be sent to him, inviting him to share the platform with me and tell the people wherein religion is a world remedy. I presume the distinguished gentleman could not find any argument and thought he better keep still. Therefore I had to give the argument for both sides today.

"And now, brethren, remember what the apostle wrote: 'Through much tribulation shall we enter the kingdom.' You have come here through much tribulation (and this heat has made you have some more tribulation), but I am sure that this is the most joyful company of people that have ever been assembled on this earth at one place and one time.

"For thirty-three years I have been attending conventions, but without hesitation I can say that this is the most joyful convention I ever attended or ever anticipated attending on this earth. You are going back to the field to have some more fights; but you love a fight, and you feed fat upon it. I know you won't be discouraged, so it is not necessary to say 'Be of good courage'. You have been of good courage all the time.

"But when the enemy attack you, and when they say, 'Will you salute the flag? I will make you salute the flag.' 'Well, my good sir, who appointed you to enforce that? There is no law in America compelling men to salute flags. Are you the law? Have you taken the law into your own hands? It seems to me that you are the lawless one. You had better go home and think about that a while, and take advice from the Lord, and not from the Catholic priest.'

"There is no use to get angry and argue with them. I don't know whether this is true or not, but I saw in the paper yesterday it was reported that someone said that 'No, he would not salute that rag'. That is a very unfortunate statement. The flag is not a rag. The flag is a symbol of a government, the principles of which were established on righteousness by men who loved God. And it now appears that the only people in America that really love those principles, who really represent the flag and who are determined to stand by those principles, are Jehovah's witnesses and their companions.

"These poor roosters that wear their clothes wrong side in front, who are terribly chagrined because the truth is turning the people away from them, must come to know that they are not running the earth. They may run it for a while, but not for long. The poor deluded ones who have been seized by hysteria, because of the influence of demons unseen and demons seen, are really to be pitied. We do pity them. We hold nothing against any of them. We know that these things are but an evidence of the fact that Satan's organization is tottering to a complete fall.

"So rejoice. Lift up your heads and rejoice. Today you see the Scriptures fulfilled, when the armies of the Devil are surrounding Jerusalem, that is, God's organization. Therefore, says the Lord Jesus: 'Look up, lift up your heads and rejoice; for your deliverance draweth nigh,' and go back to the field more determined than ever to fight until the Lord says it is done."

"Kingdom News"

As a still further surprise and final treat for the Theocratic conventioners, there was announced at the conclusion of the speech on "Religion as a World Remedy" the release to all of a new issue of *Kingdom News,* issue

No. 6, bearing the large headline (in green) "Time of Darkness—Isa. 60:2", and detailing the hysteria of mob violence and other wicked lawlessness against Jehovah's witnesses now convulsing the United States, and the Scriptural significance thereof. These were distributed at all exits free to the vast throngs as they streamed out. Unfortunately, great numbers of the public were unable to gain admittance to Convention Hall on Sunday, even all standing room being occupied. Hence, during the lecture, rather than turn these disappointed thousands away empty-handed and unrewarded, *Kingdom News* No. 6 was distributed to them. All together, 100,000 were distributed to those inside as well as those outside Convention Hall, at this public address.

A miniature mountain of bundles of *Kingdom News* No. 6, amounting to 2,026,000 copies, was on hand for disposal Sunday. The witnesses rejoiced exceedingly at getting this timely and further provision of the Lord for the fight to which they were now returning. Not a bundle of *Kingdom News* was left. It was marvelous to observe that immense quantity completely taken up by the conventioners, for distribution on their way back to their posts of service and in their home territories on return.

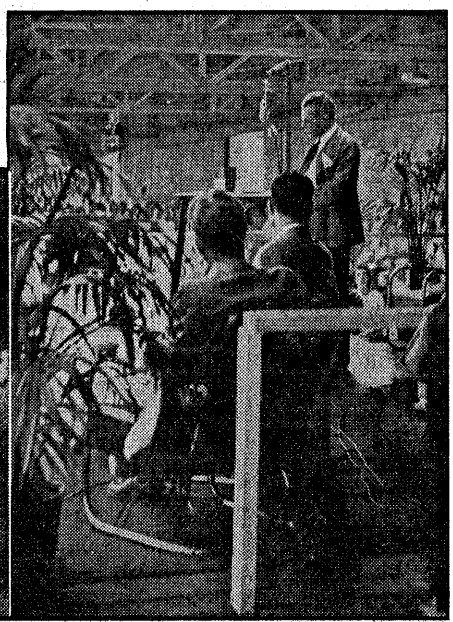
Thursday Afternoon Session — A Surprise

THE Thursday afternoon session of the convention was another of those that were carried to all the convention cities in the United States. A change in the program gave the platform first to Wm. P. Heath, who addressed the convention on the subject "America's Friends". He said, in part:

A consideration of the Scriptural prophecies and the supporting facts will disclose not only the real friends of the American people but also their enemies. The great Theocrat JEHOVAH and His King Christ Jesus are the perfect friends of distressed humanity. It is recorded that 'God so loved the world that He sent His only begotten Son' Jesus unto it. No Christian can deny that God's love and friendship are boundless. This friendship is limited by the above text to those who believe on Christ Jesus as the Lord's provided Savior. In what category, then, must those be found who hate Jesus' brethren and persecute them for Jehovah's name's sake? Are the organizations today, such as the Roman Catholic Hierarchy allied with the American Legion, and which organizations claim to be protecting the American people from Jehovah's witnesses, actually doing our country a favor? Is it a favor to the Stars and Stripes to induce its citizens to fight against Jehovah's name and His people? Is it an act of friendship to cause one to be executed? Is it an act of love to persuade mobs,



Demonstrating the new phonograph



Wm. P. Heath addressing conventions

poisoned by lies, to set upon the faithful servants of the Lord, when such crimes will be punished by death to the perpetrators in the day Jehovah avenges His people?

The speaker answered these questions with abundant Scriptural and modern corroborative support based upon fulfillment of prophetic truth. The full report of the talk is given elsewhere.

Phonographs

Following this talk, and as announced on the program, came a "Demonstration", when N. H. Knorr, convention servant, introduced a real surprise, a new portable phonograph designed for doorstep witnessing and made to play in a vertical position. It had a number of new features, each of which as mentioned by the speaker, and simultaneously demonstrated at each convention city in the United States, was hailed with joy and applause by the conventioners.

Trained demonstrators in each hall stood on tables and showed the operation of the new phonograph. This was one of the big hits of the convention.

Thirty new phonographs, demonstrated during the convention, were eagerly taken by the witnesses so fortunate as to ask for them first. They made liberal contributions to cover the initial expense incurred in perfecting the new phonograph. Had they been available, five hundred of the new phonographs could have been placed at the convention!

The phonograph has been a powerful instrument in the hands of the Lord's people in the proclamation of the THEOCRATIC GOVERNMENT. Several months ago a few of the brethren developed a new principle to be used in the phonograph. Brother Rutherford saw the value of these principles and immediately arranged for 50 models to be ready for this Theocratic Convention. This new vertical-type phonograph is a splendid instrument for the door-to-door work, the doorstep setup, and back-calls. One can operate the phonograph vertically, as you will see, or it can be set on a table in a horizontal position and work just as well.

The Pioneer Meeting

"Pioneer" is the term applied to that division of the publishers of Jehovah's Theocratic Government who devote their entire time to the work, spending a minimum of 150 hours a month directly in field activities, bearing the message from house to house and making return visits upon the interested, and using both the printed message and recorded speech and other facilities provided by the WATCHTOWER SOCIETY. To this end the Society makes special provision in their behalf for their continued maintenance in this full-time service. To aid as many pioneers as possible to attend the Theocratic convention, the Society made special arrangements for them at great cost. It was very gratifying that thus the vast majority of over 3,000 pioneers were enabled to put in appearance at the eighteen convention points and participate in its various services and activities.

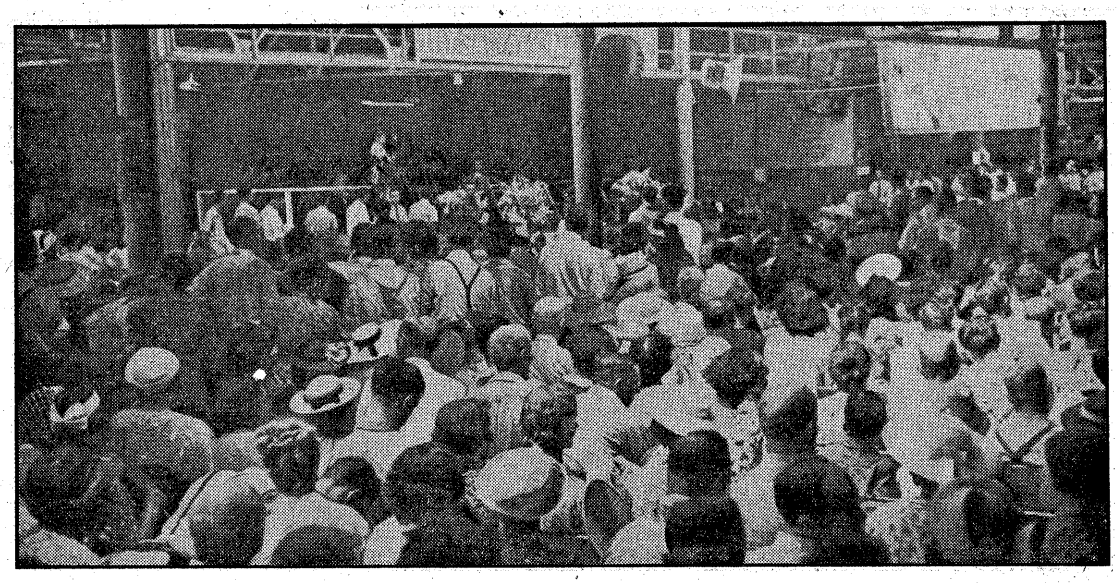
The pioneer meeting, 3 p.m. Thursday, witnessed all pioneers present assembled in the main auditorium in front of the speakers' platform, about 1,500 at Detroit alone, but the meeting was attended also by others of the convention. It dealt specially with the privileges and problems of the full-time workers. Among them were many who had recently entered the service, as well as quite a few who had in recent months suffered at the hands of mobs. The meeting was conducted by T. J. Sullivan, who said, in part:

Jesus said, "Seek ye first the kingdom of God, and his righteousness"—that is, your first consideration must be the righteous requirements of the Kingdom. Look to your "taskmaster" (righteousness) and then, the Lord assures, "all these things shall be added unto you." That is final. I wouldn't care if a million people came to me and tried to convince me that because *they* failed to get the wherewithal to keep going the condition disproves the Lord's statement. I would not believe them. The question is, Whom do we believe: the Lord or some creature? The Lord's word is true. The failure is with the creature, not with the Creator. He will fulfill His part if we do our part. The thing to do is to take the Lord at His word. The element of faith enters into this. . . .

There are some in the pioneer service who are continually dwelling on how they are going to eat and how they are to be clothed. They go into the service with their minds full of these things and generally do not make a success of the work because they are not seeking *first* the Kingdom. Their mind is on the wrong thing—themselves and their needs—rather than the Kingdom and its requirements; and then the Lord is blamed for their failure.

Don't misunderstand this. I am not oblivious of the hardships the pioneers endure or the difficulties you have to contend with. I know Brother Rutherford spends much time considering and planning ways and means of assisting the pioneers, and as the Lord directs and leads he makes such provisions as he can. My point is that the Lord will fulfill His promise if we do our part. . . .

During the past five months we have enrolled approximately 1,100 new pioneers. Many of you who are here today, rejoicing as never before, are



Pioneer meeting a joy to everyone

undoubtedly part of that 1,100. Yours is a blessed lot. You are storing treasures in heaven, which no one can take away from you. . . .

During the course of the convention 220 individuals requested pioneer applications, of which 83 were filled out and turned in at the convention.

Model Service Meeting

Service meetings, on the average one evening each week, are a regular feature of all organized companies of Jehovah's witnesses throughout the earth. As an illustration of how a company service meeting could be made most interesting and helpful to the Theocratic ambassadors, a Model Service meeting was conducted from the convention platform on Thursday evening, July 25. Four brethren served on the program, one acting as would a company servant, another as the secretary, a third as back-call servant, and the fourth as stockkeeper.

In the course of the sample meeting it was pointed out that not merely those who hold official positions in the company are to be used on programs of service meetings, but all capable brethren should be used from time to time.

In the model meeting under consideration the importance of all company publishers' attending service meetings was stressed, since at such meetings information and instruction are given that are essential to each one of the remnant and those of the "great multitude" who have been brought into association with the remnant.

Now that copies of the official service publication, the *Informant*, are sent only to servants of the companies, it is all the more necessary for the publishers to be in attendance at all the service meetings, where the *Informant* is studied, analyzed and discussed for the proper equipment of each and every worker.

It was pointed out that field service covers five distinct lines of activity: house-to-house witnessing with phonographs, magazine street-corner work, back-call work, information marches, and sound-cars. In addition, and as an extension of the back-call work, there are model studies to be conducted in the homes of the interested.

Attention was called to the following instruction issued by the Society:

'When groups of lawless persons or public officials acting unlawfully cause a stop of the publishing work and injure the publishers or their property, do this promptly:

Write a clear, brief, but comprehensive account of all the facts. As far as possible name accurately each opposer who takes a leading part. Give his official position, such as mayor, chief of police, or other. State whether he is a member of The American Legion or other veterans' organization (naming it accurately), and what position he holds therein. Name each clergyman participating, giving name

of church denomination. Let all such names be obtained as accurately and as promptly as possible under the circumstances.

A competent individual in the local company or zone can sign this statement as his own and acknowledge it as a true statement before a notary public. Typewrite the statement, making eight readable copies. Send the original to Francis Biddle, Solicitor General of the United States, Department of Justice, Washington, D. C. Send a copy to each of the following and retain one copy for your file:

American Civil Liberties Union, 31 Union Square, West, New York, N. Y.

Governor of the State where event occurs; attorney general of that State; prosecuting attorney of the county where acts occur; editor of that county's largest newspaper; Society's Brooklyn office, legal desk.

Another point that the workers were counseled to bear in mind was that when accosted by an officer and asked, "What are you doing?" the testimony card is immediately to be produced, as that contains the worker's credentials. If the officer refuses to read it, then read it to him. So doing, the statement on the card will, in case of arrest, become part of the court record, setting forth exactly what you were doing and why.

Mention was made in the Model Service meeting of the fact that the persecution of Jehovah's witnesses by the American Legion and the Hierarchy in recent months has had the effect of forcing many of Jehovah's witnesses and companions out of secular employment. Instead of sitting down and bemoaning their fate, these immediately made application for pioneer service, determining from henceforth to find employment in The Theocracy, where neither man nor devil can force them out.

Another Model Meeting

A model *Watchtower* study, Saturday night from 8 to 9, was another delightful feature of the convention. It stressed the necessity of preparation on the part of study conductor and study group and demonstrated the method carried on at the Society's headquarters, in Brooklyn, New York. In order to make the answers audible to that vast convention of 35,000, including those at "Jehovah Village", twelve miles away, there were only a limited number invited to participate directly in the model study on the platform, and who answered the questions on the current *Watchtower* article through microphones. At times the entire assembly was called upon to answer a question in unison. To the question,



Model *Watchtower* study conducted from platform

"What will Jehovah's enemies then say?" a basso-profundo voice answered, "They shall say 'Peace and safety'." "And what will then happen?" addressing the question to the convention, which answered with a thunderous roar, "Then sudden destruction cometh upon them, . . . and they shall not escape!"—Quoting 1 Thessalonians 5:3.

Hurdling Obstacles

If you visited Convention Hall when the convention committee did when making arrangements, or if you visited it just two days after the close of this assembly, you would behold just a sprawling series of five large, low-roofed halls with sky-lighting, adjacent one to another, and with broad passageways or door openings and immense floor space. A tour of the vast barnlike structure, from the Cass Avenue entrances to the Woodward Avenue entrance, just two days *after* the witnesses got in to do construction work, pointedly showed, to wit, that Jehovah has on earth a practical people of many capabilities, able to carry on without aid of the Devil's commercial organization, thoroughly able to act as organizers or to be organized, and to transform a messy situation into a comfortable and adequately provided convention location. As to this and other convention arrangements in other parts of the city, so thorough a job was done of systematizing all preparatory activities that the work went forward with the required efficiency and completely overrode all the obstacles and disconcerting delays and hold-ups that the enemy had willfully brought about. Not surprising, therefore, that in a few days' time the regular company of witnesses at Detroit secured 17,000



Room assignment department



Calling for room assignments

accommodations for conventioners in private homes and boarding houses, aside from the city's many hotels.

The rooming committee or department held forth at the Eastern Star Temple (see photo), a few blocks away from Convention Hall.

The room or office for handling the rooming assignments was thoroughly organized and the work classified. There were various desks and divisions, each handling different groups or classes of room applications.

Two days before the convention, arrangements had been made for 30,000 conventioners.

A People "Not Desired" (Zephaniah 2: 1)

Jehovah's witnesses and companions are a people or "nation" not desired by the rulers of this world. They are separate and distinct from the world, and look forward to that new heavens and new earth, wherein dwelleth righteousness and which will follow Armageddon. It was therefore not out of course of the Devil's organization that the Ohio State Fair Grounds were denied Jehovah's witnesses for their 1940 national assembly, although on many previous occasions they had assembled in Columbus, three of their largest conventions having been held there, in 1924, 1931, and 1937. When the final showdown came, not even the State Fair Grounds in Detroit could be had; and other auditoriums being denied them, the final arrangements were for the use of Convention Hall. It was supposed to seat, in its five separate (but connected) auditoriums, 19,000 persons. However, seats had to be brought in; there were no stationary seats in the halls.

Newspaper comment on the opening session said:

> Without any trace of the municipal welcome usually accorded gatherings of even less than its size, the Theocratic Convention of Jehovah's witnesses assembled in Detroit Wednesday for a five-day convention.
>
> Far from passing the conventional resolution of welcome, in fact, the Common Council displayed anger that the Witnesses were permitted to use Convention Hall. [Detroit *Free Press,* July 25, 1940]

The same paper said under date of July 29:

> Unwelcome to civic agencies and the Common Council, the witnesses were a boon to business in the stores around Convention Hall. Restaurant owners said they were glad the witnesses had been denied a meeting place at Columbus and at the Michigan State Fair Grounds, and the Masonic Temple in Detroit.

Opposition to Jehovah's witnesses led to acrimonious debate in the Council and efforts to fix the blame for their presence in Detroit led to charging Grindley (owner of Convention Hall) with the responsibility. This unfavorable charge led further to the threat of increasing the tax assessments on the Hall. The hostile attitude, together with expressions of anger and covert threats made by such un-American organizations as the American Legion and the Veterans of Foreign Wars, made Jehovah's witnesses realize the need of increased vigi-

lance (although mob attacks and other violent experiences of the past few months had been sufficient to make them alert).

Appeal to "Cæsar" (Acts 25: 11)

Said Jehovah's chief witness: "Render unto Cæsar the things that are Cæsar's"; "Caesar" representing the earthly government — those exercising governmental functions. Hence Jehovah's witnesses do not ignore them. Aware that there were a number of subversive and un-American elements in and about Detroit that were itching to interfere, those in charge of convention arrangements took every proper precaution. As is right, they gave due advice and warning to those responsible for maintaining public order.

The convention servant, together with other members of the WATCH TOWER BIBLE & TRACT SOCIETY, either telephoned or called upon the chief of police, precinct officers and others who might reasonably and legally be expected to take necessary steps to nip threatened violence. While officers were supplied to cope with traffic problems in and about the hall, the police department manifested an obvious reluctance to do its duty.

It was thought well to call upon the highest executive in the State to make sure that the very possible (and probable) violence of disorderly and lawless elements should be met before it could progress to where it would be beyond control. A telegram was sent to the governor, reading as follows:

> Thousands of Christians, citizens of the United States, assembling today at Detroit for five days' convention for the study of the Bible. Catholics and other lawless elements threaten to break up the meeting contrary to the law of the land. Will you as the chief officer of the State use your power and influence to see that this Christian assembly is permitted to hold their meeting without interference or disturbance from the lawless element?

Following up the telegram with a telephone call, the convention servant told Governor Dickinson:

> "This Christian organization has been holding its convention in the United States annually for the past sixty years. We have never interfered with anyone. Our chief objective is to worship Almighty God and tell the people the gracious things that He has provided. We only ask to be let alone and not interrupted by a lawless element, and would like to have your expression as to what, if any, action you will take to see that we enjoy a peaceable, lawful assembly."

The governor, after the telegram was read to him in the course of the conversation, said he had not received it, but probably it was on his desk, as he hadn't opened any telegrams as yet.

His advice, in case of any disturbance, was to inform the police, and if the police could not cope with the situation, then to get in touch with the prosecuting attorney of the county, report the matter to him, and if it became necessary for the State to step in, then the State would do what was necessary to stop any disturbance. He added, "It will be necessary for you to go through the proper channels." The governor said that there was nothing he could do except in case the local authorities did not take care of the situation.

The governor must have missed reading about the mobs that caused so much trouble in other states, or he would surely not have been so utterly inadequate in his suggested manner of dealing with mobs. However, Jehovah's witnesses, through the ones in charge of the convention, had given proper notice to those responsible for maintaining order. Following Nehemiah's example of old, they did what they could to prevent lawless and suspicious individuals from gaining entrance to the auditorium, and were also prepared to deal with them in case they did enter. More than that could not be done. For the rest, having done all they could, they were content to leave the matter of their protection and the protection of the convention in Jehovah's hands. They represented His kingdom, and were in Detroit to further the interests of that kingdom, the great Theocracy. He would not fail them; and He didn't.

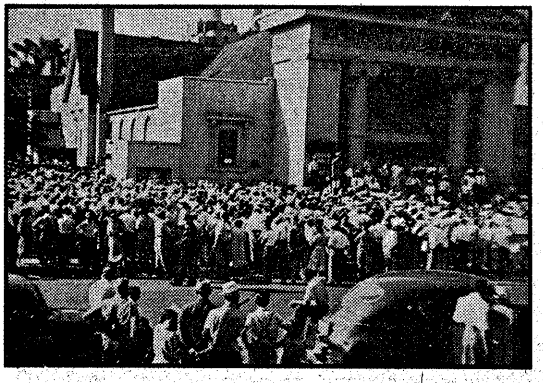
Opposition to the convention reared its ugly head before the convention began. It took the mean form of efforts to hamstring this and that arrangement. On previous occasions there was seating room for 16,000 permitted, and that in just three out of the Convention Hall's five auditoriums; now the Fire Department decided that, to obviate fire hazards, it was necessary to limit the seating to 6,000 or 7,000 chairs. The threat was added that if more were placed, although there was ample floor space, the convention would be closed forthwith.

For the opening day only that number of collapsible chairs were placed, so making it obligatory for thousands to stand. Daily thereafter the number of chairs set up (against the walls there were stacks of them unopened) increased. Officials did not seem to notice; no

one seemed to object. Still a great deal of empty space remained, making ample standing room. This really served to advantage. The fire department's limitation really permitted a larger number of persons, upward of 25,000, to gain access to the Hall, and by Sunday there was a grand total of 45,000, standees and seated, at all locations, which figure includes large numbers that had gone to the trailer camp in response to the following announcement:

"Arrangements have been made to carry the proceedings of the convention to the trailer camp all day Saturday and all day Sunday. Also all convention sessions may be heard at the Eastern Star Temple, on West Alexandrine, as well as in this hall. There are these three places where the convention can be heard, and we shall have only these three. Any of the brethren may remain at the trailer camp if they wish. Also, any brethren who want to take full automobile loads there may do so. It is expected that this hall (the Convention Hall) will be more than packed out Saturday and Sunday. The trailer camp is out in the open, of course, and we have powerful loudspeaking equipment there."

As a result there were about 12,000 conventioners at the camp on Sunday, where they could hear seated in their cars or gathered on the grounds in groups.



Packed out! but listening to Judge Rutherford

Additionally, there were thousands outside of the Hall, in the surrounding driveways and open spaces, as well as about 3,000 in and around the Eastern Star Temple with its two auditoriums. Approximately 30,000 persons found a place in and around Convention Hall, instead of the usual 19,000 permitted when any other group outside of Jehovah's witnesses are under consideration.

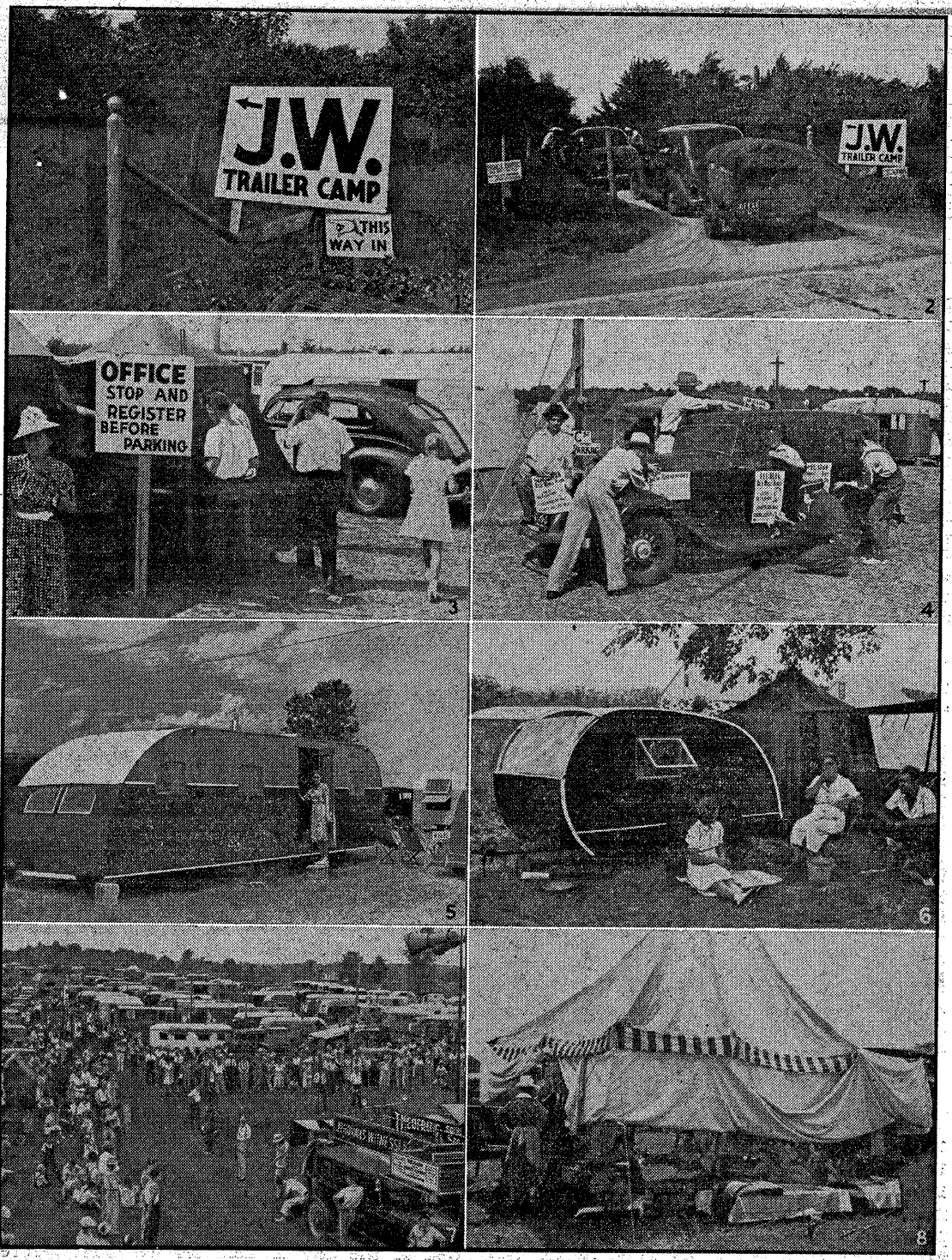
At the last moment, on Wednesday, the first day of the convention, the authorities decided that the chairs must be fastened together in some way, or the convention could not be held! It was up to the witnesses; for the owner of the hall would not undertake the task (and apparently he had never before been required to do this, as the chairs were there without any fastenings of any kind). The legal (?) requirement for the occasion was met by obtaining strong rope and binding the chairs together in groups of three.

While Convention Hall presented many problems, there were seen to be some favorable points as well, and Jehovah's hand was seen in the choice finally of this hall.

Had Michigan State Fair Grounds been used it would have been possible to have all departments housed adequately in the different buildings on the grounds: book room, cafeteria, hospital, information, checking, etc. Convention Hall did not offer the same facilities on such a convenient scale; so arrangements for a number of these departments had to be made five blocks away, at the unit headquarters on West Alexandrine street. The hospital also had to be arranged at some distance away.

On the other hand, if the Fair Grounds had been used the witnesses would have been much more vulnerable to the attacks of lawless elements, as these grounds are away from the city, and it would have been necessary to scatter over a wide area both the conventioners and the ushers policing the convention. At Convention Hall, on the contrary, all was compact together, and a solid, closely-bound-together organization made for greater safety from attack. Being in the midst of the city would likewise tend to make the (un)American Legion and similar lawless elements hesitate to stage a disturbance. Further, in the midst of the great number of witnesses, any other group was necessarily small in comparison. It is probable that all of these factors contributed to the peaceful progress of the convention, under Jehovah's guiding and protecting hand.

The heat was intense almost the entire five days of the convention, occasioning hundreds of cases of heat prostration, but through it all Jehovah's witnesses proved their fortitude just as they do in bearing the heat and burden of the day in field service. Just before Judge Rutherford spoke on Saturday a re-



1. Entrance. 2. Early arrivals. 3. Getting located. 4. Identification. 5. All set. 6. Refreshments. 7. Listening to program direct from Convention Hall. 8. Tent-dwellers.

freshing shower cooled the atmosphere temporarily. The heat brought a number of peddlers to the convention doors and vicinity selling fans, which were in great demand. After a while others appeared selling canes, badges and pennants, the latter with the inscription "Theocratic Convention of Jehovah's witnesses, July 24-28, Detroit, Mich." A good many of these were sold to conventioners, who used them to give further publicity to the convention. Other peddlers appeared selling trinkets, but the demand for their wares was negligible.

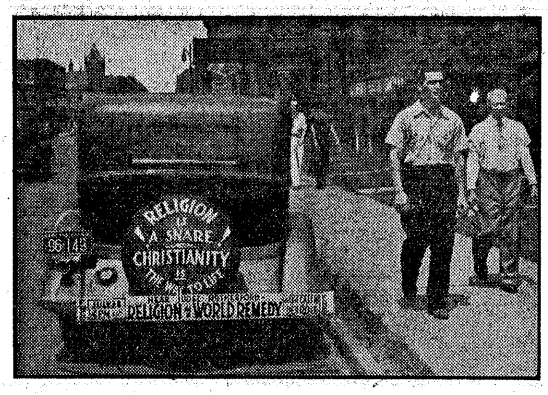
Ushers in Convention Hall and elsewhere wore badges to identify them. These bore the words "Theocratic Convention Jehovah's Witnesses July 24-28, USHER".

In some manner, on Friday, a stranger obtained 150 of these badges and disappeared with them. Obviously there was here an attempt to get a "fifth column" into the Convention Hall and cause trouble. New badges simply bearing the words "The Theocracy" were therefore issued, of a different design, and supplied to the brethren serving as ushers. Announcement was made from the platform that anyone wearing the old badge after Saturday noon should not be admitted. A few of the ushers failed to get their new badges, and were consequently excluded, somewhat to their embarrassment; but the purpose of the change was served, and troublemakers disguised as ushers did not gain admittance.

Legal Department

Jehovah's witnesses are law-abiding. Hence they take pains to see that all opposition and persecution are resisted and, if possible, overcome in a lawful manner. Detroit is called a Catholic stronghold. Doubtless, then, the distribution, early in the course of the convention, of the booklet *Judge Rutherford Uncovers Fifth Column* dealt the opposing element such a hard blow that it took them some time to recover and hatch up a scheme whereby they might 'frame mischief by law'. No arrests were made until Friday and Saturday.

Over a hundred workers were interfered with by the police on those days, being taken into the station and questioned, and then later released without a charge. In many instances the police seemed to be putting forth an effort to bluff the witnesses by threatening arrest unless they discontinued the magazine distribution in the streets or the door-to-door work.



Bumper and tire-cover ads

The scheme did not work, for the publishers invariably continued their work without being further troubled.

An effort was also made by the police to prevent the younger children from engaging in the street magazine distribution, citing an ordinance prohibiting the children from working in this manner under a certain age. No arrests, however, were made in this connection.

Only 37 witnesses were actually arrested and jailed for soliciting contributions without a license. These cases are still pending. Inasmuch as the ordinance under which these arrests were made is identical with the one declared unconstitutional by the Supreme Court in the *Cantwell* case, the outcome is not in doubt.

In some parts of the city the police showed a marked Nazi spirit. In one instance an officer said, "You had better move on before the Legion comes and mobs you. I am giving you a tip that they are on their way here now, and I will not be here when they arrive."



Going information marching

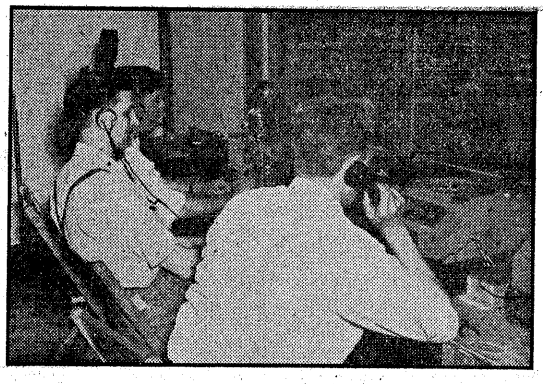
The major interference with the work during the convention was by members of the American Legion and the Veterans of Foreign Wars, who ganged up on workers in various parts of the city, frequently with the backing of priests. There were more than a dozen instances of this kind, and in two instances the witnesses attacked were women, priests with collars and vests buttoned on backwards attacking them from behind.

A score or more of mobs gathered against the witnesses in various parts of the town as they were engaged in the street work. The mob would surround an isolated publisher and threaten him with violence if he did not discontinue his work or salute the flag. These demands were, of course, refused. In some instances workers were viciously assaulted. The police in every instance stood idly by and watched the mobs commit the violence, and, when requested to take complaints or make arrests, refused to do so, even where the identity of priests, Legionnaires or "Veterans" was established beyond reasonable doubt.

The assaults were boldly resisted by the publishers, who gladly returned to the territory the following days and pushed the battle to the gate, thereby proving the Devil to be a liar and striking terror into the hearts of Jehovah's enemies.

Platform

The speakers' platform was placed in such a position in the main auditorium that it could be seen also from three of the other four halls, through the wide doorways. The platform was made attractive by the display of palms and flowers, one basket centrally placed bearing a ribbon with golden letters, "The Theocratic Convention." A rug covered the floor, and chairs of beautiful modernistic design were placed in convenient places for speakers and others serving on the platform. To the fore above the platform hung a large banner, embroidered with letters of gold, which said, "MY HEART SHALL REJOICE IN THY SALVATION. —PSALM 13:5," the 1940 year's text. Back of the platform was the sound-control room, from which through glass panels the operators could see the speakers and microphones at work. A fluorescent light over the speakers' stand cast no heat; an important consideration in the very hot weather that then obtained. A further aid in reducing the arduousness of the speakers' task was the installation of a 4-feet-tall cooling device, like a large electric fan, which kept the air in circulation across the platform. Being situated in a corner, the platform would otherwise have been most uncomfortable during sessions.



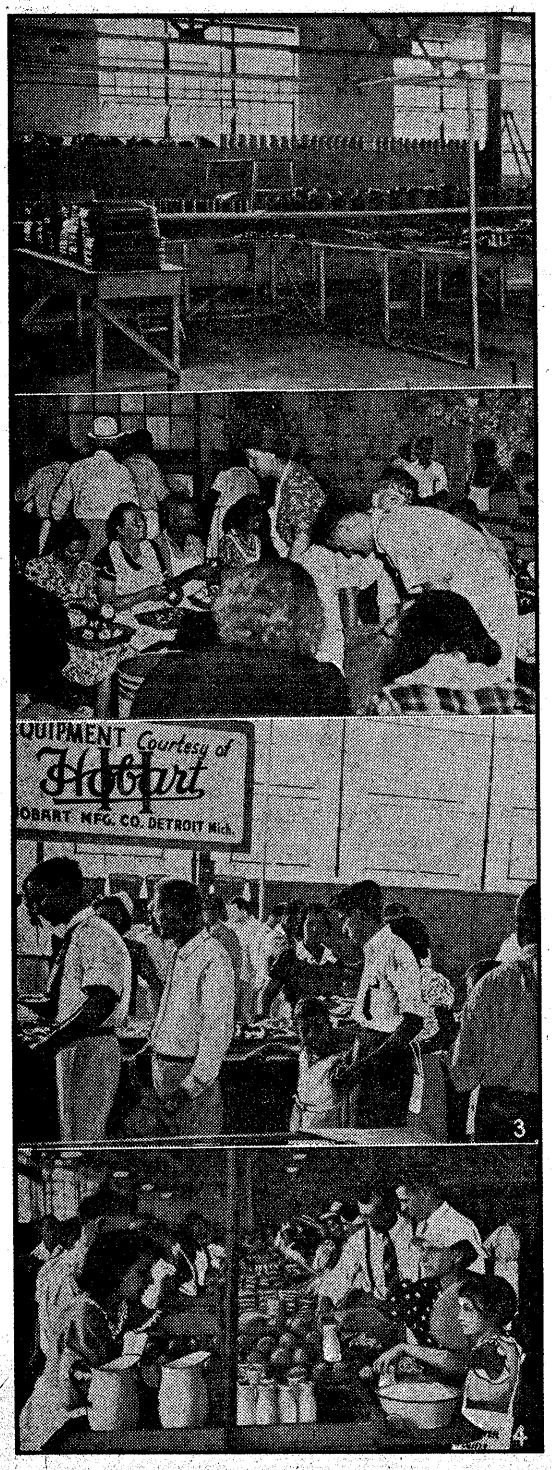
In the control room

The orchestra pit was alongside the platform. The orchestra reached a peak of fifty musicians on Sunday, with wide variety of instruments, from all over the United States. It was conducted by a member of station WBBR's musical staff at Brooklyn. By loudspeaker equipment in all halls (and at all the conventions during relayed programs) the orchestra served as excellent guide and support to the singing conventioners. Though scattered over a number of halls with partitions that prevented thousands from seeing the music conductor, the entire assembly sang together in marvelous unison, well reflecting how they unitedly sing together the Theocratic "new song" to all mankind. The songs were up-to-date, non-religious, energetic, in line with "present truth", and singing them was a manifest joy to the conventioners.

To the left of the platform, and suspended from the ceiling above the center aisle of the main auditorium, hung a huge painting, beautifully executed in full color. It pictured the great multitude of people of good will hastening from doomed "Christendom" and joyfully fleeing to The Theocracy, so escaping destruction. Until Judge Rutherford introduced and released the new book *Religion*, Saturday afternoon, little did the conventioners realize or suspect that the painting was a large-scale duplicate of the embossed cover and frontispiece of a grand surprise for them.

Cafeteria

During the five assembly days no eating establishment in Detroit had a patronage at all



comparable to that of the convention cafeteria, a feature that ministered greatly to the health, comfort and convenience of the conventioners.

Businessmen of Detroit co-operated willingly in the preparation of the cafeteria by supplying equipment. The Hobart Company furnished kitchen equipment valued at $2,065. The meat-grinding machine loaned by them was of the latest design and efficiency. The United States Slicing Machine Company loaned one of their latest slicers, valued at $1,000. The McCray Company furnished refrigerator equipment. The Gas Company freely supplied ranges for the preparation of food, as well as $500 worth of pipe required to handle the large-scale convention demand for fuel. Ruud Heaters to furnish hot water were loaned. There was also a machine that would quickly clean and peel either potatoes or carrots. A Champion dishwasher took care of 3,000 dishes in an hour, but many human dishwashers had to help out to take care of thousands of other dishes, spoons, forks, etc. All the equipment was put up by the publishers themselves, working night and day to get everything in readiness.

With an immense number of conventioners to be fed, cafeteria arrangements had to be extensive and thorough. With Jehovah's blessing, wonders were accomplished. With plenty of lumber, tables and serving units were built up such as illustrated on this page. Ten of these (double) units handled the crowd with remarkable dispatch, especially when the immense numbers, and the rather cramped accommodations, are taken into consideration. Unable to take advantage of the convention cafeteria, thousands had to eat outside, and so at meal times long lines of hungry conventioners also formed at cafeterias and restaurants for blocks around in the vicinity of Convention Hall.

The cafeteria was operated, not for commercial profit, but for the benefit of the needy. Here practically all the pioneers and hundreds of others were given their meals free.

Great surprise was occasioned when a Statement, read immediately after Judge Rutherford's public address Sunday, July 28, 1940, declared: "Although we have spent thousands of dollars here with Detroit's merchants, and have operated a large cafeteria to feed the poor, and although we are a charitable organ-

☜ 1. One of the cafeteria units. 2. In the kitchen. 3. Ready for a good meal. 4. What shall it be?

ization operating without pecuniary profit, the city tax collector has pursued the unusual course of REQUIRING US TO PAY A LICENSE TAX for the privilege of feeding the needy." Does the city of Detroit pursue a like policy towards its religious organizations under similar circumstances?

Feeding some thirty thousand or more conventioners called for large supplies. The daily diet, with variations, included 2,200 pounds of bread and 600 dozen eggs, 300 dozen pieces of pastry and thirty or more cases each of 50 packages of Corn Flakes and Shredded Wheat, besides cooked cereal. Also 50 baskets of peaches and 40 cases of 126 oranges. All that for breakfast, leaving something over for dinner. At dinner 1,500 pounds of meat was prepared (varied one day with 1,200 pounds of chicken, and another—not Friday—with 1,500 pounds of fish). Some 14,000 half-pints of milk were required daily, and 40 gallons of bulk milk and 20 gallons of cream. One ton of cabbage was consumed daily, and a hundred baskets of tomatoes, besides a considerable quantity of other vegetables. Also, there were 250 pounds of cottage cheese called for daily. No mention is here made of pies, but there was a considerable supply of these also available.

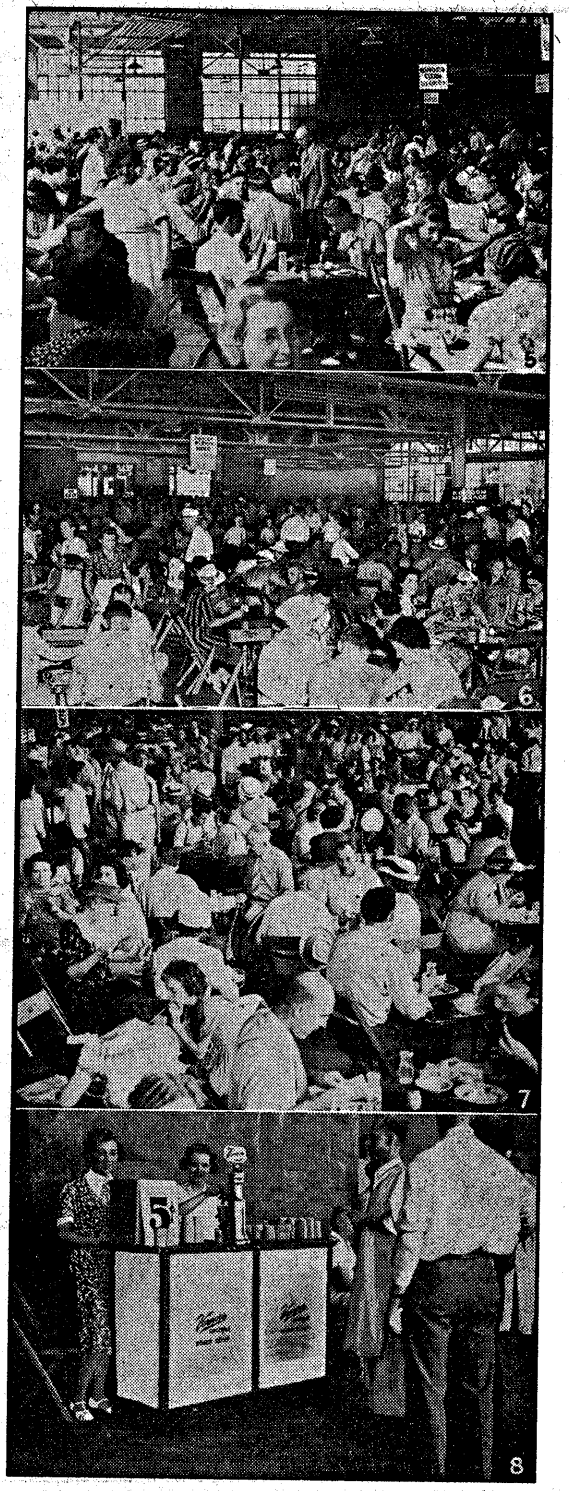
In the kitchens a truck completely equipped with magnifying (loud-speaking) equipment made it possible for kitchen and cafeteria workers to hear all the convention proceedings without leaving their place of work. This feature contributed much to the efficiency of the cafeteria force.

A Strike

To complicate matters considerably a trucking strike was called in Detroit just as the convention was getting under way. This would have interfered greatly with the delivery of books and cafeteria supplies, had not the Lord opened the way for the publisher who drove the truck to obtain from the trucking union a pass, willingly granted, giving him unhindered freedom to go with the truck wherever the convention interests required him to go.

Convention Highlights

The morning of each convention day, except Sunday, was devoted to field service. The Assembly for Field Service was at 9 a.m., and was marked by singing, prayer, and the read-



5, 6, 7. Views of the great dining hall. ☞
8. Aids in keeping cool.

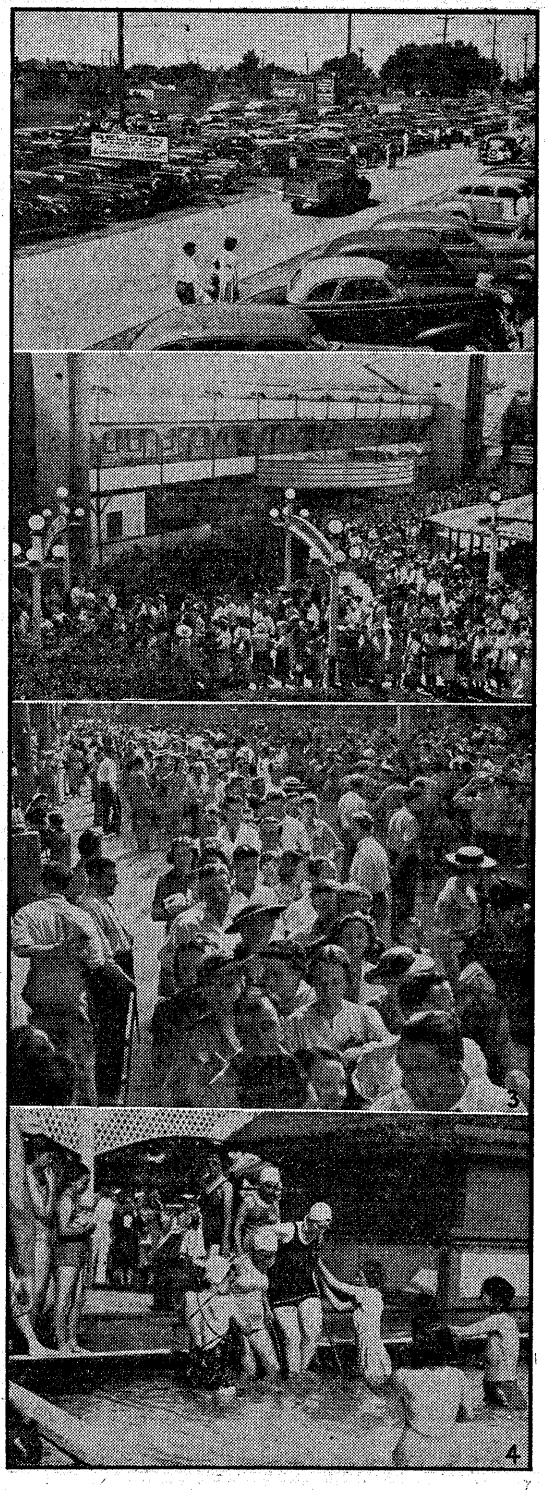
ing (from the 1940 *Yearbook*) of the text and comments for the day. Announcements relating to the field service and other convention concerns were also made. Then, at 9:30 the witnessing parties departed for their territories, to bring to the people of good will the glad message of the Theocratic Kingdom of Jehovah. They also engaged in "information marches" with large placards, and street witnessing with the *Watchtower* and *Consolation* magazines.

As they made these efforts to comfort "all that mourn" they met some who were not of good will, either toward God or man. Such showed their animosity in various ways. In one case a priest and one of his flock attacked a woman bearing a sign advertising the Sunday lecture. They tore off not only the sign, but also part of the woman's clothing.

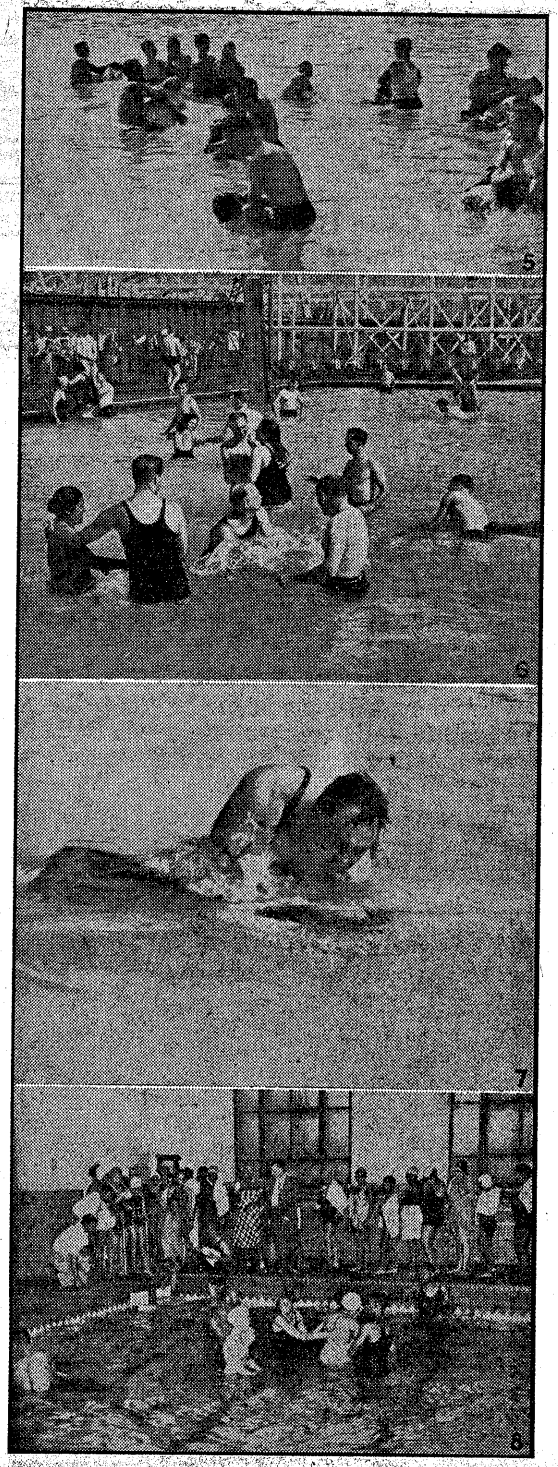
Sunday morning witnessed an assembly for baptism. Besides the candidates for this symbolic immersion, thousands of other conventioners came to the auditorium to hear the Scriptural presentation of the significance of this symbol. Then hundreds of cars took the "great multitude" of newly consecrated ones to the immersion pool, some distance away. Cars were lined up three deep for many blocks along Cass avenue, and police officers gave needed assistance to make things go smoothly. The pictures will tell the remainder of the story from here on, taking you to the immersion pool and showing the large numbers of those baptized. Incidentally, it is of interest that the papers gave special space to the fact that the governor of Michigan had gone elsewhere to attend an unusual local religious event, an "impressive" baptism service at which some twenty persons were immersed. There were 1,634 immersed at the convention of Jehovah's witnesses.

While these members of the "great multitude" (Revelation 7:9) were being immersed, the convention at the main auditorium and connected halls was being addressed on the subjects of "Co-ordinating Field Activity" and "Organizing Isolated Territory".

During the course of the convention many talks were given on a wide variety of Scriptural subjects by publishers from all parts of the United States and from Canada, as well as some from Europe. Great thrills were ex-



1. Some of the cars that carried great multitude to pool for baptism. 2. Arriving at pool. 3. Waiting their turn. 4. Entering the pool.



perienced listening to accounts such as from a regional servant from the mob-swept areas of Texas; also from a regional servant from Canada, with its ban on Jehovah's witness; also from the erstwhile servant of the Berne (Switzerland) branch, who braved many dangers from Nazi-Fascists to get out of Europe and in time to the convention.

Field Service, etc.

Mention has already been made of the various forms of field service that engaged some of the time of practically all the conventioners. Of the literature taken to Detroit, the following disposition was made:

	Placed Field	Placed Conv'n	Taken Home	Total
Books	2,967	21,688	51,060	75,715
Booklets	210,323	129,059	100,000	439,382
Magazines	16,123	16,837		32,960
Kingdom News		100,000	1,926,000	2,026,000

This report does not reflect the full amount of service rendered by the publishers at the convention. A very large force had to be used for day and night guard duty throughout the auditorium, trailer city and Alexandrine Hall, in addition to the regular maintenance and operation of convention departments which usually absorb a great number of workers.

The following precautions were taken to insure proper observation and protection for workers in the busy downtown areas: Magazine work on the streets, information marches and business witnessing were co-ordinated as far as possible. The time set aside for the first two features of the work particularly was from 11 a.m. to 1:30 p.m. and from 5 p.m. to 6 p.m., and from 10 p.m. to 11:30 p.m. The late evening hour covered the theater area. The co-operation of all the witnesses in the service work was excellent. A very fine spirit was in evidence throughout and there were practically no complaints heard.

Camera Department

Cameras owned by conventioners were put to use in the service of The Theocracy. Freely offered, these were employed to make records of convention activities, and, in some instances, of interference and opposition by lawless elements.

5, 6. Many immersed at once. 7. Complete consecration. 8. Immersion of colored friends.

The Trailer Camp

The convention trailer camp was a novel and attractive feature of the Detroit convention. There were hundreds of house-cars and trailers, as well as a number of tents and other contrivances for accommodating those who take to the road in the service of the King. Among the many trailers and house-cars there were a few homemade ones, but for the most part they were of the well-built commercial type. As usual in the case of cars used by witnesses, newspapers gave special attention to the "ancient jalopies", of which there were but a few. Such, however, testified to the owners' determination to devote full time to the greatest service imaginable.

The ones in charge of making arrangements for the trailer camp looked about for a site without success until they secured the free use of a piece of pasture-land (about 20 acres) owned by a Kingdom publisher, on the same road to the east of the so-called "Shrine of the Little Flower" operated by one radiocasting foreign priest whom Detroiters dub "Silo Charlie" (with reference to the suchlike tower of his million-dollar "shrine"). This was converted into a splendid site for a trailer camp, some twelve miles from Convention Hall. Plans were made to have a well-organized camp, and the ground was staked off, starting at one corner and making roadways 30 feet wide, allowing space between for two rows of trailers, each trailer to occupy about 20 feet of ground.

A water supply would be required, and the witness who owns the farm set to work to get the necessary material, which he, being a contractor, was able to get wholesale. Pioneers and others worked day and night to get things in shape.

A pipe line was laid extending from one end of camp to the other, a distance of some 400 feet, with hydrants at 20-foot intervals. A hundred-gallon pressure tank was installed to insure a good flow of water.

A record was kept of every trailer that came in, with information as to the individuals in each trailer. The camp (dubbed "Jehovah Village" by newspapers) was better organized and managed than many a city. A directory was kept at the entrance of the camp, and it was an easy matter to locate anyone staying there.

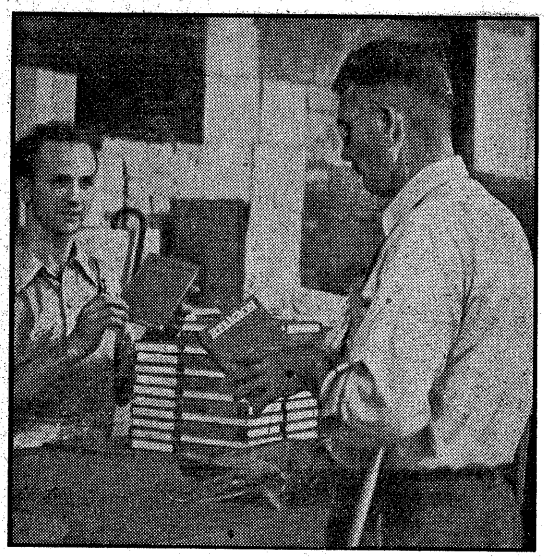
An office was put up at the entrance of the camp, with office arrangements and provisions for policing the grounds. There was a chief, with assistants for each "street". The streets were patrolled regularly throughout the night.

One night, July 22, when there were already a number in the camp, the power was shut off and men came in wanting to know if it was an American camp. They were assured it was, with added information. A little later on the mayor of the adjacent town came in with the town clerk, stating that he had had many calls and inquiries as to what this camp was. He came out to see for himself. After being courteously received and given an explanation as to what the camp was there for, he went away satisfied.

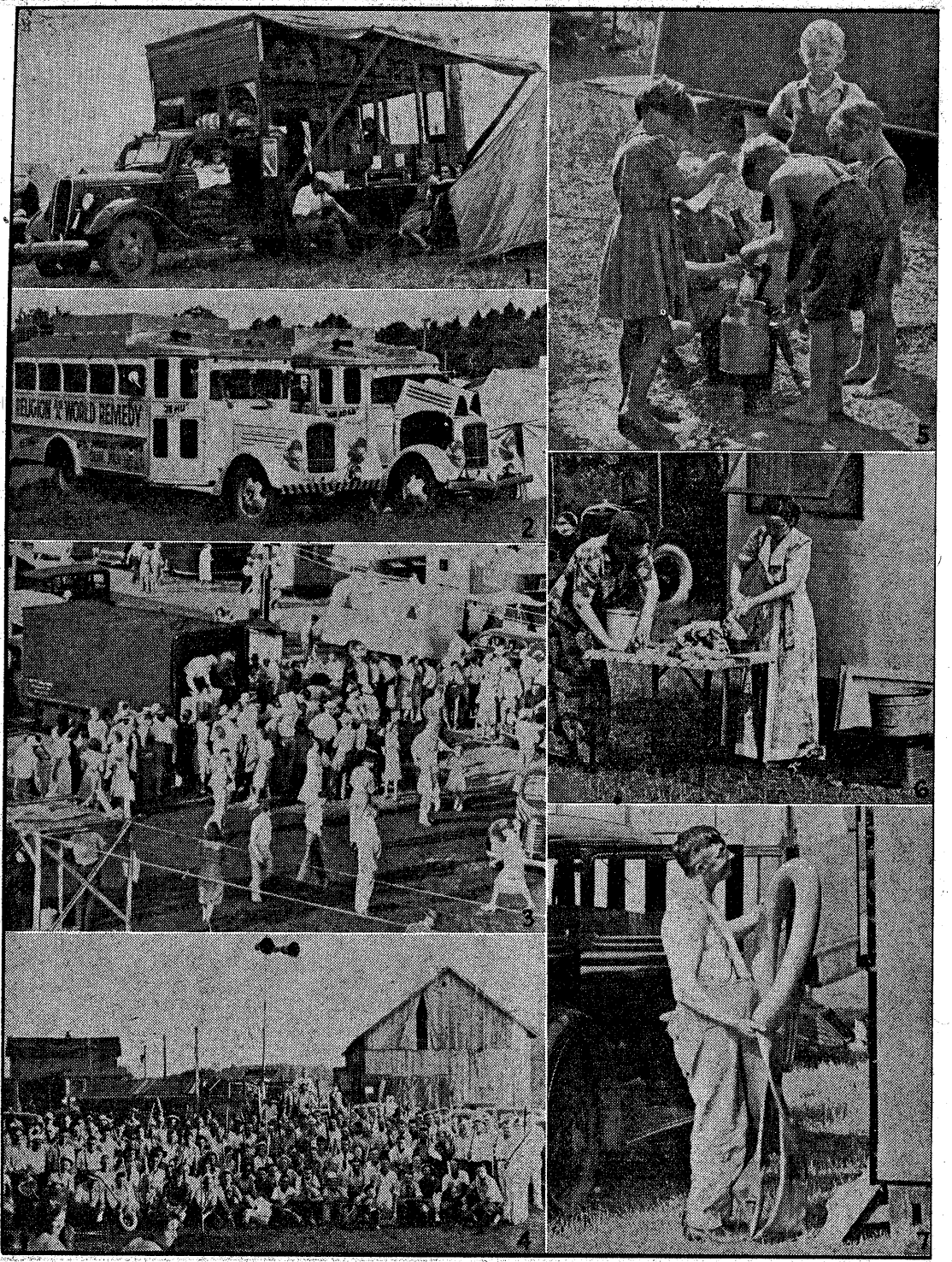
One night before the convention opened, about 1:30 a.m., a leader of what was claimed to be the Ku Klux Klan came with four autoloads of ruffians, demanding entrance to the camp, and carrying a flag. (Why do such trouble-seekers usually cover themselves with a flag?) He was given assurance that this was not an un-American work. When he saw the flash-cameras clicking, taking his picture and pictures of his motorcade and their license numbers, he beat a hasty retreat, but saying "We'll be back". After his departure the camp guard was doubled.

Provisions were made in the camp for refreshments, and arrangements were also made for conducting a cafeteria on the grounds for the benefit of the campers.

The camp was fitted with sound equipment for the purpose of making important announcements, and, as mentioned elsewhere,



Pioneer getting *Religion*



1. Traveling 'Fifth Avenue' style. 2. Chartered buses. 3. "Locusts" and truckload of truth. 4. The visible guard. 5. "Drawers of water." 6. Washday. 7. "That ought to hold till we get home."

the convention proceedings for Saturday and Sunday were relayed to the camp.

Camp Items

The witness who provided the land for the trailer camp used the hay taken from the land to provide beds for conventioners who could not otherwise be accommodated. A sound-car was used to pull the mowing machine that "cleared" the land.

There was a 20-foot trailer in the camp which provided accommodations for a family of six, containing three double beds. The trailer weighs two tons.

Witnesses from Emporia, Kansas, to provide accommodations for a party of ten at a minimum cost, rented a tent and obtained ten cots, which were placed along each side. The tent also provided room for a kitchen table made from a top built for the car to carry all the luggage. With the sides up the tent was not uncomfortable even in the exceptionally hot weather that obtained during the convention.

Twelve thousand heard "Religion as a World Remedy" out at the camp Sunday afternoon through the loud-speaker or public-address system. The trailer camp was the only section that at any night of the convention had to meet "out under the stars".

Hospital

At the Strathmore Hotel, adjacent to the Temple on Alexandrine street, arrangements were made for the use of a large dining room to accommodate the hospital. There were in attendance 12 physicians, 5 osteopaths, 16 chiropractors, a dentist, and 35 nurses. Dr. Ilett (which the newspapers spelled Eyelett!) was in charge. On account of the extreme heat a larger number than usual had to be cared for at the hospital. During the five days of the convention 1,403 received treatment. Regular ambulance service by means of convention service cars was maintained between the hospital and Convention Hall, four blocks away.

Notifying the Public

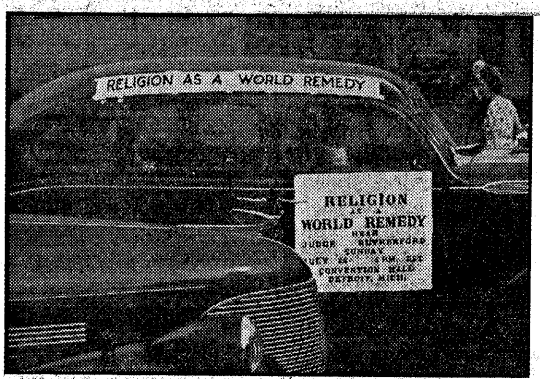
The work of publicizing the convention expanded to magnificent proportions, what also with highly organized opposition and sabotage operations by the enemy to be overcome. A start was made with a modest, second-page announcement in the April 1 issue of *The Watchtower,* naming Columbus, Ohio, as the place and July 24-28 as the dates, for a "Theocratic" convention of Jehovah's witnesses.

Next to do was to ADVERTISE intensively, far and wide! The great multitude of North Americans of good will must be notified and interested in attending. To make it convenient for all to get there, the convention must be made nation-wide in a literal sense, with regional subsidiary conventions clear across the continent. Besides the key city, 31 convention cities were chosen and local machinery set in motion. At the Brooklyn printing plant the presses ground ceaselessly turning out 15,000,000 announcement-invitations, which began to be distributed generally throughout the nation six weeks before the announced dates. Later, 4,000,000 special invitations, showing local convention halls, were run off, and distributed exclusively at the convention cities and their vicinities, immediately before and during the convention.

Thousands of letters were mailed out by companies to persons of good will listed in their files. The WATCHTOWER'S Brooklyn office prepared and issued special news releases to the public press. Few newspapers had the courage or interest of the people at heart to print the same in their columns, which emphasized all the more that advertising The Theocracy is delegated to Jehovah's witnesses as a favor and privilege from the great Theocrat himself. The witnesses responded, with more telling effect than columns in Hierarchy-dictated newspapers could have done. Every conceivable form of advertising was resorted to: billboards at strategic locations; parade floats; streamers; signs mounted atop and astern motorcars or painted on the sides; thousands of large placards displayed in business shop windows; flasher-signs in private homes; information marches through crowded traffic thoroughfares by thousands of witnesses, in small bands, bearing placards suspended from the shoulders fore and aft; radio announcements; besides the general handbill distribution. This represented hundreds of thousands of hours of personal field activity weeks before and during convention.

Meantime Jehovah's witnesses came more prominently before the public eye through other causes, wherein Satan and his earthly stooges overreached themselves. Persecution, unparalleled in American history and to the country's lasting disgrace before God and man, broke forth with the fury of a tempest and raged from coast to coast and border to bor-

der. It became a public scandal. Newspapers (and radio stations), which spurned to give favorable publicity to the Theocratic Convention now wallowed in a campaign of perversion of facts concerning the religious mob violence and persecution and the real instigators and causes thereof, all to besmirch everything pertaining to Jehovah's witnesses. Few were the courageous editors that came out in defense of constitutional rights and immunities of Jehovah's witnesses in America. All this only served to focus sharper attention on these Theocratic ambassadors. It awakened the sympathy and support of countless persons of good will and heightened their interest in the coming convention. Then, cancellation of contract for use of Fair Grounds at Columbus induced the nation-wide circulation of the Petition addressed to Ohio's governor and other state officials to enforce the keeping of the contract. This resulted in further advertising the convention to millions, of whom 2,042,136 signed the Petition. Another city,

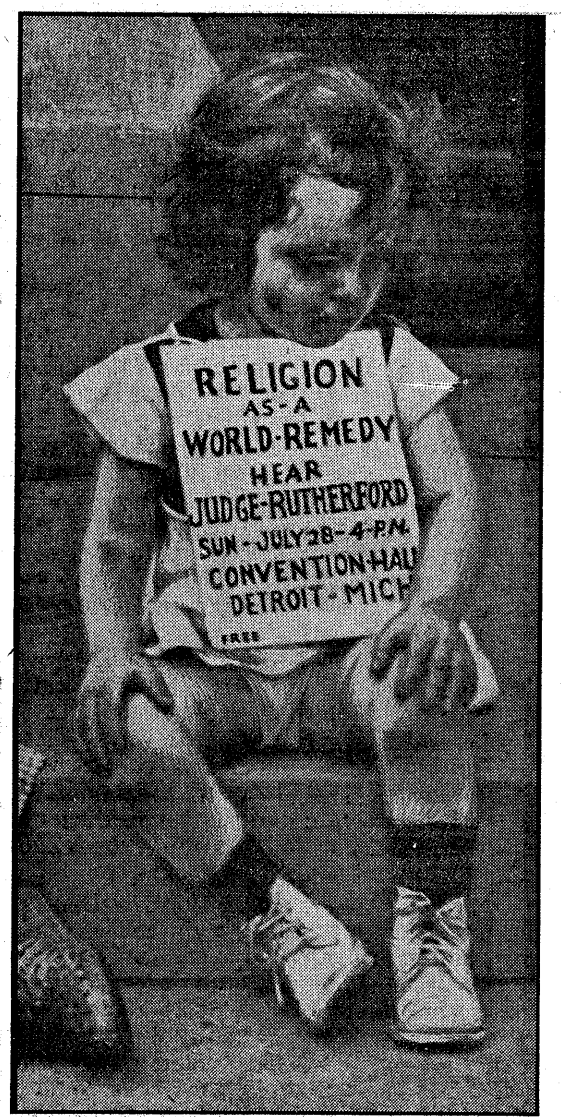


Effective advertising

which suffered a like cancellation of hall contract, additionally circulated its own local petition. Thousands of letters were addressed to hotel managements and private citizens of Columbus who offered their homes for entertainment of conventioners, explaining why their city had lost this convention and its benefits and advantages, and specifically who were to blame. What an advertising campaign this, to the chagrin of the skulking Roman Catholic Hierarchy!

Panoramic Survey of Convention Chain

The arrangement as it finally went into effect included 18 assembly cities, in 13 states and the territory of Hawaii, with Detroit as key assembly point. Conventions of Jehovah's witnesses are not get-togethers for sociabilities and renewal of old acquaintanceships, but for WORK, testifying to Almighty God's name and His Government by Christ Jesus. By its field-service attainments the 1940 Theocratic convention shattered the records of all previous general conventions in North America. It was and is outstandingly distinguished for THEOCRATIC ACTION, against which Catholic Action and other un-American action raged and dashed, *in vain!*



Little information marcher



Panorama of the witnesses' trailer camp, where 12,000 heard the lecture. Note hu

Day by day attendance at the 18 conventions mounted. Saturday afternoon it rose to the number of 49,354, which represents about five-sixths of all active publishers throughout the United States. War conditions bottled up the thousands of Canadian witnesses from coming. Hence upon these 49,354, it may be deduced, fell the privilege of all the service and field activities, as field-service days ran from Wednesday to Saturday, inclusive. Sunday the attendance leaped up to a crest of 79,335, not counting the thousands who were unable to gain access to the auditoriums for the public address.

Sunday morning a grand total of 3,664 symbolized by water immersion their consecration to God; which is undeniable proof that the "great multitude" of the Lord's "other sheep" are being gathered under His Theocratic organization. Compare this with the day of Pentecost nineteen hundred years ago, when "the same day there were added unto them about three thousand souls".—Acts 2:41.

Due to the many convention requirements, such as administration, maintenance, policing, sign-painting, book department, cafeteria, sound system, financial and information departments, hospital, etc., many thousands of publishers could not get away into those field activities for which they could report time; yet theirs was Theocratic activity in equal degree with that in the field. At that, 29,163 individual publishers reported field work, expending 110,735 hours. Their results may be distributed as follows: Books placed, 3,993; booklets (chiefly *Judge Rutherford Uncovers Fifth Column*), 250,859; individual copies of *The Watchtower* and *Consolation*, 28,118; magazine subscriptions obtained, 174; back-calls made, 7,845; and sound attendance hearing recorded speeches, 188,004. Additionally, at the convention halls there were placed, books, 29,875 (chiefly *Religion*); booklets, 7,271. This brings the literature output up to 291,998 pieces, not including the millions of handbills and copies of *Kingdom News* No. 5 and No. 6.

Everything taken into consideration, then, practically all the 49,354 of Saturday's attendance had some share in convention activities, as against the 29,163 shown in the Field Report. Had the original 32 cities been permitted to carry through with convention arrangements and all participated in the chain, what thousands more could have attended, and what a total attendance, baptismal and field service record there would have been! But as it is, little satisfaction or consolation can be drawn by the enemy from such undercutting of the possible total report as accomplished by their wicked religious intolerance, opposition, threatening, and violence. Jehovah could have stopped the enemy. Since He did not, it must be conceded that the final grand result was and is according to His will and to His exceeding praise and vindication!



hundreds of cars in distance, and still coming. Photo taken half hour before public address.

With the above in mind, read now the following reports from the seventeen other conventions tied in with Detroit by private land wires, and also from cities where foul enemy action prevented convention plans from there being consummated:

Atlanta, Georgia

JEHOVAH'S witnesses, as law-abiding citizens and taxpayers, are entitled to the free use of public facilities and buildings as are other groups. However, at Atlanta, pressure by an un-American flag-waving cult made it necessary for the witnesses to pay for the use of the Atlanta Auditorium. This required the issuing of a lease. That, in the Lord's providence, was a good thing; for, had there been no lease, the use of the auditorium would in all probability have been denied Jehovah's witnesses at the last moment. Pressure in that direction was brought against the mayor, Mr. Hartsfield, and Mr. White, chairman of the Buildings Committee.

The day before the convention, Mr. Welborn, the Auditorium manager, told the convention servant that a great effort was being made to have Jehovah's witnesses excluded because of their attitude toward the flag. He said that civic organizations, women's clubs, patriotic organizations, and delegations of all sorts, were besieging Mr. White with telephone calls, telegrams, visits to his office, and even visits to his home in the evening.

Because of the agitation, the Atlanta *Constitution* sent a reporter, who spent the entire first day of the convention gathering information. On Thursday a fine column-long article appeared on the front page, middle, of the paper, presenting Jehovah's witnesses in the proper light.

The Atlanta chief of police saw that the convention had proper police protection. He said he would protect the rights of Jehovah's witnesses against all interference, and that there would be no mob violence in Atlanta while he was chief. Pressure upon public officials continued through Thursday, and some of the women were so unreasonable that Mr. White said he would have slapped them down had they been men.

Friday the opposition died down, as the firm stand for simple justice which the authorities had taken had its effect.

At the close of the Sunday afternoon session two resolutions were adopted by the convention: one in appreciation of the relayed programs from Detroit convention; the other thanking the public officials and others for their co-operation in overcoming the opposition of unreasonable patrioteers.

The convention servant requested the Auditorium management to see that a flag was displayed on the platform, and if anything was said about it, to reply that it had been placed

there at our request. The reply was that they had no flag for that purpose, but that one could be rented from a near-by decorator. A flag was then ordered to be delivered to the stage, with instructions to see that it was properly displayed. Naturally, when enemies accused Jehovah's witnesses of disrespect to the flag, its presence on the platform was a complete evidence of the enemies' prejudice, and maliciousness.

The fact that the outfit trying to stop the Atlanta convention knew all about cancellations in other cities reveals a thorough organization back of the apparently patriotic groups used as the cat's-paw to pull that organization's chestnuts out of the fire. How much longer will the Roman cult be able to fool real Americans?

Telegrams from the Atlanta convention to Detroit are of interest here:

July 24: Just had conference with auditorium manager. He revealed great pressure brought against city officials to cancel contract. Know all about other cancellations. Their decision is to back us up to the limit and official Atlanta is for the convention. Ordered police department to give us special protection. Many police in evidence. Special police detailed to guard telephone lines. All set for opening. Praise to Jehovah.

July 27: Joyfully heard 'Times and Seasons'. Reception fine, excepting fifteen-second interruption. New book a thrilling surprise. We all have "Religion" now. Police chief promises ample protection tomorrow. Every precaution taken.

July 28: We, Jehovah's witnesses, assembled in the Theocratic convention at Atlanta, Georgia, enthusiastically join with our brethren in Detroit and elsewhere in full support of the timely Kingdom truths so kindly and fearlessly presented in the messages from Detroit. We express our heartfelt thanks to our dear Brother Rutherford for his tireless labor of love on behalf of all who love righteousness. We thank Jehovah, the great Theocrat, and His King and Executive Officer, Christ Jesus, for this convention, for the exercise of His power which has made it possible, and especially for the new book *Religion* as another Kingdom instrument for carrying forward His work on the earth. And we pledge ourselves to the task of carrying forward the work which He has placed in our hands obediently and with all the zeal peculiar to His house. We shout "Amen" to every word of the speech "Religion as a World Remedy".—Atlanta Convention.

There were 160 persons of good will immersed at Atlanta, symbolizing their complete devotion to Jehovah God and His kingdom.

Beaumont, Texas

THE Chamber of Commerce of Beaumont wanted Jehovah's witnesses to come to their city. The Fair Grounds were offered free. The mayor stated on May 31 that he had read the WATCHTOWER literature, heard Judge Rutherford's talks, and realized the intolerance and aggressiveness of the Roman Catholic Hierarchy in opposing the work of Jehovah's witnesses, but that he would stand on his own integrity and see that the use of the Fair Grounds was not interfered with, so no formal contract would be necessary. Then he issued a public statement which the papers of Beaumont published, and which appears below as published.

MAYOR UPHOLDS RELIGIOUS MEET

MORGAN TO BACK CITY PERMIT FOR JEHOVAH'S WITNESSES SESSION HERE

Jehovah's witnesses have a city permit to hold a July 24 to 28 convention at the fairgrounds and as far as Mayor George W. Morgan is concerned that certificate is as good as gold.

About noon yesterday he set forth his ideas on the matter, conveying one copy to officials of South Texas State Fair Association and another copy to the press.

Advice Given

He advised the alarmed unnamed citizens to go take a dose of purgative and cleanse their poisoned systems.

There had been a lot of talk about town but no individual organization had come forth publicly with a protest against the Witnesses and their convention.

The American Legion post Tuesday night adopted a resolution which inveighed against un-American practices but the statement was generalized and named no one.

The mayor's statement, however, was interpreted as an answer to the Legion in case the Legion had Jehovah's witnesses in mind Tuesday night. He evidently thought so, too.

Mayor's Statement

Here is Mayor Morgan's verbal dose of medicine conveying his ideas of un-Americanism:

"It is my wish not to become personally involved or to involve my administration in any way in any kind of a religious controversy. I hold no brief for the organization of Jehovah's Witnesses and know very little about them except that they are a harmless and peaceable group of American citizens who hold religious beliefs somewhat contrary to my own.

"Several of the present members of that organization I have known for a number of years, and if they are all like those I know I feel that no in-

formed and fair person would accuse them of being unpatriotic in any sense. It is true that they are what is generally known as conscientious objectors, which as I understand it means that they oppose offensive warfare but when it comes to the matter of defense of their home or home land they will take up arms and fight as heroically as anyone else.

Flag Question

"They refuse to go through the act of saluting the American flag. This is not because of any disrespect for their country, its laws or its emblems, but they regard the act as idolatry worship and as contrary to the teachings of the Bible.

"I think it will not be difficult for any honest and intelligent person to understand this viewpoint. The supreme court of our land has had this matter before it and has decided that their refusal to salute the flag is not in violation of our constitution and laws and that no law can be enacted in keeping with our constitution that might undertake to require this of them.

"This means simply that we can still enjoy in this country freedom of speech, freedom of conscience, and the right to worship God according to the dictates of our conscience.

Cure Is Given

"It is my informed belief that this group of people can not honestly be placed in the category of a fifth column, that they have no unpatriotic feeling or intentions, and that they are simply a group of people who are practicing a religious belief differing somewhat from my own.

"To those organizations or persons in any walk of life who will so forget themselves as to attribute to these people unpatriotic and improper intentions, I recommend that they take a strong dose of purgative and get the poison out of their systems and try to go along during these unsettled and trying times sensibly and undertake to keep down rather than stir up hatreds and strife."

In less than four weeks the mayor repudiated it completely and denied the witnesses the Fair Grounds he had so stoutly insisted they should have. A mayor that hasn't any backbone is better off than one that claims to have one and has only a cotton string in its place.

Jehovah's witnesses put it up to the mayor in language that should have burned him up. Here are a couple of paragraphs from a letter which they wrote to him that speak for themselves:

We think that the action of any group, whether large or small, to the intent of depriving another group who disagree with them on their Constitutional rights, life, liberty, and the pursuit of happiness, without due process of law is a subversive action of the first water, regardless of the claimed patriotic motives which such an intolerant group may hold. The democracy of Germany was destroyed by such intolerant mob action on the part of Hitler's "Black Shirts", who loudly claimed that their action of lawless vandalism was for the good of Germany. With this institution of the totalitarian state there, Jehovah's witnesses, as a result of the concordat established between Hitler and the Roman Catholic Hierarchy, were the first to suffer. They refused then and steadfastly refuse to this date to salute the "swastika" and "heil" any man. Now this totalitarian monstrosity is marching across the world, and who can deny that it is the "abomination that maketh desolate"? It assumes rulership of the people which rightfully belongs to Christ Jesus. Those who wish Jehovah's protection must now study His Word, the Bible, and obey the provisions contained therein.

As to the retraction of your position in upholding the permit of Jehovah's witnesses to use the South Texas State Fair Grounds for their convention, the Beaumont *Enterprise* carried the information that the reason assigned by you for your action was that the position of Jehovah's witnesses had been misrepresented to you. Mr. Smith and I called upon you on June 18 at your request and, after discussing our position, we left with you the booklet *Neutrality,* the booklet *Loyalty,* and the magazine *Consolation* No. 540, in order to prevent any such claim of misrepresentation from having a valid foundation. Your reversal of attitude toward Jehovah's witnesses and their constitutional rights is a long step toward putting us at the mercy of mob violence. As to what you do now or in the future, the responsibility for your actions you will bear before Jehovah God.

Boise, Idaho

MOST of the servants appointed by the Society arrived in Boise about the 10th of July, also several assistants. Work started immediately in making billboards, painting banner signs for the advertising of the Theocratic convention. Three large signs were made and put on the three main highways that lead into the city. These signs were four by eight, built and painted by our sign-painting crew. While these signs were being made others found people of good will who would allow these signs to be put on their farms.

Stencils also had been made and the cars of those who attended the convention were washed and polished. Then signs were sprayed on the body, advertising the lecture—"Religion as a World Remedy, July 28 at 2 P.M., Columbian Club, Boise, Idaho". On the hoods and the fenders were signs "Hear Judge Rutherford". These signs were of bright yellow and a little red fogged on. The signs on the cars



Information! Youthful publishers Roadside sign

were very well put on, and several comments were heard as to the success of this method of advertising.

This work was all done in a small lot located behind the local Kingdom Hall. The lady who owned this lot had it cleaned up and she let us park our trailers in this lot without cost. She also turned over to us a rooming house of nine rooms which was above the Kingdom Hall. This was turned into office and sign-painting rooms until we could move into the Columbian Club. There being several other rooms that were not being used for office, etc., arrangements were made for some to sleep here. This arrangement housed fifteen persons that were helping to advertise the convention.

We had parked four house trailers in this lot, but there is a city ordinance against parking house trailers within the city limits. The building inspector was told what our work is, and that it was all done for the welfare of the people of Boise. He then consented to let us stay here until the end of the month. This all worked out to the glory of Jehovah and also shows that Jehovah blesses those who trust and serve Him.

Local and near-by company publishers seeing the work that was being done in this camp, most of whom were pioneers, contributed food of all kinds for this hard-working camp, each one doing his part with joy in his heart that he too could have a part in arranging the great Theocratic convention in Boise, which would give a mighty witness to the name of Jehovah in this section.

The conduct of the police was very good. Chief of Police Utley and Mayor Straight, also the Chamber of Commerce, were very considerate of our work. The chief of police gave good advice to the publishers. The advice given was to "avoid all controversies; do not talk back to people who speak evil against you; just walk away from them and avoid mob violence as much as possible. If you co-operate with us in this we will do our very best to protect you. We want the convention of Jehovah's witnesses to be a success and to be enjoyed by all who attend. We know that the work of Jehovah's witnesses is not Nazi or Fifth Column". The chief of police personally made a check on the work being done by the publishers in Boise, in the house-to-house witnessing. He asked people at their homes as to the conduct of the witnesses that had called at the homes, and in almost all cases was informed that "they were very kind and polite when they called on us".

All meetings were well attended by men, women, and children. They were all orderly, enthusiastic and eager to learn. The discussions and demonstrations were to help the publishers to be more efficient in every branch of the service.

The new phonograph was indeed a surprise to all. Keen interest was shown in its operation. Several expressed their desire to have one of these machines as soon as possible.

At the Saturday afternoon talk from Detroit, on "Times and Seasons", by Judge Rutherford, the reception was very good, clear and pleasant to listen to. At the close of the talk the Resolution was unanimously approved. There was great enthusiasm and grateful appreciation for the release of the new book *Religion*. The book was indeed a surprise to all, and after glancing through its pages everyone knew it was a provision of the Lord to help instruct the "other sheep".

At the meeting Sunday afternoon, during which the address "Religion as a World Remedy" came from Detroit, the reception was marvelous, very clear and distinct. The music was lovely. The whole auditorium was filled, besides some on the speakers' platform and in the cafeteria room. Everyone present listened attentively and carefully. There was no sign of disturbance, and everything went well. Sincere approval and appreciative thanks

for the message was shown, ranging from vigorous hand-clapping to tears.

A resolution was passed to issue a vote of thanks to the officials of Boise, to the women of the Columbian Club, where the convention meetings were held, and to the landlady of the Kingdom Hall in Boise, for their many courtesies and co-operation. This was unanimously adopted and agreed to by the witnesses, by the raising of the hand.

Telegrams from Boise were as follows:

(1) "Theocratic greetings; program enjoyed at Boise convention. Enjoy the warfare with you until the finish. Everything okay." (2) "Jehovah bless and keep Brother Rutherford. With you heartily. Boise convention right in the fight. 'America's Friends' grand. Perfect reception. New phonograph a miracle. Hurry the manufacture. Thanks!" (3) "The book *Religion* a Theocratic masterpiece; Jehovah's provision. Boise municipality, citizens and witnesses extend best wishes to Brother Rutherford and warriors at Detroit. A grand lecture. Aye!"

Boston, Massachusetts

THE convention was a great success, a grand testimony to the praise of God's name all over New England. The Devil did everything possible to interfere, but all in vain. As soon as the advertising matter was out stating that the New England sub-convention was to be held in the New England Conservatory of Music, the Devil through his usual agents began putting pressure upon the treasurer of that corporation; but he is a man of conviction and principle and was unmoved. The witnesses were tenants here for many years, paid their bills, conducted themselves as Christians, helped keep the place clean, and so it was not easy for corrupt politicians to apply political pressure in behalf of the Roman Catholic Hierarchy.

Faithful witnesses guarded the convention night and day. This is necessary now. But there was no trouble, and perhaps for that very reason. Jehovah God expects His people to fully do their part; and then when He is called upon for aid, He does what they can not do.

Not all Boston police are evil. One good man, an officer on duty at the convention, said to one of the witnesses, "I feel like crying." Pressed for a reason for the statement, he said that in times past he had caused trouble for Jehovah's witnesses, because he misunderstood their work, but being on the ground and watching them, and hearing the talks, he is convinced they are a good people doing a good work. A second officer said he could never arrest one of Jehovah's witnesses. A third obtained a Bible and some literature.

There was tremendous publicity. Reporters and newsmen were around all the time, and as their writeups freely advertised the public meeting in Symphony Hall, Sunday, there was a banner attendance to hear "Religion as a World Remedy". More than half were strangers; there was an overflow from the main hall to one of the lesser halls; attention was excellent; there was not the slightest disturbance of any kind; the enemy stood back and beheld and the people of good will toward God listened and considered. The discourses came over from Detroit clear as a bell. A businessman, provoked by the convention arrests at Boston, came to say, "Stand on your constitutional rights; for you have a right to worship as you choose." Despite the intense heat, there was little sickness. One minor injury to a witness was inflicted by boy hoodlums.



Immersion in river. Boston.

Gallagher, Flaherty and Dennis Collins

The anticipated opposition to the sub-convention at Boston, Mass., culminated in the persecution of a few women and children, with subsequent conviction in court, but the widespread newspaper publicity only served to more fully advertise the Theocratic convention and thus further vindicate Jehovah's name.

On the second day of the convention police officers by the names of Gallagher, Flaherty, Collins and Clifford arrested 25 of the witnesses on downtown streets wearing placards and passing out flyers advertising the Sunday talk. Jammed into the patrol wagon with only a tiny opening in the roof for ventilation, they were forced to ride standing up over bumpy cobblestone streets to the police station.

The police officers must have been proud

of their work when they included eight-year-old Irene Smith from Bangor, Maine, in the group of 13 children taken in the dock with the 12 adults. One of the morning newspapers displayed on the front page a picture of little Irene in the arms of her mother, Mrs. Glenice Smith, 33, with the title, "Both Went to Court." The happy faces of both mother and child were an eloquent testimony to the faith and courage of those enduring persecution for the sake of The Theocracy.

While awaiting the action of police in the station, a group of five youngsters were asked by a newspaper photographer to line up in front of circulars advertising rewards for the apprehension of desperate criminals and assume a pious, religious pose with folded hands and bowed heads. This request amused the children to such an extent that they threw up their hands and burst into laughter. Their picture appeared thus in the afternoon edition. Other pictures showing children wearing placards with the announcement plainly visible were published in other papers. Thus the Symphony Hall meeting was more fully advertised than it would have been if the witnesses had been unmolested.

Serving the Roman Hierarchy

In Municipal Court Judge F. Delano Putnam fined the 12 adults $2 each on the charge of carrying placards without a permit, but in the near-by Juvenile Court Judge John F. Perkins dismissed similar complaints against the nine girls whose ages ranged from 11 to 13 years. However, Judge Putnam did take into consideration the Supreme Court ruling cited by Attorney Clarence Scott of Oldtown, Maine, in finding the adults not guilty on the handbill circulation charge. Bonds totaling $600 were furnished for the appeal of the 12 cases to the higher court.

The Paul Reveres of 1940

The Boston arrests stirred the editor of the Sudbury *Beacon* and neighboring small town weeklies to comment in the issue of July 26:

> The Jehovah's Witness movement is not anti-American. The people who make up this group are old-line Americans with the greatest sincerity and the highest ideals. Their devotion and willingness to sacrifice for their beliefs and for the Cause of Christ as they see it is most inspiring in an age given over to self-seeking and self-indulgence to an alarming degree. Boston police have not always been wise in their approach to things they do not understand. If the accounts in the Boston papers are correct, the Witnesses are sadly misunderstood. We believe that the people of Sudbury, where the Witnesses have a farm, school and many adherents, know the sterling worth of their neighbors and will vouch for their sincerity.

Further evidence that Boston businessmen are waking up was seen in the visit to convention headquarters of a dignified bond broker. "I'm interested in you people for the stand you take," he told the convention servant. "I hate hypocrisy. I hope you people continue to stand on your constitutional rights and worship God as you see fit."

When the sub-convention was first advertised, threats were made to the manager of the New England Conservatory of Music by a Boston city councilor by the name of Sullivan that the license of the conservatory would be suspended for the duration of the convention. Letters threatening boycott were also sent to the manager.

One morning during the convention United States District Attorney Edmund J. Brandon, in a telephone conversation, advised the convention headquarters that he had received a telegram from Washington, D. C., sent as the result of a phone conversation between the chairman and federal authorities the previous day concerning the license suspension. The federal district attorney stated that if there was any abrogation of the civil rights of Jehovah's witnesses, they were to notify him at once and he would take immediate action.

After that, with the exception of the downtown arrests, the police were particularly courteous and the co-operation from both near-by stations was perfect. The officials of Stations 10 and 16 assured the convention servant that they wanted to do everything possible to prevent any disturbance. On Sunday many police officers in civilian clothes mingled with the 300 ushers in Symphony Hall to avert the possibility of any disorder.

In reporting the Sunday address the following morning the Boston *Post* had the courage to identify the religion of Hitler, Franco and Mussolini as the force working for the domination of the earth. The difference between religion and Christianity was also pointed out. The Boston *Globe* dared to quote Judge Rutherford in terming "organized religion as a snare and as demonism".

Telegrams to the Main Convention

Three telegrams went from the Boston convention to the main convention at Detroit:

(1) "Perfect reception; no interruptions; no trouble." (2) "Program came over perfectly; speech was thrilling; phonograph demonstration received with great enthusiasm." (3) "Lecture came in perfectly today as well as yesterday. Friends were thrilled both days. Book *Religion* received with great enthusiasm; greatly surprised and pleased with additional program feature today; much love."

A subsequent letter said additionally:

The cafeteria system worked fine; all servants handled their responsibilities with great interest and enthusiasm. The new book and the new phonograph came in for their joyful receptions, and were as much of a surprise in Boston as they were in Detroit. Not a soul knew about either, except the chairman, until the surprise was sprung from Detroit. A surprising number were baptized.

Burlington, Vermont

THIS city, physically in America, is actually under the control of the pope of Rome. His control is exercised through the mayor, W. F. Corry, nominally a patriotic American, ostensibly very much so, but in reality opposed to everything for which America stands. There is nothing he would not do to gratify the sect operating out of Vatican City. They could have the use of the Community Hall. Why, certainly! But not Christians who believe in the Holy Scriptures as the Word of God. Certainly not!

The Burlington *Daily News* helped the mayor out. In its issue of about June 14, under the title "Freedom Must Be Deserved", it published the most horrible lies imaginable about Jehovah's witnesses; that they are followers of Hitler and Stalin, who have no worse enemies, because both of those men hate Almighty God and have and show the spirit of the Devil (the same spirit that the *News* itself has and shows); and they inflamed the entire community with their perversion of what took place at Kennebunk, Maine.

Does the *Daily News* think it all right for seven cars to parade up and down in front of a man's home until 2:30 in the morning, after the occupants of those cars have threatened to stone his house? And after they have already stoned it once? And after they have threatened to burn it? And what would the *News* do if it had been threatened thus and applied to both police and the governor for protection and a car loaded with stones drew up at 2:30 a.m. ready to start throwing? The *Daily News* would certainly defend its right to life, liberty and the pursuit of happiness, and would not deserve its freedom unless it did so.

But the *News* poisoned the entire state of Vermont with its lies, and so no convention of Jehovah's witnesses could be held in the area within its control. The lying newspapers of America have done inconceivable harm to Jehovah's witnesses, and the Almighty will not forget this at Armageddon, and He will not forget the Burlington *Daily News* or Mayor W. F. Corry.

Bangor, Maine

THE excuse given for canceling the contract for the Brewer Municipal Auditorium, and returning the $50 down payment, was that Jehovah's witnesses are Bible Christians, not members of any cult or sect, and the city council was afraid if any real Christians came into the community there "would be very material damage to the building itself"; not by the witnesses, but by local hypocrites. It was not stated just that way, but those were the real facts.

Des Moines, Iowa

THE Poultry Industries Building at the Iowa State Fair Grounds was rented for the convention early in May. Then in June Mr. Corey, secretary of the Fair Board, canceled the contract, giving as his reason that he had noticed much unfavorable publicity about Jehovah's witnesses concerning flag saluting. He claimed that we misrepresented ourselves to him when the contract was signed, that we said it was to be a "Watchtower convention" and that he didn't connect that with Jehovah's witnesses. The contract itself identified us as Jehovah's witnesses, the word "witnesses" occurring more than a dozen times in the contract. We searched for more than a month before we found another building that could be rented. Many building owners would have been glad to rent their accommodations to us but refused because they were fearful of mob violence such as they had read about in the newspapers.

The convention was ready to go on Wednesday morning. Those who attended that morning session went out in the witness work afterwards. On Thursday afternoon, after the program from Detroit, the building custodian asked the convention servant to arrange a meeting of the convention committee. When

we met together the custodian said he had learned that two members of the city council were very much opposed to our convention and that he had been informed that there would be an attempt to break up our convention. The custodian would give no names; he said he had promised to disclose no names. He said the trustees of the Odd Fellows organization were very worried and had authorized him to offer us $100 if we would cancel the rest of the convention. His offer was refused and we were given to understand that we might expect anything to happen at the Sunday meeting. We decided to consult the law enforcement officials to ask for protection from the anticipated mob violence. Although stating that they could not send men to guard against trouble, the officials assured us that we could call on them when trouble began.

The usher organization was then strengthened and put in better shape because of more brethren coming in to the convention. It was evident that the Lord had directed us to that particular building. If we had been in the Fair Grounds out at the edge of the city our group would no doubt have been little noticed by the people and it would have been much more difficult to properly guard the public meeting. But down in the heart of the city our convention was right "under the noses" of the businessmen and city officials; it was convenient for information march and magazine work. The arrangement of the convention in the building made it possible to segregate the ones evidently there for trouble. Four floors were occupied by the convention: second, fourth, fifth and sixth. The second was not used until Sunday. The main auditorium was on the fourth floor; this was the headquarters of the convention. There were also the field service department, the hospital, and the public-address system room. On the fifth floor were located the general office and room assignment. On the sixth floor were the cafeteria and book room. Elevator service was adequate at all times except just after the public meeting, when things were rather crowded. For the public meeting the ushers seated the publishers in the fourth floor auditorium until that was filled, seated only women and children on the sixth floor, and sent to the second floor the rest of the public and all those men who had even the appearance of wanting to cause trouble. All floors were filled during the speech; a small group listened in the general office on the fifth floor.

On Sunday, as the time drew near for the lecture a group of men began to gather in front of the building. Brethren assigned for that purpose listened to their conversation and learned that these men were members of the American Legion. The word was passed around that there would be trouble, and we called the police, who came and order was preserved. Then someone on the third floor cut our telephone wire (local, not the Detroit program wire), but we soon found the break and repaired it. In an effort to deceive the ushers at the elevator the enemy put on the following demonstration: Two of these men, well dressed and with freshly-lit cigars, approaching from opposite directions, met in front of the building. With a glad handshake and a slap on the back they said:

"Well, well, look who's here!"

"Why, hello there! It surely is good to see an old friend again. When did you get into town?"

"Just got in this morning on the train. How is the convention?"

"Great! We're having a swell time. Come on over here, I want you to meet some of the boys."

It was difficult to suppress a laugh at their earnest attempt to pretend that they were Jehovah's witnesses attending the convention. They, no doubt, put on the best act they could, modeling it after what might have transpired at a convention of the Legion. However, their cigars were out of place at this convention. They proceeded with their introductions to the other group of men whom we had already overheard discussing plans to enter and break up our meeting. Then several of the group entered the building for the meeting, but the ushers put them in the room for the "public" and they didn't get a chance to try to break up the convention itself. Sensing that they were still on the "outside" of the real convention they made no attempt at violence.

It was rumored after the Sunday meeting that Legion and other Veteran men were instructed by their commanders to wait outside during the public meeting, and when the witnesses got to arguing amongst themselves over something, then these men were to enter the building and try to break up the meeting, saying then to us that they "weren't going to have any arguing and disputing going on in this town". We are not able to find out whether there is anything to that story. This much is certain: that the enemy was confused

and disorganized while the Lord's people were like a well-trained army, not breaking their ranks, each one assigned to his duty and doing it.

All programs from Detroit were received perfectly; not one word was missed because of failure of telephone facilities or the sound system. The brethren had made up beforehand a switchboard arranged so that two complete No. 4 equipments were hooked up at all times, only one being in use. If that one failed during a program two small switches would be thrown and the other amplifier, already warmed up, would continue the program. It was not necessary to use that change-over during any of the Detroit programs.

Fifty thousand handbills were printed locally and distributed. One hundred car banners were prepared and used. The cafeteria was very efficient.

Telegrams to the main convention at Detroit read:

(1) "Enthusiastically listened to Brother Rutherford; reception perfect." (2) "Applaud truthfulness of speech; enemies' pressure strong, but Odd Fellows loyal to contract; simultaneous demonstration perfect." (3) "100 percent for resolution; thrilled with new book; newspaper publicity favorable; convention marches triumphantly on toward grand climax." (4) "Des Moines Theocratic convention reached successful climax this afternoon; vast audience heard complete program; insignificant attempt at violence failed completely."

A telegram from near-by Gillespie, Illinois, said:

We send greetings; we are with you 100 percent for Jehovah's Theocratic government and vindication of His name.

Duluth, Minnesota

WE were overjoyed when informed by the Society that Duluth would be one of the convention cities. The Shrine Auditorium was rented for this purpose. The newspapers gave us fair write-ups before and during the convention. One editor requested a copy of the booklet *Judge Rutherford Uncovers Fifth Column*, and information concerning our stand in regard to saluting the flag. Several good articles were published following this.

To advertise the local convention large signs were placed along three of the main highways leading into Duluth. Later hundreds of letters were sent to people of good will urging them to come. Signs were put in store windows, but many were removed through Catholic Action. A Jewish businessman told a publisher that several parties tried to force him to remove the signs from his windows. "Why didn't you?" asked the publisher. "Because I still run my own business," he replied. One publisher lost his job because he refused to take the signs off his car.

Information marches were begun several days before and continued right up to the last day of the convention. Thousands of handbills were distributed this way. Duluth has an ordinance prohibiting handbill distribution. When it was reported to the safety commissioner that a policeman had stopped one of the witnesses in putting out handbills, the commissioner said, "The policeman is 'way behind the times. The recent Supreme Court decision has ruled out this ordinance. Go ahead with your work."

The street buses carried signs advertising the principal lecture. A publisher in a seat behind two nuns overheard their conversation. "Do you see that?" one asked. "Yes," replied the other; "and after all we did to stop him, he is still coming!"

We were given permission to place two signs on the side of the Auditorium the 20th of July, but on that day we were denied that privilege, the management refusing to give any reason. Then at noon July 22, the company servant received a letter stating that the contract to use the building had been canceled, the city fire warden condemning the building as a fire hazard. The six brethren in charge of the arrangements immediately called on the Chamber of Commerce, the safety commissioner, the city fire warden and others. In a short time a great many of the public officials knew of the cancellation. A prominent labor leader went before the city council and stated, "I know many of these people, and though I don't agree with them, they are honest, hard-working people. This is just a big religious organization trying to destroy a little one's rights, and if they get by with it, they will soon do it to all of us. Let it not happen here." The safety commissioner, Richard F. Peterson, stated, "When I took oath of office, I swore to uphold the Constitution of the United States, and I am going to do this whether it is in favor of a minority or the majority."

About 9:30 that evening we found the state fire warden, Ingworth Erickson, at his home. Gave him the facts, showed him the decision of the F.B.I. He immediately saw our position and telephoned the city warden. Told him,

"This is a big outfit; representatives are coming from 18 states [!], and convention is ready to open, so you see to it that they get the building. I don't want to be involved. They might call the state in on this." Several of the city officials disconnected their telephones because they received so many calls protesting against Jehovah's witnesses' having their convention. Another hung up each time the Shrine Auditorium was mentioned.

The following morning we again called on the city fire warden, Peter C. Ward, and he gave us a letter rescinding the order of closing the Auditorium until July 29. J. D. Harrold, owner of the Shrine Auditorium, still held out. In the middle of the afternoon (July 23) while we were instituting legal proceedings, Harrold sent through a call, stating, "Let them have the hall."

One of the committee told Al Moe, recorder of the Shrine, at the time the contract was made, that no doubt Catholics would put pressure on them to cancel the contract, but to this he remarked: "Oh, no, Catholics have nothing to say here." Now this same witness couldn't resist the pleasure of reminding Moe of this previous remark. Moe gave no answer, but only walked back and forth in his office. The last day of the convention, Moe remarked that in all of the fifteen years as recorder he had never seen such orderly conventioners.

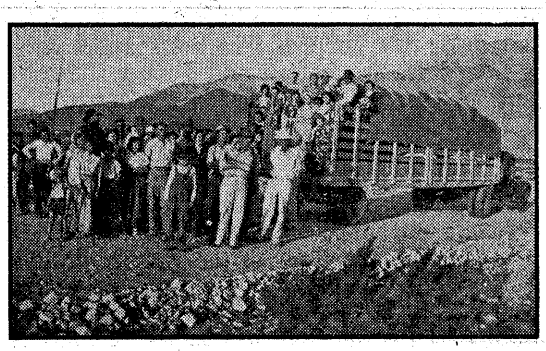
When it was certain we would have use of the Auditorium, we again requested permission to have the signs on the outside of the building. Moe demanded why we wanted to wave a red flag in front of a bull. They didn't want stones, bottles and rotten eggs thrown at the building. But use was made of the signs, and almost as effectively! The traffic sergeant gave Jehovah's witnesses unlimited parking in the vicinity of the Auditorium; so the signs were mounted on automobiles on the street beside the building.

All connections with Detroit were perfect and the messages thrilled the heart of every listener. Especially thrilling was the announcement of the new phonograph. The audience was spellbound for a moment when one was produced simultaneously on the platform here, and then broke out in enthusiastic applause. The new book *Religion* was received with real joy and caused the brethren to express greater determination than ever to carry on the fight.

Not as many attended as were expected, because of the ban in Canada, and when the contract was canceled until the afternoon before the convention opened, many went to other points. Only two cars were able to get through from Canada. These brethren related how some of the friends sold their chickens and cows to get funds, and another sold her wedding ring and then they were not able to get across the border. But in spite of all this, the Auditorium was filled Sunday. Even though only a small number were able to attend this convention, 84 were immersed, giving us mighty evidence that the "great multitude" is rapidly being gathered.

El Paso, Texas

"THE Lord will give strength unto his people; the Lord will bless his people with peace." Jehovah always keeps His promise. For two months before the Theocratic convention the demons had caused many violent assaults against the Lord's people throughout Texas and adjoining states. Four of the great cities of Texas were announced as convention cities; El Paso was the only city that remained on the list. Free use of Liberty Hall, El Paso's largest, was granted in early April; but after the mob spirit arose, there came public and intense opposition to the convention, led by Bishop Schuler of the Jesuit cult (Roman Catholic sect), American Legion, Veterans of Foreign Wars, and newspapers. Throughout the nation the people now know of the wrongful action of these fanatics, because of the immense circulation of the booklet *Judge Rutherford Uncovers Fifth Column*. After Liberty Hall was canceled it was impossible to rent a suitable place for the convention, but just before the convention a beautiful hall was purchased. Faithful men and women worked hard night and day to get the property ready for the convention; and Jehovah gave victory to His people as He did when Joshua smote Ai.



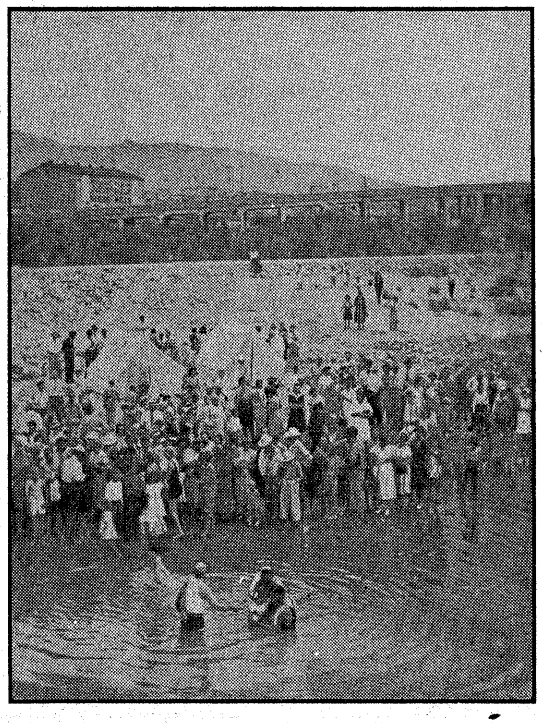
They got there, just the same

On Friday before the convention, Kingdom Hall was announced to the public as the convention point, and then began intensive advertising with silk-screen signs, stenciled signs on cars, six signboards, 6 feet by 10 feet, on main highways, posters, handbills, banners, word of mouth, personal letters and information marches. Then came newspaper reporters and cameramen to Kingdom Hall and there followed a steady stream of pictures and favorable publicity that was undreamed of.

At the beginning of the information marches a number of the publishers were arrested, but while they were held a telegram came to the mayor from the American Civil Liberties Union, requesting protection of Jehovah's witnesses. The publishers were immediately released, and the chief of police, whose sister is a witness, took a firm stand for our lawful rights, and from then on, throughout the convention, police officers were on duty just outside the grounds, sometimes as many as six patrol cars on hand to keep order and prevent violence. Because of threats made prior to the convention, our own watchmen were maintained on the convention grounds night and day.

El Paso was the only Spanish-American convention, and many of the Spanish brethren came long distances to attend. At least 100 brethren from the interior of Mexico planned to come to El Paso, but strict immigration regulations in effect July 1 made it impossible. One witness came from Mexico City, but was turned back at the port of entry. The Mexican witnesses had their own hall on the convention grounds, equipped with their own sound system, signs in Spanish, their own ushers, and several capable pioneers conducted the Spanish meetings with almost an exact duplicate of the English program. The Spanish joined in listening eagerly to the key city program, following which, translation was made for those not understanding English. A large percentage of the people in this country speak Spanish; so this was a happy event for these people of kind heart and good will.

On Saturday, 24 Theocratic ambassadors were jailed at Las Cruces, New Mexico, for violating a musty handbill ordinance. Bail was arranged and they were released Sunday noon, just in time for the public meeting. Immediately after the closing words from the key city, these witnesses stepped to the platform in a body and each gave a few brief remarks concerning their arrest. The Las Cruces



Immersion at El Paso

Sun-News published that day carried extensive front-page stories, and an editorial quoting much from *Dividing the People*. The next day these Theocratic ambassadors stood individual trials, giving a marvelous testimony for the name of Jehovah for nearly six hours. Regardless of a prejudiced, hostile Catholic city attorney and a shameless police officer, the judge dismissed the case and with tears in his eyes shook hands with every one of the defendants. As witnesses left the court they grinned as they noted atop the City Hall three large crosses—symbol of intolerance. Headline publicity was given in both El Paso and Las Cruces newspapers, especially as a Baptist clergyman, head of the Las Cruces Ministerial Alliance, voluntarily appeared before the court in favor of our lawful rights.

Sunday the convention witnessed the baptism of 94 who had taken their stand for The Theocracy. Sixteen of these were Spanish, and five colored. The peaceful Rio Grande, which separates two great nations, was the appropriate setting for this baptism.

The El Paso conventioners sent these telegrams to the key city convention: (1) "El Paso conventioners send Theocratic greetings

to Detroit convention. Message thrilling." (2) "Program reception and enthusiasm perfect. New phonograph marvelous." (3) "Enthused with Theocratic resolution and will join in distribution. 24 arrested at Las Cruces released to hear afternoon talk; trial tomorrow."

Fargo, North Dakota

THE Chamber of Commerce wanted the convention to come and was a great help in securing the Fargo Auditorium. They knew the convention would be a good thing for the city. A deposit of $50 was paid on the contract. The Roman Hierarchy brought pressure to bear, through Catholic businessmen, and the contract was canceled. A Jewish banker, misinformed, helped the Catholic cause along.

Fargo had a wonderful witness for the truth. Great quantities of the *Fifth Column* booklet were put in the hands of the people. Petitions were circulated. One lawyer made the remark, "These Jehovah's witnesses are busy people. This is the fifth time in the past week or so that they have been in my office."

When face to face with the issue the Catholic businessmen who caused the cancellation of the contract did not have the courage to read the *Fifth Column* booklet. Each was presented with a copy, but all returned them unread. What can be done with people that absolutely refuse to have their eyes opened, but go blindly on in the way of darkness and death, and love to do so?

But one man did seem to have his eyes opened. The Jewish banker above mentioned read the booklet and expressed his regret that he had been made a cat's-paw by those who had dragged him into the controversy; he was sorry he had permitted his name to be used. He now seems favorably minded regarding the Kingdom.

The influence of the Hierarchy and the newspapers under its control made it impossible to get another auditorium in the city. Selfish interests dominate the city, but their efforts caused Jehovah's name and purpose to be better known in Fargo than ever before in its history.

Fort Worth, Texas

FORT WORTH, Texas, put up a manly and prolonged fight for a convention, and thus made a grand witness for the Lord and against the Devil. The Chamber of Commerce did not want the convention, and said so. The excuse, quite probably truthful, was that another convention would be on at the same time and take all available hotel space. Two auditoriums were engaged, one for Sunday and one for other days. Both were canceled. The Roman Hierarchy has Texas in the nut-cracker.

When it became apparent from newspaper abuse that Jehovah's witnesses were in the furnace, the "Reverend" J. Frank Norris, notorious Baptist preacher, who once killed a man in his study, offered the free use of his great auditorium. A condition that he made was that at the opening of the convention his musicians would play "The Star-Spangled Banner" and Jehovah's witnesses would sing it. The Society's reaction to this proposal is worth reading. It was:

> It may be that Dr. Norris would very much like to see us run out of town and is just waiting to set a trap. You know him better than we do, but if the statement [that he would be the first one to run them out if they did not sing] is true he would be the first one to run us out of town, as we wouldn't stand up and sing on his direction; then we wouldn't want to have anything to do with him.

In the midst of his efforts to get the convention to Fort Worth, and thus bring a great blessing to the people of that city, the company servant in the city was arrested, beaten by the police, called vile names repeatedly, and kept all night in a cell without any charges being preferred against him. Some police! Some city!!

Great Falls, Montana

THE Great Falls Chamber of Commerce was enthusiastic about having the Watchtower convention held in their city, and with their co-operation the Civic Centre was obtained, but, after allowing work on behalf of the meeting to progress for two months, suddenly canceled the contract. The witnesses did not take this lying down. They circulated a petition similar to that regarding the Columbus Convention, obtained 1,500 signers, and presented it to the City Council as a witness against them.

Jackson, Mississippi

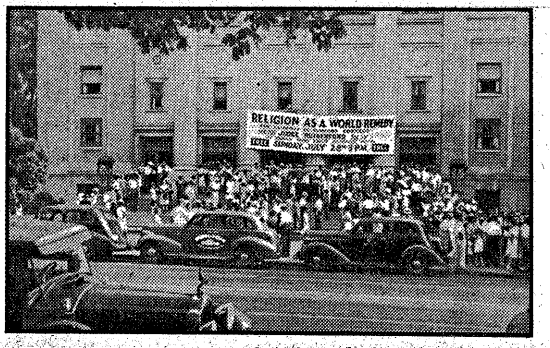
THERE are four preacher-incubators within 25 miles of Jackson, and these make it one of the most intolerant cities in the south. Most of the graduate preachers can find no jobs. The Catholics, though small in numbers, are trained in mob leadership and have influence far beyond their actual membership.

A contract was made for an auditorium in this city and all preparations were well under way when 50 men invaded the leased building, destroyed several hundred dollars' worth of property, and demanded Jehovah's witnesses leave town by 5:00 a.m. the next day. At the time set, the mob (Legionnaires) reinvaded the property and forcibly drove the occupants out of the state and across Louisiana. In this long drive these men that style themselves Americans would not allow even the women or children to use toilets or to obtain food.

No protection was offered by governors, district attorneys, sheriffs, mayors or chiefs of police in Mississippi or Louisiana, and, though the matter was reported to the United States Government the day it occurred (June 27), nothing had been done in the way of indictment of wrong-doers two months after the outrages occurred. These "patriots" of Jackson, Mississippi, must have read about the way Hitler transported Poles across their own country. Indeed, they are Hitlerites at heart and only waiting the opportunity to get into full swing and destroy all in America that makes life worth living. Religionists, of course, are behind them, and probably with them, in this effort to end Christianity in Jackson.

Kansas City, Missouri

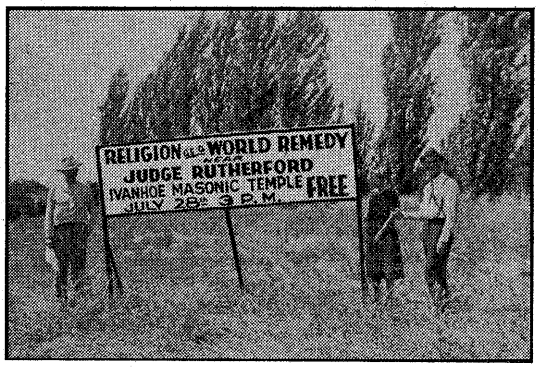
WE moved into Ivanhoe Temple on Tuesday afternoon, July 23, and immediately set to work installing the sound equipment which was to bring us the various lectures from Detroit. Territory desks, book room, information booth, room assignment desk, check room, the various field service departments, cafeteria, etc., were set up ready to begin operations early Wednesday morning. The brethren who installed the sound equipment did an excellent job; and although they didn't get started until Tuesday afternoon, everything was in readiness by nine o'clock the following morning, in time for assembly for field service.



Ivanhoe Temple, Kansas City

Everyone who had a part in making preparations for the convention put his shoulder to the wheel 100-percent and the various departments were all ready to go with the beginning of the convention.

Although there were quite a number of witnesses, early arrivals, who assembled for field service the first morning, many of them continued to come in on Wednesday, and on every day of the convention. No difficulties were encountered in the field the first day, and considerable advertising work was accomplished.



A "sign of the times"

However, on the second day one of the publishers and his wife were picked up by the police for distributing handbills without a permit in the downtown section of Kansas City. Although they were held under $25 bail, the police finally released them with the remark they were sorry it happened, especially during the convention.

The advertising and witness work increased each day up to the day of the main lecture from Detroit. Two of the publishers were sent to a near-by small town, since sound-cars are prohibited in Kansas City, and upon informing the mayor of their intention to advertise the Sunday lecture the mayor informed them he did not care to have them use the sound-car in that town, as "it is just a damned nuisance".

Another sound-car was sent to Olathe, Kans., near Kansas City; and as the publishers were finishing their work of advertising and plac-

ing placards in store windows in the town a crowd of Legionnaires came up and demanded the publishers "get out of town" at once. However, as the publishers had not quite finished their work, they did not "run for cover", and the men proceeded to tear the signs off the sound-car and they then escorted the publishers to the city limits.

Another publisher was picked up by the police in Kansas City but was released after they had questioned her.

Other than the instances cited above there was no trouble experienced in the field.

However, as the day for the big lecture drew near considerable pressure was brought to bear on the custodian of the Ivanhoe Temple; but he remained steadfast in his refusal to "put those Jehovah's witnesses out" into the street. The custodian listened to the various lectures and made the remark, "It's too bad everyone can't hear these talks."

The witnesses were ready for any trouble that might develop at the auditorium, as there were more than a hundred husky brethren equipped with canes, on which were inscribed the words "J.W. Theocratic Convention, 1940". Although the canes made very fine souvenirs, they would also serve another very good purpose if need be. No trouble whatever developed at the auditorium, however, and the lectures all came through perfectly.

The stage at the Ivanhoe Temple was decorated with a huge American flag as the background for the speakers and the year's text, which elicited some comment from some of the skeptics who said Jehovah's witnesses would "tear down the American flag if it were raised at their meeting". We were able to get a very nice story in the Kansas City *Times* which played up the large flag used as a backdrop on the stage.

It seemed there was a new thrill and surprise every day of the convention; for, after the new phonograph was presented, everyone rejoiced on the following day when the new book, *Religion*, was released, and then again on Sunday we had another surprise when *Kingdom News* No. 6 was released.

The following telegrams were wired to Detroit: (1) "The lecture came through very clearly; everybody greatly enthused over discourses given, especially Brother Rutherford's. Large numbers out in field this morning. Everybody thrilled to be at this great first Theocratic convention at Kansas City." (2) "Discourse by Brother Heath thrilling beyond words; new phonograph received most enthusiastically; give all praise to Jehovah." (3) "Brother Rutherford's inspiring message gave us much joy. Also the new book *Religion* is a welcome weapon. We pledged to do our best to put them in the hands of the people of good will, come what may. Lecture came in clear and distinct; every one stood up to affirm the resolution." (4) "Brother Rutherford's lecture and all other portions of program very clear and distinct. Resolution adopted with heartfelt enthusiasm. Every one deeply touched by impromptu speech of Brother Rutherford." There was also a dispatch from near-by Altus, Oklahoma, reading, "Not all there in person, but 100-percent behind The Theocracy and your [Judge Rutherford's] message to be given Sunday. May Jehovah give you added strength."

Lincoln, Nebraska

THE Lincoln Chamber of Commerce said they would be very glad to have the convention come to their city. They paid a visit to the State House and arranged for the use of the Fair Grounds auditorium. This was on April 21. On July 5, without any explanation of who had put the heat under them, the State Fair Board canceled the agreement and tried to shift the responsibility to the Chamber of Commerce. Particulars as to just what religionists in lace skirts put the scare into these politicians is awaited with interest. What a story this will be when it is all brought to light, as it will be! "There is nothing covered, that shall not be revealed; and hid, that shall not be known."—Matthew 10:26.

Long Beach, California

THIS is an American city, a convention city, run by Americans, and not by representatives of the cult operating out of Rome. There was some effort by these and other gangsters posing as patriots to prevent the convention from being held; but it was held, and was a great success from every point of view, with no disturbances of any kind. Some of the Los Angeles newspapers gave garbled and distorted news from various individuals and veterans' associations which served a good advertising purpose, even if not so intended.

The American manager of the magnificent civic auditorium showed that he could not be moved. He appeared before the council when pressure was brought on them to break



Use for a trailer

the contract. He is a credit to the city he serves so well.

The 197 ushers handled the crowd nicely. There were 12 musicians in the orchestra. 277 patients made use of the convention hospital. The cafeteria was excellent.

The advertising in the territory adjacent to Los Angeles was strenuous and well rewarded. Enormous quantities of handbills were distributed; 6,000 personal invitations were mailed to the interested. Favorable news releases were published in many papers. There were 100 silk-screen signs 4 feet by 6 feet placed in meeting halls and trailers in the vicinity. Window cards were shown in stores all over town. Placards 22 inches by 26 inches were on every bus in Long Beach.

There were 64 automobiles stenciled with water-color signs, and as they went at 20 miles an hour through town, with all their lights on, and with radios turned on loud, and tooting their horns, markets were emptied and everyone came running to the curb to see what it was all about. Result: advertising.

A picture is shown of some of the 324 being immersed; also of a two-wheeled trailer that was put to good use. The driver of this car cruised all day with it, with all lights on and radio going, and attracted much attention.

Telegrams from Long Beach to the main convention at Detroit were: (1) "Reception perfect; message received enthusiastically." (2) "Reception clear; new surprise weapon and demonstration received joyfully. All fully agree with message exposing America's real enemies." (3) "Message clear and emphatic; new weapon real surprise." (4) "Message clear, distinct and thrilling. Everyone determined to co-operate with The Theocracy."

Medford, Oregon

JEHOVAH'S witnesses at Medford, Oregon, pushed on in preparation for the convention in that city in the face of constant opposition; but, since their King, Christ Jesus, endured contradiction and opposition of sinners, His followers and subjects are glad to endure the same.

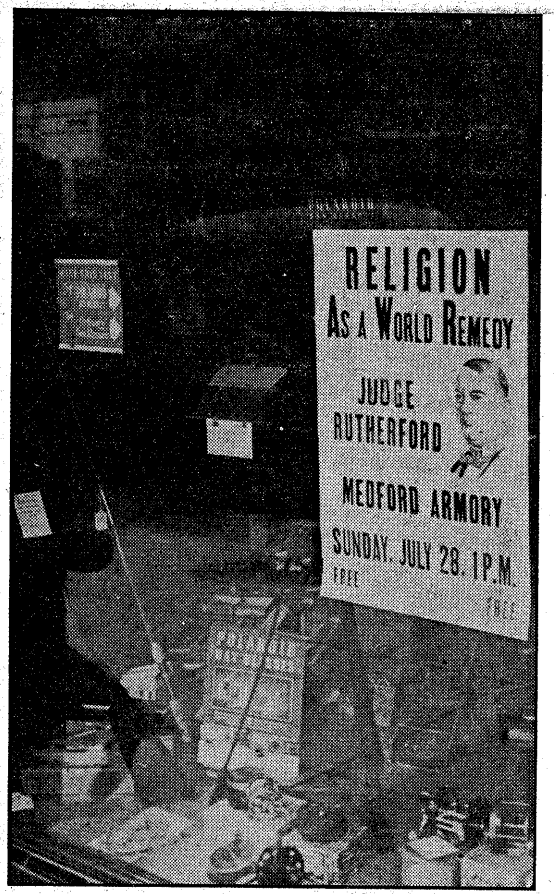
The Medford Armory was obtained for the convention, but then the first big difficulty appeared. The Armory was large enough to seat 3,000 persons, but it had only 500 chairs, and some benches in the balcony. The local school board had plenty of chairs, but the newspapers were crying and lying about mob action, and indirectly encouraging it, so the school board was afraid the chairs might be damaged, and would not co-operate with Jehovah's witnesses, even as they would not have co-operated with Jehovah's chief witness, Christ Jesus. An effort was made to rent chairs out of town, but it was found that those owning the chairs would not permit them to be taken out of town, or the cost of shipping them would be prohibitive, an effort having been made to get chairs in Portland, 312 miles away!

Jehovah's witnesses decided to make their own seats, and fifteen or more of the Medford company worked for over a week to produce benches and other furniture for the barnlike structure. After all, Jesus was born in a stable, and apparently His people can expect the same treatment that was accorded their Master. One hundred pine benches were built, and, in addition, ten benches and five tables for the cafeteria, two cafeteria serving tables, territory, book-room and check-room counters and racks, a speaker's stand, and, for good measure, thirty large highway signs.

The Devil, seeing the determination of the Lord's servants, then got busy. The Chamber of Commerce withdrew permission for the public display of the large streamer signs. Places were found elsewhere for five of them. One of them, hung from the trees at the Armory, was cut down by a policeman. But the advertising went forward, by means of handbills, special recordings, sound-cars, signs on automobiles, and signs along the highways in prominent locations. Some newspapers carried items about the convention.

Patrioteers, influenced by Hierarchy agents of the Roman Catholic Cult, threatened to destroy the benches when they were moved from the garage where they were made to the Armory.

It was known that we could not obtain possession of the Armory until ten o'clock Tuesday night, with the convention opening the



Well-placed show-window ad

next morning. The enemy planned to interfere with the moving Tuesday night, under cover of darkness, their ally. But permission was obtained from the captain and sergeant in charge of the Armory to move the furniture into the basement of the Armory. Five trailers and a pickup were used to transport the furniture, and it was all safely stored in the Armory basement before dark Monday afternoon.

When ten o'clock Tuesday night came, when the Armory was released for use by Jehovah's witnesses, they really went to work. The main floor, the stage, the stairs, the basement and everything were thoroughly swept. Chairs were set up, and the handmade furniture brought up from the basement and put in place. Still more trucks and trailers brought other benches from near-by companies. Cafeteria and dining rooms were put in order, equipment brought



Placards and sign. Medford.

in and preparations made to serve breakfast the following morning. Much of the cafeteria equipment was loaned by friends, some was bought new and some secondhand. By dawn preparations were almost completed. The stage was decorated; the large banner with the year text was up. Signs were in place all around the auditorium.

From the time of the opening talk to the last discourse, the whole program went smoothly. The reception of that part of the program relayed from the key city was excellent. The new vertical phonograph was demonstrated and its appearance gave rise to many expressions of thankfulness to Jehovah for His wonderful provision for His servants. The new book, *Religion,* was likewise received with joy and with determination to speedily carry this message from the Lord to the people of good will, without regard to cost.

Telegrams: July 24: "Reception good. We rejoice with you in His Theocracy." July 25: "Thanks to Jehovah for clear demonstration from Detroit." July 27: "Greetings to Jehovah for this message. Greetings to all attending the key city." July 28: "Lecture excellent. Jehovah's rich blessing be yours as we rejoice with all. 128 immersed."

Memphis, Tennessee

ON May 13 the Auditorium and Market Commission of the great city of Memphis accepted $50 down payment on the Memphis Auditorium for the convention of Jehovah's witnesses to be held July 24-28, and allowed the witnesses to go ahead and spend thousands of dollars for handbills, phonograph records and a hundred other items that go to make up a convention. And then on July 1, with the convention only three weeks away, returned the money by registered mail, stating that the Auditorium could not be used on

that date, as repairs were being made which would prevent it. At the time of rental this matter of repairs had been thoroughly discussed and the Commission had stated the repairs would be all finished two weeks before the convention date. On July 5:

Mr. McElravy emphatically denied any knowledge of pressure being brought to bear by selfish religious or other organizations to keep us from using the auditorium. According to a framed card on the wall of his office he is a Legionnaire.

Three days later, when told firmly but kindly that Jehovah's witnesses were aware of the unjust and false accusations made against them, and that pressure had been brought to bear upon him to refuse the use of the Auditorium, he did not attempt to deny it.

The influence of the Roman Catholic Hierarchy is destroying all the manhood of American businessmen. Most of them now are willing to lie and squirm out of any promise or covenant they make, if only they can please the great international religious "harlot" of Revelation 17:1-5.

Montgomery, Alabama

VERY similar to Memphis, Tenn., which see. The excuse here, however, was that the Ministerial Association would have to approve Jehovah's witnesses. This is like asking the Devil to endorse Jesus Christ. This cowardly move was made on July 3, and was beneath contempt. Contract was canceled six days later.

Philadelphia, Pennsylvania

IT IS a far cry from William Penn to the modern city fathers of the "City of Brotherly Love". They have so much love there now that it is no trouble at all to bow deeply to the will of the Roman Catholic sect. Of course, one need not hate Catholics, but why let a bunch of Italians in Rome, through their un-American henchmen in this country, run the city founded by William Penn?

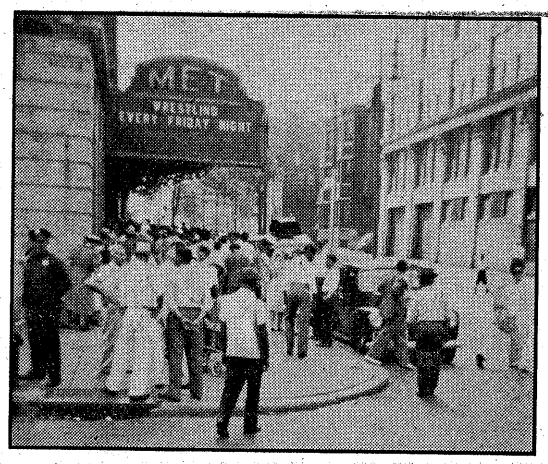
But such is the case, as appears from this letter, a letter which William Penn would have blushed to see and refused to endorse:

July 9, 1940.

Mr. N. H. Knorr, Vice-President,
Watchtower Bible and Tract Society, Inc.
117 Adams St., Brooklyn, N. Y.

Dear Mr. Knorr:

Mr. Aken called this afternoon to request that I mail you a copy of the resolution of the Board which I gave you over the telephone.



Philadelphia convention hall

The Resolution reads:

"BE IT RESOLVED, that the Board of Trustees deem it not in the public interest to approve the application of Jehovah's witnesses for the use of the Convention Hall, July 24 to 28, 1940, inclusive."

Yours very truly,
EDGAR S. MCKAIG,
President.

Since that was that, the Metropolitan Opera House was obtained. There was objection to the witnesses' using that place, also, but the manager had a little more of the spirit of Penn, besides having a backbone. He received a call from some backer of Rome, who said, "Why don't you get someone in there who will salute the flag?" Mr. Spillman replied, "The flag is still flying; and furthermore, I



Crowds enter hall at Philadelphia

don't have to go to Vatican City to find out who to rent this hall to."

Beautiful words. Wonderful words.

Preparations for a convention in Philadelphia had to be made on short notice; and a good job was done. Philadelphia was originally considered for the central convention, but as the Republicans were having a convention there not long in advance of the dates scheduled for the convention of Jehovah's witnesses, Columbus was made the key city, and when, later, the Hierarchy-superintended wave of Roman "patriotism" (it certainly wasn't American) turned upon Jehovah's witnesses and caused the cancellation of the Columbus Fair Grounds, Philadelphia was once more considered, as per above, and with the noble (?) results indicated in copy of letter from the board in charge of Convention Hall.

The city of Philadelphia became one of the many cities, nevertheless, in which extension conventions were held. Connected with the key city, the convention was a real blessing to those unable to attend at Detroit.

In the course of the convention a badly damaged sedan parked almost in front of the entrance, with four men in it who seemed to be badly hurt, being bandaged up pretty thoroughly. Inquiry revealed that they were an unfriendly bunch, apparently bent on making trouble. The police were advised, and the car drove off with police car following.

Another incident was the appearance of a woman, obviously drunk, wearing signs advertising Judge Rutherford's lecture. She disappeared quickly when she was approached by some of Jehovah's witnesses, but was later seen talking to an officer, admitting to him that a priest was paying her to stage her little act.

Magistrate Thomas A. O'Hara (guess his religion) put one of Jehovah's witnesses in jail for thirty days because of advertising the lecture, his right. Arrangements were made for release and in the course of his dealings with the witness' attorney O'Hara said, "If this work continues, there's going to be bloodshed over it! There are enough of us here to stop it and we are going to put a stop to it." (That's what *he* thinks.)

Telegrams from Philadelphia to the key convention indicate that they had a blessed time. They are:

July 24. Thrilled with opening message of the Theocratic Convention from Detroit. May Jehovah continue to bless all sessions.

July 25. Program greatly enjoyed by all here in Philadelphia.

July 27. Thrilled with the message "Times and Seasons" and the new book *Religion*.

July 28. All here joined in thunderous applause. All ready for the Theocratic fight.

Pueblo, Colorado

THE Chamber of Commerce invited the Watchtower Bible and Tract Society to hold its convention in Pueblo. Mr. Saxton, city commissioner, agreed to rent the Memorial Hall (city auditorium) and said that nobody could put enough pressure on him to make him back out of an agreement. At the time of making that statement he did not know the Roman Catholic Hierarchy as he does now. He said they had even let the auditorium to Communists and certainly would not deny it to Jehovah's witnesses.

After two weeks he stated that the receipt he had issued was as good as any contract, and he gave his word of honor the witnesses would have the auditorium. But the pressure had begun. A committee of war veterans had visited him, protesting. He admitted that in these organizations there is an inner circle as was the case in Holland, Poland, Norway and Belgium. He wanted these under his eye where he could keep track of them. He did not say who they were. It is always the gang.

Two weeks later a committee of five called on him demanding that the contract be canceled. He said he saw no reason to do so. He had read Judge Rutherford's books and not found in them anything whatever against the American government. A Legionnaire, head of a district school board, called a meeting of teachers and said he would see that the contract was canceled. The newspapers began to bay and bark and whine. Attorneys began to take a hand.

Ten days more and the newspapers were filled with propaganda and refused to print the truth. Mr. Saxton said Legionnaires had threatened to bring a thousand steelworkers to the auditorium and break up the meeting with stink bombs. (They wouldn't need to bring anything; just walk in.) The entire town was in a furore. Such Legionnaires as are true Americans backed up the witnesses; the radical element in their ranks, controlled by the Hierarchy, set the passions aflame.

Two days more and Catholic Action had this American town licked to a finish. The commissioners admitted and had to admit that a law-

less element which they did not name had made threats which had them all frightened, but, according to their own words "no patriotic organization had made any threats; no organization had made any threats". The net result was, after Catholic Action had stirred up every organization in the city, the case was won for the pope and America was out in the cold. Cancellation of the use of the city hall followed as a matter of course.

St. Paul, Minnesota

THE convention at St. Paul served a wide area in the Northwest because of cancellations at Fargo and Sioux Falls. Jehovah's witnesses and companions assembled from Minnesota, Wisconsin, Iowa, North Dakota, South Dakota, Montana, as well as a few, who were successful in getting across the border, from Canada. A pioneer from Montana went to Sioux Falls to attend the Theocratic convention. Finding that it had been canceled there, she went to Fargo. That had also been canceled; so she came on to St. Paul hoping to find a convention here, which she did.

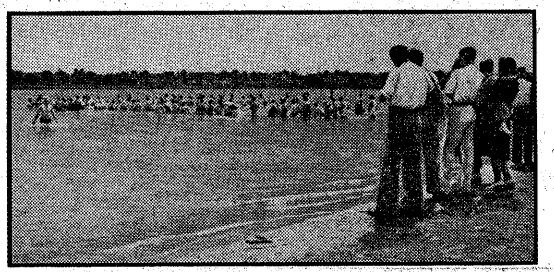
The Devil put every obstacle in the way to prevent the obtaining of an auditorium. At first arrangements were made to use the St. Paul Municipal Auditorium, and negotiations to this end were carried on, but in a final showdown, in a meeting of the city council, the officials plainly stated their opposition to Jehovah's witnesses and the Theocratic convention. The mayor stated that we might precipitate a riot and damage the auditorium, and that our record was against us; the city attorney said that he himself would start a riot if anyone brought him more literature like some he had received from Jehovah's witnesses. (Both these gentlemen have since lost their jobs.) Next, arrangements were made to use a portion of the State Fair Grounds for the convention, and a contract was drawn up for the same. About a week later, the newspaper accounts of the Texas and Maine riots against Jehovah's witnesses appeared, and the Fair Board canceled the contract on the ground that our refusal to salute the flag would probably result in violence and damage to the State property. Finally a contract was made for the use of a private hall, the manager of which was willing to stand up for the principles of freedom of worship and assembly. He was fully advised beforehand of the nature and source of the persecution that has been brought against us, and of the fact that he could expect plenty of pressure from the Hierarchy when the advertising of "Religion as a World Remedy" was begun.

Adopting its usual tactics to prevent honest people from hearing the truth, Catholic Action began "turning the heat on" the hall manager soon after the convention began. Pressure was also brought through the insurance company from which the manager leases the building. Even in Minneapolis a Catholic priest called the head office and insisted that our meetings be canceled. This pressure was in turn transmitted to the manager, but, even though he was frankly concerned about the threats of disturbance, he refused to bow even to the demands of his landlord, and stood firmly by his contract. Saturday night he told some of his friends, "They turned these people out of every place else in town; we're the only ones who had the guts to take them in, and they're the finest people we ever had in this hall." The day after the convention closed, he called the head office and reported, "Well, the building is still here, and we're all still alive. I told you that these people wouldn't make any trouble, and besides, that we have a police department in this town that's out of politics, and really on their job." He also told one of the witnesses, "I have been reading the book *Religion,* and it looks to me like what you people have is the real thing. When I've finished this book I'm coming down to your hall and get the rest of the books."

The police department in St. Paul co-operated fully in providing police protection (mostly plain-clothesmen) during all sessions of the convention. Chief of Police Hackert told us that as long as our meetings were legal he would see that no unlawful interference was permitted; and he kept that promise fully. Here was a man who appreciated the real American principles of liberty, quite in contrast to his superiors at the City Hall. At his suggestion a copy of the convention program was also sent to the head of the Federal Bureau of Investigation in St. Paul before the convention opened, so that he would understand the cause of complaints which he would undoubtedly receive from those opposed to the free proclamation of the truth. Jehovah's blessing was upon these arrangements, and not even a hint of interference with our meetings was experienced during the whole convention.

Good publicity was given the convention during the first three days by the local news-

paper. The first announcement gave a very fair presentation of the stand of Jehovah's witnesses on the questions of flag-saluting and neutrality. However, no account was carried of the very extensive witness given by the lecture "Religion as a World Remedy" or the advertising in connection therewith.



Immersion in Lake Phalen

The reception of the lectures from Detroit was uniformly excellent. The demonstration of the new phonograph on the platform here simultaneously with the announcement from Detroit was greeted with unrestrained enthusiasm and expressions of appreciation. This provision of the Lord for the final march around Jericho is surely an exhibition of His favor upon His people. The phonograph was thereafter demonstrated regularly in the book room, where it remained a center of attraction throughout the remainder of the convention. The announcement and release of the new book *Religion* for this final campaign was another big surprise, and filled all with joy. This book was also taken eagerly by the public after the Sunday lecture.

The immersion was conducted in the beautiful setting of Lake Phalen. The youngest of those symbolizing their consecration was 8; the oldest, 80.

The Sunday lecture by Judge Rutherford was the high point of the convention. An audience of 1,850 included capacity crowds in the two main halls and in the two dining rooms, as well as several hundred who stood outside around the sound-car. Everybody, inside and out, listened attentively to the entire program, brought from Detroit for more than an hour and a half. All joined enthusiastically in adopting the resolution presented at the conclusion of "Religion as a World Remedy". Then we were further thrilled to hear Judge Rutherford's voice again bringing us words of counsel and encouragement to stand fast in the fight. A large American flag hung at the front of the auditorium served to illustrate his remarks on our attitude toward the flag. Then another surprise with the announcement of the new *Kingdom News*. Surely Jehovah's table has been spread before us in abundance.

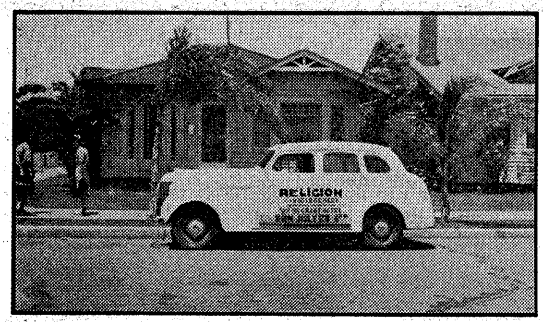


Overflow crowds hearing lecture at St. Paul

Telegrams to the main convention at Detroit were: (1) "Greatly encouraged by Brother Rutherford's ringing declaration of our stand; excellent reception throughout." (2) "All thrilled beyond words with new phonograph. Will continue march around Jericho." (3) "All Theocratic ambassadors join you in adopting resolution after Brother Rutherford's forceful delivery. May Jehovah grant him strength to continue. Intense pressure on hall owners by Catholic Action successfully resisted." (4) "Main auditorium and three overflow halls packed. Hundreds stood around sound-car outside. We deeply appreciate perfect reception of entire session, including Brother Rutherford's closing remarks. *Religion* going fast."

San Antonio, Texas

EVERYTHING was going well for a convention in San Antonio; the rental of the Auditorium had even been reduced from $675 to $445, a reduction of 33⅓ percent, when the storm broke in Texas (inaugurated by the lying United Press report sent out from Del Rio). June 4, Mayor Maverick, who had previously let the Communists have the use of the Auditorium, canceled the contract and the Auditorium manager stated that if the witnesses went ahead with the convention Jehovah's witnesses would be in great danger of losing their lives. The witnesses were quite willing to do that, and made special legal efforts to enforce the contract, but all to no avail. Mayor Maverick, who stood by the Communists, was not willing to stand by honest, upright Christian people—not when he knew that the Roman Catholic Hierarchy is after their scalps.



Advertising the lecture

San Diego, California

WE had some difficulty in engaging a suitable hall. With the help of Jehovah we succeeded in getting one of the finest in town. The management of the Plata Real stated that "Jehovah's witnesses are the cleanest people we have ever had in this hall. We are glad to have had them here. We hope to have them here again sometime." The San Diego company furnished the management with a copy of *Religion*, for which they expressed gratitude and appreciation.

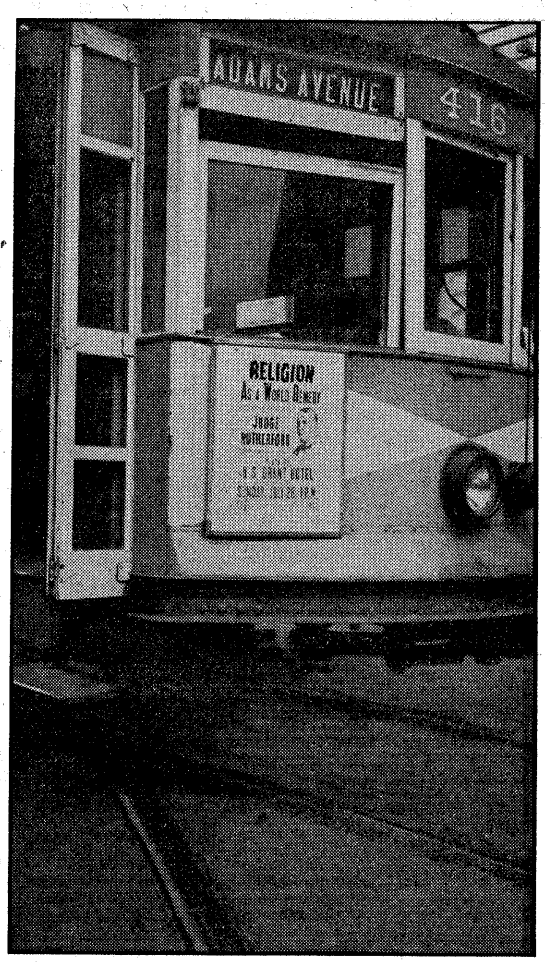
Many came from Arizona and all parts of southern California. We were gratefully thrilled with the speeches that came by direct wire to the Plata Real U. S. Grant Hotel. Our reception was perfect.

Some attended in military uniform. A sailor boy was greatly stirred with the message. He saw his course of action was wrong and immediately took action to get himself straight with the Lord. He symbolized his consecration and asked his commanding officer that he be released from the Navy upon the grounds that he had now covenanted to serve Jehovah and he could not serve both God and mammon. He further gave his commanding officer the booklet *Neutrality*, stating it expressed his position and that he makes application for discharge from the Navy upon the grounds set forth in *Neutrality*.

Many of the pioneers enjoyed their local convention home at a little pioneer camp a few miles out of town and on a plot of ground provided by one of the brethren.

In advertising, many of the cars of our brethren were painted entirely white and on the sides and rear we gave information concerning convention and public speech. The Society's sound-car advertised it in all the rural territory. About 300 publishers, ranging from 5 to 85 years, engaged in information marches; and while some "black crows" gave us dirty looks, they were unable to exert enough influence to cause any trouble. We succeeded in advertising Judge Rutherford's speech on the streetcars; even the Catholic priests had to ride on cars that were carrying our signs. The buses also carried our signs. Even though we ordered 30,000 handbills, we could have used more. Many of the newspapers published our news releases word for word, but very little was said in the papers about the convention.

Sunday was the big day. Judge Rutherford's speech came over from 12 noon. At 11:30 people began to fill the hall. By 12:00 all seats were filled. It was necessary to engage an overflow hall, and that too was filled.



Advertising on trolley car



ADMINISTRATION BUILDING

City of Sioux Falls

South Dakota

July 2, 1940

Mr. Stevens Poole
Davis, South Dakota

Dear Sir:

Recently you made application to the manager of the Coliseum, a public building owned and operated by the City of Sioux Falls, for the use of such building from July 24th to July 28th for the holding of a meeting of the organization known as Jehovah's Witnesses. At that time the manager accepted a deposit of $35 on the rental charge but with the reservation that if it should develop that the holding of such meeting would be contrary to the public interests, the permit to use the building would not be granted and the deposit would be returned.

During the last several days numerous objections have been received by the manager of the Coliseum and the City officials to the holding of this meeting by such organization. These objections have been made by representatives of various patriotic and veterans organizations and by other religious groups, which groups claim to have been subject to attack by representatives of Jehovah's Witnesses.

Today the members of the City Commission met with the manager of the Coliseum, the chairman of the Veterans Council of the City, and representatives of the Federal Bureau of Investigation. At this meeting the group considered various newspaper and magazine articles relating to similar meetings of the Jehovah's Witnesses. In particular it appears from the article in TIME MAGAZINE for June 24, 1940, at page 54 that similar meetings of the organization have incited riots and mob violence in various communities. The group also considered the recent decision of the Supreme Court which sustained a school board in the expulsion of a child belonging to or instructed by Jehovah's Witnesses who refused to salute the flag. Due consideration was

-2-

also given to the fact that at this particular time in our history the complete loyalty of all our people is demanded, and there is deep-seated feeling among our citizens about anything in the nature of disloyalty to the government.

All of this led the group to the conclusion that if such meeting is held as scheduled, there is grave danger of public disturbances threatening to cause personal injuries and also damage to the public property.

Under the circumstances the City Commission, acting with the manager of the Coliseum, determined that the permit to hold the meeting of Jehovah's Witnesses on July 24th to 28th shall be granted only on condition that a $50,000 bond be posted to cover any damage to the Coliseum property in which the City has an investment of more than a quarter of a million dollars, and on the further consideration that there be paid to the City the sum of $1,500 with which to pay the cost of adequate police protection during the time of the holding of the convention. It is required that these conditions be met promptly and not later than July 10th and if not met by that time the deposit of $35 will be returned and permission to use the building will not be granted.

I am sending a copy of this letter to your attorney, Mr. N. B. Bartlett of Lennox.

Very truly yours,

Roy D. Burns

City Attorney

RDB:JS

Sioux Falls, South Dakota

THE Chamber of Commerce, so they said, "appreciate very much being given an opportunity to co-operate in the arrangements for this meeting." Everything was all fixed up for the use of the Coliseum and Jehovah's witnesses relied upon the word of the mayor, who refused a down payment, that 'if his word was no good the money would not hold it'. This turned out to be the fact. He made his promise on April 9, and on July 2, nearly three months later, when the Roman Hierarchy had been able to apply the heat to him, through numerous businessmen, he had the city attorney cancel the contract and write as foolish a letter as any supposed lawyer ever wrote. The City Commission would carry out its contract, oh yes! But Jehovah's witnesses must post a bond of $50,000 and must pay the city police $1,500 for providing police protection. This unique letter is herewith reproduced.

San Jose, California

"THE convention in San Jose was another evidence of the hand of the Almighty God in the affairs of His people, working to the end of glorifying His name." So said the convention servant for that city. A year ago the San Jose Convention and Tourist Bureau of the San Jose Chamber of Commerce invited Jehovah's witnesses to include San Jose when arrangements were made for the next convention. The Civic Auditorium was offered free for the purpose, and the

Chamber of Commerce stuck to the arrangement.

Sometime before the convention opened the manager of the Auditorium was approached regarding the probability of mob violence. It was his thought that no violence would occur, but Jehovah's witnesses nevertheless took precautions, trusting Jehovah to do for them what they could *not* do, but meanwhile doing what they could. There was no disturbance, though the manager had been threatened.

The first surprise of the convention, the new phonograph and its demonstration, was as joyfully received at San Jose as at Detroit.

The second surprise, the Author's Edition of *Religion,* met with enthusiastic reception. The conventioners gave assurance that they would do their part in giving the country what it professes to need—more "Religion".

San Jose conventioners had their own cafeteria, in spite of efforts to prevent it. A doctor in the Health Department made it clear that he would not permit such an arrangement if he had anything to say about it. He didn't; for arrangements for his vacation took him out of the city at the right time, and a license for the cafeteria was issued, without objection by those left in charge. As at Detroit, pioneers received their meals free, others paying for theirs at a reasonable rate.

There were 142 immersed at San Jose, and attendance at the Sunday public lecture on "Religion as a World Remedy" was heavy. The audience, including the public, manifested intense interest. Many expressions of approval were overheard.

One man remarked to a witness, "Your pamphlet says 'Religion as a World Remedy' and your sign says the contrary. Please explain." The publisher reminded him how Jehu decoyed the worshipers of Baal into the temple of Baal, professing to have a "feast unto Baal". "I get the point," he replied.

Savannah, Georgia

THE Chamber of Commerce was delighted with the idea of a convention; sixty days later they were completely opposed to it. Many auditoriums were contracted for, but all contracts broken, "repair" excuses and other excuses being manufactured to fit the occasion. At length, at the last minute, an auditorium was engaged and the contract would have been fulfilled, but the mail was held in the Savannah post office twenty-four hours, long enough to break the deadline and cause the abandonment of the convention in Savannah. It is stated that the employees in the post office at Savannah are 100-percent Catholic and that the City Council is completely dominated by this small minority. A report says:

> City officials are mere tools of the Hierarchy. This was made manifest today. One councilman stated that the committee is always made up of two Jews, two Irishmen, two Germans and 6 Georgia Crackers. The first six always stick together and the balance act at their command.

Seattle, Washington

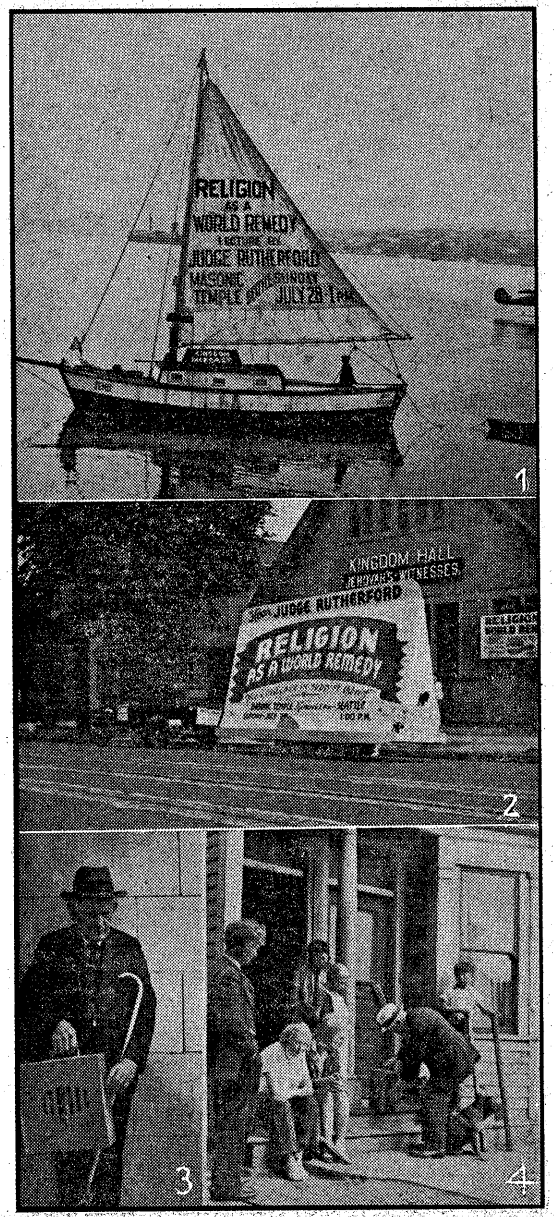
JEHOVAH'S name and word have been further magnified by the convention activities of His people in the Pacific Northwest who assembled in Seattle, Washington, July 24-28, 1940. Included in this assembly were full-blood American Indians, and natives of the Philippine Islands and Hawaii. Private wire from the key assembly of the Theocratic convention at Detroit, Michigan, brought to those assembled in the Seattle Masonic Temple all the main features with clear and perfect reception, and with no interference whatever in the local auditorium.

Only a very few publishers were able to come from Canada, the majority being refused permission to enter, although local publishers made every effort to assist them across the border, even to guaranteeing their expenses while here.

The management and entire staff of the Masonic Temple were kind and hospitable. Courtesy was extended by the police department of the city of Seattle in removing all parking restrictions around the building for cars that displayed banners advertising the Theocratic convention. Officers who were stationed in and around the building to direct traffic and maintain order had nothing serious to contend with.

Some of our billboard signs were mutilated or destroyed with tar, knives, stones, etc., and one night a stone was thrown through the window of the local company's Kingdom Hall. A few ruffians who attended our meetings remained silent and caused no disturbance.

The "Jehu", sound-boat of Seattle, plied the waters of the Puget Sound area, testifying to thousands along the more than 193 miles of Seattle's water front, not only by the sound equipment mounted on the cabin, but by the large sail upon which was stitched lettering



Seattle scenes: 1. Sound-ship. 2. Trailer and Kingdom Hall. 3. Blind pioneer with new phonograph. 4. Worker and good-will listeners.

two feet high in three colors advertising the Sunday lecture.

Suitable rooms had been set aside in the Masonic Temple for departments which administered the various details of the work, and these were furnished by the local witnesses as required for the book room, hospital, stenographic and filing department, field service, advertising, treasurer's office, nursery, etc. The information desk, post office, and rooming desk were set up in the lobby.

Telegrams to the main convention at Detroit: (1) "Perfect reception; vowels, consonants true and clear." (2) "May Jehovah's name be glorified by new phonograph. Publishers overjoyed. Convention running smoothly. Speech was thrilling. Reception perfect." (3) "Deepest appreciation to Jehovah for Brother Rutherford's inspiring message clearly heard. Greatly enthused with new book. No interference." (4) "Lecture thrilling; like great hammer pounding down walls of Religion. Packed to sidewalk. 117 immersed."

Spokane, Washington

THIS convention, well advertised, moved smoothly. Only once was there any trouble. At the one time when the guards were off duty, i.e., at the time of the principal address Sunday, when all were in the auditorium, evil persons poured sugar into the gasoline tanks of four of the automobiles, in an attempt to wreck the motors. The attempt did not succeed. Police were friendly, having always one officer on duty, and on the last day several in uniform and in plain clothes, as well as a unit of the fire department, with their truck parked right by the convention building.

Here 124 were immersed.

A witness from Canada arrived at the convention after trying for thirty days to get across the line. This was a grand surprise to all. He was given a place on the program.

When Judge Rutherford spoke of the evil work of the American Legion one man took his Legion card out of his pocket and tore it up, saying, "If that is the kind of an outfit I am associated with, I had better get rid of this."

Just before the worst rainstorm experienced in years in Spokane, an opportunity was given to go out in an information march. Despite the storm, 125 volunteered, and by the time they were down town the storm had ceased. They did not get wet.

Tampa, Florida

THE Tampa section of the Theocratic convention succeeded in having its meetings in spite of strong opposition from a motley



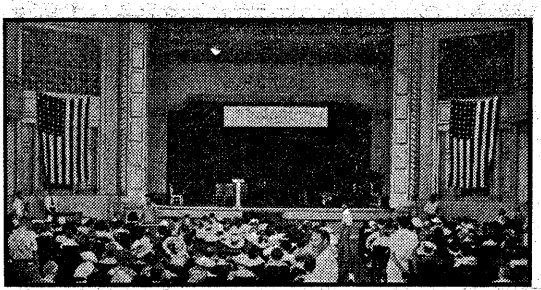
Spokane convention hall, information marchers, and Kingdom Hall

crowd of pseudo-patriots. First a petition was circulated by a group of self-styled "Defenders of the Flag" that sought to have the use of the Municipal Auditorium denied Jehovah's witnesses. This outfit was headed by one W. J. Doran.

Next came the Centro Asturiano Club, a Latin health society. Manifesting the spirit of the Spanish dictator Franco, they wanted to stop anyone from using public buildings to attack the flag or from putting out literature on the streets attacking "the Christian religion". Since Jehovah's witnesses attack neither the flag nor the non-existent Christian religion, neither objection affected them. The Cigar Makers Union, realizing this, protested the Centro Asturiano's action. Just to show his meanness the Devil (through his loyal supporters) arranged to cancel the use to the regular zone assembly of the City Auditorium at Orlando. That complicated matters further. The Tampa Cigar Makers Union protested this also, and the local politicians quite naturally accused the Union of being Communistic, but falsely so.

The Tampa Committee on Public Relations of the Board of Representatives called a hearing on the protests for July 22. Those in favor of stopping Jehovah's witnesses from using the Auditorium were the American Legion, the Centro Asturiano, a group from the American Federation of Labor, the Veterans of Foreign Wars, and the Defenders of the Flag. Doran openly attacked Jehovah's witnesses. There were, however, a number of defenders of freedom of assembly who spoke against the protests. A local attorney, Mr. Grayson, was among them.

The Committee referred the matter back to the board, to decide on July 23, at 8 p.m. Due to the nearness of the convention, Jehovah's witnesses sent for their lawyer at Jacksonville to be on hand, prepared to go into Federal Court if the contract was broken. The Board decided that the only one who could cancel the contract was the mayor. A committee from the aforementioned publicly "patriotic" groups called on the mayor the next day, demanding that he cancel the contract. The lawyer for Jehovah's witnesses arrived while this committee was waiting to be heard, and when they were called into the mayor's office, he also was invited in. The mayor impartially heard both sides and then said he did not intend to interfere with Jehovah's witnesses' use of the Municipal Auditorium, although he did not agree with their stand on the flag salute. He had investigated and found that Jehovah's witnesses were not lawbreakers. If they did break the laws he would be the first to cancel their contract for the use of the Auditorium. He then told the "patriotic" organizations that if they were really patriotic they would co-operate to see that there was no violence, and he made them



Tampa auditorium

pledge themselves to that. Some of them said they were against violence, but could not state what actions some individual members might take. The mayor then took down the names of all present. After they had all left the mayor showed the lawyer for Jehovah's witnesses a very strong letter from the Knights of Columbus attacking them.

The mayor gave orders for police protection, and while some persons showed up at the Auditorium who were evidently there for no good reason, they did nothing. The mayor informed the witnesses that in addition to the police on duty at the Auditorium he was holding a detail in readiness at police headquarters, and had also ordered the fire chief to have a fire hose ready. The conventioners enjoyed a peaceful time during the entire five days; nor was there any interference with the workers as they engaged in field service.

Telegrams sent by the Tampa Convention to the Detroit key convention finish this account: (1) "Reception [of programs] perfect Wednesday and Thursday. Vigorous opposition failed." (2) "Thrilled by new book!" (3) "In spite of many threats, no interference. Convention perfect success."

Tulsa, Oklahoma

EARLY in April Jehovah's witnesses received a very friendly two-page letter from the Chamber of Commerce of Tulsa, pointing out the advantages of holding a convention there, and suggesting (a) the Convention Hall, (b) the Fair Grounds, and (c) the Coliseum, then in the hands of receivers. Then the storm broke and manhood was at a premium, with few candidates. The city fathers not only broke a contract for use of the Convention Hall, but put the witnesses out of the City Hall, where they had been good tenants for many years. Then the Fair Grounds refused the lease of their property for convention purposes and the receivers for the Coliseum preferred to lose the $600 they would have received rather than to permit persecuted Christians to assemble in the building they control. In the early days of the west, and in the early days of Tulsa itself, there were manly Americans in those parts. How have the mighty fallen!

Honolulu, Hawaii

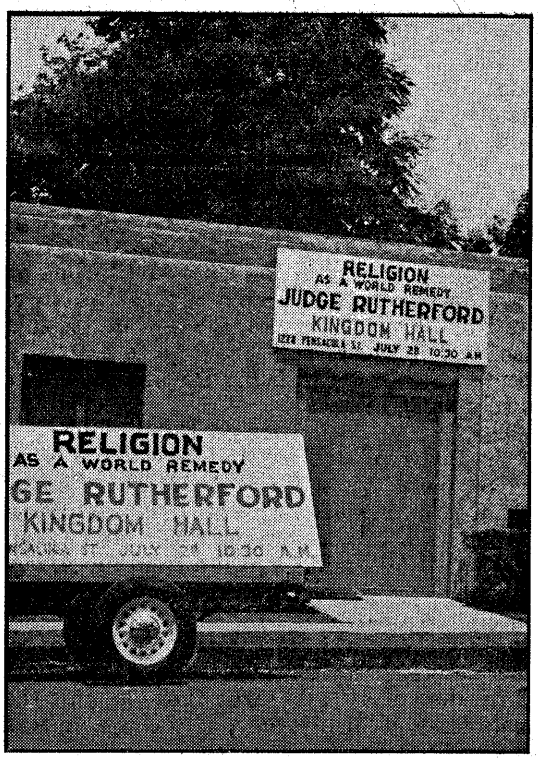
INFORMATION that the public address by Judge Rutherford, to be delivered at the Theocratic Convention, July 28, would be sent



Hawaiian information marchers

to Honolulu by shortwave and land lines was enthusiastically received. Immediately preparations were begun, painting tire signs, and large signs 4 feet by 9 feet, advertising "Religion as a World Remedy".

Those of good will in other islands were notified so that they could prepare to hear and to advertise, that others could hear, too. Cost of travel between the islands being pro-



Hawaii. Publicity by truck



Hawaiian Kingdom publishers advertising "Religion as a World Remedy"

hibitive, those of good will prepared to assemble on the other islands at these places: Hilo, Hawaii; Pahala, Hawaii; Wailuku, Maui; Kapaa, Kauai; Makaweli, Kauai. The address being delivered by radio beam to Honolulu, it could be picked up by shortwave at these other places. Publishers in Samoa also were notified, so that they might endeavor to listen in.

A total of 37,250 printed invitations were distributed from house to house, in stores, offices, government buildings, and at the entrance of large canneries. Large signs, tire signs, autos and trailers with large signs and sound effects were used to notify of the important occasion. A very thorough advertising job was done. The brethren worked early and late and thoroughly enjoyed the privilege, despite the heat. The youngest participant in the information marches was 6, and the eldest well over 70. These marches were held in the business sections of Honolulu, Hilo and Wailuku, and in the more thickly populated residential sections, to good advantage.

Time of the address was most favorable, 10:30 a.m. Sunday, Honolulu time. All were joined in hoping for clear weather, since static would greatly interfere with good reception. In addition to the loud-speaker in the hall, two others were used outside. Kingdom Hall filled up and the brethren were glad to give up their seats so that others could have them. A little after 10 a.m. the music from the convention auditorium at Detroit came through, and from then until time of closing (12:10 noon) there was not the slightest break or interference at the Honolulu end.

Those assembled requested a message be sent Judge Rutherford at Detroit, and this was done.* The few words it was possible to send were not at all adequate to express how we all felt, and our thankfulness that the timely message of The THEOCRATIC GOVERNMENT had been sent down here for our benefit.

A reporter from the Honolulu morning newspaper, *The Advertiser,* was present, and the write-up published on the front page is attached. He expressed his enjoyment of Judge Rutherford's address, and stated he intended to attend further meetings. The newspaper is much opposed and we were much surprised at their publishing anything at all.

All publishers in the Islands feel we should take the fullest advantage of the comparative peace that now exists here, and push on hard-

*RADIOGRAM: "Fearless message joyfully heard. Hall filled. *Religion* gratefully received."

er than ever serving THE THEOCRACY, and, by the grace of Jehovah, that we will do, daily remembering those the Lord has placed in charge of His work in the earth, and our brethren in all lands, particularly those faithfully giving testimony while undergoing much opposition and persecution.

Kingston, Jamaica

THIS city, though not hooked up with Detroit by radio or by direct wire, insists that in its convention of July 27-28 it had direct connection with the spirit of the event at Detroit. At the public meeting the lecture "Government and Peace", given by Judge Rutherford in 1939 at Madison Square Garden, was reproduced by phonograph. The release of *Religion* was a great surprise; only three persons in the island knew of the existence of the book prior to its presentation to the convention.

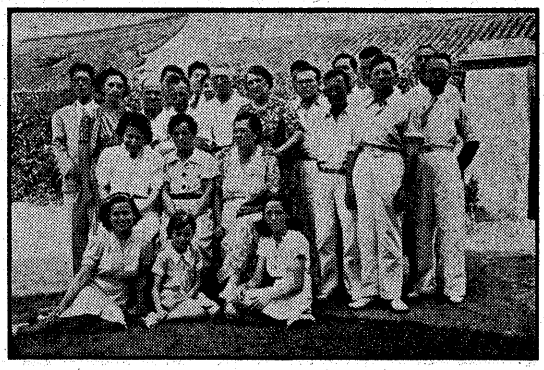
Sydney, Australia

EVERY effort was made to take the Detroit lectures to Australia by land wires and radio communication, but up to the last minute it was impossible; however, the Australian brethren went right ahead with the convention previously arranged at Sydney, July 24-28. The new book, *Religion*, arrived in Australia on time for the convention, and 30,000 copies were taken away by the conventioners. Conventioners well supplied with *Religion* went to all parts of the country and, beginning August 1, joined in world-wide distribution during the "Religion's Doom" Testimony Period.

Cables from Switzerland

A CABLE came through to the Detroit convention from Berne, Switzerland, reading as follows: "Wishing richest blessings from the great Theocrat. Since yesterday, Wednesday, we are experiencing Psalm 44:16-18 and Jeremiah 30:16, 17."

A cable from war-menaced Basel said: "*Gruss* [Greeting] Psalm 37:4; 29:2. *In diesen denkwuerdigen Tagen der Theokratie mit Euch verbunden, gruessen mit* [In these noteworthy days of The Theocracy, united with you, we greet with] 1 Samuel 12:22; Psalm 89:15, 16; Psalm 133; Ezekiel 3:8-11; 1 Chronicles 17:20. *Gruss* [Greeting] Psalm 72:19; Philippians 4:21. *Gruppe Basel, Schweiz* [Basel, Switzerland, group]."



Group of conventioners at Shanghai, China

Shanghai, China

"EAST is east, and west is west, and never the twain shall meet" does not apply to the Theocratic convention. In the international settlement of this great seaport of the Orient, on Chang Ping road, a two-day convention was held coinciding with the last two days of the American assembly, July 27 and 28, showing the absolute unanimity of Jehovah's faithful people in the Orient with those in the Occident. The fervent spirit of the convention was not at all eclipsed by the heat of Shanghai summer, and many responded to the call for field service, some for the first time.

In the closing session the convention listened to the same public speaker as their American brethren, but by electrical transcription of Judge Rutherford's speech on "Victory", delivered at the New York convention last year. A resolution was unanimously adopted, as follows:

"Resolved that we, the Shanghai company of Jehovah's witnesses, in convention assembled, do hereby reaffirm our determination to faithfully and joyfully heed the commandment 'to offer the sacrifice of praise, even the fruit of our lips, giving thanks unto his name'.

"We appreciate the times in which we live and the utter need of giving the closest attention to the instructions of The Theocratic Government as announced to us through His visible organization.

"Through the columns of *The Watchtower* a vivid picture is given to us of the hideous monstrosity that has lifted up the head to destroy 'Thy hidden ones' and to hurl defiance against Jehovah and The Theocracy. We are resolved, by His grace and in His strength,

fully united with our brethren throughout the earth, to uncover this ugly makeshift of the Devil. We know the way is dangerous, but we enjoy the fight; for we are mindful of this unshakable truth that 'they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee'.

"And finally, to our dear Brother Rutherford and his faithful supporters at Brooklyn and throughout the earth we desire to convey our fervent greetings and warmest Christian love and to assure all of our keenest desire to co-operate with them in advancing the interests of The Theocracy."

England

WAR and censorship made it impossible to tie in the British Isles directly with the Detroit assembly by means of transoceanic radio beam. But here too the hand of the great Theocrat was not shortened, and He provided that His witnesses and their companions throughout Britain shared in the great treat that came at the climax of the convention in America, and on the same day. Thus, regardless of thousands of miles of ocean span, those devoted to The Theocratic Government were equally favored of the Lord, without partiality. Certainly the vicious action of the enemy fails to break up the unity of action of Jehovah's army of "locusts". —Joel 2:7-11.



Magazine publishers in England carry on

Timing it with the convention program in America, every company in Britain called a special meeting for July 28, at 4 p. m. British time, corresponding to the hour when Judge Rutherford in Detroit should address the public on "Religion as a World Remedy". All of Jehovah's witnesses and persons of good will were encouraged to attend, and special invitation cards were sent out.

The procedure at each company meeting was the same. After song and prayer for Jehovah's blessing upon the Theocratic convention then in session world-wide, the company servants announced they had a pleasant surprise for the audience, to wit, that Jehovah's people in the English-speaking world in convention assembled have the joy of receiving *Religion*. Then the new book itself was flashed before the delighted assembly, with announcement that supplies of the autograph edition were right then and there available. The response was instantaneous. The books were immediately placed. After distribution the meeting was brought to order and a half-hour study of *Religion* followed, first the author's letter to the "Theocratic ambassadors" being read and its high points stressed, and then all the beautiful pictures turned to and briefly explained according to the text, and also the first four pages of Chapter I read as an appetizer. In fine sequence to this came a half-hour study of the August issue of the *Informant*, just released and detailing the "Religion's Doom" testimony period for August, during which the public edition of *Religion* would be distributed throughout the land. Supplies of this edition had already been consigned to all companies for this purpose.

Before closing this joyous season the assemblies voted to send Judge Rutherford and the Detroit convention greetings and thanks for *Religion*. Five group cables were specially arranged for all the companies participating, one group cable for each of the following regions: Greater London, England, Wales, Scotland, and Ireland, the signatures of all companies in said regions being append-

ed. The cable for England generally bore the names of 332 cities and towns, and read:

"Joyfully united in hearty greetings to you and Theocratic convention. English 'locusts' to a man thrilled and deeply grateful for new book *Religion*. Determined to complete our task warning people of good will. Multitude here growing rapidly. Standing for Theocracy. Loyal to Jehovah and Christ Jesus."

From the company of Greater London itself and signed by all service units therein the cable read:

"London Theocratic ambassadors shout for joy receiving book *Religion*. Eager to accommodate religionists by giving them more 'Religion'. With you in disrobing old 'harlot'. Two thousand London 'locusts' stand firm for Theocracy. Send greetings to all at first Theocratic convention."

The cable from Scotland, signed by all the principal companies there, said:

"Love and greetings to you and the Theocratic convention. Scottish brethren thrilled at prospect of sealing religion's doom with new weapon. Wholeheartedly with you in the fight."

From the Emerald Isle, and signed by all the principal Irish companies, the cable read:

"Theocratic King's ambassadors in Ireland overjoyed with new provision heralding doom of religion. Eager to tell 'Lazarus' of Theocracy's protection. Struggling as you against green monstrosity to victory. Warm greetings to all in convention."

The group of principal Welsh companies cabled:

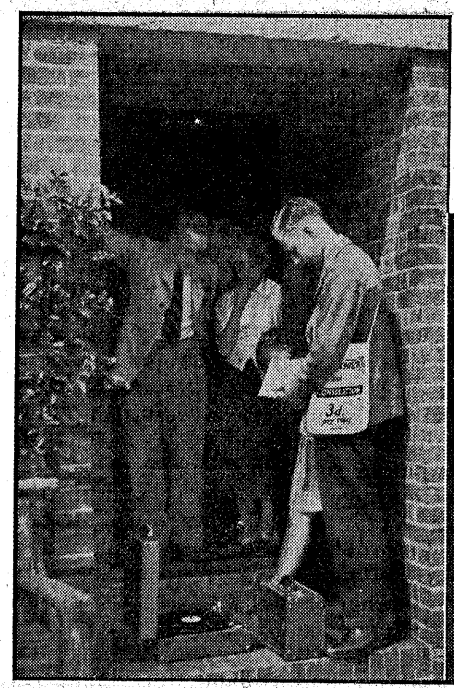
"Warm greetings from 'locust' ambassadors in Wales. *Religion* received with gratitude and much enthusiasm. Keenly anticipate our share in distribution. With you heart and soul until victory for Theocracy."

From Trowbridge and the London office came cablegrams, the latter reading:

"British 'locusts' send greetings to first Theocratic convention. Go after Hierarchy gangsters. With you. Ultimate victory for Theocracy."

(The receipt of these cablegrams was announced by Judge Rutherford himself on that platform that very same afternoon in his extemporaneous speech immediately following adoption of the Resolution at the public meeting.)

The foregoing blessings operated to whip up the zeal and enthusiasm for a general convention in Britain, at Manchester, August 31 and September 1, arranged for with full faith in Jehovah despite regular bombing air raids over the Midlands of England and the threat of a German invasion any day. Unable to serve them in person, Judge Rutherford made special arrangements to have recordings of



Doorstep setup used



Publishers in England have *Religion*

the full hour-and-forty-minutes' proceedings at the Detroit public meeting inscribed on a set of light discs and air-mailed, at considerable cost, to the London office. The Lord safeguarded those records from destruction by Nazi air attack, and they reached destination safely Thursday. Next day, Friday evening, the British extension of the Theocratic convention actually got under way. The following exchange of cablegrams briefly tells the story.

Saturday morning, August 31, the London Branch servant cabled from Manchester to Judge Rutherford at Brooklyn, New York:

"Manchester Theocratic convention had most enthusiastic opening Friday night. Records arrived safely Thursday. Everyone eagerly awaits public meeting Sunday to hear your greatest speech. Ambassadors request love and greetings be sent you. Your letter August 17 brought tremendous applause."

Next day, Sunday, September 1, Judge Rutherford cabled this response for transmittal to the convention:

"Theocratic conventioners, rejoice. Children of light, you are proclaiming the only hope for humanity. The King leads you. Help all of good will. Fascism and religion shall perish. Righteousness shall triumph. American brethren love you."

Back comes a cable from Manchester that same day, time 8:42 p. m., advising Judge Rutherford as follows:

"Four thousand ambassadors assembled Manchester Theocratic convention send loving greetings. Unitedly adopt Resolution. Support you and American brethren in your fight against Hierarchy. [signed] Watch Tower Society."

There in bomb-scarred, besieged Britain, as they listened to the electrical transcription of "Religion as a World Remedy", those four thousand conventioners could feel the full force of Judge Rutherford's significant statement, which was greeted with wild enthusiasm and applause: "England alone stands firm, battling against the religious-totalitarian combine and in her fight for the rights of a free people. England has been kind to Jehovah's witnesses; and because of that kindness shown it may be expected that Almighty God will show some special favor to England in her hour of terrible distress."

The safe delivery through mine-sown, submarine-infested waters of ample supplies of the new book *Religion* and the holding of that Theocratic convention in Manchester were a marvelous part of that "special favor" from Jehovah God to "England in her hour of terrible distress". The Lord's "other sheep" in Britain will all benefit.

In a letter just received before *The Messenger* went to press, the British branch office reported—

"We had our greatest convention; 3,500 brethren attended, of which 1,000 were pioneers. Practically every pioneer in the country got there one way or another. Enthusiasm ran high throughout the convention.

"At the public meeting with 'Religion as a World Remedy', we could only pack in 500 more and had an audience of 5,000. Many had to be turned away. The press and their photographers were in attendance.

"During the past week-end we had our heaviest air raids, with much destruction. At Manchester there were air raids each night. A large theater was struck 100 yards from the Free Trade Hall, where we had our sessions. The experience is like going through an American thunderstorm. However, the Lord gave complete protection to His people and everything went off according to schedule. It was indeed a miracle that we were privileged to hold such a large assembly in the heat of war."

Sheep and Goats

Some interesting experiences were had by different publishers. A taxi driver was seated in his taxi near the curb. An information marcher had passed several times without offering him an invitation to attend the Sunday meeting. But on passing this time she held out one to him, and upon seeing them he opened the glove compartment of his car, removed several of the same, and stated: "I give them to my passengers; could I have more of them?" The publisher replied that she was glad to do that; then had the pleasure of hearing him say, "We are with you people. We know that you are being used as a target, but we keep our eyes open and know your purpose is good. The *Fifth Column* booklet is sure a scorcher."

While out with handbills advertising the Sunday lecture we came to a place where we had left a *Judge Rutherford Uncovers Fifth Column* booklet a few days before. "I have read the booklet you left," the man said, "and I wish I had a dozen of them. I'll bet a hundred people have read my copy." He did receive his dozen copies in short order.

A publisher on a street corner with her

magazine bag was approached by a young man who asked, "Have you any of that Theocratic literature? I go to the University and they are sure talking about you folks over there." He obtained the latest *Watchtower* and *Consolation* and *Judge Rutherford Uncovers Fifth Column*.

Just after the public address started, two men came into the auditorium at Seattle. They went into the rear of the gallery. One carried a box from which he removed a large American flag. They began to look around and one said, "I wonder where there is a loudspeaker." They looked sullen for a while, but with the words coming in from the public address and the wonderful spirit manifest all around them they began to thaw out. Finally when Judge Rutherford made a good point relative to the Roman Catholic Hierarchy one was heard to say to the other: "I know that Catholic outfit and I know that's true." Perhaps the nicely draped American flag on the platform helped to soothe their overwrought nerves. Finally, when the address was over, they went out with a different look on their faces and were heard laughing and talking to each other as they went along.

When on the magazine work in Seattle, a man took a magazine and then came back and invited us to come to his restaurant and get our meals. "And you can't pay for them either," he stated.

A publisher was warned by a police officer on Boston Common that if he gave out another flyer he would be arrested. A well-dressed businessman immediately came up and requested a flyer. Wade gave it to him. The man then turned to the police officer. "I am a taxpayer here and you are my servant," he said. "If you prevent the public from getting this information, I'll report you to federal authorities." With that he walked away and Wade continued, unmolested by the police officer, to distribute flyers.

In Conclusion

ALL PERSONS OF GOOD WILL, do you grasp the vital significance of the foregoing report? Is it not undeniable proof that the Kingdom long prayed for is here, that The Theocracy is in operation, of which the Theocratic convention in America was visible, tangible and concrete evidence?

Does it not further prove, to wit, that the judgment of America and all other nations is on; that the great multitude of sheep-like people of good will are fleeing this doomed worldly organization and becoming "companions" of Jehovah's witnesses; and that the "goats" are openly identifying themselves and hardening themselves in their opposition to the Theocratic Government and are filling up a criminal record of persecution and demoniacal violence such as to justify the great Jehovah and His Judge Christ Jesus in utterly destroying these "goats" at Armageddon?

Clearly, then, The Theocracy is The Issue, and the decisive showdown fight is now nearer than ever! As to who shall win, there is no question. Before those eventful days of July 24-28, a Fascist-minded American Legionnaire of Detroit cocksurely proposed a bet with one of Jehovah's witnesses that there would be no Theocratic convention held in the United States. All the Devil's religious organization were determined that there should be no such assembly, thereby to prove that Jehovah's witnesses were liars and not the earthly representatives of Almighty God. Contrariwise, as stated in the *Watchtower* announcement, Jehovah's will was that there should be a Theocratic convention in America in 1940. Romans 3:4 says: "Let God be true, but every man a liar." July 24-28, the scheduled events went through; Jehovah demonstrated His supremacy and all-might; the Devil and his religionists and patrioteers emerged as liars before the onlooking world. The Armageddon result cannot be otherwise, and shall not! Whereat, in the language of the 1940 year text, Jehovah's witnesses sing more heartily than ever: "My heart shall rejoice in thy salvation."

Your enjoyment of the above historical convention record will not be complete unless you read also the new book *Religion* and the new booklet *Conspiracy Against Democracy*, and, better still, hear the faithful phonographic recordings of Judge Rutherford's addresses on "The End" and "Religion". Such will aid and strengthen you in making the wise decision during this most important crisis. CHOOSE THE THEOCRACY AND LIVE!

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The MESSENGER



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ANNUALLY Jehovah's witnesses in various parts of the earth assemble together to praise and worship their God, JEHOVAH, the MOST HIGH. Herein is published a full report of the proceedings of the 1941 ASSEMBLY FOR WORSHIP of Jehovah's witnesses held at Leicester, England, from Sept. 3 to 7, 1941. This assembly was organized and conducted as an extension of the THEOCRATIC ASSEMBLY of Jehovah's witnesses held at St. Louis, Missouri, U.S.A.

All Christians worship JEHOVAH GOD in spirit and in truth. All such love Jehovah and Christ his King and love those who truly worship Jehovah and the King. It is a joy to such and a source of great spiritual strength to assemble together to worship the Lord, and it is certain that such is pleasing to the Most High.

All of the Lord's people today appreciate the words of the sweet singer at Psalm 148:12,13: "Both young men and maidens; old men and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven." The assembly of the young men, the maidens, the old men, and the children was a joy to all those associated in the Theocratic Government; and when assembled together in one place, all have great joy in singing the praises to the name of the MOST HIGH.

J. F. Rutherford, President of the *Watch Tower Bible & Tract Society* and the *International Bible Students Association* delivered five important addresses at the St. Louis THEOCRATIC ASSEMBLY. One hundred and fifteen thousand Jehovah's witnesses attended this greatest of assemblies. Three of Judge Rutherford's addresses were recorded and sent by air directly to London in time for presentation at the Leicester Convention. The texts of Judge Rutherford's remaining two discourses and other material were airmailed to the London office to be used in the identical programme at Leicester. Both the St. Louis assembly and the Leicester assembly demonstrate the marvellous unity that exists between the brethren of all nationalities in their devotion to the Lord and their unfailing hope in the THEOCRACY, the Kingdom of God under Christ.

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THEOCRATIC ASSEMBLY at ST. LOUIS, Mo., U.S.A.

UNIVERSAL DOMINATION as the great issue before all creation was powerfully brought to the fore at the opening address of the president of the **Watch Tower Society** to the Theocratic Assembly in St. Louis, Mo., August 6-10, 1941. Referring briefly to the prophetic drama in the Bible concerning patient Job and the severe test of his integrity toward God, the speaker said:

"The issue between Satan and Jehovah was not raised for the first time in Job's day, but centuries before that time. The prophetic drama of Job discloses what Jehovah requires of all creatures who shall receive his boundless blessings. While the question for determination raised by the prophetic drama was and is, 'Can Jehovah put men on earth, who under the most severe test, will prove faithful and true to God?' yet that great issue embraces much more. . . . . Long before that time Satan had challenged the supremacy of Jehovah and raised the great issue. Many other scriptures support that conclusion. Satan's accusing charge was made before the angels of heaven, and hence was known among the host of heaven, but not properly understandable and appreciated amongst men till the present time. God's due time now appears when those on earth devoted to him are given an understanding of the real issue. The primary issue raised by Satan's defiant challenge was and is that of UNIVERSAL DOMINATION."

To successfully hold the five-day Theocratic Assembly in St. Louis in the face of both contemptuous official indifference and bitter religious opposition of those who would now rule the earth in the place and stead of God's Kingdom by Christ, this in itself was a triumphant answer to Satan's challenge of Jehovah's universal domination. It also proved to be a test of the integrity of Jehovah's covenant people, but which was faithfully met by a multitude, 115,000 strong, to the honour and vindication of Jehovah's name.

The throngs packed out the mammoth bowl of The Arena, which seats 25,000, filled to overflowing the Hall "A" eastward and the Hall "B" westward and the remaining scores of thousands sat out in the grounds and the park listening to the discourses over loud speakers. Every one heard perfectly.

At the southern end of the huge oval of The Arena was the speakers' platform, large and spacious, with purple and white drapings and with platform railings all overlaid with shimmering gold. It was also bedecked with ferns and pink gladioli. Up above this, and thirteen feet above the Arena floor, was the orchestra pit, with a broad banner in front, having a back-ground of brilliant red, upon which was the 1941 year-text, "Salvation to our God . . . and unto the Lamb.—Rev. 7:10," all in letters of white bordered with glittering spangles of gold.

An orchestra of 126 trained musicians and a chorus of several hundred led this multitude in songs of praise. Brethren from every state in the Union and two thousand Canadian brethren attended the convention; also large numbers from Mexico, Cuba and South America. Field service was engaged in throughout territory of a fifty mile radius of St. Louis. Hundreds of thousands of pieces of Bible literature were placed during this greatest of Christian assemblies. 12,000 were accommodated at the trailer camp on the outskirts of the city. 3,903 presented themselves for water immersion on the Sunday morning. Sunday was "Children's Day." 15,000 children of the consecrated assembled in the front part of The Arena to hear Judge Rutherford's talk "Children of the King."

This was undoubtedly the greatest convention ever held by the Lord's people in America. Further details will be found later in this report.

Theocratic Convention Report of

1941 ASSEMBLY for WORSHIP

LEICESTER - September 3-7

12,000 WORSHIP THE MOST HIGH GOD, JEHOVAH

Epoch-Making

IF EVER the Lord's people in Britain had conclusive proof that JEHOVAH'S THEOCRATIC ORGANIZATION is in complete operation and is marching forward unwaveringly to final victory against all that the Devil may contrive against it, that proof was supplied by the epoch-making Theocratic Convention held at Leicester from September 3 to 7, 1941. The very fact of holding this marvellous assembly for worship in the heat of war in this country is a further answer to Satan's challenge of universal domination.

There is no exaggeration in the term epoch-making. This indeed was an outstanding event to the Lord's people, evidence of his spirit poured out upon his servants, an overwhelming testimony also to the fact that the Almighty has separated his organization from Satan's world and he himself makes every provision for their comfort and care.

Little did the pressman who in his report referred to the "superbly efficient organizers" realize that here was at least one true phrase in a welter of calumny. This was the Lord's Convention, called at his direction, and Jehovah God and Christ Jesus saw to it that every detail of the assembly was carried out with complete efficiency and harmony, despite the fact that the Devil had his representatives in Leicester—nor were they by any means idle. All who shared in its joys and privileges echoed the words of the psalmist: "This is the Lord's doing, and it is marvellous in our eyes."

"JEHOVAH'S WITNESSES IGNORE WAR" headlined one newspaper. To a nation in the throes of total war, whose politicians speak daily of the threat of invasion, the decision of Jehovah's witnesses to assemble to worship the great Creator may well have seemed extraordinary. Certainly no other organization, no religious organization, would for a moment have considered such a step. But the Lord's people knowing that it was his will that they should assemble at one place to his praise, put themselves in his hand, knowing that with Jehovah all things are possible.



J. F. RUTHERFORD

And so it proved. Coupled with the difficulties inherent in the war situation, were deliberate attempts to disrupt the Convention on the part of the "evil servant" class. As always Jehovah out-manoeuvred the latter. The former as time went on proved scarcely to be difficulties at all.

Advance Preparations

July 15th the work of organization commenced. A body of ten pioneers established themselves at Leicester and at once began to call from house to house in quest of accommodation for the brethren. From August 1st their number was increased to twenty-five. Advertisements were inserted in the local press. Accommodations were found at the rate of 150 a day, and a fortnight before the opening of the Convention provision had been made for 5,000 brethren. The last fortnight saw that figure considerably increased. The people of Leicester showed themselves very willing to co-operate, many persons of good-will expressing delight to entertain the brethren.

It was known that many of the brethren would be arriving with housecars, trailers and tents, and provision for these was likewise made. A twenty acre field on the outskirts of the city was rented,

and here 750 brethren were comfortably housed. This rendezvous, appropriately named "Camp Gideon" was one of the outstanding features of the whole assembly.

Transportation: Here might have been a problem, indeed, for in recent months the Government had placed considerable restrictions on travel. Early on it was apparent that travel by road, either in coach or private car, was almost completely out of the question, owing to petrol rationing. Two thousand, mostly pioneers, were known to be travelling by bicycle, but this still meant that the railway companies were called upon to transport some ten thousand of the brethren.

The Lord was about his business, and from the first these bodies showed a willing spirit of co-operation. Guaranteed this avenue the transportation department set up by the Society responded readily by obtaining from the various companies exact particulars as to the numbers and times of brethren travelling. And so, in some cases accommodation on trains was reserved for the brethren; in other cases special coaches were provided, and in a few instances special "relief" trains were run. A highlight of the convention was when the "Glasgow Special" steamed in on Tuesday night, bringing a joyful band of 600 from all over Scotland; while special expresses from London bore no less than 1,400 Southerners Leicesterwards.

On arrival publishers submitted details of their plans for the return journey, the convention transport department co-operating with the railways, the Theocratic conventioners left Leicester as they arrived, quietly, orderly, and systematically. Police on duty at the Leicester station commented favourably.

Beyond Expectation

It was confidently expected that Leicester would see the Lord's people assemble in such numbers as never before in this land but the total of over 12,000 attendance at the lecture "Children of the King" on Sunday morning was entirely beyond expectations. From the start, however, it was apparent that the Lord purposed to give a mighty witness to His name and kingdom. On Wednesday already 7,000 brethren were present at the convention and magazine bags were encountered one might say in every street of Leicester.

As was only to be expected this mighty influx did not go unheeded by the Devil and his associated demons, and mischief was soon afoot. The press was not slow to pin the name of "conchies" to the brethren, even erroneously "pacifists" in some cases. Reaction on the part of the "goats" was immediate, and a steady flow of abuse began to issue forth.

Reproaches

Brethren engaged in pavement witnessing were the chief targets, and patiently bore the same reproaches that fell upon their Master when he himself was in similar conspicuous circumstances. Language, much of it filthy, was freely hurled at both men and women by members of both sexes also. In some cases men in uniform stopped brethren in the street, and endeavoured to pick a quarrel. The culminating point came on Sunday night when a brother and sister were attacked by a crowd of soldiers, and the brother's jaw injured. Another brother was attacked by a group of soldiers on Sunday night in front of the convention grounds and was taken to the hospital for treatment. Two sisters had their magazine bags and literature taken from them and destroyed before their eyes. A young lad was the victim of a particularly mean trick, his magazine bag strap being cut with scissors by some local sneak-thief.

Through all this the brethren remained unruffled, having been advised at the opening session that a soft answer turneth away wrath. This proper conduct served only to infuriate some of the billy-goats the more, and there were several instances of demonism in action. One man drove his car up to a sound machine and set the engine running to drown the Kingdom message. Finding this of no avail he crossed the road and smashed the phonograph record of a publisher who was calling from house to house. Several people bought copies of the booklet *God and the State* and the *Watchtower* from pavement witnesses, and immediately tore them up, while a woman was so far out of her mind as to point to her infant son, shouting: "His father's a soldier, and when he grows up he's going to be a soldier too."

More subtly the Devil got to work by means of a Jesuitically-minded press. A scare was raised to the effect that the presence of Jehovah's witnesses meant that the Leicester people would be deprived of food, and this appeal to mass selfishness met with a ready response in many quarters. The true facts were that ample catering arrangements were made, and most of the brethren brought their own rations, but throughout the convention the hue and cry was maintained, and one National newspaper even went so far as to print the lie that the brethren left the city foodless. The Lord manoeuvred certain of these devisers of mischief, however, so that they made jackasses of themselves. It was darkly hinted

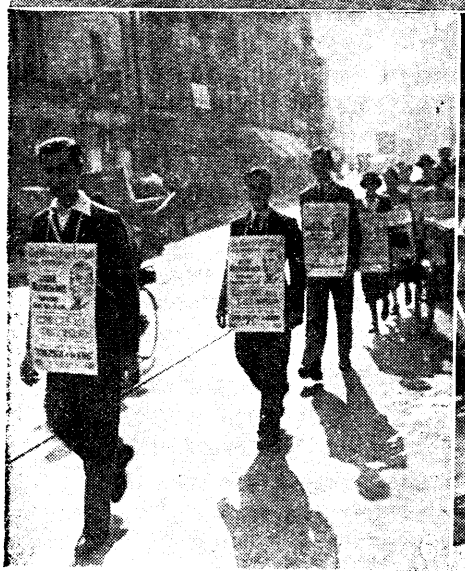
















1. Wearing those Kingdom smiles
2. "Good morning! I'm one of Jehovah's witnesses"
3. All have a share
4. Information walkers — proud of their job
5. Families of Theocratic ambassadors
6. In and against the light
7. "Go on! You don't say?"
8. Yes, a new walk, but a unity step



Theocratic "Special" arriving from London

in some newspapers that there would be no cigarettes for Leicester people, as the witnesses would grab them all. They were compelled to swallow their words when it was pointed out that Jehovah's witnesses do not smoke.

Malice once aroused was not slow to set in motion other slanders. One was to the effect that Jehovah's witnesses must all be loafers and slackers seeing that so many could arrange to be at one place at the same time. Pointed references were made to "stalwart men and women," and the advice was freely given that they might be better employed harvesting or making munitions. How could it be expected that the world could appreciate a zeal which would determine every one of Jehovah's people to answer his call to worship at any cost or sacrifice, even at the "sacrifice" of their only week of holiday in the year?

One brother as he stood in the gutter was told by an irate passer-by: "You'll do anything but work." That brother is a Durham miner, engaged in the hardest toil that the Devil's organization can impose upon human creatures. Such blind followers of the blind "god of this world" deserve to end up in the ditch they're heading for.

Another brazen piece of lying, worthy of Dr. Goebbels himself, or his teacher of the Vatican, was to the effect that Jehovah's witnesses intended to pay for their "holiday" with the money they received from literature placed with the people of Leicester. One brother, greeted with this accusation by a woman at the door, hastened to make known to her the true facts, whereupon she burst into tears, exclaimed: "It's wicked!" and expressed herself as determined to lose no opportunity of correcting this calumny.

"Sheep" Identify Themselves

While some cursed, swore, blasphemed—as did one crowd of men and girls heard chanting "Down with Jehovah" nor hesitated to seek occasions to offer violence—on the other hand there were many in Leicester who assuredly will shortly be found among the "great multitude." Foremost among these will be some of the hospitable householders who took the brethren into their homes—and many of them into their hearts also. In some few cases, notably among the Catholic population, brethren were refused admittance to homes where they had arranged to receive accommodation, but in most cases the brethren were made heartily welcome. Some householders surrendered their own beds to brethren, others insisted on giving up their meat rations to provide a Sunday dinner for the visitors. Everywhere the account was the same, of landladies and their families listening intently and intelligently to the kingdom message, expressing their appreciation, and promising to attend the lectures. Many a model study was conducted by the brethren with these householders during the evenings of their stay.

One lady who, though an invalid, surrendered her bed to a pioneer sister, said she was disgusted with the Leicester people, and she was not the only one. One Leicester lady, hearing of a supposed shortage of food, arrived at the De Montfort Hall with an offer to entertain six publishers to lunch each day. Two witnesses who asked the way to a cafe of a man in the street found themselves invited to lunch at his own home, with an invitation to come again.

A pioneer sister who got into conversation with a girl of about the same age at a bus stop found her listener so thrilled with the kingdom message that she asked if she could come "all day on Sunday." She was assured she would be most welcome and, come Sunday, there they both were, strolling arm in arm through the De Montfort Gardens, setting a pretty conundrum as to which was the happier-looking of the two. A sister who took a dog that had been injured by a car back to its mistress placed literature with the lady and the crowd of sympathetic neighbours, and arranged a model study for the next evening at the mistress's house. Maybe Fido suffered in a good cause.

Two of the boys from Kingdom Farms found themselves received into the home of a wealthy Leicester business man. Host and hostess invited them to return for a holiday at any time, begged them to correspond, and declared: "As soon as you walked into the house we said to each other, 'Here

come two honest men.'" A pioneer brother and sister as they parted from their kindly host and hostess heard ringing in their ears the statement: "We wish you were staying all the winter."

Discipline

It is the Lord, not his people, who has a controversy with the nations. Any trouble that occurred was not sought by the Lord's people. Let the Leicester firebrands, both civilian and military, the "patriotic" agent-provocateurs who lacked but a flag to make the counterpart of their American brother-hoodlums, bear in mind that had they been dealing with any other people than Jehovah's witnesses their city might well have been the scene of ugly deeds which would have sullied its name for a very long time.

Under emphatic Theocratic direction to avoid all disturbance at any cost, the brethren exhibited a discipline that was beyond praise. Chief source of provocation was the military element, well represented in Leicester, with its parade ground adjoining the convention grounds. The first sign of trouble, however, manifested itself not at the convention hall, but at "Camp Gideon," which no doubt offered a more fruitful site for mischief-making.

Mischief

On Thursday evening two sisters were returning from the farm nearby, whither they had gone to fetch milk to the camp, when they spied a handful of members of the Home Guard (a uniformed body recruited in each district, and trained to deal with enemy parachutists) crawling along close to some of the tents and flashing torches. Becoming suspicious, especially when a request to see their identity cards was not pressed, they hastily informed brothers who had not yet retired for the night.

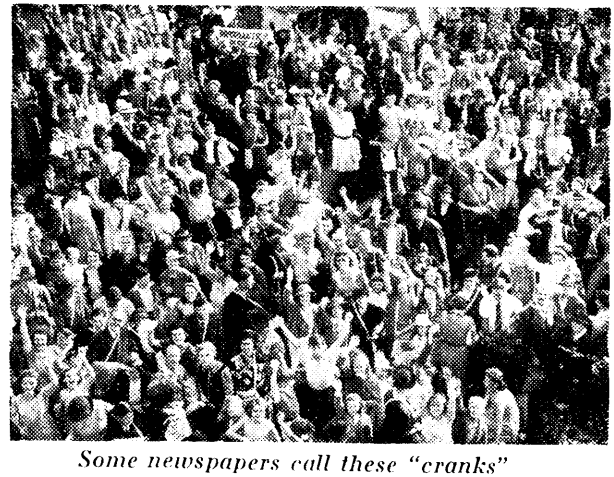
The warning was timely, for a few moments later clouds of smoke were seen issuing from among the tents in the centre of the camp. Brothers who hastened hotspeed to the spot were just in time to see half-a-dozen men in khaki battledress dashing for the nearby railway line, some of them uprooting guy-ropes as they went. Some few tents were wrecked and their occupants, mostly women and children, were caused some discomfort.

Dense clouds of filthy smoke from home-made smoke bombs drifted across the camp for several minutes, and from them emerged another detachment of Home Guardsmen led by an officer who officiously, if somewhat agitatedly, demanded to see the identity cards of all present. At this point the police intervened, holding up a third body of Home Guardsmen who arrived down the road in cars. The Home Guard leader threatened to arrest all the brethren who could not produce their identity cards, but took no such action when a number declared theirs were in other parts of the camp. The Police authorities seemed satisfied that unauthorised work had been afoot, but the brethren, having provided them with the evidence of smoke bomb canisters and a khaki forage cap picked up on the camp grounds, and having been assured by a police inspector called to the spot that the incident would not be repeated were well satisfied with the night's work. Altogether thirty soldiers of the Home Guard took part in this mischief between eleven and midnight. Thereafter the police kept a strict watch around the camp premises, and there were no further incidents.

Brethren on the spot had no doubt in their minds that the invaders planned to use the smoke screen as a cover to the despicable work of uprooting as many tents as possible, and causing chaos in the camp. But the Lord upset their evil designs, as he has done in far bigger things before, and will do yet again.

Intruders

Checked at the outpost of "Camp Gideon" the demons thereupon transferred their fields of operation to the hub of affairs at the De Montfort Hall. On Friday night one of the brethren who acted as night patrol of the property guard encountered a small body of soldiers who had climbed the railings into the convention grounds, and who were hiding in the bushes. In the scuffle that followed the brother was knocked unconscious (he recovered in about twenty minutes), but assistance was on the spot at once.



Some newspapers call these "cranks"

A stalwart Bethel brother who learned how to take care of himself whilst pioneering in Southern Ireland, faced the intruders with a crowbar, and threatened to "bash the brains out" of the first one who moved (what a pacifist!). Not one of the six soldiers accepted the invitation and were thus held at bay until the police arrived removing the soldiers in the "Black Maria."

The following night some civilians broke into the grounds and pinned one of the brothers, a night guard, up against the railings. Brethren soon came to his rescue giving one of the hooligans a good caning until he beat a retreat clearing the five foot fence in one jump. Finally on Sunday night the remnants of a querulous crowd which had growled outside the main gates most of the day removed the rear gates of the De Montfort Gardens from its hinges, and invited the brethren to attack them. Under this, as under every form of provocation, the brethren maintained a dignified and restrained attitude, and let their adversaries howl in vain. And so once again the demons were foiled.

Not a single item of damage was done to either the convention hall or the gardens, which the brethren had undertaken to protect. Perhaps the Leicester people who set up a howl because their hall was let to such a body of law-abiding citizens, who paid every penny that they were asked for it, will reflect in their more sober moments what might have happened to their property if their own demonized citizens had been able to incite the riot which their intention was to bring about.

Local Authorities

One fact that stood out amidst all this controversy was the friendly attitude of the local police. All the convention officials who came in touch with them praised their courtesy and willing spirit of co-operation. The police of Britain are proud of their reputation for integrity, and although the war circumstances have brought into being organizations, such as the Home Guard, which in some degree are a law unto themselves, events at Leicester manifested that the officers of the law show no disposition to relinquish their role as guardians of the public safety.

On their part the Lord's people amply demonstrated that they were anxious to do nothing to embarrass the authorities of Leicester. When complaints were voiced that the brethren were crowding workers from the tramcars during rush hours, and that they were denuding the cafes to the detriment of the latter, steps were immediately taken to silence the criticism. The brethren were requested not to patronise local restaurants, and the following resolution was passed and submitted to the press and published by them:

> "In view of the statement made in the local press concerning the inconvenience to the local townspeople by the witnesses of Jehovah, we wish it to be made known that we do not desire to interfere in any way with the ordinary transit of the city, and the convention delegates have decided not to use the buses and trams during the rush hours, namely 12 to 1 and 4 to 7.
>
> "We have come to Leicester in order to worship Almighty God in accordance with the instructions set forth in the Bible, and we appreciate the kindness shown us by thousands of Leicester people both in their homes and in the door-to-door service. We wish to draw the attention of the people to Mr. J. Hemery's statement made public this afternoon that we are not pacifists or against the prosecution of the war in this country.
>
> "We like all Christian people in this country are supporting God's kingdom as outlined in the prayer 'Thy kingdom come, Thy will be done on earth.'"

Again it must be emphasized that it was the selfish, goat-like element of the city which was at the root of all the troubles. The authorities were not unfriendly. True, the Leicester A.R.P. (Air Raid Precautions) Committee publicly washed its hands of responsibility for the brethren in the event of a blitz on the city—but how could they, in the midst of a faithless and perverse generation, be expected to know that Jehovah, having called his people to worship had power even over the dreaded Luftwaffe to prevent them from interfering.

No Cause for Complaint

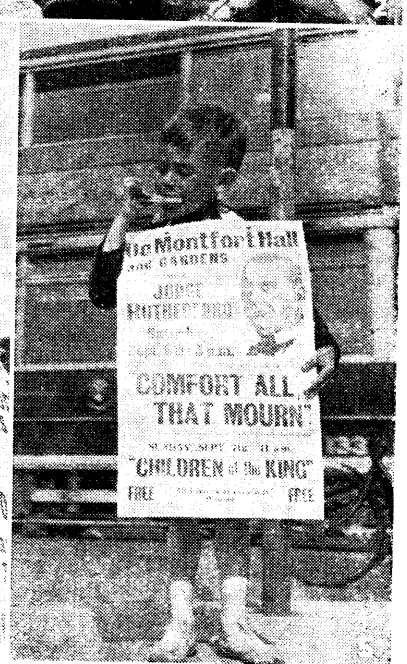
While shoppers grumbled—even while drawing their full rations—about the food of which they were being deprived, the Leicester Food Office raised no opposition, nor made complaint, sure testimony that no regulation within their jurisdiction was being infringed. As a matter of fact, on leaving the city Jehovah's witnesses made a gift of 600 lbs. of bread to the Leicester Royal Infirmary and another large consignment was received by the Guardians Committee for the benefit of the poor. Estimates suggest that well over £9,000 must have been spent by the brethren on beds and breakfast alone. No, the "city fathers" had little cause for complaint. With such, money does a lot of talking, and the brethren of necessity brought much of it to Leicester.





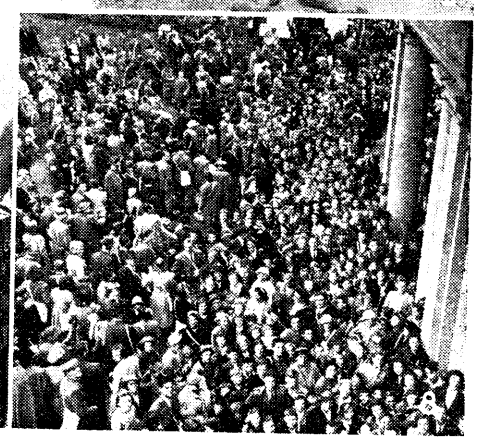












1. *Theocratic nomads*
2. *Dwelling together in unity*
3. *A wee Scots laddie getting ready for the fecht*
4. *Twins share as information walkers*
5. *An opportunist*
6. *Smiles from "Camp Gideon"*
7. *A boy and his dog*
8. *Kiddies waiting for admission on Children's Day*



Thousands queue for tea

The transport authorities, and their employees, also had good reason to sit back and feel satisfied. Not only did they reap a rich harvest of fares daily, but on Sunday morning the Society took over the entire tramway system of the city and ran it for a few hours in the interests of the brethren. Leicester trams on a Sunday do not commence to run until well on into the morning, and the brethren had to be at De Montfort Hall by 9 a.m. for the first session. Drivers and conductors willingly volunteered their services in return for double rates of pay, and the expenses were met by a standard charge of 6d. per ticket to the brethren. The convention tramway dept. sold 6,000 tickets in advance for this special Sunday morning service.

Even here Satan sensed an opportunity for misrepresentation. "Jehovah-ites Got Trams; Workers Walk" headlined the London "News Chronicle" next day. You also note the implication that Jehovah's witnesses are not included among the "workers?"

Street Witness Questioned

The most significant encounter between authority of this world and Jehovah's Theocratic organization came, however, upon the issue of pavement witnessing.

On July 22nd a permit was issued by the Chief Constable of Leicester for the street work to be done by the brethren. On Wednesday and Thursday of the convention upwards of 1,000 brethren were in the business district standing ten yards apart with booklets, magazines and folders, some bearing signs advertising the lectures of Saturday and Sunday. (The remaining 5,000 field workers were confined to the residential section of the city). Such a spectacle unto men and angels speedily stirred up the wrath of opposers of the Theocracy. The usual tactics of coercion were employed, phone-calls and letters of protest pouring into the police headquarters.

The first reaction was apparent when Leicester local papers came into the hands of the brethren on Thursday evening, announcing the surprising news "Leicester police step in. Witnesses' pavement sales banned." Later that evening A. D. Schroeder announced from the platform that the convention committee knew nothing of any ban, and that the work would go on in the same way on the morrow.

At an interview with the Deputy Chief of Police the next day the brethren pointed out that they held a letter from the Chief constable authorising the pavement witness to be done in any part of the city provided no obstruction was caused. The Deputy Chief held that this authority was given to the local brethren and did not cover the increased activity of the convention. He was advised that the work would be continued, and that in the city centre the brethren would be spaced at intervals of thirty yards: furthermore that literature would be presented free to any interested person.

Public Reaction

The day following there were many furious looks cast at the faithful brethren as they assembled once more for the street witnessing, and the newspapers of Friday night made another attempt to intimidate the bold men, women and children—for the courage of the pavement witnesses was remarkable—by declaring that under a bye-law dated 1868 no pamphlet of any kind could be distributed in the streets, even free of charge.

The work, nevertheless, continued, and on Saturday a few names and addresses were taken by the police. By now, feeling among the billy-goats was running very high, and it was almost as much as a citizen of Leicester dare do as to approach one of the witnesses in the gutter, for fear of being butted by his neighbours. Brethren in trams were subjected to open insults by fellow-passengers and conductors and conductresses, but through it all the Lord's people kept right on doing the work their God commanded them to do, and Jehovah saw to it that his invisible protectors were abroad in the streets to shield his servants from all harm.

This controversy, blazed abroad in heavy headlines by newspapers all over the country, will undoubtedly cause a great stir in all those parts of the country where pavement witnessing is carried out. While many in Leicester seemed to yearn for fascist

action to deny Jehovah's witnesses the right of freedom of worship and freedom of speech, there was evidence that some heartily disapproved of this attempt to gag the message of the Kingdom. One shopkeeper called from his shop: "Good luck! I'm glad to see you carrying on." A young man after loitering nervously for some time approached a sister and said: "Please tell me all about it. I admire your pluck, and its wonderful the way you people are organized." A Czech refugee, despite angry looks from passers-by, spent twenty minutes in conversation with a brother in the heart of the city, and promised to call at the bookroom for literature in his native tongue. One lady expressed her appreciation to an elderly sister in the words: "That message for only twopence?"

A school teacher met by a pioneer on the street work, wrote to her the next day as follows: "By the papers you seem to have been up against it in Leicester, but I expect you meet with a mixed reception in most places, and know it to proceed from ignorance of mind both organized and unorganized. Your reaction to it all shows dignity and charity, and will only result in making the man-in-the-street respect you."

The Military

In fairness it must be said that not only the police, but the military authorities did their best to maintain order. The Major of the regiment stationed locally is understood to have expressed himself as willing to do all in his power to prevent any trouble from a military source, and there were many in khaki who expressed appreciation of the kingdom message. The Major sent several military police to patrol outside the convention grounds.

Two military officers approached one sister (one with a Bible in hand, which he always carried with him he said), and said they were keenly interested in the Theocracy. A stalwart Cumberland farmer brother, a veteran of the last war, spent a pleasant time explaining why he had transferred his allegiance from earthly rulers to that of the Theocracy to two "tommies." One of the Home Guard who took part in the night raid on "Camp Gideon" expressed himself to a sister as follows: "I've spent twelve hours working in a factory today, and now I'm called upon to take part in this silly nonsense. It's all a lot of rot."

Men in the uniform of Army, Navy, R.A.F., Marines, Auxiliary Fire Services, police and A.R.P. wardens were to be seen mingling among the crowds during the public addresses, and one of the most dramatic declarations was that of a young soldier, newly acquainted with the truth, who told how his commanding officer had granted him an extension of leave in response to a telegram expressing the wish to attend all the sessions of the Theocratic convention. This brother was loudly applauded when he affirmed his determination to stand for the Theocracy.

Dividing the People

If there was one fact that clearly stood out in the minds of the brethren as a result of the experiences at Leicester it was this—that the Lord, in fulfilment of his expressed purpose, is now carrying out a sharp dividing work in the earth. In this Midland city, typical of so many in Britain, by the time the Theocratic convention of Jehovah's witnesses reached its close there were sheep and there were goats. A division was created there among the citizens, a breach that will never be closed. The mighty and unparalleled witness to the great Theocracy within its borders has made that certain.

That there are goats now was amply demonstrated, and their blind and malicious hatred against those who came to them voluntarily with Jehovah's message of life provided a new insight to the Scriptural statement that they shall not be lamented when a just retribution falls upon them at Armageddon.

But the sheep! Blessed indeed are those brethren in the Leicester company whose lot it will be to gather in the by no means small addition to the "great multitude." Lot entertained angels, the spiritual messengers of Jehovah, unawares, and thereby was saved when Sodom was destroyed. These "other sheep" of Leicester, many of whom doubtless little knew who they were to entertain, or that once again the Lord was sending his messengers among men to try them, when they offered



Queue for lunch



Outside the book room

their beds and their food and their kindness to Jehovah's witnesses.

Well, the Lord has promised them a rich reward, the great privilege of sitting down with Abraham, Isaac and Jacob in His kingdom. Thanks be to Jehovah that the day is not far distant when not only they but all of the Lord's people will witness these faithful princes in full control in the earth, and all surviving mankind will rejoice in that blessed spirit of concord and peace and exaltation which was the keynote of this Leicester Theocratic convention.

Christianity Calling

The convention was given such national publicity that three leading Protestant clergymen from London, the "Revs." A. D. Belden, W. Oyler-Waterhouse and Eric Tilton, sent the following telegram to the convention on the Friday:

> CHRISTIANITY CALLING. UNITING PROGRESSIVE CHRISTIANS IN ALL CHURCHES. CONGRATULATE JEHOVAH'S WITNESSES ON THEIR MORAL COURAGE AND BRAVE STAND FOR FREEDOM OF CONSCIENCE AND OPINION. WE DO THIS MOST WARMLY EVEN THOUGH WE DISAGREE WITH MUCH OF THEIR TEACHINGS.

Several of the Leicester clergy were present at various sessions. One "reverend gentleman" invited a brother into his house with the question: "What is it that you've got that we haven't?" The brother lost no time in giving a witness. A Baptist clergyman who had attended several of the sessions and who had many a discussion with a brother staying at the same hotel insisted on being the brother's porter carrying his bag to the railway station on the Monday morning.

Even in Parliament a question was asked the Home Secretary as to Jehovah's witnesses holding this large assembly in war time at Leicester.

So much for the stir caused on the outside by this great assembly. Now for a report of the brethren themselves and the convention proceedings.

Pleasant Surroundings

What of this city of Leicester? Brethren found it pleasant, clean and spacious, with broad ways, many fine buildings, a conspicuous absence of slums, and several beautiful parks. Radiating from the busy centre of the city were bus and tram routes to all parts with frequent services. Brethren were unanimous in speaking of the cleanliness of the dwellings which were their homes for the five days of the convention. The people revealed themselves as homely, and industriously engaged in the many factories which both in war and peace employ the greater part of the many thousands of the city's workers.

The first sight of the De Montfort Hall and Gardens was an experience eagerly awaited by the brethren. While they had heard much to enthuse them to keen anticipation of many rich pleasures to come, special stress had been laid on the marvellous provision the Lord had made for the great assembly together with its pleasant surroundings.

Brethren who walked up the rise from the railway station and came upon the wide and spacious approach to the Victoria Park must have experienced an anticipatory surge of expectance, which became a thrill of joy when they obtained their first glimpse of the convention grounds.

Built in 1913 and with Judge Rutherford one of the first to address an audience within it, the De Montfort Hall is a magnificent building, kept beautifully clean and fresh. The Lord could not have chosen a more fitting spot for His people, for in addition to the Hall itself, capable of holding 3,000, there was accommodation for several thousands more in a vast natural amphitheatre in the gardens adjoining. One of the most appreciated features incidentally were these same gardens, in which the brethren were able to stroll amid trees, and along grassy ways, flanked by attractive flower beds. The privilege of enjoying these gardens was one that was fully appreciated by all who attended, and one of the complimentary testimonies to the Theocratic spirit which inspired the gathering was that of the park keeper, who stated not a single flower was picked or even disturbed by any of the hundreds of children present.

Even the weather became ideal for this blessed event. The sun smiled by day and the moon beamed by night. The sun was so strong and hot the first few days of the convention that it seemed Leicester was going to be an exact duplicate of St. Louis even to the detail of a heat wave. For the five weeks prior to the convention the weather throughout the country was unsettled full of rain and showers and cold weather. Since the accommodation of the large audiences at the convention depended largely upon warm weather, the Lord blessed the event accordingly and all praise belongs to him for His smile of approval.

Vision of God's Organization

The brethren had heard much of Jehovah's organization in preceding months, and now he graciously permits them to see it in full operation. By all that occurred both before and during this convention it was manifest that the Theocratic Government is indeed functioning under the direction of Christ Jesus; that it functions with a harmony that wrings tribute even from those that hate it; that this mighty organization of the Lord henceforth functions independently of every element of Satan's world, which from now on it is IN A POSITION TO IGNORE; and that every effort of Satan and his forces to embarrass it the Lord turns, as ever, to their own confusion. And now the proof of these statements.

"Jerusalem," cried the exultant psalmist, "is builded as a city compact together," and his glad cry was echoed by every one of Jehovah's witnesses who beheld how every minute detail of the assembly was planned and carried out without even a ripple of discord. The huge five-day programme of discourses, songs and declarations was carried through without a hitch, and in every case to the very minute. There was never an interruption, for the husky band of ushers took good care that anyone who even slightly resembled a trouble-maker did not even get a glimpse inside De Montfort Hall.

Convention Accommodation

The many needs of the twelve thousand Theocratic publishers in the course of the day were admirably cared for. In the days immediately preceding the convention a body of pioneer brothers of the construction department—they included ships' riggers, carpenters, works' foremen and a master builder—erected the fifteen tents or marquees on the grounds. The two largest tents were 240 feet by 30 and 200 by 40. Every bit of the four acres of the convention grounds was utilized and laid out for the assembly. After the final erection of all the tents, paths and parking spaces the whole grounds looked like a circus come to town, with De Montfort Hall in the centre of a field of canvas all properly camouflaged. Aircraft flew many times over the grounds to check the camouflage which was finally adjusted to the satisfaction of the authorities.

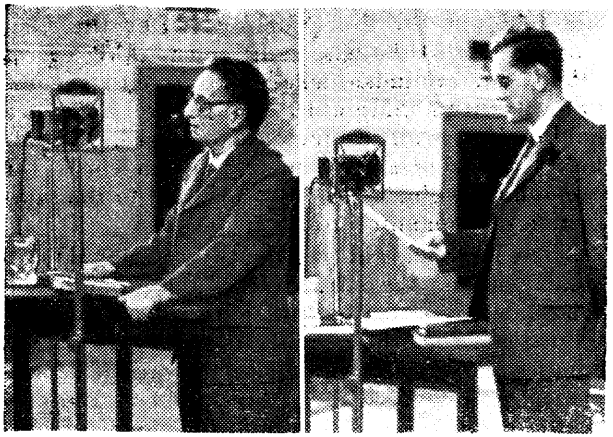
These large tents housed the two catering departments; one on the north side of the grounds and the other dining tent on the south side. Two more large tents furnished sheltered seating for 4,000. Smaller tents were used to house the various departments necessary for the organization of the convention. Prior to the convention Leicester officialdom declared that tents of any sort were unobtainable as the government had taken them all over for the military. But there was a Theocratic government in the picture also, and these tents were found by the Lord's grace and were brought from London on three ten-ton lorries.

Feeding the Multitude

All the catering was undertaken and supervised by the Society. Kingdom Farms furnished large supplies of vegetables including two tons of tomatoes. For six weeks prior to the convention stores of all kinds of unrationed foods were purchased and stored in two warehouses in Leicester. A local bakery firm, operated by people friendly to the truth gave close co-operation. However, the demand for baked goods was so great that he turned his bakery over to the Society which in turn supplied their own master-bakers from volunteers, and so supplies continued uninterrupted. Not a soul went unprovided for, and that without imposing any burden upon the people of Leicester. The Lord supplied



Wilf. Emery and his gang of "heavies"



J. HEMERY A. D. SCHROEDER
(By courtesy of "Picture Post")

every material need and the multitude was well fed. In view of all the war time difficulties the feeding of the brethren was providential bringing to mind Jesus' feeding the five thousand.

Opening Session

At last Wednesday 2 p.m. was here. The glorious convention opened on time. The Hall was packed, the amphitheatre was full, joyfully seven thousand sang the opening songs in conjunction with the orchestra, chorus and organ. My! what sweet praises were sung to the Most High and what volume! The chairman's opening greetings were given followed by an outline of all convention field service activity. All these instructions were carefully followed. Now it was three o'clock, another song was sung and then came the first great feature of the convention—Judge Rutherford's opening address. It was heard crystal clear throughout the grounds, hall, tents and amphitheatre accomplished through one of the finest sound engineering hookups in this country, all built, designed and operated by servants of the Theocracy. Everyone paid close attention, just as if the whole audience was sitting before Judge Rutherford at St. Louis. (The three sets of recordings for this convention were flown over the Atlantic by transatlantic airmail shortly after the St. Louis convention. These were the finest and clearest recordings ever received of Judge Rutherford's broadcasts.)

The subject of "Integrity," with its new light on the Book of Job, was an unexpected thrill. Everyone was encouraged by this revelation that the sufferings of that "hated" one, Job, who had done no wrong, pictured the sufferings of the Lord's remnant and their companions today, and that a faithfulness like to Job's would result in a reward as bounteous as he enjoyed when his integrity had been proved under severe test. The brethren duly noted the emphatic statement of Judge Rutherford that the issue was that of UNIVERSAL DOMINATION, and resolved henceforth to resist to the utmost the Devil's mighty campaign to dominate the whole of living flesh. At the conclusion of this wonderful lecture the following cable was sent to Judge Rutherford:

7,000 YOUR BRITISH BRETHREN OPENED ASSEMBLY FOR WORSHIP TODAY. DELIGHTED TO HEAR YOUR VOICE AGAIN. GREATLY APPRECIATE YOUR TALK "INTEGRITY." OUR ZEAL FOR THE THEOCRACY HAS BEEN THOROUGHLY AROUSED. WE ARE DETERMINED TO MAINTAIN OUR INTEGRITY COME WHAT MAY AND FIGHT AGAINST SATAN'S BID FOR UNIVERSAL DOMINATION. — *LEICESTER THEOCRATIC ASSEMBLY.*

Wednesday Evening

Wednesday evening J. Hemery, vigorous and confident, jubilant and exultant, even as the president revealed himself, lost no time in communicating to his audience some of the reasons for his enthusiasm. The brethren hung upon his words as he stressed the statement, "This is not our swan song," rejoiced as he exclaimed, "We shall meet again next year. I don't think it will be here in Leicester, for they don't seem to like us very much," and pondered deeply over his suggestion that Nazism was only a passing and preliminary phase, and that the great clash of the two opposing organizations is yet to come. The brethren were delighted to know of a probable further opportunity to contact those whom the present emergency of war holds in a tight grip with a "quick, sharp witness," and were keenly appreciative of his exposition of the abundant qualifications of the faithful princes for their positions of authority in control of the new earth.

Following J. Hemery a discourse was given on "Zone and Regional Servants' Duties" and a call given to all brethren to give closer heed to organization instructions, to abide carefully within the fold and render that true obedience to the higher powers, Jehovah, the Theocrat and Christ Jesus, the King.

The Second Day

The morning of the second day was spent in the field service by nearly five thousand publishers. By the afternoon a few more hundred brethren arrived at the assembly bringing the attendance on Thursday to 7,500. The brethren throughout the

grounds listened carefully to the discourses dealing with "Pavement Witnessing," "Study Groups" and the "Victory Song." J. Hemery spoke again Thursday afternoon further developing his theme—The Theocracy now here. He elaborated on Daniel 2:44, "In the days of these kings shall the God of heaven SET UP a kingdom," showing the "setting up" meant *action* just like a phonograph SET UP means running the lecture. The THEOCRACY is now here and taking ACTION.

Thursday evening after several songs and many interesting declarations, the convention servant spoke on "Zone Assembly and its purpose"; the point being made that Jehovah was dealing with a people just as in the days of Israel, and that as in Israel it was necessary for the people to assemble together to gain the Lord's instructions. For this reason it was vitally necessary for everyone to attend this great assembly for worship and for the same reason zone assemblies are of vital importance to be attended at least twice each year. The chairman concluded the evening session with a discourse "When The Righteous Rule."

Field Campaign

By Friday the convention was gaining momentum and the attendances rose to 8,500 for the day. Another host of locusts covered the city during the morning in regular field service, the field service plans being that each day the same territory be covered. By placing two publishers with phonographs to do the house to house work on each block, two publishers on the street work with the magazines and two Information walking, in this manner of field organization it was possible to put five thousand brethren in the residential parts of the city and another thousand on the streets in the business centre. Thus Leicester, a city of 300,000, received a concentrated locust attack each day and every soul knew that Jehovah's witnesses were in town holding a great convention.

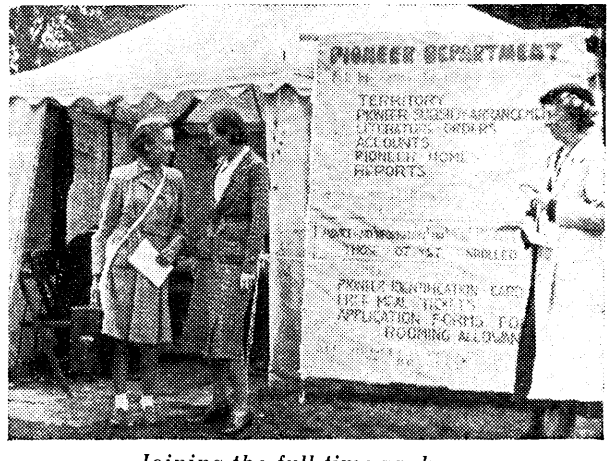
Pioneers

Friday afternoon the Convention Servant spoke on "Pioneer's Place in the Organization." 1,250 pioneers were seated in the front part of the Hall. What a stirring sight it was to see all those full time zealous warriors of the Theocracy. What a happy band! They gathered every shilling they could get to come to this great convention. The Lord saw to it that everyone of these full time servants attended this assembly for worship. A. D. Schroeder opened with a surprise by reading to this vast convention Judge Rutherford's informal talk to the pioneers at St. Louis. Judge Rutherford's words opened: "Well, it should refresh anyone's heart to greet a company of real fighters, that are not only willing to fight, but to fight for the greatest thing that has ever been known or ever will be known, namely, the great Theocratic Government." Applause after applause followed the reading of this speech. The most touching part which greatly moved all the brethren to unprecedented applause were the following closing words of Judge Rutherford: "You saw a supposed picture in the (St. Louis) paper the other day of an old, tall, baldy man—that picture says, 'This is the leader.' I am glad the Lord understands. He knows that this is not the leader, but this is just one of the boys fighting along with you. I was born to fight for righteousness, and by the grace of the Lord, I will keep on doing it.... Don't think you are the whole thing yourself because you are a pioneer. When you go, work a town, and work it up and get ready to leave; don't leave until you have turned over to some zealous local witness for the Lord the full results of your work so that they can carry on. Keep on encouraging those who love the Lord, and want to do His will."

The afternoon programme continued with further advice to the pioneers and several extremely interesting declarations from some of these front line fighters. A timely talk followed on the counsel and advice given in the May 15th *Watchtower* on "Noah's Day."

British Review

The Friday evening session was opened by J. Hemery giving a review of the work in the British field during the past fifty years. He gave a brief history of the work in this country from its start in London about 1888. He stated that there were two brothers in attendance at this assembly who



Joining the full-time ranks



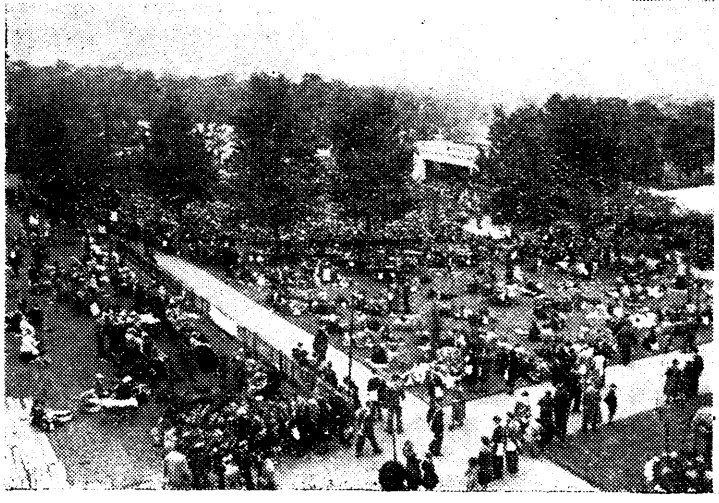


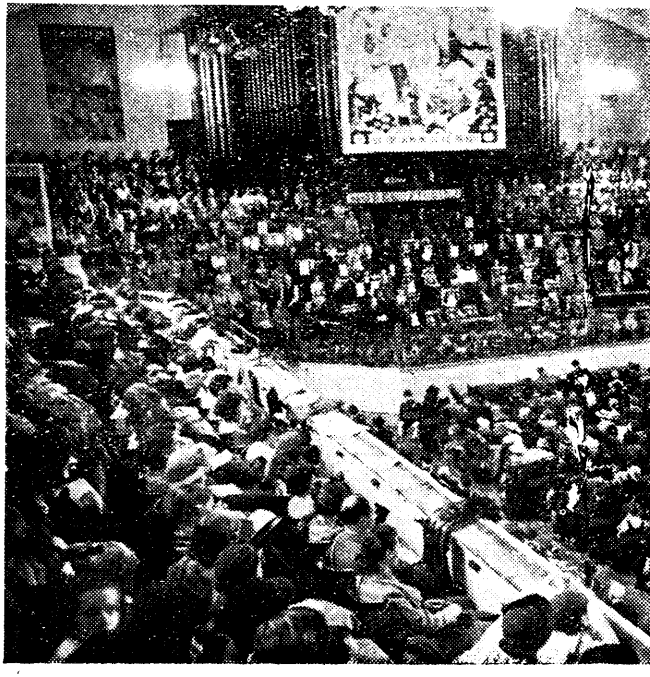
Inside De Montfort
(By courtesy of "Picture

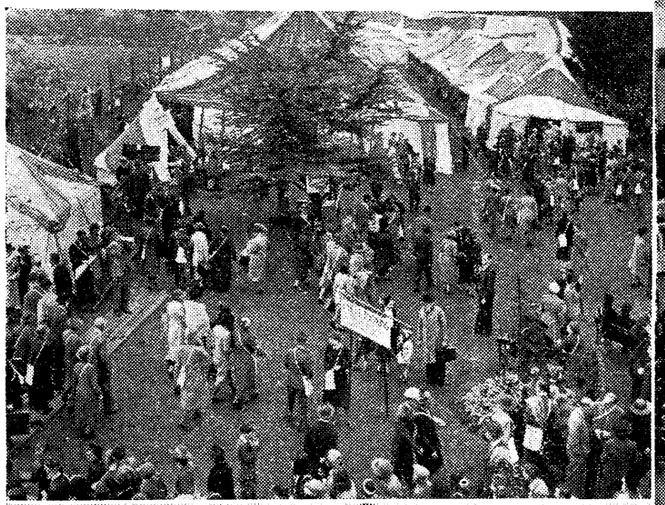


Camouflaged tents
Outside the information tent
Paths on the south side
(By courtesy of "Picture Post")

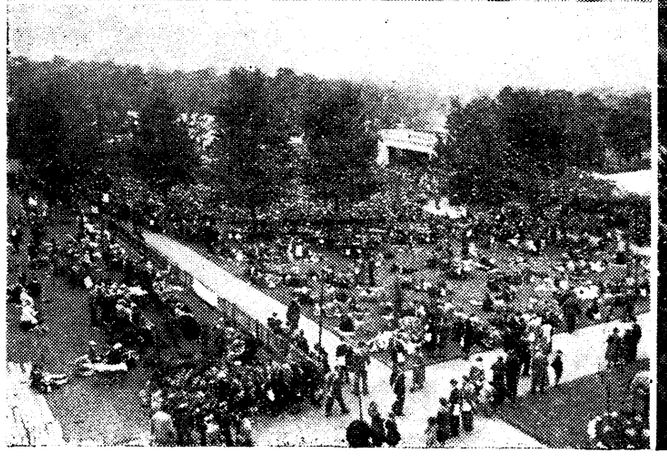
Looking toward the p
(By courtesy of "Picture

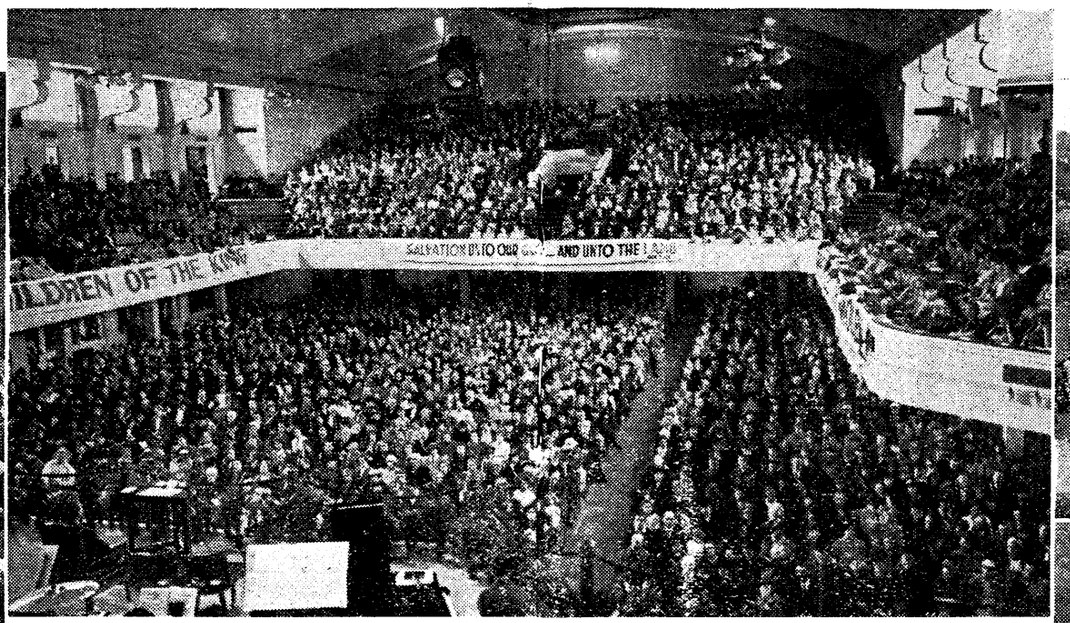










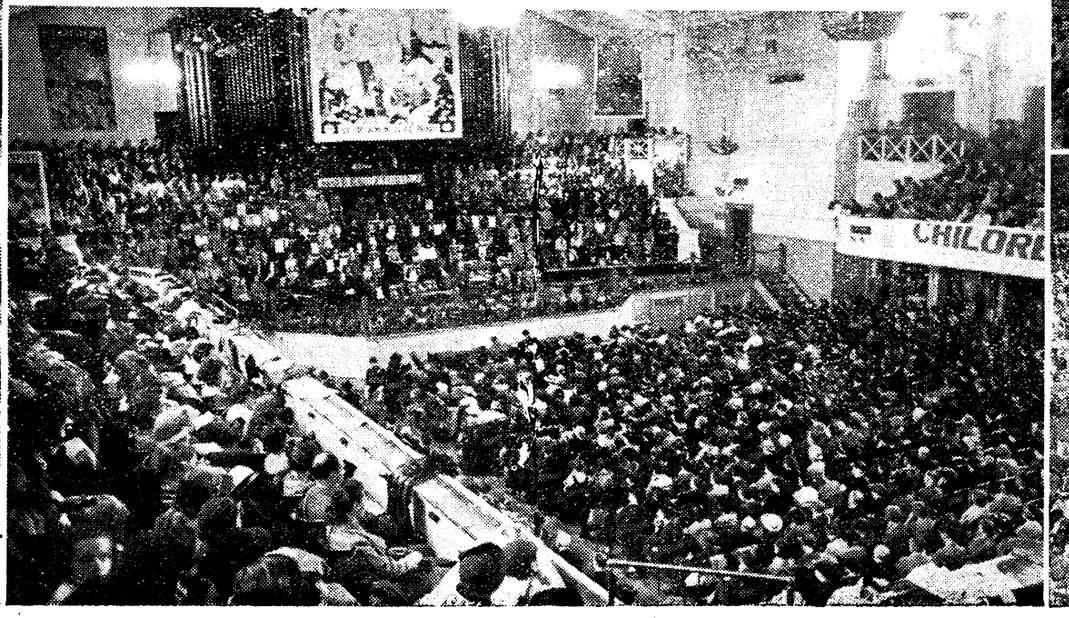


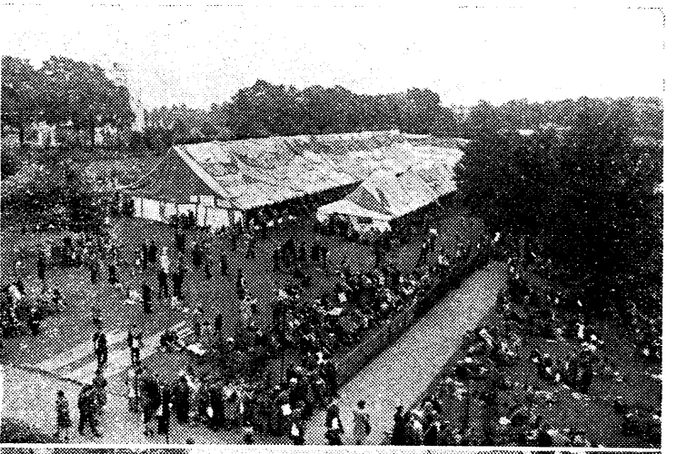
Inside De Montfort Hall
(By courtesy of "Picture Post")

Camouflaged tents
Outside the information tent
Paths on the south side
(By courtesy of "Picture Post")

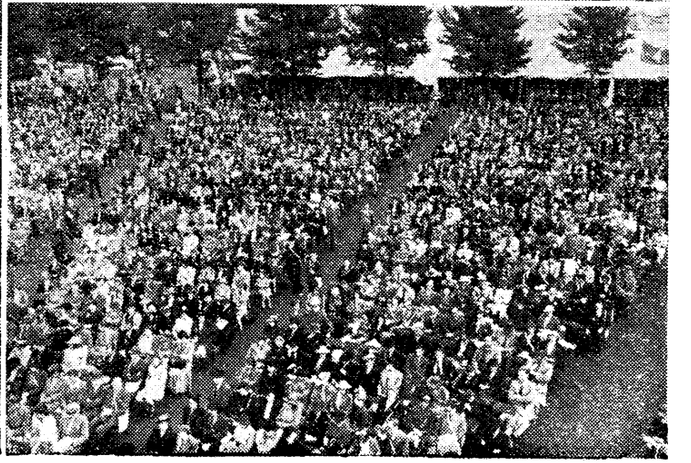
Sheltered seating in marquees
(By courtesy of "Picture Post")
North side of grounds
Attentive amphitheatre audience
(By courtesy of "Picture Post")

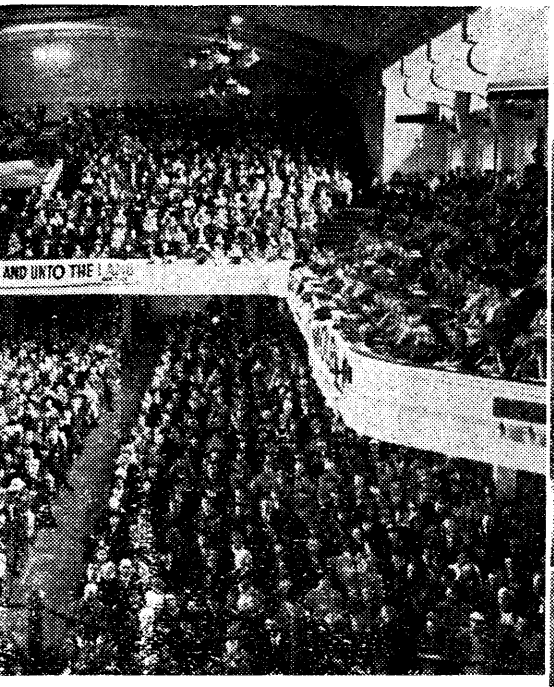
Looking toward the platform
(By courtesy of "Picture Post")











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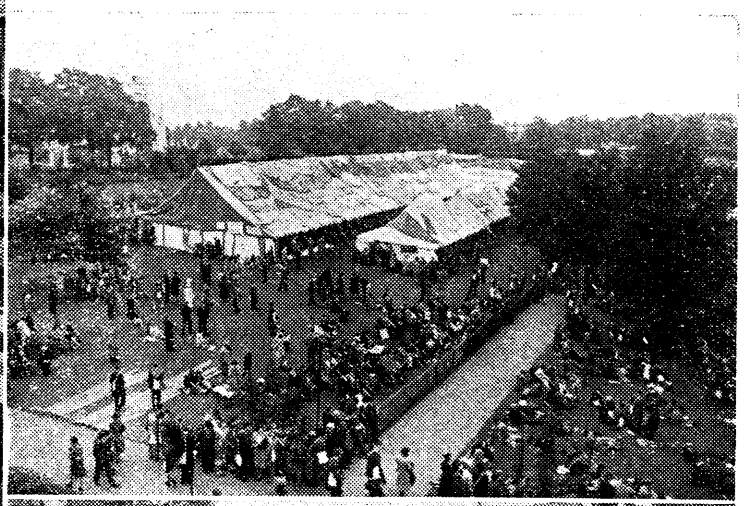

Sheltered seating in marquees
(By courtesy of "Picture Post")



North side of grounds

Attentive amphitheatre audience
(By courtesy of "Picture Post")

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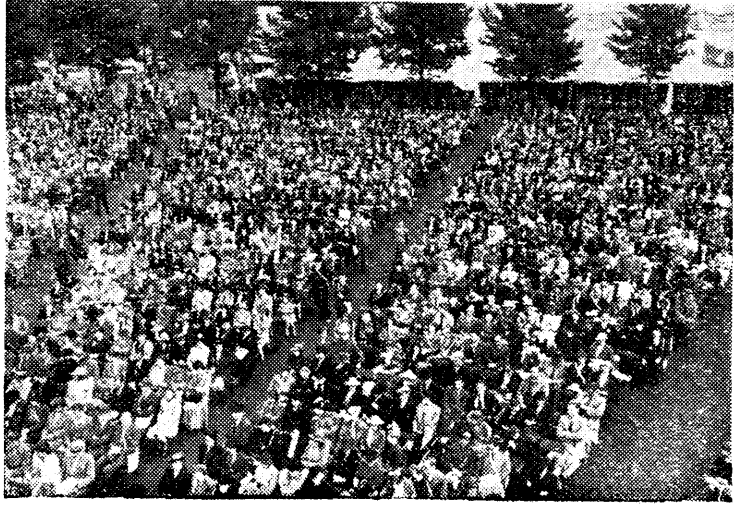




Inside general catering tent

have been faithful in the work since 1888. (J. Hemery was one of the two). The evening session continued with a most instructive Theocratic service meeting conducted by four of the brothers from London. A discourse on "Covenant Obligations" finished off the Friday programme.

The Big Day

Saturday, the big day of the convention, now arrived. Hundreds more of the brethren were rolling into the convention city. The attendances were now well over the ten thousand mark. The climax in the field service was reached when 6,177 faithful publishers were in the field facing the rising tide of resentment and opposition. The brethren hurriedly returned from the field, went to the dining tents for their lunch to get ready for an early opening of the afternoon's session.

Promptly at 1:30 the afternoon songs and declarations opened followed at 2 o'clock by a most instructive talk on "Advice to Kingdom Publishers." Between 2:30 and 3 o'clock the vast throng were being assembled, marshalled and seated for the great public lecture by Judge Rutherford to be given at 3 p.m. on COMFORT ALL THAT MOURN. This was to be the focus point of the whole convention. An air of expectancy pervaded the entire assembly. The orchestra rendered a few selections. Then prompt at three the chairman made a brief opening announcement concluding by saying that "we will now be tuned into the vast convention of Jehovah's witnesses assembled at St. Louis, Missouri to hear Judge Rutherford's great lecture COMFORT ALL THAT MOURN."

Judge Rutherford's Voice

Then burst forth over the speakers the closing refrains of the orchestra at St. Louis. The American chairman's introduction followed, then boomed forth the clear, bold, pleasing and familiar voice of Judge Rutherford, as strong and better than ever before. Everyone sat spellbound, quiet, following every word being uttered. And when the magic name of Daniel did indeed fall upon their ears one could sense a great sigh of satisfaction wafted through the audience. What was that? "The king of the north" the Axis powers and "the king of the south" the British Commonwealth of Nations? Ah! that was the key. For months many of the brethren throughout Britain had been wondering when the Lord would open up an understanding of the great prophecy at Daniel 11 and now here this precious great key was being presented to them. As the lecture continued a promise was given that a full exposition of Daniel 11 would be forthcoming in the *Watchtower*. The delight of the brethren knew no bounds and the applause at the conclusion of the address was thunderous. What a sense of deep satisfaction that the beastly combine known as the "Axis powers" was certain to end and fail in its efforts to dominate the world, and that the Theocratic Government which Jehovah was setting up would proceed to full establishment despite all that the Devil could hurl against it.

Immediately following this epoch-making lecture the chairman read the following cable which had come from the American brethren:

> TO LEICESTER ASSEMBLY SAY YOUR FELLOW SERVANTS ASSEMBLED 115,000 STRONG AT ST LOUIS. BID OUR BRITISH BRETHREN BE VERY COURAGEOUS AND HOLD FAST YOUR INTEGRITY. THEOCRATIC VICTORY CERTAIN.
>
> —*JEHOVAH'S SERVANTS IN AMERICA.*

To the already thrilled audience this cable from our American brethren brought forth another great shout of joy and applause which was tremendous. In reply to these loving greetings it was proposed that the following message be sent to our American brethren:

> TO JEHOVAH'S SERVANTS IN AMERICA WE SAY THRILLED WITH LECTURE COMFORT ALL THAT MOURN. EAGERLY AWAIT END OF AXIS POWERS. WE WILL HOLD FAST OUR INTEGRITY TO THEOCRACY REGARDLESS OF CONDITIONS WHICH MAY COME. OUR DELIVERANCE LIES SOLELY IN THE HANDS OF ALMIGHTY GOD. TEN THOUSAND LEICESTER THEOCRATIC CONVENTIONERS SEND YOU GREETINGS.

This suggested cable greeting was accepted with a great shout of "ayes." Then as one more surprise

it was announced that copies of this great lecture COMFORT ALL THAT MOURN were now available in booklet form and could be obtained then outside the hall and in the grounds. This brought forth another tremendous applause and the meeting ended with a quick dispersal to obtain copies of this great lecture. Twenty-four thousands of this booklet were placed immediately following this climax of the convention.

Judge Rutherford's Informal Talk

Saturday evening the convention continued to newer heights. J. Hemery opened the evening session with a discourse on "Our Commission" as recorded at Isaiah 61. In Jesus' day this only had a partial fulfilment but now in this day it has its complete fulfilment. He encouraged everyone now to press on courageously in carrying out this commission and to comfort all that mourn. Following this the brethren were again surprised by hearing the reading of another thrilling informal talk given by Judge Rutherford at the St. Louis convention. Judge Rutherford's warm heart to heart talk was immensely appreciated. His description of the great trailer camp at St. Louis, his report of the opposition encountered in preparing for the convention at St. Louis, how "Fayther O'Hooligan" seemed to have a lot to say. What laughter and applause followed these remarks of his. "You know when Jesus was on earth, those religionists wore long robes. They didn't have much lace curtains at that time: they wore philacteries, greased their head a great deal like the billies. And no doubt that is where Jesus got the thought that it was a goat class. So when he spoke about the goat class, he meant of the Jews that class of billy goats with long whiskers, long-faced, that smelled to the top of the mountain."



SOCIETY'S ZONE SERVANTS
Full-time Itinerant Ordained Ministers of the Gospel



It's not serious!
(By courtesy of "Picture Post")

Early Assembly

It cannot be denied that the greatest moment of the convention was to come on the Sunday. Early Sunday morning while most of Leicester was still asleep, Jehovah's witnesses everywhere were busy getting ready to attend the nine o'clock morning session. All the tramcars in the city were specially engaged to run between 7:30 and 9. Only brethren who had special tickets filled these cars and had a direct ride to the hall without changing. Tramcar after tramcar came up to the hall unloading the brethren. By 9 o'clock a large number were assembled for the first discourse. This talk dealt with instruction and proper training in the way of the Theocracy. This talk was followed by another taken from the "Victory Song."

Children's Day

At ten o'clock the De Montfort Hall was cleared to make ready the reserved section for the children. This was CHILDREN'S DAY at the convention and there was great excitement amongst the children and their parents. The information that at this convention the Lord had some special provision for his little ones had been received with keen interest and expectation, and special arrangements had been made to register all children between the ages of 5 and 18. Each child or family of children had a special green card entitling them to have a seat in the reserved section.

There was every indication that the children too realised the importance of the occasion. They no less than their parents were keenly desirous of registering at the appropriate booth, and one could trace in the demeanour of many an appreciation of the fact that Jehovah was henceforth to deal with them as individuals, a realisation which gave them

pleasure to think that the Almighty did not disdain to accept the service and devotion of even the tiniest one.

Given the place of privilege at the front of the hall the young people, boys and girls, tall schoolboys and diminutive Scotch lassies in their picturesque kilts, some grave, some gay, many of them sisters and brothers after the flesh, and all of them after the spirit, filed through the front door of the hall, presenting their tickets and then ushered to their special seats. They presented a scene which could not but fill the heart with praise to the great Theocrat. At the front door they left their parents, then eyes forward with great expectation they tripped through the hallway into the hall just as if they were marching right into the kingdom. By 10:45 all the two thousand children found their seats filling the entire ground floor of the hall and also filling the first section of the balcony. The remainder of the hall was open only to the parents of the children. What a moving sight it was to behold those two thousand little hearts of gold beating excitingly on this momentous occasion. Those on the platform who were privileged to behold this sight found lumps in their throats and tears of joy filling their eyes.

The orchestra of forty-five musicians, the chorus of 250 and the organ led the entire audience in several songs among which was the beautiful appropriate song "Children of the heavenly King." Promptly at eleven an entire audience visible and out in the Gardens amounting to over twelve thousand souls were seated and ready for the introduction of the great talk by Judge Rutherford on "Children of the King." Presently the closing strains of the St. Louis orchestra could be heard, then the American chairman was heard to introduce Judge Rutherford after which a great thunderous applause was heard joining with the St. Louis throng.

"Children of the King"

Judge Rutherford's voice, full of tenderness and loving kindness, came forward as clear as ever. His words were eagerly followed by all. He told how the Theocracy was a paternalistic government which would administer righteousness to all those under it. How it is that the princes will soon return to properly advise and teach the children. That the children should put their full trust in these princes. He also showed the duty of the parents to teach their children and what duties the children have before the Lord. Judge Rutherford also gave a brief description of what conditions will be like in the earth under the full reign of the Theocracy. How there will be beautiful estates and dwelling places for the children of the King that they and the animals living together in peace will all praise Jehovah's great name. Then Judge Rutherford asked all the children to stand up while he put some questions to them. Everyone of the two thousand children stood and accordingly pledged their unwavering allegiance to the Theocracy and to have a desire to share in its service, putting in six hours a day in the work. It was wonderful to see their great enthusiasm for the Theocracy. It brought tears of joy to the parents and others who witnessed this great event. Then Judge Rutherford gave them a surprise announcing the new book *Children*. My! what a pleasant surprise that was. Two large posters with the picture of the new book were immediately revealed to the children from the platform. At the close of this wonderful lecture the children were told that Judge Rutherford had made arrangements for each one of them to be given a present of this beautiful new book as soon as it was completed by the London printers. Their copy would be sent to them shortly. However, it was announced that a series of coloured attractive study sheets had been designed to aid in the studying of this new book and that these were now ready for the children. Calmly and obediently all the children filed up in pairs on to the platform in two streams receiving their gift copies. They all behaved themselves beautifully, each one thanking with a smile as they received their gift. What a precious lot these children of the King! How could one help but give praise silently in prayer to the great Theocrat.

Investigation after the lecture was completed revealed that these young subjects of the Theocracy had lost nothing of the significance of the words addressed to their ears especially. Most striking proof was the enthusiastic manner in which they spoke of meeting the resurrected princes, stating with some decision whom they especially desired to meet; Moses being an especial favourite. The study sheets for the new book were welcomed with no little delight, and perused enthusiastically at once, and one and all expressed themselves eager for the opportunity of studying the new book.

"Out of the Mouths of Babes and Sucklings"

And here, perhaps it may be appropriate to speak just briefly of one or two of these "children of the King"—to tell of the thirteen-year-old boy who travelled with the brethren from Kingdom Farms, after taking a stand for the truth independently of his family, and who stayed up till

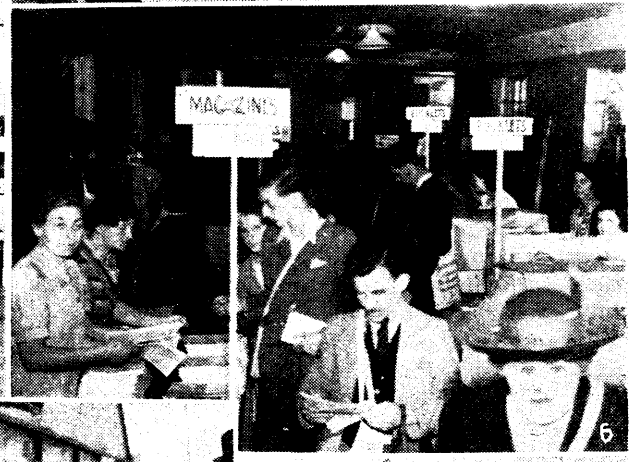






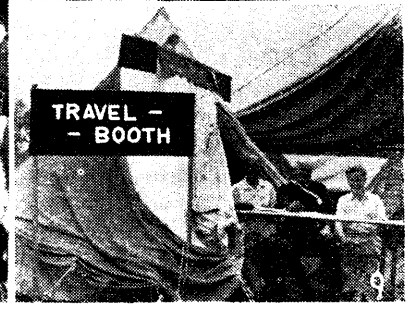












1. Signs department had a busy time
2. Service department
3. Their's was a monumental task
4. Satisfying pioneer appetites
5. Theocratic Hospital dealt with 720 patients
6. A full stockroom—this spectacle soon vanished
7. The children's registration squad
8. Volunteer service booth provides convention jobs
9. Book your homeward journey



The territory tent provided the "four times round" work-out

late at night expounding the Scriptures to his Leicester host and hostess: of the fourteen year old daughter of a zone servant who was the youngest pioneer to enrol at the convention, and of another girl of the same age who had already spent fourteen months in the full time service: of the eight year old brother from Stockport who spent 66 hours in the field service during August and refused to salute his headmaster with the rest of the class: of the eleven year old boy from Plymouth who conducts model studies on his own with adults: of the eighteen year old brother who is a company servant; of the twelve year old Scottie from Glasgow who put in 150 hours of field service during August.

And what of those families where the parents have indeed brought up their children in the nurture and admonition of the Lord? It was a great cause for rejoicing that there were so many of these at Leicester. Typical of them was that Theocratic family from Edinburgh in which the youngest of four children, aged six, puts in twenty-five hours of field service a month, and the daughter aged thirteen spends some twenty hours a week in a similar manner. In another family all six children are regular Theocratic ambassadors, including eight-year-old twins, who have been going from door to door for the past two years. All records are probably broken by the parents with seven children from Epsom, who regularly every Saturday evening set a fine lead to other publishers of their company by presenting a united front of nine on the pavement witnessing. Youngest kingdom publisher in Britain is probably three year old Henry Windle, a wee Scots laddie, who often goes to the doors by himself, saying: "Would you like God's book for a shilling?" and who tells the other children: "I'm a Jonadab, and you're not."

Public Statement

Judge Rutherford's address to the children, both young and old, did not by any means exhaust the joys of the final convention day. J. Hemery opened the afternoon session giving his final convention talk for one hour. He talked on the beautiful subject of the "Holy City." As fresh, clear and vigorous as ever he instructed young and old on this vital subject of God's royal organization. After an intermission of a song A. D. Schroeder delivered a public statement answering the many press attacks that Jehovah's witnesses are subversive to the interests of the State. He also showed how the banning of the work in the Dominions and the Colonies was due to the conspiracy of the Roman Catholic Hierarchy. He closed with these strong words:

"Let it now be clearly known to all, that all the publications published by the WATCH TOWER BIBLE & TRACT SOCIETY hold loyally to the Bible and the Gospel message and definitely do not incite riot, disloyalty, insurrection, disaffection or revolution. These books and booklets are expositions of the Scriptures and in the Bible we have clear cut command not to take up carnal weapons or to use methods or do anything that would disturb the peace of any community. The incontrovertible facts are these — That Jehovah is the great THEOCRAT and his law is supreme. Every Christian whoever he may be or wherever he may be must recognize and obey Jehovah's law first. As citizens living under the laws of any nation, we gladly keep in harmony with such laws so long as such laws do not contravene the divine law. We proclaim without equivocation that Jehovah's THEOCRATIC GOVERNMENT alone will bring peace, prosperity and blessings to obedient mankind. We have the inalienable right to proclaim such good news for the benefit of all lovers of righteousness and that is our commission as Christians."

Thereafter the following declaration was presented and unanimously adopted by the entire convention:

DECLARATION

Ten thousand Jehovah's witnesses assembled in convention in Leicester hereby declare their purpose to continue to witness to the establishment of the THEOCRATIC kingdom of Almighty God, and to maintain their integrity in the commission given to them by Jehovah, as stated at Isaiah 61:1-3.

We affirm our faith in the Holy Scriptures as the Word of God, and our fullest confidence in the unfolding of his prophecies given to us for our salvation and for his service in these last days.

We declare our conviction that JEHOVAH, the GREAT THEOCRAT, has already set his king upon his holy hill of Zion (Psalm 2:6) and that Jehovah is now bringing the nations of the earth to his judgments (Joel 3:2; Zech. 14:2) also that by his witnesses he is giving the nations warning of the crisis of Armageddon, near at hand, and, by the same means is giving the peoples of good will towards God and righteousness the opportunity of salvation, and the blessings of life in happiness and peace in that kingdom, soon to be set up on the earth; that people of good will proving their faithfulness to God will have the privilege of carrying out the Divine Mandate to fill the earth with a righteous race of people to the glory of Jehovah.

We deplore the actions of the Dominion Governments of the British Commonwealth of Nations and of the governments in certain of the Colonies, in banning the service of God and this proclamation of the gospel of the kingdom.

Aware that these repressive actions are in the main the result of Roman Catholic influence and pressure, and that the Papacy is Satan's chief agent in the earth for the suppression of the truth of the Holy Scriptures and is seeking to get all men into its bonds of darkness, we declare that we shall not cease to witness against it, by the means which God has provided that men may know of this scheme of the Devil to blind them to the good news of the THEOCRATIC Government. We aver that Jehovah's witnesses are loyal subjects in every land, that the witness they give is never "subversive" as its enemies declare; but the message they proclaim is one of Hope for all men of good will who love Almighty God.

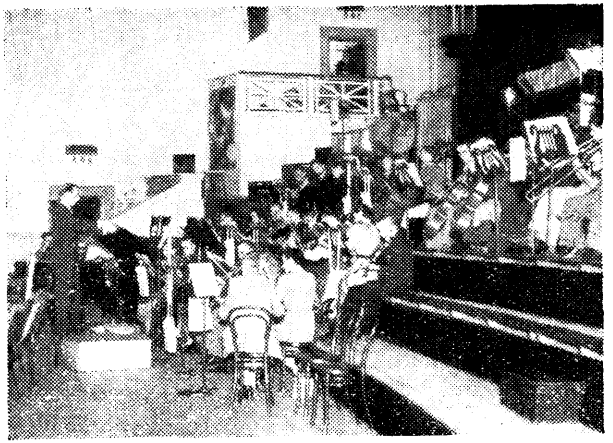
Your "New Work"

There was yet to be one more high light of the convention. That was the announcement of "Your New Work." A special letter was read from Judge Rutherford's office outlining the new plan of action for the British field. Every word of these new plans was devoured. Our new work for the new year is to consist of a nation-wide home Bible study campaign. The days of giving a warning to the nations have passed: now a constructive work of specially feeding and teaching the people of goodwill must be undertaken. This announcement brought great joy and delight to all the brethren. How generous it was of the Society to appropriate £12,000 for the next six months to assist the pioneers in this new concentrated study campaign. Truly the days are now here to feed the Lord's sheep. The brethren gave a shout of "ayes" requesting the following cable be sent to the President of the Society.

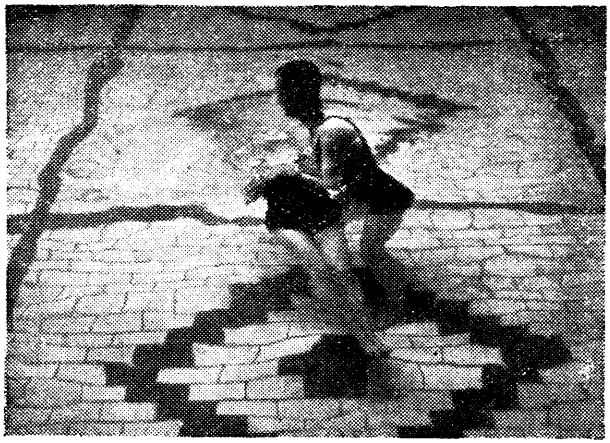
TWELVE THOUSAND ENTHUSIASTICALLY HEARD CHILDREN OF THE KING. TWO THOUSAND CHILDREN IDENTIFIED THEMSELVES FOR THE THEOCRACY. NEW WORK FOR BRITISH FIELD ANNOUNCED. ALL THRILLED TO UNDERTAKE NEW WORK. PIONEERS SPECIALLY THANKFUL FOR LORD'S GRACIOUS PROVISION.

Convention Closes

Sunday evening this grand and glorious convention was brought to a close with four short and timely addresses. All the brethren felt indeed that the Lord had spread a rich table of spiritual food for them during these five grand days of assembly. As one large household ten thousand British brethren learned to dwell together as a compact city under paternalistic Theocratic conditions. Their hearts were full of gratitude and thankfulness to the great THEOCRAT for this abundant provision for their spiritual welfare in these days of great tribulation. Every one returned homeward with a keener determination to press forward in the "strange work" while it is yet possible and before the night of Armageddon sets in.



Convention Orchestra



Immersion—one of 761

Immersion

In closing there are several items of organization to report to make this review complete. Sunday noon 761 brethren symbolized their consecration to the Lord. This was the largest water immersion ever undertaken in the British field. Three swimming pools had to be engaged to accommodate this large number. It was inspiring to witness this great act of faith on the part of so many new ones who are now fleeing to the "cities of refuge."

Field Report

The field report for the four days of field service show that 6,177 different publishers shared in the service. 377 bound books and 11,161 booklets were placed in the field. 24,816 hours were spent in the service and 2,095 magazines placed in the streets. The sound attendance with the phonographs and sound cars amounted to 7,016. 478 back calls were made during the convention upon people of good-will. This is a splendid field report considering the great opposition encountered in the field. In addition the new booklet *Model Study* No. 3 was released during the convention of which 6,000 copies were placed. The new booklet *Comfort All That Mourn* was released on the Saturday and everyone available was placed, namely, 24,000 copies. Thus a grand total of 41,538 books and booklets were placed at this assembly for worship. Truly a mighty witness.

Convention Workers

The accommodation department worked full speed throughout the convention. Everyone of the ten thousand visiting brethren in Leicester were supplied with a roof and a pillow. These brethren worked valiantly and hard, having to overcome many difficulties. The volunteer service booth classified and assigned more than one thousand brethren to convention organization duties. All those assigned to duties worked well and hard. Much of the success of the convention depended on these brethren faithfully performing their duties. There was no difficulty in getting the hundred night guards every night to watch and safeguard the Theocratic interests. The brothers were eager for this trusted privilege of service and to fight the demons. The brethren in the catering department worked nearly night and day to adequately arrange for the daily feeding of such a multitude. The Lord bless them for these great efforts and acts of devotion. The band of 300 ushers did a splendid job. Likewise the hospital staff of twenty which handled and treated 740 cases. Special treatments and examination were given to pioneers to enable them to be fit again for much Kingdom service in the future.

The Press

The Press Department served twenty-nine reporters, mostly of the national press. One was a reporter who hurried to Leicester from London to cover the story for a leading American magazine. A number of these press men expressed appreciation of the consideration shown them, and it was obvious that some were greatly impressed by the orderly, dignified and happy spectacle presented by the convention crowds. More than one reporter expressed his desire to have given a constructive report of the assembly and a truthful account of the stand of Jehovah's witnesses, but stated that the Editor's blue pencil had caused his story to be unrecognisable, when it appeared in print. One affirmed that the convention was the most marvellous thing he had ever seen.



Interviewing an 84-year-old pioneer

JUDGE RUTHERFORD'S DISCOURSES

FOLLOWING is given a brief resume of Judge Rutherford's five major speeches delivered at the St. Louis THEOCRATIC ASSEMBLY which likewise were presented by recordings and reading at the Leicester Assembly.

"Integrity"

Judge Rutherford's opening speech was entitled "Integrity." Never before this was the primary issue for determination made fully clear to God's covenant people, to wit, UNIVERSAL DOMINATION. The test of Job's integrity was only incidental thereto, just as the test of the integrity of those whom Job pictured is only related to that issue. The drama of Job was recorded in the Bible for the benefit of those today living who were foreshadowed by him, to wit, Jehovah's anointed remnant of witnesses and their faithful earthly companions, the "other sheep." Never before was it more necessary than in these days of rampant demonism for such to maintain their integrity toward God, even as Job maintained his for our example. The faithful prophets and witnesses of old maintained theirs, and are included in the class of innocent, blameless ones pictured by Job, and a brief record of them is given in Hebrews 11. God will resurrect them shortly in due time.

The drama of Job is fulfilled at the end of the world, where we now are. The facts today completely fulfill Jesus' prophecy at Matthew 24:9 concerning the persecution of devoted Christians at the end of Satan's world. Now God's approved ones must hold fast their integrity and must fear the King of The Theocracy. We see the end is at hand! Satan has blinded man by religion. Religion has caused all nations to forget God. The demons, of which Satan is chief, are now fighting against The Theocracy and God's remnant who announce it. Satan is wroth, knowing that the final battle to determine the issue of universal domination is at hand. "We must hold fast our integrity; and this, by God's grace, we can do by refusing to compromise with any part of the demonized organization of the enemy. We must and will be entirely, wholly, unreservedly and completely devoted to The Theocratic Government by Christ Jesus. We can have no part in and nothing in common with Satan's organization. We are wholly and steadfastly for The Theocratic Government, and here, by God's grace, we will remain. We know it shall vindicate Jehovah's name and bring deliverance to all who love righteousness and who serve Jehovah under his righteous government." (The full text of this address has now been published in the August 15 issue of *The Watchtower*. You will review it with profit.)

Surprise Talk to the Pioneers

On Friday Judge Rutherford greeted the large number of pioneers assembled at St. Louis. He expressed it as a privilege to greet such fighters for The Theocracy, and that the activities of such a band as these must "make some of the 'old woman' mighty sick." Pioneering men fled from Europe to America to seek and establish here freedom of speech, of assembly and of worship of God; they never imagined that such freedom would ever be hampered here as it is today in this land. This is all traced to religion and its allies. When these have finally closed down on our work here and cry "Peace and safety!" then a mighty explosion will occur and blow off the lid. "You pioneers are in this witness work not for selfish aggrandizement, nor to make a name for yourselves, but for the Lord's name's sake." Isaiah 62:10 includes a command for the pioneers: "Go through the gates!" The gates are open for all now, particularly the Lord's "other sheep." "Prepare ye the way of the people!" This it is your privilege to do by telling them the truth. "Cast up the highway!" That is, to walk in the Lord's way of righteousness. "Gather out the stones!" These are religion's stumbling-stones; gather them out by taking to the people God's Word. "Lift up a standard for the people!" What standard? Not Hitler's swastika! The flag of America is a dignified and beautiful symbol, whose real meaning is "freedom" and "rights" of free men. Demonized flag-wavers try to force you to bow down thereto in violation of GOD'S law. Such ones are the first to violate the laws of the United States. "I say to the people of Missouri, where I have fought for the principles of democracy, because I believed them right: 'Jehovah's witnesses have the highest respect for what the flag represents, but, by God's grace, they will not bow down to ANYTHING!'" (Applause) You pioneers are real liberators of the people. When you go out from this convention you will have lots of scoffing, reproaches and ridicule, but not by honest men and women. Rejoice in tribulation. Don't think you are the whole thing because you are a pioneer. Keep on encouraging those who love the Lord. "NOW GET BUSY!"

"Children of the King"

When Judge Rutherford strode to the front of the platform at St. Louis he beamed at the sight. Said the chairman by way of introduction, "You have come to hear a man who loves God's Kingdom tell you about 'CHILDREN OF THE KING'—Judge Rutherford."

The speaker then began in a calm, clear voice, as of a father quietly instructing his own children at home in obedience to the divine command. Early he described the Paternal Government of Christ Jesus, "The Everlasting Father," when "there shall be no more religionists, no more politicians, no more commercial gangsters." (Applause) The enemy shall be pushed out: "let the gangsters take notice now and begin to move!" (Applause) Those surviving Armageddon were pictured by Noah's sons surviving the flood, and they may never die. "That's the hope of you children." (Applause) Now the children are telling forth the Kingdom message, but "the religionists with their long robes and greased hair and lace-curtain skirts try to make you keep still." (Applause) Such religionists are the ones 'who have been the defamers of God's name, but his faithful witnesses have continued on, regardless of such religionists.' (Applause) "They will go down in defeat, biting the dust as they go." (Applause) "Probably some of you are listening in. [Applause] Stop kissing the toe of a man, and kiss the toe of the King. [Applause] Quit making jackasses of yourselves and dress yourselves like men. [Applause] Christ's kingdom is marching to complete victory, and let all of them take notice today. [Applause] The Lord says the fear of man leads into a snare, and they are already in."

The judgment of the nations is now on, and the Lord is separating the "sheep" from the "goats," "those billy goats that smell loud." (Applause) The "sheep" will inherit on earth the blessings of the Kingdom. They will have dominion over the animals as Adam first had it, "and it will be nice for these birds and animals to become friends of you children." (Applause) Ezekiel 34:25 describes the safety then, so that they "shall dwell safely in the wilderness, and sleep in the woods": "and some of them are learning it here now" (meaning those unable to find rooms or those at the trailer camp). (Applause) They shall be children of the King, and he will be their King-Father. The earth belongs to Him by right of purchase, and they will hold it in trust as his children-subjects and have part in beautifying it. Then the divine mandate shall be carried out, to fill the earth with a righteous, perfect offspring, and this by marriage and childbearing. "Some of these desecrators of His name claim that they only have the right to say who shall get married": but they are presumptuous. In the Kingdom the "great multitude will look to the Lord to guide as to selecting each a mate for himself. "Why, then, should a man who has the prospect before him of being of the great multitude now tie himself up to a stack of bones and a hank of hair?" (Applause).

Then timely words were addressed to the parents of the children, especially any who "send your children to those devilish movies to learn all the wicked things. Keep them at home and teach them the truth. The child that is encouraged by its parent to spend time in those movies that adulate religion does not show any real love for his own child." Parents should "teach their children concerning The Theocracy. IN THIS DO NOT FAIL!" The children should keep always in mind Ephesians 6:1: "Children, obey your parents in the Lord." "If your parents are not devoted to the Lord, then you had better get somebody else to instruct you." (Applause) "You may soon meet Abraham, Daniel and other faithful men of old who shall be here as perfect men." (Applause) Matthew 8:11 says: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." To "sit with them does not mean to be inactive, but to rest in complete confidence with them, knowing that they are right and, being with them, you are walking in the way of righteousness." Hear the command of the Lord written in the Bible at Revelation 22:11 to "Come!" "Come where? Come and take your stand firmly on the side of The Theocratic Government, if you would live." (Applause) The world to come is described at 1 Peter 3:13 as a new heaven and earth. Those resurrected faithful men of old, in the visible rule as princes, will be the "new earth," and "these princes are due now any day!" (Applause) All the nations are now afflicted with war, famine, pestilence, sickness, death, and RELIGION, but under The Theocratic Government "the people shall work together exactly as you see upon these grounds." (Applause) Then Psalm 148:10-14 was finally quoted as a grand climax, bidding all that live, beasts and fowl, kings (Christ and his church), and princes and all judges of the earth, both young men and maidens, old men (Armageddon survivors), and CHILDREN (born of the great multitude), to praise the name of Jehovah.

The speech concluded, Judge Rutherford fixed attention directly on the children before him, commenting that "consecration is an individual matter; no one can consecrate for you. A question is about

to be propounded to each one of you. All of you . . . children who have agreed to do the will of God and have taken your stand on the side of his Theocratic Government by Christ Jesus and who have agreed to obey God and his King, please stand up." (The children before him arose as one body.) "Behold, more than 15,000 new witnesses to the Kingdom!" (Applause) "All of you who will do what you can to tell others about God's kingdom and its attending blessings, please say Aye." (Cry, "Aye!") (Applause) "If you had an instrument in your hands that you could use to the honor of Jehovah and learn of his kingdom, would you use it?" (A unanimous "Yes!") "Then be seated, and I will tell you about it. . . The Lord has made possible the preparation of this book as a message for you (holding up the new book). (Great, prolonged applause) The title of this book is 'CHILDREN.' (Applause) There are registered at this convention, and I see before me, more than 15,000 children between the ages of five and eighteen. All of those children have stood up and have likewise signified their devotion to the Theocracy. Thank God that I have come to this day when it is my privilege to speak to such an army of young men and women taking their stand on the side of Jehovah! When they try to silence you, the Lord will put his hand over you and see to it that they do not silence you. Millions of persons of good-will to this hour desire to know the truth, but the long-skirted, lace-curtained religionists will try to keep them in the dark." The book called *Children* will do a work of enlightening them.

Concerning the faithful ones of old who shall be resurrected, Judge Rutherford commented: "Soon you will see Barak and Deborah (I got a picture of her in this book), and when you see her you will love her very much. She is a real woman, and will be able to give you girls proper advice—you girls who are looking for a husband. When you see Daniel, David, Moses and all the prophets, listen to what they have to say, and they will properly advise you boys and girls. I am going to have handed to every one of you 15,000 children one of these books as a gracious gift. I ask that you first study it faithfully. Ask someone else to sit with you under the shade of a tree and study that which leads to life and endless blessings. . . . It is your privilege between now and before the day school opens to spend six hours a day in taking the book *Children* to others." The parents should encourage their children to do this very thing, if they would have them live.

Cartons of *Children* that had been deposited in The Arena were now opened, and Judge Rutherford instructed the children how to come and each get a copy thereof, those in the rear half of The Arena marching in two columns out through a side exit, and those in the front half of The Arena marching up over the platform and out through a rear exit. As the march began, the orchestra (minus all its children instrumentalists) struck up and rendered songs—"Children of the Heavenly King," "The Sword of the Lord and of Gideon," and "Who is on the Lord's Side?" while the vast audience sang. Never was there a more moving sight in these "last days." Many, including strong men, wept at the demonstration. Receiving the gift, the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord's provided instrument for most effective work in the remaining months before Armageddon. What a gift! and to so many! The manner of releasing the new book *Children* was an outright surprise to all, but the almighty hand of the All-wise One, Jehovah, was in it, and the maneuver was most blessed indeed. Thereafter *Children*, the author's edition, was disposed of to adult conventioners, on a contribution.

Informal Closing Speech

When, next, Judge Rutherford came on the platform, he talked extemporaneously, but the unspeakable blessing the Lord bestowed in the morning appeared to have put him in the best of condition and filled his heart and mouth full of words "in season" and "fitly spoken." For forty-five minutes the audience spent a most delightful time listening. Said Judge Rutherford: "It is not exactly a new work, but it is putting on a little more steam for the final roundup." Then concerning the book just released, he added: "We had on the grounds this morning only 40,000 of the autographed edition . . . But I am glad to tell you that, while that 40,000 are gone, there is another 150,000 copies on the grounds ready for use. (Applause) So you will have 150,000 on the grounds here to start with NOW, and I think it might be well for two or three thousand first-class workers to go into the St. Louis field and get those in the hands of the people here who want to know something about it before you go away." (It developed that more than 3,000 persons of good-will turned in their names at the public meetings, requesting calls by Jehovah's witnesses and further information.)

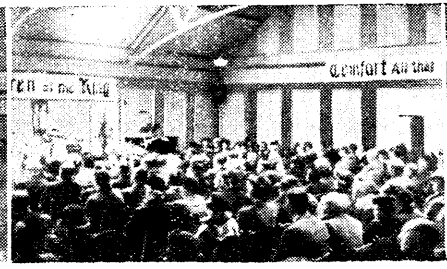
Then in most interesting fashion he told of his visit to the trailer camp Saturday, and also of the opposition and the difficulties caused by the public service bodies, such as the Chamber of Commerce

(continued on page 29)

Report of BELFAST THEOCRATIC ASSEMBLY, October 17-19



Pioneers of Northern Ireland and Eire



General Assembly



Eighteen Immersed

We are pleased to send you the following report on the Belfast Theocratic Assembly for Worship held on October 17, 18 and 19.

The feelings of the brethren at Belfast during the three weeks prior to the assembly can best be described in the following words: Excitement, Suspense, Anxiety, and then unbounded Joy.

When we heard that the London office had received a special permit to send over the three sets of recordings of Judge Rutherford's lectures there was great excitement amongst the brethren. The recordings had been sent off from London on September 30th., and they were still undelivered a week later. We were kept in a state of suspense, and became a little anxious as the days went slowly by without any word of them. Our anxiety increased at the end of a fortnight and we immediately contacted the Society at London by telephone. The Society were greatly surprised that we had not received the recordings and they took immediate action and commenced inquiries at their end. However the postal authorities could give the Society no satisfaction, but they promised to check up on the matter. The records were missing.

The Belfast brethren realized that the demons were busily engaged in trying to upset the assembly arrangements, and that only by the power and intervention of Jehovah could we expect to receive this precious material in time for the assembly. How eagerly we had looked forward to hearing the voice of our beloved president again! These three lectures, "Integrity," "Comfort All That Mourn" and "Children Of The King" were to be the high lights of our assembly, and now what was going to happen? Was the devil going to succeed in his scheme to upset our arrangements and to crash our hopes to the ground?

We had one weapon left to counteract his purpose—the power of prayer. The brethren in Belfast, individually and collectively, made this a matter of earnest prayer. At each study group an appeal was made to our great Jehovah to direct the safe arrival of these recordings that they may be used in this city to the honour of His name.

Placards had been prepared bearing the words: BELFAST THEOCRATIC CONVENTION—Ask For Handbill. Brethren marched through the city in pairs, one carrying the placard and another having the handbills. These handbills were only given to those who came forward for the same. This means of advertising caused many to stop and stare. Men on demolition work called out for a handbill as they saw the marchers going past, postmen came forward for a copy, tram conductors called out for one as their car came to a stop by the marchers. One tram conductor said "Give me a copy, I'm interested in the Theocracy." And so the entire centre of the city was thus covered.

Thursday morning arrived, one day before the assembly opened, still no records. Another phone message to London and the glad news was received that one set of the recordings had been located and had been despatched from Liverpool two days ago. This set—"Comfort All That Mourn"—arrived the same afternoon, and there was great rejoicing amongst the brethren. Now we would be certain of hearing Judge Rutherford's voice again. But what of the other two sets? They were still missing somewhere between London and Liverpool. One day left. Was it possible that they could arrive in time?

The brethren continued to make this a matter of prayer, at the same time giving thanks and praise to Jehovah for the safe arrival of the message "Comfort All That Mourn."

Friday morning dawned wet and stormy. To make matters worse the tram system broke down at the very time we were travelling in to the city for the service work. Some had to walk two miles through the wind and rain, and were well soaked when they eventually arrived at the Kingdom Hall. It was too wet to start the work, so as all the pioneers were present we had a special pioneer meeting to discuss their part in the new work. Later as the weather improved the workers went out on the pavement work and information marching.

The opening session of the assembly was scheduled for 2:15 p. m. and the brethren would be eager to know if those precious records had arrived. As a last desperate hope the zone servant went to the telephone box at 2 p. m. and rang up the post office. Back came the answer, almost unbelieveable, "The two packets are here waiting for you."

With such thrilling news the assembly opened. Our prayers had been answered, and we gave praise to Jehovah for such a manifestation of his power over the enemy and his provision for his own.

The programme was arranged on similar lines to the Leicester assembly and we had received suitable material to cover all the main discourses that were given at Leicester.

The following telegram had arrived from London and this was read to the friends at the first session:

MAY JEHOVAH RICHLY BLESS THE BELFAST ASSEMBLY FOR WORSHIP AND ALL THOSE WHO ATTEND TO PRAISE THE THEOCRAT'S NAME. AS FAITHFUL CHILDREN OF THE KING MAINTAIN YOUR INTEGRITY TO THE THEOCRACY AND AGAINST SATAN'S BID FOR UNIVERSAL DOMINATION. COMFORT ALL THOSE THAT MOURN. LONDON BETHEL SENDS LOVE.

For the benefit of those not present on the Friday this telegram was also read to the assembly on the Sunday evening. It was unanimously decided to send the following telegram in reply:

BELFAST THEOCRATIC ASSEMBLY RECIPROCATES LOVING MESSAGE OF LONDON BETHEL. DETERMINED TO DO OUR UTMOST IN THE NEW WORK. REMAINING RECORDS ARRIVED 15 MINUTES BEFORE ASSEMBLY OPENED FOR WHICH WE GIVE ALL GRATITUDE AND PRAISE TO JEHOVAH.—THEOCRATIC AMBASSADORS OF IRELAND.

The Friday afternoon session included the reading of Brother Rutherford's informal talk to the pioneers at St. Louis. This surprise item aroused great interest, and the pioneers in particular felt the personal touch of Judge Rutherford's words and were proud to think of our gallant president as just "One of the boys fighting along with you."

In the evening a discourse was given on "Pavement Witnessing" and another on "Study Groups," both being based on notes of the same discourses at Leicester.

7:45 p. m. arrived and the Kingdom Hall was full. Now we were to actually hear that familiar voice again. That voice, so bold, so emphatic, so powerful, and yet so kind. "Integrity"—what a fitting title for the opening speech by Judge Rutherford to his fellow servants. The reproduction was clear and distinct, and the sound of the voice alone gave us a thrill; then came the message, so encouraging and so helpful. The new light on the book of Job was received as a special message from the Lord, and we went home with praise and thanksgiving to Jehovah in our hearts.

The first meeting on Saturday was at 1:30 p. m.—Songs and Declarations. Three people of good will from Dublin gave declarations which brought instant applause from the brethren. They had recently taken their stand for the Theocracy, and one had come out from the Catholic religion. They were each immersed the following day.

At 2 p. m. the pioneers were all seated in the front rows of the hall, and the zone servant addressed them on the subject "Pioneers Place in the Organization," his remarks being based on notes received from Leicester on the same subject. Three company publishers volunteered for pioneer service during the assembly and a fourth took an application form with the hopes that she would be able to join up soon.

At 2:45 p. m. we had a special treat in the form of an hour's report on the Leicester convention. This had been sent on from the London office, and it kept the brethrens' keenest attention from start to finish.

The event of the day was the public lecture "Comfort All That Mourn." At 7 p. m. the transcription machine was set in motion and slowly the first large re-

cord started turning. Every eye was turned to the loud speakers, and every ear tuned to catch each word that would be spoken. Everything was still, so that the faint scratching of the needle could be heard in the speakers. Then came the few last bars of music from the orchestra at St. Louis, the chairman's opening remarks and the applause of the brethren at St. Louis. This applause was drowned however by the applause of the brethren in Belfast! Then came Judge Rutherford's voice, and every word came clear and distinct. Here was something we had waited for. The brethren over here had been talking about Daniel for many months past and now the Lord was giving them the answer they wanted. The conclusion of the lecture left the brethren and people of good will—112 in number—eagerly waiting for the promised **Watchtower** on the subject.

On Sunday preparation was made for the lecture "Children of the King," and twenty nine young ones occupied the front seats, one of whom was a full time worker. The assembly rose at 3:30 p. m. and sang together the rousing song "Children of the Heavenly King." The audience were then seated and waited in silence for the lecture to begin. What was that? An echo of our singing? No, but the recorded strains of the same tune and words from St. Louis where the brethren had raised their voices in joyous song even as we had likewise done. Then came the pleasing voice of Judge Rutherford again. This was a message for one and all, young and old, parents and children. Instruction for the little ones to aid them in taking a firm stand for the King of Kings; advice to the parents in respect to their children, and a glorious vision of the glorified earth for one and all. What a contrast Judge Rutherford drew between the present-day religious rulers and the rulers or princes of the New Earth! How we long to meet those princes!

Then the children in Belfast had a privilege that even the children in Leicester did not have at their assembly. Due to our assembly being a month later than Leicester we were privileged to have copies of the new book **Children**, and each child present was presented with a copy of this new book as a gift from the Society.

Finally it was suggested that the following cablegram should be sent to Judge Rutherford, and the suggestion received unanimous approval and loud applause:

BELFAST THEOCRATIC ASSEMBLY SEND LOVING GREETINGS. RECORDS OF YOUR THREE THRILLING LECTURES LOST IN TRANSIT FOR TWO WEEKS ARRIVED IN PERFECT CONDITION FIFTEEN MINUTES BEFORE ASSEMBLY OPENED IN ANSWER TO OUR UNITED PRAYERS. AUDIENCE THRILLED. DETERMINED TO STAND FIRM WITH YOU ALL FOR THEOCRATIC VICTORY AND TO PRESS FORWARD IN THE NEW WORK. — JEHOVAH'S WITNESSES IN IRELAND.

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(continued from page 27)

and the Convention Bureau, all due to their subservience to the religious organization, whom he symbolized under the figure of one distressed "Faythe O'Hooligan." The description of the actions and the bossy orders of this "Faythe O'Hooligan in his own brogue to local businessmen and Catholic population caused great amusement, and the assembly laughed again and again. (Pss. 2:4; 37:12, 13; 52:6) Then he told of the good people of St. Louis and showed how the parable of the "sheep" and "goats" had thus had local fulfillment.

The city editor of the "Globe Democrat" sent him a question, "Do you not think it discourteous to criticize another person's religion in his own community?" but, due to "Father O'Hooligan," they refused to publish the answer submitted, though it was of great public interest. The Roman Catholic Hierarchy in America have treated in like manner all proposals, challenges and petitions to public discussion in debate over radio. They have all been warned, and now "we are going to spend our energy and time and strength in going to the people of good-will toward God and his Theocratic kingdom, carrying to them the message." Hope-rousing and stirring was his statement: "I feel absolutely certain that from henceforth . . those who will form the great multitude will grow by leaps and bounds." The arising of 15,000 children this morning was a decisive answer and reproof to the "evil servant" class who say, "Humph! where's the great multitude?"

Judge Rutherford continued, "I had a cablegram from London a few minutes ago, calling attention to the great number, increasing number, and yet throughout the other parts of the British Empire "Faythe O'Hooligan's" associates from down in the Vatican have put the 'kibosh' on public witnesses, but witnessing goes on just the same because we are going to tell the truth in our country. . . . I am loath to leave this place. I have not had such a joyful time in many days. When I was a fighting young man out here in this state (Missouri), I had a different thought in mind; that some day I will grow to be an old man with a long beard, with a stately appearance, and I will sit at the head of my table with fifteen children and a lot of grandchildren on both sides, but I soon got that knocked out of my head. But this morning I saw fifteen thousand children of the King, of the Lord, stand up here and say, 'We are with you and we are going to fight with you.' (Applause) Now let them call me old and dried up. It don't make any difference to me. I can't help it because I have lived nearly seventy-two years, but I have lived seventy-two of the best years I ever had. (Applause) But I expect to have many more and better ones."

For ever to disprove all published false charges and slurs that he is the leader of Jehovah's witnesses, he said: "I want to let any strangers here know what you think about a man being your LEADER, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes." But there was a unanimous "No!" emphatically. "If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes." The unanimous "Yes!" was strong and unequivocal. "Well, you don't have to need me as an earthly leader to get a crowd like that to work." He now asked them to return to their respective parts and "put on more steam . . . put in all the time you can." Then he offered words of benediction.

EXTRACT from PUBLIC STATEMENT presented at LEICESTER

Sunday, September 7, 1941

Catholic opposition in Bulawayo, Southern Rhodesia, has been rampant for many years. Early in 1937 the magistrate of Bulawayo seized for confiscation fourteen publications of the Society held in the hands of local brethren. Jehovah's witnesses made an application to the High Court of Southern Rhodesia for the release of these books on the grounds that they were not seditious. The High Court of Southern Rhodesia heard the case on September 23, 1937, and ordered the books be returned to Jehovah's witnesses as they were not seditious. The magistrate of Bulawayo, chagrined at this ruling, took an appeal to the Supreme Court of South Africa where the case was heard before Justice De Villiers on March 15, 1938. Once again Jehovah's witnesses were granted the victory over their Catholic adversaries and their literature confirmed as not seditious in any wise. Following is quoted from the Supreme Court decision:—

"It appears that certain fourteen books written by J.F.Rutherford have been published in New York by the International Bible Students Association and the Watch Tower Bible and Tract Society. When these books arrived in Bulawayo they were detained by the magistrate in terms of the Sedition Act, 1936. . . . . I come now to the main question, viz., whether the publications are expressive of an intention to excite disaffection in this sense of the word; in other words, to put it baldly, does the writer intend to incite people to use force against the government, or to revolt, and to commit breaches of the peace? I may say at once that in my opinion the writer had no such intention, and his books are not expressive of such an intention. He is a religious propagandist, burning with the zeal of his convictions. He condemns many things in modern political, ecclesiastical, and commercial life; and he quotes extensively from the Bible, mainly from the prophets. He may perhaps intend to inspire his readers to look with disfavour and disapprobation on all modern forms of government, but nothing could be further from his mind than to advocate the use of force against any government. The burden of his teaching is, 'Come ye out from amongst them, for they will be destroyed by Jehovah.' Mr. Hoexter freely and fairly admits that the books do not indicate an intention of inciting to fight, and rightly so. But, as Mr. Beadle points out, the matter goes much further than that, for the author, Rutherford, expressly warns his readers not to use force.

"Thus in the volume 'Kingdom' (Rutherford) writes (p. 10):—

> 'Our faith forbids us to engage in war or any other enterprise that would work harm to mankind.'

"In 'Government' (p. 247) he (Rutherford) states that:—

> 'What is said here against the various forms of government is not said with a view to provoke revolution.'

"So again in 'Supremacy' (p. 51) he writes:—

> 'Every nation has laws, and every citizen of such nation must obey those laws unless the law is in direct violation or contravention of God's law.'

My conclusion therefore is that the books are not expressive of an intention to excite disaffection in the sense above stated by me.

"There is however another point which, though not ventilated in the Court below, is raised in this Court by Mr. Hoexter. He contends that the books are seditious because they disclose an intention to bring His Majesty in person into hatred and contempt. This argument need not detain me. It suffices to say that there is neither jot nor tittle in the fourteen books reflecting on His Majesty, in his private, or personal, or individual, capacity. Mr. Hoexter's contention in this behalf must there fail, as it seems to me. It follows that in my opinion the Court below was right in ordering the books to be released and returned to the Respondent Kabungo, and that the appeal should be dismissed with costs."

Let this plain, clear judgment suffice to answer the false and slanderous charges that Jehovah's witnesses are subversive and causing disaffection. This learned judgment is a victory of the first order for Jehovah's witnesses in their fight for truth, justice and freedom of worship and freedom to preach the Gospel of the Kingdom, God's Theocratic Government.

AWAKE! ANGLICAN CHURCH

Following the press announcement of the Australian Government's ban on Jehovah's witnesses January 1941, an evangelist editor made a cry for the Church to awake and protest against such unchristian persecution. This appeal was made and published last February. To date no protest has been forthcoming from the Anglican Church. Where do the churches stand today? Following is an extract from this religionist's appeal which was presented at the Leicester convention as a matter of interest to Jehovah's witnesses:—

"History has a remarkable habit of repeating itself, and prophecy has a strange tendency to become fact. In the early days of Christianity, because in the very nature of things Christianity was what it was, persecution was the rule rather than the exception. Then the representatives of Christianity ceased to stand for what Christianity was, and the persecution ceased. Now, prophecy is being fulfilled, and because world circumstances demand it there are those who, in a world gone mad are trying to live and witness to the demands and teaching of Jesus Christ. The result is, that throughout the world, on a colossal scale, persecution of faithful Christians is rampant again. The latest manifestation of this insane persecution is in Australia, a part of the British Empire, where 'Jehovah's witnesses' have been banned, their property confiscated, and their societies dissolved. Some few years ago, this thing happened in Germany (some people talk as if these things only happened in Germany), then for some months the persecution of this people has been proceeding in America, because they could not respond to every demand of the state, and the cruelty of this persecution is enough to make angels weep. And now, for no other reason than the consistent teaching of prophecy, they are accused of preaching subversive doctrines, and banned by the Australian Government.

"What is the Christian Church going to say about this? There was much said when Hitler was persecuting Jews and Christians alike—an outcry throughout the world. Now religious persecution is being propagated in our own Empire: what are we going to do about it? There will be uncharitable people who will say that 'Jehovah's witnesses' are false prophets, and that their teaching is an error of the last days, and their Society better dissolved. Let me remind any such who may read these words, that is not the point. 'Jehovah's witnesses' are a Christian Society, they love the Bible, they stand for its teachings, and are prepared to suffer for it too, and moreover they are marvellous exponents of prophecy, and it is this prophetic teaching that has got them into trouble. The Christian Church generally ignores prophecy, and it may be that because of that, God raised up this people to preach it. It is not something invented for war-time. They have preached these truths ever since the Society was founded. And now because of their faithfulness to God's prophetic Word, they are being persecuted. If the Christian Church in this country, and in Australia, is going to stand by and let this matter pass without protest, let me remind both the Christian Church in this country and in Australia, that after 'Jehovah's witnesses' it may be their turn next; it certainly will if they make any attempt to be faithful to God.

"Apart from an admiration of their energetic zeal, a zeal that puts most Christians to shame, the writer has nothing in common with 'Jehovah's witnesses,' but they are being persecuted for their faith, and he feels that the whole Christian Church should raise its voice without delay.

"The prophetic outlook as revealed in the Bible is not very complimentary to the twentieth century civilization, and so when prophecy is preached, twentieth century civilization revolts, and persecutes those who preach it. But if this persecution continues, God will not regard it with complacency, and it will not help the cause for which the Empire is fighting. If the Christian Church regards the matter with indifference God will judge her. When will the Christian Church awake and face these hideous facts that are challenging her very existence? Unless the Church arouses itself out of its lethargy, it will find itself cast on one side as being of no service either to God or man. We have our own idea as to the powers behind the powers that may be responsible for this persecution. No other religious society has given such a revelation of the intrigues of the Romish Church in affairs politic. Judge Rutherford's exposures of this pernicious system may have a lot to do with the persecution. But then, all true Christians are Protestants, and all true Protestants protest against evil in every form. 'Jehovah's witnesses' have been faithful in this matter, a matter on which the rest of the so-called Christian Church has been cowardly. In its attempt to save its skin the church is in danger of losing its soul.

"'Jehovah's witnesses'—a body of Christians and prophetic witnesses are being persecuted throughout the world, and a part of that persecution is taking place in the British Empire. It may be taking place in this very country sooner than we think. AWAKE, CHRISTIAN CHURCH, AND MAKE YOUR PROTEST!"

RESOLUTION

Two thousand of Jehovah's witnesses residing in Greater London, in assembly at the Golders Green Hippodrome, Sunday, January 19, 1941, considered and unanimously adopted the following resolution:—

WHEREAS the press has reported that the activities of Jehovah's witnesses have been considered subversive in Canada, New Zealand and Australia and that their legally constituted organizations, namely, the WATCH TOWER BIBLE & TRACT SOCIETY and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, registered in London, have been declared illegal—

BE IT RESOLVED—

1. That we greatly deplore the action taken by the Canadian, New Zealand and Australian governments in recently banning the Christian activities of Jehovah's witnesses in those lands.

2. That the charges of being "disloyal," "causing disaffection," "deliberately calculated to destroy morale and hamper the war effort" and "denouncing citizens of the British Empire as followers of Satan" cannot be true and must be without foundation.

3. That as Jehovah's witnesses we are loyal law-abiding citizens of Britain and fully render unto Cæsar the things that are Cæsar's and render unto God the things that are God's.

4. That we are not engaged in a work of spreading disaffection. Our Christian activities are confined solely to preaching the Gospel of Christ's Kingdom, the Theocracy, which is the only hope of mankind.

5. That the purpose of our Christian service which has been carried on in this country for the past sixty years is to bring comfort, hope and consolation to peoples of good-will who love righteousness; that this Christian work conducted in Britain during the past sixteen months of the war has strengthened the hopes and courage of thousands of persons who had lost faith in God because of the hypocrisy of religion.

6. That as an organization, Jehovah's witnesses have not counselled nor encouraged its associates to become 'conscientious objectors'; that such a charge, when made, is wholly false as well as any charge that we have 'hampered the war effort.' (There are many in the forces today who favour the message of the Kingdom of God under Christ yet are loyally serving in the various services.)

7. That the policy of the Society representing Jehovah's witnesses is never to denounce a person for his beliefs. The Society has never violated that principle and has never denounced any citizen of the British Empire or any citizen of any other government. Jehovah's witnesses have denounced the evils of organized religion and the religious efforts of the Roman Catholic Hierarchy at Vatican City in supporting such wicked forms of gangster rule as Nazism and Fascism.

8. That Jehovah's witnesses are not pacifists; but believe in combating and exposing the evils of this day by using the sword of the spirit, which is the Word of God, and are wholly determined to continue to fight against the Catholic-Nazi-Fascist element.

9. That Jehovah's witnesses in Britain who themselves have lost thousands of pounds' worth of property and goods, and some of them even life itself, are co-operating with their friends and neighbours in defending their homes and property against the wicked Nazi demons' air warfare.

10. That the false accusations brought against Jehovah's witnesses in Canada, New Zealand and Australia have evidently been brought about by leading Catholic religionists in those lands; that such continued persecution of innocent Christians in those countries will certainly bring upon such the disfavour of Almighty God. (Do Canada, New Zealand and Australia desire to follow the fascist policy of the Catholic controlled countries of the continent where they have suppressed the activities of Jehovah's witnesses because of their stand for true Christianity? Do Canada, New Zealand and Australia desire to join Nazi Germany in their wicked persecution of Jehovah's witnesses? In Germany alone six thousand of Jehovah's witnesses lie in Hitler's concentration camps, and some have been foully murdered, martyrs to their Christian cause. See Sir Neville Henderson's report in the British White Paper Cmd. 6120.)

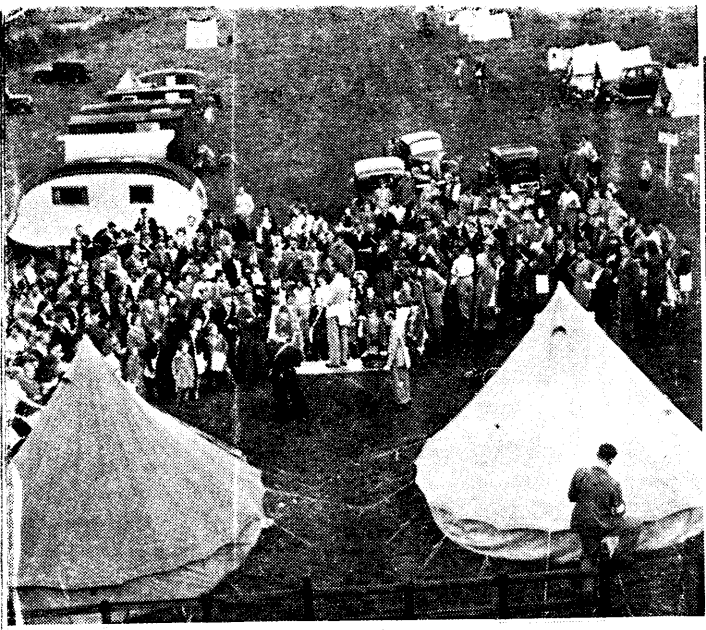
11. That as Jehovah's witnesses we commend the stand of the British Government against the religious-totalitarian combine and appreciate their kindness in permittig us to faithfully carry forward our Christian work of preaching the Gospel and in continuing to grant us the right of the freedom of assembly and worship.

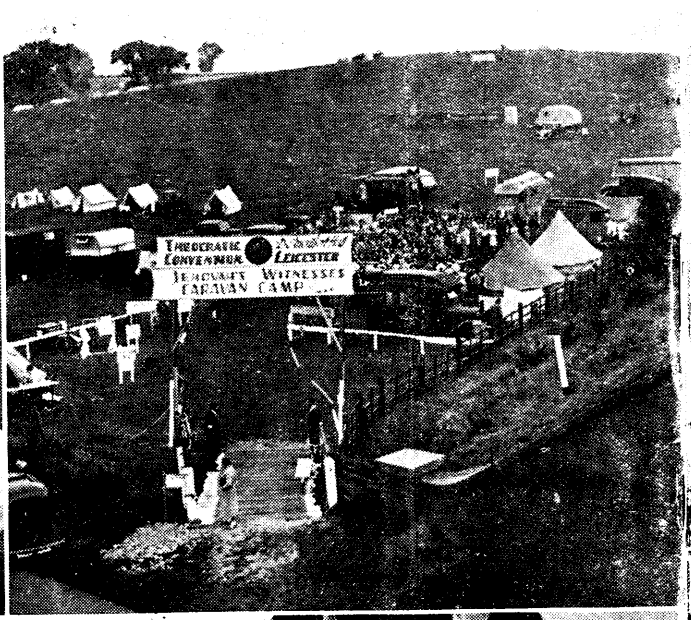
12. That as Jehovah God's servants we champion his name, and are this day resolved to renew our covenant relationship with him, the Almighty God, and are determined to be found faithful unto the end in performing his commands; that we will faithfully continue the work of the Apostles, and the Protestant reformers in exposing the iniquity of the Roman Catholic Hierarchy, and continue to help people of good-will to serve Jehovah's glorious heavenly government, the Theocracy under Christ.

Unanimously Adopted this
19th day of January 1941.

Copies sent to the governments of
Canada, New Zealand, Australia
and to the Home Office, London.

Signed,
A. PRYCE HUGHES,
(chairman).

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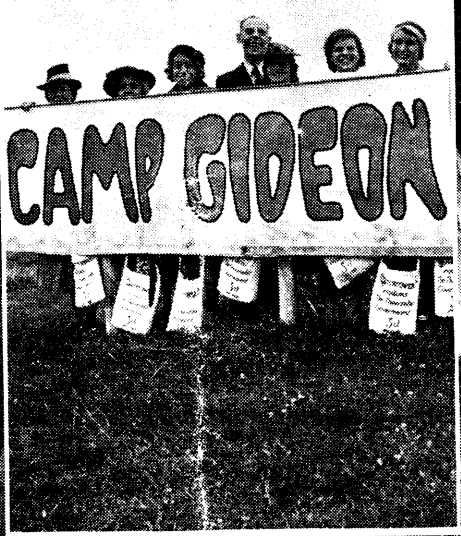
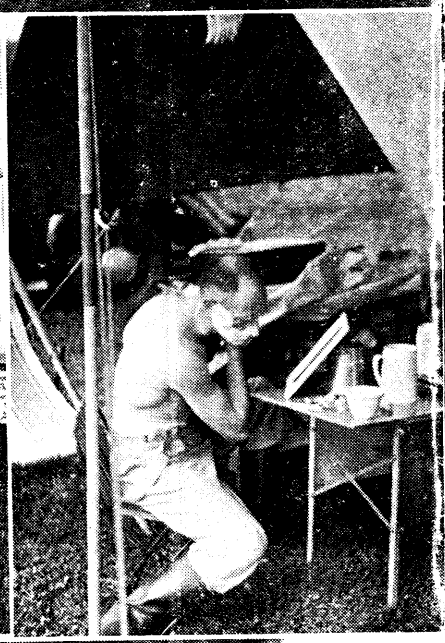
LEICESTER
JEHOVAH'S WITNESSES
CARAVAN CAMP




CAMP GIDEON




SALVATION CLOSE



1947

The MESSENGER



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ANNUALLY Jehovah's witnesses in various parts of the earth assemble together to praise and worship their God, JEHOVAH, the MOST HIGH. Herein is published a full report of the proceedings of the 1941 ASSEMBLY FOR WORSHIP of Jehovah's witnesses held at Leicester, England, from Sept. 3 to 7, 1941. This assembly was organized and conducted as an extension of the THEOCRATIC ASSEMBLY of Jehovah's witnesses held at St. Louis, Missouri, U.S.A.

All Christians worship JEHOVAH GOD in spirit and in truth. All such love Jehovah and Christ his King and love those who truly worship Jehovah and the King. It is a joy to such and a source of great spiritual strength to assemble together to worship the Lord, and it is certain that such is pleasing to the Most High.

All of the Lord's people today appreciate the words of the sweet singer at Psalm 148:12,13: "Both young men and maidens; old men and children: Let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven." The assembly of the young men, the maidens, the old men, and the children was a joy to all those associated in the Theocratic Government; and when assembled together in one place, all have great joy in singing the praises to the name of the MOST HIGH.

J. F. Rutherford, President of the *Watch Tower Bible & Tract Society* and the *International Bible Students Association* delivered five important addresses at the St. Louis THEOCRATIC ASSEMBLY. One hundred and fifteen thousand Jehovah's witnesses attended this greatest of assemblies. Three of Judge Rutherford's addresses were recorded and sent by air directly to London in time for presentation at the Leicester Convention. The texts of Judge Rutherford's remaining two discourses and other material were airmailed to the London office to be used in the identical programme at Leicester. Both the St. Louis assembly and the Leicester assembly demonstrate the marvellous unity that exists between the brethren of all nationalities in their devotion to the Lord and their unfailing hope in the THEOCRACY, the Kingdom of God under Christ.

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THEOCRATIC ASSEMBLY at ST. LOUIS, Mo., U.S.A.

UNIVERSAL DOMINATION as the great issue before all creation was powerfully brought to the fore at the opening address of the president of the **Watch Tower Society** to the Theocratic Assembly in St. Louis, Mo., August 6-10, 1941. Referring briefly to the prophetic drama in the Bible concerning patient Job and the severe test of his integrity toward God, the speaker said:

"The issue between Satan and Jehovah was not raised for the first time in Job's day, but centuries before that time. The prophetic drama of Job discloses what Jehovah requires of all creatures who shall receive his boundless blessings. While the question for determination raised by the prophetic drama was and is, 'Can Jehovah put men on earth, who under the most severe test, will prove faithful and true to God?' yet that great issue embraces much more. . . . . Long before that time Satan had challenged the supremacy of Jehovah and raised the great issue. Many other scriptures support that conclusion. Satan's accusing charge was made before the angels of heaven, and hence was known among the host of heaven, but not properly understandable and appreciated amongst men till the present time. God's due time now appears when those on earth devoted to him are given an understanding of the real issue. The primary issue raised by Satan's defiant challenge was and is that of UNIVERSAL DOMINATION."

To successfully hold the five-day Theocratic Assembly in St. Louis in the face of both contemptuous official indifference and bitter religious opposition of those who would now rule the earth in the place and stead of God's Kingdom by Christ, this in itself was a triumphant answer to Satan's challenge of Jehovah's universal domination. It also proved to be a test of the integrity of Jehovah's covenant people, but which was faithfully met by a multitude, 115,000 strong, to the honour and vindication of Jehovah's name.

The throngs packed out the mammoth bowl of The Arena, which seats 25,000, filled to overflowing the Hall "A" eastward and the Hall "B" westward and the remaining scores of thousands sat out in the grounds and the park listening to the discourses over loud speakers. Every one heard perfectly.

At the southern end of the huge oval of The Arena was the speakers' platform, large and spacious, with purple and white drapings and with platform railings all overlaid with shimmering gold. It was also bedecked with ferns and pink gladioli. Up above this, and thirteen feet above the Arena floor, was the orchestra pit, with a broad banner in front, having a back-ground of brilliant red, upon which was the 1941 year-text, "Salvation to our God . . . and unto the Lamb.—Rev. 7:10," all in letters of white bordered with glittering spangles of gold.

An orchestra of 126 trained musicians and a chorus of several hundred led this multitude in songs of praise. Brethren from every state in the Union and two thousand Canadian brethren attended the convention; also large numbers from Mexico, Cuba and South America. Field service was engaged in throughout territory of a fifty mile radius of St. Louis. Hundreds of thousands of pieces of Bible literature were placed during this greatest of Christian assemblies. 12,000 were accommodated at the trailer camp on the outskirts of the city. 3,903 presented themselves for water immersion on the Sunday morning. Sunday was "Children's Day." 15,000 children of the consecrated assembled in the front part of The Arena to hear Judge Rutherford's talk "Children of the King."

This was undoubtedly the greatest convention ever held by the Lord's people in America. Further details will be found later in this report.

Theocratic Convention Report of

1941 ASSEMBLY for WORSHIP

LEICESTER - September 3-7

12,000 WORSHIP THE MOST HIGH GOD, JEHOVAH

Epoch-Making

IF EVER the Lord's people in Britain had conclusive proof that JEHOVAH'S THEOCRATIC ORGANIZATION is in complete operation and is marching forward unwaveringly to final victory against all that the Devil may contrive against it, that proof was supplied by the epoch-making Theocratic Convention held at Leicester from September 3 to 7, 1941. The very fact of holding this marvellous assembly for worship in the heat of war in this country is a further answer to Satan's challenge of universal domination.

There is no exaggeration in the term epoch-making. This indeed was an outstanding event to the Lord's people, evidence of his spirit poured out upon his servants, an overwhelming testimony also to the fact that the Almighty has separated his organization from Satan's world and he himself makes every provision for their comfort and care.

Little did the pressman who in his report referred to the "superbly efficient organizers" realize that here was at least one true phrase in a welter of calumny. This was the Lord's Convention, called at his direction, and Jehovah God and Christ Jesus saw to it that every detail of the assembly was carried out with complete efficiency and harmony, despite the fact that the Devil had his representatives in Leicester—nor were they by any means idle. All who shared in its joys and privileges echoed the words of the psalmist: "This is the Lord's doing, and it is marvellous in our eyes."

"JEHOVAH'S WITNESSES IGNORE WAR" headlined one newspaper. To a nation in the throes of total war, whose politicians speak daily of the threat of invasion, the decision of Jehovah's witnesses to assemble to worship the great Creator may well have seemed extraordinary. Certainly no other organization, no religious organization, would for a moment have considered such a step. But the Lord's people knowing that it was his will that they should assemble at one place to his praise, put themselves in his hand, knowing that with Jehovah all things are possible.



J. F. RUTHERFORD

And so it proved. Coupled with the difficulties inherent in the war situation, were deliberate attempts to disrupt the Convention on the part of the "evil servant" class. As always Jehovah out-manoeuvred the latter. The former as time went on proved scarcely to be difficulties at all.

Advance Preparations

July 15th the work of organization commenced. A body of ten pioneers established themselves at Leicester and at once began to call from house to house in quest of accommodation for the brethren. From August 1st their number was increased to twenty-five. Advertisements were inserted in the local press. Accommodations were found at the rate of 150 a day, and a fortnight before the opening of the Convention provision had been made for 5,000 brethren. The last fortnight saw that figure considerably increased. The people of Leicester showed themselves very willing to co-operate, many persons of good-will expressing delight to entertain the brethren.

It was known that many of the brethren would be arriving with housecars, trailers and tents, and provision for these was likewise made. A twenty acre field on the outskirts of the city was rented,

and here 750 brethren were comfortably housed. This rendezvous, appropriately named "Camp Gideon" was one of the outstanding features of the whole assembly.

Transportation: Here might have been a problem, indeed, for in recent months the Government had placed considerable restrictions on travel. Early on it was apparent that travel by road, either in coach or private car, was almost completely out of the question, owing to petrol rationing. Two thousand, mostly pioneers, were known to be travelling by bicycle, but this still meant that the railway companies were called upon to transport some ten thousand of the brethren.

The Lord was about his business, and from the first these bodies showed a willing spirit of co-operation. Guaranteed this avenue the transportation department set up by the Society responded readily by obtaining from the various companies exact particulars as to the numbers and times of brethren travelling. And so, in some cases accommodation on trains was reserved for the brethren: in other cases special coaches were provided, and in a few instances special "relief" trains were run. A highlight of the convention was when the "Glasgow Special" steamed in on Tuesday night, bringing a joyful band of 600 from all over Scotland; while special expresses from London bore no less than 1,400 Southerners Leicesterwards.

On arrival publishers submitted details of their plans for the return journey, the convention transport department co-operating with the railways, the Theocratic conventioners left Leicester as they arrived, quietly, orderly, and systematically. Police on duty at the Leicester station commented favourably.

Beyond Expectation

It was confidently expected that Leicester would see the Lord's people assemble in such numbers as never before in this land but the total of over 12,000 attendance at the lecture "Children of the King" on Sunday morning was entirely beyond expectations. From the start, however, it was apparent that the Lord purposed to give a mighty witness to His name and kingdom. On Wednesday already 7,000 brethren were present at the convention and magazine bags were encountered one might say in every street of Leicester.

As was only to be expected this mighty influx did not go unheeded by the Devil and his associated demons, and mischief was soon afoot. The press was not slow to pin the name of "conchies" to the brethren, even erroneously "pacifists" in some cases. Reaction on the part of the "goats" was immediate, and a steady flow of abuse began to issue forth.

Reproaches

Brethren engaged in pavement witnessing were the chief targets, and patiently bore the same reproaches that fell upon their Master when he himself was in similar conspicuous circumstances. Language, much of it filthy, was freely hurled at both men and women by members of both sexes also. In some cases men in uniform stopped brethren in the street, and endeavoured to pick a quarrel. The culminating point came on Sunday night when a brother and sister were attacked by a crowd of soldiers, and the brother's jaw injured. Another brother was attacked by a group of soldiers on Sunday night in front of the convention grounds and was taken to the hospital for treatment. Two sisters had their magazine bags and literature taken from them and destroyed before their eyes. A young lad was the victim of a particularly mean trick, his magazine bag strap being cut with scissors by some local sneak-thief.

Through all this the brethren remained unruffled, having been advised at the opening session that a soft answer turneth away wrath. This proper conduct served only to infuriate some of the billy-goats the more, and there were several instances of demonism in action. One man drove his car up to a sound machine and set the engine running to drown the Kingdom message. Finding this of no avail he crossed the road and smashed the phonograph record of a publisher who was calling from house to house. Several people bought copies of the booklet *God and the State* and the *Watchtower* from pavement witnesses, and immediately tore them up, while a woman was so far out of her mind as to point to her infant son, shouting: "His father's a soldier, and when he grows up he's going to be a soldier too."

More subtly the Devil got to work by means of a Jesuitically-minded press. A scare was raised to the effect that the presence of Jehovah's witnesses meant that the Leicester people would be deprived of food, and this appeal to mass selfishness met with a ready response in many quarters. The true facts were that ample catering arrangements were made, and most of the brethren brought their own rations, but throughout the convention the hue and cry was maintained, and one National newspaper even went so far as to print the lie that the brethren left the city foodless. The Lord manoeuvred certain of these devisers of mischief, however, so that they made jackasses of themselves. It was darkly hinted

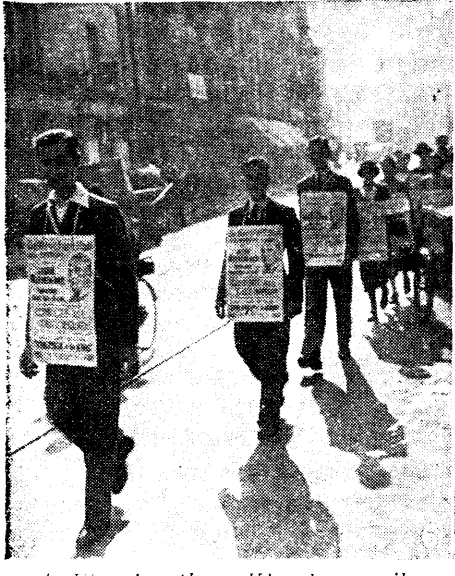
















1. Wearing those Kingdom smiles
2. "Good morning! I'm one of Jehovah's witnesses"
3. All have a share
4. Information walkers proud of their job
5. Families of Theocratic ambassadors
6. In and against the light
7. "Go on! You don't say?"
8. Yes, a new walk, but a unity step



Theocratic "Special" arriving from London

in some newspapers that there would be no cigarettes for Leicester people, as the witnesses would grab them all. They were compelled to swallow their words when it was pointed out that Jehovah's witnesses do not smoke.

Malice once aroused was not slow to set in motion other slanders. One was to the effect that Jehovah's witnesses must all be loafers and slackers seeing that so many could arrange to be at one place at the same time. Pointed references were made to "stalwart men and women," and the advice was freely given that they might be better employed harvesting or making munitions. How could it be expected that the world could appreciate a zeal which would determine every one of Jehovah's people to answer his call to worship at any cost or sacrifice, even at the "sacrifice" of their only week of holiday in the year?

One brother as he stood in the gutter was told by an irate passer-by: "You'll do anything but work." That brother is a Durham miner, engaged in the hardest toil that the Devil's organization can impose upon human creatures. Such blind followers of the blind "god of this world" deserve to end up in the ditch they're heading for.

Another brazen piece of lying, worthy of Dr. Goebbels himself, or his teacher of the Vatican, was to the effect that Jehovah's witnesses intended to pay for their "holiday" with the money they received from literature placed with the people of Leicester. One brother, greeted with this accusation by a woman at the door, hastened to make known to her the true facts, whereupon she burst into tears, exclaimed: "It's wicked!" and expressed herself as determined to lose no opportunity of correcting this calumny.

"Sheep" Identify Themselves

While some cursed, swore, blasphemed—as did one crowd of men and girls heard chanting "Down with Jehovah" nor hesitated to seek occasions to offer violence—on the other hand there were many in Leicester who assuredly will shortly be found among the "great multitude." Foremost among these will be some of the hospitable householders who took the brethren into their homes—and many of them into their hearts also. In some few cases, notably among the Catholic population, brethren were refused admittance to homes where they had arranged to receive accommodation, but in most cases the brethren were made heartily welcome. Some householders surrendered their own beds to brethren, others insisted on giving up their meat rations to provide a Sunday dinner for the visitors. Everywhere the account was the same, of landladies and their families listening intently and intelligently to the kingdom message, expressing their appreciation, and promising to attend the lectures. Many a model study was conducted by the brethren with these householders during the evenings of their stay.

One lady who, though an invalid, surrendered her bed to a pioneer sister, said she was disgusted with the Leicester people, and she was not the only one. One Leicester lady, hearing of a supposed shortage of food, arrived at the De Montfort Hall with an offer to entertain six publishers to lunch each day. Two witnesses who asked the way to a cafe of a man in the street found themselves invited to lunch at his own home, with an invitation to come again.

A pioneer sister who got into conversation with a girl of about the same age at a bus stop found her listener so thrilled with the kingdom message that she asked if she could come "all day on Sunday." She was assured she would be most welcome and, come Sunday, there they both were, strolling arm in arm through the De Montfort Gardens, setting a pretty conundrum as to which was the happier-looking of the two. A sister who took a dog that had been injured by a car back to its mistress placed literature with the lady and the crowd of sympathetic neighbours, and arranged a model study for the next evening at the mistress's house. Maybe Fido suffered in a good cause.

Two of the boys from Kingdom Farms found themselves received into the home of a wealthy Leicester business man. Host and hostess invited them to return for a holiday at any time, begged them to correspond, and declared: "As soon as you walked into the house we said to each other, 'Here

come two honest men.'" A pioneer brother and sister as they parted from their kindly host and hostess heard ringing in their ears the statement: "We wish you were staying all the winter."

Discipline

It is the Lord, not his people, who has a controversy with the nations. Any trouble that occurred was not sought by the Lord's people. Let the Leicester firebrands, both civilian and military, the "patriotic" agent-provocateurs who lacked but a flag to make the counterpart of their American brother-hoodlums, bear in mind that had they been dealing with any other people than Jehovah's witnesses their city might well have been the scene of ugly deeds which would have sullied its name for a very long time.

Under emphatic Theocratic direction to avoid all disturbance at any cost, the brethren exhibited a discipline that was beyond praise. Chief source of provocation was the military element, well represented in Leicester, with its parade ground adjoining the convention grounds. The first sign of trouble, however, manifested itself not at the convention hall, but at "Camp Gideon," which no doubt offered a more fruitful site for mischief-making.

Mischief

On Thursday evening two sisters were returning from the farm nearby, whither they had gone to fetch milk to the camp, when they spied a handful of members of the Home Guard (a uniformed body recruited in each district, and trained to deal with enemy parachutists) crawling along close to some of the tents and flashing torches. Becoming suspicious, especially when a request to see their identity cards was not pressed, they hastily informed brothers who had not yet retired for the night.

The warning was timely, for a few moments later clouds of smoke were seen issuing from among the tents in the centre of the camp. Brothers who hastened hotspeed to the spot were just in time to see half-a-dozen men in khaki battledress dashing for the nearby railway line, some of them uprooting guy-ropes as they went. Some few tents were wrecked and their occupants, mostly women and children, were caused some discomfort.

Dense clouds of filthy smoke from home-made smoke bombs drifted across the camp for several minutes, and from them emerged another detachment of Home Guardsmen led by an officer who officiously, if somewhat agitatedly, demanded to see the identity cards of all present. At this point the police intervened, holding up a third body of Home Guardsmen who arrived down the road in cars. The Home Guard leader threatened to arrest all the brethren who could not produce their identity cards, but took no such action when a number declared theirs were in other parts of the camp. The Police authorities seemed satisfied that unauthorised work had been afoot, but the brethren, having provided them with the evidence of smoke bomb canisters and a khaki forage cap picked up on the camp grounds, and having been assured by a police inspector called to the spot that the incident would not be repeated were well satisfied with the night's work. Altogether thirty soldiers of the Home Guard took part in this mischief between eleven and midnight. Thereafter the police kept a strict watch around the camp premises, and there were no further incidents.

Brethren on the spot had no doubt in their minds that the invaders planned to use the smoke screen as a cover to the despicable work of uprooting as many tents as possible, and causing chaos in the camp. But the Lord upset their evil designs, as he has done in far bigger things before, and will do yet again.

Intruders

Checked at the outpost of "Camp Gideon" the demons thereupon transferred their fields of operation to the hub of affairs at the De Montfort Hall. On Friday night one of the brethren who acted as night patrol of the property guard encountered a small body of soldiers who had climbed the railings into the convention grounds, and who were hiding in the bushes. In the scuffle that followed the brother was knocked unconscious (he recovered in about twenty minutes), but assistance was on the spot at once.



Some newspapers call these "cranks"

A stalwart Bethel brother who learned how to take care of himself whilst pioneering in Southern Ireland, faced the intruders with a crowbar, and threatened to "bash the brains out" of the first one who moved (what a pacifist!). Not one of the six soldiers accepted the invitation and were thus held at bay until the police arrived removing the soldiers in the "Black Maria."

The following night some civilians broke into the grounds and pinned one of the brothers, a night guard, up against the railings. Brethren soon came to his rescue giving one of the hooligans a good caning until he beat a retreat clearing the five foot fence in one jump. Finally on Sunday night the remnants of a querulous crowd which had growled outside the main gates most of the day removed the rear gates of the De Montfort Gardens from its hinges, and invited the brethren to attack them. Under this, as under every form of provocation, the brethren maintained a dignified and restrained attitude, and let their adversaries howl in vain. And so once again the demons were foiled.

Not a single item of damage was done to either the convention hall or the gardens, which the brethren had undertaken to protect. Perhaps the Leicester people who set up a howl because their hall was let to such a body of law-abiding citizens, who paid every penny that they were asked for it, will reflect in their more sober moments what might have happened to their property if their own demonized citizens had been able to incite the riot which their intention was to bring about.

Local Authorities

One fact that stood out amidst all this controversy was the friendly attitude of the local police. All the convention officials who came in touch with them praised their courtesy and willing spirit of co-operation. The police of Britain are proud of their reputation for integrity, and although the war circumstances have brought into being organizations, such as the Home Guard, which in some degree are a law unto themselves, events at Leicester manifested that the officers of the law show no disposition to relinquish their role as guardians of the public safety.

On their part the Lord's people amply demonstrated that they were anxious to do nothing to embarrass the authorities of Leicester. When complaints were voiced that the brethren were crowding workers from the tramcars during rush hours, and that they were denuding the cafes to the detriment of the latter, steps were immediately taken to silence the criticism. The brethren were requested not to patronise local restaurants, and the following resolution was passed and submitted to the press and published by them:

> "In view of the statement made in the local press concerning the inconvenience to the local townspeople by the witnesses of Jehovah, we wish it to be made known that we do not desire to interfere in any way with the ordinary transit of the city, and the convention delegates have decided not to use the buses and trams during the rush hours, namely 12 to 1 and 4 to 7.
>
> "We have come to Leicester in order to worship Almighty God in accordance with the instructions set forth in the Bible, and we appreciate the kindness shown us by thousands of Leicester people both in their homes and in the door-to-door service. We wish to draw the attention of the people to Mr. J. Hemery's statement made public this afternoon that we are not pacifists or against the prosecution of the war in this country.
>
> "We like all Christian people in this country are supporting God's kingdom as outlined in the prayer 'Thy kingdom come, Thy will be done on earth.'"

Again it must be emphasized that it was the selfish, goat-like element of the city which was at the root of all the troubles. The authorities were not unfriendly. True, the Leicester A.R.P. (Air Raid Precautions) Committee publicly washed its hands of responsibility for the brethren in the event of a blitz on the city—but how could they, in the midst of a faithless and perverse generation, be expected to know that Jehovah, having called his people to worship had power even over the dreaded Luftwaffe to prevent them from interfering.

No Cause for Complaint

While shoppers grumbled—even while drawing their full rations—about the food of which they were being deprived, the Leicester Food Office raised no opposition, nor made complaint, sure testimony that no regulation within their jurisdiction was being infringed. As a matter of fact, on leaving the city Jehovah's witnesses made a gift of 600 lbs. of bread to the Leicester Royal Infirmary and another large consignment was received by the Guardians Committee for the benefit of the poor. Estimates suggest that well over £9,000 must have been spent by the brethren on beds and breakfast alone. No, the "city fathers" had little cause for complaint. With such, money does a lot of talking, and the brethren of necessity brought much of it to Leicester.

















1. Theocratic nomads
2. Dwelling together in unity
3. A wee Scots laddie getting ready for the fecht
4. Twins share as information walkers
5. An opportunist
6. Smiles from "Camp Gideon"
7. A boy and his dog
8. Kiddies waiting for admission on Children's Day



Thousands queue for tea

The transport authorities, and their employees, also had good reason to sit back and feel satisfied. Not only did they reap a rich harvest of fares daily, but on Sunday morning the Society took over the entire tramway system of the city and ran it for a few hours in the interests of the brethren. Leicester trams on a Sunday do not commence to run until well on into the morning, and the brethren had to be at De Montfort Hall by 9 a.m. for the first session. Drivers and conductors willingly volunteered their services in return for double rates of pay, and the expenses were met by a standard charge of 6d. per ticket to the brethren. The convention tramway dept. sold 6,000 tickets in advance for this special Sunday morning service.

Even here Satan sensed an opportunity for misrepresentation. "Jehovah-ites Got Trams; Workers Walk" headlined the London "News Chronicle" next day. You also note the implication that Jehovah's witnesses are not included among the "workers?"

Street Witness Questioned

The most significant encounter between authority of this world and Jehovah's Theocratic organization came, however, upon the issue of pavement witnessing.

On July 22nd a permit was issued by the Chief Constable of Leicester for the street work to be done by the brethren. On Wednesday and Thursday of the convention upwards of 1,000 brethren were in the business district standing ten yards apart with booklets, magazines and folders, some bearing signs advertising the lectures of Saturday and Sunday. (The remaining 5,000 field workers were confined to the residential section of the city). Such a spectacle unto men and angels speedily stirred up the wrath of opposers of the Theocracy. The usual tactics of coercion were employed, phone-calls and letters of protest pouring into the police headquarters.

The first reaction was apparent when Leicester local papers came into the hands of the brethren on Thursday evening, announcing the surprising news "Leicester police step in. Witnesses' pavement sales banned." Later that evening A. D. Schroeder announced from the platform that the convention committee knew nothing of any ban, and that the work would go on in the same way on the morrow.

At an interview with the Deputy Chief of Police the next day the brethren pointed out that they held a letter from the Chief constable authorising the pavement witness to be done in any part of the city provided no obstruction was caused. The Deputy Chief held that this authority was given to the local brethren and did not cover the increased activity of the convention. He was advised that the work would be continued, and that in the city centre the brethren would be spaced at intervals of thirty yards; furthermore that literature would be presented free to any interested person.

Public Reaction

The day following there were many furious looks cast at the faithful brethren as they assembled once more for the street witnessing, and the newspapers of Friday night made another attempt to intimidate the bold men, women and children—for the courage of the pavement witnesses was remarkable—by declaring that under a bye-law dated 1868 no pamphlet of any kind could be distributed in the streets, even free of charge.

The work, nevertheless, continued, and on Saturday a few names and addresses were taken by the police. By now, feeling among the billy-goats was running very high, and it was almost as much as a citizen of Leicester dare do as to approach one of the witnesses in the gutter, for fear of being butted by his neighbours. Brethren in trams were subjected to open insults by fellow-passengers and conductors and conductresses, but through it all the Lord's people kept right on doing the work their God commanded them to do, and Jehovah saw to it that his invisible protectors were abroad in the streets to shield his servants from all harm.

This controversy, blazed abroad in heavy headlines by newspapers all over the country, will undoubtedly cause a great stir in all those parts of the country where pavement witnessing is carried out. While many in Leicester seemed to yearn for fascist

action to deny Jehovah's witnesses the right of freedom of worship and freedom of speech, there was evidence that some heartily disapproved of this attempt to gag the message of the Kingdom. One shopkeeper called from his shop: "Good luck! I'm glad to see you carrying on." A young man after loitering nervously for some time approached a sister and said: "Please tell me all about it. I admire your pluck, and its wonderful the way you people are organized." A Czech refugee, despite angry looks from passers-by, spent twenty minutes in conversation with a brother in the heart of the city, and promised to call at the bookroom for literature in his native tongue. One lady expressed her appreciation to an elderly sister in the words: "That message for only twopence?"

A school teacher met by a pioneer on the street work, wrote to her the next day as follows: "By the papers you seem to have been up against it in Leicester, but I expect you meet with a mixed reception in most places, and know it to proceed from ignorance of mind both organized and unorganized. Your reaction to it all shows dignity and charity, and will only result in making the man-in-the-street respect you."

The Military

In fairness it must be said that not only the police, but the military authorities did their best to maintain order. The Major of the regiment stationed locally is understood to have expressed himself as willing to do all in his power to prevent any trouble from a military source, and there were many in khaki who expressed appreciation of the kingdom message. The Major sent several military police to patrol outside the convention grounds.

Two military officers approached one sister (one with a Bible in hand, which he always carried with him he said), and said they were keenly interested in the Theocracy. A stalwart Cumberland farmer brother, a veteran of the last war, spent a pleasant time explaining why he had transferred his allegiance from earthly rulers to that of the Theocracy to two "tommies." One of the Home Guard who took part in the night raid on "Camp Gideon" expressed himself to a sister as follows: "I've spent twelve hours working in a factory today, and now I'm called upon to take part in this silly nonsense. It's all a lot of rot."

Men in the uniform of Army, Navy, R.A.F., Marines, Auxiliary Fire Services, police and A.R.P. wardens were to be seen mingling among the crowds during the public addresses, and one of the most dramatic declarations was that of a young soldier, newly acquainted with the truth, who told how his commanding officer had granted him an extension of leave in response to a telegram expressing the wish to attend all the sessions of the Theocratic convention. This brother was loudly applauded when he affirmed his determination to stand for the Theocracy.

Dividing the People

If there was one fact that clearly stood out in the minds of the brethren as a result of the experiences at Leicester it was this—that the Lord, in fulfilment of his expressed purpose, is now carrying out a sharp dividing work in the earth. In this Midland city, typical of so many in Britain, by the time the Theocratic convention of Jehovah's witnesses reached its close there were sheep and there were goats. A division was created there among the citizens, a breach that will never be closed. The mighty and unparalleled witness to the great Theocracy within its borders has made that certain.

That there are goats now was amply demonstrated, and their blind and malicious hatred against those who came to them voluntarily with Jehovah's message of life provided a new insight to the Scriptural statement that they shall not be lamented when a just retribution falls upon them at Armageddon.

But the sheep! Blessed indeed are those brethren in the Leicester company whose lot it will be to gather in the by no means small addition to the "great multitude." Lot entertained angels, the spiritual messengers of Jehovah, unawares, and thereby was saved when Sodom was destroyed. These "other sheep" of Leicester, many of whom doubtless little knew who they were to entertain, or that once again the Lord was sending his messengers among men to try them, when they offered



Queue for lunch



Outside the book room

their beds and their food and their kindness to Jehovah's witnesses.

Well, the Lord has promised them a rich reward, the great privilege of sitting down with Abraham. Isaac and Jacob in His kingdom. Thanks be to Jehovah that the day is not far distant when not only they but all of the Lord's people will witness these faithful princes in full control in the earth, and all surviving mankind will rejoice in that blessed spirit of concord and peace and exaltation which was the keynote of this Leicester Theocratic convention.

Christianity Calling

The convention was given such national publicity that three leading Protestant clergymen from London, the "Revs." A. D. Belden, W. Oyler-Waterhouse and Eric Tilton, sent the following telegram to the convention on the Friday:

> CHRISTIANITY CALLING. UNITING PROGRESSIVE CHRISTIANS IN ALL CHURCHES. CONGRATULATE JEHOVAH'S WITNESSES ON THEIR MORAL COURAGE AND BRAVE STAND FOR FREEDOM OF CONSCIENCE AND OPINION. WE DO THIS MOST WARMLY EVEN THOUGH WE DISAGREE WITH MUCH OF THEIR TEACHINGS.

Several of the Leicester clergy were present at various sessions. One "reverend gentleman" invited a brother into his house with the question: "What is it that you've got that we haven't?" The brother lost no time in giving a witness. A Baptist clergyman who had attended several of the sessions and who had many a discussion with a brother staying at the same hotel insisted on being the brother's porter carrying his bag to the railway station on the Monday morning.

Even in Parliament a question was asked the Home Secretary as to Jehovah's witnesses holding this large assembly in war time at Leicester.

So much for the stir caused on the outside by this great assembly. Now for a report of the brethren themselves and the convention proceedings.

Pleasant Surroundings

What of this city of Leicester? Brethren found it pleasant, clean and spacious, with broad ways, many fine buildings, a conspicuous absence of slums, and several beautiful parks. Radiating from the busy centre of the city were bus and tram routes to all parts with frequent services. Brethren were unanimous in speaking of the cleanliness of the dwellings which were their homes for the five days of the convention. The people revealed themselves as homely, and industriously engaged in the many factories which both in war and peace employ the greater part of the many thousands of the city's workers.

The first sight of the De Montfort Hall and Gardens was an experience eagerly awaited by the brethren. While they had heard much to enthuse them to keen anticipation of many rich pleasures to come, special stress had been laid on the marvellous provision the Lord had made for the great assembly together with its pleasant surroundings.

Brethren who walked up the rise from the railway station and came upon the wide and spacious approach to the Victoria Park must have experienced an anticipatory surge of expectance, which became a thrill of joy when they obtained their first glimpse of the convention grounds.

Built in 1913 and with Judge Rutherford one of the first to address an audience within it, the De Montfort Hall is a magnificent building, kept beautifully clean and fresh. The Lord could not have chosen a more fitting spot for His people, for in addition to the Hall itself, capable of holding 3,000, there was accommodation for several thousands more in a vast natural amphitheatre in the gardens adjoining. One of the most appreciated features incidentally were these same gardens, in which the brethren were able to stroll amid trees, and along grassy ways, flanked by attractive flower beds. The privilege of enjoying these gardens was one that was fully appreciated by all who attended, and one of the complimentary testimonies to the Theocratic spirit which inspired the gathering was that of the park keeper, who stated not a single flower was picked or even disturbed by any of the hundreds of children present.

Even the weather became ideal for this blessed event. The sun smiled by day and the moon beamed by night. The sun was so strong and hot the first few days of the convention that it seemed Leicester was going to be an exact duplicate of St. Louis even to the detail of a heat wave. For the five weeks prior to the convention the weather throughout the country was unsettled full of rain and showers and cold weather. Since the accommodation of the large audiences at the convention depended largely upon warm weather, the Lord blessed the event accordingly and all praise belongs to him for His smile of approval.

Vision of God's Organization

The brethren had heard much of Jehovah's organization in preceding months, and now he graciously permits them to see it in full operation. By all that occurred both before and during this convention it was manifest that the Theocratic Government is indeed functioning under the direction of Christ Jesus; that it functions with a harmony that wrings tribute even from those that hate it; that this mighty organization of the Lord henceforth functions independently of every element of Satan's world, which from now on it is IN A POSITION TO IGNORE; and that every effort of Satan and his forces to embarrass it the Lord turns, as ever, to their own confusion. And now the proof of these statements.

"Jerusalem," cried the exultant psalmist, "is builded as a city compact together," and his glad cry was echoed by every one of Jehovah's witnesses who beheld how every minute detail of the assembly was planned and carried out without even a ripple of discord. The huge five-day programme of discourses, songs and declarations was carried through without a hitch, and in every case to the very minute. There was never an interruption, for the husky band of ushers took good care that anyone who even slightly resembled a trouble-maker did not even get a glimpse inside De Montfort Hall.

Convention Accommodation

The many needs of the twelve thousand Theocratic publishers in the course of the day were admirably cared for. In the days immediately preceding the convention a body of pioneer brothers of the construction department—they included ships' riggers, carpenters, works' foremen and a master builder—erected the fifteen tents or marquees on the grounds. The two largest tents were 240 feet by 30 and 200 by 40. Every bit of the four acres of the convention grounds was utilized and laid out for the assembly. After the final erection of all the tents, paths and parking spaces the whole grounds looked like a circus come to town, with De Montfort Hall in the centre of a field of canvas all properly camouflaged. Aircraft flew many times over the grounds to check the camouflage which was finally adjusted to the satisfaction of the authorities.

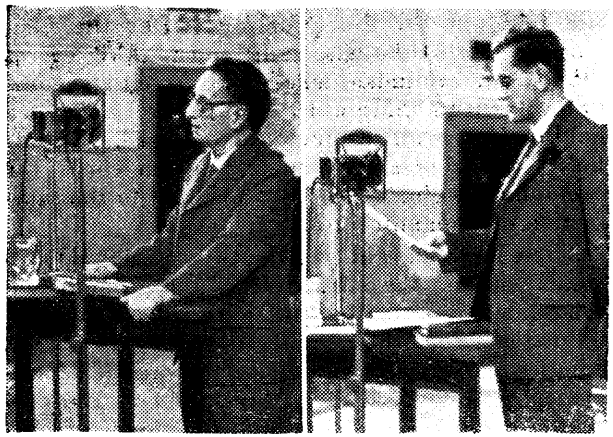
These large tents housed the two catering departments; one on the north side of the grounds and the other dining tent on the south side. Two more large tents furnished sheltered seating for 4,000. Smaller tents were used to house the various departments necessary for the organization of the convention. Prior to the convention Leicester officialdom declared that tents of any sort were unobtainable as the government had taken them all over for the military. But there was a Theocratic government in the picture also, and these tents were found by the Lord's grace and were brought from London on three ten-ton lorries.

Feeding the Multitude

All the catering was undertaken and supervised by the Society. Kingdom Farms furnished large supplies of vegetables including two tons of tomatoes. For six weeks prior to the convention stores of all kinds of unrationed foods were purchased and stored in two warehouses in Leicester. A local bakery firm, operated by people friendly to the truth gave close co-operation. However, the demand for baked goods was so great that he turned his bakery over to the Society which in turn supplied their own master-bakers from volunteers, and so supplies continued uninterrupted. Not a soul went unprovided for, and that without imposing any burden upon the people of Leicester. The Lord supplied



Wilf. Emery and his gang of "heavies"



J. HEMERY A. D. SCHROEDER
(By courtesy of "Picture Post")

every material need and the multitude was well fed. In view of all the war time difficulties the feeding of the brethren was providential bringing to mind Jesus' feeding the five thousand.

Opening Session

At last Wednesday 2 p.m. was here. The glorious convention opened on time. The Hall was packed, the amphitheatre was full, joyfully seven thousand sang the opening songs in conjunction with the orchestra, chorus and organ. My! what sweet praises were sung to the Most High and what volume! The chairman's opening greetings were given followed by an outline of all convention field service activity. All these instructions were carefully followed. Now it was three o'clock, another song was sung and then came the first great feature of the convention—Judge Rutherford's opening address. It was heard crystal clear throughout the grounds, hall, tents and amphitheatre accomplished through one of the finest sound engineering hookups in this country, all built, designed and operated by servants of the Theocracy. Everyone paid close attention, just as if the whole audience was sitting before Judge Rutherford at St. Louis. (The three sets of recordings for this convention were flown over the Atlantic by transatlantic airmail shortly after the St. Louis convention. These were the finest and clearest recordings ever received of Judge Rutherford's broadcasts.)

The subject of "Integrity," with its new light on the Book of Job, was an unexpected thrill. Everyone was encouraged by this revelation that the sufferings of that "hated" one, Job, who had done no wrong, pictured the sufferings of the Lord's remnant and their companions today, and that a faithfulness like to Job's would result in a reward as bounteous as he enjoyed when his integrity had been proved under severe test. The brethren duly noted the emphatic statement of Judge Rutherford that the issue was that of UNIVERSAL DOMINATION, and resolved henceforth to resist to the utmost the Devil's mighty campaign to dominate the whole of living flesh. At the conclusion of this wonderful lecture the following cable was sent to Judge Rutherford:

7,000 YOUR BRITISH BRETHREN OPENED ASSEMBLY FOR WORSHIP TODAY. DELIGHTED TO HEAR YOUR VOICE AGAIN. GREATLY APPRECIATE YOUR TALK "INTEGRITY." OUR ZEAL FOR THE THEOCRACY HAS BEEN THOROUGHLY AROUSED. WE ARE DETERMINED TO MAINTAIN OUR INTEGRITY COME WHAT MAY AND FIGHT AGAINST SATAN'S BID FOR UNIVERSAL DOMINATION. — *LEICESTER THEOCRATIC ASSEMBLY.*

Wednesday Evening

Wednesday evening J. Hemery, vigorous and confident, jubilant and exultant, even as the president revealed himself, lost no time in communicating to his audience some of the reasons for his enthusiasm. The brethren hung upon his words as he stressed the statement, "This is not our swan song," rejoiced as he exclaimed, "We shall meet again next year. I don't think it will be here in Leicester, for they don't seem to like us very much," and pondered deeply over his suggestion that Nazism was only a passing and preliminary phase, and that the great clash of the two opposing organizations is yet to come. The brethren were delighted to know of a probable further opportunity to contact those whom the present emergency of war holds in a tight grip with a "quick, sharp witness," and were keenly appreciative of his exposition of the abundant qualifications of the faithful princes for their positions of authority in control of the new earth.

Following J. Hemery a discourse was given on "Zone and Regional Servants' Duties" and a call given to all brethren to give closer heed to organization instructions, to abide carefully within the fold and render that true obedience to the higher powers, Jehovah, the Theocrat and Christ Jesus, the King.

The Second Day

The morning of the second day was spent in the field service by nearly five thousand publishers. By the afternoon a few more hundred brethren arrived at the assembly bringing the attendance on Thursday to 7,500. The brethren throughout the

grounds listened carefully to the discourses dealing with "Pavement Witnessing," "Study Groups" and the "Victory Song." J. Hemery spoke again Thursday afternoon further developing his theme—The Theocracy now here. He elaborated on Daniel 2:44, "In the days of these kings shall the God of heaven SET UP a kingdom," showing the "setting up" meant *action* just like a phonograph SET UP means running the lecture. The THEOCRACY is now here and taking ACTION.

Thursday evening after several songs and many interesting declarations, the convention servant spoke on "Zone Assembly and its purpose": the point being made that Jehovah was dealing with a people just as in the days of Israel, and that as in Israel it was necessary for the people to assemble together to gain the Lord's instructions. For this reason it was vitally necessary for everyone to attend this great assembly for worship and for the same reason zone assemblies are of vital importance to be attended at least twice each year. The chairman concluded the evening session with a discourse "When The Righteous Rule."

Field Campaign

By Friday the convention was gaining momentum and the attendances rose to 8,500 for the day. Another host of locusts covered the city during the morning in regular field service, the field service plans being that each day the same territory be covered. By placing two publishers with phonographs to do the house to house work on each block, two publishers on the street work with the magazines and two Information walking, in this manner of field organization it was possible to put five thousand brethren in the residential parts of the city and another thousand on the streets in the business centre. Thus Leicester, a city of 300,000, received a concentrated locust attack each day and every soul knew that Jehovah's witnesses were in town holding a great convention.

Pioneers

Friday afternoon the Convention Servant spoke on "Pioneer's Place in the Organization." 1,250 pioneers were seated in the front part of the Hall. What a stirring sight it was to see all those full time zealous warriors of the Theocracy. What a happy band! They gathered every shilling they could get to come to this great convention. The Lord saw to it that everyone of these full time servants attended this assembly for worship. A. D. Schroeder opened with a surprise by reading to this vast convention Judge Rutherford's informal talk to the pioneers at St. Louis. Judge Rutherford's words opened: "Well, it should refresh anyone's heart to greet a company of real fighters, that are not only willing to fight, but to fight for the greatest thing that has ever been known or ever will be known, namely, the great Theocratic Government." Applause after applause followed the reading of this speech. The most touching part which greatly moved all the brethren to unprecedented applause were the following closing words of Judge Rutherford: "You saw a supposed picture in the (St. Louis) paper the other day of an old, tall, baldy man—that picture says, 'This is the leader.' I am glad the Lord understands. He knows that this is not the leader, but this is just one of the boys fighting along with you. I was born to fight for righteousness, and by the grace of the Lord, I will keep on doing it.... Don't think you are the whole thing yourself because you are a pioneer. When you go, work a town, and work it up and get ready to leave; don't leave until you have turned over to some zealous local witness for the Lord the full results of your work so that they can carry on. Keep on encouraging those who love the Lord, and want to do His will."

The afternoon programme continued with further advice to the pioneers and several extremely interesting declarations from some of these front line fighters. A timely talk followed on the counsel and advice given in the May 15th *Watchtower* on "Noah's Day."

British Review

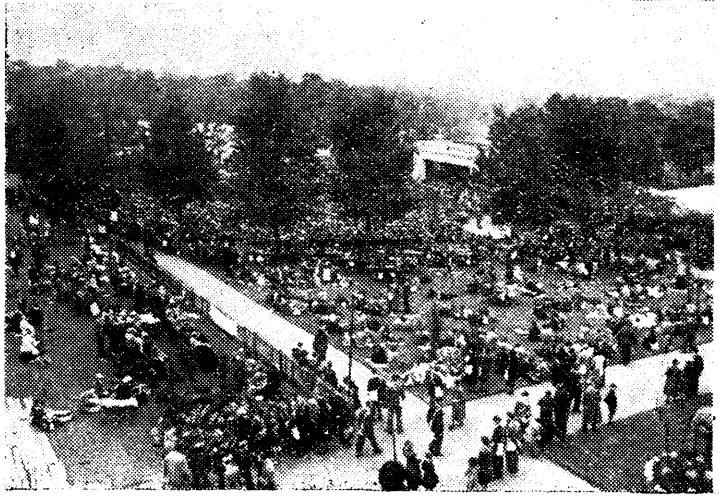
The Friday evening session was opened by J. Hemery giving a review of the work in the British field during the past fifty years. He gave a brief history of the work in this country from its start in London about 1888. He stated that there were two brothers in attendance at this assembly who



Joining the full-time ranks





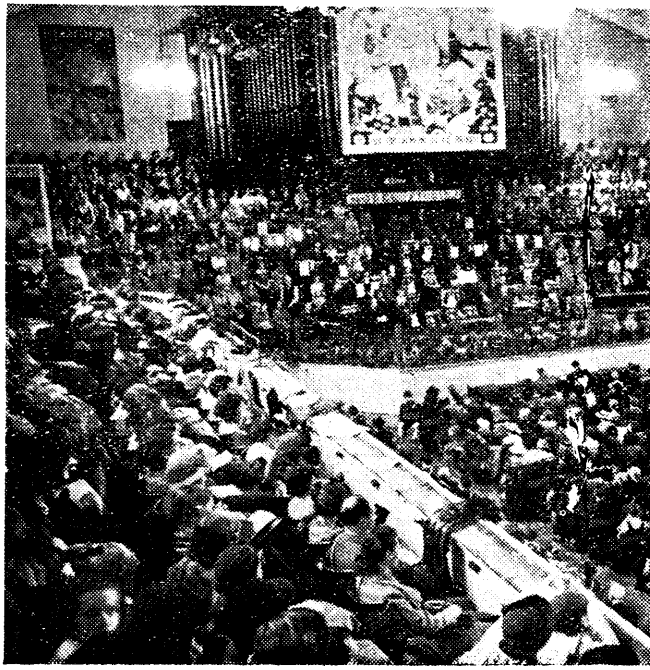




Inside De Montfort
(By courtesy of "Picture

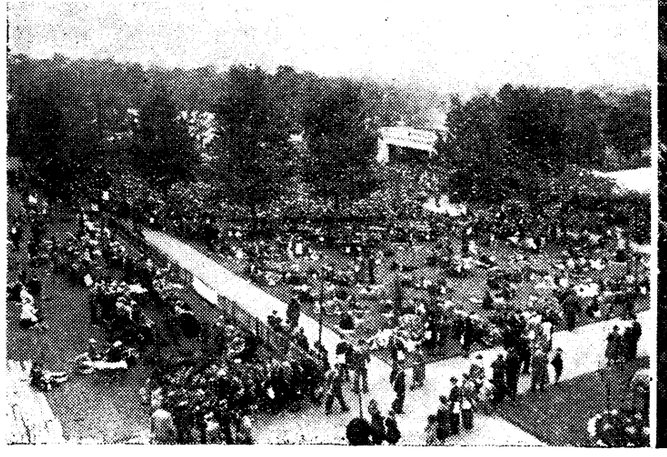
Camouflaged tents
Outside the information tent
Paths on the south side
(By courtesy of "Picture Post")

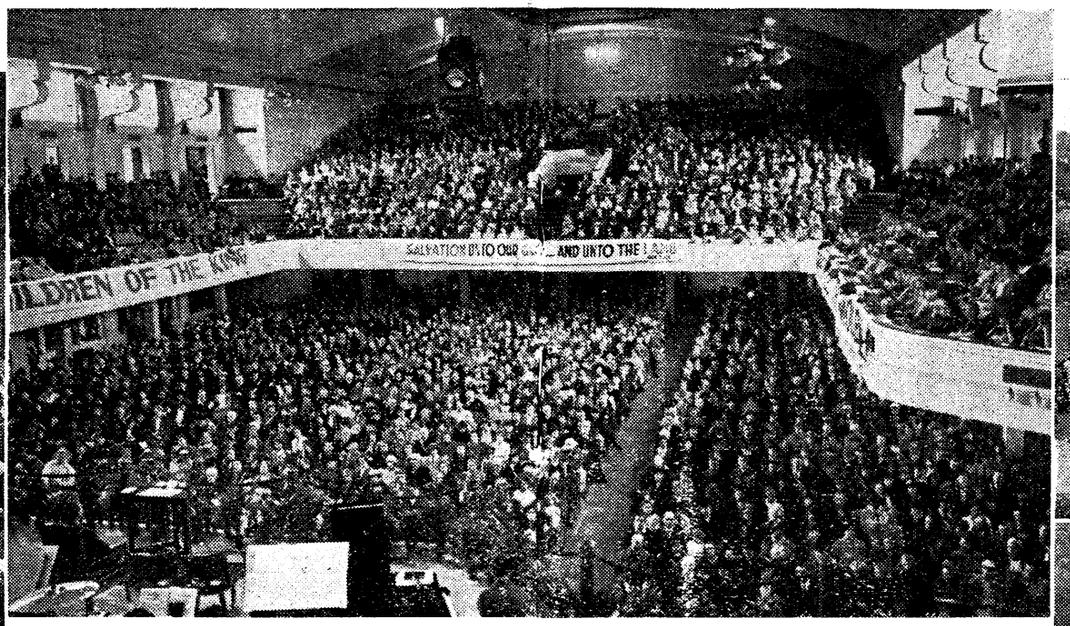
Looking toward the p
(By courtesy of "Picture









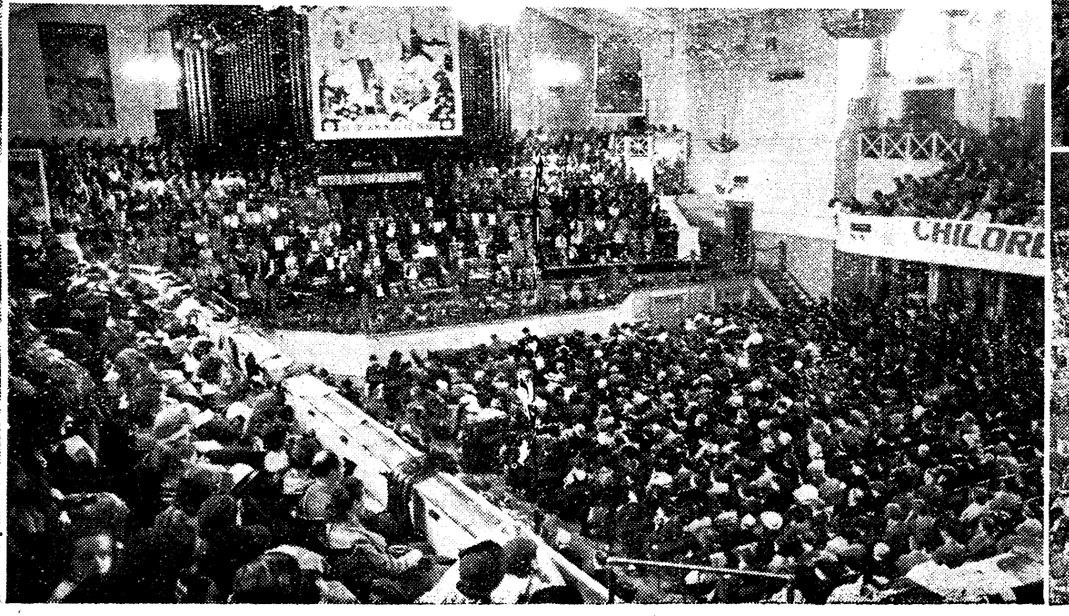


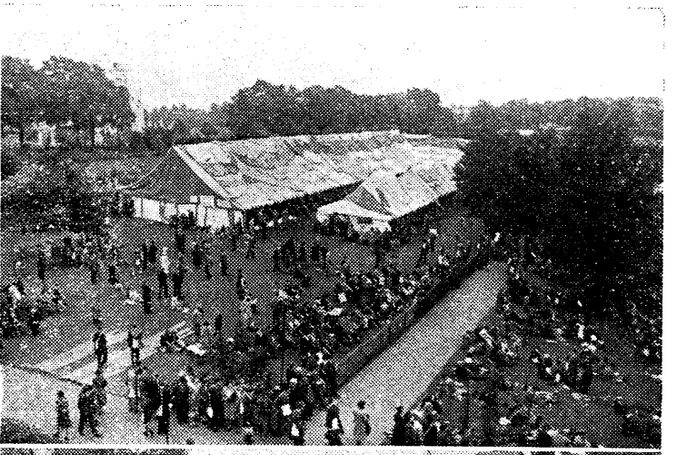
Inside De Montfort Hall
(By courtesy of "Picture Post")

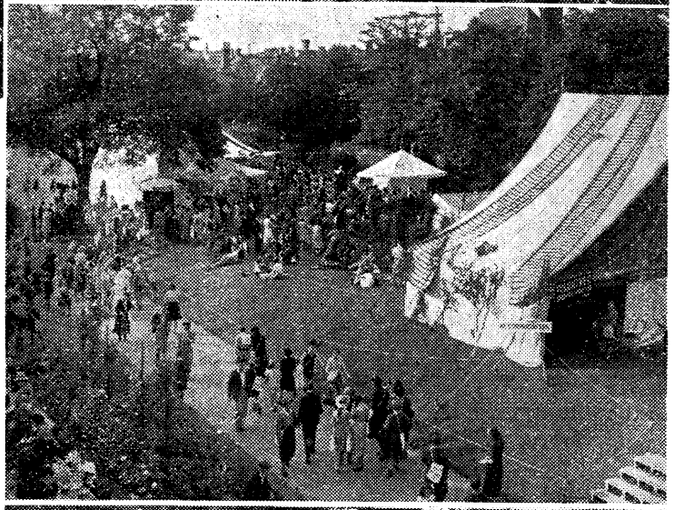
Camouflaged tents
Outside the information tent
Paths on the south side
(By courtesy of "Picture Post")

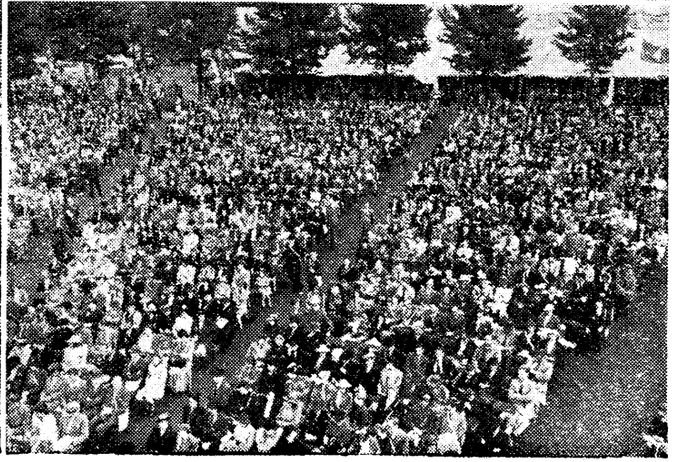
Sheltered seating in marquees
(By courtesy of "Picture Post")
North side of grounds
Attentive amphitheatre audience
(By courtesy of "Picture Post")

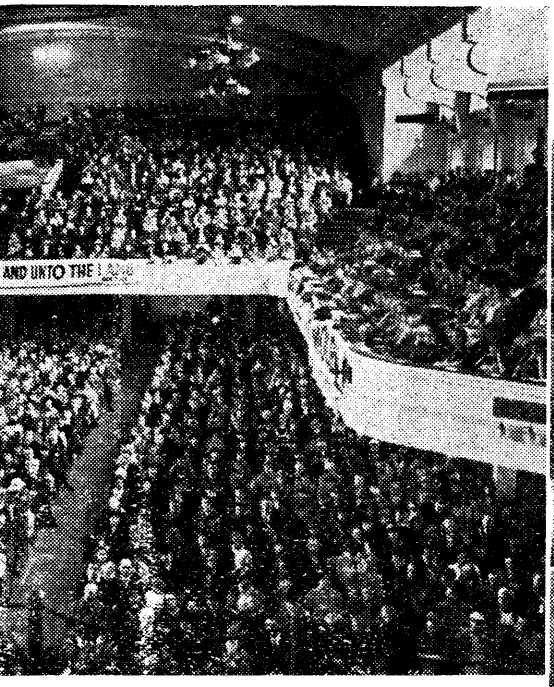
Looking toward the platform
(By courtesy of "Picture Post")











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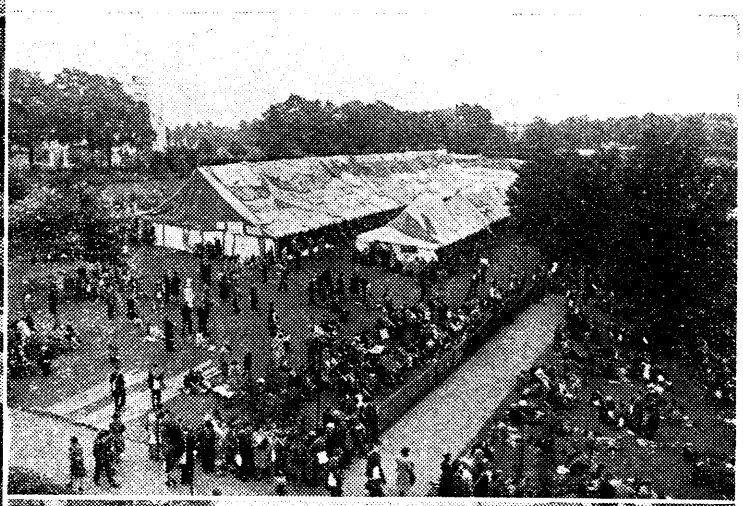

Sheltered seating in marquees
(By courtesy of "Picture Post")



North side of grounds

Attentive amphitheatre audience
(By courtesy of "Picture Post")

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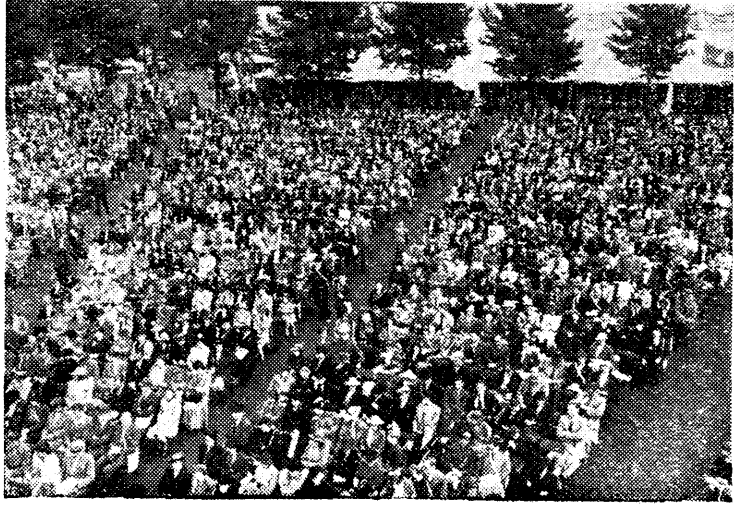



Inside general catering tent

have been faithful in the work since 1888. (J. Hemery was one of the two). The evening session continued with a most instructive Theocratic service meeting conducted by four of the brothers from London. A discourse on "Covenant Obligations" finished off the Friday programme.

The Big Day

Saturday, the big day of the convention, now arrived. Hundreds more of the brethren were rolling into the convention city. The attendances were now well over the ten thousand mark. The climax in the field service was reached when 6,177 faithful publishers were in the field facing the rising tide of resentment and opposition. The brethren hurriedly returned from the field, went to the dining tents for their lunch to get ready for an early opening of the afternoon's session.

Promptly at 1:30 the afternoon songs and declarations opened followed at 2 o'clock by a most instructive talk on "Advice to Kingdom Publishers." Between 2:30 and 3 o'clock the vast throng were being assembled, marshalled and seated for the great public lecture by Judge Rutherford to be given at 3 p.m. on COMFORT ALL THAT MOURN. This was to be the focus point of the whole convention. An air of expectancy pervaded the entire assembly. The orchestra rendered a few selections. Then prompt at three the chairman made a brief opening announcement concluding by saying that "we will now be tuned into the vast convention of Jehovah's witnesses assembled at St. Louis, Missouri to hear Judge Rutherford's great lecture COMFORT ALL THAT MOURN."

Judge Rutherford's Voice

Then burst forth over the speakers the closing refrains of the orchestra at St. Louis. The American chairman's introduction followed, then boomed forth the clear, bold, pleasing and familiar voice of Judge Rutherford, as strong and better than ever before. Everyone sat spellbound, quiet, following every word being uttered. And when the magic name of Daniel did indeed fall upon their ears one could sense a great sigh of satisfaction wafted through the audience. What was that? "The king of the north" the Axis powers and "the king of the south" the British Commonwealth of Nations? Ah! that was the key. For months many of the brethren throughout Britain had been wondering when the Lord would open up an understanding of the great prophecy at Daniel 11 and now here this precious great key was being presented to them. As the lecture continued a promise was given that a full exposition of Daniel 11 would be forthcoming in the *Watchtower*. The delight of the brethren knew no bounds and the applause at the conclusion of the address was thunderous. What a sense of deep satisfaction that the beastly combine known as the "Axis powers" was certain to end and fail in its efforts to dominate the world, and that the Theocratic Government which Jehovah was setting up would proceed to full establishment despite all that the Devil could hurl against it.

Immediately following this epoch-making lecture the chairman read the following cable which had come from the American brethren:

> TO LEICESTER ASSEMBLY SAY YOUR FELLOW SERVANTS ASSEMBLED 115,000 STRONG AT ST LOUIS. BID OUR BRITISH BRETHREN BE VERY COURAGEOUS AND HOLD FAST YOUR INTEGRITY. THEOCRATIC VICTORY CERTAIN.
> —*JEHOVAH'S SERVANTS IN AMERICA.*

To the already thrilled audience this cable from our American brethren brought forth another great shout of joy and applause which was tremendous. In reply to these loving greetings it was proposed that the following message be sent to our American brethren:

> TO JEHOVAH'S SERVANTS IN AMERICA WE SAY THRILLED WITH LECTURE COMFORT ALL THAT MOURN. EAGERLY AWAIT END OF AXIS POWERS. WE WILL HOLD FAST OUR INTEGRITY TO THEOCRACY REGARDLESS OF CONDITIONS WHICH MAY COME. OUR DELIVERANCE LIES SOLELY IN THE HANDS OF ALMIGHTY GOD. TEN THOUSAND LEICESTER THEOCRATIC CONVENTIONERS SEND YOU GREETINGS.

This suggested cable greeting was accepted with a great shout of "ayes." Then as one more surprise

it was announced that copies of this great lecture COMFORT ALL THAT MOURN were now available in booklet form and could be obtained then outside the hall and in the grounds. This brought forth another tremendous applause and the meeting ended with a quick dispersal to obtain copies of this great lecture. Twenty-four thousands of this booklet were placed immediately following this climax of the convention.

Judge Rutherford's Informal Talk

Saturday evening the convention continued to newer heights. J. Hemery opened the evening session with a discourse on "Our Commission" as recorded at Isaiah 61. In Jesus' day this only had a partial fulfilment but now in this day it has its complete fulfilment. He encouraged everyone now to press on courageously in carrying out this commission and to comfort all that mourn. Following this the brethren were again surprised by hearing the reading of another thrilling informal talk given by Judge Rutherford at the St. Louis convention. Judge Rutherford's warm heart to heart talk was immensely appreciated. His description of the great trailer camp at St. Louis, his report of the opposition encountered in preparing for the convention at St. Louis, how "Faythor O'Hooligan" seemed to have a lot to say. What laughter and applause followed these remarks of his. "You know when Jesus was on earth, those religionists wore long robes. They didn't have much lace curtains at that time: they wore philacteries, greased their head a great deal like the billies. And no doubt that is where Jesus got the thought that it was a goat class. So when he spoke about the goat class, he meant of the Jews that class of billy goats with long whiskers, long-faced, that smelled to the top of the mountain."



SOCIETY'S ZONE SERVANTS
Full-time Itinerant Ordained Ministers of the Gospel



It's not serious!
(By courtesy of "Picture Post")

Early Assembly

It cannot be denied that the greatest moment of the convention was to come on the Sunday. Early Sunday morning while most of Leicester was still asleep, Jehovah's witnesses everywhere were busy getting ready to attend the nine o'clock morning session. All the tramcars in the city were specially engaged to run between 7:30 and 9. Only brethren who had special tickets filled these cars and had a direct ride to the hall without changing. Tramcar after tramcar came up to the hall unloading the brethren. By 9 o'clock a large number were assembled for the first discourse. This talk dealt with instruction and proper training in the way of the Theocracy. This talk was followed by another taken from the "Victory Song."

Children's Day

At ten o'clock the De Montfort Hall was cleared to make ready the reserved section for the children. This was CHILDREN'S DAY at the convention and there was great excitement amongst the children and their parents. The information that at this convention the Lord had some special provision for his little ones had been received with keen interest and expectation, and special arrangements had been made to register all children between the ages of 5 and 18. Each child or family of children had a special green card entitling them to have a seat in the reserved section.

There was every indication that the children too realised the importance of the occasion. They no less than their parents were keenly desirous of registering at the appropriate booth, and one could trace in the demeanour of many an appreciation of the fact that Jehovah was henceforth to deal with them as individuals, a realisation which gave them

pleasure to think that the Almighty did not disdain to accept the service and devotion of even the tiniest one.

Given the place of privilege at the front of the hall the young people, boys and girls, tall schoolboys and diminutive Scotch lassies in their picturesque kilts, some grave, some gay, many of them sisters and brothers after the flesh, and all of them after the spirit, filed through the front door of the hall, presenting their tickets and then ushered to their special seats. They presented a scene which could not but fill the heart with praise to the great Theocrat. At the front door they left their parents, then eyes forward with great expectation they tripped through the hallway into the hall just as if they were marching right into the kingdom. By 10:45 all the two thousand children found their seats filling the entire ground floor of the hall and also filling the first section of the balcony. The remainder of the hall was open only to the parents of the children. What a moving sight it was to behold those two thousand little hearts of gold beating excitingly on this momentous occasion. Those on the platform who were privileged to behold this sight found lumps in their throats and tears of joy filling their eyes.

The orchestra of forty-five musicians, the chorus of 250 and the organ led the entire audience in several songs among which was the beautiful appropriate song "Children of the heavenly King." Promptly at eleven an entire audience visible and out in the Gardens amounting to over twelve thousand souls were seated and ready for the introduction of the great talk by Judge Rutherford on "Children of the King." Presently the closing strains of the St. Louis orchestra could be heard, then the American chairman was heard to introduce Judge Rutherford after which a great thunderous applause was heard joining with the St. Louis throng.

"Children of the King"

Judge Rutherford's voice, full of tenderness and loving kindness, came forward as clear as ever. His words were eagerly followed by all. He told how the Theocracy was a paternalistic government which would administer righteousness to all those under it. How it is that the princes will soon return to properly advise and teach the children. That the children should put their full trust in these princes. He also showed the duty of the parents to teach their children and what duties the children have before the Lord. Judge Rutherford also gave a brief description of what conditions will be like in the earth under the full reign of the Theocracy. How there will be beautiful estates and dwelling places for the children of the King that they and the animals living together in peace will all praise Jehovah's great name. Then Judge Rutherford asked all the children to stand up while he put some questions to them. Everyone of the two thousand children stood and accordingly pledged their unwavering allegiance to the Theocracy and to have a desire to share in its service, putting in six hours a day in the work. It was wonderful to see their great enthusiasm for the Theocracy. It brought tears of joy to the parents and others who witnessed this great event. Then Judge Rutherford gave them a surprise announcing the new book *Children*. My! what a pleasant surprise that was. Two large posters with the picture of the new book were immediately revealed to the children from the platform. At the close of this wonderful lecture the children were told that Judge Rutherford had made arrangements for each one of them to be given a present of this beautiful new book as soon as it was completed by the London printers. Their copy would be sent to them shortly. However, it was announced that a series of coloured attractive study sheets had been designed to aid in the studying of this new book and that these were now ready for the children. Calmly and obediently all the children filed up in pairs on to the platform in two streams receiving their gift copies. They all behaved themselves beautifully, each one thanking with a smile as they received their gift. What a precious lot these children of the King! How could one help but give praise silently in prayer to the great Theocrat.

Investigation after the lecture was completed revealed that these young subjects of the Theocracy had lost nothing of the significance of the words addressed to their ears especially. Most striking proof was the enthusiastic manner in which they spoke of meeting the resurrected princes, stating with some decision whom they especially desired to meet; Moses being an especial favourite. The study sheets for the new book were welcomed with no little delight, and perused enthusiastically at once, and one and all expressed themselves eager for the opportunity of studying the new book.

"Out of the Mouths of Babes and Sucklings"

And here, perhaps it may be appropriate to speak just briefly of one or two of these "children of the King"—to tell of the thirteen-year-old boy who travelled with the brethren from Kingdom Farms, after taking a stand for the truth independently of his family, and who stayed up till



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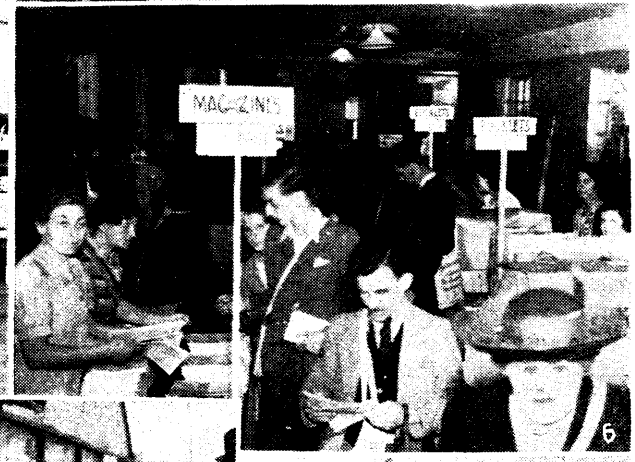

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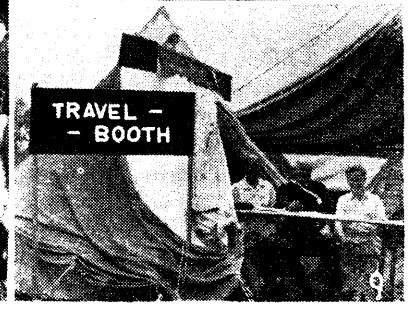


9

1. Signs department had a busy time
2. Service department
3. Their's was a monumental task
4. Satisfying pioneer appetites
5. Theocratic Hospital dealt with 720 patients
6. A full stockroom—this spectacle soon vanished
7. The children's registration squad
8. Volunteer service booth provides convention jobs
9. Book your homeward journey



The territory tent provided the "four times round" work-out

late at night expounding the Scriptures to his Leicester host and hostess; of the fourteen year old daughter of a zone servant who was the youngest pioneer to enrol at the convention, and of another girl of the same age who had already spent fourteen months in the full time service; of the eight year old brother from Stockport who spent 66 hours in the field service during August and refused to salute his headmaster with the rest of the class; of the eleven year old boy from Plymouth who conducts model studies on his own with adults; of the eighteen year old brother who is a company servant; of the twelve year old Scottie from Glasgow who put in 150 hours of field service during August.

And what of those families where the parents have indeed brought up their children in the nurture and admonition of the Lord? It was a great cause for rejoicing that there were so many of these at Leicester. Typical of them was that Theocratic family from Edinburgh in which the youngest of four children, aged six, puts in twenty-five hours of field service a month, and the daughter aged thirteen spends some twenty hours a week in a similar manner. In another family all six children are regular Theocratic ambassadors, including eight-year-old twins, who have been going from door to door for the past two years. All records are probably broken by the parents with seven children from Epsom, who regularly every Saturday evening set a fine lead to other publishers of their company by presenting a united front of nine on the pavement witnessing. Youngest kingdom publisher in Britain is probably three year old Henry Windle, a wee Scots laddie, who often goes to the doors by himself, saying: "Would you like God's book for a shilling?" and who tells the other children: "I'm a Jonadab, and you're not."

Public Statement

Judge Rutherford's address to the children, both young and old, did not by any means exhaust the joys of the final convention day. J. Hemery opened the afternoon session giving his final convention talk for one hour. He talked on the beautiful subject of the "Holy City." As fresh, clear and vigorous as ever he instructed young and old on this vital subject of God's royal organization. After an intermission of a song A. D. Schroeder delivered a public statement answering the many press attacks that Jehovah's witnesses are subversive to the interests of the State. He also showed how the banning of the work in the Dominions and the Colonies was due to the conspiracy of the Roman Catholic Hierarchy. He closed with these strong words:

"Let it now be clearly known to all, that all the publications published by the WATCH TOWER BIBLE & TRACT SOCIETY hold loyally to the Bible and the Gospel message and definitely do not incite riot, disloyalty, insurrection, disaffection or revolution. These books and booklets are expositions of the Scriptures and in the Bible we have clear cut command not to take up carnal weapons or to use methods or do anything that would disturb the peace of any community. The incontrovertible facts are these — That Jehovah is the great THEOCRAT and his law is supreme. Every Christian whoever he may be or wherever he may be must recognize and obey Jehovah's law first. As citizens living under the laws of any nation, we gladly keep in harmony with such laws so long as such laws do not contravene the divine law. We proclaim without equivocation that Jehovah's THEOCRATIC GOVERNMENT alone will bring peace, prosperity and blessings to obedient mankind. We have the inalienable right to proclaim such good news for the benefit of all lovers of righteousness and that is our commission as Christians."

Thereafter the following declaration was presented and unanimously adopted by the entire convention:

DECLARATION

Ten thousand Jehovah's witnesses assembled in convention in Leicester hereby declare their purpose to continue to witness to the establishment of the THEOCRATIC kingdom of Almighty God, and to maintain their integrity in the commission given to them by Jehovah, as stated at Isaiah 61:1-3.

We affirm our faith in the Holy Scriptures as the Word of God, and our fullest confidence in the unfolding of his prophecies given to us for our salvation and for his service in these last days.

We declare our conviction that JEHOVAH, the GREAT THEOCRAT, has already set his king upon his holy hill of Zion (Psalm 2:6) and that Jehovah is now bringing the nations of the earth to his judgments (Joel 3:2; Zech. 14:2) also that by his witnesses he is giving the nations warning of the crisis of Armageddon, near at hand, and, by the same means is giving the peoples of good will towards God and righteousness the opportunity of salvation, and the blessings of life in happiness and peace in that kingdom, soon to be set up on the earth; that people of good will proving their faithfulness to God will have the privilege of carrying out the Divine Mandate to fill the earth with a righteous race of people to the glory of Jehovah.

We deplore the actions of the Dominion Governments of the British Commonwealth of Nations and of the governments in certain of the Colonies, in banning the service of God and this proclamation of the gospel of the kingdom.

Aware that these repressive actions are in the main the result of Roman Catholic influence and pressure, and that the Papacy is Satan's chief agent in the earth for the suppression of the truth of the Holy Scriptures and is seeking to get all men into its bonds of darkness, we declare that we shall not cease to witness against it, by the means which God has provided that men may know of this scheme of the Devil to blind them to the good news of the THEOCRATIC Government. We aver that Jehovah's witnesses are loyal subjects in every land, that the witness they give is never "subversive" as its enemies declare; but the message they proclaim is one of Hope for all men of good will who love Almighty God.

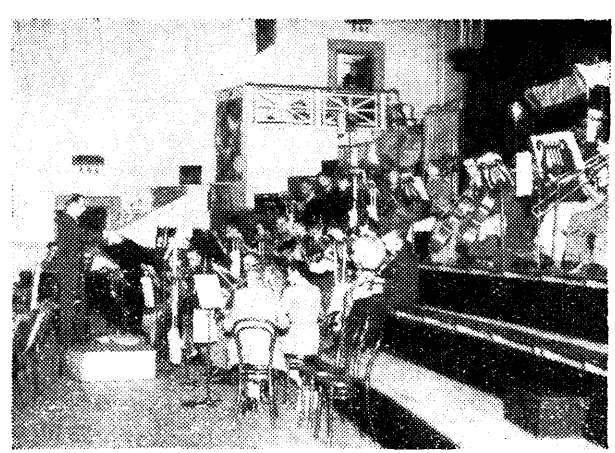
Your "New Work"

There was yet to be one more high light of the convention. That was the announcement of "Your New Work." A special letter was read from Judge Rutherford's office outlining the new plan of action for the British field. Every word of these new plans was devoured. Our new work for the new year is to consist of a nation-wide home Bible study campaign. The days of giving a warning to the nations have passed: now a constructive work of specially feeding and teaching the people of goodwill must be undertaken. This announcement brought great joy and delight to all the brethren. How generous it was of the Society to appropriate £12,000 for the next six months to assist the pioneers in this new concentrated study campaign. Truly the days are now here to feed the Lord's sheep. The brethren gave a shout of "ayes" requesting the following cable be sent to the President of the Society.

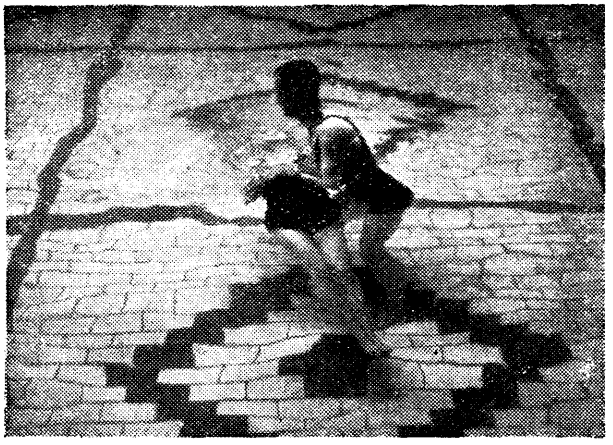
TWELVE THOUSAND ENTHUSIASTICALLY HEARD CHILDREN OF THE KING. TWO THOUSAND CHILDREN IDENTIFIED THEMSELVES FOR THE THEOCRACY. NEW WORK FOR BRITISH FIELD ANNOUNCED. ALL THRILLED TO UNDERTAKE NEW WORK. PIONEERS SPECIALLY THANKFUL FOR LORD'S GRACIOUS PROVISION.

Convention Closes

Sunday evening this grand and glorious convention was brought to a close with four short and timely addresses. All the brethren felt indeed that the Lord had spread a rich table of spiritual food for them during these five grand days of assembly. As one large household ten thousand British brethren learned to dwell together as a compact city under paternalistic Theocratic conditions. Their hearts were full of gratitude and thankfulness to the great THEOCRAT for this abundant provision for their spiritual welfare in these days of great tribulation. Every one returned homeward with a keener determination to press forward in the "strange work" while it is yet possible and before the night of Armageddon sets in.



Convention Orchestra



Immersion—one of 761

Immersion

In closing there are several items of organization to report to make this review complete. Sunday noon 761 brethren symbolized their consecration to the Lord. This was the largest water immersion ever undertaken in the British field. Three swimming pools had to be engaged to accommodate this large number. It was inspiring to witness this great act of faith on the part of so many new ones who are now fleeing to the "cities of refuge."

Field Report

The field report for the four days of field service show that 6,177 different publishers shared in the service. 377 bound books and 11,161 booklets were placed in the field. 24,816 hours were spent in the service and 2,095 magazines placed in the streets. The sound attendance with the phonographs and sound cars amounted to 7,016. 478 back calls were made during the convention upon people of good-will. This is a splendid field report considering the great opposition encountered in the field. In addition the new booklet *Model Study* No. 3 was released during the convention of which 6,000 copies were placed. The new booklet *Comfort All That Mourn* was released on the Saturday and everyone available was placed, namely. 24,000 copies. Thus a grand total of 41,538 books and booklets were placed at this assembly for worship. Truly a mighty witness.

Convention Workers

The accommodation department worked full speed throughout the convention. Everyone of the ten thousand visiting brethren in Leicester were supplied with a roof and a pillow. These brethren worked valiantly and hard, having to overcome many difficulties. The volunteer service booth classified and assigned more than one thousand brethren to convention organization duties. All those assigned to duties worked well and hard. Much of the success of the convention depended on these brethren faithfully performing their duties. There was no difficulty in getting the hundred night guards every night to watch and safeguard the Theocratic interests. The brothers were eager for this trusted privilege of service and to fight the demons. The brethren in the catering department worked nearly night and day to adequately arrange for the daily feeding of such a multitude. The Lord bless them for these great efforts and acts of devotion. The band of 300 ushers did a splendid job. Likewise the hospital staff of twenty which handled and treated 740 cases. Special treatments and examination were given to pioneers to enable them to be fit again for much Kingdom service in the future.

The Press

The Press Department served twenty-nine reporters, mostly of the national press. One was a reporter who hurried to Leicester from London to cover the story for a leading American magazine. A number of these press men expressed appreciation of the consideration shown them, and it was obvious that some were greatly impressed by the orderly, dignified and happy spectacle presented by the convention crowds. More than one reporter expressed his desire to have given a constructive report of the assembly and a truthful account of the stand of Jehovah's witnesses, but stated that the Editor's blue pencil had caused his story to be unrecognisable, when it appeared in print. One affirmed that the convention was the most marvellous thing he had ever seen.



Interviewing an 84-year-old pioneer

JUDGE RUTHERFORD'S DISCOURSES

FOLLOWING is given a brief resume of Judge Rutherford's five major speeches delivered at the St. Louis THEOCRATIC ASSEMBLY which likewise were presented by recordings and reading at the Leicester Assembly.

"Integrity"

Judge Rutherford's opening speech was entitled "Integrity." Never before this was the primary issue for determination made fully clear to God's covenant people, to wit, UNIVERSAL DOMINATION. The test of Job's integrity was only incidental thereto, just as the test of the integrity of those whom Job pictured is only related to that issue. The drama of Job was recorded in the Bible for the benefit of those today living who were foreshadowed by him, to wit, Jehovah's anointed remnant of witnesses and their faithful earthly companions, the "other sheep." Never before was it more necessary than in these days of rampant demonism for such to maintain their integrity toward God, even as Job maintained his for our example. The faithful prophets and witnesses of old maintained theirs, and are included in the class of innocent, blameless ones pictured by Job, and a brief record of them is given in Hebrews 11. God will resurrect them shortly in due time.

The drama of Job is fulfilled at the end of the world, where we now are. The facts today completely fulfill Jesus' prophecy at Matthew 24:9 concerning the persecution of devoted Christians at the end of Satan's world. Now God's approved ones must hold fast their integrity and must fear the King of The Theocracy. We see the end is at hand! Satan has blinded man by religion. Religion has caused all nations to forget God. The demons, of which Satan is chief, are now fighting against The Theocracy and God's remnant who announce it. Satan is wroth, knowing that the final battle to determine the issue of universal domination is at hand. "We must hold fast our integrity; and this, by God's grace, we can do by refusing to compromise with any part of the demonized organization of the enemy. We must and will be entirely, wholly, unreservedly and completely devoted to The Theocratic Government by Christ Jesus. We can have no part in and nothing in common with Satan's organization. We are wholly and steadfastly for The Theocratic Government, and here, by God's grace, we will remain. We know it shall vindicate Jehovah's name and bring deliverance to all who love righteousness and who serve Jehovah under his righteous government." (The full text of this address has now been published in the August 15 issue of *The Watchtower*. You will review it with profit.)

Surprise Talk to the Pioneers

On Friday Judge Rutherford greeted the large number of pioneers assembled at St. Louis. He expressed it as a privilege to greet such fighters for The Theocracy, and that the activities of such a band as these must "make some of the 'old woman' mighty sick." Pioneering men fled from Europe to America to seek and establish here freedom of speech, of assembly and of worship of God; they never imagined that such freedom would ever be hampered here as it is today in this land. This is all traced to religion and its allies. When these have finally closed down on our work here and cry "Peace and safety!" then a mighty explosion will occur and blow off the lid. "You pioneers are in this witness work not for selfish aggrandizement, nor to make a name for yourselves, but for the Lord's name's sake." Isaiah 62:10 includes a command for the pioneers: "Go through the gates!" The gates are open for all now, particularly the Lord's "other sheep." "Prepare ye the way of the people!" This it is your privilege to do by telling them the truth. "Cast up the highway!" That is, to walk in the Lord's way of righteousness. "Gather out the stones!" These are religion's stumbling-stones; gather them out by taking to the people God's Word. "Lift up a standard for the people!" What standard? Not Hitler's swastika! The flag of America is a dignified and beautiful symbol, whose real meaning is "freedom" and "rights" of free men. Demonized flag-wavers try to force you to bow down thereto in violation of GOD'S law. Such ones are the first to violate the laws of the United States. "I say to the people of Missouri, where I have fought for the principles of democracy, because I believed them right: 'Jehovah's witnesses have the highest respect for what the flag represents, but, by God's grace, they will not bow down to ANYTHING!'" (Applause) You pioneers are real liberators of the people. When you go out from this convention you will have lots of scoffing, reproaches and ridicule, but not by honest men and women. Rejoice in tribulation. Don't think you are the whole thing because you are a pioneer. Keep on encouraging those who love the Lord. "NOW GET BUSY!"

"Children of the King"

When Judge Rutherford strode to the front of the platform at St. Louis he beamed at the sight. Said the chairman by way of introduction. "You have come to hear a man who loves God's Kingdom tell you about 'CHILDREN OF THE KING'—Judge Rutherford."

The speaker then began in a calm, clear voice, as of a father quietly instructing his own children at home in obedience to the divine command. Early he described the Paternal Government of Christ Jesus, "The Everlasting Father," when "there shall be no more religionists, no more politicians, no more commercial gangsters." (Applause) The enemy shall be pushed out: "let the gangsters take notice now and begin to move!" (Applause) Those surviving Armageddon were pictured by Noah's sons surviving the flood, and they may never die. "That's the hope of you children." (Applause) Now the children are telling forth the Kingdom message, but "the religionists with their long robes and greased hair and lace-curtain skirts try to make you keep still." (Applause) Such religionists are the ones 'who have been the defamers of God's name, but his faithful witnesses have continued on, regardless of such religionists.' (Applause) "They will go down in defeat, biting the dust as they go." (Applause) "Probably some of you are listening in. [Applause] Stop kissing the toe of a man, and kiss the toe of the King. [Applause] Quit making jackasses of yourselves and dress yourselves like men. [Applause] Christ's kingdom is marching to complete victory, and let all of them take notice today. [Applause] The Lord says the fear of man leads into a snare, and they are already in."

The judgment of the nations is now on, and the Lord is separating the "sheep" from the "goats," "those billy goats that smell loud." (Applause) The "sheep" will inherit on earth the blessings of the Kingdom. They will have dominion over the animals as Adam first had it, "and it will be nice for these birds and animals to become friends of you children." (Applause) Ezekiel 34:25 describes the safety then, so that they "shall dwell safely in the wilderness, and sleep in the woods": "and some of them are learning it here now" (meaning those unable to find rooms or those at the trailer camp). (Applause) They shall be children of the King, and he will be their King-Father. The earth belongs to Him by right of purchase, and they will hold it in trust as his children-subjects and have part in beautifying it. Then the divine mandate shall be carried out, to fill the earth with a righteous, perfect offspring, and this by marriage and childbearing. "Some of these desecrators of His name claim that they only have the right to say who shall get married": but they are presumptuous. In the Kingdom the "great multitude will look to the Lord to guide as to selecting each a mate for himself. "Why, then, should a man who has the prospect before him of being of the great multitude now tie himself up to a stack of bones and a hank of hair?" (Applause).

Then timely words were addressed to the parents of the children, especially any who "send your children to those devilish movies to learn all the wicked things. Keep them at home and teach them the truth. The child that is encouraged by its parent to spend time in those movies that adulate religion does not show any real love for his own child." Parents should "teach their children concerning The Theocracy. IN THIS DO NOT FAIL!" The children should keep always in mind Ephesians 6:1: "Children, obey your parents in the Lord." "If your parents are not devoted to the Lord, then you had better get somebody else to instruct you." (Applause) "You may soon meet Abraham, Daniel and other faithful men of old who shall be here as perfect men." (Applause) Matthew 8:11 says: "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." To "sit with them does not mean to be inactive, but to rest in complete confidence with them, knowing that they are right and, being with them, you are walking in the way of righteousness." Hear the command of the Lord written in the Bible at Revelation 22:11 to "Come!" "Come where? Come and take your stand firmly on the side of The Theocratic Government, if you would live." (Applause) The world to come is described at 1 Peter 3:13 as a new heaven and earth. Those resurrected faithful men of old, in the visible rule as princes, will be the "new earth," and "these princes are due now any day!" (Applause) All the nations are now afflicted with war, famine, pestilence, sickness, death, and RELIGION, but under The Theocratic Government "the people shall work together exactly as you see upon these grounds." (Applause) Then Psalm 148:10-14 was finally quoted as a grand climax, bidding all that live, beasts and fowl, kings (Christ and his church), and princes and all judges of the earth, both young men and maidens, old men (Armageddon survivors), and CHILDREN (born of the great multitude), to praise the name of Jehovah.

The speech concluded, Judge Rutherford fixed attention directly on the children before him, commenting that "consecration is an individual matter; no one can consecrate for you. A question is about

to be propounded to each one of you. All of you . . . children who have agreed to do the will of God and have taken your stand on the side of his Theocratic Government by Christ Jesus and who have agreed to obey God and his King, please stand up." (The children before him arose as one body.) "Behold, more than 15,000 new witnesses to the Kingdom!" (Applause) "All of you who will do what you can to tell others about God's kingdom and its attending blessings, please say Aye." (Cry, "Aye!") (Applause) "If you had an instrument in your hands that you could use to the honor of Jehovah and learn of his kingdom, would you use it?" (A unanimous "Yes!") "Then be seated, and I will tell you about it. . . The Lord has made possible the preparation of this book as a message for you (holding up the new book). (Great, prolonged applause) The title of this book is 'CHILDREN.' (Applause) There are registered at this convention, and I see before me, more than 15,000 children between the ages of five and eighteen. All of those children have stood up and have likewise signified their devotion to the Theocracy. Thank God that I have come to this day when it is my privilege to speak to such an army of young men and women taking their stand on the side of Jehovah! When they try to silence you, the Lord will put his hand over you and see to it that they do not silence you. Millions of persons of good-will to this hour desire to know the truth, but the long-skirted, lace-curtained religionists will try to keep them in the dark." The book called *Children* will do a work of enlightening them.

Concerning the faithful ones of old who shall be resurrected, Judge Rutherford commented: "Soon you will see Barak and Deborah (I got a picture of her in this book), and when you see her you will love her very much. She is a real woman, and will be able to give you girls proper advice—you girls who are looking for a husband. When you see Daniel, David, Moses and all the prophets, listen to what they have to say, and they will properly advise you boys and girls. I am going to have handed to every one of you 15,000 children one of these books as a gracious gift. I ask that you first study it faithfully. Ask someone else to sit with you under the shade of a tree and study that which leads to life and endless blessings. . . . It is your privilege between now and before the day school opens to spend six hours a day in taking the book *Children* to others." The parents should encourage their children to do this very thing, if they would have them live.

Cartons of *Children* that had been deposited in The Arena were now opened, and Judge Rutherford instructed the children how to come and each get a copy thereof, those in the rear half of The Arena marching in two columns out through a side exit, and those in the front half of The Arena marching up over the platform and out through a rear exit. As the march began, the orchestra (minus all its children instrumentalists) struck up and rendered songs—"Children of the Heavenly King," "The Sword of the Lord and of Gideon," and "Who is on the Lord's Side?" while the vast audience sang. Never was there a more moving sight in these "last days." Many, including strong men, wept at the demonstration. Receiving the gift, the marching children clasped it to them, not a toy or plaything for idle pleasure, but the Lord's provided instrument for most effective work in the remaining months before Armageddon. What a gift! and to so many! The manner of releasing the new book *Children* was an outright surprise to all, but the almighty hand of the All-wise One, Jehovah, was in it, and the maneuver was most blessed indeed. Thereafter *Children*, the author's edition, was disposed of to adult conventioners, on a contribution.

Informal Closing Speech

When, next, Judge Rutherford came on the platform, he talked extemporaneously, but the unspeakable blessing the Lord bestowed in the morning appeared to have put him in the best of condition and filled his heart and mouth full of words "in season" and "fitly spoken." For forty-five minutes the audience spent a most delightful time listening. Said Judge Rutherford: "It is not exactly a new work, but it is putting on a little more steam for the final roundup." Then concerning the book just released, he added: "We had on the grounds this morning only 40,000 of the autographed edition . . . But I am glad to tell you that, while that 40,000 are gone, there is another 150,000 copies on the grounds ready for use. (Applause) So you will have 150,000 on the grounds here to start with NOW, and I think it might be well for two or three thousand first-class workers to go into the St. Louis field and get those in the hands of the people here who want to know something about it before you go away." (It developed that more than 3,000 persons of good-will turned in their names at the public meetings, requesting calls by Jehovah's witnesses and further information.)

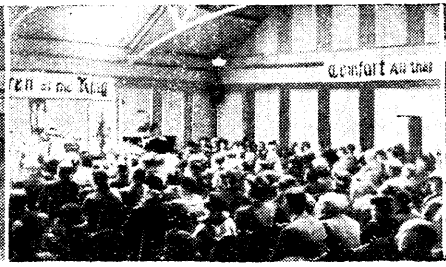
Then in most interesting fashion he told of his visit to the trailer camp Saturday, and also of the opposition and the difficulties caused by the public service bodies, such as the Chamber of Commerce

(continued on page 29)

Report of BELFAST THEOCRATIC ASSEMBLY, October 17-19



Pioneers of Northern Ireland and Eire



General Assembly



Eighteen Immersed

We are pleased to send you the following report on the Belfast Theocratic Assembly for Worship held on October 17, 18 and 19.

The feelings of the brethren at Belfast during the three weeks prior to the assembly can best be described in the following words: Excitement, Suspense, Anxiety, and then unbounded Joy.

When we heard that the London office had received a special permit to send over the three sets of recordings of Judge Rutherford's lectures there was great excitement amongst the brethren. The recordings had been sent off from London on September 30th., and they were still undelivered a week later. We were kept in a state of suspense, and became a little anxious as the days went slowly by without any word of them. Our anxiety increased at the end of a fortnight and we immediately contacted the Society at London by telephone. The Society were greatly surprised that we had not received the recordings and they took immediate action and commenced inquiries at their end. However the postal authorities could give the Society no satisfaction, but they promised to check up on the matter. The records were missing.

The Belfast brethren realized that the demons were busily engaged in trying to upset the assembly arrangements, and that only by the power and intervention of Jehovah could we expect to receive this precious material in time for the assembly. How eagerly we had looked forward to hearing the voice of our beloved president again! These three lectures, "Integrity," "Comfort All That Mourn" and "Children Of The King" were to be the high lights of our assembly. and now what was going to happen? Was the devil going to succeed in his scheme to upset our arrangements and to crash our hopes to the ground?

We had one weapon left to counteract his purpose—the power of prayer. The brethren in Belfast, individually and collectively. made this a matter of earnest prayer. At each study group an appeal was made to our great Jehovah to direct the safe arrival of these recordings that they may be used in this city to the honour of His name.

Placards had been prepared bearing the words: BELFAST THEOCRATIC CONVENTION—Ask For Handbill. Brethren marched through the city in pairs. one carrying the placard and another having the handbills. These handbills were only given to those who came forward for the same. This means of advertising caused many to stop and stare. Men on demolition work called out for a handbill as they saw the marchers going past, postmen came forward for a copy, tram conductors called out for one as their car came to a stop by the marchers. One tram conductor said "Give me a copy. I'm interested in the Theocracy." And so the entire centre of the city was thus covered.

Thursday morning arrived, one day before the assembly opened, still no records. Another phone message to London and the glad news was received that one set of the recordings had been located and had been despatched from Liverpool two days ago. This set—"Comfort All That Mourn"—arrived the same afternoon, and there was great rejoicing amongst the brethren. Now we would be certain of hearing Judge Rutherford's voice again. But what of the other two sets? They were still missing somewhere between London and Liverpool. One day left. Was it possible that they could arrive in time?

The brethren continued to make this a matter of prayer, at the same time giving thanks and praise to Jehovah for the safe arrival of the message "Comfort All That Mourn."

Friday morning dawned wet and stormy. To make matters worse the tram system broke down at the very time we were travelling in to the city for the service work. Some had to walk two miles through the wind and rain, and were well soaked when they eventually arrived at the Kingdom Hall. It was too wet to start the work, so as all the pioneers were present we had a special pioneer meeting to discuss their part in the new work. Later as the weather improved the workers went out on the pavement work and information marching.

The opening session of the assembly was scheduled for 2:15 p. m. and the brethren would be eager to know if those precious records had arrived. As a last desperate hope the zone servant went to the telephone box at 2 p. m. and rang up the post office. Back came the answer, almost unbelieveable, "The two packets are here waiting for you."

With such thrilling news the assembly opened. Our prayers had been answered, and we gave praise to Jehovah for such a manifestation of his power over the enemy and his provision for his own.

The programme was arranged on similar lines to the Leicester assembly and we had received suitable material to cover all the main discourses that were given at Leicester.

The following telegram had arrived from London and this was read to the friends at the first session:

MAY JEHOVAH RICHLY BLESS THE BELFAST ASSEMBLY FOR WORSHIP AND ALL THOSE WHO ATTEND TO PRAISE THE THEOCRAT'S NAME. AS FAITHFUL CHILDREN OF THE KING MAINTAIN YOUR INTEGRITY TO THE THEOCRACY AND AGAINST SATAN'S BID FOR UNIVERSAL DOMINATION. COMFORT ALL THOSE THAT MOURN. LONDON BETHEL SENDS LOVE.

For the benefit of those not present on the Friday this telegram was also read to the assembly on the Sunday evening. It was unanimously decided to send the following telegram in reply:

BELFAST THEOCRATIC ASSEMBLY RECIPROCATES LOVING MESSAGE OF LONDON BETHEL. DETERMINED TO DO OUR UTMOST IN THE NEW WORK. REMAINING RECORDS ARRIVED 15 MINUTES BEFORE ASSEMBLY OPENED FOR WHICH WE GIVE ALL GRATITUDE AND PRAISE TO JEHOVAH.—THEOCRATIC AMBASSADORS OF IRELAND.

The Friday afternoon session included the reading of Brother Rutherford's informal talk to the pioneers at St. Louis. This surprise item aroused great interest, and the pioneers in particular felt the personal touch of Judge Rutherford's words and were proud to think of our gallant president as just "One of the boys fighting along with you."

In the evening a discourse was given on "Pavement Witnessing" and another on "Study Groups," both being based on notes of the same discourses at Leicester.

7:45 p. m. arrived and the Kingdom Hall was full. Now we were to actually hear that familiar voice again. That voice, so bold, so emphatic, so powerful, and yet so kind. "Integrity"—what a fitting title for the opening speech by Judge Rutherford to his fellow servants. The reproduction was clear and distinct. and the sound of the voice alone gave us a thrill; then came the message, so encouraging and so helpful. The new light on the book of Job was received as a special message from the Lord, and we went home with praise and thanksgiving to Jehovah in our hearts.

The first meeting on Saturday was at 1:30 p. m.—Songs and Declarations. Three people of good will from Dublin gave declarations which brought instant applause from the brethren. They had recently taken their stand for the Theocracy. and one had come out from the Catholic religion. They were each immersed the following day.

At 2 p. m. the pioneers were all seated in the front rows of the hall, and the zone servant addressed them on the subject "Pioneers Place in the Organization," his remarks being based on notes received from Leicester on the same subject. Three company publishers volunteered for pioneer service during the assembly and a fourth took an application form with the hopes that she would be able to join up soon.

At 2:45 p. m. we had a special treat in the form of an hour's report on the Leicester convention. This had been sent on from the London office, and it kept the brethrens' keenest attention from start to finish.

The event of the day was the public lecture "Comfort All That Mourn." At 7 p. m. the transcription machine was set in motion and slowly the first large re-

cord started turning. Every eye was turned to the loud speakers, and every ear tuned to catch each word that would be spoken. Everything was still, so that the faint scratching of the needle could be heard in the speakers. Then came the few last bars of music from the orchestra at St. Louis, the chairman's opening remarks and the applause of the brethren at St. Louis. This applause was drowned however by the applause of the brethren in Belfast! Then came Judge Rutherford's voice, and every word came clear and distinct. Here was something we had waited for. The brethren over here had been talking about Daniel for many months past and now the Lord was giving them the answer they wanted. The conclusion of the lecture left the brethren and people of good will—112 in number—eagerly waiting for the promised **Watchtower** on the subject.

On Sunday preparation was made for the lecture "Children of the King," and twenty nine young ones occupied the front seats, one of whom was a full time worker. The assembly rose at 3:30 p. m. and sang together the rousing song "Children of the Heavenly King." The audience were then seated and waited in silence for the lecture to begin. What was that? An echo of our singing? No, but the recorded strains of the same tune and words from St. Louis where the brethren had raised their voices in joyous song even as we had likewise done. Then came the pleasing voice of Judge Rutherford again. This was a message for one and all, young and old, parents and children. Instruction for the little ones to aid them in taking a firm stand for the King of Kings; advice to the parents in respect to their children, and a glorious vision of the glorified earth for one and all. What a contrast Judge Rutherford drew between the present-day religious rulers and the rulers or princes of the New Earth! How we long to meet those princes!

Then the children in Belfast had a privilege that even the children in Leicester did not have at their assembly. Due to our assembly being a month later than Leicester we were privileged to have copies of the new book **Children**, and each child present was presented with a copy of this new book as a gift from the Society.

Finally it was suggested that the following cablegram should be sent to Judge Rutherford, and the suggestion received unanimous approval and loud applause:

BELFAST THEOCRATIC ASSEMBLY SEND LOVING GREETINGS. RECORDS OF YOUR THREE THRILLING LECTURES LOST IN TRANSIT FOR TWO WEEKS ARRIVED IN PERFECT CONDITION FIFTEEN MINUTES BEFORE ASSEMBLY OPENED IN ANSWER TO OUR UNITED PRAYERS. AUDIENCE THRILLED. DETERMINED TO STAND FIRM WITH YOU ALL FOR THEOCRATIC VICTORY AND TO PRESS FORWARD IN THE NEW WORK. — JEHOVAH'S WITNESSES IN IRELAND.

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(continued from page 27)

and the Convention Bureau, all due to their subservience to the religious organization, whom he symbolized under the figure of one distressed "Faythe O'Hooligan." The description of the actions and the bossy orders of this "Faythe O'Hooligan in his own brogue to local businessmen and Catholic population caused great amusement, and the assembly laughed again and again. (Pss. 2:4; 37:12, 13; 52:6) Then he told of the good people of St. Louis and showed how the parable of the "sheep" and "goats" had thus had local fulfillment.

The city editor of the "Globe Democrat" sent him a question, "Do you not think it discourteous to criticize another person's religion in his own community?" but, due to "Father O'Hooligan," they refused to publish the answer submitted, though it was of great public interest. The Roman Catholic Hierarchy in America have treated in like manner all proposals, challenges and petitions to public discussion in debate over radio. They have all been warned, and now "we are going to spend our energy and time and strength in going to the people of good-will toward God and his Theocratic kingdom, carrying to them the message." Hope-rousing and stirring was his statement: "I feel absolutely certain that from henceforth . . those who will form the great multitude will grow by leaps and bounds." The arising of 15,000 children this morning was a decisive answer and reproof to the "evil servant" class who say, "Humph! where's the great multitude?"

Judge Rutherford continued, "I had a cablegram from London a few minutes ago, calling attention to the great number, increasing number, and yet throughout the other parts of the British Empire "Faythe O'Hooligan's" associates from down in the Vatican have put the 'kibosh' on public witnesses, but witnessing goes on just the same because we are going to tell the truth in our country. . . . I am loath to leave this place. I have not had such a joyful time in many days. When I was a fighting young man out here in this state (Missouri), I had a different thought in mind; that some day I will grow to be an old man with a long beard, with a stately appearance, and I will sit at the head of my table with fifteen children and a lot of grandchildren on both sides, but I soon got that knocked out of my head. But this morning I saw fifteen thousand children of the King, of the Lord, stand up here and say, 'We are with you and we are going to fight with you.' (Applause) Now let them call me old and dried up. It don't make any difference to me. I can't help it because I have lived nearly seventy-two years, but I have lived seventy-two of the best years I ever had. (Applause) But I expect to have many more and better ones."

For ever to disprove all published false charges and slurs that he is the leader of Jehovah's witnesses, he said: "I want to let any strangers here know what you think about a man being your LEADER, so they won't be forgetting. Every time something rises up and starts to grow, they say there is some man a leader who has a great following. If there is any person in this audience who thinks that I, this man standing here, is the leader of Jehovah's witnesses, say Yes." But there was a unanimous "No!" emphatically. "If you who are here believe that I am just one of the servants of the Lord, and we are working shoulder to shoulder in unity, serving God and serving Christ, say Yes." The unanimous "Yes!" was strong and unequivocal. "Well, you don't have to need me as an earthly leader to get a crowd like that to work." He now asked them to return to their respective parts and "put on more steam . . . put in all the time you can." Then he offered words of benediction.

EXTRACT from PUBLIC STATEMENT presented at LEICESTER

Sunday, September 7, 1941

Catholic opposition in Bulawayo, Southern Rhodesia, has been rampant for many years. Early in 1937 the magistrate of Bulawayo seized for confiscation fourteen publications of the Society held in the hands of local brethren. Jehovah's witnesses made an application to the High Court of Southern Rhodesia for the release of these books on the grounds that they were not seditious. The High Court of Southern Rhodesia heard the case on September 23, 1937, and ordered the books be returned to Jehovah's witnesses as they were not seditious. The magistrate of Bulawayo, chagrined at this ruling, took an appeal to the Supreme Court of South Africa where the case was heard before Justice De Villiers on March 15, 1938. Once again Jehovah's witnesses were granted the victory over their Catholic adversaries and their literature confirmed as not seditious in any wise. Following is quoted from the Supreme Court decision:—

"It appears that certain fourteen books written by J.F.Rutherford have been published in New York by the International Bible Students Association and the Watch Tower Bible and Tract Society. When these books arrived in Bulawayo they were detained by the magistrate in terms of the Sedition Act, 1936. . . . . I come now to the main question, viz., whether the publications are expressive of an intention to excite disaffection in this sense of the word; in other words, to put it baldly, does the writer intend to incite people to use force against the government, or to revolt, and to commit breaches of the peace? I may say at once that in my opinion the writer had no such intention, and his books are not expressive of such an intention. He is a religious propagandist, burning with the zeal of his convictions. He condemns many things in modern political, ecclesiastical, and commercial life; and he quotes extensively from the Bible, mainly from the prophets. He may perhaps intend to inspire his readers to look with disfavour and disapprobation on all modern forms of government, but nothing could be further from his mind than to advocate the use of force against any government. The burden of his teaching is, 'Come ye out from amongst them, for they will be destroyed by Jehovah.' Mr. Hoexter freely and fairly admits that the books do not indicate an intention of inciting to fight, and rightly so. But, as Mr. Beadle points out, the matter goes much further than that, for the author, Rutherford, expressly warns his readers not to use force.

"Thus in the volume 'Kingdom' (Rutherford) writes (p. 10):—

> 'Our faith forbids us to engage in war or any other enterprise that would work harm to mankind.'

"In 'Government' (p. 247) he (Rutherford) states that:—

> 'What is said here against the various forms of government is not said with a view to provoke revolution.'

"So again in 'Supremacy' (p. 51) he writes:—

> 'Every nation has laws, and every citizen of such nation must obey those laws unless the law is in direct violation or contravention of God's law.'

My conclusion therefore is that the books are not expressive of an intention to excite disaffection in the sense above stated by me.

"There is however another point which, though not ventilated in the Court below, is raised in this Court by Mr. Hoexter. He contends that the books are seditious because they disclose an intention to bring His Majesty in person into hatred and contempt. This argument need not detain me. It suffices to say that there is neither jot nor tittle in the fourteen books reflecting on His Majesty, in his private, or personal, or individual, capacity. Mr. Hoexter's contention in this behalf must there fail, as it seems to me. It follows that in my opinion the Court below was right in ordering the books to be released and returned to the Respondent Kabungo, and that the appeal should be dismissed with costs."

Let this plain, clear judgment suffice to answer the false and slanderous charges that Jehovah's witnesses are subversive and causing disaffection. This learned judgment is a victory of the first order for Jehovah's witnesses in their fight for truth, justice and freedom of worship and freedom to preach the Gospel of the Kingdom, God's Theocratic Government.

AWAKE! ANGLICAN CHURCH

Following the press announcement of the Australian Government's ban on Jehovah's witnesses January 1941, an evangelist editor made a cry for the Church to awake and protest against such unchristian persecution. This appeal was made and published last February. To date no protest has been forthcoming from the Anglican Church. Where do the churches stand today? Following is an extract from this religionist's appeal which was presented at the Leicester convention as a matter of interest to Jehovah's witnesses:—

"History has a remarkable habit of repeating itself, and prophecy has a strange tendency to become fact. In the early days of Christianity, because in the very nature of things Christianity was what it was, persecution was the rule rather than the exception. Then the representatives of Christianity ceased to stand for what Christianity was, and the persecution ceased. Now, prophecy is being fulfilled, and because world circumstances demand it there are those who, in a world gone mad are trying to live and witness to the demands and teaching of Jesus Christ. The result is, that throughout the world, on a colossal scale, persecution of faithful Christians is rampant again. The latest manifestation of this insane persecution is in Australia, a part of the British Empire, where 'Jehovah's witnesses' have been banned, their property confiscated, and their societies dissolved. Some few years ago, this thing happened in Germany (some people talk as if these things only happened in Germany), then for some months the persecution of this people has been proceeding in America, because they could not respond to every demand of the state, and the cruelty of this persecution is enough to make angels weep. And now, for no other reason than the consistent teaching of prophecy, they are accused of preaching subversive doctrines, and banned by the Australian Government.

"What is the Christian Church going to say about this? There was much said when Hitler was persecuting Jews and Christians alike—an outcry throughout the world. Now religious persecution is being propagated in our own Empire: what are we going to do about it? There will be uncharitable people who will say that 'Jehovah's witnesses' are false prophets, and that their teaching is an error of the last days, and their Society better dissolved. Let me remind any such who may read these words, that is not the point. 'Jehovah's witnesses' are a Christian Society, they love the Bible, they stand for its teachings, and are prepared to suffer for it too, and moreover they are marvellous exponents of prophecy, and it is this prophetic teaching that has got them into trouble. The Christian Church generally ignores prophecy, and it may be that because of that, God raised up this people to preach it. It is not something invented for war-time. They have preached these truths ever since the Society was founded. And now because of their faithfulness to God's prophetic Word, they are being persecuted. If the Christian Church in this country, and in Australia, is going to stand by and let this matter pass without protest, let me remind both the Christian Church in this country and in Australia, that after 'Jehovah's witnesses' it may be their turn next; it certainly will if they make any attempt to be faithful to God.

"Apart from an admiration of their energetic zeal, a zeal that puts most Christians to shame, the writer has nothing in common with 'Jehovah's witnesses,' but they are being persecuted for their faith, and he feels that the whole Christian Church should raise its voice without delay.

"The prophetic outlook as revealed in the Bible is not very complimentary to the twentieth century civilization, and so when prophecy is preached, twentieth century civilization revolts, and persecutes those who preach it. But if this persecution continues, God will not regard it with complacency, and it will not help the cause for which the Empire is fighting. If the Christian Church regards the matter with indifference God will judge her. When will the Christian Church awake and face these hideous facts that are challenging her very existence? Unless the Church arouses itself out of its lethargy, it will find itself cast on one side as being of no service either to God or man. We have our own idea as to the powers behind the powers that may be responsible for this persecution. No other religious society has given such a revelation of the intrigues of the Romish Church in affairs politic. Judge Rutherford's exposures of this pernicious system may have a lot to do with the persecution. But then, all true Christians are Protestants, and all true Protestants protest against evil in every form. 'Jehovah's witnesses' have been faithful in this matter, a matter on which the rest of the so-called Christian Church has been cowardly. In its attempt to save its skin the church is in danger of losing its soul.

"'Jehovah's witnesses'—a body of Christians and prophetic witnesses are being persecuted throughout the world, and a part of that persecution is taking place in the British Empire. It may be taking place in this very country sooner than we think. AWAKE, CHRISTIAN CHURCH, AND MAKE YOUR PROTEST!"

RESOLUTION

Two thousand of Jehovah's witnesses residing in Greater London, in assembly at the Golders Green Hippodrome, Sunday, January 19, 1941, considered and unanimously adopted the following resolution:—

WHEREAS the press has reported that the activities of Jehovah's witnesses have been considered subversive in Canada, New Zealand and Australia and that their legally constituted organizations, namely, the WATCH TOWER BIBLE & TRACT SOCIETY and the INTERNATIONAL BIBLE STUDENTS ASSOCIATION, registered in London, have been declared illegal—

BE IT RESOLVED—

1. That we greatly deplore the action taken by the Canadian, New Zealand and Australian governments in recently banning the Christian activities of Jehovah's witnesses in those lands.

2. That the charges of being "disloyal," "causing disaffection," "deliberately calculated to destroy morale and hamper the war effort" and "denouncing citizens of the British Empire as followers of Satan" cannot be true and must be without foundation.

3. That as Jehovah's witnesses we are loyal law-abiding citizens of Britain and fully render unto Cæsar the things that are Cæsar's and render unto God the things that are God's.

4. That we are not engaged in a work of spreading disaffection. Our Christian activities are confined solely to preaching the Gospel of Christ's Kingdom, the Theocracy, which is the only hope of mankind.

5. That the purpose of our Christian service which has been carried on in this country for the past sixty years is to bring comfort, hope and consolation to peoples of good-will who love righteousness; that this Christian work conducted in Britain during the past sixteen months of the war has strengthened the hopes and courage of thousands of persons who had lost faith in God because of the hypocrisy of religion.

6. That as an organization, Jehovah's witnesses have not counselled nor encouraged its associates to become 'conscientious objectors'; that such a charge, when made, is wholly false as well as any charge that we have 'hampered the war effort.' (There are many in the forces today who favour the message of the Kingdom of God under Christ yet are loyally serving in the various services.)

7. That the policy of the Society representing Jehovah's witnesses is never to denounce a person for his beliefs. The Society has never violated that principle and has never denounced any citizen of the British Empire or any citizen of any other government. Jehovah's witnesses have denounced the evils of organized religion and the religious efforts of the Roman Catholic Hierarchy at Vatican City in supporting such wicked forms of gangster rule as Nazism and Fascism.

8. That Jehovah's witnesses are not pacifists; but believe in combating and exposing the evils of this day by using the sword of the spirit, which is the Word of God, and are wholly determined to continue to fight against the Catholic-Nazi-Fascist element.

9. That Jehovah's witnesses in Britain who themselves have lost thousands of pounds' worth of property and goods, and some of them even life itself, are co-operating with their friends and neighbours in defending their homes and property against the wicked Nazi demons' air warfare.

10. That the false accusations brought against Jehovah's witnesses in Canada, New Zealand and Australia have evidently been brought about by leading Catholic religionists in those lands; that such continued persecution of innocent Christians in those countries will certainly bring upon such the disfavour of Almighty God. (Do Canada, New Zealand and Australia desire to follow the fascist policy of the Catholic controlled countries of the continent where they have suppressed the activities of Jehovah's witnesses because of their stand for true Christianity? Do Canada, New Zealand and Australia desire to join Nazi Germany in their wicked persecution of Jehovah's witnesses? In Germany alone six thousand of Jehovah's witnesses lie in Hitler's concentration camps, and some have been foully murdered, martyrs to their Christian cause. See Sir Neville Henderson's report in the British White Paper Cmd. 6120.)

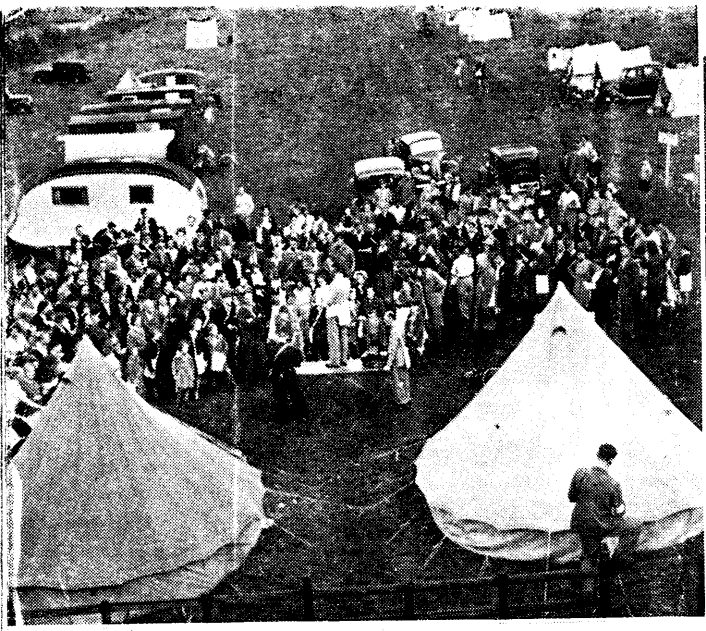
11. That as Jehovah's witnesses we commend the stand of the British Government against the religious-totalitarian combine and appreciate their kindness in permittig us to faithfully carry forward our Christian work of preaching the Gospel and in continuing to grant us the right of the freedom of assembly and worship.

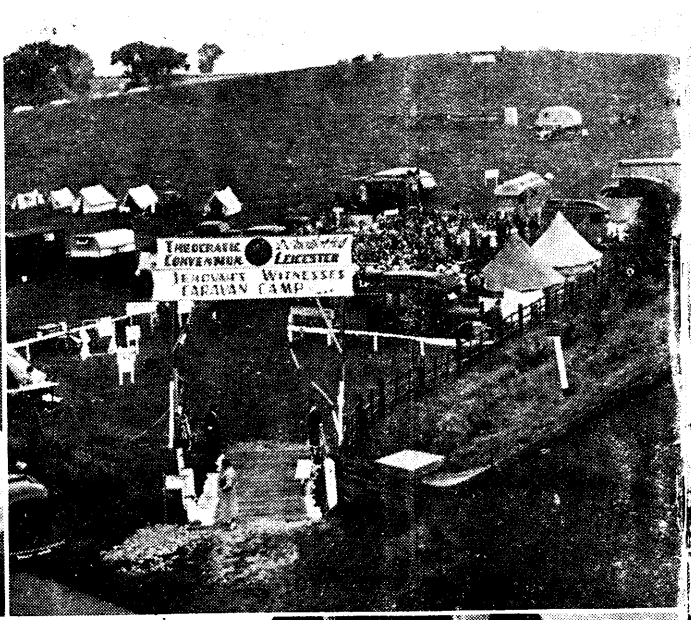
12. That as Jehovah God's servants we champion his name, and are this day resolved to renew our covenant relationship with him, the Almighty God, and are determined to be found faithful unto the end in performing his commands; that we will faithfully continue the work of the Apostles, and the Protestant reformers in exposing the iniquity of the Roman Catholic Hierarchy, and continue to help people of good-will to serve Jehovah's glorious heavenly government, the Theocracy under Christ.

Unanimously Adopted this
19th day of January 1941.

Copies sent to the governments of
Canada, New Zealand, Australia
and to the Home Office, London.

Signed,
A. PRYCE HUGHES,
(chairman).

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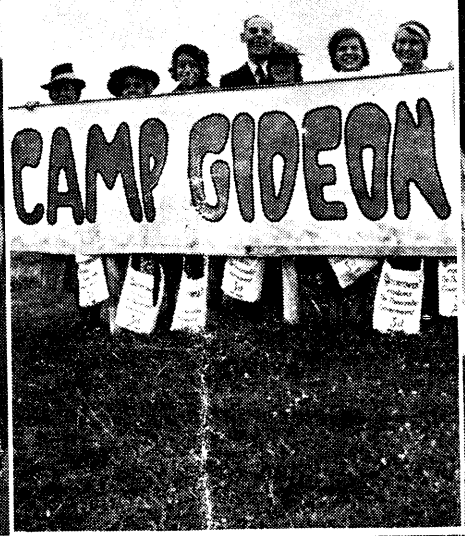
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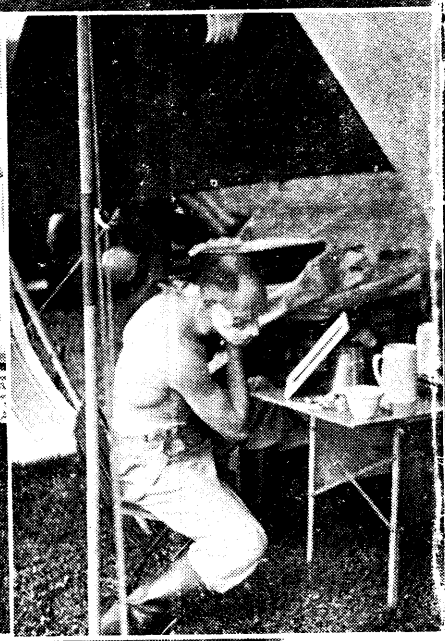



SALVATION CLOSE



The MESSENGER

GLAD NATIONS THEOCRATIC ASSEMBLY of Jehovah's witnesses | Cleveland, Ohio, August 9, 1946 | 5 cents a copy 100,000 copies

KNORR RELEASES NEW BIBLE HELP!

"Equipped for Every Good Work"

"Keeping Unspotted From the World"

Striking the finale on "Servants' Deportment Day", the Society's president, in the concluding lecture of the day, gave excellent Scriptural admonition to the thousands assembled as to the proper deportment of the Christian.

In a very strong, forceful presentation that minced no words, Mr. Knorr clearly showed the sharp, clean-cut distinction there must be between the Christian and this world with its unclean practices. *Every point* was proved from God's Word. He began by calling attention to the Bible at James 1:26, 27, and showed that, although organized religion claims to be fulfilling the first part of this text by parading her works of "charity" such as orphan asylums, hospitals, houses of Good Shepherd, etc., all these works count for nothing with God, for she is spotted and filthy by her friendship and association with this world, and therefore is the irreformable enemy of God, as the apostle James writes at James 4:4. She therefore does not measure up to the requirement to "keep oneself unspotted from the world".

He pointed out that it was of vital importance, in fact a command from God to the Christian, to be a preacher or proclaimer of the gospel of the Kingdom, but that one should not think that his preaching activities, no matter how extensive, give him a complete, clean record with God. He must not think that this gives him permission to imitate, fellowship with or hang around close to the fringe of this present evil world, which is dominated by the demons, and by commerce, politics, and religion.

As an illustration, the course the apostle Paul took was cited. The speaker called attention to how Paul was scrupulously careful to watch his course of action, lest after he had made a record of missionary and preaching work, unsurpassed by any other apostle of Christ, he should himself be disqualified before the Lord.

This argument was supported by quoting Paul's words that necessity was laid upon him: he was constrained to preach the gospel as a steward of Christ, and hence if he did that, that was no cause for boasting by him, but that besides, he constantly mauled and mastered his body, to be sure that he would be pleasing in God's sight. It was shown how Paul admonished Christians to keep themselves absolutely separate from the world, but he did not advise them to build religious convents or monasteries, because then, how could they preach the gospel publicly and from house to house, as he did? And that it was also necessary for Christians to deal with the world in a business way Paul admitted, but that does not mean that they must seek companionship or entertainment from it, because they know the corrupt moral condition of this world, and that "evil companionships corrupt good morals".

Romans 12:2 was quoted: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Then it was shown that the pure and undefiled worshiper will avoid, not only bodily companionships with those of this world, but will watch against developing even any men-

(Continued on Page 2, Column 4)



N. H. Knorr releases "Equipped for Every Good Work".

384-page Book Thrills Conventioners.

Long sustained applause, cheers, whistles and shouts of unrestrained joy acclaimed President Knorr's release of *"Equipped for Every Good Work"*, thrilling climax of Thursday afternoon session. This 384-page bound book is a companion book to *Theocratic Aid to Kingdom Publishers* but having a field limited to the Bible and Bible study.

The climactic release came after N. H. Knorr had dwelt at length on the matter of faith as a part of the Kingdom publisher's equipment. His remarks were directed to the entire assembly but carried special point for the pioneers assembled immediately in front of the platform. The source of faith was shown to be a knowledge and understanding of God's Word; and that the more information one had on the Bible, the stronger that faith would be to resist the varied onslaughts of Satan and his dupes, visible and invisible. After stressing the necessity of renewing the mind by a study of God's Word, equipping oneself to be able to teach others, to be able to answer every man who asks reasons for the Kingdom hope, to be able to gather out religious stumbling stones, able to sweep aside the refuge of religious lies and to wield the sword of the spirit with telling effect, the speaker showed that all this necessary equipment could be gained from God's Word, the Bible. That book of holy scripture is the textbook for ministers. In its pages is laid up the sound wisdom of Jehovah God for His people. A systematic study of the Bible will be invaluable in equipping Kingdom publishers for "every good work."

Having laid all this groundwork for what was to come with mounting power and momentum, the Society's president bombarded the vast audience with this series of searching questions:

"Would it not be of tremendous aid to have information on each one of the sixty-six books of the Bible? Would it not aid in understanding the Scriptures if we knew who wrote each book of the Bible? when each book was written? where it was written? how much time is covered by each book? what the historical background of each Bible book is? and, to round out and complete all this information, to have a brief summary of the contents of each book of the Bible? Moreover, would it not equip each one of us publishers of God's kingdom to be better ministers if we had information that traced the making of the Bible from the time of Moses, the first Bible writer, down to the days of the apostle John, the one who was privileged to complete the Bible canon? Also, would not information be useful that shows how subtle Satan and his dupes failed to destroy the sound wisdom that Jehovah God has graciously laid up for us in the pages of the Bible? failed to supplant it with rabbinical tradition? failed to contaminate it with apocryphal fables? and how the Devil and his religious pawns failed so miserably to reduce it to ashes and puff it out of existence by the hot fires and blasts of hatred leveled against it during the dark Middle Ages by the iniquitous Roman Catholic Hierarchy?"

At the conclusion of this barrage of questions the audience was at a high pitc hofe xpectancy, and the next words that the president uttered did not disappoint their highest anticipations. How great an applause was touched off by this simple sentence which followed: "Bhethren, you have all that information and much more in the new book entitled *'Equipped for Every Good Work'!"*

After this explosion of applause had died down the speaker briefly described the new publication and the field that it covered. The first twenty lessons are sectioned off under the heading "Preparing the Way for Bible Study", and give a general survey of the history of the Bible and its manuscripts, its preservation down through the centuries, and especially during the Hierarchy's heyday of the Middle Ages when she wielded a violent and bloody sword against the sound wisdom of God's Word. Information is unfolded before the reader's gaze not only on the Hierarchy's opposition to the Word of God but also on the traditions of the Jews' religion and how those traditions ranged themselves in opposition to God's Word prior to and during and after the days of Christ Jesus on earth, but the story has a glorious and happy ending in the assurance that God's Word endures forever and that to this day it continues to live. Published in more than a thousand tongues, it is even now zooming through its *third billion* in circulation.

The fifty lessons that follow are divided into two sections, namely, "The Hebrew Scriptures" and "The Greek Scriptures". It is in these two sections that each book of the Bible is taken up for consideration. Its author, time of writing, time covered by the Bible book, the place at which it was written, and other points of historical background on the book that give its setting, are presented. Most important, this section gives a brief summary of the contents of each of the sixty-six books of God's Word. Surely this book in its careful treatment and survey of God's Word will be an instrument to better equip Jehovah's ministers for the good works of gospel-preaching.

In closing the Society's president dropped into a very conversational, heart-to-heart style of delivery and said, "Well, I could continue on much longer describing the book and pointing out its uses; but you are probably anxious to get a copy of it in your own hands and look it over. As you read it and study it, remember that it is published by the Society for the purpose of magnifying Jehovah God and His inspired Word the Bible. And the sincere hope is that it will equip each and every one of Jehovah's witnesses to bring forth more good works to the honor and vindication of the name and word of Jehovah God.

(A condensed presentation of this discourse, particularly as it dealt with pioneering, appears else-

(Continued on Page 7, Column 2)

"Equipped For Every Good Work"

At the Thursday afternoon session N. H. Knorr, the Society's president released the new book entitled *'Equipped for Every Good Work.'* The discourse developed the theme of being equipped for the good work of preaching "this gospel of the kingdom."

At the outset the speaker declared that "Jehovah God is a worker perfectly equipped for any undertaking, whether it be building a minute atom or an expansive universe." All creatures in harmony with God are workers. "Those on earth," the speaker continued, that have covenanted to do His will Jehovah has commissioned to do a 'strange work,' a work of sweeping away a refuge of lies by a flood of truth, a work of rooting out and pulling down and destroying and throwing down religious falsehoods, and then, on the firm foundation of sound wisdom, do a work of building and planting in reconstruction of Jehovah's true worship. Jehovah God has perfectly equipped his earthly servants for the good work of that divine commission."

On this matter of equipment for good works Paul declared to young Timothy: "You cling to the truths which you have learnt and of which you are convinced, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture is inspired of God and is useful for teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly equipped for every good work."—2 Timothy 3:14,17, *Weymouth.*

So that is the reason why God laid up sound wisdom in written form and why he has preserved this sound wisdom to this very day, despite the opposition of devilish religion. It is that his people may be equipped for the good work of preaching this gospel of the Kingdom. From this point forward almost to the close of the discourse, the president centered attention on the matter of faith as a requirement of God's servants and that faith springs from a hearing of the Word of the Lord. Specifically he considered the pioneer work and faith.

This full-time branch of the service is not full and will not be full until 'everything that hath breath shall be praising the Lord.' After stating that the most joyful service on earth was the full-time service of pioneering, he raised the pointed question, "Why then do more not report when the Lord through his organization sends out a call for new pioneers?" Though all are not situated so that they can pioneer, many are, and a suggestion was made that perhaps there was just a little lack of faith, a lack of faith in the Lord as a provider. Perhaps from a human standpoint, some do not see how they can eat regularly or be housed or clothed, so they waver and hesitate to answer the call. If they could see all the necessities coming regularly before starting to pioneer, they would not need faith. They would be walking by sight. Remember that that hard-fighting pioneer, the apostle Paul, said, "We walk by faith, not by sight!"

The speaker then entered into a detailed consideration of this matter of provisions for pioneers and said that for one to hold back on this account meant one of two things: he either lacks faith in the Lord's ability to provide, or he lacks faith in the Lord's willingness to provide. Examples from God's Word would solve these faithless reasonings. The speaker threw attention back 35 centuries when Jehovah lead Israel through the wilderness for 40 years. They numbered into the millions, but none starved. Jehovah fed them with manna from heaven. Their clothes did not wear out. None of them died from exposure. Jehovah God does not change. As the living God he is as powerful now as he was back there when the Israelites wandered in the wilderness. "If he could provide for millions out there in that barren land, couldn't he provide for new pioneers in the work of gospel preaching?" the speaker asked. The next statement answered: "If all of Jehovah's witnesses now in this Stadium turned pioneer tomorrow, it would not extend the Creator in the least to supply their needs. Why, the earth and the fullness thereof belong to the Lord. One need never lack faith as to the Lord's ability to provide for his pioneer publishers who give their all to his service."

The second point as to God's willingness to provide was next dispatched. He was willing in the case of Israel. Why? Not because they were so faithful. They murmured, they complained, they rebelled against God. They sinned, they even fell away to idolatry and religion at times. Nevertheless, the manna from heaven never failed. Their clothes did not rot and fall apart. He continued to provide for them for his great name's sake. With similar reasoning, for his name's sake Jehovah is willing to provide for pioneers today. The speaker next showed that the argument could be carried even further. His word as well as his name was shown to mean love, and quotations were made from the Bible concerning Jehovah's promises to care for his faithful servants. God feeds the beasts, even the unclean raven that cries. The ox that treads out the corn is not muzzled. The laborer in Kingdom service is worthy of his hire. Christ Jesus, in speaking to some of "little faith," said: "Take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed? . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no anxious thought for the morrow."



Distribution of the new text book on the Bible to company publishers.

Christ Jesus did not recommend saving up money in which to put faith before going pioneering. "Many of the pioneers before this platform this afternoon," said the president, "went into the full-time service ten years ago with nothing, and now ten years later they still have nothing of this world's goods, but oh, my, what a grand ten years of continuous service it has been, with perhaps a little tent-making here and there along the way. There may be other witnesses who started saving to go pioneering ten years ago and who may still be saving to go pioneering now ten years later. Yet if they had only taken God at his Word and started to pioneer years ago, they would be seated down here with the pioneers today, with ten of the most joyful years of their life behind them and more joyful years ahead.

Explaining that God was no respecter of persons, the speaker pointed out that if He has provided for these pioneers for the last ten years, then he would likewise provide for others who accept the call in faith. Jehovah has promised to do it, and his Word does not return unto him void. Faith can be put in God and not in money saved up in advance. Jesus settled this point when he was sending out his apostles to preach full-time, saying, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

"And as surprising as it may seem to some," the speaker continued, "neither is a car or house trailer necessary equipment for the pioneer work." Jesus did lots of traveling. He had no trailer. Then there is the striking case of the apostle Paul. He traveled all over Palestine, Asia Minor, Macedonia, Greece, into Italy, and possibly Spain. He had no car, nor trailer. He probably didn't even have a donkey. Yet his territory was larger than that held by any pioneer on earth today.

The speaker next switched his argument into modern setting and showed that there were pioneers today in various nations who walk ten, twenty and thirty miles to meetings and to their territories. They have neither cars nor house trailers. Such things are a convenience to pioneers perhaps, but they are not to be arbitrarily set down as necessary equipment. Faith is the all-important equipment for pioneering. It was disclosed that the vast majority of the graduates of the Watchtower school of Gilead have no cars or trailers in their foreign assignments, and some of them do many miles of footwork daily in the service.

But from all this evidence of Jehovah's watch-care, the speaker did not infer that meals would mir-aculously drop from heaven like manna or that clothes would not wear out or that pioneers would not have their faith tested by physical discomforts. The sufferings of the pioneer apostle Paul were recounted in proof of the fact that trials would come. The speaker declared, "During these trials Paul was strong in the Lord and in the power of his might. Through all these tribulations Paul was sustained by the Almighty. He did not die till Jehovah permitted him to die in Rome as a victim of wicked Nero's persecution of Christians. He died fighting as a faithful pioneer but he did not die from lack of material care. He lived a full life, and he did not spend his life getting ready to start pioneering."

The speaker continued on to show that faith alone was not sufficient, quoting: "Faith without works is dead." He declared that "pioneering is not a lazy man's job. It takes good hard work, rain or shine, hot or cold. It is a vocation; you preach daily, serving day and night. You do as much as you can, not as little. You are not union-controlled and work so many hours and then quit. You present your body a living sacrifice for that is reasonable service."

Soon thereafter the speaker closed his discussion on this point of faith as equipment for good works and proceeded to show the need of knowledge and understanding that the minister might be qualified to teach others the truth of God's Word. An encouraging note was sounded to conscientious Theocratic ministers who might humbly feel themselves unqualified for service. Though imperfect themselves, they can be perfectly equipped as workmen. The requirement is that they study the sound wisdom that Jehovah God has laid up for them in his Word. They must study to show themselves approved unto God as Theocratic workmen.

It was at this point that the speaker opened up on the audience with a cannonade of questions that lead up to the climactic release, which has been covered in the front-page article of this issue.



The pioneers receive a gift copy of "Equipped for Every Good Work".

(*Continued from page* 1, *column* 2)

tal sympathy, fellowship or conformity to it, and the bringing of any such practices among God's consecrated people. It was brought out that the works of the flesh are such things as adultery, fornication, idolatry, wrath, strife, murder and drunkenness, and that these things are practiced by the world because it does not know what the spirit or active force of God is. This puts the world in a condition of enmity against God.

For one claiming to be a Christian to do such things would act like leaven, and eventually ferment the whole congregation with worldliness.

Modern-day "Babylon" Described

With rapt attention the audience listened to Mr. Knorr's likening of this present world and its religion to ancient Babylon, which worshiped false, heathen gods. God's command to his people regarding Babylon was cited, as recorded at Isaiah 52:11, 12 A.S.V.: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse "In order to reconstruct pure worship upon the earth he entrusted to this remnant of worshipers sacred vessels, and in the handling of these they must be clean in God's sight . . . We who worship Jehovah God have all come out of his Babylonish world. We dare not now try to carry our former unclean, worldly practices over into God's organization of his people."

Toward the conclusion, the audience broke in with a great wave of applause upon the words, "The Devil's defiant boast is that he can corrupt all worship of Jehovah God. Do you agree with the Devil? No? Then stamp the Devil as a liar by keeping your worship pure, uncorrupted, unsoiled . . . In Jehovah's worship there is the purest and most enduring of pleasures and delights . . . All the faithful ones will unitedly help the entire company of God's consecrated people to maintain pure and undefiled worship of Him without spot from this world."

"AWAKE"

The New Magazine

At Tuesday's evening session, amidst sustained applauses and repeated cheering, the entire "Glad Nations Theocratic Assembly" was thoroughly aroused to wakefulness as to world conditions. Reflecting the call to courage in the keynote lecture of the afternoon, Tuesday's evening session proved to be the liveliest, most animated of the convention until then. Appropriately, the subject "Awake" moved the entire audience of 55,000 of Jehovah's witnesses as a climax to "Good Courage" day. The release of the striking new magazine *Awake!* was the culminating answer to the audience's aroused awareness of the urgent need to keep reliably informed on world events.

To spectators it was apparent by the volume of plaudits that the audience was highly delighted by the many scintillating comments with reference to present world trends, social, political and economic. The stirring call "Wake up, world", was repeatedly emphasized. As a particularly spicy bit of lecture color, the present twentieth century was described as a synthetic, atom-smashing, jet-propelled, radar-controlled, electronic world that is headed for the ditch of destruction for failure to be awake to the real issues confronting mankind.



Examining the gift copy of "Awake!"

The question was propounded, "Is the United Nations organization the remedy for the present dilemma?" A resounding answer was given, "No". "No, it (the remedy) is not that howling child that was brought forth by a dazed and stupefied world suffering the after-effects of a terrible war." Although international physicians proclaim this child as a new-born savior of the world, only the credulous fall for such a prescription. The true remedy high-lighted was that of God's new world of righteousness to which all peoples of good-will should be fully awake.

President Knorr himself supplied many striking, poignant remarks. He unequivocally declared that of all peoples in the world to keep alert and awake as to world happenings certainly Jehovah's witnesses must be such. The audience whole-heartedly supported the vigorous call for Jehovah's witnesses to keep the peoples of the nations awake to evidence of God's kingdom. It is the growing Kingdom government that was proclaimed as the sole hope for the people. All peoples will be forced to make a choice between the destined short-lived United Nations organization and the abiding, enduring new world government of God.

The mounting enthusiasm of the evening was topped when President Knorr released *Awake!*

The mission of this new semi-monthly journal was succinctly put, as *"Awake!* has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be tread upon; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth."

To the great rejoicing of the conventioners, who enthusiastically acclaimed *Awake!* a gratis copy was then immediately distributed by the ushers throughout the vast audience. The audience was requested to remain seated during this distribution, which was effected in less than six minutes serving the entire eager audience of 55,000. N. H. Knorr called upon all witnesses to get acquainted with *Awake!* to keep awake by reading *Awake!*

The scheduled evening period of songs and experiences had to be dispensed with, due to mechanical difficulties. By 7:45, however, the Stadium's vast amplifying system was able to carry the talks as scheduled on the program. The first speaker, L. A. Swingle, a director of the Watch Tower Society and member of the Bethel family for sixteen years, delivered his discourse entitled "Awake!" He engagingly introduced his subject by stating that if the Lord tells his people to awake, it must be because they have been asleep. And such was actually the condition of the Lord's people about 1918. Since then Jehovah's people have awakened. He showed that now it is vital to urge all persons of good-will to be fully awake as to God's purposes. He showed how the Scriptures indicated that Jehovah's witnesses should cry continuously to the whole world, "Awake! for the kingdom of God is at hand."



N. H. Knorr releasing the new magazine.

But who says the world is asleep? Is not this the fastest-moving age in all history? Paradoxically Mr. Swingle showed that the world is very much awake as to some things, but as to the most important universal issues of the hour it is sadly sound asleep. As a matter of fact he indicated how, scientifically, the peoples and the nations appear to be making great strides, but as to gaining an understanding and being awake as to their significances gross darkness descends upon the people. As to the economic conditions the people are sorely aware of the shortages of food, clothing and shelter. Yet they are totally ignorant of the causes of these crippling conditions. Indeed the man in the street is asleep as to his social and economic destiny in this, man's atomic age.

Mr. Swingle went on to say that many seek relief from the present baffling conditions by plunging themselves into fields of entertainment and sports; but try and soothe their nerves as they may, real security and happiness ever eludes them. Mr. Swingle continued to describe this old, battle-scarred world as being draped around by windy talk that constitutes a thin "new order" gown. He put one over on the audience by saying that through this sheer, synthetic costume is seen the same Big Three in control. But contrary to the audience's expectation, by the "Big Three" Swingle meant commerce, politics, and religion. Swingle claimed that the leaders of these Big Three elements, comprising present civilization, have no vision and are blindly leading the blind people all headed for a muddy ditch of destruction.

An appeal was made to seekers of truth and righteousness to abandon the leadership of the Big Three by awaking to universal truth as found in God's Word, the Bible. He concluded by quoting Romans 13:11: "Now it is high time to awake!" The audience seconded this by heavy applause.

The evening's program continued with a twenty-minute period devoted to world-wide news flashes. This was presented by S. M. Van Sipma, who has been connected with the Society's headquarters office for the past twenty-six years. The series of dispatches presented to the vast audience were globe-girdling. The first report was with references to a demand made in the British Parliament for open break with Franco Spain. The next flash concerned the peace conference now sitting in Paris. He reported that the peace conference, while it gives the small nations a chance to be heard, will be only advisory. From Paris to Bikini, South Pacific, Mr. Van Sipma reported the result of the second postwar atomic bomb explosion detonated under water there on July 25.

Returning to the domestic field, news flashes with reference to the OPA's revival and Pearl Harbor investigation were made. In the international field he presented reports of the pope interceding for a Nazi, the pogrom in Poland, the Palestine problem where an Anglo-American committee has submitted a report on the question of recommending a Federalist Constitution for Palestine, dividing it into Arab, Jewish, and Central Government districts. He also gave reports of Bolivia ending its dictatorship and of the Moslems of India rejecting the British independence plan, of Mikhailovitch's execution, the latter being the subject of comment by Senator Vandenberg as a legalistic assassination. He concluded with a news report from Yugoslavia where the government there denied the Vatican's charge of murdering priests. The Yugoslav Information Ministry said, "Cases of criminals being brought to justice cannot be twisted into stories of religious persecution."

The final feature of the evening program was Mr. Knorr's series of informal remarks to which we have referred above. Further information as to President Knorr's stirring remarks of the evening may be found in another place in this copy of *The Messenger*.

The actual release and distribution of the issue to the conventioners was a masterly display of organization. All were instructed to remain seated for the distribution, and ushers appeared with cartons containing the new magazine and began the distribution of a free copy to everyone in attendance. Some 55,000 were served with the new copy of *Awake!* in six minutes' time!

Upon the singing of the concluding song, Mr. Knorr offered the closing prayer of the day. The entire assembly now dismissed, the vast throngs milled about the Stadium in a very happy frame of mind. All had received their gift copy of *Awake!* and scores could be seen going throughout aisles reading portions of the magazine. Ushers in the hallways had additional supplies which were offered to the witnesses to purchase for distribution throughout Cleveland on the morrow. Some enterprising young men placed their copy of *Awake!* (with its striking cover) in their hat band, thus forming a prominent advertising display as they paraded around the grounds and dispersed to their several resting places.



Obtaining extra copies of "Awake!"

Many were the remarks heard expressing their pleasure and delight in being equipped with this new instrument to publicize and to keep awake the multitudes of people of good-will who must yet be stimulated to take their stand for God's new world of righteousness. Some alert witnesses were seen to be on the streets near the Public Square offering copies of *Awake!* to the late-hour public.

"An Answer to the Rousing Call"

N. H. Knorr delivered his second talk on Tuesday evening entitled "An Answer to the Rousing Call." This lecture was delivered extemporaneously with great force and telling effect to an audience filled with much enthusiasm. The condensation of his speech follows herewith.

Mr. Knorr picked up the thread of a previous lecture on "Awake!" by quoting Romans 13:11: "Now it is high time to awake." The apostle Paul was thoroughly awake, wide awake, to the conditions and happenings in the Roman world of his day. Thus Paul was well able to counsel the Christians of his day to remain awake. The world order in Paul's time continues to our very day and thus this counsel applies with greater force to ourselves than ever before.

We see a great world conspiracy developing around ourselves. We have seen and continue to see the Devil's organization with its many ramifications of big business, politics, religion, science and commerce all committed to the development of the "United Nations" set-up. This conspiracy definitely is against God's kingdom. Not only should we ourselves remain alert by keeping awake as to the developing conditions of this "new world order," but likewise should warn other peoples of good-will of the same facts. We are not frightened because of the girding of the nations against Jehovah's kingdom, but rather are more determined than ever to be found faithful in the performing of the work of preaching the gospel of His Kingdom.

Time to Awake

Jehovah's servants should not be lulled into a lazy, indifferent attitude. They can't just live in this world and go about not taking any notice of existing world conditions. The apostle Paul counseled: "That knowing the time that now is, it is high time to awake out of sleep." (Rom. 13:11) By that Paul meant that Christians should continue to keep awake as to conditions around them. Take an interest in the plight of your fellow man; learn of their difficulties, trials and troubles that we might be better able to arouse their interest in the New World of righteousness which will truly bring honest-hearted ones security and prosperity.

Apparently some in the congregation at Rome required to be awakened as to their responsibilities and duties. It would be well for all to read the entire thirteenth chapter of Romans to benefit from Paul's rich counsel on these matters.

Jesus likewise counseled of perilous times, days of famine, pestilences, earthquakes, wars and rumors of war. (See Matthew, 24th chapter) Jesus listed these signs of distressing world conditions that the alert ones might ascertain the evidences of the approaching storm of Armageddon.

(*Continued on page 4, column 4*)

Morning Sessions of "Servants' Deportment Day"

Stressing the theme of upright conduct in our daily lives, as becomes the bearers of the gospel of God's kingdom, A. P. Hughes, London Branch servant, opened Wednesday's full-day program at nine o'clock, before an audience of 40,000. Hundreds of delegates kept pouring into the Stadium. No field service had been scheduled. The entire day had been arranged for a grand, illuminating service meeting. The chairman, Bro. Hughes, pointed out why the deportment of the bearers of Jehovah's glorious New World must be in keeping with that high honor. And now the entire program moved directly forward to illuminate and illustrate the meaning of Theocratic deportment, field experiences coming first.

"How to Remain a General Pioneer"

How do Jehovah's servants deport themselves in the manner that is befitting their incomparable high calling? The next three discourses provided the practical answer. E. A. Dunlap, an instructor at the Watchtower Bible school of Gilead, began by elucidating the many ways by which a servant of real faith might order his personal life so as to become and remain a pioneer. "The full-time pioneer publisher of the Kingdom message has the most blessed position on earth today," the speaker said. Therefore every purpose should point toward getting himself into that blessed position. He must begin by taking an inventory of his private situation. He must "count the cost". Old world complications must not interfere with New World work; rather, as it were, New World complications must interfere with old world work, must root out the old world's claims upon his mind and energy.

The publisher might feel that because he is making good money it would be better that he contribute to the Society or to some other full-time publisher; the catch is, the Lord's work just does not depend on anybody's contributions. Well, then, the publisher might at least have to work and save himself up a substantial "nest egg" before he entered full-time ministry; but, no, Jehovah provides. Those who have tried to save up money and other provisions don't seem to get to full-time service successfully in most cases. Those who plunge right into the field on the basis of faith in Jehovah's provision, they are the ones who have proved that neither lack of ability, lack of money, nor lack of anything else but faith can hold one back from full-time pioneering.

Additionally, the one and only point on which everything hangs is that fulltime goal put first. Conform everything else in line therewith. Special talents, such as artistic; or trainings, such as stenographic, can be put to Kinkdom service by applying them in part-time work that will enable the minister to uphold the ministry full-time. "Pioneering is a business, not a secondary vocation, but the Lord's business, and therefore He takes care of those engaged therein," the speaker concluded. "It will not be any easier to enter later on in this postwar world. Therefore now is a time for searching self-examination."

"Privileges of the Special Pioneer"

Personal deportment that makes it possible for every thought and act of one's life to contribute to this profession of full-time ministry is not limited to general pioneering. After all, the general pioneer is required to put in 150 hours a month, or five hours a day. What secular job requires so little time? Even then the Society assists him in many ways, such as providing special literature rates. Being a general 150-hour pioneer, obviously, is not the limit to what proper deportment can lead the faithful servant to. This theme was taken up by the second speaker, R. E. Glass, a graduate of Gilead and member of the Cuban Bethel family. "Privileges of the Special Pioneer" being his subject, the speaker unfolded the greater and fuller blessings coming to the full-time publisher who puts in more time than a general pioneer. Naturally, the more time devoted, the more good-will persons are located, the more sheep are fed, the more people are educated to take their stand in the ranks of God's people. The publisher's joy increases proportionately. His old-world responsibilities are lessened, because the Society appoints him its special representative and assists materially. He is a blessing not only to the newly found sheep, but also to his fellow ministers. He works right out in the field with the irregular publishers. More than that, he works in the field with regular publishers. He shows them how to effect a more forceful witness, how to deport themselves more Theocratically. He is directed to special fields where blessings are specially rich, as in the case of the southern city where the company ranks increased 800 percent in three years and special publishers were needed to train the newly interested. It is the special pioneer, of course, who bears the brunt of the battle, which is an added joy. As the speaker concluded, "The rewards of the special pioneers are too numerous to mention. From among their ranks are selected most of those who receive the advanced training in Theocratic ministry that is given at the Watchtower Bible school of Gilead. These then continue in the privilege of service as special pioneers in whatever territory the Society sends them."

"Foreign Missionary Service"

No better point could have been chosen for the third speaker to pick up the theme of "Foreign Missionary Service". The first speaker had clarified the manner in which the publisher might arrange his affairs so as to remain a general pioneer. The second speaker pictured the blessings that come to the faithful pioneer when he is relieved of many inconveniences and granted richer privileges as a special pioneer. Now the third speaker, J. M. Steelman, a graduate of the Watchtower Bible school of Gilead, described the even grander treasures showered upon the full-time pioneer who is privileged to enter foreign missionary service. It has been an upward course, from the general pioneer who refused to permit circumstances to keep him out of the field, to the special pioneer who is blessed with having such inconveniences more completely removed, to the full-time missionary "whose field is the wolrd."

The speaker cited the installation of foreign missionary work by the resurrected Christ Jesus who commanded "Go ye therefore, and teach all nations". (Matthew 28:19, 20) He related field experiences from the lives of two outstanding missionaries, the apostles Peter and Paul. After tracing the "foreign service" from the time of its beginning down to our day, the speaker continued, "We could expect to see some rapid changes in the growth of this service. Especially since we are in the time of the end when the command of Jesus to 'make glad the nations' must be fulfilled." He then cited some of the marvelous instruments advanced for that purpose: the radio, phonograph, world-wide conventions, local assemblies, street witnessing, door-to-door work, back-calls, book studies, public meetings, etc. Under the Lord's direction, a more recent provision had been created, the Watchtower Bible school of Gilead. The speaker traced the growth and progress of this school which, in just three years, has already sent forth hundreds of missionaries into dozens of foreign fields.

It was interesting to hear the speaker describe how the missionaries are established in their "foreign missionary homes". There the principle of private deportment strongly enters in. A capable brother is appointed "home servant", who sees to it that the Society's instructions are carried out, that all home functions operate on a set schedule, such as to bedtime, time to rise, mealtime, etc., with each missionary sharing equally in the work of keeping the home in order. All this proper deportment must be maintained, not to create a regimentation atmosphere, but to keep any form of disorder or confusion from interfering with the publishers' gospel-preaching schedules.

That Jehovah is greatly blessing the foreign missionary work was proved in thrilling details by the speaker in describing the grand reconstruction work in Cuba alone. When the first Gilead graduates arrived in Havana in October, 1943, there were 130 publishers; now there are over 500. The Camaguey company increased from seven to 41 publishers the first year after the graduate missionaries arrived. Santa Clara was reporting two publishers one year and 38 the next. In six months Cienfuegos increased from 15 to 32 publishers.

(*Continued from page* 3, *column* 3)

Benefits of Being Awake

L. A. Swingle in his lecture entitled "Awake!" reviewed for us this evening many problems and paradoxes existing in this troubled world. S. M. Van Sipma further brought to your attention news items of all parts of the world. Such information is important that the proper facts and evidences may be acquired to be used in conjunction with Bible truths for effective house-to-house witness work. We cannot close our ears and eyes to the things going on round about us. Peoples of the world are concerned about these world-shattering events, and our comfronting them depends upon our having an intelligent understanding and sympathy of their plight. Little real satisfaction and hope is obtained from the "United Nations" organization and its associated peace conference in its endeavors to bring about a better world. We know that this cannot be accomplished by the big men of the world, by the politicians, commercial giants, or religious leaders.

By staying awake Christians today will be further protected from the loose ways of this wicked generation and will avoid its carousings, its immoralities, its prejudices, and its indecencies. Being in the world, we have no part of it and will keep ourselves wholly unspotted from its filthy, foul ways. Can one who is drunk with the ways of this old world be wide awake and know what is going on round about him? Absolutely not. And for this reason Jehovah's witnesses will avoid all the pleasures, deeds and enticements of Satan's confused old world. In our alertness we should also be aware of the gross delinquency and degradation of the peoples that is occurring on the part of the parents and the children. As ambassadors of Christ we find it our duty to keep the honest-hearted ones informed and awake to guard against the deteriorating influences of the day.

Knowledge is a defense against demons and wicked men. This we have learned and proved to be true. This same knowledge must be passed on to persons of good-will for their protection. The world is exceedingly wicked, being destined for destruction, from which organization all righteously-disposed persons must flee. Flight must be made to God's kingdom. The Kingdom is what we want and what we are working for. The growing might of the "United Nations" eventually accompanied by its regimentations will not frighten Jehovah's witnesses, because God is with us.

The Release

Therefore to aid us in keeping awake in the fearful days that lie ahead, it is necessary for us to be awake, to stay awake, and to read *Awake!* (At this point tremendous applause broke forth from the vast audience as the new magazine *Awake!* was displayed from the colorful platform). This new magazine *Awake!* will take the place of *Consolation* magazine. It is well at this point to review the history of *Consolation* magazine, which was originally known as *The Golden Age*. At the Cedar Point Convention of 1919 the *Golden Age* magazine was first announced to the public with its first issue appearing in October of that year.

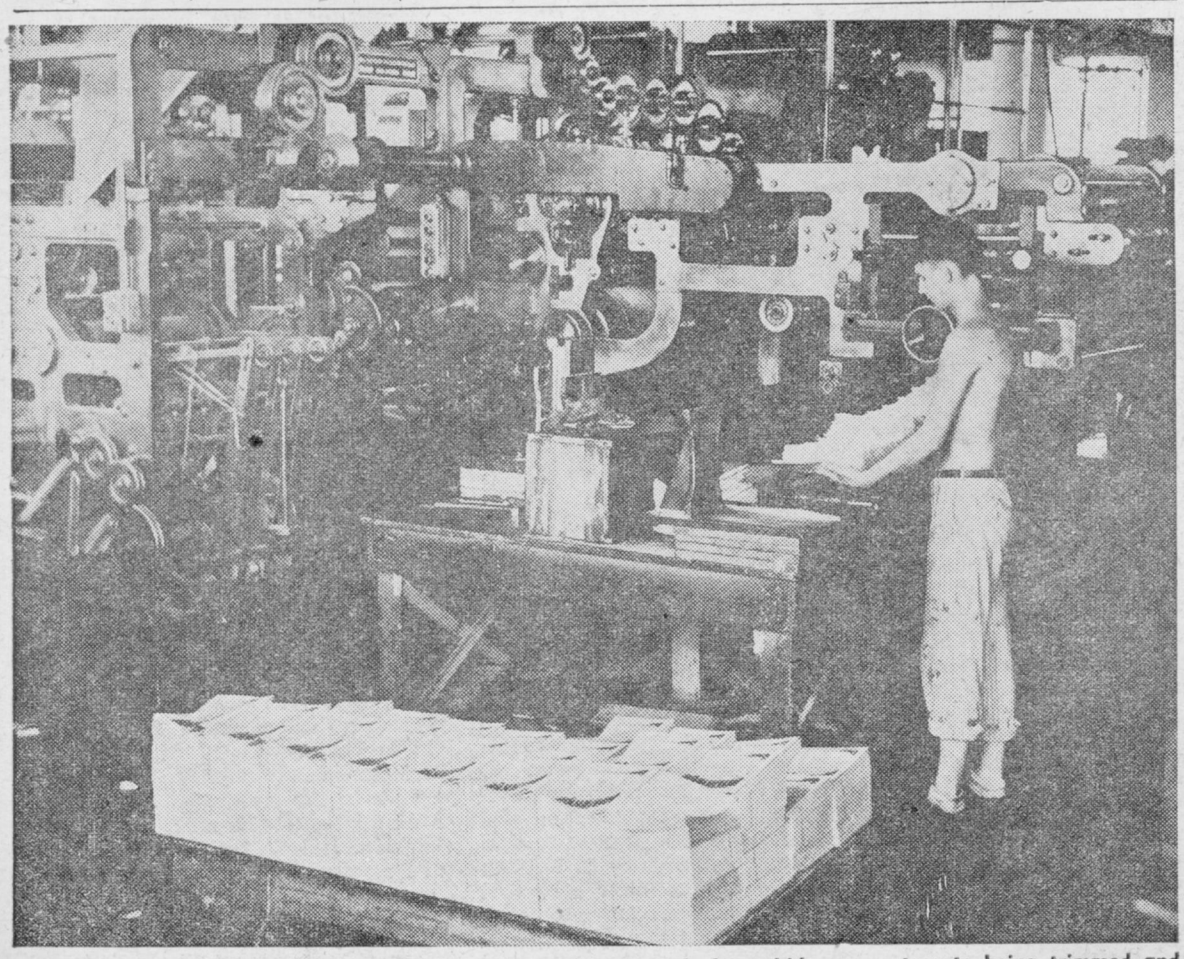
Jehovah's witnesses have come a long way since 1919, and in recent years many arrests, court battles and imprisonments have been endured. Yet back there in 1918 Jehovah's people likewise were severely persecuted, many being mobbed and thrown into prison, resulting eventually in the killing of the witness work. Back in 1919 and 1920 it was thought the best way to get the message of the gospel in the hands of the people would be through the mail. But today we appreciate to a fuller extent that the house-to-house service more adequately reaches the people.

"Golden Age" and "Consolation"

For a period of 18 years *The Golden Age* fulfilled its purpose. The name *Golden Age* not being Scriptural, in the year 1937 at the Columbus Convention a redressed magazine was brought forth and named *Consolation*. *Consolation* is a Scriptural name which Jehovah's witnesses have used to great effect in bringing comfort to the peoples of good-will, but today it seems that this magazine should carry a different message to arouse the people from their sleepiness, if this is at all possible. The people have been given consolation a long time. Now it is time for them to sit up and take notice by getting and reading *Awake!*

For the 18 years 45,994,927 copies of *The Golden Age* were printed and distributed. Indeed a splendid record. *Consolation* published for just half that period of time, namely 9 years, distributed a total of 57,512,000 copies. Perhaps in the next 4½ years, just half the time for *Consolation*, we shall go away over the 57,000,000 in trying to get people to accept *Awake!* The *Golden Age* subscription list of 1919 stood at 20,000, whereas in 1937 with the introduction of *Consolation* the number of subscribers stood at 58,000. In June, 1946, *Consolation's* list of subscriptions amounted to 132,000. However, due to additional distribution on the streets and in the field 370,000 copies of each issue were being disseminated. The Lord has richly blessed *The Golden Age* and *Consolation* magazines in the past, and, by the Lord's grace *Awake!* will be just as well handled and receive just as rich a blessing from the Lord.

Mr. Knorr, in conclusion, announced that over 200,000 copies of *Awake!* were on the Stadium grounds. The Society wishes to present to everyone in the audience a gift copy of this first issue of *Awake!*



The new magazine *Awake!* rolling off the presses and being stacked on skids preparatory to being trimmed and mailed out.



First issue of *Awake!* coming off one of the *Watchtower* magazine presses.

Hearing from Publishers

The international aspect of the Glad Nations Assembly became very apparent Wednesday afternoon when representatively nation after nation passed in parade before the eyes of thousands of witnesses gathered in the Stadium. After a quarter-hour period of songs, the chairman for the afternoon, M. G. Henschel, secretary to the Watchtower president, introduced to the audience the first of several Theocratic delegates from all parts of the world. Representing many nationalities, each spoke briefly concerning the progress of Kingdom interests in their respective lands. Despite their differences in language and race, the same theme wound throughout their experiences. All reported that Kingdom publishers world-wide are appreciative of the Lord's provisions for them, the people of goodwill are being located and fed, and witnesses everywhere are keenly interested in the eight-day assembly now underway. Some were graduates of the Watchtower school of Gilead, while several others will soon be enrolled there to receive valuable training for continued Theocratic service.

Chairman Henschel first introduced Anthony Attwood, who has been a servant to the brethren in England and who spoke on the good results of special pioneer activity there. Next was Stella Phillips of Cape Town South Africa. She reported the good work of young witnesses in that country, speaking in particular of an eight-year-old publisher who stood fearlessly at her street-magazine-work post during the dark days when Kingdom literature was banned in South Africa. She placed an amazing volume of literature in one year's time, and is now building a good foundation for future years of service. Mrs. Phillips spoke further of the faith and courage of native brethren in Barotseland. There it is a custom for natives to grovel on hands and knees before visiting government officials. Though placed conspicuously in a front line on such occasion, the faithful Christians refused and took the punishment of labor camps rather than bow to political governors and thus disobey God's Word. And as always, others have declared themselves for Jehovah's Kingdom upon seeing these things.

Harold Gale, special pioneer from Kona, Hawaii, encouraged the witnesses by relating his experiences in teaching people of goodwill and overcoming language difficulties such as exist in the Hawaiian islands. There followed short messages from Ofelia Estrada, of Argentina, on apartment, house and business witnessing, and James Odham of Alaska. Having heard from these far-flung points of the Western Hemisphere, next the country of Finland was represented by K. Salavaara of the Helsinki Bethel home. Four years ago he was a soldier in the Finnish army and held the opinion common to most people in Finland that Jehovah's witnesses were anti-patriots. That this was not true was first revealed to him while in a military hospital, where he read the book *Salvation* and began to lear nthe truth. At this decisive change in his life, heretofore devoted to war, he experienced some qualms about going forth in the service wearing the invisible armor prescribed for Christians. But great was his joy when he learned to wield a new weapon, the sword of the spirit, in Jehovah's invincible army. While most Finns look to America as their hope in the world, some realize that no present state is righteous and wish to be taught concerning God's Kingdom. For those who yet sleep and do not see this fact, *Awake!* will be an aid in bringing them the truth.

Next the assembled witnesses heard Hilda Stone, of El Salvador, who exhorted patience in dealing with timid new publishers; Blanche Thomson, Trinidad; Cecil Bruhn, Australia; and Maud Yuille, Brazil. This last delegate related an experience that proves how alert publishers can redeem much time for gospel preaching. In her assignment of Rio de Janeiro she had begun a study with a family who lived an hour's ride away on a narrow-guage suburban train. She wished to continue this Sunday afternoon study, but regretted the time lost in traveling. She noticed that many passengers were Protestant church-goers carrying Bibles, so she put to practice what she had learned in their weekly Theocratic ministry course in Portuguese. She began to outline Bible talks, and after seating herself near someone with a Bible, she would ask a question. Then the study was on. All with Bibles would take part or "listen in". Literature was often placed and many good back-calls arranged as a result of initiative on the part of the publisher.

There followed experiences by Samuel Garcia of Mexico City and William Wallace from Nicaragua, reporting progress on both fronts. From the Berne, Switzerland, office came Alice Berner who spoke of the gratifying recent introduction of magazine work there; and following her, Lillian Kammerud, Gilead graduate working in Puerto Rico, told of equal interest in the magazine street work there. Two more Caribbean countries were represented in the next two speakers, Lionel Callendar from Cuba and Arlene Van Eyk, Curacao, Netherlands West Indies. C. Rasmussen succeeded them to report on the good work being done in Denmark.

Another Gilead graduate, Hermena Siebenlist, now told the eager audience of the joyful two and a half years she had spent in Costa Rica. Making a return visit on a booklet placement, she arranged with a lady to instruct her two children in the Bible at the Kingdom Hall twice weekly, since the lady did not wish to participate in the study herself. Eventually, when the mother heard what startling departures from religious doctrines the children were learning, she wished the study to be conducted at home. Soon both she and her mother were having a part in the study and attending company meetings. Now all four have been immersed, all are regular publishers, the little boy is doing excellently in the Theocratic ministry course and the little girl and her mother conduct book studies with others. Certainly all listeners were convinced of the importance of following up even booklet placements in this search for the Lord's sheep.

Like those young publishers in Costa Rica, everywhere there are boys and girls who have begun to serve and remember their Creator now. One of such, fourteen-year-old Eunice Humphries from Canada, spoke to the assembly, expressing her joy in summer vacation pioneering. Her efforts have been blessed and she now conducts five book studies, some with church members of fifty years' standing. Putting to practice Theocratic ministry training has enabled her to tactfully and informally start studies by use of the question booklet, and now she has studies with persons who once protested they could not have studies. Though she returns to school soon, she is looking forward to the day when she can be a pioneer publisher the year 'round.

The session drew toward an end with further experiences by Lars Pahlsson, a delegate from Sweden, and Theodore Nunes, from Kingston, Jamaica.

As a whole, the experiences related might have occurred right here in Cleveland, for the work of locating and feeding the interest of good-will persons is the same everywhere. These visitors brought the greetings of their fellow publishers with them and surely their joy at being present at this assembly will be reflected when they return to their distant countries. Their experiences were varied, showing the need of being diligent publishers in all the features of Kingdom service and the sure blessings of the Lord upon such. Theirs was a composite story of how proper Theocratic deportment under severe and critical circumstances resulted in bringing persons out of the sorrows of the old world into rejoicing with Jehovah's Glad Nation.

The Service Meeting

The throng that assembled for the Wednesday evening session was treated to one of the most realistic pantomimes ever enacted by living characters. In no respect was it spectacular; its effect was not created by dramatic conflict; yet the impact it produced upon the audience will result in marked advancement in the organizational functioning and educational progress of Jehovah's witnesses all over the earth.

The play began to get underway in such an inconspicuous manner that the audience hardly realized what was in course of action. The Stadium was ringing with a quarter hour of Kingdom songs. Down on the stage figures were moving busily about. Jehovah's witnesses and persons of good-will easily identified the setting. It was any one of thousands of Kingdom Halls located in any country where Jehovah's witnesses carry on true worship. There was the speaker's stand, the company record chart nearby; then ranged about in convenient niches were various departments—stock room, back-call, territory, advertising, Theocratic library, etc. The servants of each department were attending to the needs of the publishers, who moved about getting literature, territory, back-calls, or turning in their field service reports and back-call follow-up slips. As minutes passed, more publishers arrived at the hall, exchanged greetings, and some of them, having brought along newly interested persons, joyfully introduced these "sheep" to the other publishers, making them feel entirely at home.

(During this enactment cablegrams and telegrams were being read over the loud-speakers. They were Theocratic greetings to the Assembly from witnesses from faraway points—South Africa, Uruguay, Montevideo, Alberta (Canada), Western Australia, Nicaragua, Northern and Southern Rhodesia, Guatemala, Manchester (England), Bolivia, Cuba and Panama.)

Fifteen minutes had passed. Everyone in the vast audience in the Stadium now realized what was taking place. Down there on the stage, in pantomime, a typical weekly service meeting of Jehovah's servants was being acted out. The servants had arrived early, to care for the publishers' needs before the program began. A few publishers were still crossing hurriedly toward the stage, just the way publishers everywhere hurry to get to the Kingdom Hall in time—in fact, two or three of them got there late! Anyway, the orchestra is now silenced, the assembly is hushed. It is time for the service meeting.

The company servant, who acts as chairman, M. N. Quackenbush of Brooklyn Bethel, opens the meeting. First a song, accompanied by pert, lively piano melody; then prayer to Jehovah for his blessing. The company servant's first remarks are words of greeting to the newly interested persons who are present; he explains the purpose of the service meeting and welcomes them to come again. Then he opens the service meeting proper by references to the current testimony period entitled "Creator's Remembrance Testimony Period," a special period of time when Jehovah's servants keep uppermost in their mind their remembrance of His great loving-kindness. These remarks lead to discussion of the day's text, which sounds the keynote, "I will bless Jehovah, who hath given me counsel." (Psalm 16:6,7 *A. S. V.*) Then the evening's program is previewed, the company servant gives his place to the first speaker, R. C. Wheelock, also of Bethel.

He rises to discuss the testimony period, "Creator's Remembrance." What does it mean? Who should remember the Creator? What does remembrance of Him motivate them to do? How are they to do it? He answered many such questions and pointed out the practical means of remembering the Creator during August by placing a special combination of literature with the people so that they might remember the Creator too.

Following this portion, witness C. E. Sillaway (Bethel) talked about how to deliver the message which makes others remember the Creator. Fear must set up no barrier to delivering the message, but love must motivate to action: "There is no fear in love; but perfect love casteth out fear", the speaker quoted from 1 John 4:18. The love needed was two-fold. Love for the Creator, love for His creatures. Love for the Creator must be shown by taking action against those that reproach His name, chiefly, Satan and his unseen demons; their false charges must be refuted by declaring and proving the Creator's goodness. Love for His creatures must be shown by searching out honest people who desire true relationship with their Creator and showing them His arrangement for such relationship, which is His Kingdom. Delivering the message is simple because Jehovah through His "faithful and wise servant" organization has prepared it in printed form and anyone can deliver it to the people. *The Messenger* was cited as the latest form of the message, which all were urged to help deliver to Cleveland's "good-will".

K. M. Jenson, long a member of the Bethel family, then took over to discuss the actual offering of the literature at the door. If any publishers were in doubt as to how to deliver the message, then two demonstrations which the speaker directed showd just how publishers, schooled in Theocratic Ministry training, can deliver the message at people's doors.

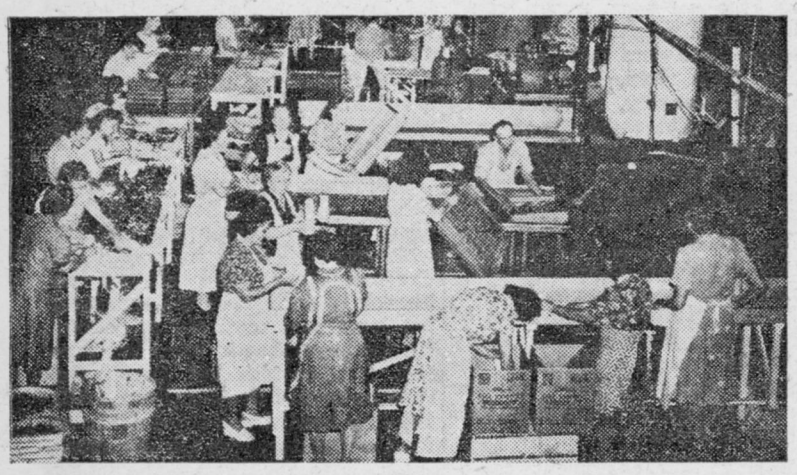
Merely leaving the printed message with people may mean nothing at all in the long run. That is why publishers should call back on the people. D. A. T. Lunstrum of Bethel took over to consider back-call activities. He interpolated his discussion with demonstrations, one showing what happens when a publishher places literature, fails to call back, and the person reading it discusses the message with prejudiced persons who leave him likewise prejudiced against the message. The next demonstration called for lively argumentation when another publisher appeared and had to tear down the prejudice out of the "sheep's" mind. The point is, each publisher should keep right after his own back-calls and not neglect to call on interested persons as soon as needful. Twelve minutes were consumed by this discussion.

And now, what is the climax of all phases of gospel preaching as discussed so far? "Book studies!" declared the final speaker, B. B. Mason a graduate of the Watch-

(*Continued on page 7, column 1*)

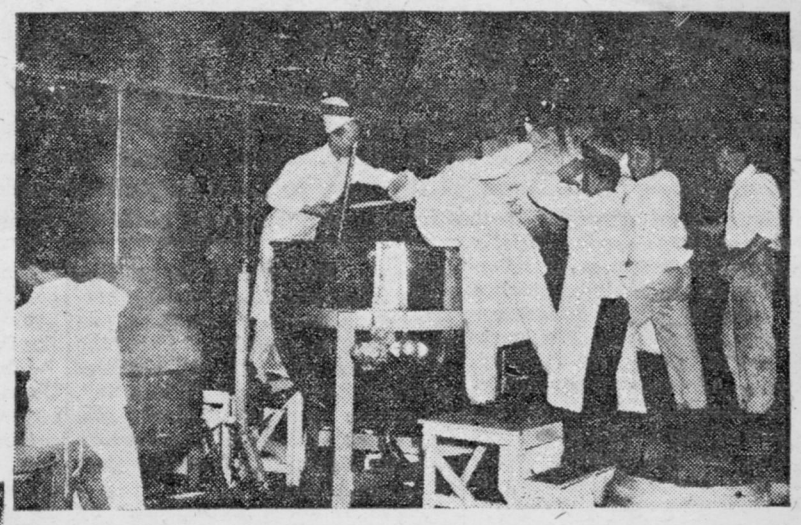


The model Theocratic service meeting is opened by company servant M. N. Quackenbush.



Left: Tray-cleaning department in cafeteria.

Right: One of the many large kettles used for cooking.



* * *



Conventioners being lined through cashiers for cafeteria serving.



Pie-cutting department in cafeteria.

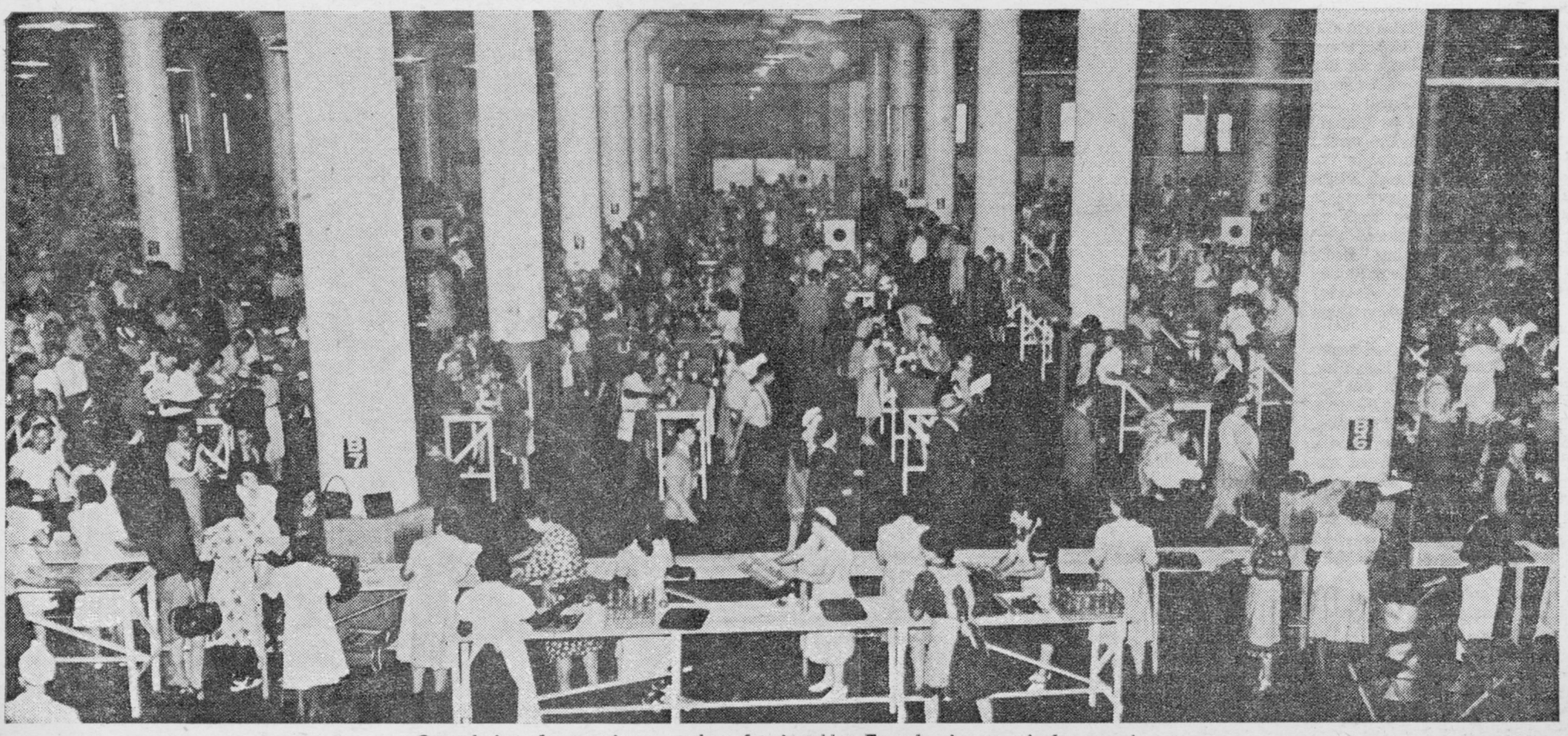
* * *



Serving counters at the convention cafeteria.



Conventioners going from cafeteria counters to tables.



General view of conventioners at the cafeteria tables. Tray-cleaning crew in foreground.

"Laying Up Sound Wisdom"

A thousand years before Christ it was declared by King Solomon: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding; he layeth up sound wisdom for the upright." (Proverbs 2:6,7, *American Standard Version*) Solomon could say this with firsthand knowledge of its truthfulness; for had not Jehovah God given him wisdom that his fame spread to the uttermost parts of the earth? Sound wisdom did not begin or end with Solomon. Why, such was available to man at the very beginning of his existence. Jehovah God had specially arranged that sound wisdom be laid up in written form for such kings as Solomon.—Deuteronomy 17:18-20.

From the time God gave the law to Moses at Sinai, in 1513 B.C., Jehovah God began laying up wisdom in written form that it could be reliably handed down from generation to generation, and he continued doing so over a period of sixteen centuries, all the way down to the time of the apostle John, about A.D. 100. The story of how God laid up this sound wisdom over this long stretch of centuries is an absorbing one, and, when the composition of the 66 books that go to make up the complete Bible canon is traced along the stream of time, his great Book of sound wisdom opens up as an even more familiar companion.

For 25 centuries before the first word of the Bible was ever written man had been leaving a trail in history. That history had been handed down orally from father to son; but now the time had come for a more sure way of preserving this history and also present and future happenings of importance. God ordained that it was due time for Bible writing to begin. He started it off on the stormy height of Sinai, and by his holy spirit directed Moses to carry on the work. In the 39 years that followed, God through the writing hand of Moses brought forth the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, yes, and even the book of Job. Joshua followed in Moses' footsteps, not only as the visible head of the nation of Israel but also as a writer to lay up more sound wisdom.

Some 350 years pass after Joshua's time before any more Scripture writing was done. The record of these years was written by Samuel, the last judge of Israel, in the book entitled Judges. Samuel also wrote the book of Ruth.

The prophets Nathan and Gad together with Samuel were the three co-writers of the Bible books designated First and Second Samuel. The next Bible books to pick up the thread of historical narrative are Kings and Chronicles, and they carry it all the way down to Israel's captivity in Babylon. Evidence is strong to indicate that Jeremiah is the writer of Kings and Ezra that of Chronicles. In the period of the kings from David to the captivity most of the prophetic books of the Bible, those written by the so-called "major" and "minor" prophets, were recorded. King David also contributed to the growing Bible canon in writing about half of the book of Psalms. Solomon, too, shared as the writer of Ecclesiates, the Song of Solomon, and the bulk of the book of Proverbs.

Up in restored Jersalem after the return from Babylonian captivity (537 B. C.) more Bible writing is done. The prophets Haggai and Zechariah write their prophecies there. A few years later the scribe Ezra journeys up to Jerusalem taking with him the book of Esther, written by Mordecai in Persia. Ezra, too, writes the book that bears his name and also the historical account known as First and Second Chronicles. Nehemiah makes the final contribution of historical material. Toward the close of his governorship it is probable that Malachi penned his short prophecy and finished off the writing of the Hebrew canon.

A. D. 29 Jesus launched a preaching campaign that changed the history of the world, yes, the history of the universe! The detailed record of his ministry, his miracles, his Kingdom testimony and his provision of the ransom certainly is sound wisdom of the highest order worthy to take its place alongside the old Hebrew Scriptures. The handing down of the record of such momentous things Jesus would not leave to the unreliable lips of oral tradition. Was he not opposed to such traditions of the elders? Hence Jehovah God and Christ Jesus caused faithful apostles and other consecrated followers of Jesus to commit these things to writing in the Greek language, the holy spirit operating upon them just as it had in the case of the Hebrew-Scripture writers.

Probably the Gospel of Matthew was the first written; then later supplemented by the Gospel accounts of Mark, Luke and John. Luke also wrote Acts, about A. D. 61. The apostle Paul wrote 14 inspired epistles, the first being to the Thessalonians about A. D. 50 and the last coming some fifteen years later. Epistles were also added to the growing canon by James, Jude, Peter and the aged apostle John. With the writings of the apostle John the Bible canon is complete, and we are at the close of the first century after Christ, and the end of the sixteen-century period used by Jehovah God in laying up the sound wisdom of his Word, the Bible.

(*Continued from page* 5, *column* 5)

tower school and scheduled to go to Australia. It is by the book studies that "others will learn of Jehovah's purposes." He pointed out that only one-third of the Kingdom publishers in this model company were conducting book studies; he analyzed reasons why more were not doing so, and pointed out constructive ways to help others start book studies. Servants of the company would be glad to help the publishers, he said. One's lack of much knowledge meant no hindrance, for what amount of knowledge he did possess far exceeded that of persons in general ,on the Kingdom truths. The speaker used a demonstration to show how to develop a back-call into a Bible book study. He urged publishers to utilize all company arrangements, such as back-call nights and the public lectures, to improve their book study work. He closed urging the assembled group to show remembrance for their Creator by helping others to learn of Jehovah through book studies.

Then the company servant, after making some announcements, followed by a song ,asked that the service meeting be brought to a close with a word of thanksgiving to Jehovah. This delightful program ended in resounding cheers from the Stadium, as comments flew thick and fast, such as, 'That's the kind of service meetings we want to have back home in our company from now on!'



Left: C. D. Quackenbush delivering "Religion versus Sound Wisdom". Right: A. D. Schroeder presenting 'Laying Up Sound Wisdom'.

"Religion versus Sound Wisdom"

"Religion has always opposed the sound wisdom of the Bible, whether that religion be Catholic, Protestant, Jewish or some so-called heathen brand". With this introductory statement the second speaker on the Thursday afternoon session, C. D. Quackenbush, from the Brooklyn Bethel home, opened his forty-five-minute discourse on "Religion versus Sound Wisdom". Thence he showed how religion started opposing God's wisdom as long ago as the time in Eden. The Devil's opposing doctrine of the immortality of the soul was shown to have had its birth then and to have been kept alive down through the centuries by hundreds of brands of religion.

The history of religion's fight against the sound wisdom of God's Word was traced through the flood of Noah's day, the time of Nimrod, and the time of the exodus of the Israelites from Egypt. And only three months out of Egypt, when Israel was encamped about Sinai and when Moses was on the mount receiving sound wisdom from God, even the Theocratic law forbidding image-worship, the people below had succumbed to opposing religion and had built a golden calf and were worshiping it. Through the time of the judges and the kings the tide of battle ebbed and flowed as Israel went through its ups and downs, sometimes true to Jehovah, at other times ensnared by heathen religion.

Illustrating religion's fight against sound wisdom the instance of King Jehoiakim's burning of Jeremiah's inspired roll of prophecy was cited. But religion's defeat was shown in that another roll was written containing all that was in the first and much more. The speaker drew a parallel: "That blasphemous action did not snuff out sound wisdom, no more so than did the wholesale Bible burnings indulged in during the Middle Ages by the Roman Catholic Hierarchy snuff out the Bible itself!"

After the fall of Jerusalem in 607 B.C. and the period of desolation of the city and then the return of the Jews to Jerusalem, a change in religion's tactics took place. Gross idol-worship gave way to a more subtle form of religion, the birth and growth of Judaism. It was a time when a mixture of religious traditions developed by the Jewish rabbis, which oral tradition was supposed to be a commentary on God's Word but which was in fact the accumulation of private interpretations of generations of rabbis. By Christ's time many were led into the religious snare of making void God's Word by showing a preference for these contradicting oral traditions of the elders.

Thence the speaker launched into a discussion of some of the teachings of the Talmud to illustrate their character opposed to God's Word. Prior to and during Jesus' time these traditions were handed down orally, but after the coming of Christ and the writing of the Greek Scriptures the Jewish rabbis forgot the supposed sacredness of their oral law, which forbade its being put into writing, and caused these traditions to be recorded that they might offset the newly written Greek Scriptures.

Stating that "the opposition raised to the Bible by the Roman Catholic Hierarchy is not a whit behind that of the Jews' religion", the speaker made transition from the Jews' religion to the misnamed "Christian religion". A quick survey followed of the Catholic cult's vicious and bloody battle waged against the Scriptures down through the Middle Ages.

Special treatment was given to the Hierarchy's fight against the translation of the Bible into English. They desired to keep it in the shrouds of dead Latin so that the common people could not read and study for themselves but must come to the priests for the selfish and private Hierarchy interpretations. Victory for the Bible in the speech of the common people was shown to have been won but only after the battlefield had been reddened by the blood of many of the Bible's champions.

In conclusion the speaker declared: "Catholicism, Protestantism, Judaism, heathenism, all these religious isms of the Devil, have fought against God's sound wisdom down through the passing centuries. But the Bible has won out against all religious comers, and continues to win, and will be hailed the unchallenged winner over religion at the Battle of Armageddon, when the Almighty Jehovah God rises up to vindicate his name and his inspired Word. And till then sound wisdom is available in unlimited quantities for all those who sigh and cry for the abominations done in religious Christendom, for those sick of religion's fodder, for those who hunger and thirst after righteousness.

(*Continued from page* 1, *column* 5)

where in this issue of *The Messenger*.)

The Thursday afternoon session was opened by P. Chapman of the Watch Tower Canadian branch office. After the conventioners sang praises to Jehovah God, C. A. Wise, a member of the Brooklyn Bethel family for more than fifty years, introduced delegates from Nicaragua and Hawaii who told experiences they had while preaching in those distant lands.

As a prelude to N. H. Knorr's moving lecture, A. D. Schroeder, a member of the faculty at Gilead, spoke on "'Laying Up Sound Wisdom'", and C. D. Quackenbush, a member of the Brooklyn Bethel family, spoke on "Religion versus Sound Wisdom".

The first of these two lectures told how Jehovah God had made sound wisdom available to man ever since Eden, and that 2500 years after man's creation God began to have such sound wisdom recorded that the writing of the record of God's sound wisdom for man lasted over sixteen centuries, being completed by John at the end of the first century after Christ.

The second lecture traced religion's opposition to sound wisdom from Eden till now, especially the Jewish opposition through tradition known, in its written form, as the Talmud, and the Catholic Hierarchy's opposition to the translation of the Bible into English. (Condensations of "Laying Up Sound Wisdom" and "Religion versus Sound Wisdom" appear in this issue.)

After C. D. Quackenbush finished his lecture, President Knorr was introduced. He stepped to the microphone and, with earnestness and impressiveness, delivered his discourse, entitled "Equipped for Every Good Work". The outburst of enthusiasm at its announcement was not enough to release the pent-up emotions of the audience; throughout the rest of his discourse the speaker was interrupted again and again by wild applause. After the lecture all hurried to get a copy, the pioneers free and the others on a 50c contribution. What a fitting climax for Publishers' Equipment day!

Thursday Morning Session

Thursday morning, Publishers' Equipment Day the assembly for field service was conducted by P. Chapman, the Watchtower Society's representative of Toronto, Canada, who ,after reading and discussing the day's text, Leviticus 16:15, called on three witnesses for experiences. First, Stanley Jones, a servant to the brethren in England, told of a group book study held in a town in England, that aroused so much interest in the neighborhood that the parson dropped in. He was late at the study and came in just as the soul was being discussed. An argument ensued in which the parson was thoroughly beaten by scriptures. All the others attending the study were thoroughly convinced of the Bible truth that all human souls are mortal. The parson never returned.

Second, Brother Gordon Kammerud, a Gilead graduate doing missionary work in Puerto Rico, told an experience he and four other pioneers had in a drugstore in Fajardo, Puerto Rico. The five pioneers and many of the townspeople took refuge in the drugstore during a shower. Each of the five witnessed to a different group of refugees and in 45 minutes all together placed a total of 16 books and 30 booklets containing the Kingdom message.

Third, Donald Rendall, from the London Bethel, told of being approached by a lady near a London subway as he was handing out announcements for a public lecture on the Scriptures. She had been a Catholic, but her priest once told her to destroy her Bible. She wanted to obey her priest, but her conscience would not allow her to destroy God's Word. Finally she took her Bible out and tore out a sheet at a time and let the wind carry it away, hoping someone would find it and read it. Then she became a spiritist. The evil spirits were telling her not to eat. After witness Rendall conducted several studies with her in her home, she saw the truth of God's Word, withdrew from spiritism and is now an active minister of the gospel.

Mr. Chapman, after offering thanks to God in prayer and asking His blessing on the further sessions of the day, dismissed the assembly for field service and the four foreign-language sessions, Ukrainian, German, Finnish and Hungarian.

All four sessions were held simultaneously from 10:00 to 11:00 Thursday morning. The Ukrainian meeting, in the Music Hall, was attended by 800 delegates and was presided over by E. Zarysky of Canada. In the Little Theater 953 German-speaking witnesses assembled and 500 more were turned away for lack of room. K. Hoppe of Brooklyn Bethel presided. E. Nironen of the Watch Tower branch in Finland conducted the Finnish-speaking assembly in the Stadium for 134, while D. R. Vesey conducted the Hungarian assembly in another part of the Stadium, attended by 685 Magyar-speaking delegates.

Conventions of Jehovah's witnesses

The Glad Nations Theocratic Assembly at Cleveland is not a new event for Jehovah's witnesses. The trend of modern conventions of Jehovah's witnesses bcomes more interesting in the light of historical points of former conventions. The Bible discloses that even in olden times the witnesses of Jehovah held assemblies.

For instance, after the Israelites had departed from Egypt, they were assembled for many months at Mount Sinai receiving Theocratic law. Thirty-nine years later they held an assembly of a few weeks on the plains of Moab prior to entry to the Promised Land. Highlights of that assembly were discourses by the prophet Moses. At the close of this period came what might be termed a release of a new volume, namely, the Pentateuch or the first five books of the Bible in manuscript form. Israel was instructed to hold three annual feasts at Jerusalem which might be termed conventions held by the typical Theocracy. The Bible record also shows that at times of special stress or danger assemblies were held, and Jehovah's favor and deliverance were forthcoming.

Many years after Israel's return from captivity in Babylon, the Jews were holding assemblies and hearing the law read and reconstructing Jehovah's true worship. When Christ Jesus was on earth, he served as principal speaker of many large assemblies and visited the temple of Jerusalem during the feast periods and talked there. At all these assemblies both temporal and spiritual food was provided for the gathered servants of God. A noteworthy example mentioned following Jesus' earthly ministry was Pentecost, A. D. 33. At that time Jehovah through Christ poured out the spirit upon His faithful witnesses. It was also at that time that an immersion service was held and three thousand were baptized.

General Features

The conventions of Jehovah's witnesses in modern times, starting with the first one held in Chicago in 1893 up to this present one in Cleveland in 1946, have had certain general features in common. Such occasions are marked by revelations of truths, flashes of new light from God's heavenly storehouse of divine knowledge. Such enlightenment has a reviving effect on the Lord's servants and increases their zeal for Christian warfare. They learn new ways and means of publicizing the Kingdom message, and usually there are new publications released that further equip them for the good work of gospel preaching. Expectancy on the part of the conventioners always runs high in regard to these new releases, and they are the high points of the convention.

The conventions have proved to be refreshing in that witnesses from various parts of the earth renew acquaintances and exchange experiences. They are watering places where the Lord's people gather to rehearse the righteous acts of the Lord to one another. (Judges 5:11.) The joy of these occasions is increased by the spirit of cooperation shown on the part of all attenders and by each one sharing in the work in the many departments that must be operated or managed with the least possible confusion. The efficient organization and cleanliness manifested on these occasions has been repeatedly commented upon by outsiders.

Generally, the programs extend over several days' time and are climaxed by a public meeting on Sunday afternoon, at which the President of the Society delivers the discourse. Another feature of the assemblies of Jehovah's witnesses is an immersion service. At some of the large conventions the number of those immersed has run into the hundreds.

From 1893 to 1911

Since the Watchtower Bible and Tract Society has been organized, Jehovah's witnesses have held hundreds of conventions in various parts of the earth. Some have been local, others national, and still others have been international in their scope. The first modern convention was held at Chicago, August 4-20, 1893. Three hundred sixty were in attendance and twenty were immersed. The final day of that assembly was specially devoted to the colporteur work, which service we would now call pioneering. After the turn of the century, in 1901, Cleveland, Ohio, played hostess to the Lord's servants for a period of four days. Five hundred were in attendance at this convention, 823 attended the public lecture, and 66 were immersed.

Britain's first convention was held in 1904, and in the same year 1,200 American witnesses held a general convention in St. Louis. Two thousand attended the public meeting on that occasion, which is quite an increase over the 365 in attendance at the first assembly. Such gatherings have continued and have increased, and Jehovah God has always directed his people in the arrangements for these assemblies for their benefit.

Put in Bay is a summer resort located on an island in Lake Erie near Sandusky. In 1908 the Watchtower Society obtained the entire resort, including its large hotels and other large houses. This was the site of an assembly, the greatest up to that time and with an attendance of 3,500, with 36 being immersed. Three years later in Maryland a ten-day gathering was held at another resort, Mountain Lake Park. Boating and other concessions in the park anticipated heavy business, but soon found they had to let go the extra workers they had engaged, and they remarked concerning the Lord's people: "All they have is meetings and eatings, meetings and eatings." Evidently the Lord was supplying his people plentifully with food both spiritual and temporal. Said the press report: "Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher Criticism finds no place in the programme, neither does the doctrine of Evolution. Both are publicly denounced as contrary to the teachings of the Bible."

Assemblies Following World War I

From the time of the outbreak of World War I, no general convention of major proportions was held until 1919. The intervening years had been very strenuous. The work with the Photo-Drama of Creation was zealously pushed and a tremendous witness was given. It was also a time of intense persecution and eventually a stopping of the organized witness work. Such is foretold in the Scriptures, but it was also foretold that a new work would fill the breach and be carried forward from and after 1918. In the spring of 1919 the officials of the Watchtower were released from their illegal imprisonment and came forth consumed with zeal for Jehovah God's service.

What could be more effective, more energizing to Jehovah's witnesses than a convention? The answer was obvious—nothing. Cedar Point, Ohio, was engaged for an eight-day assembly during the month of September. It was attended by 7,000 witnesses, anxious to once again take up the work of serving Jehovah God properly and in an organized manner. It was the start of the new Elisha work, a work that would far surpass the activities of the Elijah period. Concerning Judge Rutherford's expose of the League of Nations, the public press reported that he "asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his (purpose) and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

Cedar Point, Ohio, 1922

Three years later in the same place, Cedar Point, Ohio, a nine-day convention of Christians was held. Not since the memorable Pentecost of A. D. 33 was there a greater milestone in Christian assemblies. In every way the 1922 Cedar Point convention dwarfed all others that had preceded it. The physical facts fully indicate that it was at that time that Jehovah's spirit was poured out upon his people in fulfillment of Joel's prophecy. Additionally, it was the first of a series of stinging indictments in the form of resolutions that were delivered against Christendom. The average daily attendance for the eight days was 10,000 with a peak attendance on Sunday, September 10, of between eighteen and twenty thousand. That was the day the "Resolution" or "Indictment" was adopted. Commenting upon that important convention the Bridgeport, Conn., *Herald* said editorially:

"Upwards of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they are disgusted with the morals and spirit of our world, statesmen and even the ways of the League of Nations is obvious by their unanimous resolution on world affairs.

"We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times."

"What a documentary study it affords for psychologists — this modern discourse on that eternal duel between God and Satan!

"How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root could we but see them reading the resolution."

The keynote of that convention was sounded by the president of the Society in his discourse "The Kingdom." His concluding words are still ringing in the ears of those who heard that call to action and they have been frequently re-echoed in the pages of the Watchtower publications, "Advertise, advertise, advertise the King and the Kingdom." Monday, September 11, was set aside as "Service Day." More than 250 automobile drivers transported some 2,000 field workers to points in northern Ohio for house-to-house work. From that time onward the feature of field service was added to future convention programs.

London, England, 1924

After a series of European conventions in 1924, a general convention was held at London, England, in 1926, for seven days from May 25-31. One hundred eighty-four were immersed at this assembly, which reached an attendance of seven thousand on Sunday. The subject was "Why World Powers Are Tottering—the Remedy." It was very timely as Britain at the time was passing through its great 1926 wave of strikes. As a novel means of advertising, sandwich signs were introduced for the first time causing a spectacle in London's business centers. The public lecture exposed London as the "seat of the beast" to the manifest displeasure of the ruling classes. *The Daily News*, London, the next day published the full text of Rutherford's lecture. The 1926 convention left its mark in Britain and is still recalled by the press in their biting remarks on Jehovah's witnesses.

Toronto, Canada, 1927

Another new feature for conventions was added at the general convention of 1927 held at Toronto, Canada, July 18-25. It was that of internationally broadcasting by radio the assembly's Sunday public lecture. At this time radio chains were in their infancy. For the July 24 broadcast, the young National Broadcasting Company offered its blue and red networks. Added to these were several others in Canada and the United States, making a total of 53 stations carrying the talk. It proved to be the first time in history that any lecturer had ever talked to all parts of the earth. And how fitting the title of this hour talk, "Freedom for the Peoples." Later this lecture was put in booklet form and distributed by millions to the peoples of "Christendom." It was also at this convention that the first issue of the *Messenger* appeared, a convention report printed daily while the convention was in progress.

Detroit, Michigan, 1928

The 1928 general convention held at Detroit from July 30 to August 1 proved indeed to be an international affair. Lectures were delivered simultaneously in ten languages on the same subject. The practice introduced the year previous was followed by having a radio chain of more than 100 radio stations broadcast Judge Rutherford's principal lecture "Ruler for the People" on Sunday from 9:30 to 11:00 A. M. At that time it was the largest network of radio stations that had ever been organized for one program. It was at this convention that the erroneous teaching of the pyramid was abandoned.

Columbus, Ohio, 1931

Since Ohio lies near the population center of the United States most of the general conventions have been held within or near that state. The 1931 convention at Columbus, Ohio, proved to be a historic affair covering 7 days, July 24-30. It was here, before a visible audience of thousands and an invisible audience of millions served by 465 radio stations in vast combination, that the resolution proposing the new name "Jehovah's witnesses was accepted by a mighty shout. It was the Creator's own name for them. How grateful were the thousands on this joyous day, being paid the "penny" and each receiving the same reward, the privilege of bearing the name of one of Jehovah's witnesses. In the weeks that followed extension conventions held throughout the world likewise adopted this new name. Furthermore, millions of copies of the new booklet *The Kingdom, The Hope of the World* were distributed both to the rulers and the people in this land and abroad, giving notice of this new name.

Washington, D. C., 1935

A temple flash of light that proved revolutionary was that pertaining to the "great multitude." At the Washington Convention of May 30 to June 2, 1935, it was made known to the delight of all the hosts of people who attended this assembly. From this time forward the work of the Society has been geared to the Lord's call to the multitude of "other sheep" now due to come into the universal fold.

London, England, 1938

With the number of associates of the Society rapidly expanding as a result of the correct understanding of the "great multitude," better Scriptural organization was destined for God's people. In 1938 the *Watchtower* proposed the inauguration of the Theocratic form of congregational organizations. This was readily adopted by all of the Lord's people. Further blessings were immediately in store. Fifty conventions were organized in the United States, Britain, Canada, Australia and New Zealand. London, England, was the key city for this largest series of simultaneous conventions scheduled September 10, 11, 1938. All 50 convention cities were tied in by transoceanic telephone communication to the Royal Albert Hall, London. The principal convention session Saturday was broadcast to all assemblies which in the same hour heard the lecture "Fill the Earth" revealing the startling new truth on the "divine mandate" for the first time. The next day, Sunday, to a world-assembled audience of 150,000, Judge Rutherford delivered his famous lecture "Face the Facts." In this lecture the democracies were warned of the threatened Nazi-Fascist-Catholic-totalitarian bid for world domination. Within twelve months the Nazi-Fascist juggernaut started on its gory way.

Other Conventions, 1939-1941

The general conventions of 1939 at Madison Square Garden, New York, and of 1940 at Detroit each played its part in fortifying the witnesses for the strenuous war years. But the 1941 general assembly for worship at St. Louis, August 6-10, and its British extension convention at Leicester, September 3-7, were the grandest of all to that time. One hundred and fifteen thousand assembled at St. Louis and 12,000 at Leicester to hear Judge Rutherford's last public lectures, "Children of the King" and "Comfort All That Mourn." Fifteen thousand children at St. Louis and 2,000 at Leicester, all under 18 years of age, were given special seats in the auditorium to hear Judge Rutherford's lecture on "Children of the King."

These consecrated children received a gift copy of the lovely new book *Children*, which was released at this time. Today, in 1946, thousands of those who attended that convention are now young men and women in the Lord's service as true ministers of the gospel. The feeding, housing, and supervising of the thousands in St. Louis was a tremendous undertaking. All was orderly accomplished to the stimulation of the multitudes of the witnesses of Jehovah.

Cleveland, Ohio, 1942

The New World Theocratic Assembly of September 18-20, 1942, held at Cleveland was outstanding, as was the United Announcers' Theocratic Assembly August 9-13, 1944, at Buffalo. By this time the Society's third president, N. H. Knorr, had succeeded J. F. Rutherford upon the latter's death. At the Cleveland assembly, which was the key city of a network of 52 conventions sitting simultaneously, 129,000 were gathered to acclaim President Knorr's timely lecture "Peace—Can It Last?" Many new releases showered the assembly; such as the *New World* book, the Watchtower printing of the Bible (*A.V.*) a new issue of *Kingdom News*, a new booklet and a new set of *Organization Instructions*.

Buffalo, New York, 1944

The 1944 key-city convention at Buffalo served 66 assemblies in many parts of the earth with a total attendance of 140,612. Here was released the Society's printing of the *American Standard Version* Bible, the new book *"The Kingdom Is at Hand,"* and a new song book. At these 66 conventions, 3,503 were immersed; 7,270 pioneers attended; and 52,935 shared in the actual preaching services during the assembly placing more than 775,000 pieces of literature during the five days. Truly a monumental work!

And now the conventions of Jehovah's witnesses are climaxed by the Glad Nations Assembly.

To Jehovah's witnesses the record of the years is measured from one convention to another. Convention thrills being many, the cherished memories are many also. Friendships and acquaintances are made with folks far and wide. No longer do Jehovah's witnesses live in a small world amidst many who do not like them, but during convention time they live in the midst of the great congregation of the Lord. The reproaches and reviling of "back home" cease for the duration giving place to songs of joy, shouts of laughter, and declarations of praise. Life in a new world atmosphere of righteousness is enjoyed to the utmost. So may the conventions be long and frequent as the witnesses march on toward Armageddon and the New World.

The MESSENGER

GLAD NATIONS THEOCRATIC ASSEMBLY of Jehovah's witnesses — Cleveland, August 11, 1946 — 5 cents a copy 200,000 copies

SECOND BOUND BOOK RELEASED AT ASSEMBLY



Society's president releases "Let God Be True".

* * * * * *

"Let God Prove to be True"

In connection with the release of the new book *"Let God Be True,"* N. H. Knorr's discourse was based on the Bible text: "But let God prove to be true, albeit every man be false." (Romans 3:4, *Roth.*) Pointing to the issue that is to be settled now, namely, that God is true, he showed that God is bound by his own word to prove that fact. The questions was then asked, "Where is the unchangeable truth of this God to be found?" The answer was immediately given that it may be found in the Bible, which God has had recorded and caused to attain the greatest circulation of any book ever in existence, now in 1,068 languages.

Quoting Scriptures proving that the Bible is the inspired infallible Word of the true God, he then mentioned that this belief in the Word of God brought down the charge of *Bibliolatry*, or worship of the Bible, especially from Catholics, who have branded the Bible as a "divisive book".

He went on to show how the Roman Catholic Hierarchy diligently shuns all appearance of Bible worship by teaching that the Bible contains *some* of God's revealed truths, but not *all*, and that it is the depositary of the *whole* of divine revelation and the sole interpreter of the Bible.

He called attention to the well-known connection of Jehovah's witnesses with the Bible and their championing of its truths, and then asked, "Are Jehovah's witnesses . . . chargeable with idolatry? . . . a divisive sect? . . . a man-made organization .. . claiming for itself the power of interpretation of the Scriptures?

What Authority Has the Bible?

Jesus used the Scriptures. In fact, in the three great temptations put upon him by Satan the Devil, he answered each one with a quotation from the Bible as his written instructions from his Father. Instance after instance was cited, showing where Jesus quoted from the Scriptures existing in his day, namely, the Hebrew Scriptures from Genesis to Malachi, and included *all* these writings, saying they spoke of him. Certainly no one could charge Jesus of *bibliolatry*.

The words of Peter, who the Roman Catholic Hierarchy claims was the first pope, were quoted, proving that Peter did not think referring to the Scriptures to determine the proper course of action was *bibliolatry*, and that all the other Christian writers of the Scriptures worshiped God and not the Bible,

(*Continued on page* 2, *column* 1)

67,000 Hail New Preaching Instrument

"Let God Be True!" exclaimed N. H. Knorr before an indescribably thrilled multitude Saturday afternoon. As he spoke, he held aloft the beautiful green cloth-bound book with that name embossed in glittering gold letters. A tremendous wave of applause swept out from the happy thousands and rolled over the playing field and beyond toward downtown Cleveland.

"It will be a great aid to everyone in his back-calls and book studies . . . The Society would like to give everyone in the Stadium who will read this book a free copy," he said, calling forth further expressions of joy from the grateful throng of 67,009 persons. "Take your Bible, any Bible translation, and study this book along with it, and learn," was his exhortation.

Eclipsing any material gift that could have been presented to them, this new gospel-preaching instrument was hailed by the multitudes with cries of joy and appreciation. Ushers who distributed the new publication as the crowds filed out of the Stadium were unable to hand out the books fast enough.

As one put it, "Even a new automobile, although I could use it for the service, could not give me half so much pleasure." The reason was that this instrument not only helps the publishers, but is for the multitudes of good-will persons yet to enter on the pathway to life through reading it with their Bibles, and that Jehovah's witnesses dearly love these "other sheep" of the Lord.

Another expression was: "I can't wait to get back to my territory to show the people this book." Yet another, "Just what we needed for the company book studies; look at the questions at the bottom of every page to guide our study".

The release climaxed a very powerful discussion of the subject, "Let God Prove to Be True", based on Romans 3:4. (A synopsis of the talk will be found elsewhere in this issue.) The calm logic of the presentation, which added proof to proof showing God to be true and the Bible his Word, and the stand of the Roman Catholic church as its interpreter to be wrong, gripped the audience tensely. Applause was involuntary when the speaker forcefully clinched each salient point.

Further heightening the feeling of the occasion, and causing all to appreciate even more the bound book release which was to follow, Mr. Knorr, at the end of his discourse presented the following resolution, which was immediately seconded, and which all with a rousing shout of "aye" then agreed to adopt and carry out.

"RESOLUTION

"We, the witnesses of Jehovah, assembled together from many nations in this 'Glad Nations Theocratic Assembly' in Cleveland, Ohio, U. S. A., this tenth day of August, 1946, do publicl. give thanks to Him for gathering us, and we unitedly make this Resolution before Him and his anointed King:

THAT, to the end of this postwar era, we will continue to keep our integrity to Jehovah's kingdom by Christ Jesus as the only rightful Government of this earth and of all the universe, and which Government will endure for ever;

THAT we will therefore obey Jehovah's command (Isaiah 8:9,10) to refuse to join in with the people of Christendom in recommending a world conspiracy to quiet the fear and dread of men that thus a rule of human creatures be put in world control as a substitute for His kingdom by Christ since A. D. 1914;

THAT we will fear Jehovah God and will continue to give the truth to God's recorded Word by preaching in all the habitable earth the glad tidings that his Kingdom was established toward this earth in 1914 and that it is the only government of universal peace, security and righteousness (Matt. 24:14; Mark 13:10); and

THAT, therefore, we will persist in rejecting the religious traditions which inquire of the dead men in behalf of the living, and we will continue to point the people to the law and testimony and all the Word of God, by means of the work of Bible education 'publicly, and from house to house'.—Isaiah 8:20; Acts 20:20."

As the eager book obtainers got a hurried look at the table of contents of the book they saw that the claim that it is a real Bible help is not an exaggeration.

The afternoon session built up to this climax. Beginning at 2 o'clock, H. C. Covington, assistant chairman, introduced several Christian ministers who had spent from 3 to 5 years in prison in the United States because their true status as ministers was not recognized during the war years. (Although thousands of Jehovah's witnesses were recognized as ministers in accordance with the law, in some instances religious prejudice caused their mis-classification.) These gave their experiences, relating how God's hand was not shortened or withheld from blessing them, even behind prison walls.

Mr. Covington said that resolutions and messages had been received from Jehovah's witnesses in prison in Chillicothe, Ohio; Leavenworth, Kansas; Terre Haute, Indiana; El Reno, Oklahoma; Texarkana, Texas; Springfield, Missouri; Natural Bridge, Virginia; Mill point, West Vir-

(*Continued on page* 2, *column* 4)



Delighted conventioners flash Kingdom smiles as they hold aloft their gift copies of "Let God Be True".

Saturday Morning Assembly And Foreign Meetings

Appropriately, "God's Truthfulness" day opened with an assembly for field service. R. E. Morgan, a member of the Brooklyn Bethel family, opened the session with a few comments on the title chosen for this day. Consideration and reading of the text of the day followed.

The assembly was then dismissed with the reminder that this day was to be mainly one of advertising, inviting the people to the Sunday lecture, "The Prince of Peace", as well as to Saturday afternoon's session, during which session much would be said that would be of great importance to the people of good-will of Cleveland as well as to the conventioners themselves.

In keeping with the fact that this is an international convention, foreign-language assemblies were held on this morning, as had been done on three previous days of the Assembly. On Saturday these were the Spanish, Scandinavian (in which three languages, Danish, Norwegian and Swedish, were spoken), Slovak, French and Hollandish assemblies. The Spanish was held in the Music Hall, Scandinavian in Little Theater, and the other three in different sections of the Stadium, from 10 to 11:30 a.m.

At these assemblies, field experiences were first given by delegates from these lands, recounting God's works of power and deliverance in behalf of his people in recent years. This was followed by three 20-minute discourses. The first was on "The Necessity of Learning the English Language". This was particularly for those who live in English-speaking countries. The admonition was given that since English is the most widely used language and especially since they live where the people speak English and therefore have to preach the message to them in English, all should learn to speak English well.

The second lecture outlined the Lord's organization, both invisible and visible. Going into the matter of organization as it applies to the congregations, and further, into the individual's relation to it, this feature of the program brought forcefully to the brethren's attention the need of *personal* organization. The vital importance to the Theocratic minister of personal cleanliness, dignity befitting the ministerial work, and personal appearance was magnified. The protection afforded the Lord's servant today by obeying his injunctions from his Word and his organization, the blessings of harmony and peace ,and the increase of prosperity to the obedient were clearly portrayed. The final lecture in the other-language sessions were based on *Watchtower* articles.

The attendance at these meetings was: Spanish, 1,009; Scandinavian, 700; French, 525; Hollandish, 193; and Slovak, 840.

(*Continued from page* 1, *col.* 2)

but quoted freely from it as the authoritative instructions of God to the church.

"Therefore if we ignored the Scriptures ourselves, and if we denied the possession and study of those Scriptures to others, it would mean depriving ourselves and others of the comfort and admonition that the inspired Scriptures give at this end of the world. By God's grace, of *such* a deprivation Jehovah's witnesses will never be guilty. They will continue to circulate Bibles and to encourage and promote Bible study."

Cheers and applause rang throughout the Stadium.

Religious Traditions Proved Worthless

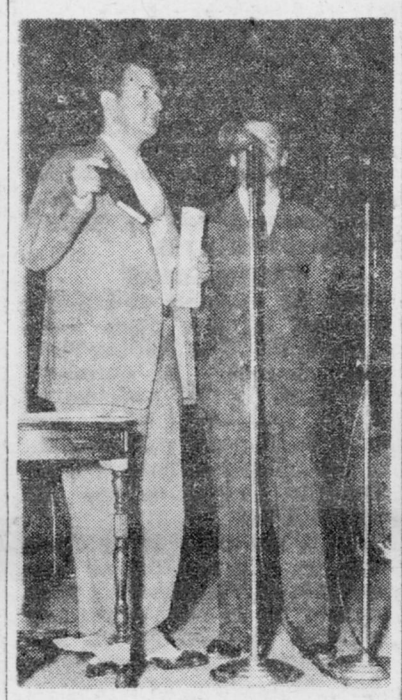
Next, the speaker launched upon a refutation of the teaching of the Catholic church that the Bible is not adequate, but that the church has, besides this, oral teachings of Jesus which have been handed down unwritten from one succession of Catholic clergymen to another, and which traditions must be accepted as of equal authority with the Bible.

He likened the Roman Catholic Hierarchy to the Jewish clergy in that they have also what they called the *oral* law which they put ahead of the written law of Moses, saying that the oral law as handed down through the Jewish clergy through tradition was a full, complete, and perfect interpretation of the "obscure, scanty, and defective" written law, as the Jewish clergy term it.

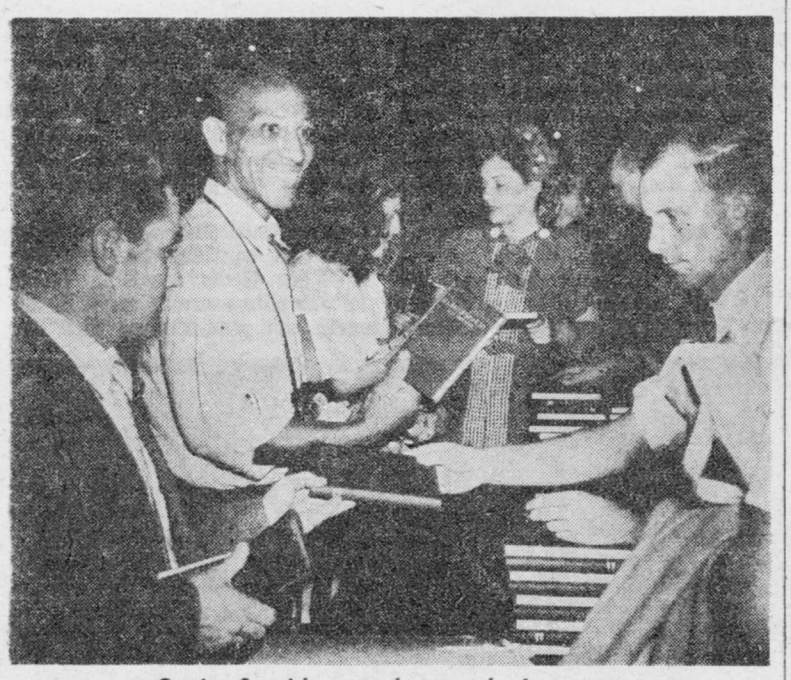
"We choose to give the truth to God, in the black and white of His written Bible," said the speaker, as the crowd enthusiastically applauded. "The possession by a religious organization of a mass of religious traditions which contradict and nullify the written Word of God, instead of proving such religious organization to be 'at all times the depositary of all truth', proves it is the depositary of errors, lies and doctrine of demons." The true church was described as being wholly subject to the Higher Powers, Jehovah God and his Son, Christ Jesus, being taught of them. To quote Mr. Knorr's words: "Hence the true church, which becomes the bride of Christ, does not attempt to usurp authority over Christ Jesus her Head by claiming to be the infallible teacher of her members. She humbly bows to Christ Jesus as her living, ever-present teacher under God, the Head over all . . . She abhors the self-assuming attitude taken by the religious Hierarchy and its visible pontifical head."

It was then made clear how God interprets his written Word for his people by causing it to be fulfilled and then calling to their attention this fact: how by the physical events taking place those who study his Word can now understand and be guided by it; how it is now especially the time for it to be understood, since we are at the end of the world, when God will act to further prove that he is true.

In ringing tones, Mr. Knorr concluded, "We therefore publicly declare and confess that Jehovah God, by Christ Jesus, is the Supreme Authority, the living Teacher of his church of witnesses, and the infallible Interpreter of his Word of truth. In this day of decision between Bible truth and religious error, between God's written Word and the contradictory traditions of religious men, we concede the truth, and the whole truth, to Jehovah God and his Christ. With fulness of conviction we align ourselves with the inspired apostle who said: 'Let God prove to be true'"!



N. H. Knorr releases Spanish concordance as J. L. Bourgeois, Mexico Branch servant, looks on.



Getting Spanish concordance at book counter.

"A New Song"

Just preceding Saturday's concluding lecture by the Society's president, W. Dey, a delegate to the convention from Denmark, delivered the discourse, "A New Song". Mr. Dey was carrying on his Christian ministerial work in Denmark when the Nazis entered that country and because of his faith was incarcerated in prison there 4½ years. So he was able to express in the deepest sense the joy God's people have at being liberated from Satan's organization by Christ Jesus and being given the "New Song" to sing.

His discourse dealt with the ninety-sixth Psalm, which is a song of praise to Jehovah God, calling on all the earth to praise him, because "Jehovah reigneth".

In the days of King David, when he brought the ark of God's covenant symbolizing God's presence to Mount Zion that it might be near his throne for consultation on matters of importance to the kingdom, David was said to 'sit on the throne of Jehovah'.

Explaining that David reigned in a typical sense back there, and prefigured the everlasting King of God's Theocratic government, Mr. Dey then showed that Psalm 96 has its real fulfillment today: that the physical facts alongside the prophecies prove that the Greater David, Christ Jesus, has taken his great power at Jehovah's command and now sits on the throne of Jehovah in the heavens since 1914. Therefore it is time that God's people on earth sing the "New Song".

"Does this mean merely going to a meeting and joining in singing songs?" it was asked. "No," Mr. Dey answered, "it means much more than that." It means doing as Christ did, going from house to house to tell the people the glad tidings of the Kingdom. Now, since Jehovah reigns over all the earth through his King, it is especially the time. "It's not a matter of how little can we get by with", he said, "but how much can we do to show forth the praises of him who has called us out of darkness into his marvelous light. We must tell out the glorious message among all people because Jehovah is great and made the heavens whilst all other gods are nothing. . . . We tell the people there are but two sides in the coming conflict: God's and the Devil's. . . . We tell the people of Jehovah's righteous judgments and of the establishment of the new earth and of how all creation will rejoice because Jehovah will judge the world with righteousness and the people with his truth."

(*Continued from page* 1, *col.* 5)

ginia; and Ashland, Kentucky. One from Benton City, California, was read.

Following the reading of the resolution ,others told how the Lord saw to it that they received *The Watchtower* and other Bible literature, how they held Bible studies among themselves and with other prisoners, how that the morale of the other inmates of the prison was greatly lifted up by reason of the spirit that was upon Jehovah's witnesses; and how the superintendents made statements to the effect that 'Jehovah's witnesses don't need rehabilitating, they rehabilitate themselves'. During their stay, they made the institutions "institutions of learning", scheduling their time so as to spend upwards of 100 hours per month studying the Bible, as well as 30 to 40 hours on other courses offered by the prisons. Besides this, they organized to preach to the inmates, and helped them in every way possible to come to a knowledge of the true God, if they showed the disposition to do so. And many did.

Mr. W. Dey, a delegate from Denmark, next spoke on "A New Song". (Synopsis of this talk may be found elsewhere in this issue.) He unfolded the prophetic application of Psalm 96 to our present day, impressing upon all the urgency of taking part in singing the song "Jehovah Reigns" before all the world.

This prepared the way for N. H. Knorr's speech, "Let God Prove to Be True" and the release afterwards of an instrument by which one can sing the new song to God's glory.



Receiving free copies of "Let God Be True".



F. W. Franz conducting the convention orchestra.

Convention Music by Choir and Orchestra

There is no question about this being the assembly of the Glad Nation. You can tell it by the joyous note struck by the speakers addressing the multitudes; you can tell it by the frequent and hearty applause; you can tell it by the smiles seen all about you; yes—and you can tell it by the way the music, both vocal and instrumental, is being rendered.

Many centuries ago the psalmist wrote: "Hallelujah! Praise God . . . for his mighty deeds! Praise him for his abundant greatness! Praise him with blast of the horn . . . with the strings and pipe! Let everything that hath breath praise the Lord!" (Psalm 150, *An American Translation*). In obedience to that command skilled instrumentalists and vocalists from lands to the north of us, from lands to the south of us, from across the sea and from practically every state in the Union, have joined to furnish the spirited music for accompaniment of joyful Kingdom songs.

The Orchestra

So that the music would be up to the Theocratic standard as displayed in all of the other provisions of the convention, on Saturday announcement was made that auditions would be held for all wishing to play in the orchestra or sing in the choir. By the time the rehearsal began Sunday forenoon, one hundred musicians had assembled in the orchestra, and Sunday evening, with the convention moving to the Stadium, the orchestra began to furnish music for it.

By Wednesday the orchestra had grown to 162 pieces. There was an excellent string section, the very soul of every large orchestra, consisting of more than ninety instruments, violins, violas, cellos, and basses; there was a fine woodwind section of flutes, clarinets, and the oboe; adn the brasses were well represented by trumpets, cornets, French horns, trombones, and a tuba. There were also a number of saxophones, piano accordions guitars, etc., all adding their bit to make thi sthe biggest Theocratic orchestra of all time. F. W. Franz, the director, was getting whole-hearted and capable response from both professional and amateur (and by the way—"amateur" literally means one who plays for the love of it, as contrasted with one who plays professionally) from musicians twelve years old and sixty-five years young; from players dusky, black and white.

The Chorus

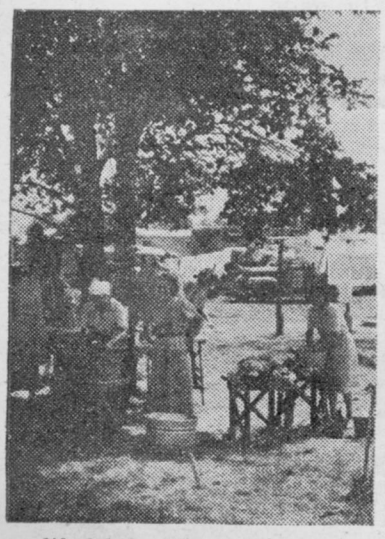
Not since the last international gathering at St. Louis has there been a special chorus at a convention, and trained singers attending the convention showed their appreciation of this opportunity both by responding in such large numbers, there being more than 300 singers, sopranos, altos, tenors and basses, and also by the quality and volume of their singing. They set a fine example for the singing by the convention as a whole.

So that all the brethren would have the opportunity to get fully acquainted with the *Kingdom Service Song Book,* it was arranged to have all the songs sung in consecutive order beginning with the first and going right through the book. To this end also the orchestra first played each song through. The results reminded one of the account of the music rendered at the time of dedication of the temple of Solomon, regarding which the observing chronicler took pains to note that "the trumpets and the singers were as one." Yes, the music, as everything else at this international convention gives evidence that it is a *glad* and Theocratic occasion.

TRAILER CAMP REPORT

To students of God's Word, tent-dwelling calls to mind the mode of life followed by many of the faithful in days of old. Abraham, 'the friend of God' and 'father of the faithful' dwelt in tents. His grandson Jacob is described as 'a plain man, dwelling in tents,' and their descendants, the nation of Israel, experienced 40 years of tent-dwelling on their protracted journey to the promised land. In the days of Israel's apostasy, when fearless Jeremiah was proclaiming Jehovah's fiery judgments against that faithless nation, another company of tent-dwellers comes to our notice. They are the Rechabites, the descendants of that man of good-will, Jonadab, who typified the good-will people now showing up in these "last days." At Cleveland, tent-dwelling once again comes into prominence, as convention delegates poured into the city from every part of the globe.

Monday's issue of *The Messenger* gave us a brief but graphic description of the appearance of the mighty trailer camp that suddenly mushroomed into existence, molded into shape by the scores of workmen that swarmed over the more than 120-acre site. A city has suddenly appeared as if from nowhere. Upwards of 20,000 have registered at the camp.



Washday at the trailer camp.

Description of the Camp

The main entrance to the camp is located about nine miles from the Municipal Stadium on highway 612 (West 130th Street), just before you reach the Brookpark Road intersection. The main part of the camp was previously a government trailer camp for war workers, and ten of the buildings erected by the government have been acquired by the Society and used for camp administration purposes. It stretches for a mile and a half in length and is about a quarter of a mile wide, being in three sections, the main, east and west camps.

On approaching the camp a remarkable scene greets the eye. Laid out in orderly fashion is a varied collection of tents, housecars, trailers, converted trucks, busses and automobiles, of every size, shape, color and description. Streets have been laid out on the city block system, those running north and south being lettered from A to V and AA to GG, while east to west, numerically from 1 to 40.

Down each street are lines of 25-foot wooden towers, carrying the 10 miles of electric cable used to supply electric power for a splendid street-lighting system. Electric lighting is also installed in buildings, and outlets are provided for domestic use. These latter proved to be of great value, for, other journeys totaling up to as long as twelve days, some of the womenfolk had to embark upon a washday on arrival, and could be seen hard at work with their electric irons. Over on the left, as you walk down the main approach, haircutting is in progress, with several standing around waiting their turns. While passing close to tent and trailer doors you can occasionally hear the buzz of electric razors.

Near the center of the main camp are the administrative offices. These consist of a group of buildings housing the different departments and the army of willing volunteers working night and day to insure the comfort and smooth operation of camp life. In charge of camp administration is witness L. L. Roper, graduate of the sixth class of the Watchtower school of Gilead, who, with his wife and daughter, are soon to take up their foreign assignment at Panama. Pinned to the wall behind his desk are plans of the entire camp covering three large sheets, showing locations of buildings and departments, water, electric and drainage installations, as well as streets, car parks and individual trailer sites. Over on the far side of the office is a street plan of the city of Cleveland. Adjoining Brother Roper's office is a larger room housing an army of stenographers, typists and clerks busily working away at their assigned duties.

Organization

Camp administration has been organized along proper Theocratic lines. Working under Roper's direction servants have been appointed to care for all the different departments, some of which include a personnel of several hundred workers. A quick glance down the following list of departments will impress the reader with the magnitude of camp organization and the varied nature of the duties performed by its helpers. Heading the list in size is the guards' department, absorbing a total of 900 men. Next in size comes traffic and parking with its staff of 550, followed by sanitation with 250. Other departments, smaller in size, but no less important, are accounts, auto mechanics, commissary, equipment, first-aid, information, messengers, office, refreshments, registration, roads and walks, signs, supply, trucking, volunteer service, installation, etc., all together absorbing a total of more than 2,000 workers. To insure efficient working, each department is Theocratically organized within itself, and in this way no one individual is overburdened with duties, but all are given ample opportunity to enjoy the convention sessions.

The duty of the guards department is to maintain proper order and protect camp property and generally see to the well-being of all its residents. Working under the supervision of Guard servant are 15 area captains, five for each of the three sections of the camp. One of these captains is always on duty in each camp, night and day, working six-hour shifts. Under these captains are section captains, appointed to care for specific assignments, such as main gates, cafeteria, sound cars, etc. The six-hour shift arrangement operates throughout, and in this way no one individual needs to miss more than two evenings and one afternoon or vice versa, throughout the entire eight days of the convention. One hundred eighty men are on duty at one time, proper schedules having been drawn up and posted. This department is also responsible for operating fire-fighting equipment. Each camp is equipped with a fire wagon carrying a barrel of water, and 350 fire extinguishers are located at strategic points, also water hydrants in case of more serious outbreaks.

Throughout the day and more particularly early in the morning and late at night there is a constant stream of motor traffic in and out of the camp and along the bordering highways. There is therefore no shortage of work for those who volunteered for parking and traffic duties, and men can be seen on duty at entrances and busy street intersections, identified by blue ribbons pinned to their shirt-fronts. Saturday, August 3, was the big day for the traffic department, for, being the eve of the convention, trailers, cars and busses of every description were pouring into the camp. Not only must traffic be kept moving, but at the same time registrations must be entered and parking sites allocated. Short delays became inevitable, and at times, particularly during the evening, lines of waiting trailers had to be parked down the center of the camp roads, while other traffic moved to and fro along one-way lanes on either side. Two parking lots are provided, one for camp residents and one for visitors, with accommodation for 500 vehicles.

Cleanliness

In God's law to Israel much is said concerning cleanliness and sanitation. Not only must the Israelites keep themselves from idolatry and spiritual uncleanness, but strict rules were enforced for physical cleanliness, and proper sanitation in the camp: "For the Lord thy God walketh in the midst of thy camp, to deliver thee. . . . therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." (Deut. 23:14) Thus we have a Scriptural pattern for any modern-day camp of God's people. The sanitation department provided for six gangs of workers for cleaning. Proper drainage arrangements were made, toilets erected, and garbage disposal provided for. Litter is cleared from the grounds at regular periods, the city garbage truck calling each day. Large quantities of sawdust are being used and roads thoroughly sprayed with water to keep down the dust.



Offices located at the trailer camp.

No large-scale feeding arrangements were made by the camp organization, as the Society has made bountiful provision for the feeding of all convention delegates in the great underground cafeteria building in the convention grounds. Camp residents swarmed out of their temporary homes early in the morning to make the nine-mile journey to the cafeteria, where breakfasts are served from an early hour. But many must remain behind at the camp for all or part of the day for different reasons, and so refreshment stands, four in number, were erected. The demand is great, and large numbers of camp residents throng the stands from 6 a. m. to 12 midnight, thus suggesting that the pangs of early morning hunger must first be satisfied before the city-bound journey is undertaken. Cereals, milk, bread, sandwiches, cupcakes, rolls, doughnuts, peaches, plums, oranges, fudge, punch and other varieties of food may be obtained at reasonable rates. Refrigerating plants have been installed to insure the proper preservation of supplies.

But 'man shall not live by bread alone' is the Scriptural rule, and for those who must remain in the camp grounds during sessions, provision for spiritual as well as material food is made. Loud-speakers have been erected on the administrative buildings of the camp and during the sessions quite large numbers may be seen gathered around, some sitting on the steps of nearby trailers, others reclining on the ground in the sunshine. Telephone lines connect the camp with the Stadium, and excellent amplifying equipment insures proper reception of all programs.

Much could be said about the functioning of the other departments already mentioned in this report. All were characterized by the willingness and zeal peculiar to the Lord's house. In no worldly organization is such a spirit ever in evidence, for here the spirit of the Lord directs the activities of all alike. Those co-operating together in their various assignments have come from every state in the Union as well as from Canada and foreign countries. In most cases they had never met before, and yet from the outset they worked together, as if they had been acquainted for a lifetime.

Trucking and Signs

For example, in the trucking department, brethren owning trucks not only brought their vehicles from different parts of Ohio and nearby Michigan, but from Indiana, Oklahoma, and even far-away Washington, Oregon and British Columbia. They transported equipment and appliances of every description, moving timber for the twelve qualified carpenters engaged on construction work, lead piping for the plumbers, 800 pounds of ice every two hours for the refreshment stands, sawdust for the roads and paths and 25 to 30 tons of straw obtained from friendly farmers at low rates for bedding in the tents. On arrival they just reported to the volunteer service booth, briefly stating their qualifications, and, with no desire to pick and choose, gladly accepted the assignments given them, co-operating together for the one common good.

Those who were sick and in need of medical attention, or who were unfortunate enough to be involved in an accident could report to the first-aid department, where the skilled hands of qualified doctors tended about 100 patients daily, mostly children. In charge of this department is E. G. Gilmore, Fellow of the American College of Surgeons. Movement about the camp was facilitated by the hundreds of signs produced by the three workers in the signs department, location of offices and department headquarters, street designations, and notices of all description being posted at prominent places. Personal messages are seen in great numbers pinned to a commodious bulletin board, while mail can be both despatched and received at the information department, where also stamps and post cards may be purchased, and lost articles (including straying children) may be taken.

Traveling to Cleveland

Many hours could have been spent walking through the camp and talking to its different residents, listening to their travel stories and experiences and noting the different types of tent, trailer or converted truck that went to make up their temporary homes. The largest single unit identified was a large truck which had carried its load of 54 brethren from New Mexico in six days. Origi-

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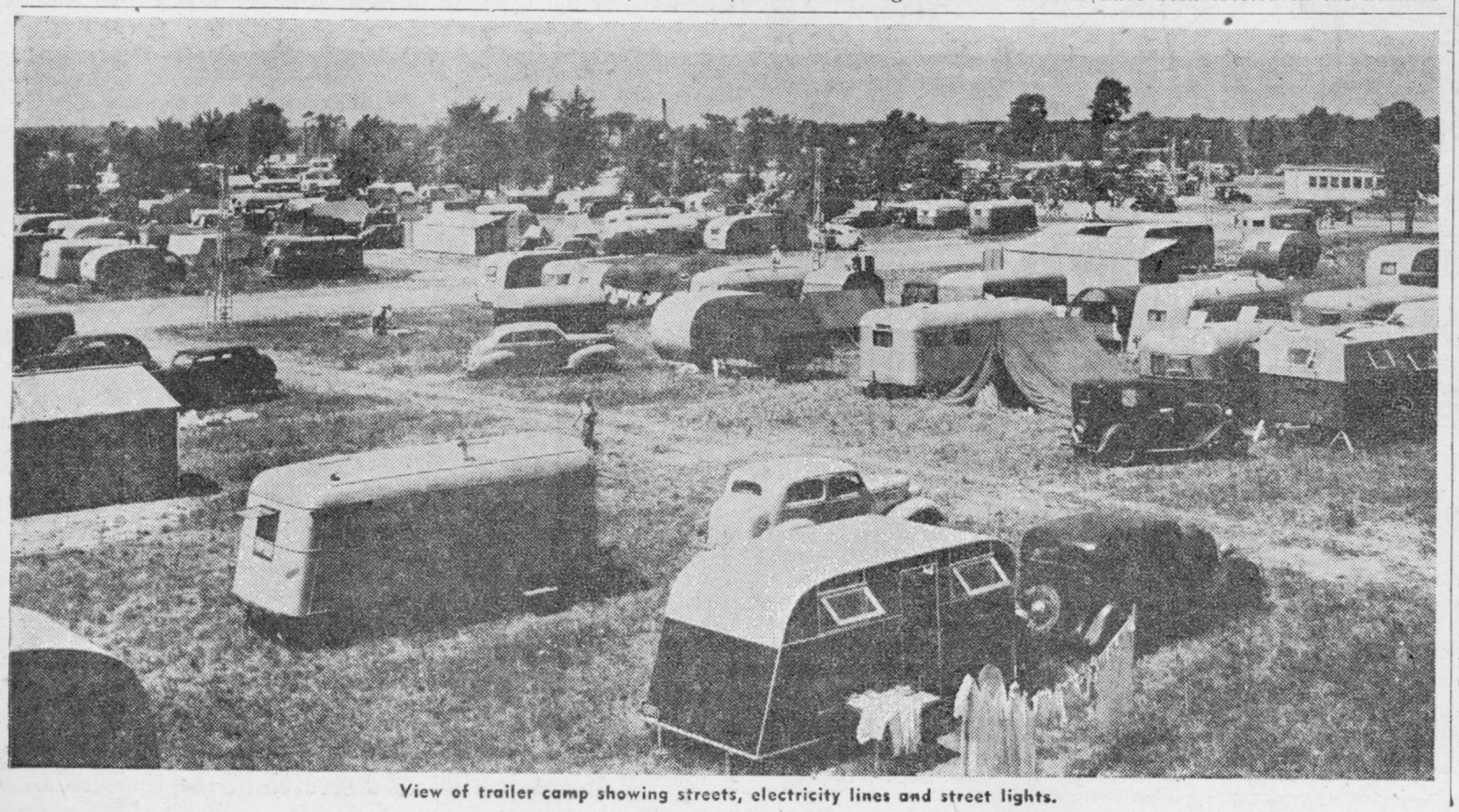
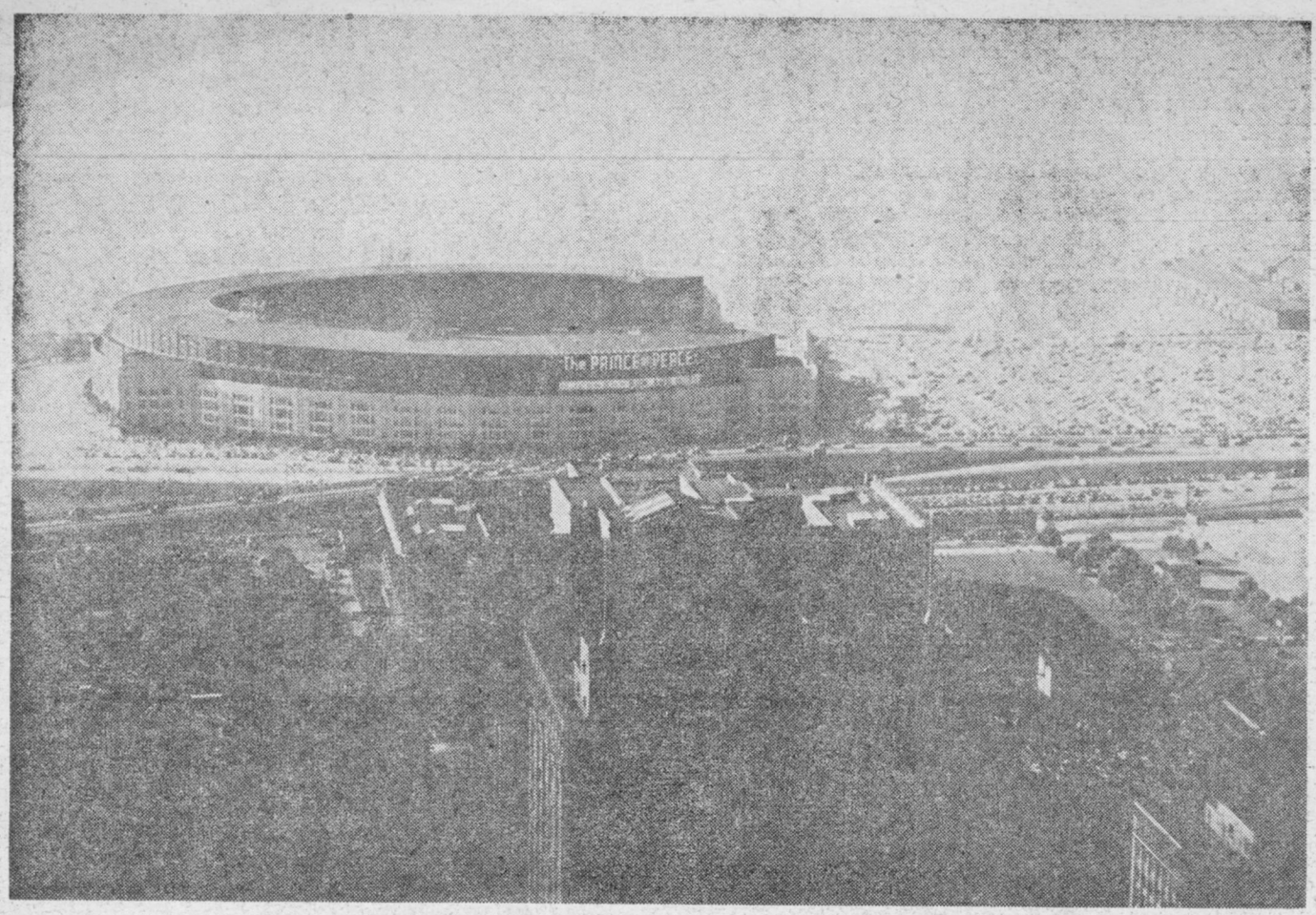
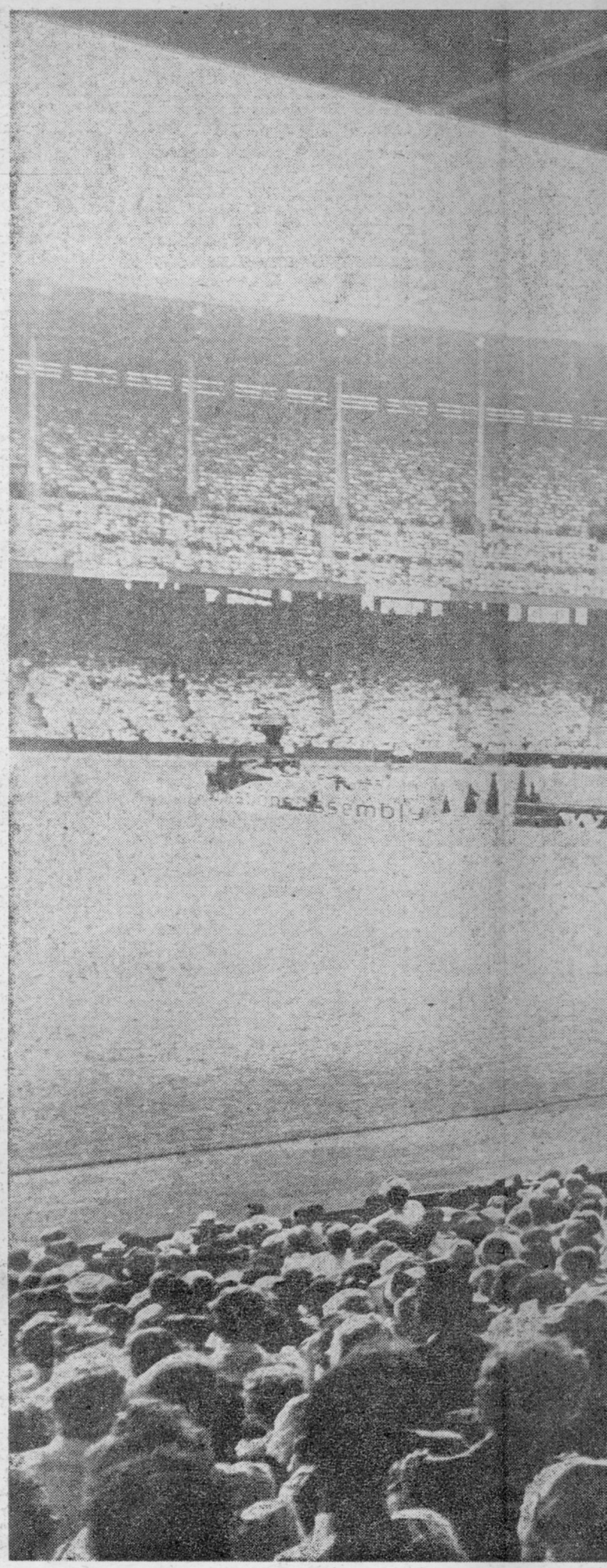
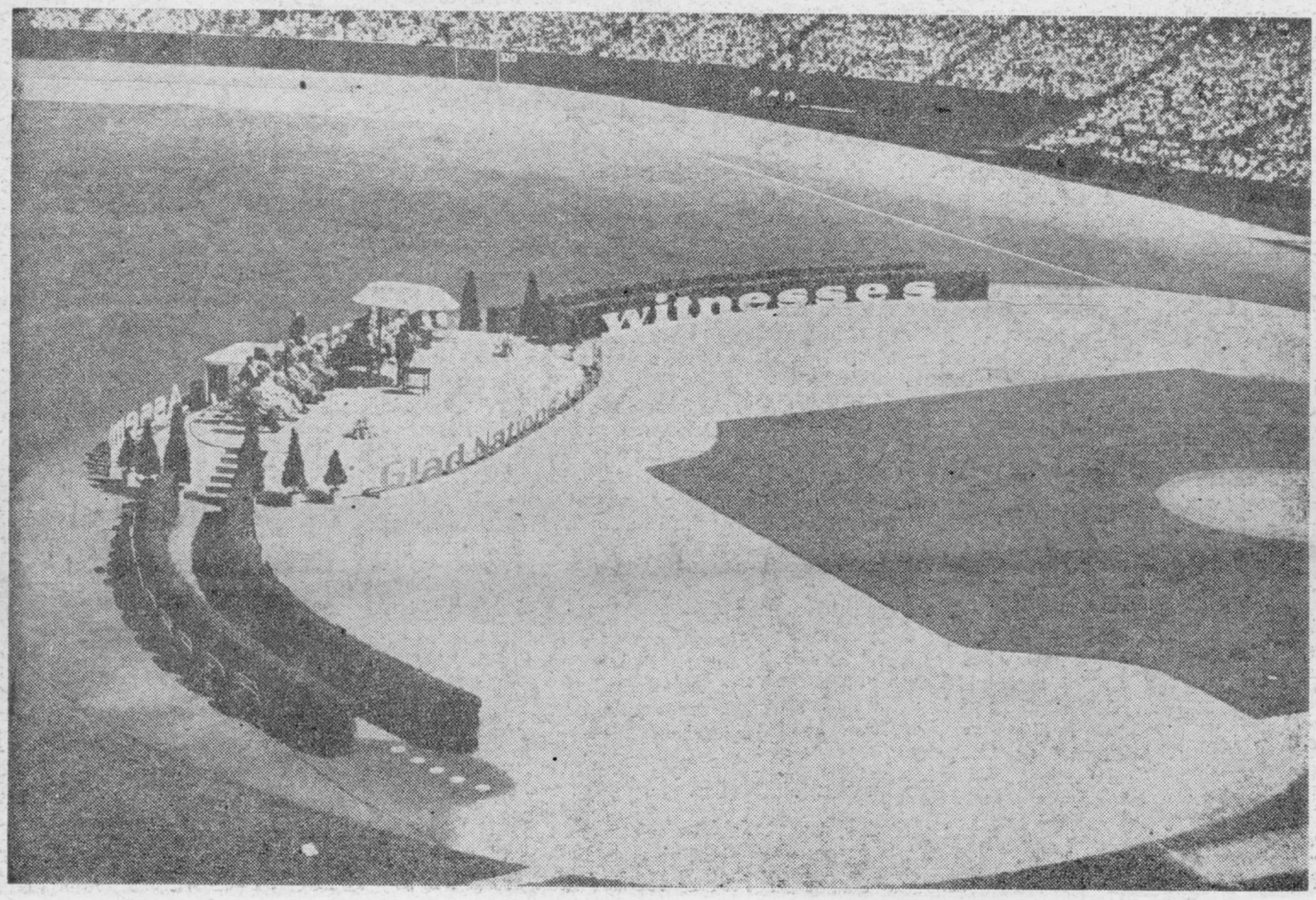


View of trailer camp showing streets, electricity lines and street lights.

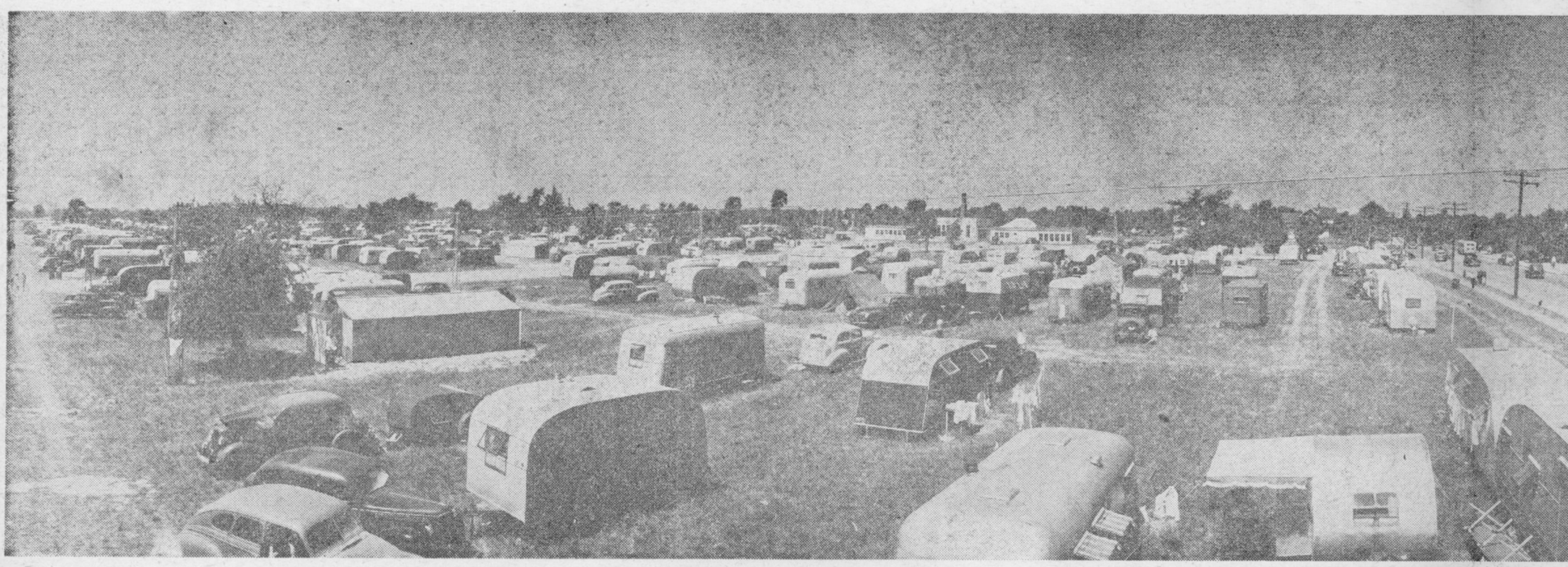


Parking lot filled at one of the sessions in the Stadium.





Unique platform set up on the playing field for convention speakers.



Panoramic view of a stretch of the trailer camp of Jehovah's wit

Conventioners in the Stadium at one of the afternoon sessions.

p of Jehovah's witnesses, at West 130th Street and Brookpark Road.

"THE PRINCE OF PEACE"

N. H. Knorr, president of the Watch Tower Bible and Tract Society, delivered the lecture entitled "The Prince of Peace" on the last day of the Glad Nations Theocratic Assembly of Jehovah's witnesses. Sunday afternoon, August 11, 1946, the vast audience assembled in the Municipal Stadium at Cleveland, Ohio, heard this public lecture. The full text of the discourse appears below.

PEACE by the conspiracy of nations and peoples is the openly declared goal of this postwar world. Being warned that now the choice lies between world peace and world destruction, the world's leaders have felt themselves pressed into doing something speedily, unitedly. Particularly "Christendom," so called, has taken the lead in urging the nations to combine in harmonious action in order to make and to keep peace among themselves. Promptly an imposing alliance of nations has been brought forth, and just 147 days after the end of World War II this organization of 51 nations and representing four-fifths of the peoples of earth, began to hold its General Assembly in London, England. The hopes of this world, political, commercial, social and religious, are all bound up with this international conspiracy. The prayers of the religionists, Catholic, Protestant, and Jewish, have been and still are for it; and upon it the rulers and the peoples lay the responsibility of building the foundation of a better world wherein the disturbers of peace will never again bring this word to the brink of annihilation. Now the big question is, Will it fail and bring them disappointment? Dreading such a result, conscientious men of the world who believe in strong action are determined that it shall not fail.

Worldly-wise men envision this international conspiracy as the best and most advanced way of preserving world peace and security. Faced with all the "atomic age" realities and leaning upon their own wisdom, these men know of no better way. There *is* a way; there *must be* a way for lasting peace for all humankind, but is *their* way the best and only way? If it is not, but is simply man's idea of the best, then it will mean only a brief pause before the world's plunge into the dreaded destruction. How, then, are we to know? And how could we find out anything better to which to turn? The answer is, By the revealed purposes of the God of heaven and earth, who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed." (Acts 17:24-26) To this day His purposes have worked out as predetermined and as foretold, and the record of his purposes in the sacred Bible has proved reliable. As regards his Word in comparison with the word of today's religious and political prophets, we must, therefore, "let God be true." His Word warns all those who seek lasting life, peace and security against such a world conspiracy in these days, because it will fail. But with that failure the cause of perpetual peace will not be lost to all men of good-will. It will be rescued and be made an everlasting reality by the One whom God's Word foretold, "The Prince of Peace." In this One, rather than in a world conspiracy, must the life-seekers of all nations trust.

Historical Backgrounc

At a time of international conspiracies, when civilization stood threatened by the great world power, the aggressive empire of Assyria, then it was that the prophecy concerning "The Prince of Peace" was given. It is therefore deeply significant that our time compares with that time. There are important factors in action now that correspond with those in operation in that ancient time. It was for our safe guidance that the record of those ancient circumstances was made and preserved till now. We would be keeping ourselves in the dark and in perplexity with the world's political, commercial and religious leaders and hence hurting our best interests if we were to overlook and ignore that Record which God meant for us. (Romans 15:4,1 Cor. 10:11 Hence, here we deliberately pause on life's hurried stream and look at the Record. In spirit our eyes turn to the Near East, for there the circumstances surrounding the delivery of the prophecy concerning "The Prince of Peace" arose.

We refer to the eighth century before our common era, or about two thousand seven hundred years ago. Earthly kingdoms were about to pass off the scene then, and among them were the kingdom of Judah and its sister-kingdom, the kingdom of Israel. Back there disturbers of peace were active as they are now, causing national fears. The troublemakers in that ancient time were the kingdom of of Syria under King Rezin; and the kingdom of Israel under King Pekah, the son of Remaliah; and the rising world-power of Assyria under its king, Tiglath-pileser. To the south lay the waning world-power of Egypt, which, however, was still bidding for the world's rule. For smaller kingdoms and governments it was a case of joining a world alliance in a conspiracy with either one of the two world-powers as the dominant ruler, or else being destroyed, swallowed up.

In among these international troublemakers lay the small kingdom of Judah. It once boasted of having David the shepherd of Bethlehem-Judah as its king. Now King Ahaz was on the throne of the kingdom of Judah, but he was of the dynasty or house of David by his descent through King Solomon, the wisest man of antiquity. This kingdom of Judah was the sore spot or center of controversy, because it was the only kingdom on earth whose people still professed to worship and serve Jehovah as the only true and living God. Hence all the false gods of the other nations and kingdoms were bent on overthrowing this kingdom of Judah and turning it away from the worship of Jehovah God. The idea was to bring reproach upon the name of Jehovah and to make him look weak and despised in the eyes of all the world. The false gods of the nations were the invisible demons under Satan the Devil. These gods fired the nations with ambitions for expansion. They spurred them on into the conspiracies which had as their object the destruction of the kingdom of Judah, whose professed God was Jehovah and whose king descended from David.

Kingdom Covenant

That King Ahaz of the realm of Judah should be a bad king, unfaithful to Jehovah God, is of less importance, because in course of time his successsor, his son, King Hezekiah, reformed the nation. The thing of deciding importance is that King Aahaz was of David's house. Therefore he experienced certain mercies and opportunities at the hand of Jehovah God. The word of the Most High God was tied in with what happened to that house of David. Do we ask, Why? It was because a compact or covenant existed between God and David's house. No other royal house or dynasty on the face of this earth has ever enjoyed such a covenant. That covenant of Jehovah God with the house of David was for an everlasting kingdom of Theocratic Government. Because David was a faithful worshiper of Jehovah as God and was anxious to build Him a glorious temple at Jerusalem, God made this Kingdom covenant with David, solemnly saying to him: "I will also subdue all your enemies. Moreover I tell you that the *LORD* will build for you a house; and when your days are finished, to go with your fathers, then I will establish your heir after you, who shall be one of your sons, and I will establish his kingdom. He shall build me a house, and I will establish his throne for ever. 'I will be a father to him, and he shall be a son to me; and I will not withdraw my kindness from him, as I withdrew it from him who was before you. But I will appoint him in my house and my kingdom forever; and his throne shall be established forever." (1 Chron. 17:10-14, *An American Translation*) No king on earth today, whether anointed by the pope or not, can lay claim to this covenant.

That Kingdom covenant held forth a challenge to all the thrones and kingdoms of this world of which Satan the Devil is prince and god. (2 Corinthians 4:4; John 14:30) Therefore Satan and his demons made it their business to try to destroy the house of David and thus kill all danger from it as the heir of the world's domination. Satan found ready instruments in King Rezin of Syria and in King Pekah, the son of Remaliah, of the kingdom of Israel, and in King Tiglath-pileser of Assyria. Satan the Devil purposed to force King Ahaz of Judah by fear into an improper alliance with King Tiglath-pileser of Assyria. To do this, he caused the two neighboring kings to enter into a conspiracy against the house of David, namely, King Rezin of Syria and King Pekah, the son of Remaliah, of the house of Ephraim. Their fixed purpose was to remove King Ahaz because he was of the house of David with its Kingdom covenant, and to put on the throne, instead, their chosen man as a puppet king. The sacred Bible tells us: "And it was told the house of David, saying, Syria is confederate with Ephraim."—Isaiah 7:1-2.

Conspirators

King Ahaz was agitated with great fear. He inclined toward an ungodly alliance with Tiglath-pileser of Assyria. Therefore Jehovah God gave King Ahaz some most timely information to turn him away from such a conspiracy with the king of the Assyrian world-power. God notified his prophet Isaiah, and sent him to meet King Ahaz of Judah and deliver him this strengthening message: "Because Syria has plotted mischief against you, with Ephraim and the son of Remaliah, saying,'Let us go up against Judah, and throw it into a panic, and make a schism in it to our interest, and set up the son of Tabeel as king in the midst of it,' thus says the Lord God: 'It shall not stand, and it shall not be!' " (Isaiah 7:5-9, *An American Translation*) Then God foretold the overthrow of the conspirators.

At that moment came the time for a divine prophecy of world-rocking importance, because it pointed forward to the permanent Heir of the kingdom covenant of Jehovah with David's house. The prophecy was a guarantee that, both then and now, in the midst of worldly conspiracies affecting the Heir of the Kingdom covenant, God would be with the remnant of his faithful worshipers who refused all worldly alliances and conspiracies due to holding fast their allegiance to God's Kingdom covenant and its Heir. We now read the record: "Once more the Lord spoke to Ahaz, saying, 'Ask a sign of the Lord your God; make it deep as Sheol, or high as the heavens!' But Ahaz said, 'I will not put the Lord to the test by asking such a thing.' So he said, 'Hear now, O House of David! Is it too slight a thing for you to weary men, that you must weary my God also? Therefore the Lord himself will give you a sign: Behold, a young woman is with child, and is about to bear a son; and she will call him Emmanuel (God is with us).'"—Isaiah 7:10-14; *An Amer. Trans.*

According to God's prophecy by Isaiah this young woman, or virgin, was to give birth to a son instead of a daughter and was to call him by the name "Immanuel", meaning "God is with us". All this was a certain sign that all the conspirators and their conspiracies against God's Kingdom covenant and its permanent Heir would come to nothing. Also, the world conspiracy against God's faithful remnant and their companions who stand first, last and all the time for the Heir of God's Kingdom covenant would likewise absolutely fail, because "God is with us!" Who the young woman was that gave birth to the son who was called "Emmanuel" so many centuries ago, the record does not say. Evidently it was the Jewish virgin who became the second wife of the prophet Isaiah himself; for, before this boy "Emmanuel" grew old enough to distinguish between good and bad, the two kings conspiring against the house of David were to be overthrown and killed. (Isaiah 7:15-16; 2 Kings 15:27-31; 16:5-9) The God-given sign proved to be true back there!

Complete Fulfillment

That, back there, was only a miniature fulfillment of the sign and of the overthrow of the worldly conspiracy against God's Kingdom covenant. Yet that first fulfillment was a token. It guaranteed that the sign and the overthrow of world conspiracy would be fulfilled in the fullest sense in a like time of crisis for the remnant of God's faithful worshipers who put all their faith in his Kingdom covenant and its Heir. Today we are face to face with the greatest world-conspiracy of all time, and it is for the domination of this earth in its entirety. Therefore today it is high time to ask, What about the complete fulfillment of the prophecy regarding the sign of the young woman and her son Emmanuel? Do we have it? If we do, then the fate of this world conspiracy is a foregone conclusion. Yes, we *do* have it. A reliable record of it is preserved and it is backed up by unimpeachable facts. In working out this fulfillment certain things took place, which things show that the producing of the great sign, the birth of Emmanuel, had a close connection with Jehovah's everlasting Kingdom covenant with the house of David

The maiden who produced the child of the sign was a Jewish virgin descended from King David. (Luke 3:23-32) A maiden of any other family would not be suitable for the sign. At the proper time, says the Record, "the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a maiden who was betrothed to a man called Joseph, belonging to the house of David. The maiden's name was Mary. The angel went in and said to her, 'Hail, O favored one! . . . Fear not, Mary, you have found favour with God. You are to conceive and bear a son, and you must call his name Jesus. He will be great, he will be called the Son of the Most High, and the Lord God will give him the throne of David his father; he will reign over the house of Jacob for ever, and to his reign there shall be no end.' 'How can this be?' said Mary to the angel, 'I have no husband.' The angel answered her, 'The holy spirit will come upon you, the power of the Most High will overshadow you; hence what is born will be called holy, Son of God.' "—Luke 1:26-35, *Moffat.*

That the birth of this child thus begotten was the complete fulfillment of the predicted sign is verified by the Jewish historian, Matthew, who writes under inspiration as follows: "The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy spirit. As Joseph her husband was a just man and unwilling to disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream, saying, 'Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy spirit. She will bear a son, and you are to call him "Jesus," for he will save his people from their sins.' All this happened for the fulfillment of what the Lord had spoken by the prophet: *The maiden will conceive and bear a son, and his name is to be called Immanuel* (which may be translated, *God is with us*). So on waking from sleep Joseph did as the angel of the Lord had commanded him; he took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus." (Matthew 1:18-25, *Moffatt*) Thus the historian Matthew connects the sign of Immanuel with the house of David. He shows that although the son born was called "Jesus" he was the sign of Immanuel; he was the child whose birth proved that God was with or in favor of his faithful remnant of people because now the Son of God as his Father's representative was among them. Hence the faithful remnant could say: "If God be for us, who can be against us?"—Romans 8:31.

Men of Good Will

That the birth of this son as the sign of Immanuel is related to Jehovah's covenant for the Kingdom with David's house is shown again. This time it was shown by the announcement of heavenly messengers when he was born at Bethlehem-Judah, the city where David was born. After telling how Jesus' birth came to be at Bethlehem, the Bible says: "And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them, Fear not; for behold, I bring you good tidings of great joy, that shall be to all the people: for, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth to men of good will."—Luke 2:8-14, *Douay Version.*

"Peace to men of good will" put in evidence two things: (1) The fulfillment of the sign of Immanuel was connected with Jehovah's covenant with David's house for the Kingdom; (2) besides that, it was also the beginning of the fullfillment of Isaiah's prophecy concerning the Prince of Peace; namely, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

Foremost Issue

Isaiah's prophecy of the birth of the Prince of Peace was given all the time of international conspiracies in the East, yet under the shadow of the growing world-power of Assyria. It was given at a tense moment in the contest over world domination. Hence the prophecy's fulfillment was to be a sign that the international conspiracies for world domination would be brought to nothing. Today the foremost issue is that of world domination. Today there is a mighty conspiracy for world domination, but the birth of the destined "Prince of Peace" nineteen centuries ago in fulfillment of the prophecy foredooms

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it to absolute and disgraceful failure.

Does anyone ask the question, Why? Here, then, is the Bible's answer: The world conspiracy of the nations from and after 1945 has nothing in common with the Prince of Peace; it does not even recognize him. None of the united rulers of this world are of the house of David. Nevertheless, the man-made Charter of the world conspiracy assigns to them the task of securing the peace and safety of humankind for all time. On the other hand, Jehovah's covenant for the Kingdom, and also the title 'The Prince of Peace", assign to Christ Jesus the task of bringing lasting peace and security to this earth. Let the people, therefore, decide for themselves who can be depended upon as certain to establish unending peace and prosperity. As for us, we choose to "let God be true" when he said in his prophecy concerning Christ Jesus: "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isaiah 9:6,7, *American Version.*

Conspiracy Against Prince of Peace

The present world-conspiracy declares itself set to gain the objectives that God has laid upon his Prince of Peace to gain, and it calls upon the peoples of all nations to support in establishing universal peace and security by man's efforts and instead of Christ Jesus. It thus proves itself to be a conspiracy against The Prince of Peace and against Jehovah's convenant with Him for the everlasting throne and kingdom. For a reason like that, Jehovah's prophet Isaiah warned King Ahaz and his subjects back there against joining in any worldly conspiracy with the Assyrian world-power for peace and self-defense. The warning was written and preserved for us who are at the climax of world conspiracies, in these words "Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us. For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say. A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isaiah 8:9-13, *American Standard Version.*

King Rezin of Syria and King Pekah of Israel did not fear Jehovah of hosts but conspired together against His covenant for the Kingdom. Well, their conspiracy was broken to pieces. Likewise King Ahaz of Judah did not fear Jehovah but entered into conspiracy with the world power of Assyria. Well, this did not really help Ahaz and bring him peace and security. It brought distress and bondage upon him from the Assyrian world-power. Worst of all, it put Ahaz out of favor with Jehovah. First after his death and in the days of his son Hezekiah, Jehovah of hosts broke the Assyrian conspiracy against the Kingdom convenant, and the armies of the Assyrian aggressor were forced to retreat from the land of Judah without ever shooting one arrow against the city of Jerusalem. Hence a like defeat of the present-day world conspiracy against Jehovah's convenant and Prince of Peace is a dead certainty, for God is with his Prince Immanuel and with all who give allegiance to him.

Jehovah God states in his Word: "To every thing there is a season, and a time to every purpose under the heaven: a time to love, and a time to hate; a time of war, and a time of peace." (Ecclesiastes 3:1,8,This is not God's appointed time for peace to this earth. We *know* that, because his prophetic Word tells us what must be at this period of human history. Peace will not come until *HE* makes it by his Prince of Peace. He declares: "I form the light, and create darkness; I make peace and create evil; I am Jehovah, that doeth all these things." (Isaiah 45:7, *American Standard Version*) Rightly he is called "the God of Peace." His long-range purpose for this earth is an unbreakable peace. To this end he raised up his Prince of Peace out of death into which the conspirators put him. God has given him heavenly life immortal. As it is written to those who fear God: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." (Hebrews 13:20, 21) Hence there must be a reason why the "God of peace" has refused and will further refuse to answer all the religionists of Christendom who pray for the success of the world conspiracy for bringing universal peace and security. It is because he has no covenant of peace with it or with them.

In the prophecy given to those who now make Jehovah God, and not the world conspiracy, their fear and dread it is written: "And I, Jehovah, will be their God, and my servant David prince among them; I Jehovah, have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods." (Ezekiel 34:24,25, *American Standard Version,* 37:26) How, then, could Jehovah answer religious prayers for a worldly peace organization of conspirators against His covenant for the Kingdom with Christ Jesus, the Son of David? God is running the universe, and not Satan "the god of this world," nor the political, commercial, religious rulers of this earth. The vindication of God's own word and universal sovereignty will not permit him to bless the world conspiracy with success to the glory of men of this world. To the contrary, the Almighty God of peace will make peace by breaking the word conspiracy to pieces at his appointed time, at Armageddon.

It is vain and absolutely useless, therefore, to send ambassadors to a religious-political ruler who claims to be the vicar of Christ and the vice-gerent of The Prince of Peace on earth, and to do so in the hope of benefit to the cause of international good relations and tranquillity. During the past sixteen hundred years the religious - political activities of that reputed vice-gerent of The Prince of Peace have never brought a durable peace to earth, not even to Christendom, and never will. It is a false hope. The reason why is that Jehovah God wil never permit a mere man on earth to misappropriate to himself the prophetic scriptures and to accomplish on earth what the Most High God has appointed Christ Jesus the real Prince of Peace himself to do without glory to any man. Hence the experience of the ambassadors of the world conspiracy is certain to be as foretold at Isaiah 33:7: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."

Why Yet No Peace

The collapse of the efforts of worldly men to make good their high-sounding hopes and promises to mankind will not mean that the cause of permanent peace is perished. God's own Word was written to forearm us against any such desperate conclusion. Not by man's hands, but by God's almighty power, the foundations of an everlasting universal tranquillity have been laid, and they are not movable by any contrary power in heaven or in earth. Those foundations are laid in his Prince Immanuel and his kingdom. Upon these foundations we may build the brightest hopes for the near future.

Covenant Not Overthrown

In the year 607 B.C., just 138 years after unfaithful King Ahaz died, the human kingdom of the house of David was overthrown and destroyed. Such overthrow brought to an end the reign of the profane, wicked king, Zedekiah. But God's covenant with David's house was not there overthrown and destroyed as a failure. It was merely to continue without a visible kingdom and throne till the coming of the worthy, permanent Heir of the Kingdom covenant. At his coming God would give the right and power of the Kingdom to him. To this effect God said to King Zedekiah: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21: 25-27, *Am. Stan. Ver.*) This rightful one is Christ Jesus.

At the time of the conception of Jesus as a man, Jehovah's angel told Mary: "He shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." When Jesus had grown to manhood, he refused to let the Jewish people make him king on an earthly throne. The throne promised him in the kingdom covenant of Jehovah was to be a heavenly throne. (John 6:14,15) Because of his faithfulness on earth even to the death God gave Christ Jesus the right to the Kingdom as the true Heir of the covenant. (Hebrews 1:1-3) However, after he was raised from the dead and ascended up to heaven to God's right hand God did not at once give him the promised scepter to start ruling with power in among his enemies. He must wait for God's appointed time to make the enemies Christ's footstool and destroy them and to usher in the universal peace of a righteous new world. As it is written regarding the resurrected Christ Jesus: "But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." (Hebrews 10:12, 13, *Amer. Stan. Ver.*) That time of expectation ended in the year 1914. At that date the times of the Gentiles' domination which began at Jerusalem's overturning in 607 B.C. came to their finish. What has happened to the Gentile nations since the outbreak of World War I in 1914 proves that point, in full harmony with Jesus' prophecy on the end of this world. (Matthew 24 and 25; Mark 13; and Luke 21) Hence that year he ascended the throne.

Birth in 1914

Nineteen centuries before that, the prophecy of the sign of Immanuel's birth was fulfilled in the birth of Jesus as a human child, not in the earthly palace of King David, but in a stable in the town of Bethlehem where David was born eleven centuries earlier. But in 1914, at the end of the Gentile times, Christ Jesus at God's right hand in heaven was born in a new capacity, namely, in the capacity of King of kings and Lord of lords. He was born or brought forth as King acting according to God's covenant, to rule in the midst of his enemies for their destruction and thus for the making of a permanent universal peace. There, at his birth or bringing forth to this ruling, peace-making office, Jehovah's kingdom in the hands of the Heir of his covenant was born. This Theocratic Government was not brought forth from the womb of any earthly virgin. It was born from the womb of God's heavenly organization, for from the midst of this heavenly organization of sons of God Jehovah brought forth his King Christ Jesus. At Revelation, chapter twelve, this birth of God's kingdom in the person of His royal Heir Christ Jesus is symbolized as the birth of a man child from the womb of a glorious woman in heaven. Here Jesus was born to the role of Prince of Peace in a most active sense and at a most fateful time. Concerning this birth in the year 1914 we read, in the symbolic language of Revelation 12:5: "And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne."—*Am. Stan. Ver.*

Did that enthronement of the Son of God as the Prince of Peace mean that universal peace would set in immediately? According to the forevision which God's prophetic Word gives, such universal peace was not due and was not to be expected A.D. 1914. The prophecy of Revelation discloses that at the time of the Kingdom's birth in 1914 a demonic conspiracy was launched to destroy the newborn Government and thus prevent its operation. The conspiracy was on the part of Satan's dragon organization. Hence there was no peace in heaven, but, as we read at Revelation 12:7,8: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Hence the heavens were ridded of those demonic peacebreakers by casting them down to the earth, and then the heavenly announcement rang out: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Revelation 12:9-12.

Such a cry of woe to earth's and sea's inhabiters because of the debasement of Satan in his great wrath and under his shortness of time could not mean peace for this earth. And there has been no peace, not even after the close of World War I in 1918. There will be no peace until that great dragon, Satan the Devil, and all his demon angels are destroyed. Their destruction the organization of all of earth's nations united together can never and will never accomplish, despite their being equipped with cosmic-ray energy bombs, atomic bombs, or other fiendish instruments of destruction. The Bible plainly says that Satan the Devil is "the prince of this world" and "the god of this world". We may be sure, therefore, that the nations of this world will never seek to destroy the "god of this world". (John 12:31; 2 Corinthians 4:4) Rather, Satan the Devil, whose great wrath is against the new-born kingdom of God, brings all of the worldly nations into his conspiracy against the kingdom of God, whether those nations realize that fact now or not.

If the religious clergy of Christendom had been faithful to God's kingdom and his Word the Bible, they would have warned the rulers of the nations against being overreached by Satan and his demons and against being drawn into the satanic world-conspiracy. But what though the clergy have not warned the nations, Jehovah's Holy Word and also His witnesses on earth have been giving the nations due warning, particularly from and after A.D. 1919. For this the nations have persecuted Jehovah's witnesses. But this only adds to the proof that the nations are in the world conspiracy against the newborn or established kingdom of God by Christ Jesus.

A Time of Trouble

That there will be no peace for humanity as long as this world conspiracy exists, we read, at Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The newly crowned and enthroned King first turns his attention to war against the enemies of God's kingdom for the vindication of Jehovah's name. God's command to him is: "Rule thou in the midst of thine enemies." (Psalm 110:1,2) Hence, since the Bible uses horses as symbols of warfare, the prophecy pictures the recently crowned King as mounted on a horse, whose white color signifies Theocratic warfare for righteousness. Accordingly we read this description, at Revelation 6:2: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

Fulfillment of that prophetic vision began A.D. 1914. Did that mean that the nations of this world would then willingly bow to his rule and that universal peace would set in without a fight? What does the Revelation show would follow the riding forth of the crowned King on his white horse? This is what Revelation 6:4 shows: "And there went out another horse tha was red: and power was given to him that sat thereon *TO TAKE PEACE FROM THE EARTH,* and that they should kill one another: and there was given unto him a great sword." Then, hard on the spark-striking hoofs of this peace-killing horse, gallops another horse bearing Famine. And still another horse with Death, and then Hell (or the grave); and the information is given out: "Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death (or plague), and with the beasts of the earth."—Revelation 6:5-8.

Peace Impossible Now

The nations in the world conspiracy may try to stop the horses bearing war, famine, death and hell (or the grave), but they will never succeed in stopping or even slowing up the white horse with its crowned Rider until he has conquered the very last of his enemies. Till then, there will be no durable universal peace. Hence as long as the world's conspiracy stands in its united opposition to the Kingdom of God's covenant with Christ, peace is impossible.

The peoples of the earth have been left without warning by the religious clergy of Christendom. So the peoples are now subject to still further deception by the "god of this world." Jehovah in his faithfulness to mankind's best interests has given advance warning in the Bible that the world conspiracy will try to wear the very garb of Christ by assuming the role of world-wide peacemaker. Like ancient Jerusalem in its last days, so Christendom's would-be builders of a better, finer world created by men's hands will erect a great protective wall against the destruction foretold in God's Word. They will continually daub it with the mortar of political and religious diplomacy and compromise. Christendom's political and religious prophets, particularly her clergy, will propagandize for the nicely daubed wall of defense, arguing the need of it and holding out the last hopes of peace by it. But will this defensive measure of postwar Christendom stand, so that the people should now put their trust in it as sure not to disappoint them?

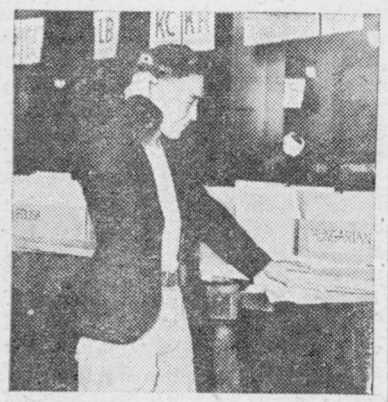
Hear what God's Word, written aforetime for our admonition, says: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter: say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowering shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God (Jehovah)."—Ezekiel 13:10, 11, 15, 16.

Does Christendom think she is more holy than Jerusalem in the days of King Ahaz who joined in a worldly conspiracy with Assyria? or Jerusalem in the days of her last king, Zedekiah, who joined in worldly conspiracy with Egypt for self-defense? All her religious systems and institutions do not

(*Continued on page* 8, *column* 1)

Eskimo Story

Harry Apodruk, 24, a native Eskimo of Fairbanks, Alaska, traveled 4,300 miles in 17 days to attend the "Glad Nations Theocratic Assembly," together with seven other companions. They journeyed by truck over the Alcan Highway, making stops for camping by night. For the duration of the convention the party is camping at the trailer camp.



Puzzled Eskimo delegate at foreign-language territory counter.

Harry finds the Cleveland weather on the warm side, saying that he prefers Alaska. However, he is glad to be here to learn more about God's kingdom along with men of good-will from warmer climes.

He has only become interested in the Kingdom message for the past ten months through a book study being held in the home of his friend. Another Alaskan companion of Harry's, eager not to miss the convention, flew by plane from Bristol Bay, located near the Russian border, arriving in time for the first session.

(*Continued from page* 3, *column* 5)

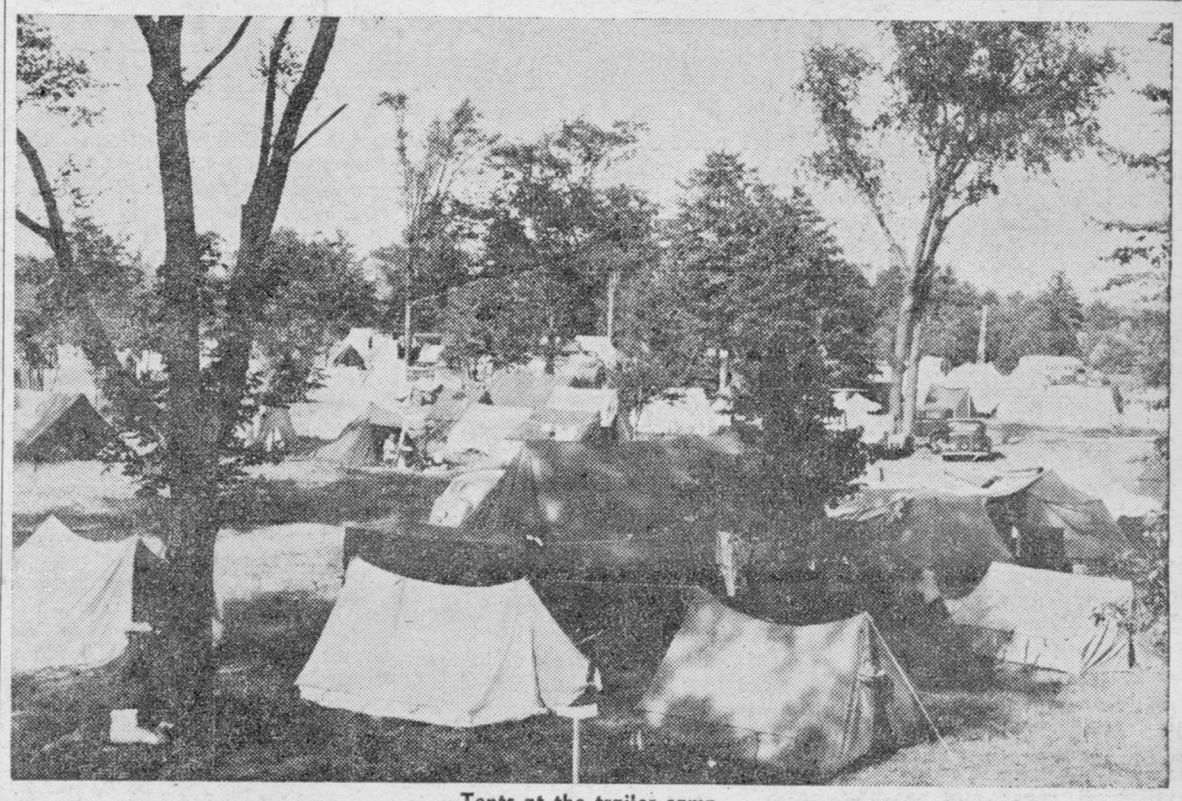
nally a special bus had been chartered by this party, but a last minute back-down by the bus company made emergency arrangements necessary. The oldest member of the party was a brother 80 years of age, while the youngest was a baby of only 16 months. They had only one minor breakdown during the whole journey and are now safely encamped on a pleasant site.

Observation of car license plates indicated that quite a number had come from far-away California, one party in particular having experienced considerable difficulties in the long journey. This party was made up of 40 brethren traveling in two trucks and two automobiles. Engine trouble soon held the party up, and one serious breakdown necessitated removing the entire engine and fitting a new crank shaft at the roadside, an operation which took from 2 a. m. till 12 noon. Nevertheless they got there on time, in many instances driving day and night to make up for losses.

Roadside camping was the principal difficulty experienced by another party of 22 that made the ten-day journey from Oregon in a bus, specially purchased for the journey. At times many miles had to be traversed before the party could settle down for the night. Another party from Oregon made the trip in eight days, the fourteen brethren traveling in a converted ambulance. They arrived at the camp on time despite four tire blow-outs en route. One of the most striking examples of zeal and determination comes from far-away Alaska, where two special pioneers, graduates of Gilead, have been sent. A man of good-will who has known the truth only three months took the party in a specially fitted yellow truck, arriving safely at the camp grounds after more than 4,000 miles of driving, stretching over 17 days.

Said Jesus to his disciples, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:22-24) These brethren desired to come to the Glad Nations Assembly where they might join with their brethren in the true worship of the Most High. With faith in God they embarked upon their trans-continental trip, arriving safely at the convention city having surmounted mountains both literally and symbolic.

And now the great trailer camp is set up and fully established, with more arriving every day to increase the already swollen population. They have come for one purpose, to serve Jehovah, receive instruction and join in his true worship in company with their brethren from every part of the world. That purpose is common to all convention delegates, whether residing at the trailer camp, or rooming at Cleveland's hotels and private homes. In their ranks are found people from almost every walk of life united by the one common desire to honor the Creator. With them are many people of good-will just beginning to learn of Jehovah's purposes, and like Jenadab of old, joining themselves to the Theocratic chariot in its forward movement to the final execution of modern-day religious Baalism.



Tents at the trailer camp.

(*Continued from page* 7, *column* 5)

make her more holy and thus more immune from destruction, for Christendom today is the very seat of the visible part of the world conspiracy. Moreover, her religious organizations all support the conspiracy and pin their hopes of survival and of peace to it. Therefore let no one be deceived if the world organization finally brings the nations to a highly developed *outward* appearance of stability and prosperity and tranquillity. By the signs of the times in fulfillment of prophecy we know what is then impending. To us in particular the apostle Paul writes these words: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thessalonians 5:1-4) So as not to go on in darkness and be overtaken by the sudden destruction coming, we must take heed to the light of Jehovah God's Word.

In the light of that Word, particularly as it shines at Revelation 19:11-21, we see against whom the members of the world conspiracy are gathering. It is against the Rider of the white horse, who is The Prince of Peace, the King of kings and Lord of lords. Also, Revelation 16:13-16 shows under what influences the nations and their rulers are gathering to the showdown fight with the Rider of the white horse at Armageddon. It is under the irresistible urging and guidance of the invisible demonic part of the world conspiracy. There is only one way for men and women as individuals to shake off that influence and avoid being overtaken by that coming sudden destruction, and that is to pay strict attention to God's Word. Only thus will they be hid and come through Armageddon alive. (Zephaniah 2:3) At Armageddon the sudden destruction to the world conspiracy and all its criers of Peace and safety will remove the last barrier to mankind's living on earth without fear of disturbance and harm. It will purge the universe of the great conspirator and disturber, Satan the Devil, "the god of this world." (Revelation 20:1-3) No international human combine could bring about this all-essential purging, but the apostle Paul assures all Christians, at Romans 16:20: "The God of peace shall bruise Satan under your feet shortly." At this bruising of Satan's head by the God of peace and by his Prince of Peace, first then will come "peace on earth to men of good will" and with it "glory to God in the highest".

Righteousness and Peace

We are not to suppose that this will be just a *spiritual* peace in a world of turmoil, such as religion brags she has given to the people of this world. The peace such as religion has given is not what the people want, for it has not satisfied them. That which the Prince of Peace will introduce in the new world will be real and satisfying. His government will be a kingdom of righteousness. God has made him the royal "Priest for ever after the order of Melchizedek"; and the name "Melchizedek" means "King of righteousness".

The original Melchizedek who was the prototype of the Prince was king of Salem. Concerning him the apostle Paul makes this explanation: "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." (Hebrews 7:1,2; Psalm 110:4) Christ Jesus, in his capacity as High Priest of God and by means of his redemptive sacrifice for mankind, will bring all his obedient subjects on earth the peace of God that passes all understanding because of the forgiveness and actual taking away of their sins. By his all-power in heaven and in earth he will set up institutions of righteousness upon the earth and will enforce the rule of righteousness among all men everywhere. He will cultivate in their hearts the unselfish love of what is right and just. This will cause peace to come forth in response to and to unite with righteousness as its inseparable companion.

Consequently, regarding the merciful reign of Jehovah's King it is foretold: "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD (Jehovah) shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." (Psalm 85:9-13) Peace and prosperity will be certain to accompany the enforcement of truth and uprightness in the earth by the King of kings after the destruction of the world conspiracy. Hence it is written: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isaiah 32:1,16,18) The the "men of good will" that live, beginning with those that survive the battle of Armageddon alive, will hearken to Jehovah's commandments through his reigning King Christ Jesus. Then their peace will be as a mightily flowing river and their righteous acts will be as the countless waves of the sea.—Isaiah 48:18.

Not Wishful Thinking

This is not all imagination born of wishful thinking. It is a reality at the door. It is as sure to come as the fact that the child who was to be called "The Prince of Peace" was born in Bethlehem centuries ago. Out of his birth far-reaching results were predicted to come. Many such have already come. Long ago his growing to manhood and his preaching that the kingdom of heaven is at hand brought great light to the peoples walking in darkness and dwelling in the shadow of death. (Isaiah 9:1, 2; Matthew 4:12-17) Now, at the year 1914, he came into his kingdom according to God's covenant. He has thus been brought forth or born as the rightful Ruler of a new world of righteousness. The revelation of this fact from the Word of God has brought light to present-day multitudes walking in this world's darkness and sitting under the shadow of the destruction that awaits the world conspiracy. Therefore those who now become the people of Jehovah God are being multiplied and are increasing They are rejoicing in the establishment of his promised kingdom by his Immanuel. Confidently they look forward with joy to the early destruction of all armaments and all instruments of bloody warfare, to make way for a peaceful living under a King who will be a father to his subjects, giving them everlasting life on a paradise earth.

Listen to the prophecy to this effect. It was written in a day of worldly conspiracies for the benefit of us living in this time of the final world conspiracy, and reads: "Thou (O Jehovah God) hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of (their) burden, and the staff of (their) shoulder, the rod of (their) oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. (*WHY?*) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, PRINCE OF PEACE. Of the increase of his government AND OF PEACE there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this." — Isaiah 9:3-7, *Am. Stan. Ver.*

Everlasting peace by the Government of The Prince of Peace is a certainty in the near future. Jehovah's zeal and jealous care will never let this fail. He will perform it to vindicate his word and his universal sovereignty. Those today who appreciate the meaning of the human birth of the Prince of Peace nineteen centuries ago will now not be deceived. They will not put their reliance upon a world conspiracy of men for permanent peace, security and prosperity, only to experience bitter disappointment in the end. They will avoid destruction with such world conspiracy by exercising faith in Jehovah God. They will honor him by waiting upon him to carry through his purpose to its glorious finish soon. They will now take their stand for the everlasting Government of His Prince of Peace, and will pray and wait for it to bring in an eternal reign of peace with unfading glory to Jehovah God.

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The MESSENGER

GLAD NATIONS THEOCRATIC ASSEMBLY of Jehovah's witnesses — Cleveland, Ohio, August 12, 1946 — 25 cents a copy 125,000 copies

Report of the

GLAD NATIONS THEOCRATIC ASSEMBLY

Jehovah's witnesses held their first international assembly since 1938 in the city of Cleveland, Ohio, on August 4 to 11. On the opening day the attendance exceeded 50,000, and by the close 80,000 persons filled the Municipal Stadium to hear the public lecture on Sunday afternoon, August 11.

Many events of interest to Jehovah's people and others of good will toward God occurred during the eight days of Theocratic assembly. Delegates came from more than 30 nations outside the United States, and when they return they will carry with them verbal report of the many wonderful things that they saw and heard during the convention. However a more sure record of these important happenings is desirable, and, knowing this in advance, the president of the Society, N. H. Knorr, arranged for the making of a full written report of the convention sessions and the more important features of the assembly. This was done through the columns of *The Messenger*, an eight-page tabloid style newspaper with text and illustrations. Five issues were published during the assembly itself, the first one being released by the convention chairman, Grant Suiter, at the close of the afternoon session of the second day, namely, August 5.

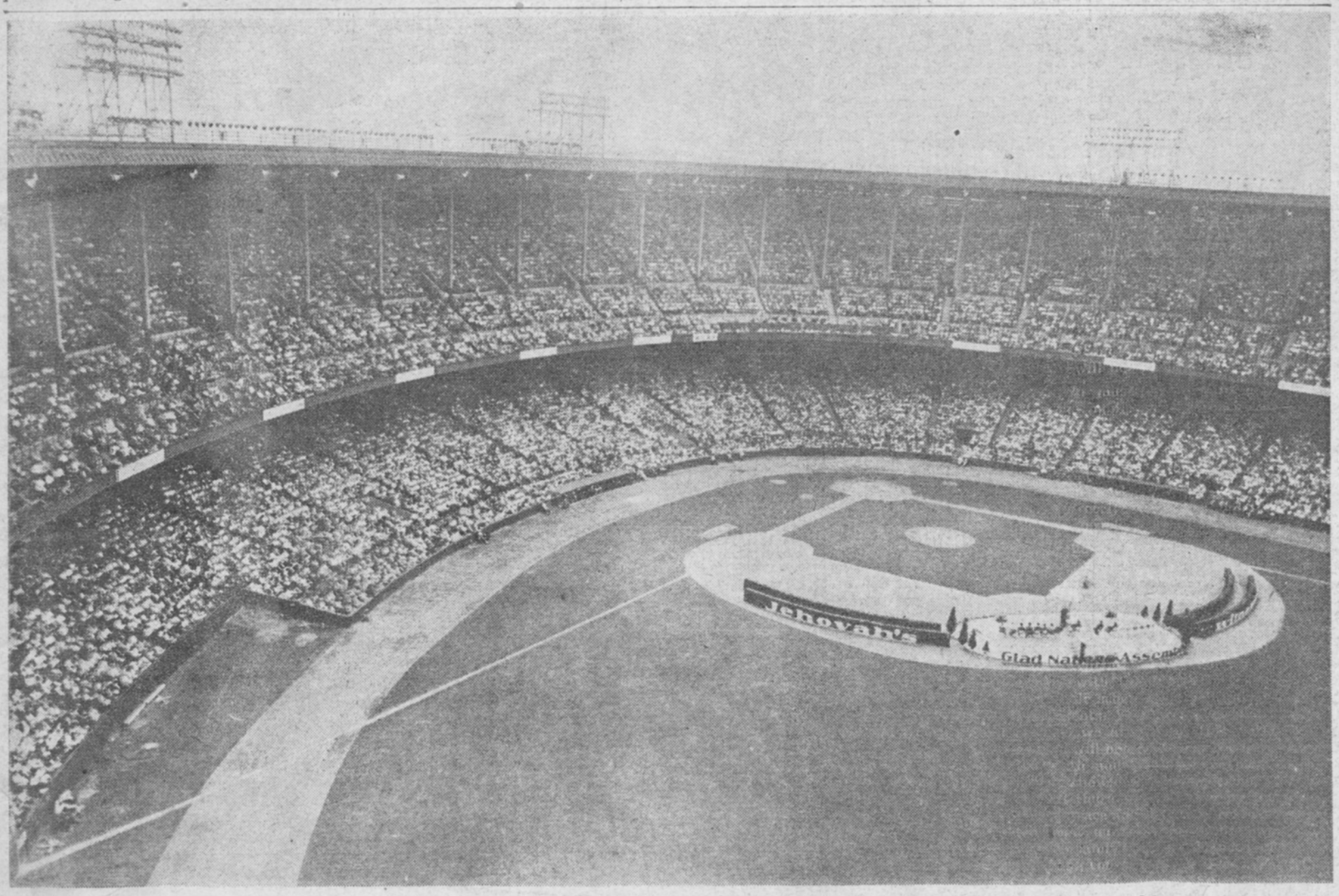
Succeeding issues made their appearance on the convention grounds on *Wednesday morning, Friday morning, Saturday morning,* and at the close of the public meeting on Sunday, August 11. These five issues contained current reports of the assembly and were distributed to conventioners and residents of Cleveland and vicinity. A total of 650,000 copies of *Messengers* were printed during the assembly.

To round out and finish off the report, arrangements were made to print an additional eight pages of material published by *The Messenger* all of which is bound together in this one issue of August 12, 1946. It contains all that appeared in *The Messenger* published during the assembly, plus the events of Saturday afternoon's session and of the final day, Sunday. One hundred and twenty-five thousand copies of this complete *Messenger* edition have been printed and mailed to every nation where the English language is read.

In the main the report covers the sessions themselves, giving the highlights of the speeches and especially emphasizing the releases of new equipment for gospel-preaching which were made during the course of the eight-day convention. Further, *The Messenger* gives much background material on the Society and its activities, on previous conventions, on the service work of Jehovah's witnesses and on the Scriptural beliefs which they maintain.

From the progress of events it will be noted that meetings were conducted in 20 different languages, which emphasizes the international aspect of the Glad Nations Assembly. License plates on automobiles from every state in the union and from foreign countries were noted at the parking lot and trailer camp operated by the convention. The rows of license plates reproduced in this issue were photographed at the Glad Nations Theocratic Assembly.

The Messenger now submits to you this complete report and invites you to read it carefully that you may appreciate the gladness by which Jehovah's witnesses were blessed during the Glad Nations Assembly.



A typical view of the conventioners in the Municipal Stadium during the Glad Nations Theocratic Assembly.





Public Press Comments

At the close of the Glad Nations Assembly it can be said that the public press of Cleveland has been in the main fair and considerate in its write-ups on the visiting conventioners. For a few days prior to the convention and throughout the convention itself write-ups appeared daily in the three leading Cleveland papers. Occasionally the *Cleveland Press* and the *Cleveland News* saw fit to print falsehoods concerning the witnesses and on at least one occasion the *Press* very deliberately misrepresented the beliefs of Jehovah's witnesses.

This misrepresentation appeared in the issue of August 5 where reporter Eugene Segal, after being graciously granted an interview with the Society's president, went off on a tangent concerning the atomic bomb and the supposed beliefs of the witnesses concerning it. The atomic bomb came into the discussion only to the extent of N. H. Knorr's mentioning that its power was insignificant in comparison with the destruction that would be unleashed by Almighty God at Armageddon. It was this reference, by which N. H. Knorr dismissed the atomic bomb as of no consequence to Bible prophecy or Armageddon, that Segal used as a springboard to misrepresentation. His write-up declared that the witnesses were studying the Bible for prophetic evidence that the atomic bomb is the fiery element that is going to destroy the world. He glibly lied that the Society's president said he was not quite sure yet whether the bomb was the instrument God would use to fulfill his purpose, but that it began to look very much like it. Having gotten this sensationalism off his chest, Segal subsided again to the facts and gave a true report of convention activities.

Another write-up magnified a supposed rebellion within the ranks of the witnesses, but the sensational headlines dwindled down to the fact that eight disgruntled persons who had not received the personal attention and exaltation that they desired were complaining against the way the organization was being run.

The incident that caused the widest comment in the public press from an unfavorable standpoint was the fact that the flag was not flown over the Municipal Stadium on the first day it was occupied by Jehovah's witnesses. First notice of this appeared in "The News Mailbag" of the *Cleveland News*, a section where letters from readers are reproduced. There a letter was published by an uninformed hot-head who himself admitted that he was prejudiced. His untrue comments proved his prejudice.

Another writer of a letter on the same day asked the question, "Who are these Jehovah's witnesses that they refuse to fly our flag at their convention?" This writer is no better informed than the prejudiced one. The facts could have been read two days before in the *Cleveland Plain Dealer*, which, incidentally, reported the facts in a fair and straightforward manner throughout the stay of the visitors in the city.

The report was carried in the *Plain Dealer* that convention officials thought "the Stadium management was taking care of the flags", and the *Plain Dealer* quoted a statement from the Stadium management to the effect that Jehovah's witnesses at no time requested the removal of the American flag from any of the buildings, that the American flag did not enter into any discussion related to the convention, and that it had not been removed at anyone's request. Moreover, anyone attending the opening afternoon session at the Cleveland Auditorium would have seen a huge flag stretched across the curtain of the stage and above the platform on which discourses were being given by Jehovah's witnesses.

The *News* may not be responsible for sentiments expressed in its "Mailbag" section, but it must bear the responsibility for the statement of one of its columnists in its issue of August 10, where the impression was left that the witnesses had objected to the flag and requested that it not be flown. One would expect a newspaper reporter to be better informed than individuals who admit prejudice.

These initial misrepresentations concerning the witnesses and the flag, however, drew response from liberty-lovers, and these responses were printed in "The News Mailbag". Several of these letters contrasted the orderliness of Jehovah's witnesses' convention with the wild immorality characteristic of American Legion conventions. One of these writers stated concerning the witnesses: "Their worst crime as I can see it is passing out literature, that if you don't want is not forced upon you. Any I have come in contact with have been decent and respectful. The American Legion will hold their convention here soon. I wonder if we will be able to say the same for them."



Interested in "The Messenger."

Another writer stood up for the witnesses, and then added: "The Jehovah's witnesses can direct themselves in a very orderly manner. When the American Legion held their last convention in Cleveland I recall how young girls and women were molested by these Legionnaires. And downtown Cleveland was strewn with beer and whisky bottles. They will soon hold their convention here again and I hope they bring their wives along. They should remember they are not young wolves any more."

All in all the write-ups were fair and gave a great amount of information on the convention activities and organization as well as the substance of many of the more important lectures.

N. H. Knorr Interviewed over WTAM

The message of God's kingdom has been sounded forth by house-to-house visits, on the streets, by the display of signs, and by daily sessions at the Glad Nations Theocratic Assembly. Clevelanders passing the Stadium or attending any of the sessions could easily hear the loud-speaker system. But last Wednesday evening the message of truth took to the air, beamed into the homes of Clevelanders via the radio.

A short time prior to the Assembly a suggestion had been made to N. H. Knorr that someone interview the radio stations in Cleveland, to see if they would like to give any time for an interview with the Society's president. WTAM gladly responded, saying that they would donate fifteen minutes' time, and suggested several different spots on their program. Wednesday evening, from 10:45 to 11:00 p. m., was selected by the Society's president as the most convenient time for him. About seventy of Jehovah's witnesses filled the small reception room and watched through the glass window as N. H. Knorr was interviewed by witnesses Drey and Howlett, from California and New York respectively.

The opening questions of the interviewer brought out that this Glad Nations Theocratic Assembly was the first international assembly since 1938. Large gatherings had been held since that time, particular mention being made of St. Louis, where 115,000 attended the Sunday public meeting. It was pointed out that the convention of 1938 was not made international by peoples of many nations attending at one central point. More than fifty cities in the United States, Canada, Great Britain, Australia, New Zealand and Tasmania were hooked up with the key city of London, England; and thus more than 150,000 assembled in many nations gave it international scope.

The present Cleveland assembly, however, is made international by Watchtower representatives from all parts of the earth being present at Municipal Stadium. They have come from 34 different countries, and are right here in Cleveland at the present time. Mr. Knorr volunteered the information that there will be many national conventions in various lands as a follow-up of this Glad Nations Assembly, when these representatives return to their native land.

Mr. Howlett called to mind that in 1942 Mr. Knorr had publicly lectured in Cleveland on the subject "Peace—Can It Last?", and asked what position was taken regarding that subject now. Would peace come through a United Nations organization, or any man-made organization, even granting sincerity of their efforts? Mr. Knorr responded that the questions would be fully covered in the public lecture of this coming Sunday, but made the brief statement that according to God's Word "peace will not be the result of the operations of the United Nations Security Council. Any measure of peace they might seem to bring about will be only temporary and short-lived."

A statement made by Pope Pius XI, which was broadcast by one of the Cleveland stations in 1933, was called to mind wherein the pope said, "Unless the world experiences a spiritual revival, Armageddon cannot be averted." "Do you think Pope Pius was correct in that statement, Mr. Knorr?" Howlett asked. The response was as follows: "I must be frank to say I do not! Meaning by that, of course, that this world is already doomed, and all the nations are marching to Armageddon, and no religious revival can halt them. If the people do not give heed to the warning of God's Word and turn and follow His instructions, Armageddon cannot be survived by them."

The final question was concerning the reception of Jehovah's witnesses by the people of Cleveland. The information was given that 40,000 were registered in the homes of Clevelanders, and about 20,000 were in trailer camps and in tents, and many thousands more had obtained their own accommodations in homes and hotels.

N. H. Knorr concluded: "We have never been more cordially received than at this time, here in this great city of Cleveland. I only hope the Almighty God will richly bless all those Clevelanders who have so willingly opened their homes and extended, as it were, a cup of cold water to the least of the Lord's brethren. And to all such we give a sincere invitation to join us in this grand assembly to honor and praise the name of the great Theocrat, Jehovah God, and the Lord Jesus Christ, his Son and King, and also to declare the Kingdom as the only hope of the world. That is the real purpose of this "Glad Nations Theocratic Assembly."



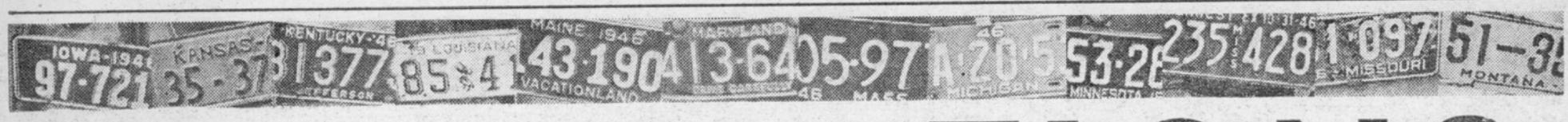


The Hawaiian group of delegates invades President Knorr's administrative office at the convention and extends to him their native greetings, placing about his neck a lei of orchids

In answering the query as to whether this was the first opportunity for an international assembly since 1938, the Society's president showed that it was, because of "Hitler's restrictions". Some of the delegates who are attending this convention spent a number of years in Axis concentration camps. It was brought out during the interview that the Sunday lecture to be held at the Municipal Stadium will be "The Prince of Peace", with Mr. Knorr declaring, "*There* is the true basis for peace."

Information was drawn out as to the many branch organizations of the Society and the work that they do in foreign fields.





GLAD NATIONS ASSEMBLY OPENS

First Day's Attendance Exceeds 50,000

Jehovah's witnesses from all parts of the earth began pouring into Cleveland early in August, and by Sunday, Aug. 4, delegates estimated at more than 50,000 packed out and overflowed all the seating facilities of the Municipal Auditorium and its subsidiary halls at the opening afternoon session. Thousands upon thousands of the convention delegates listened to the session through loud-speaker as they spread over the Mall and surrounded the municipal buildings.

These witnesses had traveled from many continents. From Europe, from Africa, from South America and Central America, from Australia, from other foreign lands and from thousands of points on the North American continent, the witnesses of Jehovah came, by car, by bus, by train, by ship, and winging through the skies by many commercial airlines. For weeks prior to the opening, early arrivers of Jehovah's witnesses had secured many thousands of rooming accommodations to house the bulk of the conventioners, and by Saturday evening prior to the Assembly a tremendous trailer camp had mushroomed into existence at Brookpark Road and West 130th Street — population upwards of 13,000.

The city of Cleveland has splendid facilities for such an assembly, and these were thrown open completely to the delegates on Sunday evening as they expanded from the inadequate Public Auditorium to take over Cleveland's mammoth double-decked Stadium with a seating capacity of eighty thousand and possible accommodations for more than one hundred thousand when the playing field is called upon to catch the overflow. It was at this evening session in the Stadium that the attendance figures mounted to the day's peak.

Welcome Thunderstorm

A double-header baseball game was scheduled to be played in the Stadium, and this would keep the witnesses out of these facilities until after 6:30 p. m. The evening session in the Stadium was to start at 7:45, which would have meant emptying the stands of the ball fans and the parking lots of their cars, and then thousands of witnesses moving in. It would have been a very difficult transfer to make in the allotted time, at best. However, in the second inning of the second ball game a thunderstorm called a halt to the national sport, the crowds vacated the stands early, and the witnesses were able to move in leisurely for the evening session. The rain had stopped; the sky was swept clear of clouds.

It was a thrilling sight to observe the many thousands of witnesses comfortably accommodated, and even more joyous to listen as a large orchestra joined with the voices of the multitudes to make the stands ring with gladsome Kingdom songs of praise to Jehovah God. The many applauses that punctuated the ensuing discourses of the session emphatically testified to the vast audience's approval of the closing session of the opening day.

At the early morning assembly for field service, well over fifteen thousand were on hand at the Municipal Auditorium to hear the remarks preliminary to service made by F. S. Hollister, a member of the Brooklyn Bethel family. The afternoon session that so overtaxed the Auditorium facilities was estimated in excess of forty-five thousand. When the Glad Nations Theocratic Assembly switched its central scene of action to the Municipal Stadium for the evening session, over 50,000 witnesses were seated in the stands.

Public Press Comment

Clevelanders have well received their visitors. Many write-ups have appeared in the public press of Cleveland, painting a clear picture of Jehovah's witnesses and their activities in the city prior to and on the opening day of assembly. An outstanding example of this is found in the Sunday morning Cleveland *Plain Dealer* of August 4. On the front page of the news section, a three-column headline announces: "Witnesses' Blessings to Blanket Area." Following up the theme of this headline the opening statement was made that "the blessings of Jehovah's witnesses will be brought personally to the home and business of every person within 40 miles of Public Square, beginning today."

Feeding Thousands

Down on the convention grounds the first day was one of buzzing activity. A fast start was made in the cafeteria, 15,988 being served breakfast before the morning assembly for worship. Physically fortified, these thousands listened to a half-hour program of Scriptural instruction on the gladness of harvesttime, the consideration of the day's text, and detailed announcements for the work of witnessing in and about the city of Cleveland. The session was interspersed with songs having as their theme Jehovah's true worship. Upon dismissal, those not occupied in convention activities at the Auditorium spent the remainder of the morning advertising Jehovah's king and kingdom by house-to-house visits upon the people.

As the sun approached its zenith and field workers returned from their territories, once again many of the cafeteria aisles were opened and through them filed more than 19,000 to be served luncheon. Upwards of 50,000 meals were served during this first day.

Afternoon Session

At least an hour ahead of the time for the convening of the afternoon session, long before the half-hour song service, the Main Auditorium was packed out and many were standing. They listened with close attention to the first half-hour discourse of the Glad Nations Theocratic Assembly delivered by M. E. Bartlett, Jr., on the subject "One Flock, One Shepherd." (For a summary of this discourse, see Page 3.) The next scheduled event was the study of the *Watchtower* article, "Vindicated on the Covenant by Sacrifice," conducted before a typical company audience of Jehovah's witnesses seated on the platform, numbering 65. (Further description is found elsewhere.) Closing this first session of the Glad Nations Theocratic Assembly, came the discourse "Keeping the Covenant," by G. E. Hannan, the summary of which also appears elsewhere.

Evening Session

It was with mounting gladness that the many witnesses who had failed to find adequate accommodations in the Municipal Auditorium for the afternoon session moved into the Municipal Stadium for the final session of the opening day. There in the cool of the evening in the spacious double-decked horse-shoe Stadium, its oval completed by a lower tier of open bleacher seats, the witnesses raised their voices in glad song for fifteen minutes prior to the anticipated address of welcome by the convention chairman, Grant Suiter. The theme of this talk was on the pure and undefiled worship of Almighty God. An extensive report on the contents of this official welcome address may be read on Page 4.

Likewise on that page is a brief summary of the discourse that followed by F. W. Franz, vice-president of the Watchtower Society, on the subject of Jesus' parable of the wheat and tares. The talk was entitled "The Harvest, the End of the World." This presentation was published in its entirety in the August 15th issue of the *Watchtower* magazine, which was released as a delightsome surprise to the conventioners in the stands in the Stadium and also in some of the halls in the Municipal Auditorium.

Convention Departments

A quick trip over the convention grounds on this opening day reveals just how rapidly the various departments necessary to operating a convention have been set in motion. In addition to the cafeteria, a large bookroom supplied the needs of the publishers for field service. Rooming Accommodations, newly transferred from Franklin Auditorium headquarters, was going at top speed to supply a last-minute rush. Field service department had been set up, and carefully-surveyed territories of Cleveland and nearby cities have been made and assignments issued to witnesses for gospel preaching. First aid, lost and found, advertising, parking and traffic, photography and reporting, sign painting, ushering, and other departments were operating to meet the needs and desires of the assembly. The Volunteer Service Department registered workers from among the delegates to man all these departments, purely out of the joy of serving their fellow witnesses. Past experience in convention operations is serving Jehovah's witnesses well in meeting organizational needs for the opening day of the Glad Nations Theocratic Assembly in Cleveland, Ohio.



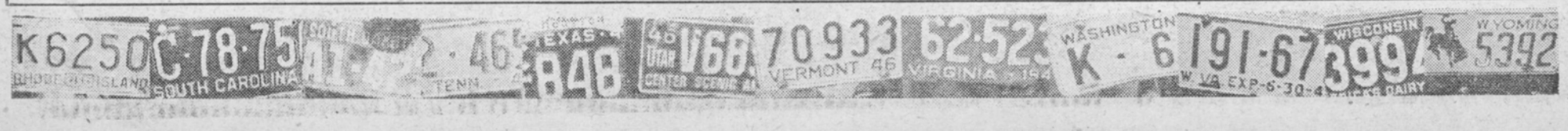
Left to right: Convention Servant Hessler, Convention Chairman Suiter, and President Knorr discussing convention organization.

Convention Post Card

In making preparation for the "Glad Nations Theocratic Assembly," the Society made every possible provision for the comfort and convenience of those in attendance. Among the smaller items provided were 300,000 post cards, printed by the Society, suitable for sending away to friends and relatives unable to be at the convention, and also for general use afterwards, as a reminder of that happy event. The post card carried an attractive photographic vignette of the convention buildings. At the top, a small picture of the Public Auditorium, with its seating capacity of 15,500; and below, a larger picture of the Municipal Stadium (capacity 80,000), which was used for all the main sessions of the convention.

These cards were obtainable from brethren placed at strategic points in the convention buildings, and judging from all appearances, there was a considerable demand. They were specially suitable for the foreign brethren to send away to friends in their respective countries, and many were used for this purpose.

August 4, opening day of the Glad Nations Theocratic Assembly, was titled "Harvesters' Gladness Day". Each session of the day struck on this theme, with a climax being reached in the evening session. Then it was that Jesus' parable of the wheat and the tares at the time of the harvest was considered in full and explained in detail. It was also at this evening session of the opening day that the first release of the Glad Nations Assembly was made, in the form of the August 15 *Watchtower* magazine containing in full the talk entitled, "The Harvest, The End of the World". It was only the first of an unusually great harvest of surprise releases during the assembly that was to assure a bounty of gladness.



Address of Welcome by Convention Chairman

Condensation of Welcoming Address by Grant Suiter, Convention Chairman:

Without qualification, all lovers of righteousness and of Jehovah, the true God, are welcome at this great Christian Assembly. *Glad* persons are gathered here! This is the Glad Nations Theocratic Assembly of Jehovah's witnesses! On this opening day our attendance is over 50,000! From many, many parts of this globe we have come, joyfully. And why should we not thus gather? The worship of Jehovah knows no confines of national boundaries, racial divisions, geographical or political separations of those who are God's servants. The true worship of Jehovah is no small, local, puny affair. Its present comprehensive work of reconstruction extends earth-wide; it embraces all persons of good will of all nations.

Unity

And so, assembled by the spirit of Jehovah, at the call of his Theocratically-organized Society of ministers, we have come; northerners, southerners, easterners, westerners; islanders, mountaineers, city folk, plainsmen; paleskin, dusky, yellow-cheeked, ebony, ochre-red; representative of people of all nations. We know the propriety of our assembly, the first really international convention we have ever had. To each other, then, we do not say, you Puerto Rican, you Swede, you Indian, German, Italian, Britisher, as though these chance happenings of birth and name set us apart one from the other as they do divide the people of the old world. Not when the Bible shows that 'God made of *one* blood *all* the families of the earth' to dwell upon the face of the earth in united worship of Jehovah! Instead, to each other we say, fellow citizen of Jehovah's new world, fellow member of God's free people, welcome to our Theocratic assembly of glad nations! Yes, let the religious of the old world talk about unity between peoples, while at the same time deadly hatred between nations and peoples is nurtured. Jehovah's witnesses know that the sole unifying force among men is the common worship of Jehovah God, and in this they do and will engage, and they will not be set against each other! With the barrier of demonism, or religion, smashed by the truth of God's Word, the remaining distinctions are of no consequence. This proves that religion is the most divisive force among men. Satan the Devil would set the servants of God at each other's throats, even as he does throw those who are his servants at each other. In this he has failed, and will continue to do so, because he is the world's greatest failure.

We sincerely thank the many hundreds of our brethren who have worked hard and long for weeks in preparing in advance for us. To be here in Cleveland, Ohio, is a real pleasure to us all. Cleveland is to be commended on its splendid facilities for a convention such as this is. We are grateful to the management of the Municipal Stadium and the Public Auditorium for its helpful cooperation. We are glad to express this appreciation, and likewise for the cooperation of the business men of the city, who are assisting in their many ways. And then there are thousands of the people of this city and vicinity who have opened their homes to us, and with whom we shall remain for our convention period.

Glad Occasion

Coming here, we announce this as the "Glad" Nations Theocratic Assembly of Jehovah's witnesses. For what reasons "glad"?

In the thrilling prophecy of Deuteronomy, chapter 32, Moses recorded for Jehovah, in verses 41 to 43: "If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. REJOICE, O YE NATIONS, WITH HIS PEOPLE: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people." It is to this prophecy that the apostle Paul, in Romans chapter 15, makes reference, crying out, "Be glad, ye nations, with his people!"

Very obviously, the glad people with whom the nations are invited to likewise be glad and rejoice are not the people of the sorrowful, distressed, ungodly old world of politics, religion and commerce, war, famine, sickness and death; those nations are not glad and their people are not rejoicing. How can the people be glad in the afflictions they bear, including the blight of religion? They can not be, and they are not glad. No one can say that any nation on earth is glad and rejoicing, except for ONE people, and that glad people are those who see the fulfillment of Moses' prophecy and bear witness as to its fulfillment. These glad ones pray to God Jehovah to whet his glittering sword, to render vengeance unto his enemies and vindicate his name. They are glad because *they* fight for God's righteous cause.

A fundamental cause for gladness is that the kingdom of heaven is here and men may now serve that righteous government. Furthermore, gladness is ours, because *we are free!* Jehovah's witnesses and their companions, consecrated to do the righteous will of Almighty God, with the liberating truths of his Word in their minds and hearts and upon their tongues, and with his spirit upon them empowering them to serve him, Jehovah's witnesses and companions are free men. We are not bound over to the Devil's organization. We are not the slaves of any man or any men. We are not the slaves of any organization of men. Declaring our freedom by and in Christ Jesus our King, we are not the servants of the old world.

God Versus This World

We must be keenly aware of the fact that while Jehovah God the Father is the Creator of the spinning ball of earth upon which human creatures live, he is not the Creator of the world which at present dominates mankind. The Father is not worshiped by this world. This world is religious, being filled with many, many varieties of religion, but it does not worship or serve Jehovah God.

Those who worship Jehovah God "in spirit and in truth" will live forever, as a reward for serving him and not this world, as stated, "The world passeth away . . . but he that doeth the will of god abideth for ever." (1 John 2:17) Organized religion can hardly deny that this world is impure, unholy, defiled and polluted. Religion's own declared intentions in the United States are to "put God in Government" and that is an indirect confession that God is not in the politics of this world. Religion believes that God and Christ are one and the same person, so her intentions are to put Christ Jesus in the government of the United States and the rest of the world. Religionists might at least take a hint from Jesus' own words: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . . now is my kingdom not from hence."—John 18:36.

Elect or engineer as many religious politicians into government offices as she can; yes, fill all such offices of government, if possible, yet organized religion will never succeed in forcing God or Christ Jesus into the political governments of this world. She will never thereby forestall the passing away of this world. Religion defiles herself, and is impure and a part of this world, and her practicers are deceived with false hopes.

In addition to having the leading politicians of the world in her congregations, religion pays special honor and deference to the rich of this world. She sells them the best pews in her cathedrals and other religious buildings. Of course, she interprets Jesus' parable of the rich man Dives and the poor man Lazarus in such a way as to put the rich man in a religious hell of literal fire, brimstone and red devils, but at the same time she courts favor of the rich. She makes the way of the rich easy into her congregation, whereas Jesus said, "A rich man shall hardly enter into the kingdom of heaven . . . it is easier for a camel to go through the eye of a needle."—Matt. 19:23,24.

Pure Worship of God

The unselfish seeker after the true and living God desires to worship him because it is right to do so. He wants his to be worship in the right way, so as to be acceptable and pleasing to God. Hence he takes seriously the description of such kind of worship as given by the disciple James, namely: "And if any one thinketh that he worshipeth God, and doth not restrain his tongue, but his heart deceiveth him; his worship is vain. For the worship that is pure and holy before God the Father, is this: to visit the fatherless and the widows in their affliction, and that one keep himself unspotted from the world."—Jas. 1:26,27, *Murdock.*

You note the three essentials of pure worship, namely, bridling the tongue, visiting the fatherless and widows, and keeping unspotted from this world. To those in search of life the right use of the tongue is very important. To effectively bridle the tongue or mouth, one must begin with the heart or mind which expresses itself through the mouth. The heart or mind must be filled with the truth from God's Word, to the point of abundance, and then his mouth will overflow from his heart abundance, and his lips will not speak the guile and hypocrisy of religion which is of this world. Such mouth, tongue and lips will preach the gospel of the kingdom of God and will thus replace evil-speaking with good.

Fatherless and Widows

Visiting the fatherless and the widows is another requirement to pure, undefiled worship. There is a good reason why, and it is because Jehovah God is the Defender and Caretaker of them, as is stated: "A father of the fatherless, and a judge of the widows, is God in his holy habitation." (Ps. 68:5) An outward form of worship of God combined with oppression and neglect toward the fatherless and widows is not a pure and undefiled worship of God. All the money contributed by the rich oppressors to the collection plate of a religious organization will not make it acceptable in God's sight.

In the early Christian church the widows came in for due notice. Later the apostle Paul wrote Timothy instructions concerning widows young and old. All such Theocratic arrangements looked after the visiting of afflicted widows inside of God's organization with real help, both material and spiritual.

But how about the fatherless? The term "fatherless" does not necessarily confine itself to underage children that have lost their father in death. It is also used of adult persons who have lost a beloved friend or guardian and caretaker, and even, in reverse, of parents that have been bereft of their children. Hence it has the meaning of desolate, and is repeatedly so used throughout the Bible. One of the many instances is when the Lord Jesus Christ, from the heavens to which he had ascended, visited his orphaned or bereaved apostles at Jerusalem by pouring out upon them the holy spirit as a comforter or helper on the day of Pentecost. In a corresponding way now, those whose worship of God is not vain, impure or defiled must visit with help and comfort both the afflicted widows and also the fatherless or bereaved ones in their need of comfort and help, especially spiritually. Christendom's religion in particular has left the peoples bereaved, and the best way to visit them is with the comforting Kingdom message.

Glad then is our portion and our lot in the service of the Great Shepherd and his Good Shepherd. Furthermore, remember, the many thousands of our fellow servants throughout the earth who are not present in this place are nevertheless with us in spirit and prayer, and they rightly look to us to convey to them spiritual blessings of truth from service which we receive here. Remember, now at this assembly and in the days to come, the greatest service we can possibly perform on behalf of the peoples of the nations and to the praise of Jehovah God is to enable the people to gain for themselves the information with which our Father in heaven has made us so glad.

The Harvest, the End of the World

At the close of the Convention Chairman's address of welcome the last speaker on the first day's program stepped to the microphone and began delivering the lecture, "The Harvest, the End of the World." The deliverer of the lecture was F. W. Franz, vice-president of the Watch Tower Bible & Tract Society. The theme of this first day of the Glad Nations Assembly, "Harvesters' Gladness Day," reached its climax in the discussion of Jesus' well-known parable of the wheat and tares.

The Sower of the good seed was identified by Christ Jesus as the "Son of man," and hence Christ Jesus, God's Anointed King. The good seed which is sown is pictorial of the children of the kingdom of heaven. However, until they enter into the invisible Kingdom in the heavens they are members of God's visible kingdom organization on earth. The field in which this good seed is sown is the world.

But the parable relates that while men slept, the enemy of the sower came and spread tares among the wheat, and when the blades of wheat sprouted and grew and brought forth fruit, there appeared also the tares. History shows that after the apostles of the church died a great darkness of spiritual night settled down over all the earth, and it was during this nighttime when Christians slept to their responsibilities that the great enemy resowed and oversowed the Lord's field with weeds, tares or darnel. Christ Jesus exposes the enemy that sowed these tares as Satan the Devil, hence the tares are his children.

The speaker likened them unto a "fifth column" implanted among God's true servants to try to sabotage the work and to try to overwhelm the few true Christians. Jehovah's witnesses on earth even marveled at the growth of tares among the organization here on earth. The chief factor which produced such heavy growth of spiritual weeds was the religion that developed within so-called "Christendom." Such religion tried to blend Bible doctrines with religious traditions and pagan philosophies, such as Plato's immortality of the human soul, and Egypt's trinity doctrine, and Rome's pagan system of priestcraft.

It is this system of things, this tare-dominated condition of the field, that Christ Jesus refers to in his use of the word "world" in the expression "the harvest is the end of the world."

The speaker next raised the crucial question, Has this harvest begun, and if so, when did it begin? The answering exidence followed, showing that the harvest, which is "the end of the world," began at the time of the enthronement of Jehovah's great Harvester, Christ Jesus.

"The field is the world," said Jesus, and this is a harvest in all the inhabited earth, when Christ Jesus uses the "sharp sickle" of the Kingdom message to do this reaping work. Those who stumble over the truth and refuse to act according to the divinely given rules that govern the "kingdom of heaven" class are jerked out from among God's people by the reapers, the angels.

With the tares gone, the "wheat" class "shine forth as the sun in the kingdom of their Father." Now the "other sheep" join the "wheat" class in letting the light of the glorious gospel of God's Kingdom shine forth to all nations.

This very convincing discussion of the parable of the wheat and the tares was greatly enjoyed by the many thousands of conventioners as it unfolded, as evidenced by the appreciative applause at the talk's conclusion. Greater applause greeted the announcement that the talk was available in printed form and was to be distributed throughout the Stadium and the Public Auditorium immediately after the session. It was recorded in the August 15, 1946, *Watchtower* Magazine, and this issue was available to conventioners as they left. It was the first release of the Glad Nations Theocratic Assembly.



F. W. Franz, at right, Society's Vice-president and last speaker of the opening day, arrives at Union Station on one of the four special trains from New York City.

THE HOSTESS CITY OF CLEVELAND

When Moses Cleaveland laid out this city in 1796 little did he dream that some day it would entertain tens of thousands of Jehovah's witnesses from every part of the earth. Neither did the city fathers who constructed the beautiful Public Auditorium and the mammoth Stadium ever think that such would be used for this history-making event. But the historian of the future can write in the annals of 1946 that the city of Cleveland, Ohio, was the hostess of the greatest international convention of Christians ever assembled together in one place up to that time.

People from out of town are amazed when told that only a century and a half ago this area was a dense forest inhabited by wild life and native Indians. The history of such a change interests them.

Back in the Early Days

It seems that at one time this country around Cleveland belonged to the State of Connecticut and was known as the Western Reserve. In 1796 Moses Cleaveland, together with a group of fifty Yankees, came out here, made peace with the Indians, surveyed the Reserve of 3,000,000 acres, and laid out this town around a central mall at the mouth of the Cuyahoga.

For a decade thereafter only a few people, about 25, lived here. Then the trading center started to grow. In 1814 it was incorporated as a village and twenty-two years later it was given a charter. Cleveland's destiny became fixed in 1828, for in that year the first smelter was opened with a capacity of 20 tons of iron a week. After that, the iron industry expanded until, at one time, Cleveland was the leading iron and steel town of the world. Today, millions of tons of pig iron are annually turned out. Ore of the Lake Superior district is cheaply transported by water from the northwest, and coal of West Virginia, to the southeast, is close at hand as well as limestone. Put the three together in a blast furnace and pig iron results; it *is the strong backbone of industrial* Cleveland.

But Cleveland industry is not all "backbone". There are many sinews tied to this main industry that add versatility to its strength. In many ports of the world will be seen huge machines used for unloading ships with "Cleveland" on their nameplates. Heavy machinery and small toys, furniture and clothing, electrical appliances and automotive parts, are all made here. In fact, of the 653 classes of manufactured articles listed in the census book half of them are annually made in this city with an estimated value of over one billion dollars.

"Backbone" and "sinews" Cleveland has, and also "arteries". Through the channels of transportation the raw materials come in, and out through the same channels flow the finished products to the many parts of the world. These arteries began to grow back in 1827 when a canal was opened up as far as Akron. A few years later this canal penetrated the very heart of the state of Ohio, going all the way to Portsmouth and joining the Ohio river. Thus, commerce could flow south from the Great Lakes to New Orleans, and Cleveland became the gateway.

Sixth Largest City

Today, Cleveland controls 75 to 80 percent of the Great Lakes' traffic. Her port is open to ocean-going shipping through the St. Lawrence. Seven railroads feed her by land and her airports put her in touch with the opposite side of the globe. Cleveland, the small trading post of a few people in the seventeen hundreds, has grown to be a mighty commercial giant holding in her bosom one and a quarter million inhabitants, the sixth largest city in the United States.

Cleveland's Central Terminal

It is estimated that more than $100,000,000 has been expended on the central group of civic buildings not including the United States Post Office, City Hall and Union Railroad Station. Dominating this group of buildings is the Terminal Tower, an office building over 700 feet high. It can be seen for many miles, marking the city's center.

Particular mention must be made of the nine and a half million dollar Public Auditorium. It is a magnificent structure capable of seating 12,000 in the auditorium proper, and 3,000 in its music hall.

In 1942 Jehovah's witnesses used this combined auditorium and music hall as the key assembly point for a national convention wherein 85 cities were tied in by direct wire. On that occasion 9,000 packed themselves into the basement, in addition to the 15,000 in the main auditorium. Again, yesterday the Public Auditorium was used for the opening session of this great convention.

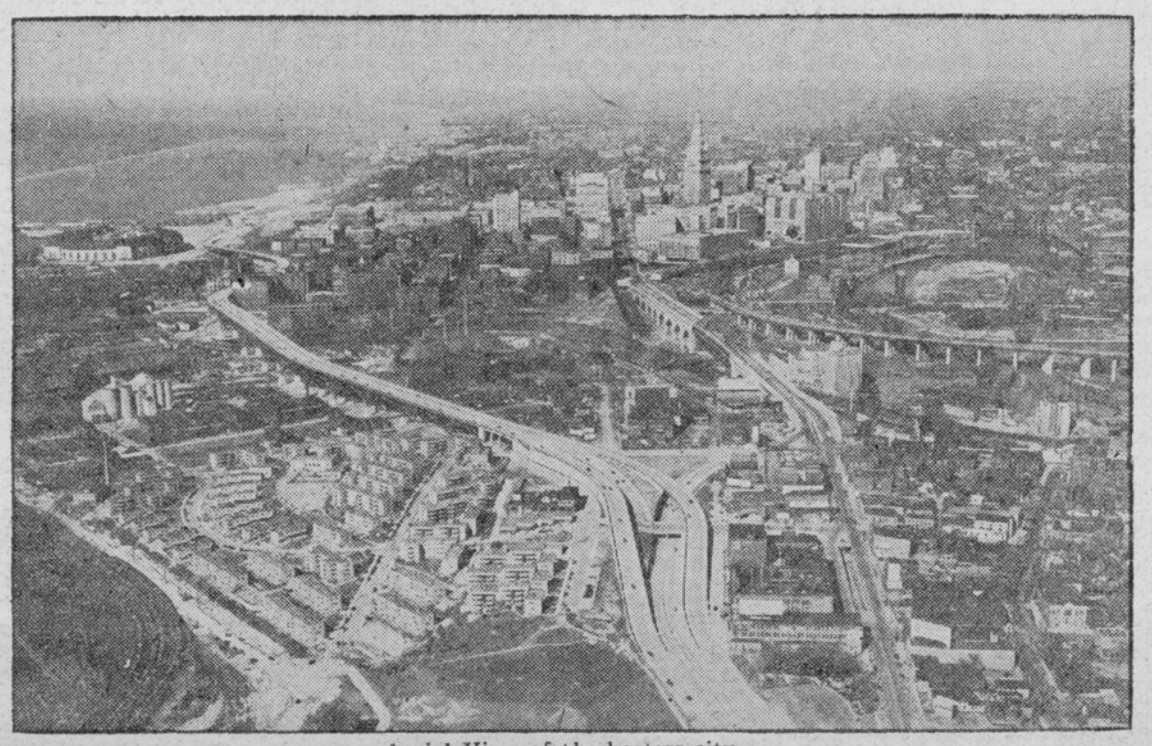
The Municipal Stadium seats 80,000, and when the playing field is used the attendance exceeds 100,000. Few cities can boast of having a stadium large enough to hold 100,000 people; none can claim as nice a one, of this size, as Cleveland. Ordinarily used for baseball, it is so large that if other ball parks were put inside this one they would rattle around. This is Cleveland's big asset, for without it she could never accommodate this Theocratic Assembly.

Cleveland as a Hostess

This is not the first time Cleveland has shown its hospitality toward conventions of Jehovah's witnesses. In 1906 a one-day convention was held here with 2,500 in attendance. Thereafter, during the next thirty years eight local conventions here assembled. In 1938 7,000 gathered in The Arena to hear the talk, "Face the Facts," direct from Royal Albert Hall in London. And, as previously mentioned, in 1942 24,000 assembled in the Public Auditorium. The next year found Cleveland numbered among 100 cities tied together by direct wires. In 1945 the Ohio State Assembly of 13,500 convened here. All of these past conventions have merely prepared the ground, so to speak, for this "Glad Nations" convention of 1946.

This is the 150th year since the founding of Cleveland, and is therefore a year of jubilee for the hostess city. Its commercial industries, its political parties and its 400 religious churches are all celebrating this "birthyear".

Is it not, therefore, quite fitting that the convention of Jehovah's witnesses here being held is designated the "Glad Nations Theocratic Assembly"? Being the first post-war international convention these witnesses have real cause to be glad. And so, they invite Clevelanders to rejoice, and be glad with Jehovah God's people.



Aerial View of the hostess city.

"Watchtower" Study

At three-thirty p. m. of opening day 54 persons were assembled on the stage of the Main Auditorium. A model *Watchtower* study had begun, conducted by L. E. Reusch, from Brooklyn Bethel. Questions were propounded by a reader, volunteer answers were given by those on the platform, and paragraphs read in summation. It seemed typical of any *Watchtower* study of Jehovah's witnesses in their local Kingdom Halls.

When time came to turn the *Watchtower* pages, however, the rustle of thousands upon thousands of leaves in the vast auditorium drew notice to the twelve thousand observing and listening in on this Kingdom Hall meeting.

A look from the various windows of Public Auditorium revealed on the outside many more thousands unable to gain entrance into the Main Auditorium or any of the other halls within the building. But these thousands on the outside were also seen to be following the study in their *Watchtower* magazines. By loud-speakers this typical study on the stage of the Main Auditorium was carried to these listeners on the Mall and surrounding the buildings. It was perhaps the largest *Watchtower* study ever held. It was a fine example of the *Watchtower* studies regularly held by Jehovah's witnesses in their local Kingdom Halls.



Conductor of model *Watchtower* study preparing lesson.

"One Flock, One Shepherd"

This was the first discourse to be presented at the Glad Nations Theocratic Assembly of Jehovah's witnesses. It was delivered by M. E. Bartlett, Jr., a graduate of the Watchtower Bible school at Gilead. At the outset it was shown that Jehovah's purpose is to have all of his sheep gathered into one flock and under the one Good Shepherd, Christ Jesus. Jehovah in his mercy provided his Messiah to care for the flock of sheep in place of the irresponsible commercial, political and religious rulers of this world. Jehovah long ago foretold in his Word the condition into which his sheep would be led by these false shepherds of mankind and stated his purpose to save the flock from their exploiting hand. Through the prophet Isaiah it is stated that all the sheep have gone astray and turned aside each one to his own way; but through the inspired writing of the prophet Ezekiel the divine promise is: "I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep. And I will set up one shepherd over them, and he shall feed them, even my servant David."

With this introductory setting, the speaker plunged into a consideration of the 10th chapter of John's Gospel, where Jesus gave his parable concerning the sheep and the sheepfold. There Christ Jesus is identified as the Good Shepherd, known of his sheep, and that these sheep which his heavenly Father has given into his hand no man can pluck therefrom. Unlike the religious thieves and robbers, Christ Jesus did not make unlawful entry into the sheepfold for selfish purposes, but he entered in by the door that was opened by the divinely appointed porter. Fulfillment of this part of the parable is shown in Jesus' coming to the Jews or Israelites and preaching to his countrymen after he had been introduced to them by John the Baptist as the "Lamb of God, which taketh away the sin of the world." John thus introducing the Good Shepherd acted the part of a faithful porter or gate-keeper, opening the way to the true Shepherd.



M. E. Bartlett, Jr. leaving Bethel for Cleveland Assembly.

Jesus made a clear distinction between the Good Shepherd and those likened unto wolves, robbers and selfish hirelings who do not have the interests of the sheep at heart, but are out to satisfy their own selfish desires. In contrast to their course of action, Christ Jesus laid down his life for the sheep that they might be redeemed unto God and made a part of the "kingdom of heaven" class. This class must be gathered first, but the speaker continued to show that noticeably since 1931 the Good Shepherd has been gathering in "other sheep," those destined to live upon the earth forever.

In conclusion it was shown that to the remnant of anointed sheep and the other sheep now being gathered, still others will be drawn to become a part of the one universal flock under the Good Shepherd, namely, the resurrected faithful men of old who become princes in all the earth, the children born to the great multitude after Armageddon, and those raised in the general resurrection and adjudged righteous at the end of the thousand-year reign. Hence at the close of that millennial reign of Christ Jesus, the Good Shepherd, all of Jehovah's sheep-like creatures will be in the one flock, under His watch-care.

"Keeping the Covenant"

At the close of the model *Watchtower* study held on the first afternoon of the Glad Nations Assembly, the conventioners listened with much interest to a discussion on keeping the covenant, by G. E. Hannan, from the Brooklyn Bethel. The discourse forcefully presented the seriousness of covenant obligations. The Creator of the universe, Jehovah God, is supreme and has full right to world domination. He is entitled to receive the praise and service of all his creatures. Moreover, in the matter of covenant keeping, he sets the foremost example of faithfulness.

The issue of supremacy and integrity and service to Jehovah God was raised by Satan the Devil when long ago in Eden he challenged Jehovah's domination and claimed that God could not put creatures on earth who would serve him under stress. To uphold his side of the challenge, Jehovah purposed to put into operation a new covenant made binding by the sacrifice of Christ Jesus. Its purpose was to take out from among the nations a people for his name who would keep covenant with Him and prove Satan to be false in his challenge. The new covenant was prefigured by the old law covenant made with the nation of Israel, but the facts show that Israel did not always keep that covenant faithfully. When Christ Jesus came to the earth and conducted his ministry as the Messiah and was finally slain as the passover lamb, this old law covenant was replaced by the new covenant of sacrifice.

That covenant was shown to be, not a personal covenant with each individual made at the time of consecration, but one covenant made with His Mediator, Christ Jesus, in behalf of all His spiritual sons as a body.

Since the time of Pentecost A.D.33, the new covenant operated to take out a people for Jehovah's name. But paralleling this gathering work, the forces of religion also became highly organized and labeled themselves Christians and claimed to be a product of the new covenant by sacrifice. The facts show, however, that the religionists of Christendom have not lived up to the terms of the covenant.

The time has now arrived when Jehovah has manifested to all creation his real covenant-keepers. With the coming of Christ Jesus to the temple, the Supreme Court of judgment in heaven was opened upon Mt. Zion, in 1918. His true witnesses were cleansed of religious taints and sent forth to carry out the divine commission to preach the gospel in all the earth. Their activity as a body of Kingdom witnesses for Jehovah's name has proved them to be covenant-keepers, and these facts are visible evidence before all persons of good-will. Christendom, on the other hand, just as did Israel of old in connection with the typical law covenant, has completely failed to keep the terms of the new covenant and stands convicted before creation as covenant breakers. According to Romans 1:31, 32, they are worthy of death. Their lip service is not from the heart.

Not only have they failed themselves to keep covenant, but they have diligently conspired to prevent Jehovah's witnesses from faithful service to God. By both subtle and violent means they have waged war against God's people, and from time to time have caused many bans to be placed upon the Lord's witnesses and their work. However, the Lord's people have kept their covenant, even unto the death in many cases, and as Job, a man of integrity of olden times, said, they too can repeat: "Till I die I will not remove mine integrity from me."—Job 27:5.

In the end it will be demonstrated before all creation that the course of covenant-keeping pays off. The faithful servant will live forever in Jehovah's new world, joyful in the fact that he has had a share in the vindication of Jehovah's name and word, whereas the wicked religionists who merely make a pretense of keeping covenant shall suffer everlasting destruction.

The Pre-Convention Activities

Cleveland may justly be proud of its facilities as a convention city, but it must be conceded that even so competent a city cannot absorb the equivalent of another good-sized city within its boundaries without considerable assistance. The Watchtower's Glad Nations Theocratic Assembly brings into Cleveland for eight days the largest crowd of temporary citizens this metropolis has ever seen. Much pre-convention groundwork was necessary to prepare the way for receiving this city within a city.

Willing workers, not only from all states of the Union but also from foreign lands, came to Cleveland and willingly donated long hours of labor without monetary remuneration in the interests of this work. Skilled and unskilled workmen, businesswomen and housewives, master craftsmen of every trade from scenery experts to welders, from photographers to radio technicians, from executives to cabinetmakers, from butchers to sign painters — a vast army of willing workers recruited from the ranks of the Watchtower's own organization.

Though to the average convention delegate Aug. 4 was the opening day for this army of volunteer workers June 1 marked the beginning of convention activities. On that day N. H. Knorr, president of the Watchtower Society, gave general instructions to more than 2,200 of these pre-convention workers as they were assembled at the Music Hall.

Rooming Accommodations

The chief problem was arranging to accommodate the many thousands of witnesses that would attend the assembly. Cleveland's hotels and rooming houses could not begin to meet the demands. A crew of 500 full-time witnesses was called into the city to visit the people at their homes, seeking rooms for the accommodation of the many thousands who would come from all nations. Four of the Kingdom Halls of Jehovah's witnesses located in the city of Cleveland were turned into bases of operation. Each morning workers met at their respective bases and were given a morning meal and a lunch to carry to sustain them in their work. When they reported back to the halls in the evening, they received their evening meal. Despite shortage of many staple items, sufficient quantities were secured to feed all the pre-convention workers, over 72,000 meals being served during June and July.



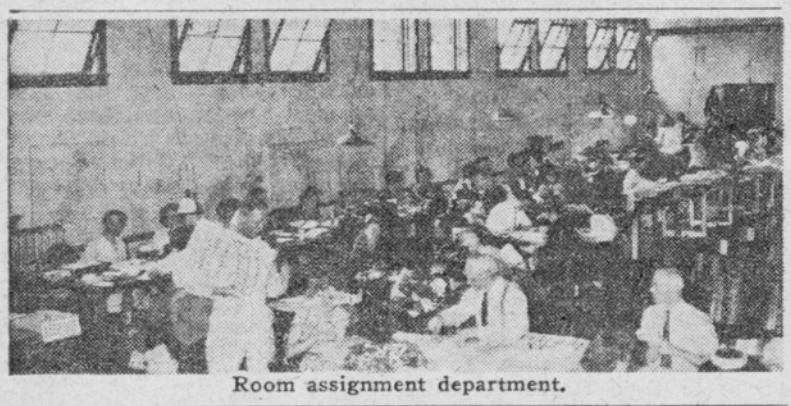
Obtaining rooms in the field.

gates. This is exclusive of the 15,000 trailer-camp occupants.

Heart-warming experiences lightened the day's service. Many Clevelanders remembered the convention of Jehovah's witnesses held in their city in 1942 and have been favorably impressed. They were pleased to open their homes again to these Christian visitors. As these volunteer workers traveled from house to house securing rooms, they talked the kingdom of God to the people they met. Over 125,000 booklets were placed in these homes and invitations were extended to all persons to attend the assembly to learn more about the Kingdom for which they had been taught to pray.

While hundreds were out tramping from house to house to obtain accommodations, the rooming department workers at the Franklin Auditorium headquarters more than kept pace with these zealous field workers. Here scores of witnesses spent 8 or more hours daily caring for room requests mailed in and receiving the accommodations from the field workers. In one day this crew of workers opened 1,200 letters. Nearly 7,000 letters were received from foreign lands in addition to the tens of thousands that poured in from all states of the Union.

The requests by mail indicated that 38,000 conventioners would journey to Cleveland by private car, 17,000 by train (including 25 chartered trains), and upwards of 6,000 would arrive by bus. Four hundred were coming by plane, 300 by boat. Nearly 8,000 delegates indicated they would arrive August 2, 30,000 expected to reach Cleveland on August 3, and by August 4, the opening day of the



Room assignment department.

From these Kingdom Halls workers seeking rooming accommodations were dispatched throughout the territory of the Cleveland-Akron district. This area was divided into 2,200 territories. These volunteer workers spent 8 hours a day calling at the homes of the people, a grand total of 150,000 hours being spent in this feature of pre-convention work. Rooms did not come easily. It required on an average 3 hours to secure one accommodation. Territories were covered not just once or twice, but some as many as seven times, so urgent was the need for rooms. To quote the Cleveland *Plain Dealer* of July 10: "You must live in a well-concealed cavern if you have not been visited two, three or four times by diligent Jehovah's witnesses seeking to line up rooms for an estimated 54,800 ministers." Cleveland and its neighboring communities responded nobly, and sleeping quarters were obtained for over 45,000 out-of-town dele-

8-day assembly, 55,000 expected to be in attendance.

Such long hours of cheerful service freely rendered by these workers is proof of unselfish devotion to God and loving consideration for brethren of like faith. Persons of all ages and many nationalities worked together in complete unity, welded together by the spirit of the Lord.

Trailer Camp

Many conventioners wrote ahead to register trailers or tents and to request space for them. Over 3,000 indicated that they would be living in trailers and more than 12,000 notified that they would be occupying tents. A site of 120 acres was selected within the corporate limits of Cleveland to accommodate this camp. Almost instantly the camp site became a scene of strange and varied activities. Trailers pulled in; cooking and laundering began; workmen swarmed all over the grounds. Water was piped throughout the camp and wires strung to bring in electricity. The trees on the grounds were trimmed, the underbrush chopped out and burned, and a tractor-drawn mower cut the lawn grass.

While crews of plumbers, electricians, carpenters and others were busy on the grounds, inside the office a staff of typists, file clerks, secretaries, draftsmen, and statisticians were hard at work. With a registered population of 15,000 this fabulous city mushroomed into existence. Streets were laid out, the north and south ones lettered, the east and west ones numbered. Their own little city directory was prepared and posted. Each trailer and tent was given a little card with the names and addresses of the occupants. When this amazing town suddenly sprang into existence, the effect was overpowering, even bordering on the miraculous. It was inconceivable that here just a short time before had been unkept fields, and that a few days later there would be again simply deserted fields.



Sign advertising public lecture.

Cafeteria

Housing was but the first step in preparing the way for those attending the assembly. The task of feeding the thousands of delegates for 8 days soars far above any household problem to become a major feat of engineering. A cafeteria located in Exhibition Hall below the Mall was set up to feed many thousands of persons morning, noon and night. The visitor has only to gaze at the long banks of stoves, lines of dishwashers, steam-cooking equipment, refrigerators, and the much other equipment installed as a part of the Watchtower cafeteria kitchen to appreciate the tremendous job of setting up such a department for the preparation and serving of food. Twelve trucks and 9 trailers with drivers and assisting crews were in constant service.

The requests to various wholesalers for the quantities of food needed were generally met with bewildered silence or amused unbelief, and frequently the query, "Do you know how many tons that would be?" For example, an ice-cream manufacturer looked dumbfounded and stammered, "I've been in business for 27 years and have never heard of such a large order for ice cream. It's bigger than an army. You had a big crowd in 1942, but I can't conceive of this thing. It's too big. It flabbergasts me. Do you realize you are asking for more ice cream than all the public schools in Cleveland use in a year's time?" Bewildered meat wholesalers scratched their heads over the tons ordered, and then grinned in amusement.

Nevertheless, in every instance where some item vital to the work at hand was lacking, whether in equipment or food provision, it eventually turned up by some means or another. Hard-headed business men of the world might be inclined to scoff at the idea of God's spirit working to assure the success of any such venture as this, but when they come and see the mammoth cafeteria smoothly operating and feeding thousands by the hour with clock-like regularity, they are



Signs in foreign languages.



The trailer camp and building activities there several days prior to the Assembly.

amazed and forced to admit that they have never seen its equal. The only explanation is that Jehovah God is working with His people in providing for their needs, physical as well as spiritual.

Advertising

The big event of the Glad Nations Assembly for advertising is the public lecture of Sunday, Aug. 11, entitled "The Prince of Peace". Though much of the advertising of this public meeting will be done during the days of the convention, such work is only the climax of activity started weeks previous. An advertising department prior to the assembly made 180 beautifully designed billboard signs announcing the lecture. These colorful advertisements were placed at strategic points clearly visible to passers-by. Many persons permitted them to be placed on their own property, and even assisted in protecting them from vandalism by a few misinformed or misguided individuals. Incoming tourists noticed these signs as far out from Cleveland as 80 miles.

Thousands of placards and millions of handbills were printed in 7 combinations of beautiful colors. At previous conventions children have been noticed carrying placards almost as large as they, only two small feet being visible at the bottom and a small round face at the top. But this time the advertising department had in mind these young witnesses of Jehovah, and small-size placards were made for these children wishing to share in the advertising of Jehovah's kingdom. Advertising was also displayed on the outside and the inside of the streetcars, calling attention to the lecture of August 11. Besides these methods of announcing the public talk, a beautiful blue banner 40 feet long and 3 feet wide stretched across each of the 5 principal highways leading into Cleveland.

Another interesting pre-convention task of the sign painters was the preparation of 20 large streamers in 20 different languages. In pastel colors these banners circle around the Stadium at the base of alternate balcony sections, their pastel colors taking in all the hues of the spectrum. The preparation of these signs, each one of which heralds forth the year's text "Be glad, ye nations, with His people" in a different foreign language. The 20 languages represented are the 20 different tongues in which meetings will be conducted at this all-nations Theocratic assembly.

Sound

The Stadium is equipped with loud-speakers, but these were found to be inadequate. A group of witnesses, expert sound technicians, installed 76 loud-speakers to assure easy hearing in every seat of the Stadium. Additionally, 40 cone-speakers were installed in the cafeteria and 20 in Exhibition Hall. Sound cars at the trailer camp were also set up to relay convention speeches to this point.

This article on pre-convention activities hardly begins to tell the story of the work involved in such undertaking as the Glad Nations Theocratic Assembly. But it does serve as a reminder of the volume of work necessary for such an event and as a tribute to the willing service rendered by the many hundreds of Jehovah's witnesses who came early to prepare the way before the many thousands of delegates who have now followed them to this convention city. All of the delegates in attendance appreciate the service rendered and will now gladly join in with these workers and shoulder their share of the burden and carry on in the work as the convention runs out its course of 8 days.

The directors of the Watchtower Society join in with all conventioners in expressing their appreciation for the service rendered by the hundreds of workers who came early to do the necessary preparatory work. Official note of this was taken by them in the convention program, when they caused to be printed on the second page thereof the following expression:

"In Appreciation

"The Society and all the conventioners are grateful to all of the volunteer workers who have rendered such excellent service in caring for the preliminary convention arrangements. The unity and unselfish devotion to Jehovah and the brethren demonstrated by the volunteer workers are indeed manifestations of Jehovah's spirit and blessing upon his organization.

"Experience in past conventions has shown that this fine spirit of unity and unselfishness will continue throughout this assembly, and will increase. To those who will join with the volunteer workers to aid in the great amount of work that must be done during the convention an expression of deep appreciation is also made."

Special Trains

Union Terminal Railroad Station at Cleveland on Saturday was very much overcrowded due to arrival of Jehovah's witnesses as delegates to the Assembly. Many arrived on regular trains, but every little while from distant parts of the continent, from Moose Jaw, Saskatchewan, on the north to New Orleans on the south, and from Seattle and San Francisco on the west to Boston and New York City and Washington on the east, the special trains began arriving on Friday. On Saturday alone 28 pulled in. In all, there were 38 special trains bringing delegates.

A Jehovah's witness information booth had been established in the station with at least 4 on duty all around the clock, and with as many as 10 extra at peak arrival times. At the information desk each delegate was provided with one of the attractive multi-colored programs of the Assembly, and given information aiding them to find the rooms to which they had been assigned.

Much amusement was caused by the chalked writing on the bulletin board in the railroad station announcing the arriving trains. Early in the day the special trains were entered as "Jehovah's witnesses special train," but soon it was shortened to "Jehovah's special," and then during the afternoon they were entered simply as "JW special."

The many hundreds arriving every short while created quite a spectacle, and they were almost too much for the terminal employees. In fact by the end of the afternoon when inquiry was made regarding a special train that had left New York early Saturday, they confessed they had no record of it, even though it had 481 witnesses aboard! All together it was quite a day. The brethren arriving on the trains seemed astounded at the great number of other brethren in the concourse of the railroad station, but really it was just a foretaste of the greater assembly to come at the Stadium.

ARRIVALS BY CAR, SHIP AND PLANE





Witnesses from Hawaii.

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The Society's president, N. H. Knorr, and the convention chairman Grant Suiter arrive in Cleveland by car.



Twenty-three of the sixty-four British delegates to come to the Assembly via the American Overseas Airways.

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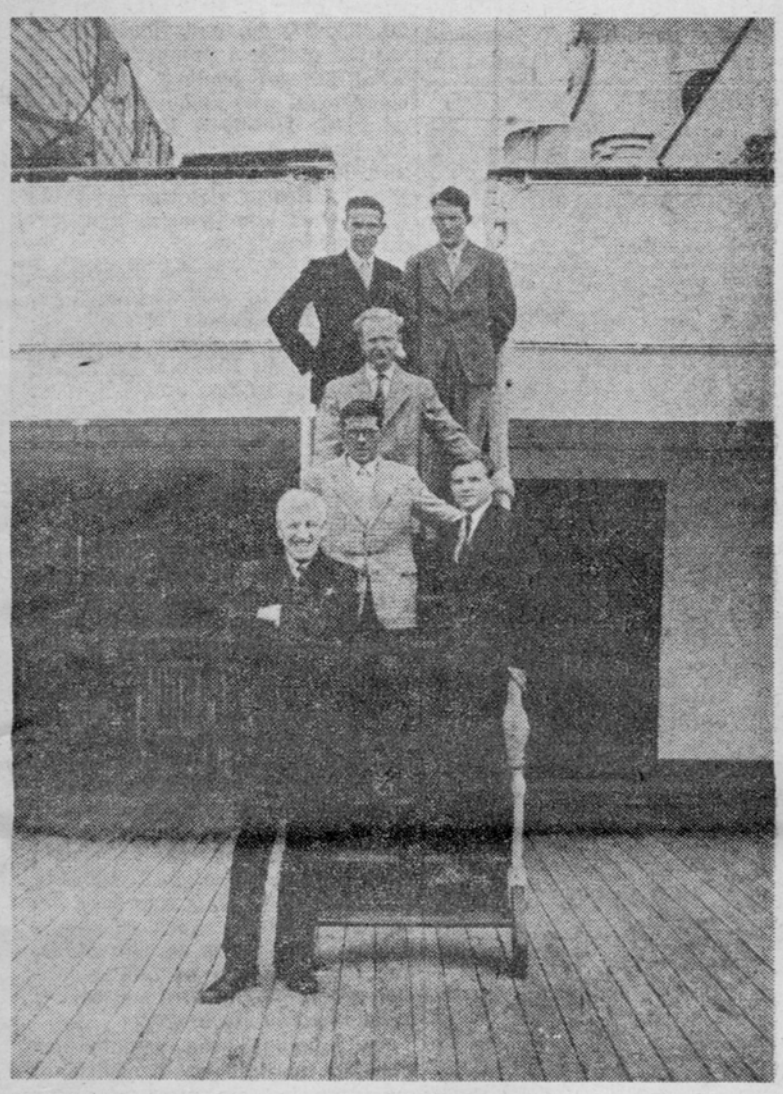

William Dey with Danish delegates disembarking at New York from the liner SS "Gripsholm" from Sweden.



British delegates just arrived in Cleveland by plane.

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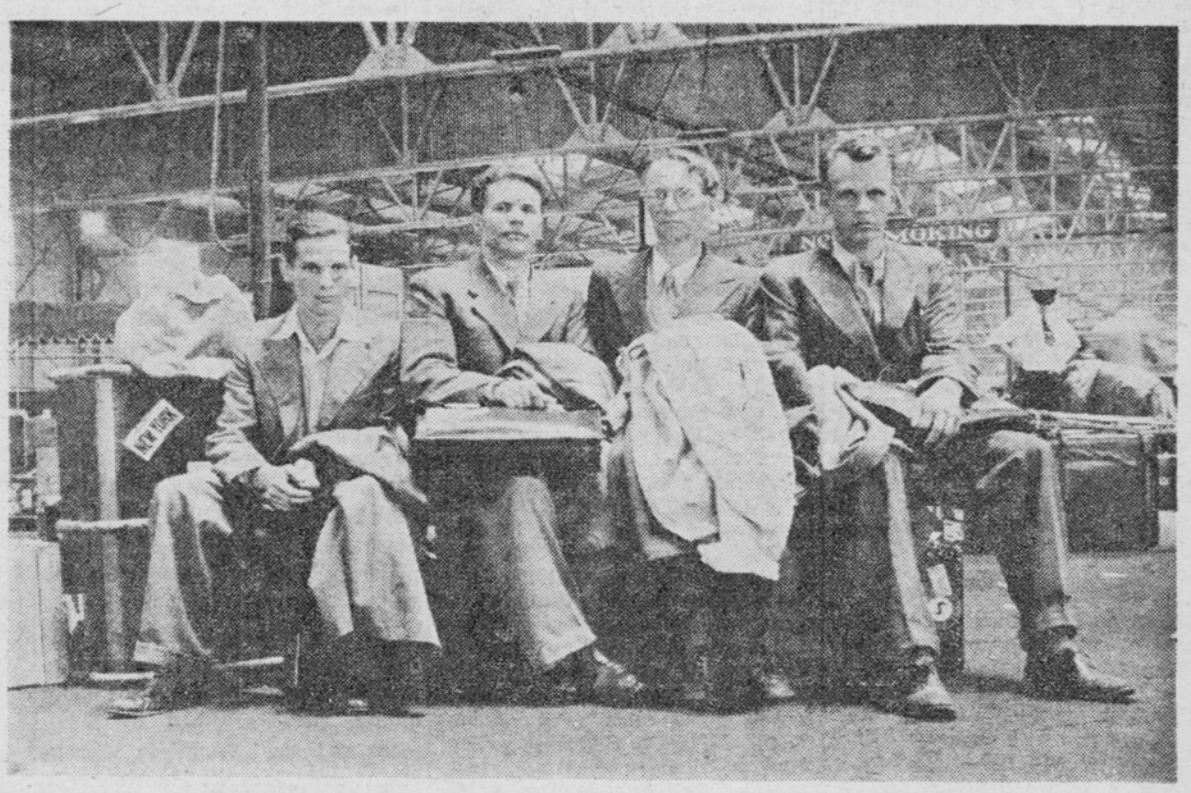
Witnesses Emil Borys, Alice Berner and Maurice Fleury from Switzerland left Italy aboard the SS "Vulcania", arrived in New York July 5. After the assembly they will attend the Watchtower School of Gilead.



These Finnish witnesses (Elai Taavitsainen, Veikko Torvinen, Eero Nironen and K. O. Salavaara) arrived in New York from Sweden aboard the SS "Drottningholm" of the Swedish-American Line, on July 22, en route to the Glad Nations Assembly. They work in the Society's office at Helsinki, and all are going to Gilead after the convention.

JEHOVAH'S WITNESSES

The following historical sketch of the Watchtower Bible and Tract Society is presented in the interests of the many thousands of Jehovah's witnesses and persons of good-will toward God who are not acquainted with the birth and growth of the present organization. It is a record of increase.

Jehovah God is the Founder and Organizer of his witnesses in the earth. The first witness of Jehovah was Abel. Such valiant witnesses as Enoch, Noah, Abraham, indeed a long line of faithful witnesses, ran all the way from Abel to John the Baptist. Christ Jesus was himself the "faithful and true witness, the beginning of the creation of God" and takes the preeminence among all the witnesses. (Revelation 3:14). This chief witness designated others to continue the testimony, saying, "Ye shall be witnesses unto me . . . unto the utmost part of the earth." (Acts 1:8). As such they were to carry the gospel to all nations.

The apostles and early Christians faithfully fulfilled their commission as witnesses of the Most High, and on down through the centuries until the present time Jehovah God has had witnesses on the earth testifying to his name and supremacy. Jehovah's witnesses of modern times are merely the last of a long line of God's earthly servants. The history of this modern group of ministers is filled with stirring exploits in the championing of Jehovah's cause in the earth.

The Name

In recent years they have become widely known under the name Jehovah's witnesses. This is the name which Jehovah himself has placed upon his servants as clearly indicated at Isaiah 43:10, 12, *American Standard Version*: "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I have declared, and I have saved; and I have showed; and there was no strange god among you: therefore ye are my witnesses, saith Jehovah, and I am God."

We break in on the history of Jehovah's witnesses during the '70's of the nineteenth century. It was during this decade that a young Christian man by the name of Charles Taze Russell gathered a small Bible class in Allegheny, Pennsylvania.

Brought up by God-fearing parents as a Presbyterian, Russell was dissatisfied with the explanations of Scripture given him, and he began to explore various religious organizations in search of the truth. In none of the denominations of Christendom did he find a religious creed that seemed to fully teach the Scriptural truths of the Bible.

Russell and his small group of associates began a thorough study of the Scriptures as to the second coming of Christ and his millennial reign. They discovered many truths concerning the close of the Gentile times and the second coming of Christ Jesus. In the year 1874 this group of Christians published a pamphlet entitled *The Object and Manner of the Lord's Return*. Fifty thousand copies were distributed to debunk the religious theory of the earth's being destroyed by fire at Christ's coming and also to publicly proclaim that Christ's presence was to be invisible rather than a physical return.

The "Watchtower" Magazine

Actually the year 1879 opens the history of the modern organized witnesses of Jehovah, for it is in this year that the witness work took on an organized form. It was in this year that the Elijah work foretold in the Bible began. It was a work of preparing the way before Christ Jesus' second coming, a work similar to that of John the Baptist at the time of his first advent. It was in 1879 that Russell and his associates founded the first monthly Bible magazine, Russell being chosen the editor, assisted by five other young men. The first issue of this magazine called *Zion's Watch Tower and the Herald of Christ's Presence* appeared in July, 1879.

By June, 1880, the *Watch Tower* published for the first time chronological Bible proof that the end of the Gentile times was due to fall A. D. 1914, thirty-three years before the world-shattering events of that marked year. Down through those years this warning announcement rang throughout the earth with increasing tempo as the time approached. Thus in modern times were paralleled the prophetic messages of divine judgment sounded by Jehovah through his prophets to Israel of old. Down to this very day the *Watchtower* magazine has faithfully announced Jehovah's message and judgments and the news of his established kingdom.

The *Watchtower* began in a small way, the first issue being 6,000 copies. By 1904 circulation was 25,000, and now in the year 1946 its distribution exceeds 500,000 semi-monthly.

Pilgrim Service

In conjunction with the publishing work arrangements were made for traveling evangelists known as pilgrims. Four witnesses served in this capacity, going to the homes of the people where they held "cottage meetings." C. T. Russell was one of those who thus made frequent preaching tours. New ones associated themselves in the work, and some congregations sprang up throughout the country, each maintaining a connection with the original congregation in Pittsburgh, Pennsylvania. By 1901 fifteen pilgrims trained as speakers at the Pittsburgh headquarters were being routed from city to city. Later in 1917 the number was increased to 93, serving hundreds of congregations of witnesses worldwide. Today a similar staff of servants to the brethren is maintained on the road to assist in the efficient organization of companies of Jehovah's witnesses.

As the years progressed the witnesses came to a clearer understanding of many fundamental doctrines of Christianity which had been lost sight of since the days of fusion religion, A. D. 325 and thereafter. They learned the Bible truth that hell was not a place of eternal torment, that religion's trinity was not supported by the Scriptures, that man does not have a soul but is a living soul, that man does not possess inherent immortality but those of the church company seek it as a prize, that the teaching of purgatory is unscriptural, that man's salvation is through the ransom sacrifice of Christ Jesus, and that God is not responsible for the woes which afflict mankind.

Tract Distribution

Thus enlightened the sincere Christians embarked upon a venture of publishing small tracts clearly explaining these Bible truths to the people. In 1881 they organized themselves into a society to undertake this work, establishing Zion's Watch Tower Tract Society (an unincorporated organization), with headquarters in Allegheny, Pennsylvania. In that year voluntary contributions totaling $35,000 were forthcoming to meet printing expenses, and from this early time forward the Society's work has been financed by voluntary contribution, no solicitations being made or collections taken. It was in this first year of tract distribution that the movement sought out foreign fields, 100,000 pamphlets being sent to London and an additional 65,000 to Scotland.

As the years passed tract distribution became highly organized and millions were disseminated annually. In 1898 "volunteer service" was organized and most of those associated in the many congregations participated in tract distribution on Sundays, arising at four in the morning and putting the latest editions of tracts under the doors of the people. Later in the day witnesses were stationed in the vicinity of churches to pass out further tracts, much to the anger of the clergy. Eventually some of these tracts were printed in 13 languages.

Booklets and Books

In addition to free distribution of these tracts the newly organized Society published small booklets, one of which was entitled *Food for Thinking Christians*. This 161-page booklet released in 1881 contained most of the Scriptural views then held and was widely circulated. The result was that hundreds of Christians in Britain and the United States abandoned their churches and formed small Bible study circles in their own home towns. These groups were regular students of the *Watchtower* magazine.

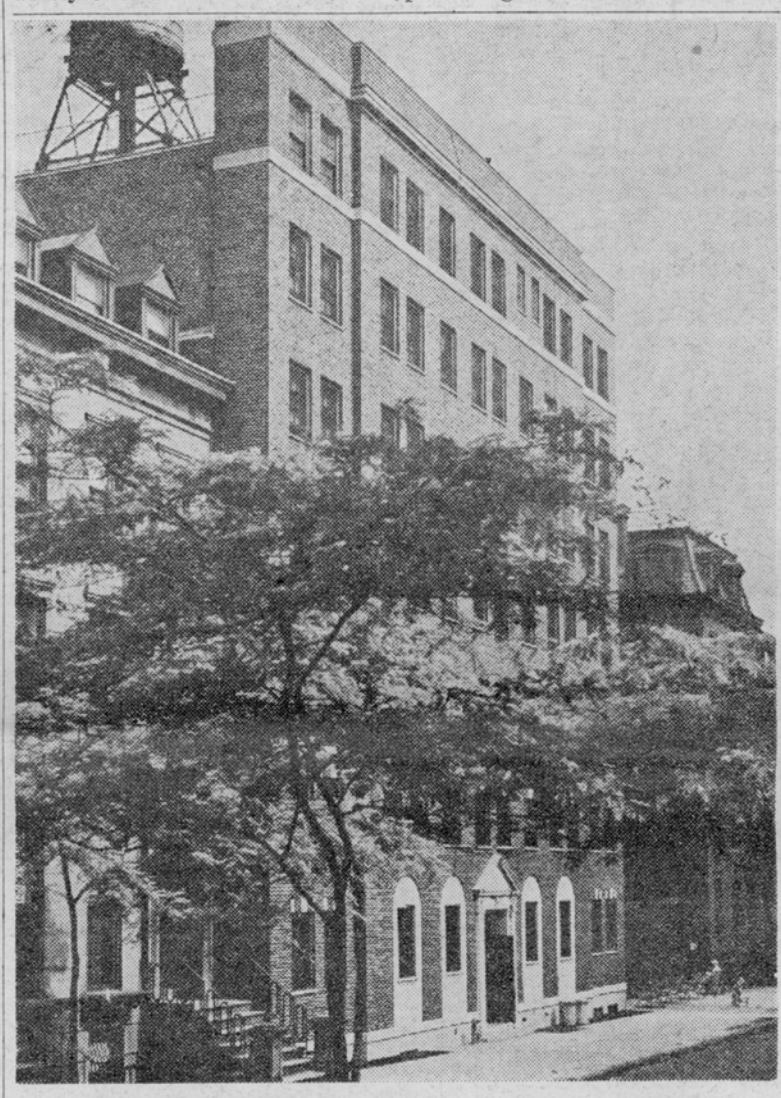
In 1886 the Society made another stride in printing, this time adding bound volumes to its tracts and booklets. In that year the cloth-bound book of 350 pages entitled *The Divine Plan of the Ages* was published, and for some 40 years thereafter enjoyed a phenomenal distribution of six million copies in several languages. This volume did much to restore an understanding of basic Christian doctrine which had been lost sight of during the centuries of the Middle Ages. In the course of the years that followed six other bound volumes were released to the public, making a total of seven in the series.

As the Christian army of witnesses expanded and came into more and more prominence, many names were attached to them, most of them intended to misrepresent and discredit. The witnesses themselves merely answered that they were Christians. It was in 1931 that they received the new name by which they are now known throughout the earth, that is, Jehovah's witnesses.

Incorporation and Expansion

As the Society expanded, it became necessary to incorporate it and build a more definite organization. In 1884, a charter was granted recognizing them as a religious non-profit corporation. C. T. Russell was elected president and six of his close associates filled out the full membership of a board of directors. The charter name "Zion's Watch Tower Tract Society" continued till September 22, 1896, when by amendment it was changed to Watch Tower Bible and Tract Society. This corporation was the legal instrument and servant of the unincorporated body or society of Jehovah's witnesses making up the congregations scattered throughout the land.

Steady growth and increased publishing activities demanded facilities in Pittsburgh be expanded. Accordingly the board of directors decided in 1898 to construct a new four-story brick building as an office and printing plant. This new building equipped with the latest printing devices became known as the "Bible House," and continued as headquarters for the Society until 1909, when the offices were moved to Brooklyn, New York.



Front View of the Brooklyn Bethel, offices of president of the Society.

A forward step in house-to-house preaching was taken in the year 1888 when the suggestion was made that men and women who could devote full time to the Christian educational work do so and that they be assisted in the performance of such full-time evangelistic service. In that year 50 enrolled to undertake "colporteur" work, which full-time work was later designated pioneering. The happy band of colporteurs grew until in the climactic years 1910-1914 more than 600 were in the field. Today, 58 years after the launching of this full-time service, there are over 4,000 of Jehovah's witnesses putting in full time as pioneer publishers.

Religious Opposition and Debates

As the volume of work during the Elijah period increased, religious opposition kept pace with it. The clergy were greatly chagrined by the exposure of their fusion religion doctrines through the witnesses' use of hard-hitting Bible truths. Not only did the witnesses beat down these false creeds of religion, but they also aggressively stood against the new religious trend of modernism. Millions of tracts were distributed called *Bible Vs. Evolution Theory*. The advances made by spiritism were offset by the broadcast distribution of a tract called *What Say Scriptures About Spiritism?*

The Protestant clergy began to form an alliance to put down, if possible, this growing threat to their religious pastures. A long series of duels with Protestant organizations followed. The year 1903 is famous for the outstanding series of debates between Dr. Eaton, a Methodist minister, and Pastor Russell, which was held at Carnegie Hall, Pittsburgh, and spread over six days, October 18, 20, 22, 27, 29, and November 1. On the platform supporting Eaton were several leading Pittsburgh clergymen, who frequently assisted him. However, Russell stood his ground alone, ably wielding the sword of the spirit. It was a grand series of victories for Bible truth over idle theories and traditions of religion.

Similar triumphs for Bible truth were gained in 1908 at Cincinnati, Ohio, when Pastor Russell debated with another Protestant leader, and in 1915 at the Shrine Auditorium in Los Angeles when Judge Rutherford engaged a Protestant clergyman in a similar series of debates.

Branch Work and New York Corporation.

The work in foreign fields was given impetus in 1891 when the president of the Society accompanied by other immediate associates made his first trip to Europe to survey the field. England, Scotland, and northern and central Europe were visited, whence the tour was extended to Palestine and Egypt. As a consequence of the visits to Britain several congregations of witnesses sprang up in the country, justifying the establishment of the Society's first branch office, in London in the year 1900. This was only the beginning in the work of establishing branches in foreign lands, but for a history of this expansion we refer you to a succeeding article in *The Messenger*.

To stimulate the rapidly expanding foreign work additional presidential tours were made in 1903, and yearly from 1910 to 1913. Outstanding was the round-the-world tour conducted in 1912, lectures being given to large audiences at Honolulu, Tokyo, Yokahama, Manila, Shanghai, Singapore, several points in India, Egypt, Greece, and in Italy.

Previously it has been stated that the headquarters of the Society was moved to Brooklyn, New York, in 1909. In that year a great reorganization took place at the new headquarters. Judge Rutherford, who by this time was an active associate of the witnesses and was also serving as the Society's legal counsel, arranged for the formation of a New York corporation, which was granted its charter September 23, 1909. Its chartered corporate name was the People's Pulpit Association, but was later changed by amendment in 1939 to Watchtower Bible and Tract Society, Inc. The New York corporation purchased the Henry Ward Beecher home at 124 Columbia Heights as a new Bethel home, and the Brooklyn Plymouth Church of Beecher was bought and renamed the Brooklyn Tabernacle. The Tabernacle became the principal assembly hall for the Brooklyn congregation of the witnesses. Its basement was transformed into a printing factory.

The Syndicate and Photo-Drama

Driving ahead in publicizing the incoming Kingdom, the Society undertook considerable newspaper work beginning with the year 1910. Four brethren were assigned to launch a newspaper campaign in the United States, and estab-

OF MODERN TIMES

lished what was known as the "Syndicate." The Society's president wrote sermons each week for the Syndicate whose business it was to telegraph the sermons to the newspapers who subscribed for the service. The Society bore the expense of transmission, but the cost of publication was absorbed by the newspapers themselves. In 1910 one thousand newspapers in the United States and Canada were carrying these weekly sermons. The Syndicate service continued for a period of about five years. It reached its peak in the year 1913, reaching 1,500 newspapers and in four languages. The witness thus given was tremendous.

The factor which brought the witness of the Lord's servants prior to World War I to an emphatic conclusion was "The Photo-Drama of Creation." This Photo-Drama was projected as a means of driving home the truths that had been proclaimed over a period of some 40 years. It was a showing of motion pictures and stills, accompanied by recorded lectures and musical selections. There were four successive exhibitions or parts with 24 lectures of about five minutes each, and requiring two hours per part. The undertaking was unprecedented, for motion pictures and sound recordings were only in their infancy.

Work on the Photo-Drama was started in 1912 and completed in 1914. Its first exhibition was to an awe-struck audience in New York, January, 1914. From there the campaign spread throughout the United States, reaching full swing by April. In July Britain was showing it for the first time. A month after the war broke out in Europe the Drama began to be shown in Germany, from September forward, and it reached Switzerland, Finland, Sweden and Denmark in the same month. Other editions of the Drama reached Australia and New Zealand by October.

Thus the Drama began a fateful showing in 1914, and for five years continued to bring comfort and hope to many millions. It was in this year that a British corporation was established to sponsor the European showing of the Drama, the corporation being named the International Bible Students Association.

End of the Gentile Times

Down through the years of the Elijah work Jehovah's witnesses had widely proclaimed the year 1914 as the end of the Gentile times. The year 1914 came but to the ordinary man on the streets there were no visible signs of the end forthcoming. Ridicule was aimed at the Witnesses from all sides and more so as the months of that year rolled by. But on August 3 the situation changed. Then World War I broke out in all its fury. Millions of people in America and Europe immediately thought of the warning work of Jehovah's witnesses. It was the first of the series of physical evidences Jesus foretold in his outstanding prophecy in the 24th chapter of Matthew concerning his second coming and the end of the world.

The witnesses as a whole were aware that the ending of the Gentile times did not mean a fiery end for the literal earth, but meant the end of Satan's uninterrupted rule and the time for Christ Jesus to be enthroned as king. They had been diligent in publicizing the facts regarding 1914 as well as the truth on fundamental Bible doctrines. The monumental witness given by the faithful witnesses of Jehovah during the 40 years of the Elijah period of the work is attested to by the following figures. Tracts and booklets: 318,730,050; bound books: 8,993,166. At the close of this period witnesses active in preaching numbered 22,304.

Judge Rutherford Succeeds Pastor Russell

1914 having come and gone, witnesses steadily kept on with their Bible educational work. The Society's president continued his lecture tours and held conventions in the normal way in the summers of 1915 and 1916. However, in the latter half of 1916 it was manifest that Pastor Russell's health was failing fast. He had spent his strength in the Lord's service for more than 40 years. On October 31, 1916, he died, a faithful witness of Jehovah God.

At the next regular corporation meeting of the Society, January 6, 1917, the heavy task of electing a new president was the order of business. Among others, J. F. Rutherford was nominated for the presidency. His election was unanimous. Time proved this to be the Lord's direction. The legal training of Judge Rutherford coupled with 10 years of Bible lecturing and intimate association with Pastor Russell had qualified him for his eventful and fiery 25-year tenure of office.

Early in 1917 the Society's officers decided to add another volume in the series of bound books known as the Studies in the Scriptures. It was to be the seventh, and entitled *The Finished Mystery*. One writer gathered material from previous issues of the *Watchtower* to round out a commentary on Revelation while another did a similar work on the prophecy of Ezekiel. By July this new volume was completed. Upon its release the volume caused widespread comment and even criticism and was a focal point around which an opposition party arose within the Society. Much of the opposition was a matter of personal bitterness and a desire on the part of a few to exalt themselves into favored positions.

The opposition group continued their activity against the Society, even carrying it to the annual corporation meeting held the following year, 1918. But J. F. Rutherford and the other faithful directors of the Society were overwhelmingly supported and the opposition force so completely beaten that they withdrew from the Society and proceeded to set up an independent organization of their own. But this disgruntled group, lacking the unifying spirit of the Lord upon them, soon had a falling out among themselves and split off into many little groups of no consequence. The main body of the Society held intact, showing the Lord's guiding hand upon them. This internal difficulty in the organization was also foretold as one of the signs of Christ's second coming and the judgment to be executed at the time of Christ's coming to the temple.

Illegal Arrests and Imprisonment

It was about the same time that the Christian minister's Scriptural position regarding war involved the Society in difficulties with the government. The facts are that clergymen aided and abetted by some of the disgruntled opposition groups were loud in their misrepresentations against Jehovah's witnesses at that time and stirred up much animosity against them. A systematic campaign to "get" the Society's directors finally bore fruit. The Society's officers including Judge Rutherford were arrested and tried and sentenced to 80 years' imprisonment at Atlanta Penitentiary.

The 8 witnesses sent there started a Bible class of their own, and within a short time almost all the Sunday School attendants had joined this class, increasing it to 100 in all. The truth was preached behind bars. After 9 months' time the defendants were admitted to bail, March 21, 1919. A few days later the defendants were released and a short time thereafter the case was heard on appeal. Judgment was reversed, defendants discharged, and in due time the case was dismissed by the United States District Attorney upon order of the Attorney General, and all the defendants were therefore automatically restored to citizenship and were never at any time convicts in the meaning of the law.

Coinciding with this period of government pressure and false persecution of the Society's officials, a wave of persecution arose against the witnesses and swept through the country. Many of them were run out of their homes, others had to flee to their farms, still others were mobbed and beaten, and a few were tarred and feathered. A number were imprisoned on trumped-up charges just as was the case with the Society's officials. In some instances the persecution was instigated by religious leaders, and in other cases betrayals were made by former associates who had turned against the Society and had become a part of the evil servant or Judas class foretold by Christ Jesus.

End of the Elijah Work

During this period of special trial the head office had to be moved back to Pittsburgh in September, 1918, where it remained in exile, as it were, for about a year. The Brooklyn Tabernacle was sold, and the Brooklyn Bethel home was rented out. The organization was greatly disrupted, but a small and loyal staff took the *Watchtower* subscription list to Pittsburgh with them, where they were able, by the Lord's grace, to regularly publish the *Watchtower*. During this dark time not one issue was missed, though the field work itself was brought to an almost complete standstill. Only a few pioneers and pilgrims continued in isolated places. The whole organized Elijah work was ravaged in the summer of 1918, due to both internal and external pressure applied by religious adversaries.

The killing of the Elijah work brought much satisfaction to the clergy. Leaders of the religious realm of Christendom congratulated each other and sent gifts to celebrate the elimination once and for all of Jehovah's witnesses. The enemy rejoiced as the Lord's people were in a condition of captivity similar to that experienced by the Jews in Babylon following the fall of their city in 607 B. C. Jehovah God permitted these events in fulfillment of prophecy because the witnesses themselves had not maintained as uncompromising an attitude in fulfilling their covenant as should have been done. Lack of a clear understanding of certain truth lead them into religious snares, but these facts do not lessen the responsibility of the enemy in rising up against those striving to serve God faithfully.

But this dark period does not mark the end of the story of the modern witnesses of Jehovah. Bible prophecy foretold this period comparable to a captive condition, but it also foretold a quick revival of the witnesses by the power of Almighty God. Neither of these facts of prophecy was appreciated by the rejoicing religionists, and hence when the witness work revived on a far grander scale, they were surprised and greatly shocked and fear for the future fell upon them.

During this period of 1918-1919 Jehovah God had permitted his witnesses to be tested and tried, and he sent his King Christ Jesus to the temple to cleanse and purge out from among the faithful the taints of religion. This he did by the revelation of additional truth from his Word. Those who fell in line with advancing light continued in Jehovah's favor and service, whereas others clung to their religious practices and were cast out into permanent darkness. The class that stood fast and were cleansed were designated the "faithful and wise servant," as Jesus had foretold.

Start of the Elisha Work

The Elijah work had ended, but a new work, the Elisha work, had begun. The remnant of faithful ones returned from captivity undertook a great reconstruction work in the rebuilding of Jehovah's true worship. The year 1919 gives much evidence of the revival of Jehovah's witnesses. At the start of the year the witnesses not incarcerated took action by circulating a nationwide petition requesting the release of the eight officers of the Society. One million Americans signed that petition. Results followed, the Society officials being released on bail and subsequently being cleared, as previously told.

Judge Rutherford and his seven faithful companions were in fighting trim when they emerged from the penitentiary. They immediately undertook a series of lecture engagements in large halls throughout the country to present the facts to the people concerning the unjust imprisonment. By September of that year the Bethel home in Brooklyn was reopened and new factory premises rented on Myrtle Avenue in Brooklyn. It was also in that month, from the 1st to the 8th, that the largest convention up to that time was held at Cedar Point, Ohio. Eight thousand attended. There overjoyed conventioners had revealed to them from the Scriptures that the Elijah work was dead and the new work, the Elisha work, must now be organized. Plans were discussed for the greatest Bible educational campaign ever, a campaign that would dwarf the 40-year period of the Elijah work in its exposure of "this present evil world."

Great impetus was given to the new campaign when three years later an assembly at this same location brought to light the truth that the Lord was at his temple for judgment, and it was also at this convention that some 20,000 witnesses from many parts of the world hailed with enthusiasm the new slogan that was then adopted, "Advertise, advertise, advertise the King and the Kingdom."

An early spearhead of this new campaign was the founding, in 1919, of a new biweekly magazine, *The Golden Age*, a journal of fact, hope and courage. This journal covered world events and did much in exposing conditions religious, political and commercial that oppress the common people. Later, in 1937, the name of this magazine was changed to *Consolation*, and this new journal carried on the good work of exposing religious racketeers. It has been an excellent companion magazine to *The Watchtower*.

Earthly Class to Gain Eternal Life

There is this to note regarding the Elijah work and the Elisha work. During the Elijah period the chief accomplishment was the restitution of fundamental Scriptural teachings that had long been obscured by religious misteachings, as well as the announcement of the date 1914 as the end of the Gentile times. Also during the Elijah work the call going out was particularly to the church class, those who would make up the body of Christ and comprise the 144,000 who would reign with him in his heavenly kingdom. However, at the time of transition from the Elijah to the Elisha work revelations began concerning an earthly class who would live forever as human creatures.

Just before the Elijah work was killed, the president of the Society delivered the famous lecture, "Millions Now Living Will Never Die," on February 24, 1918. Hence, then, was sounded for the first time the call to the "other sheep" who will receive life on a paradise earth. As the new Elisha work began to get on its feet and during its early years, millions of copies of this lecture in booklet form were distributed world wide. The witness of the printed page was augmented by the testimony from the public platform, whereon hundreds of able speakers delivered lectures on the same subject.

In the years that followed additional gleams of light shone forth concerning this other sheep class. From 1931, onward, at which time the new name Jehovah's witnesses was given, the message was directed more and more to the "other sheep," with a climax being reached in 1935. It was then that Jehovah's witnesses had a clear understanding of the great multitude described at Revelation 7:9-17, learning that they were an earthly class who would dwell upon the earth forever. Thenceforth the call went out particularly for men of good-will to acquaint themselves with this provision God had made for them to live on a paradise earth. The response has been a continuous stream of lovers of righteousness joining themselves with the faithful remnant in preaching this gospel of the kingdom.

In the work of advertising Jehovah's kingdom of righteousness his witnesses have always seized upon new methods of public proclamation. In the days of the early church the Christians then did such to popularize bound books such as we have today. When printing from movable type was invented in the fifteenth century, faithful Christians of that time used the printing press to turn out vast quantities of the Bible. From 1912 to 1914 Jehovah's witnesses pioneered in the motion picture field, using the Bible educational picture, "The Photo-Drama of Creation." They also were forerunners in the use of sound with such pictures.

Use of the Radio

Shortly after 1920 the modern miracle of radio was being developed for the general public. The witnesses saw the possibilities of

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M. A. Howlett Interviewed

The intense activities and the wide scope of the Glad Nations assembly in its international aspect have brought forth many questions from inquiring Clevelanders. What is the distinction between the Watchtower Society and Jehovah's witnesses? Just what are the activities of your organization? When did this organization start and where? These and similar questions were asked and answered in a radio interview over Station WHK, one of Cleveland's radio stations. This interview afforded an excellent opportunity to reach many listeners throughout northern Ohio and western Ontario, Canada, this latter province being only sixty miles across the waters of Lake Erie.

The fact of Cleveland radio stations willingly lending their facilities to add to the swelling chorus of praise to Jehovah, by his glad people, was a manifest token of the active force of the Almighty operating in behalf of his representatives. For many years these same radio stations have evinced a definite opposition to any use of their facilities by Jehovah's witnesses. But, when it suits the purpose of the Most High, stubborn opposition gives way to willing cooperation and thus the name of Jehovah is magnified. Nothing his people could have done of themselves could have opened this door of opportunity; but when the occasion warranted, nothing men could do could hold shut this same door of opportunity when it suited the purpose of the Creator to open it. And open it he did! In a short interview over WHK on Friday, August 9, one of Jehovah's witnesses was able to present correct information on some salient points on the organization and activities of Jehovah's witnesses world-wide.

PREACHING ON THE STREETS AND AT DOORS

Perhaps at times you have read about Jehovah's witnesses in the papers. Some of the items may have been rather uncomplimentary, but then again you read of their having won certain cases in the United States Supreme Court, on the subject of freedom of speech and of worship. You were possibly puzzled or curious, and at one time asked, "Who are Jehovah's witnesses, anyway?"

Now there are thousands of witnesses all over town, having a convention, and it does seem as if you should know something more than mere hearsay about

Street-witnessing

The witness calls. After preliminaries he suggests that you get out your Bible. Your first question is, "Why do the witnesses stand on street corners, calling out their message?" The witness answers straight to the point: "Jesus did it, the apostles and prophets and early disciples did it, and hence we do it." He flips open the Bible and turns to Proverbs 1:20, 21 (*An American Translation*, by Smith-Goodspeed), reading it, while you follow along in your Bible:

> "Wisdom cries aloud in the streets, she lifts up her voice in the squares; at the head of noisy thoroughfares she calls, at the openings of the city gates she utters her words."

The words strike you with special force. They are a sort of challenge. Certainly Jehovah's witnesses appear to be following and declaring the wisdom from above, God's wisdom as revealed in His Word. You were never one to deny that you needed wisdom, and you knew other people needed it, too. The witness now turns to Proverbs 8:1-3 (*An American Translation*). You turn to it, also, and he reads:

> "Does not Wisdom call, and Reason lift up her voice? At the head of the highways, on the road, between the streets she takes her stand; by the gates that enter the city, at the doorways she cries aloud."

You realize that the Scripture is most apt. Jehovah's witnesses do just that, even at the doors. Although they speak in moderate tones there, yet the message they bring has force, cries aloud, as it were.

Your caller now turns to Luke 13:25-27 and this time asks you to read. You do.

> "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity."

Door-to-door Preaching

The words give you pause. You wouldn't like to be on the outside of that door, even though you do not grasp all that the passage means. You know Jesus here reminds some that he taught in their very streets. They had ignored him, as many are ignoring Jehovah's witnesses today. You ask another question, about going from door to door instead of worshiping in a church building. Why do Jehovah's witnesses do that? Your caller reminds you that Jesus did not build any churches, and that his disciples taught that God does not dwell in temples made with hands. He points to Acts 7:48-50:

> "The most High dwelleth not in temples made with hands; as saith the prophet, heaven is my throne, and earth is my footstool: What house will ye build me? saith the Lord."

You are struck by the force of this passage. Maybe the besteepled churches and cathedrals of religious Christendom are not as essential to true Christianity as you once believed. The witness explains that the Lord and the disciples did use the temple then standing to proclaim the Kingdom message, since people congregated in its courts, but they went chiefly to the homes of the people to do their publishing of the truth. So he asks you to turn to Acts 5:42. You do, and you read:

> "Daily in the temple, *and in every house*, they ceased not to teach and to preach Jesus Christ."

The disciples preached wherever they could reach the people, but mainly from house to house. Paul says at Acts 20:20:

> "I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, *and from house to house.*"

Your caller mentions that few Bible readers seem to have noticed the house-to-house work that Jesus our Exemplar did. In the more than a hundred pages of the four gospel accounts of his ministry the words "house" and "home" occur over 130 times, and in the majority of those instances it is in connection with the preaching of Jesus, who was himself a faithful witness. You come to appreciate that the preaching of this gospel of the kingdom would take place before the end of Satan's world, not the end of the literal earth, which abides forever. Texts? Eccl. 1:4 reads: "The earth abideth for ever." (You hear this with relief, what with atom bombs and other destructive forces on the loose.) You also learn about The Theocracy, God's government now here. It sounds good. It is what is needed. You know that all other "ocracies" have failed to bring any kind of workable solution to world distress. You feel you have learned more in this short talk with one of Jehovah's witnesses than in many years of perfunctory church-going. You realize you are just waking up, and somehow, you feel deeply glad about it all. Because you were not too proud to ask, you have finally obtained reliable, firsthand information about Jehovah's witnesses and the message they bear.

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this as a means of publishing the kingdom message. In 1922 the Society gave its first Bible lecture over the air. One year later the directors of the Society bought a 20-acre suburban farm in that part of greater New York City known as Staten Island. Here consecrated witnesses built the Society's first radio station, WBBR, which made its first broadcast February 24, 1924. It has operated continually ever since. For its high class non-commercial programs it was recently issued a meritorious certificate from a national association of broadcasters. Other stations were subsequently built but later sold.

By the summer of 1927 the Society used its first radio chain, hooking together 53 stations. In 1928 the Society organized two chains of its own, tying in 107 stations. During the two years that followed the Watchtower chain of more than 100 stations broadcast weekly programs originating from the studios of WBBR. The radio work of the Society reached its peak in 1933, when it employed 403 stations to transmit 23,783 radio lectures.

The religious leaders certainly knew by now that they had failed to crush the work during World War I. If they had been annoyed by the Elijah work and the distribution of the message by printed page, they were indeed sorely plagued many times over in the 1930's by the radio campaign. The clear Bible exposures of religious false doctrines opened the eyes of multitudes.

In 1933 the Roman Catholic Hierarchy began a strenuous campaign of intimidation against radio station owners countrywide to cancel their contracts with the Watchtower Society. Threats of boycott were the chief weapons of censorship used. Nevertheless, religious opposition was unable to force the witnesses off the air. Proof of this is the fact that for twelve months prior to the Society's voluntary withdrawal from commercial radio facilities 339 radio stations were engaged to handle over 18,000 transcription lectures.

It was in 1937 that the Society declared its policy to dispense with general use of broadcasting in favor of a new method, that of presenting the kingdom message by phonograph recordings through house-to-house visits to the people. Since that year the Society has only used the commercial radio stations occasionally for chain broadcasts. Today WBBR stands alone as the station heralding forth the announcement of God's established kingdom.

Expansion of Printing Facilities

The chief means of publicizing the kingdom, however, during the Elisha period of the work has been the printed page. During the Elijah period the Society had equipped itself with small printing presses adequate to publish the *Watchtower* magazine, booklets, and tracts, but the printing of bound books had been left to outside firms. However, early in the Elisha period of the work the Society decided to do all its own printing, including the bound books.

Shortly after the return to New York of the Bethel headquarters in 1919, factory premises were rented on Myrtle Avenue in Brooklyn and a large printing press and other machinery was obtained, and from this equipment the Society produced its first bound book, *The Harp of God*, in 1921. A year later these quarters were outgrown, and a seven-story (including basement) building nearby was rented. This soon failed to meet the growing demands of the printing work, and in 1927 the Society built and moved into its own eight-story structure located at 117 Adams Street. It was equipped with the latest printing machinery and with a Diesel unit to provide electric power. New production records were almost immediately forthcoming to keep abreast with the demands for literature in the field. In this same year the Bethel home at 124 Columbia Heights was rebuilt to its present proportions.

During the years of the Elisha work and particularly during the 1930's and 1940's of the twentieth century the house-to-house witness work was stressed. The ranks of active Kingdom publishers continued to grow down through the years until the few thousand witnesses of 1920 had increased to 141,000 for the world in 1945. During the period from 1919 to 1946 nearly 468,000,000 bound books and booklets were published and distributed. This literature went forth in 88 different languages, being distributed from the main office and 39 branch offices scattered throughout the earth. One hundred twenty new Bible publications were released during this period, of which 25 were bound volumes. Three of these were versions of the Holy Bible itself.

Reorganization of Companies

Prior to 1938 more or less democratic rule had obtained in congregation or company organization structure, but true Theocratic order was inaugurated in that year. The *Watchtower* magazine published a thorough study of the Theocratic form of church organization that obtained in the early days of the church. It became clear that a Theocratic rather than democratic rule was more pleasing to Jehovah God, and accordingly reorganization of the companies took place. Jehovah God, the Great Theocrat, was exalted above all, and Christ Jesus the King was looked upon as the one appointed to direct the earthly affairs of his visible organization.

The reigning King Christ Jesus had for years clearly been using faithful anointed witnesses of the Society as a governing body for the church, and due recognition of this fact was now made. After 1938 the Society made appointments of the various servants for the local congregations. Detailed organization instructions, revised from time to time to fit the needs of the expanding work, are issued. Jehovah's blessing has been manifest on this Theocratic rule through the tremendous increase of witness work and also through the healthy condition of harmony and unity in the congregations.

The Witness Work and World War II

A new test of strength for this reorganized body of Jehovah's Witnesses was soon forthcoming. One year later World War II started, and once again official elements goaded on by clergymen having a religious axe to grind closed in on these Christian ministers in an effort to curtail their service to Almighty God. They hoped to repeat the closing down of the work effected during World War I, only this time make it permanent. Nevertheless, the record shows that God's people stood firm during this second world upheaval and have emerged from World War II stronger than ever. Even in the Nazi-dominated lands of Europe Jehovah's witnesses stood firm and piled up a record of integrity maintained under the most fiendish torture.

This time Jehovah's witnesses were 'strong in the Lord and in the power of his might', had a clear vision of the truth and their relationship to this world, and with uncompromising zeal continued to stand first, last and all the time for Jehovah's kingdom of righteousness. They realized that Jehovah God and Christ Jesus are the true Higher Powers, and not the religion-backed political leaders of this present world of which Satan the Devil is god. Though legal ban was slapped on the work in many countries, not only those occupied by the Nazi powers but also colonies and dominions of the British Empire, Jehovah's witnesses were of the same mind as the apostles long ago who said, "We ought to obey God rather than men." They continued preaching the gospel of the Kingdom despite the ban, their numbers greatly increased during the war years. Now practically all of these bans have been lifted and the witness work is once more openly advanced throughout the world.

Nathan H. Knorr Succeeds Judge Rutherford

It was during World War II that the Society's president, J. F. Rutherford, passed from the earthly scene of activity. On January 8, 1942, he finished his ministry after 25 years in office as president of the Watchtower Society.

No disorganizing effect was occasioned by the death of Judge Rutherford, which is proof that he was not the leader of Jehovah's witnesses at any time. Christ Jesus is the Leader appointed by Jehovah God, and his reign continues in the heavens. A smooth transition from the administration of J. F. Rutherford as president to the new administration of his successor, N. H. Knorr, is evidence of the Theocratic rule obtaining in the visible organization of Jehovah's people.

On January 13, 1942, the joint boards of directors of both corporations unanimously elected Mr. Knorr as the new president. Mr. Knorr had come to Bethel for full-time service in 1923 as a lad of 17 years of age. From 1932 to 1942 he was the factory servant at the Society's headquarter's publishing plant. His long experience in administration work and his service as vice-president of the Society qualified him for his new duties and made him the logical successor of the late J. F. Rutherford.

Theocratic Ministry Training

Outstanding in the new administration of N. H. Knorr is the progress made in the education and training of ministers for field service. In 1942 an advanced course in Theocratic ministry was started in the Bethel home headquarters. Training was given in public speaking on Bible subjects, in grammar, argumentation, Bible history and manuscripts, Bible research, the use of various Bible helps, and other specialized study to better equip Jehovah's witnesses as Theocratic ministers.

The following year a tremendous forward step in the intensified education of Theocratic ministers was taken when the Society organized its Watchtower Bible school of Gilead, February 1, 1943. This Bible school of advanced training for full-time ministers was located on the Society-owned Kingdom Farm of 700 acres at South Lansing, New York, in the Finger Lakes region. To date, more than 650 have graduated therefrom, and 250 of these graduates are now serving as full-time missionaries in foreign lands.

Two months after the organizing of this special school an assembly was held at which the Society released a textbook entitled *Course in Theocratic Ministry*. Ministry schools were organized in the companies throughout the earth, and thereby intensified training as given at headquarters and at the Watchtower Bible school of Gilead was extended in part to the organization earth-wide. Following up the release of this 96-page publication and replacing it, a new 384-page textbook was released in 1945 entitled *Theocratic Aid to Kingdom Publishers*.

Through these excellent ministerial training courses thousands of public speakers were equipped to effectively deliver discourses from the platform. The knowledge they had gained was soon put to use when in January, 1945, the Society launched the greatest public meeting campaign in its history. Since that time thousands of public meetings have been held, serving scores of thousands of new persons with information concerning God's kingdom. Not only have the benefits of this training made themselves felt in the public meeting campaign, but all of Jehovah's witnesses, men, women and children, have made good use of the training received in the house-to-house preaching service. Jehovah's witnesses continue to study to better equip themselves as pleasing ambassadors of the Most High God Jehovah.

Thus it was that the educational program inaugurated in 1942 primed the whole organization to embark upon a vast preaching program as soon as the war ended. Upon the cessation of hostilities and the easing of travel restrictions, the Society's president made a trip to Europe in the fall of 1945, where he visited many branch organizations of the Society. England, Scotland, Switzerland, Belgium, Holland, Denmark, Sweden, Finland, and Norway were served and aided in more efficient organization. The president of the Society also met with witnesses of France, Germany, Austria and Italy. Previous visits of the president had been made throughout Latin-America to aid the Branches and prepare the way for graduate missionaries of the Watchtower Bible school of Gilead. The work in those countries has advanced rapidly as a result of these organizational trips and the influx of hundreds of these specially trained full-time missionaries. Thousands of persons of good-will have been found in those lands, have severed their connections with religious organizations, and have embraced the truth of God's Word and joined in the work of declaring it to others. Many new branch offices have been established and the work booms ahead on all fronts.

Work Accomplished by Jehovah's Spirit

Looking back over the years of the Society's history and the activities of the modern witnesses of Jehovah, a truly astounding volume of Kingdom proclamation has been made despite the at times overwhelming opposition raised against it by religious adversaries. The work could never have been accomplished by human creatures alone. Rather it was made possible by the Lord through his outpoured spirit upon his consecrated witnesses, as recorded at Zechariah 4:6: "Not by might, nor by power, but by my spirit, saith Jehovah of Hosts." *American Standard Version.*

Down through the years Jehovah has supplied ever-increased light of truth from his Word, the Bible, and as the witnesses have received this truth they have been diligent to reflect it out to others. To this very day the faithful band of witnesses of Jehovah continues on in the performance of its divine commission to preach this gospel of the Kingdom in all the world for a witness unto all nations, to go and disciple all nations, to sound the joyful invitation throughout all the earth, "Be glad, ye nations, with his people."

KNORR SOUNDS ASSEMBLY KEYNOTE

Surprise Release of "Messenger"

Nine years ago at the convention in Columbus, Ohio, Jehovah's witnesses published a full page in one of the Columbus papers, carrying current reports of the assembly. During the several conventions of the nine years that followed, no *Messenger* reports were released on the assembly grounds. But the Glad Nations Theocratic Assembly has now broken that long period of absenteeism on the part of *The Messenger*.

On Monday afternoon, August 5, when the long hands of the big clock at the east end of the Municipal Stadium pointed to 4:27, the convention chairman in his talk entitled "The Messenger" made the announcement that at this assembly the Society was publishing once again this current report of an assembly as it happened. The appreciative applause that followed showed that the long absence of this reporter had been missed by Jehovah's witnesses in convention assembled, and the rapidity with which the 100,000 copies of the first issue disappeared at the close of this session confirmed their feelings on this point. 25,000 more were printed and distributed the following day.



The chairman releases *The Messenger*

The convention chairman, Grant Suiter, had taken up his part of the afternoon session at 4 o'clock, and followed a well-organized outline building up to the climax of release. Early contrast was made of true and false messengers. The faithful messenger was likened unto cold in the time of harvest; a wicked messenger falls into mischief. Jehovah's promise to send his Messenger of the covenant to the temple was rehearsed to again bring into play the key word, which was given special and appropriate emphasis at its each occurrence. Jehovah's purpose to have faithful messengers working in conjunction with this Messenger of the covenant at the time of his coming to the temple and reconstruction of pure worship could not be doubted for an instant.

Responsibility falls upon such divinely-appointed messengers not only toward God whom they serve, but toward the people to whom they are sent. With feeling, the speaker declared: "We are assigned to bring to the people not lies, not half truths, not misrepresentations, not guesses, not false promises on which the people are asked to pin hope that can prove only vain hope . . . We are assigned to bring them truth concerning God's Word and concerning the new world of his building. Furthermore, and this is important, in being assigned as messengers of the Lord we are assigned to help the people understand the facts concerning the organization which Jehovah is using on the earth, and its associates—men, women, and children—who are working in unison to care for the interests of the Kingdom."

The public press of Cleveland was commended as being considerate and fair up to this point in what it had published, but the speaker continued to show that the public press, as a whole, has made a miserable failure in informing the people concerning the truth about God's visible organization of witnesses on the earth. The pubic press generally has not filled the need for accurate information which would be for the highest welfare and lasting good of the people.

Need for some knowledge concerning the growth and organizational structure of the visible society of Jehovah's witnesses was called to notice by mention of the thousands upon thousands of persons throughout the English-speaking world who have in recent years come to a knowledge of the truth, yet know comparatively little concerning these matters. Over and above this historical background the chairman stressed the need for full knowledge of this assembly itself. The people of Cleveland and vicinity need the facts. The many, many thousands of our fellow workers unable to be here need the facts. The people of good-will upon whom we have made back-calls and with whom we have had studies need to have the facts regarding this convention and the Society's background. In other lands anointed witnesses and their companions have their hearts and minds on this place and are interested in what occurs here during the eight-day assembly, and many of these witnesses in distant lands read the English language.

After this steadily mounting presentation, the follow-up question came: "What can we do in behalf of those who are not here as well as for the benefit of all of us who are in attendance?" The audience was not left to speculate or wonder, for immediately the speaker continued: "Here is the answer: So that the true story gets to the people, the Society has arranged to publish during the convention this—*The Messenger*." With this climax reached, the speaker held aloft a copy of the first issue of the current convention issue of *The Messenger*, amidst joyful applause.

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Twenty-six-century-old Prophecy Foretells Course of UN

Tuesday afternoon the Watch Tower Society's president, N. H. Knorr, delivered a challenging keynote address. The subject of this stirring discourse, "Fearless Against the World Conspiracy", made a resounding hit with the multitude of conventioners. The text of his lecture was based on Isaiah's prophecy, chapter 8, wherein is prophetically foretold the formation of a great world conspiracy directed against God's kingdom covenant.

In the unfolding of this highly current prophetic study the United Nations organization appears as an outstanding factor in the development of the world conspiracy. At the largest session thus far of the "Glad Nations Theocratic Assembly," with an official attendance figure of 55,061, Jehovah's witnesses gathered from many nations sat intently following every word.

The afternoon's program began promptly at 2:30 with songs and experiences as conducted by one of the Society's directors, Mr. H. H. Riemer. Thereafter at 3:00 p. m. a preliminary discourse entitled "Jehovah Reigns" was delivered by the Watch Tower Society's representative of Capetown, South Africa, Mr. George R. Phillips. In his lecture he said Psalm 97 beautifully foretold a multitude of persons of good-will coming from all nations being glad that Jehovah now reigns over all the earth. While the first verse of this Psalm sets forth the undeniable fact that "Jehovah hath become King" A. D. 1914 and thereafter, Mr. Phillips showed that the succeeding verses of this Psalm bear witness to the fact that Jehovah's enemies in heaven and earth are still alive disputing God's universal domination.

It is during this period of dispute that Jehovah continues to send lightnings of truth which expose the wickedness of the old world and at the same time sends forth messages of comfort to the honest-hearted ones who acknowledge Jehovah's reigning since 1914. In conclusion, Mr. Phillips put the question to the entire audience: "Are we amongst those who can see that Jehovah's reign has begun?" If so, there is a definite responsibility upon each and every one of us to champion his supremacy and to bear witness of that fact as His witnesses.



N. H. Knorr delivers keynote address

Prophetic Setting

Fittingly, Tuesday, designated "Good Courage" day, was chosen for President Knorr to deliver his first address at the convention. The general assembly having already been in session two days, an air of expectancy pervaded as conventioners eagerly awaited the convention's keynote discourse. Conventioners recalled that at previous general assemblies the presidential keynote address generally highlighted policy-making new truths as flashed from God's temple; and so it proved at 3:50 p. m. when President Knorr, who was introduced by Grant Suiter, commenced his keenly awaited discourse.

Forthwith, Isaiah's prophecy in chapter eight was introduced together with historical information concerning the events mentioned therein. The political situation of Isaiah's time being a key to the understanding of the prophecy, Mr. Knorr described the lineup of the nations involved. He showed how Syria under its king, Rezin, formed an alliance with Pekah, Remaliah's son, the king of the ten-tribe northern kingdom of Israel against the small southern kingdom of Judah under its king, Ahaz. King Ahaz endeavored to obtain for himself peace and security against the rising conspiracy of his enemies Rezin and Pekah by seeking aid from the King of Assyria. The prophet Isaiah and his three sons likewise enter into the prophetic picture. Before Isaiah's second son would be old enough to have knowledge to cry "my father" and "my mother" or when about three years old, the conspiracy of Syria and Israel was foretold to be broken, both nations being overcome by the king of Assyria. Isaiah became vindicated as a true phophet.

The Greater Conspiracy Today

In the applying of this most remarkable prophecy Mr. Knorr showed how Satan, the great antitypical Assyrian ruler, today organizes all nations of earth into a resistance bloc not to accept Jehovah's kingdom but to arm themselves for the fray at Armageddon. Today, he said, it is common knowledge that the nations are girding themselves, binding themselves, into a world union for strength. In foretelling this (Isaiah 8:9) Jehovah God twice mentions the nations as girding themselves and with the same results to each girding. Mr. Knorr stated that this seems to foretell two efforts at world union by all the nations and countries. Remarkably, we are now living at the time when the second girding has been effected by the nations joining themselves together to set up a second world organization now known as the "United Nations."

Mr. Knorr said the hidden but real intent of the new international organization was foreshadowed by the purpose of the international combination 26 centuries ago in the day of King Ahaz. The first conspiracy of King Rezin and King Pekah having failed to eliminate the Kingdom of Judah, so likewise in these last days the Nazi-Fascist-religious conspiracy operating from 1933 to 1945 failed to destroy Jehovah's kingdom witnesses in the earth. But, as in the days of Isaiah the prophet, a second and more powerful attempt on the part of the great Assyrian power foreshadows the culminating world conspiracy of the nations against God's established kingdom. The speaker emphatically declared: "Everywhere we hear the people of Christendom speaking in favor of the postwar conspiracy, this league of Nations creature that has come up out of the bottomless pit into which it was shoved by World War II." What shall the witnesses of Jehovah do who stand in favor of his Kingdom covenant against the gathering conspiracy and its "united nations?"

In answer to this question, amidst great applause, Mr. Knorr asserted, "His witnesses will not

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"Defense of the Gospel Day" was the theme appointed for the second day (August 5) of assembly. After the unfolding of the events of this day, Jehovah's witnesses could well say, like the apostle, that they were 'set for the defense of the gospel.' Four foreign-language meetings were held during the morning for bolstering the defensive knowledge of those who did not understand the English language so well. It is knowledge that forms the defense for Christians. The theme was thrown in stronger relief by the hour talk given by H. C. Covington, on "Proper Conduct in Court", showing how Theocratic ministers should put in an able defense of the gospel in court. The evening session kept the theme in the spotlight by demonstrations on "Refuting Arguments from Door to Door". On this second day the first issue of *The Messenger* was released.

"Good Courage Day" was the designation given Tuesday, August 6. After morning assembly the majority of the publishers went to the field to demonstrate in a practical way good courage in preaching. The afternoon session saw N. H. Knorr, the Society's president, make his first official appearance on the program. Keynoting not only the day, "Good Courage", but also the entire convention, he discoursed for one hour on the subject, "Fearless Against World Conspiracy". The evening session was devoted to a discussion of courageous magazines, *Golden Age*, *Consolation* and *Awake!* Years ago the *Golden Age* had courageously exposed hypocritical enemies of mankind. Then its work was taken over by the magazine *Consolation*. But at this evening's session *Consolation* was to be replaced by the new magazine *Awake! Awake!* is to be a magazine of "good courage".

Interview with H. C. Covington, the Society's Legal Counsel

What is the legal status of the missionary evangelistic work of Jehovah's witnesses as compared to the legal standing of the orthodox popular religions whose clergymen confine their preaching to sermons delivered from the pulpit?

It's unnecessary for me to give you my opinion on that. No higher worldly authority can be found than the Supreme Court of the United States. Mr. Justice Douglas, speaking for that Court in its decision in *Murdock* v. *Commonwealth of Pennsylvania*, invalidating the license tax laws illegally imposed against Jehovah's witnesses, said "Petitioners are 'Jehovah's Witnesses.' Petitioners spread their interpretations of the Bible and their religious beliefs largely through the hand distribution of literature by full or part-time workers. They claim to follow the example of Paul, teaching 'publickly, and from house to house, Acts 20:20. The hand distribution of religious tracts is an age-old form of missionary evangelism—as old as the history of printing presses. It is more than preaching; it is more than distribution of religious literature. It is a combination of both. Its purpose is as evangelical as the revival meeting. This form of religious activity occupies the same high estate under the First Amendment as do worship in the churches and preaching from the pulpits. It has the same claim to protection as the more orthodox and conventional exercises of religion."



H. C. Covington being interviewed by one of the *Messenger* staff.

Approximately how many cases involving the missionary evangelistic activity of Jehovah's witnesses have been before the courts during the last five years?

I'd estimate that there have been between 3,500 and 4,000 cases brought in the state courts under local laws to punish Jehovah's witnesses for preaching the gospel, contrary to the commands of local officials to stop.

There has been a steady decline in arrests, from 2,500 in 1941 to 100 in 1945, and only 35 so far during 1946 due to preaching the gospel from house to house and on the streets.

To what do you attribute the decline in the arrests of Jehovah's witnesses since 1943?

I think the reason for this is that the series of sweeping victories through favorable decisions of the Supreme Court of the United States in the year 1943, invalidating several different types of laws unconstitutionally applied to the activity of Jehovah's witnesses, threw a block in the path of arbitrary officials. Their conspiracy was destroyed and their hands tied. Mr. Justice Jackson, in his concurring opinion in *Douglas* v. *City of Jeannette*, a case involving Jehovah's witnesses, decided by the Supreme Court in 1943, describes the victories of Jehovah's witnesses in this way: "The Court has, in one way after another, tied the hands of all local authority and made the aggressive methods of this group the law of the land."

What were the principal issues raised in the cases which Jehovah's witnesses carried through the state courts to the Supreme Court of the United States from 1942 to the present time of 1946?

One of the main issues in almost all of these cases was whether the constitutions guaranteeing freedom of worship prevented licensing, censoring, taxing or prohibition of door-to-door and street distribution of literature explaining the Bible and Bible prophecy concerning the kingdom of Almighty God with or without receipt of money contributions. The other great issue was whether the constitutions prohibited regulations requiring school children to salute the flag of the United States as a condition to attending the free public schools of the nation. Another big issue in these cases was whether a state could convict Jehovah's witnesses under the sedition statute for advocating the establishment of God's kingdom following the impending battle of Armageddon, or explain why it was that they could not salute the American flag.

About how many test cases have been before the appellate courts of the various states in the United States?

There have been between 175 and 200 test cases or appeals taken to the higher courts of more than 25 states of the union by Jehovah's witnesses.

About how many cases involving Jehovah's witnesses has the Supreme Court of the United States decided?

Jehovah's witnesses have procured decisions from the Supreme Court of the United States in over 35 cases. All but five of these decisions were favorable and the Supreme Court reversed itself in two of these, reducing it to three out of a number exceeding 35 cases.

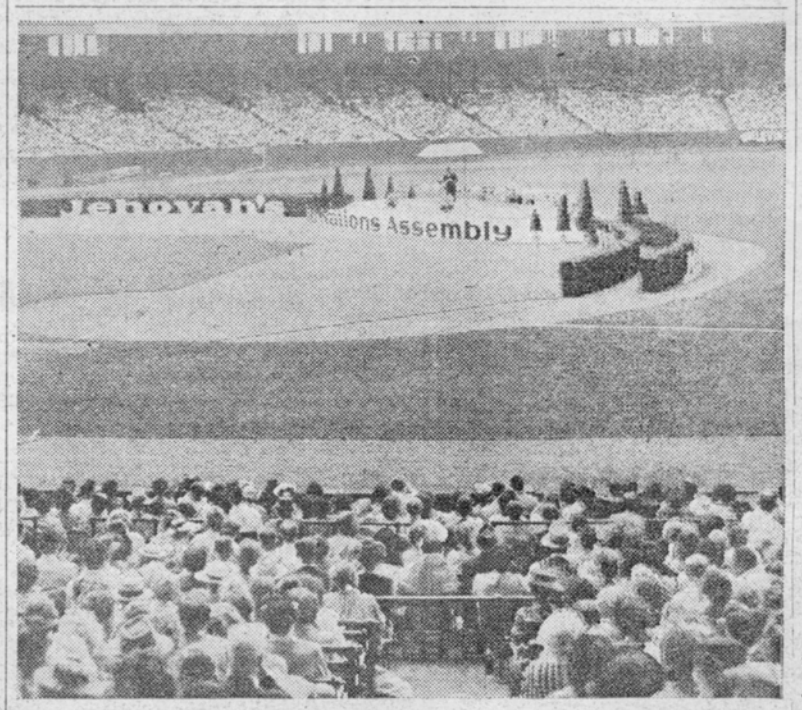
What has been the general result in both the lower and the higher courts?

Well, from what I have already stated, it is manifest that very poor results were obtained first in the lower courts. The lower courts almost always decided the thousands of cases adversely. This made it necessary to take as test cases one or more cases from each group adversely decided to the higher appellate courts of the states. The results in these appeals were very successful, which was gratifying. Out of approximately 200 appeals, representative test cases, the larger number were favorably decided. This is shown in the fact that it was necessary only for the Supreme Court, the court of last resort on appeal in cases involving constitutional law in the United States, to decide slightly over 35 cases.

What contribution to the cause of freedom of worship and civil liberty for all people in the United States has been made by the victories in these cases during the past five years?

It is not necessary for me to give you my opinion on this. The words of Edward F. Waite, Judge of the District Court of the Fourth District, Minnesota, written in the Minnesota Law Review, March 1944, is sufficient. Among other things, Judge Waite said: "If we can imagine Roger Williams, William Penn, Thomas Jefferson and James Madison stepping directly from the environment in which they passed their lives into the United States Supreme Court Chamber on May 3, 1943, what must have been their emotions when they found that the seeds of personal liberty they had helped so effectively to plant in the new world had grown into a tree which sheltered safely under its spreading branches the group then engaging the attention of the Court! For it was field-day for Jehovah's witnesses. Thirteen cases involving their beliefs and activities were decided. It is plain that present constitutional guarantees of personal liberty, as authoritatively interpreted by the United States Supreme Court, are far broader than they were before the spring of 1938; and that most of this enlargement is to be found in the thirty-one cases of Jehovah's witnesses (sixteen deciding opinions) of which *Lovell* v. *City of Griffin* was the first.

"If 'the blood of the martyrs is the seed of the Church,' what is the debt of Constitutional Law to the militant persistency—or perhaps I should say devotion—of this strange group?" Similar expressions have been made by lawyers, judges, writers, commentators. Their scores of articles, treatises and comments about the law made by Jehovah's witnesses, fill hundreds, if not thousands, of pages of legal periodicals and magazines. Moreover, the contributions of Jehovah's witnesses to the cause of freedom by their ceaseless and uncompromising fight has been recognized by the editorial writers of the public press in hundreds of papers of the United States.



H. C. Covington delivering "Proper Conduct in Court" Monday afternoon

Proper Conduct in Court

At 2:30 p.m. the afternon session convened, and after a half-hour of songs and experiences with J. C. Booth acting as chairman, the Society's legal counsel, H. C. Covington, gave a spirited discourse on "Proper Conduct in Court". It was right in keeping with the theme of the day, instructing the witnesses how to put in their proper defense of the gospel in court before worldly judges.

At the outset the speaker declared that Jehovah's witnesses are lawmakers by virtue of the hundreds of thousands of court battles they have waged in this country for civil liberties. The many decisions from the courts piled up by Jehovah's people have become a part of the law of the land, as much so as the law enacted by the legislature. But in the prosecution of this work, it was pointed out that it is necessary for them to know the rules of proper conduct in court. Honest and straightforward testimony given courteously was admonished as an essential part of defending the gospel in the courts of the land. The giving of 'soft answers to turn away wrath' was the Scriptural demeanor suggested, but it was also pointed out that the witness on the stand should speak with boldness and in a voice that would carry throughout the courtroom. He should remember that he is there to give a witness, and his testimony must be heard if it is to be of any effect.

Advice to thoroughly prepare for court trial was followed by the warning that the postwar era would not bring a period when Jehovah's witnesses would be free from attack. Such onslaughts with their accompanying court trials are to be expected until the wind-up of the Devil's organization at Armageddon. Freedom-restricting laws have been defeated time and again by Jehovah's witnesses, and the good results of these court battles are now enjoyed by all and have been commended by unnumbered write-ups in law journals by noted judges of the land. Jehovah's witnesses have caused to be written into the law of the land the beliefs and practices outlined for them in God's Word. No other organization can claim such a distinction, not even the powerful Roman Catholic cult.

As the speech mounted to its climax, interest increased and spontaneous applause burst from the many thousands of attentive witnesses, hundreds of whom had themselves been through court cases in defense of the gospel.

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fear it and advocate it, no more than they feared the Nazi-Fascist-religious conspiracy or feared the League of Nations creature that went into the abyss at the outbreak of World War II." This postwar peace and security creature of the nations is the same creature risen again from the abyss. Under no compulsion will the faithful Jehovah's witnesses join in with the people in their world conspiracy, for they know that God's hand is against the popular trend. They turn deaf ears to the political and religious propaganda that pulls peoples into the conspiracy. They will not follow the example of King Ahaz of Judah, who because of fear sought to make an alliance with the kingdom of Assyria.

On the other hand Jehovah's witnesses will be like Isaiah and his sons and will hold fast to their true worship of Jehovah and keep covenant with Him. As Isaiah and his three sons were for signs and wonders in Israel, so today Jehovah's witnesses must stoutly advocate God's kingdom by appearing prominently before all nations and peoples with absolute fearlessness against the world conspiracy of this postwar era.

Mr. Knorr fearlessly continued: "In this dark time when even the religion of Christendom has failed men and has proved disappointing to them, many are inclined to turn in desperation to spiritism and occultism for information concerning the worrisome future." Jehovah's witnesses will not be enticed by such nor by the many optimistic, rosy promises put forth by the leaders of Christendom. "So then to the fore all ye witnesses of Jehovah," shouted Knorr, "with complete trust in your God and his reigning King! Display outright fearlessness of the world conspiracy on the part of both demons and men. Make no compromise with this world in its total alignment against the heavenly Kingdom, which Kingdom is the one and only hope of all men who seek everlasting life in a righteous new world."

In a climactic conclusion President Knorr stated: "When the hordes of the antitypical Assyrian finally overspread the earth under the world conspiracy, and when the flood of their totalitarian regimentation seems to reach even up to the neck with the threat of destruction to all those not yielding, be firm and immovable for the everlasting kingdom of Jehovah's covenant with his anointed 'Son of David,' Christ Jesus. Keep your integrity unspotted from this world. The final effort of the enemy's world conspiracy at universal domination will fail! The victory will be with those who stand true and faithful for the Theocratic Government of Immanuel, for 'God is with us'!"

(*Continued from Page* 11, *Col.* 2)

Conventioners eager to get their hands on this issue for a firsthand investigation of it restrained themselves long enough to hear that several of these eight-page issues would be published during the course of the convention and placed on a contribution of five cents. Instruction to share the good report of the assembly as it was to appear in *The Messenger* was given when the speaker announced that it should be placed in the homes where the visiting conventioners are staying and also be used in the field service of witnessing.

Calling forth additional applause was the announcement that the last issue of *The Messenger* would contain a complete report of the entire convention, being 48 pages in size and obtainable on contribution of 25 cents. As far as this final issue is concerned, containing the complete report, the Society will mail one of these to any person anywhere in the world on the 25-cents contribution. A few minutes later the session was dismissed, and the stands rapidly emptied as eager conventioners filed down to get their first copies. The entire 100,000 of the first issue had disappeared a half-hour later.



Examining the new release

Queen of Sheba Incident

Imitating the course of the ancient queen of Sheba, a young woman flew in modern style from Seattle, Wash., to Cleveland to see just what it was that had so interested her Catholic boy friend since his discharge from the armed forces. After observing the size of the crowd, the systematic orderliness of the proceedings, and the clearness of the talks, she remarked breathlessly, "It must be the truth. Only he didn't tell me the half of it."

"Theocratic Ministry School" and "Refuting Arguments from Door to Door"

The Monday evening session was devoted entirely to the demonstration of the proper conduct and the practical value of the Theocratic Ministry School for young and old. It was established in 1942 first at the headquarters of the Watch Tower Bible and Tract Society for the further training of Jehovah's witnesses in ministerial work. Thereafter, in April 1943, like courses were introduced in the local groups of Jehovah's witnesses throughout America and many other countries in the world. In these courses the enrolled students are being trained in effective public speaking and preaching of the Gospel from the platform and in the homes of the people who are willing to listen.

Maxwell G. Friend, an instructor of the Watchtower Bible College of Gilead, acted as chairman or school servant at the demonstration. This took place on the illuminated platform of the Stadium, which for this event was transformed into a classroom where about sixty male and female students of various ages were seated.

The session opened with oral review of ten minutes on the lecture "Bible Concordances" which was given to the student body the week previous. This review was conducted by the speaker himself, F. F. Garrett, and the students participated therein with lively and intelligent interest. Their answers, given through portable microphones, revealed a thorough understanding of the subject.



R. Anderson delivering instruction talk at Theocratic Ministry School of Monday evening session

This was followed by a new instruction talk of fifteen minutes by R. L. Anderson on the subject "Exhaustive Concordances," based on one of the lessons in the textbook *Theocratic Aid for Kingdom Publishers* recently published by the Watch Tower Society.

Thereupon three students delivered practice talks. Each one spoke for six minutes, A. D. Adams on the subject "Creator's Remembrance," C. Ulrich on the question "Character or Integrity, Which?" and A. B. Tedesco on "Stephen." Each of these speeches was followed by brief and pointed counsel by the school servant, who offered encouraging comments as to good and improved features of composition and delivery and gave helpful and friendly advice as to weak points which needed particular attention for further improvement.

After a short intermission, filled out by singing of the standing audience, to this interesting demonstration another instructive feature was added, namely "Refuting Arguments from Door to Door," with T. Chornenky acting as chairman and commentator. He very ably supplied good continuity to bind together the series of demonstrations.

The purpose of these demonstrations was to show the necessity and value of training preachers of the Kingdom gospel, not only to speak well from the platform, but also to speak effectively in their daily ministry from house to house and to meet any objection by wise and tactful refutation, and thus to gain a willing ear for the "glad tidings." Many ears of good people are at first closed to the message that God's kingdom is at hand because of misinformation spread by religion's "blind guides," and removing such stumbling blocks in their path makes a straight way for their feet. When meeting people who are raising arguments, Jehovah's witnesses do not judge them as godless or "goats" (see Matthew 25), but presume that they are merely misinformed and do not know "what it is all about."

Some of the numerous arguments usually raised by uninformed or biased people were presented on Monday evening in a variety of settings on the platform. In the first demonstration a young man was met by the objection "You're too young to be a minister." This was scripturally and strikingly refuted. The minister was W. H. Gobitas and the householder B. P. Geyer.

In the next setting, enacted by two ladies, M. A. Hannan, a witness, and M. Russell, a Sunday school teacher, the latter objected that "Jehovah's witnssses don't believe in hell." To her surprise she was emphatically assured of the converse, and by the aid of a Bible concordance shown from the Word of God that the Bible hell is entirely different from religion's hell.

A veteran, enacted by A. Sideris, tried to turn away publisher J. F. Markus, using the often thoughtlessly repeated objection, "You people won't salute the flag." The witness met this objection with poise and convincing argumentation, using factual and scriptural proofs in bringing out the real position of Jehovah's witnesses in the matter at issue, and how they, as true patriots and law-abiding citizens, are safe-guarding the vital interests of the American people.

A pious woman, portrayed by G. A. Suiter, contended she didn't need what Miss M. Bourgeois, the witness calling at her door, had, since she had always led a good life and expects to go to heaven. In refutation Miss Bourgeois pointed out the Scriptural and true requirements of a Christian.

In another scene a publisher, J. R. Benson, meets a minister of religion, R. E. Paine, who believes only college men qualify as ministers. The discussion took place in the minister's study, and in disproving "Reverend" Paine's argument, Benson made efficient use of an exhaustive concordance, thus applying in the field the instruction talk material.

An undertaker, played by E. R. Wilson, believes a young girl, V. E. Hauenstein, can't tell him anything about the whereabouts of the dead, since he has buried hundreds of them and knows from the sermons of prominent clergymen of all sorts of creeds that the dead are alive. After the witness had ended her scriptural reply he began to see that the dead are dead and to share the hope in the resurrection at the Lord's day.

In another scene, a policeman, W. K. Jackson, who is met at the door of his home by witness W. A. Elrod, was of the opinion that Jehovah's witnesses should not be permitted to preach because they are responsible for mob violence and disturbing of the public peace. Mr. Elrod showed him irrefutably that Jehovah's witnesses are not guilty as charged but those who hate the light are the violent disturbers. In this case, as in some of the preceding refutation, the students made good use of material discussed the same evening in the students' talks, in this instance of the talk on "Stephen."

Thus the demonstrations showed the practical benefits of Theocratic school training making the students more able ministers of the Word of God and defenders of the Gospel. The delivery by all of these demonstrators is deserving of an approving "well done."



Watchtower study in the Main Auditorium Sunday afternoon

Other-Language Meetings

The sweep of events during the second day of the Glad Nations Assembly high-lighted the theme of the day. After the assembly for field service conducted by M. A. Howlett of Brooklyn Bethel, the witnesses put into practical application the theme by standing in defense of the gospel in field witnessing. This second day of the assembly was the first to introduce other-language meetings. From 10 to 11:30 a. m. four meetings were conducted simultaneously. The Greek assembly was held in the Music Hall, at which time 564 attended to hear three speakers address them in the Greek tongue.



Chairman of the Greek meeting

Serving as chairman was G. D. Gangas from Bethel.

At the Arabic meeting P. Butrus, a graduate of the Watchtower school of Gilead, served as chairman for the 112 in attendance in the Little Theater of the Public Auditorium. Some in attendance were from Tripoli, Lebanon and Beirut. The program at this meeting was similar in outline to that of the Greek session, as, indeed, are all the 19 scheduled meetings in languages other than English, a discourse on the importance of learning the English language, service organization, and a third discussion based upon a recent *Watchtower* article being the basic outline followed by each.

The two remaining foreign language meetings, Lithuanian and Russian, were conducted in different sections of the Stadium with J. Waicekons in charge of the Lithuanian assembly and N. Belokon, chairman of the Russian meeting. Both are from Brooklyn Bethel. Attendance of the Lithuanian meeting was 132; 272 were present for the Russian session.

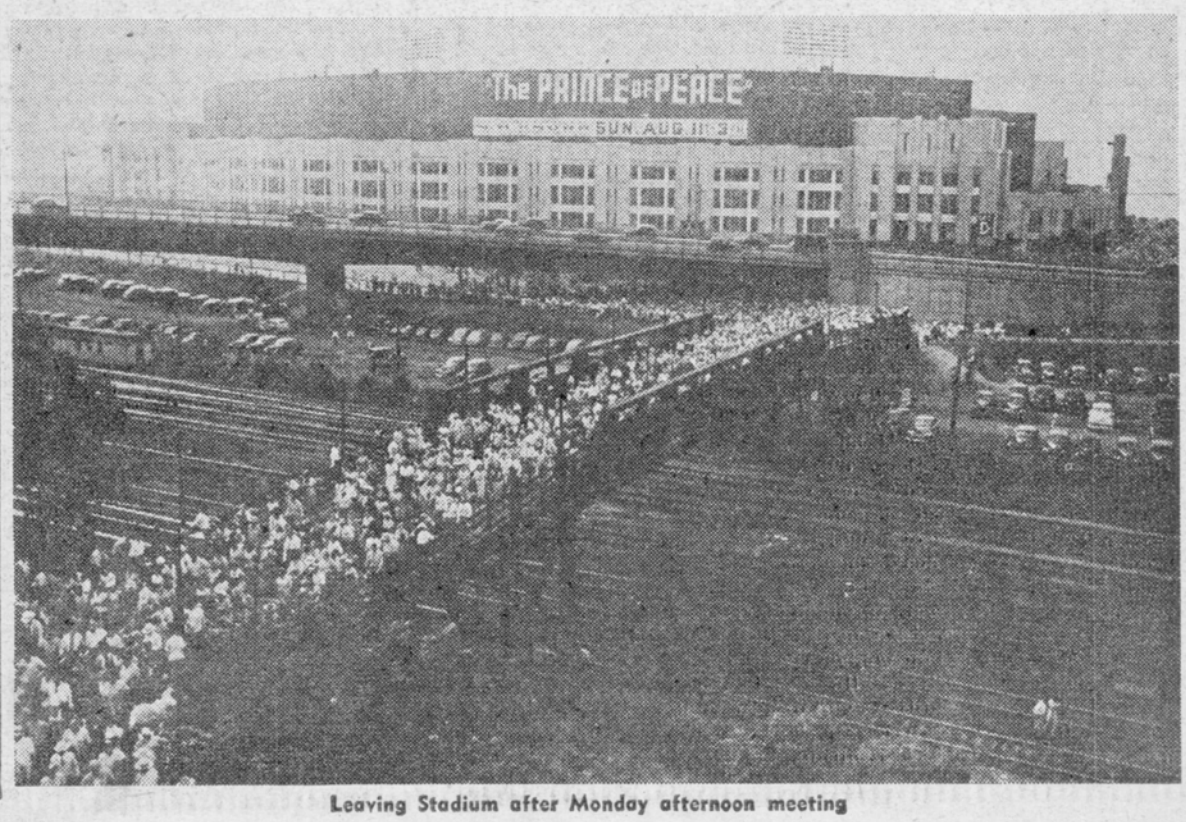
On the following day, Tuesday, "Good Courage" day, R. E. Abrahamson from Bethel conducted the assembly for field service. Thereafter, from 10 to 11:30 a. m., four additional foreign-speaking assemblies were held. The meeting, the chairman, and the attendance for them are as follows: Polish, P. Mahaluk, 1,470; Italian, G. DeCecca, 574; Portugese, J. A. Perry, 78; Armenian, D. P. Derderian, 76.



Russian meeting



Main Auditorium packed out Sunday afternoon, opening day



Leaving Stadium after Monday afternoon meeting

BETHEL HOME AND WATCHTOWER FACTORY

N. H. Knorr, in discussing the article which appears below with one of the Messenger staff, said that it would be well for the conventioners to bring this copy with them to the Thursday evening session, at which time he will discourse on "The Problems of Reconstruction and Expansion".



The present Bethel home and administrative offices at 124 Columbia Heights.

When the Watchtower Bible and Tract Society came to Brooklyn, N. Y., in January of 1909 (having carried on in Pennsylvania for some 30 years prior thereto), the beginning of its work in the great city of New York was modest. Purchase of the Brooklyn Tabernacle and the Beecher Home constituted the sum total of the buildings acquired. The Tabernacle had a main auditorium, seating about 800 persons, and beneath it a floor which was used for offices, printing pamphlets (the *Bible Students Monthly* and others), and sending out literature. The basement contained the stock of books, etc.

The old Beecher home at 124 Columbia Heights was bought to accommodate the workers, of whom there were about thirty.

It was not long before the growth of the work necessitated the purchase of another "brownstone front" and the one next door (No. 122) was obtained in October of that year. That was sufficient until 1910, when more room was needed, and the buildings on Furman Street to the rear and below Columbia Heights were utilized by constructing on their foundations five additional stories, making a nine-story structure. This was commodious enough, for a short time. Then further increase in activity made it necessary for many of the workers to find accommodations in the vicinity, but having their meals at the Bethel dining room, which would accommodate well over 200 persons.

Came World War I, and soon the United States was involved, and intense persecution of Jehovah's witnesses (then called "Bible Students") began. It was made very uncomfortable for them in Brooklyn. Indeed, it was made practically impossible for them to carry on their work, and so they picked up and left, moving back to Pittsburgh in 1918, and remaining there for a short time. But before the end of 1919 the Society was back at 124 Columbia Heights.

A rotary press was wanted. But it was not easy to get. Inquiry met with the information that there were only a few in the land, and there was no chance of getting one for many months. It was wanted at once. And at the right time a rotary came into the hands of the Society. A vacant store was rented, with basement below and floor above to accommodate the new printing equipment. It was located at 35 Myrtle Ave., Brooklyn. In addition to printing *The Watchtower* and free papers, it was used to produce the new magazine *The Golden Age*. A special edition was issued to tell the world the facts about the persecution of Jehovah's witnesses during the war, issue No. 27. Four million copies of the issue were run off on the rotary, in the old store building. Soon the production of booklets was added to the magazines published. The place was hardly sufficient for the work to be done there and it soon became apparent that larger quarters must be found. The president and his assistants began looking around.

The Factory at 18 Concord Street

A suitable place was found in due time, a six-story building at 18 Concord Street, Brooklyn, long since razed to make room for a park. Four floors of the building were rented, with the basement, in 1922. Additional equipment was obtained, and the workers went ahead. The next thing on the program was the production of books, which had until now been produced by commercial firms. The factory was soon turning out 2,000 books a day, printing and folding and binding them. Meanwhile some flatbed presses had been added to the one operating with the rotary at Myrtle. For a while the set-up seemed adequate, and two remaining floors of the building being added took care of the growing activities of Jehovah's witnesses in the preaching of "this gospel of the Kingdom" by word of mouth, by the printed page, from house to house, and publicly. (Acts 20:20)

Along about now radio began to be a factor in world affairs and the Society considered it a provision of the Lord particularly suited to the proclamation of the good news of his kingdom of righteousness. So, in 1923, a radio station was constructed on Staten Island. A three-story commodious structure was erected, and the top floor was made the studio, with sending apparatus housed in a separate building. Three-hundred-foot masts were raised, and beginning in February of 1924 the good tidings of coming blessings for the willing and obedient began to go forth via radio. How thankful were the workers for this further means of setting forth the truth! That radio station has continued regularly to do so ever since, a period of over 22 years now.

At the factory more and more books were printed, thousands, tens of thousands, hundreds of thousands, millions. More room was needed! Even with six floors and basement crowded with activity, the space was quite inadequate. Again the president and his assistants began to look about for room; a larger building must be obtained. None was to be found. "Very well, then, we'll build!" It wasn't said just like that, of course, and certainly God's direction in the matter was not forgotten. Indeed, it was confidently seen to be his direction that housing difficulties be eliminated as far as possible. Plans were drawn up and a site selected for the erection of this "dream." It did seem like a dream to the enthusiastic witnesses whose love for their Lord and his service made them rejoice at this expansion of the work. Five blessed years at 18 Concord Street were to be crowned now with the prospect of increased service and efficiency in service.

Factory No. 2, 117 Adams Street

And gradually the factory began to take shape, rising rapidly from floor to floor until eight floors of reinforced concrete construction stood before the delighted view of the workers. Or, rather, let us say, eight floors of glass-encased space, 90x97½ feet, for there was more glass than concrete or brick in evidence in this modern, fireproof structure when completed. More than 70,000 square feet of floor space available for machinery that had hitherto been crowded into about half that area or less! That also left room for expansion and new equipment. And on the first floor there were Diesel engines generating the power for the presses, other machines and lighting.

The Society "moved in," machines and all, during February of 1927. Moving an entire factory is a job. *The Watchtower and Golden Age* magazines must be mailed without interruption, and the books must also be supplied the workers with as little delay as possible. It was a busy but happy time, and finally everything was going along as if there had been no interruption at all.

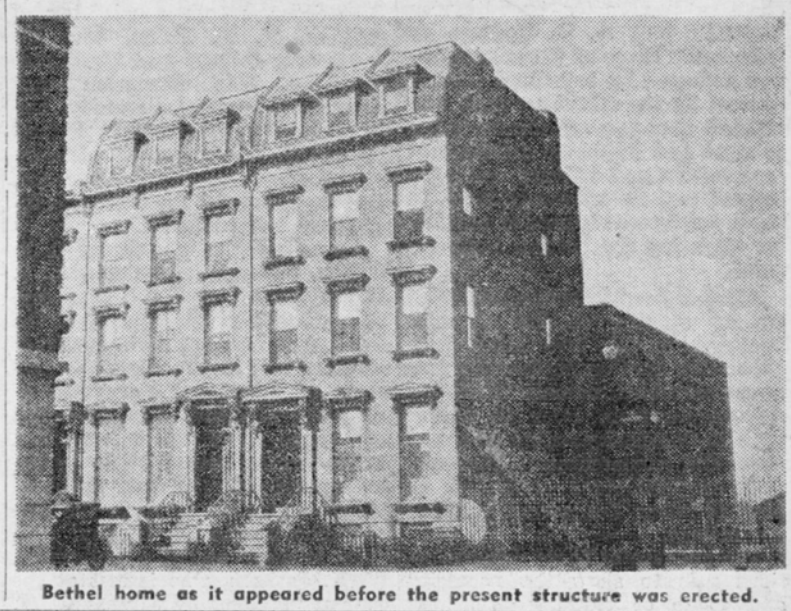
New Bethel Home

The increase in the work right along had called for greater numbers of workers. The need for enlarging the Bethel home now became apparent. And so the two old brownstone front buildings, including the Beecher Home, both of which had constituted the front part of the Bethel Home, were razed, while workers who were housed in that part of the building stayed elsewhere for the time being. Also the brownstone front at 126 Columbia Heights was bought and pulled down. Sentiment for old buildings did not stand in the way of getting a better one put up. Jehovah's witnesses do not cling to "relics." The new structure equaled the three brownstone fronts in width, 75 feet, and was about 60 feet in depth. It was made nine stories high, counting the two floors below street level. This new building and the older one to the rear comprise the present Bethel home. This rear building faces on Furman Street and accommodates laundry, repair shops, furnace rooms, garages, etc. The seventh floor of the back building is on a level with the street floor of the front one.

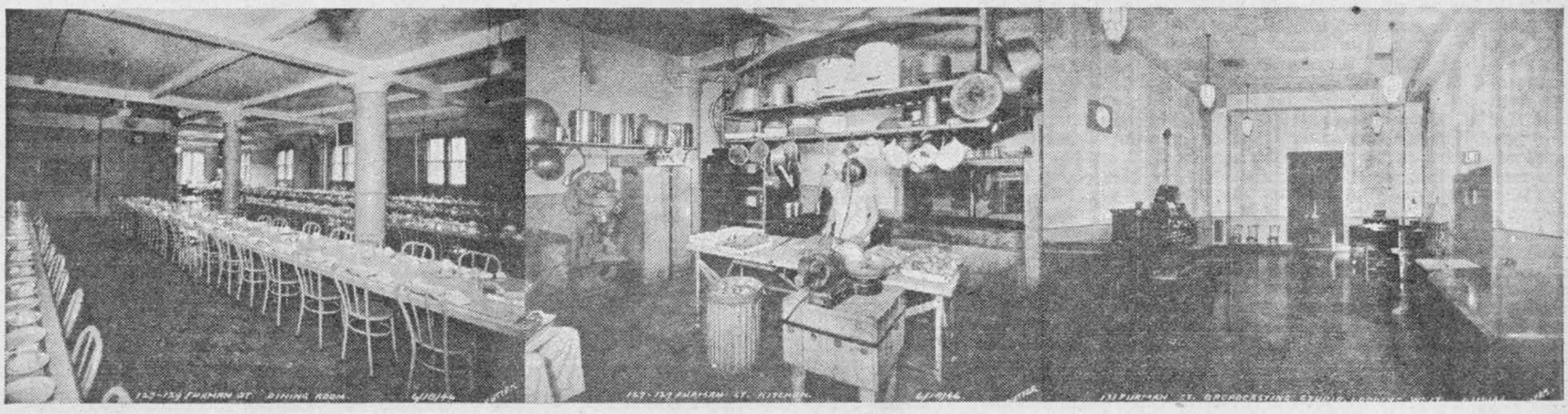
The new Bethel Home was completed in 1927 and the workers moved in. There was plenty of room, with commodious parlors and other suitable conveniences. (But the nine-story buildings have now become inadequate for the number of workers needed to be housed, and some have found accommodations in two apartment buildings in the vicinity.)

WBBR Studios

In 1929 it was decided to install studios for broadcasting at 124 Columbia Heights, Brooklyn, and connect these by wire with the radio station on Staten Island to save the workers doing the broadcasting the long journey back and forth. Studios were therefore built which would provide ample room for various types of broadcasting. The main studio is 45 x 23 feet in dimension and has a ceiling 17 feet 6 inches above the floor. A pipe organ, with pipes and mechanism concealed beneath the floor



Bethel home as it appeared before the present structure was erected.



From left to right the above strip shows the Bethel dining ro om, kitchen and the large studio of Radio Station WBBR.

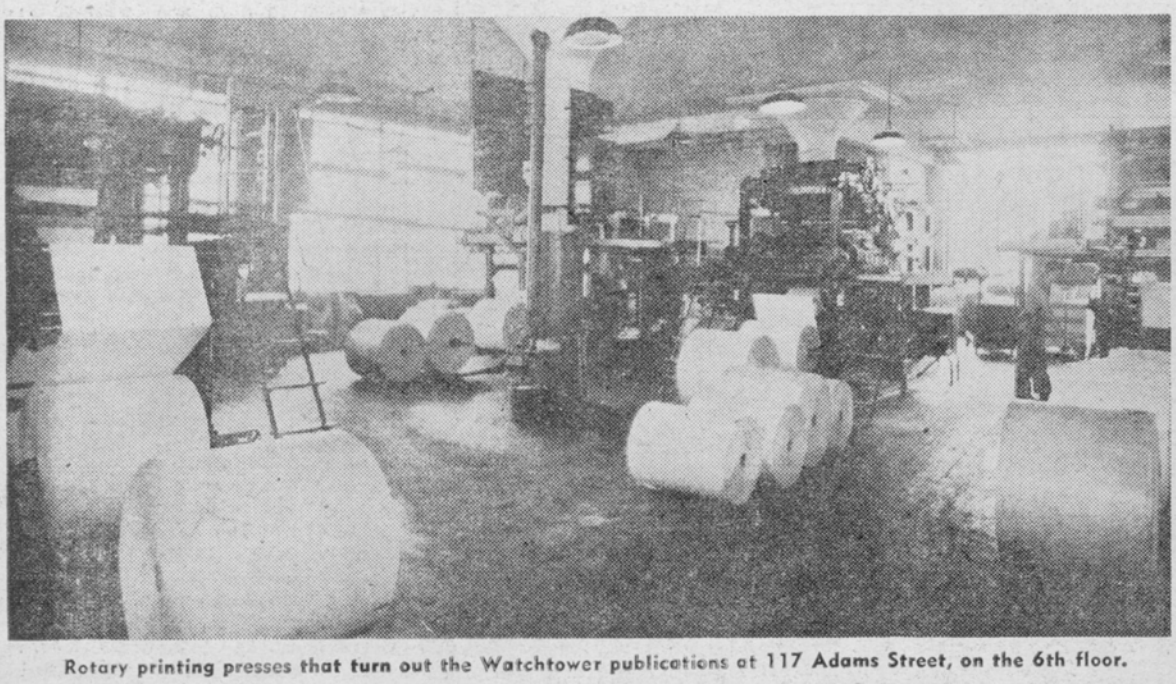
(and occupying two stories) daily delights WBBR listeners. The smaller studio is 20x14 feet and serves for the delivery of speeches and dialogues. The station's waiting-room also attracts notice. It affords view of both studios and is 9x38 feet in size. There are, in addition, office and reception rooms for WBBR visitors.

In the five years that followed the factory seemed to "shrink" in size, due to the increasing production of books and booklets, which were sent out by the millions. So property to the rear of 117 Adams Street was acquired and an addition to the eight-story factory was put up in 1937. The addition was four stories high, measuring overall 50x75 feet, and increasing the floor space by some 14,000 square feet. This allowed for extending the bindery, gave additional storage space and provided room for a carpenter shop and garages.

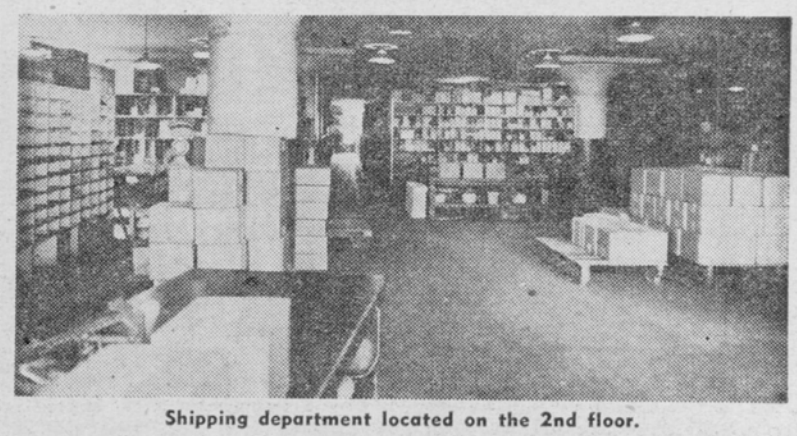
But again it may be said, "the place is too strait (narrow) for me," and further expansion will be necessary some day, we feel sure. Truly, as of the increase of the government and peace of Jehovah's King there shall be no end, so of the progress of those engaged in His services there shall be no end. And no weapon that is formed against them shall prosper, but every tongue that shall rise in judgment will be condemned. "This is the heritage of the servants of Jehovah, and their righteousness which is of me, saith Jehovah."—Isaiah 54:17, *American Standard Version.*



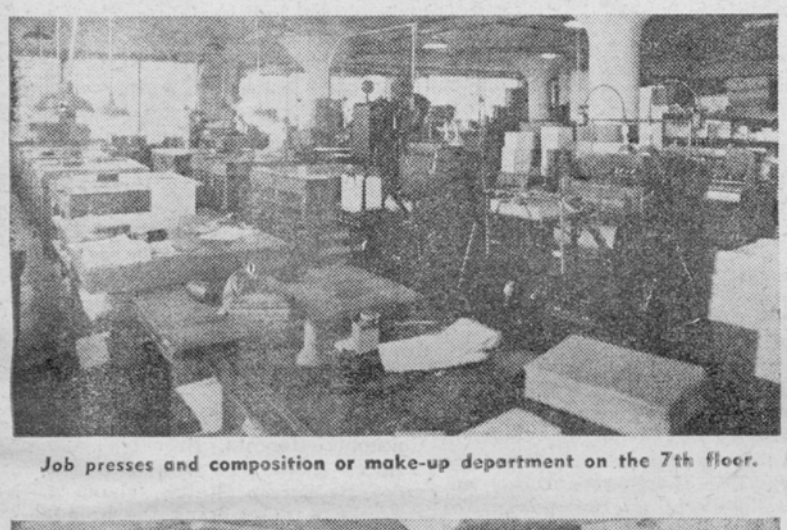
Book sewing department located on the 4th floor.



Rotary printing presses that turn out the Watchtower publications at 117 Adams Street, on the 6th floor.



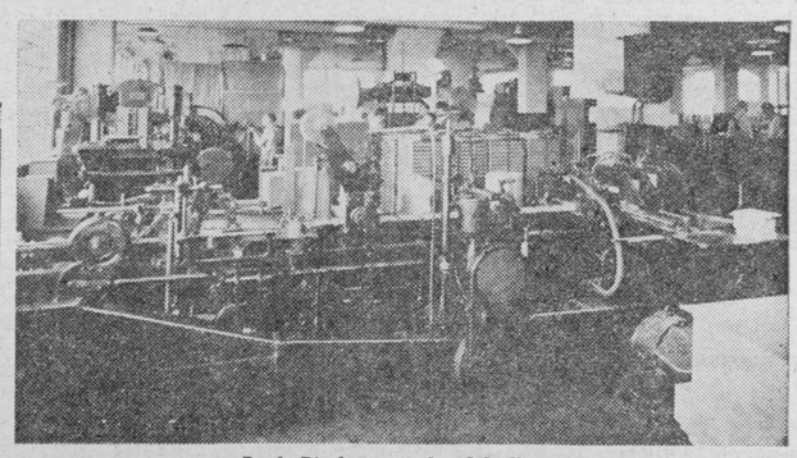
Shipping department located on the 2nd floor.



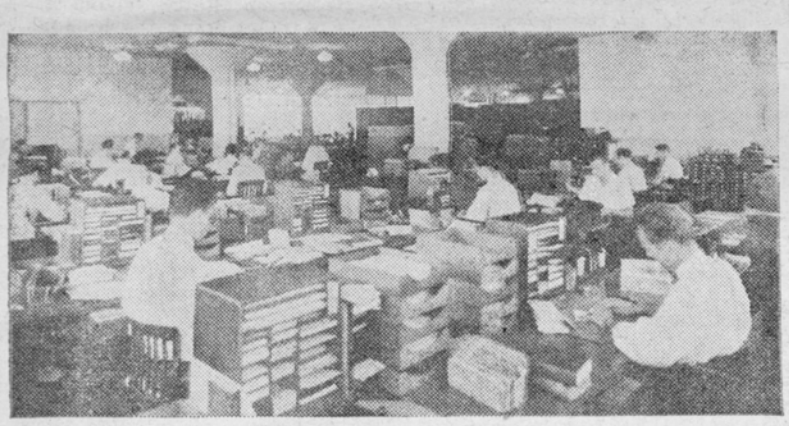
Job presses and composition or make-up department on the 7th floor.



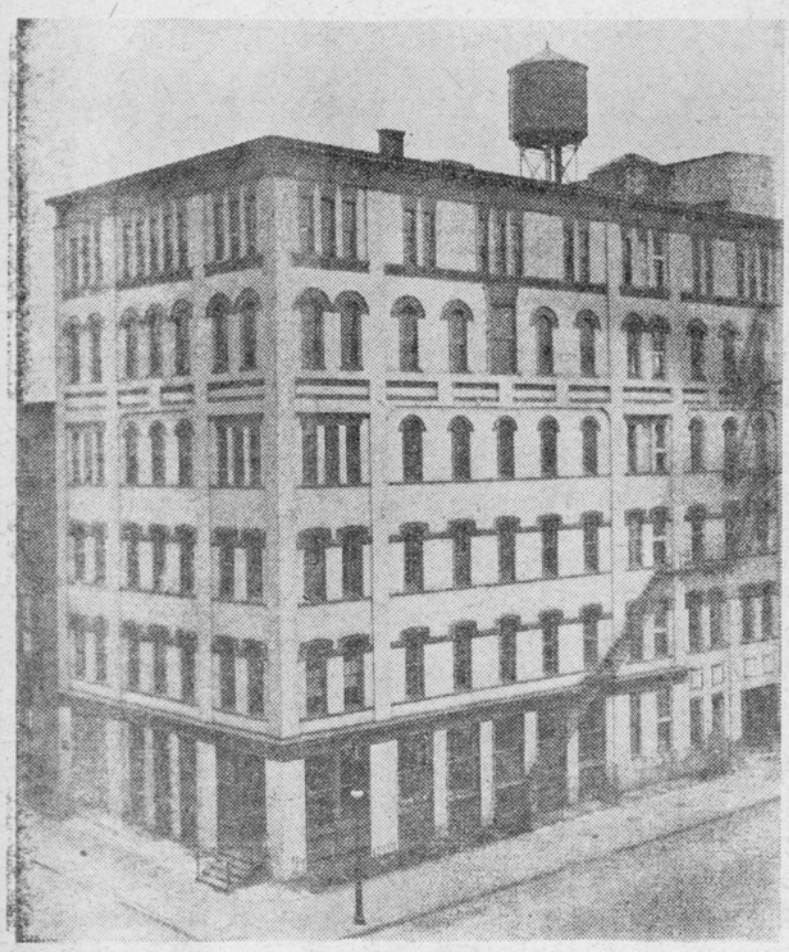
Old factory at Myrtle Avenue in Brooklyn with truck and crew in the front.



Book Bindery on the 4th floor.



General offices on the 8th floor of the Adams Street factory.



Factory building used on Concord Street.



Present factory at 117 Adams Street.

THE SOCIETY'S BRANCH ORGANIZATIONS

The Society of Jehovah's witnesses has a responsibility of preaching this gospel of the Kingdom in all the world for a witness unto all nations. The field is not just one city, or state, or one nation, but as Christ Jesus said, "The field is the world." The work of discipling must be carried on in all nations. In obedience to Jesus' command, the witness must go to the uttermost parts of the earth. In short, the witness work must spread until it engulfs this mundane sphere.

The headquarters organization of the Society is located in Brooklyn, New York, but in order to conduct the work in many lands branch offices have been established throughout the earth. Such expansion has progressed over a period of forty-six years, the first branch organization of the Society being established in the year 1900 in Britain.

A branch organization of the Society is a separate administrative unit exercising supervision over the companies, pioneers, and, in fact, all ministerial activities of Jehovah's witnesses located in a country or group of countries. The branch itself is subject to direction from the president's offices in Brooklyn, at 124 Columbia Heights. The branch has a central office located in the territory and an administrative servant known as a Branch servant is appointed by the president of the Society. In many instances the Branch servant is trained at the headquarters office in the United States before being sent to his foreign assignment.

A small group of assistants aid the Branch servant in the management of Kingdom interests. This group forms what is known as a Bethel family. All live together in a home provided by the Society, and in many cases the home and branch office are located in the same building. The same rules of operation govern these Bethel homes throughout the earth. The chief requirement is that each one in "Bethel", which means "house of God", must be a consecrated servant devoted to the Lord and to the Kingdom service.

In a branch territory will be found a number of congregations of Jehovah's witnesses. Appointments of servants for these local companies are made by the branch office, and traveling representatives are sent periodically to aid the local company in its organization and to strengthen them spiritually. Literature and other supplies, as well as service instructions for the Kingdom witness work, reach the companies through the branch organization. Pioneers are appointed and sent to different cities or missionary homes are established in outlying places. Monthly reports are made to the branch by all these and in turn are relayed to the president's office at Brooklyn. This report includes a field service report on all witnessing done in the country, a report on cost of operations, inventory of stock and a letter presenting local problems to the president for answer and other information.

Each branch office gets the bulk of its supplies of literature from the large publishing house of the Society at 117 Adams Street, Brooklyn, New York. This publishing house is itself considered as one of the branches, overseeing activities in the United States and some of the islands of the sea. Like the other branches it comes under the administrative office of the president. From this chief publishing house prompt shipments are effected by sea and race to the branch in sufficient quantities to meet the need for several months. However, most branches maintain some printing equipment in connection with their office, where forms, letters, advertising folders, and even booklets are produced.

Prior to the establishment of the branch, the Lord's good Kingdom message circulates within a foreign country through traveling missionaries who sow the seed by word of mouth and printed page. That seed which falls on good ground is then watered by succeeding visits, either by that gospel preacher or others, or by issues of the *Watchtower* magazine.

In time a few of the natives take their stand for God and his kingdom and become ministers of the gospel. They courageously sever their connection with organized religion, consecrate themselves to do God's will by associating together, and thereafter let their light shine before others. As time passes this nucleus enlarges, and possibly other congregations are founded in nearby communities. Eventually sufficient interest has manifested itself to warrant the Society's establishing a branch organization to supervise the activities of these new witnesses of Jehovah. This missionary work is done by zealous pioneers who work, travel, and preach even as Paul and the early apostles did. Gilead is the Society's training school for such unselfish ministers of God. However, there are many in this work who have never had Gilead training.

An illustration of the forming of a Branch is seen in the first one established by the Watchtower Society, namely, in London, England. The Society sent Bible tracts and booklets for general distribution to England and Scotland as early as 1880. By 1888 many had separated themselves from the Church of England and the free churches to associate together in Bible study classes. Thus it was that in 1891 when the Society's president at that time, C. T. Russell, made his first trip to Europe, he found small congregations already functioning in parts of England and Scotland. By 1900 sufficient congregations had formed to make it advisable to establish a branch for the British Isles. A representative from the headquarters office of the United States, which at that time was still located in Pittsburgh, was sent to London to open this first branch. Today in London there reside more than two thousand of Jehovah's witnesses, and throughout Great Britain over 12,000 publishers of the Kingdom.

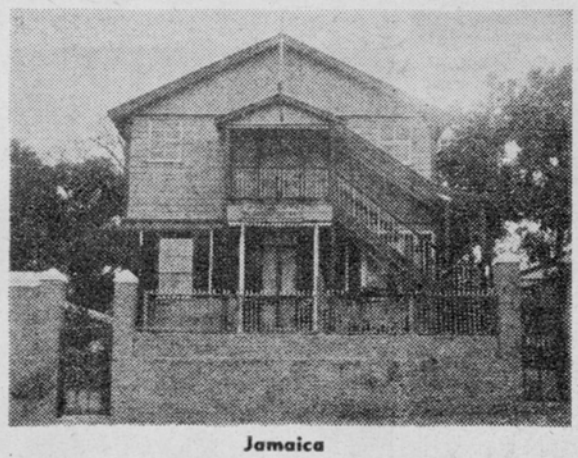
Three years later, in 1903, additional branches were formed in Germany, Australia, and Switzerland. The next branch office established was in Canada a number of years later, in 1919, after World War I. From that time forward the number of branch offices has steadily increased, outstanding years being in 1921, when six new offices were added; in 1933, when six more branches were formed; and now climaxed by the year 1946. During the first half of this year, ten new branch organizations were established in the Caribbean Sea area and in Latin America. The preliminary work in all of these countries was begun by Gilead graduates. The rapid increase of branch organizations has been due to organizational trips by the president of the Society into these regions, and by giving special attention to these particular lands and the missionary work being done. Wonderful interest has been shown recently in these religiously superstitious countries.

The prosperity that has attended the branch organizations has not come the easy way, but their work has been steadily opposed by religious forces who feel that their fields of activity are being invaded. They inconsistently argue that it is all right for them to go into foreign countries and convert natives from their heathen religion to their particular brand of denominational Christianity, but that it is wrong for Jehovah's witnesses to come and preach the Bible truths to these same natives and cause them to abandon their so-called Christian religion and take up the true service of Jehovah God.

Jehovah's witnesses, no matter where they are or what tongue they speak, have the same ideas and desires and are filled with the same spirit to share in the vindication of Jehovah's name. In each land there are honest-hearted ones disgusted with religion and seeking to know more of the simple



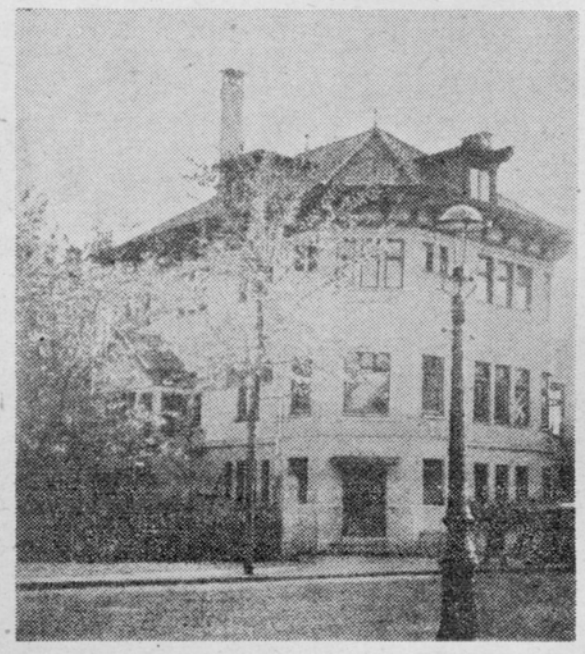
Printing department in pre-war Japan



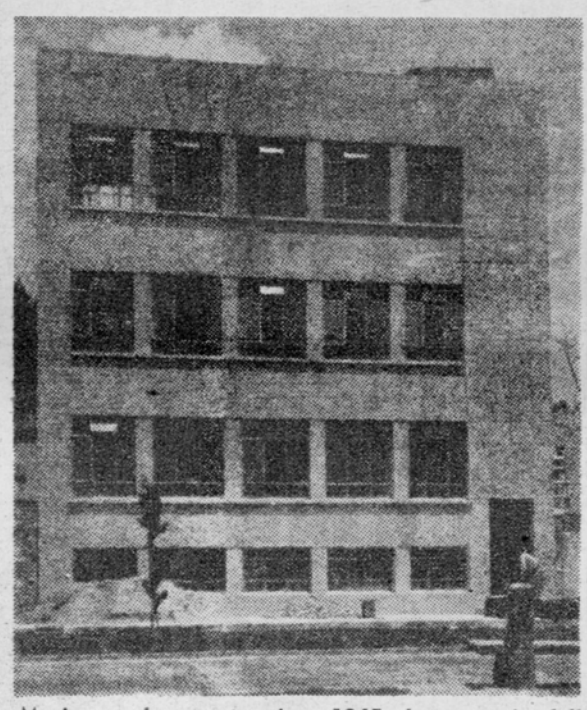
Jamaica



Italy



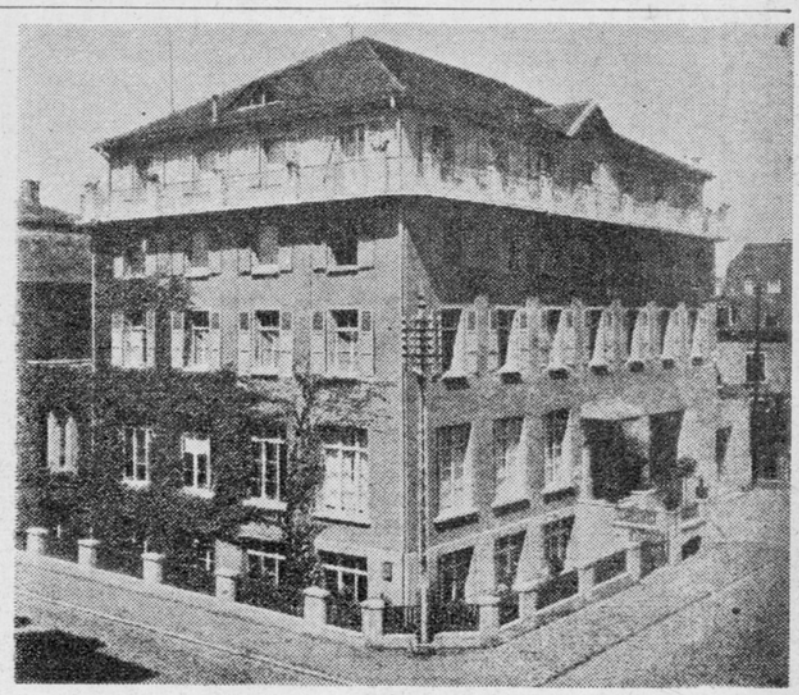
Netherlands



Mexico, under construction, 1945, but now in full operation.



Branch servants and other foreign representatives receiving training at the general offices of the Society at 117 Adams Street, American Branch.



Switzerland

truths of the Bible. World-wide a separation is going on between the sheep and the goats, as Jesus foretold in his parable. As we enter into the atomic age, it is apparent that more and more thousands are desiring the comfort of the Kingdom message which alone can erase the fear and perplexity from their minds due to world conditions.

May the Society's branch organizations continue to increase in number and size, that the whole world may hear the message of The Theocracy. The Watchtower officers, scattered throughout the earth, will do all in their power to let the peoples of all nations know that Jehovah is the sovereign ruler of all the universe, and that in his Kingdom alone lies hope for suffering mankind.

The Scriptural Beliefs of Jehovah's witnesses

Many persons are under the impression that Jehovah's witnesses have a strange religious creed all their own. Religious priests and clergymen have often misrepresented the beliefs of Jehovah's witnesses, and much confusion has been sown in the minds of the people concerning them. Actually, the beliefs of Jehovah's witnesses are not set forth in any religious creed, neither are they strange when viewed in the light of the Scriptures. It is only minds versed in the primary beliefs of the religions of Christendom that view the doctrines of Jehovah's witnesses as foreign to Scripture and bordering on fanaticism. When one opens the pages of the Bible and makes a careful study of the basic doctrines taught therein, he soon comes to realize that it is religious creeds rather than the Scriptural beliefs of Jehovah's witnesses that are strangers to Bible truth.

In order to offset misrepresentation and to clarify Bible truth, some of the beliefs of Jehovah's witnesses are herein summarized, with Scripture texts accompanying to support.

Jehovah God

The Scriptures teach and Jehovah's witnesses believe that Jehovah God is the Creator of heaven and earth. He is the Supreme One of all creation, and to him alone belongs universal domination. He is the Almighty God and there is none his equal. His attributes, disclosed in his Word, are justice, love, wisdom, and power. (Psalms 62:11; 89:14; Proverbs 2:6,7; 1 John 4:8). With Jehovah is the fountain of life, and salvation belongs to him. (Psalms 3:8; 36:9) Repeatedly Jehovah God has shown favor towards human creatures on earth and showered them with blessings, but few persons have manifested appreciation for the life and blessings they receive from him. In fact, rebellion against him took place at the very start of man's history on earth, and God's name and supremacy were called into question and his rightful domination challenged. The Scriptures abound with evidence that the primary issue before all creation is the vindication of the Word and name of the Creator, made necessary by the slander circulated against Him by Satan and his cohorts, visible and invisible.

So completely has Christendom drifted away from God and the Bible that her subjects do not even recognize that the name "Jehovah" is a proper designation of Almighty God. The name "Jehovah" occurs only a few times in the commonly used King James Version of the Bible, but in the original Hebrew Scriptures it appears 6,823 times. The King James Bible indicates these occurrences by printing "Lord" and "God" in capitals and small capitals instead of the usual capital and lower case letters.

In due time Jehovah God will establish his new world of righteousness for the blessing of obedient men of good-will and will completely vindicate his holy name. The chief one used to do this is Christ Jesus.

Christ Jesus

Christ Jesus was the first of God's creative works and thereafter this first creation was used to bring into existence all other things that are in heaven and that are in earth, visible and invisible. "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth." (Proverbs 8:22-36) "Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."—Colossians 1:15,16.

In God's due time Christ Jesus was made flesh and dwelt upon the earth, where, after bearing witness to the truth and maintaining integrity toward God despite religious persecution, he died as a ransom price for as many as would follow and obey him. "And the Word was made flesh, and dwelt among us." (John 1:14) "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Hebrews 2:9) "And being made perfect, he became the author of eternal salvation unto all **them that obey** him." (Hebrews 5:9) After spending parts of three days in the grave, Christ Jesus was raised out of death and ascended unto his Father in heaven as King of the new world.

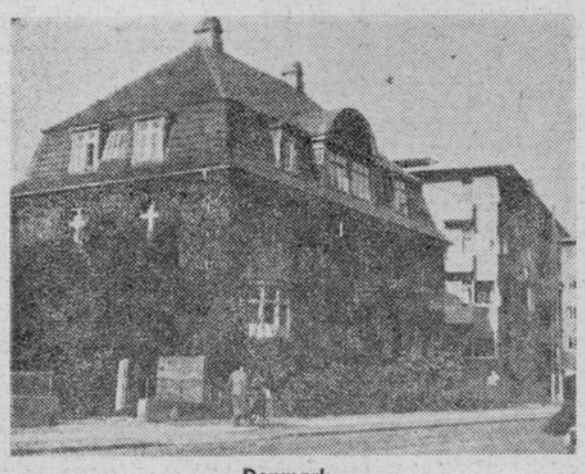
He there remains at God's right hand subject to the Almighty God, Jehovah. Contrary to religious teaching, Jehovah God and Christ Jesus are not one in any heathen "trinity." "To us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (1 Corinthians 8:6) Christ Jesus never taught the trinity doctrine, but said, "My Father is greater than I." (John 14:28) Bible scholars generally recognize that 1 John 5:7, the text used by trinitarians to support their "three-in-one god" theory, was never in the original Bible manuscripts, but wormed its way into the present-day Bibles through the maneuverings of the Roman Catholic Hierarchy. Jehovah God and Christ Jesus are one in the same sense that faithful Christians on earth are one with them, namely, in purpose and effort.

The Church

The church mentioned in the Bible is not referring to a literal building. 'The most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord." (Acts 7:48-50) It is referring to the body members of Christ Jesus who are spoken of as living stones built up as a holy temple unto the Lord on the chief Foundation Stone, Christ Jesus. "The God of our Lord Jesus Christ . . . hath put all things under his feet, and gave him to be the head over all things to the church, which is his body." (Ephesians 1:17,22,23) "Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." 1 Peter 2:5,9, *American Standard Version*) "Ye are . . . fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord." —Ephesians 2:19-21.

This church class is made up of those who have made a consecration to do God's will, which consecration is properly symbolized in public by water immersion. Those who are then justified and anointed with God's spirit become a part of the kingdom of heaven class who live and reign with Christ a thousand years. The Scriptures

(*Continued on page* 18, *col.* 1)



Denmark

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Sweden

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Finland

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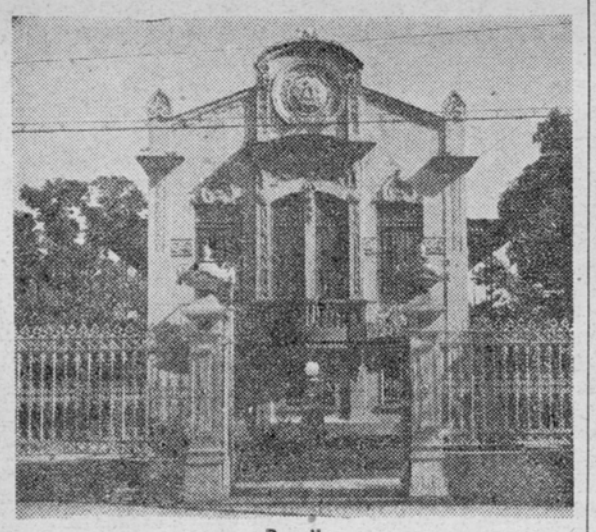

Brazil

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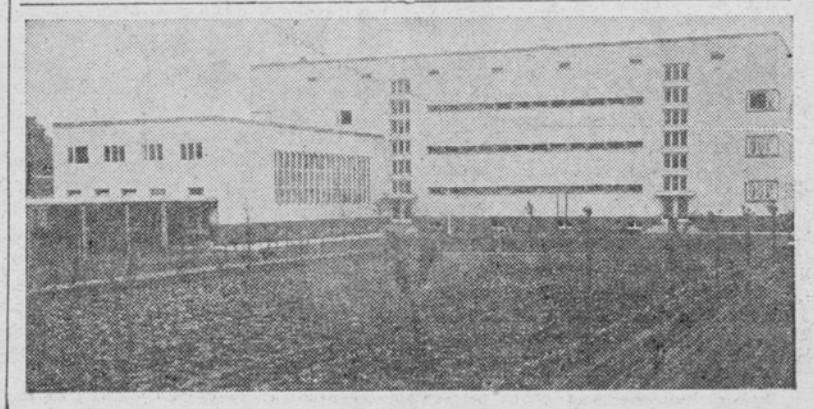
Belgium



Costa Rica



Magdeburg before Nazi rule (now partially destroyed)

Fossil Ivory

A Gileadite in Fairbanks, Alaska, placed a *Truth* book with an Eskimo woman from Teller. When he went back for a back-call she informed him that both she and her husband liked the book very much. She subscribed for *The Watchtower*, and just then her husband came in carrying a big chunk of ivory in his arms. He had brought it from Ester Creek where the mining company that employed him had been dredging for gold. The ivory was a part of a mastodon tusk dug up from frozen gravel 35 feet below the surface. From his pocket the Eskimo pulled out a small piece of such ivory and gave it to the special publisher. Then he subscribed for *Consolation*. The special publisher passed it along to E. Keller, one of the instructors at the Watchtower school at Gilead and a close student of archeology.

Turning the Tables

A Catholic priest got on a downtown bus taking the first empty seat. (In front of him was one of Jehovah's witnesses.) When he looked around he discovered he was seated beside a Negro. He immediately got up and took the seat with Jehovah's witness. The Jw saw who was seated with him, immediately got up, and sat down with the Negro. All the bus snickered.

Nicaraguan Delegate

A young man 23 years old was called on in Managua, Nicaragua, six months ago. He took literature and gladly availed himself of the publisher's offer to study with him. Three months later he started attending meetings. Immediately he saw the importance of telling the glad tidings and went to his home town to tell his relatives about the Kingdom. When he learned of the assembly to be held in Cleveland, he sold everything he had, including his bed. The shoemaker he worked for tried to discourage him, telling him the American missionaries were just making a fool of him, that he would never get to the United States. Seeing that did not discourage him, the shoemaker fired him. But according to law he could not be fired, so he kept on working for the shoemaker and saving money to come to convention. He left Nicaragua on June 28 and arrived at Cleveland on August 3, having traveled by train, boat, bus, and car. At some long stopovers he had to sleep on the station floor. He has taught himself English and, therefore, is able to understand most of the lectures. He is ready to be immersed Friday, in symbol of his complete consecration to do the will of Jehovah God. While this may seem a case of outstanding zeal, yet all of the Lord's servants have the same earnest desire to be taught and used of Him to the praise of His name.

(*Continued from page* 17, *col.* 5)

give the number of the church body as being 144,000.—Revelation 14:1,3.

Kingdom of Heaven

The kingdom for which Christ Jesus taught his followers to pray is invisible, being Christ Jesus the King and his 144,000 body members comprising the church. "Flesh and blood cannot inherit the kingdom of God."—1 Corinthians 15:50.

The kingdom of heaven is not to be found in any of the political governments on earth today. Christ Jesus said, "My kingdom is not of this world." (John 18:36) The facts are that this world is opposed to Christ's kingdom, and when that kingdom comes in destructive fury against this old world at Armageddon, it shall "break in pieces and consume all these kingdoms, and it shall stand for ever."—Daniel 2:44.

The primary doctrine taught in the Bible is the Kingdom, because it is through this kingdom that Jehovah God will vindicate his name. Jehovah's witnesses have been announcing for many years that the Kingdom is here, and this truth has been difficult for mankind in general to understand in view of the continued woes and distresses in the earth. However, the Scriptures foretold that this condition would obtain for a time after the establishment of the Kingdom. "Rule thou in the midst of thine enemies." (Psalm 110:2; 1 Corinthians 15:25,26) Jesus showed that there would be a time of transition from the rule of this present evil world till God's kingdom held full sway in the universe.

He stated the physical signs that would mark his second coming and the end of this world and the establishment of the Kingdom, in response to questions of his disciples. He stated that the establishment of the kingdom of heaven would be marked by nation rising against nation and kingdom against kingdom, which world war would be followed by famines and pestilences and earthquakes in divers places. He foretold a time of severe persecution upon his footstep followers, that they would be hated of all nations for his name's sake. Another foretold sign was the preaching of the good news of the established Kingdom in all the world for a witness to all the nations. He also foretold the setting up of the world-government by the nations, which they would cause to stand in the holy place, that is, in the place of the kingdom of Christ. In conclusion he said that the generation living when these signs began to appear would also be living when the final end would be reached at Armageddon. This time of transition from old world rule into Kingdom rule was foretold as a time of 'distress of nations with perplexity and men's hearts failing them for fear and for looking after those things coming on the earth'.—Matthew 24:3-36; Luke 21:25,26.

Persons who will pause and reflect over the last 32 years can see that these physical signs started with World War I and followed along in the order in which Christ Jesus foretold them 19 centuries ago. It is evidence that it is established in the heavens, and that soon it will come against this old world and destroy it at Armageddon, despite any supposed security that may be placed in the world organization formed by nations. Those who scoff at this message might be reminded that their actions were also foretold by the King Christ Jesus, and that they are supplying just another one of the signs that the Kingdom is here. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."—2 Peter 3:3-5.

Battle of Armageddon

Armageddon is the name given to the "battle of that great day of God Almighty." (Revelation 16:14,16) The Scriptures abound with testimony that this battle will completely cleanse the earth of all wickedness. It will be fought through the invisible hosts of Jehovah God led by the King Christ Jesus. "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And this shall be the plague wherewith the Lord will smite all the people that have fought against Jesusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."—Zechariah 14:3, 12; Revelation 19:11-21; 20:1-3.

It is recorded in God's Word that the destruction will be so tremendous that the dead will not be 'lamented, nor gathered, nor buried, but shall be as dung upon the ground.' (Jeremiah 25:29-33) According to Jehovah's Word none of the nations of this world will escape the outpouring of his fury. (Isaiah 34:1-9) This battle will be fought by the Kingdom forces of Christ Jesus as an act in vindication of Jehovah's name and word. This old world is under the control of Satan the Devil, and the Scriptures identify the Devil as the god of this world.—John 14:30; 2 Corinthians 4:4; 1 John 5:19, *American Standard Version*.

The followers of Christ Jesus are instructed to "love not the world, neither the things that are in the world" and Jesus taught them not to marvel at the persecution that the world would bring against them; for, "if the world hate you, ye know that it hated me before it hated you If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15:18,19.

However, Jehovah God will not bring this destruction without sounding warning in advance. Before the destruction of the first world in the flood of Noah's day, Noah gave warning for many decades. Prior to the destruction of Sodom and Gomorrah Lot gave testimony of the coming act of God. Jeremiah warned religious Jerusalem of its fall for 40 years before that event took place. These warnings were merely typical of the message Jehovah God is having sounded at this time preceding the battle of Armageddon. The purpose of such warning is not to convert the world, because Satan's world will never be converted. The reason for the advance testimony of this strange act of Armageddon is that persons of good will may seek God and study his Word and find out the way of escape. So doing, they will be preserved during the time of trouble and live forever upon an earth cleansed of wickedness and transformed to a paradise condition.

Jehovah's witnesses have been faithfully sounding this warning for many years, sounding it to the generation living when the signs of the Kingdom's establishment started in 1914. This same generation will live to see the last of those foretold signs, namely, the time of tribulation such as has never been before upon this earth. (Matthew 24:21) Whether the nations and the peoples hear or forbear does not alter the situation. The warning will be given. Those who take heed will gain salvation. Those too proud or too wise in the ways of this world must suffer destruction with the world; they have cast their lot with it.

Paradise Earth

The Scriptures teach and Jehovah's witnesses believe that "the earth abideth for ever". (Ecclesiastes 1:4) The following promise is also given concerning the earth: "The meek shall inherit the earth; and shall delight themselves in the abundance of peace. The righteous shall inherit the land, and dwell therein for ever." (Psalm 37:11,29) The following Scriptures show some of the blessings that will come to those inhabiting the earth after this battle of Armageddon has cleansed it of all religious rebellion against God.

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."—Micah 4:1-4; Isaiah 2:2-4.

"Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us."—Psalms 67:6,7; 85:12.

"In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces."—Isaiah 25:6-8.

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."—Isaiah 11:6-9; 65:25.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."—Jeremiah 33:6.

"There shall be no more death".—Revelation 21:4.

The Resurrection

Down through the centuries many persons of good-will toward God have lived and died. Some of these have had an understanding of God's Word and served him, whereas others may have died without knowledge concerning their Creator. In either event the hope of those who have died in the past lies in the promised resurrection of the dead: "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment."—John 5:28,29, *American Standard Version*.

Condition of the Dead

If the religious contention that man has an immortal soul that hikes off to heaven or down to a burning hell at the death of the fleshy body be true, then God's Word concerning the resurrection must be false. That, of course, cannot be. If man had never died, there would be no need for a resurrection, but the Scriptures show that at death a man is completely out of existence, unconscious. Consider the following texts:

"In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psalm 6:5) "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3,4) "That which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preeminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." (Ecclesiastes 3:19,20) "The living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecclesiastes 9:5,10.

The Bible speaks of death as a sleep. Moreover, in Jesus' day he said, "No man hath ascended up to heaven." (John 3:13). At another place it is stated that David is both dead and buried and is not ascended into the heavens. (Acts 2:29, 34) Even such faithful men did not have an immortal soul, but their hope was to rise in the resurrection from the dead.

That the soul is mortal and not immortal is proved by the following Scriptures: "The soul that sinneth, it shall die." (Ezekiel 18:4, 20) "Every soul, which will not hear that prophet, shall be destroyed from among the people." (Acts 3:23) Even beasts and fowls of the earth are spoken of as being souls. (See Genesis 1:20, 30, margin; Numbers 31:28.)

Immortality

If man possessed inherently an immortal soul, there would be no object in the Scriptures' admonishing Christ's followers to seek immortality, or instructing that man must put on immortality. Yet this is just what they do. (Romans 2:7, *American Stand. Version;* 1 Corinthians 15:53,54) It was Christ Jesus who brought immortality to light. "Christ Jesus, who abolished death, and brought life and immortality (margin: incorruption) to light through the gospel." (2 Timothy 1:10, *American Standard Version*) It was only after his resurrection that he himself gained immortality. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26) "The appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting." (1 Timothy 6:14-16) "I am he that liveth, and was dead; and, behold, I am alive for evermore."—Revelation 1:18.

Jehovah God alone is the One who has been and is everlastingly immortal. "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." (Psalm 90:2) "Unto the King eternal, immortal, *margin*: incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen."—1 Timothy 1:17, *American Standard Version*.

Punishment for Disobedience

Religion has long taught that the wicked, which according to her are the non-churchmembers, will go to a burning hell at death to be tortured forever. This is a slander against Jehovah God. It amounts to accusing him of being a fiend, whereas in fact he is a God of love. A careful study of the Bible proves beyond all doubt that hell refers to the grave. The Scriptures show that the punishment awaiting the wicked is everlasting death, or destruction, not torment. In the garden of Eden Jehovah God told the first pair that if they disobeyed him, they would surely die. (Genesis 2:17). It was Satan the Devil who came along and said they would not die, and religion has caught up these words of Satan and carried his lie down to this day in their religious teachings concerning an inherently immortal soul. The psalmist David said: "The Lord preserveth all them that love him: but all the wicked will he destroy." (Psalm 145:20) Centuries later the apostle Paul wrote to the Romans that the wages of sin is death, not eternal torment. —Romans 6:23.

As Jehovah's witnesses go to the people and teach the doctrines of the Bible concerning the Kingdom and man's hope to live therein by a resurrection, the people note how different these teachings are from what they have heard in their church organizations. Hence they make inquiry concerning such doctrines as hell fire and an immortal soul and trinity and many other religious teachings. Jehovah's witnesses tell them the Scriptural truth on the matter and this exposes the religionists as unreliable teachers of God's Word. Those of honest heart realize that they have been deceived and turn away from religion and to Jehovah God and his Word. This in effect results in the spoiling of the pastures of the clergy. It arouses their ire and they launch a campaign of persecution against these Christians just as Jesus foretold they would, and just as they did against Him and the prophets before Him. By such fruits they merely identify themselves as instruments of Satan the Devil.

Honest persons, upon turning to God's Word the Bible, see that the things taught by Jehovah's witnesses are founded upon his Word. They realize that the beliefs of Jehovah's witnesses do have Scriptural backing. The teachings honor and magnify Jehovah's name. They are not founded on the religious teachings or traditions, nor do Jehovah's witnesses go through a maze of religious formalism and ritual. Jehovah's witnesses worship God in spirit and in truth by following his Word and obeying his commandments.

KNORR RELEASES NEW BIBLE HELP!

"Equipped for Every Good Work"

"Keeping Unspotted from the World"

Striking the finale on "Servants' Deportment Day", the Society's president, in the concluding lecture of August 7, gave excellent Scriptural admonition to the thousands assembled as to the proper deportment of the Christian.

In a very strong, forceful presentation that minced no words, Mr. Knorr clearly showed the sharp, clean-cut distinction there must be between the Christian and this world with its unclean practices. Every point was proved from God's Word. He began by calling attention to the Bible at James 1:26, 27, and showed that, although organized religion claims to be fulfilling the first part of this text by parading her works of "charity" such as orphan asylums, hospitals, houses of Good Shepherd, etc., all these works count for nothing with God, for she is spotted and filthy by her friendship and association with this world, and therefore is the irreformable enemy of God, as the apostle James writes at James 4:4. She therefore does not measure up to the requirement to "keep oneself unspotted from the world".

He pointed out that it was of vital importance, in fact a command from God to the Christian, to be a preacher or proclaimer of the gospel of the Kingdom, but that one should not think that his preaching activities, no matter how extensive, give him a complete, clean record with God. He must not think that this gives him permission to imitate, fellowship with or hang around close to the fringe of this present evil world, which is dominated by the demons, and by commerce, politics, and religion.

As an illustration, the course the apostle Paul took was cited. The speaker called attention to how Paul was scrupulously careful to watch his course of action, lest after he had made a record of missionary and preaching work, unsurpassed by any other apostle of Christ, he should himself be disqualified before the Lord.

This argument was supported by quoting Paul's words that necessity was laid upon him: he was constrained to preach the gospel as a steward of Christ, and hence if he did that, that was no cause for boasting by him, but that besides, he constantly mauled and mastered his body, to be sure that he would be pleasing in God's sight. It was shown how Paul admonished Christians to keep themselves absolutely separate from the world, but he did not advise them to build religious convents or monasteries, because then, how could they preach the gospel publicly and from house to house, as he did? And that it was also necessary for Christians to deal with the world in a business way Paul admitted, but that does not mean that they must seek companionship or entertainment from it, because they know the corrupt moral conditior of this world, and that "evil companionships corrupt good morals".

Romans 12:2 was quoted: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Then it was shown that the pure and undefiled worshiper will avoid, not only bodily companionships with those of this world, but will watch against developing even any men-

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N. H. Knorr releases "Equipped for Every Good Work".

384-page Book Thrills Conventioners.

Long sustained applause, cheers, whistles and shouts of unrestrained joy acclaimed President Knorr's release of *"Equipped for Every Good Work"*, thrilling climax of Thursday afternoon session. This 384-page bound book is a companion book to *Theocratic Aid to Kingdom Publishers* but having a field limited to the Bible and Bible study.

The climactic release came after N. H. Knorr had dwelt at length on the matter of faith as a part of the Kingdom publisher's equipment. His remarks were directed to the entire assembly but carried special point for the pioneers assembled immediately in front of the platform. The source of faith was shown to be a knowledge and understanding of God's Word; and that the more information one had on the Bible, the stronger that faith would be to resist the varied onslaughts of Satan and his dupes, visible and invisible. After stressing the necessity of renewing the mind by a study of God's Word, equipping oneself to be able to teach others, to be able to answer every man who asks reasons for the Kingdom hope, to be able to gather out religious stumbling stones, able to sweep aside the refuge of religious lies and to wield the sword of the spirit with telling effect, the speaker showed that all this necessary equipment could be gained from God's Word, the Bible. That book of holy scripture is the textbook for ministers. In its pages is laid up the sound wisdom of Jehovah God for His people. A systematic study of the Bible will be invaluable in equipping Kingdom publishers for "every good work."

Having laid all this groundwork for what was to come with mounting power and momentum, the Society's president bombarded the vast audience with this series of searching questions:

"Would it not be of tremendous aid to have information on each one of the sixty-six books of the Bible? Would it not aid in understanding the Scriptures if we knew who wrote each book of the Bible? when each book was written? where it was written? how much time is covered by each book? what the historical background of each Bible book is? and, to round out and complete all this information, to have a brief summary of the contents of each book of the Bible? Moreover, would it not equip each one of us publishers of God's kingdom to be better ministers if we had information that traced the making of the Bible from the time of Moses, the first Bible writer, down to the days of the apostle John, the one who was privileged to complete the Bible canon? Also, would not information be useful that shows how subtle Satan and his dupes failed to destroy the sound wisdom that Jehovah God has graciously laid up for us in the pages of the Bible? failed to supplant it with rabbinical tradition? failed to contaminate it with apocryphal fables? and how the Devil and his religious pawns failed so miserably to reduce it to ashes and puff it out of existence by the hot fires and blasts of hatred leveled against it during the dark Middle Ages by the iniquitous Roman Catholic Hierarchy?"

At the conclusion of this barrage of questions the audience was at a high pitch of expectancy, and the next words that the president uttered did not disappoint their highest anticipations. How great an applause was touched off by this simple sentence which followed: "Brethren, you have all that information and much more in the new book entitled *'Equipped for Every Good Work'!"*

After this explosion of applause had died down the speaker briefly described the new publication and the field that it covered. The first twenty lessons are sectioned off under the heading "Preparing the Way for Bible Study", and give a general survey of the history of the Bible and its manuscripts, its preservation down through the centuries, and especially during the Hierarchy's heyday of the Middle Ages when she wielded a violent and bloody sword against the sound wisdom of God's Word. Information is unfolded before the reader's gaze not only on the Hierarchy's opposition to the Word of God but also on the traditions of the Jews' religion and how those traditions ranged themselves in opposition to God's Word prior to and during and after the days of Christ Jesus on earth, but the story has a glorious and happy ending in the assurance that God's Word endures forever and that to this day it continues to live. Published in more than a thousand tongues, it is even now zooming through its *third billion* in circulation.

The fifty lessons that follow are divided into two sections, namely, "The Hebrew Scriptures" and "The Greek Scriptures". It is in these two sections that each book of the Bible is taken up for consideration. Its author, time of writing, time covered by the Bible book, the place at which it was written, and other points of historical background on the book that give its setting, are presented. Most important, this section gives a brief summary of the contents of each of the sixty-six books of God's Word. Surely this book in its careful treatment and survey of God's Word will be an instrument to better equip Jehovah's ministers for the good works of gospel-preaching.

In closing the Society's president dropped into a very conversational, heart-to-heart style of delivery and said, "Well, I could continue on much longer describing the book and pointing out its uses; but you are probably anxious to get a copy of it in your own hands and look it over. As you read it and study it, remember that it is published by the Society for the purpose of magnifying Jehovah God and His inspired Word the Bible. And the sincere hope is that it will equip each and every one of Jehovah's witnesses to bring forth more good works to the honor and vindication of the name and word of Jehovah God.

(A condensed presentation of this discourse, particularly as it dealt with pioneering, appears else-

(*Continued on page* 26, *column* 2)

The fourth day of the assembly, Wednesday, August 7, was devoted to discussions of service, in keeping with the set theme, "Servants' Deportment Day". Special attention was focused on pioneering and foreign missionary service in the morning sessions; and in the afternoon experiences from publishers from Europe, the Pacific Area, to the north of us, from South Africa and Latin America forwarded the theme several steps nearer to its evening climax. It was at that final session for the day that scores of thousands seated in the Stadium closely attended by both eye and ear the model service meeting conducted on the stage out in the center of the playing field. A whirlwind climax came with N. H. Knorr's delivery of "Keeping Unspotted from the World". It left no doubt as to proper deportment by Theocratic servants. It was the end of the fourth day and the convention was half over.

"Publishers' Equipment Day" was the central point for the events on Thursday, August 8. It reached its rousing climax at the afternoon session when the Society's president released a 384-page bound book, *"Equipped for Every Good Work"*. The talks on that occasion as well as the release itself directed attention to God's Word the Bible as the source of basic equipment for the good work of preaching this gospel of the Kingdom. The evening session of "Publishers' Equipment Day" showed the expansion of the organization that would be necessary to cope with the steady increase of the reconstruction work, due to the zealous activity of better-equipped publishers under the direction of Jehovah's spirit.

"Equipped for Every Good Work"

At the Thursday afternoon session N. H. Knorr, the Society's president released the new book entitled *'Equipped for Every Good Work.'* The discourse developed the theme of being equipped for the good work of preaching "this gospel of the kingdom."

At the outset the speaker declared that "Jehovah God is a worker perfectly equipped for any undertaking, whether it be building a minute atom or an expansive universe." All creatures in harmony with God are workers. "Those on earth," the speaker continued, "that have covenanted to do His will Jehovah has commissioned to do a 'strange work,' a work of sweeping away a refuge of lies by a flood of truth, a work of rooting out and pulling down and destroying and throwing down religious falsehoods, and then, on the firm foundation of sound wisdom, do a work of building and planting in reconstruction of Jehovah's true worship. Jehovah God has perfectly equipped his earthly servants for the good work of that divine commission."

On this matter of equipment for good works Paul declared to young Timothy: "You cling to the truths which you have learnt and of which you are convinced, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture is inspired of God and is useful for teaching, for reproof, for correction, and for instruction in right doing; so that the man of God may be complete, perfectly equipped for every good work."—2 Timothy 3:14,17, *Weymouth.*

So that is the reason why God laid up sound wisdom in written form and why he has preserved this sound wisdom to this very day, despite the opposition of devilish religion. It is that his people may be equipped for the good work of preaching this gospel of the Kingdom. From this point forward almost to the close of the discourse, the president centered attention on the matter of faith as a requirement of God's servants and that faith springs from a hearing of the Word of the Lord. Specifically he considered the pioneer work and faith.

This full-time branch of the service is not full and will not be full until 'everything that hath breath shall be praising the Lord.' After stating that the most joyful service on earth was the full-time service of pioneering, he raised the pointed question, "Why then do not more report when the Lord through his organization sends out a call for new pioneers?" Though not all are situated so that they can pioneer, many are, and a suggestion was made that perhaps there was just a little lack of faith, a lack of faith in the Lord as a provider. Perhaps from a human standpoint, some do not see how they can eat regularly or be housed or clothed, so they waver and hesitate to answer the call. If they could see all the necessities coming regularly before starting to pioneer, they would not need faith. They would be walking by sight. Remember that that hard-fighting pioneer, the apostle Paul, said, "We walk by faith, not by sight!"

The speaker then entered into a detailed consideration of this matter of provisions for pioneers and said that for one to hold back on this account meant one of two things: he either lacks faith in the Lord's ability to provide, or he lacks faith in the Lord's willingness to provide. Examples from God's Word would solve these faithless reasonings. The speaker threw attention back 35 centuries when Jehovah led Israel through the wilderness for 40 years. They numbered into the millions, but none starved. Jehovah fed them with manna from heaven. Their clothes did not wear out. None of them died from exposure. Jehovah God does not change. As the living God he is as powerful now as he was back there when the Israelites wandered in the wilderness. "If he could provide for millions out there in that barren land, couldn't he provide for new pioneers in the work of gospel preaching?" the speaker asked. The next statement answered: "If all of Jehovah's witnesses now in this Stadium turned pioneer tomorrow, it would not extend the Creator in the least to supply their needs. Why, the earth and the fullness thereof belong to the Lord. One need never lack faith as to the Lord's ability to provide for his pioneer publishers who give their all to his service."

The second point as to God's willingness to provide was next dispatched. He was willing in the case of Israel. Why? Not because they were so faithful. They murmured, they complained, they rebelled against God. They sinned, they even fell away to idolatry and religion at times. Nevertheless, the manna from heaven never failed. Their clothes did not rot and fall apart. He continued to provide for them for his great name's sake. With similar reasoning, for his name's sake Jehovah is willing to provide for pioneers today. The speaker next showed that the argument could be carried even further. His word as well as his name was shown to mean love, and quotations were made from the Bible concerning Jehovah's promises to care for his faithful servants. God feeds the beasts, even the unclean raven that cries. The ox that treads out the corn is not muzzled. The laborer in Kingdom service is worthy of his hire. Christ Jesus, in speaking to some of "little faith," said: "Take no thought, saying, What shall we eat? or, Wherewithal shall we be clothed? . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no anxious thought for the morrow."



The pioneers receive a gift copy of "Equipped for Every Good Work".



Distribution of the new textbook on the Bible to company publishers.

Christ Jesus did not recommend saving up money in which to put faith before going pioneering. "Many of the pioneers before this platform this afternoon," said the president, "went into the full-time service ten years ago with nothing, and now ten years later they still have nothing of this world's goods, but oh, my, what a grand ten years of continuous service it has been, with perhaps a little tent-making here and there along the way. There may be other witnesses who started saving to go pioneering ten years ago and who may still be saving to go pioneering now, ten years later. Yet if they had only taken God at his Word and started to pioneer years ago, they would be seated down here with the pioneers today, with ten of the most joyful years of their life behind them and more joyful years ahead.

Explaining that God is no respecter of persons, the speaker pointed out that if He has provided for these pioneers for the last ten years, then he would likewise provide for others who accept the call in faith. Jehovah has promised to do it, and his Word does not return unto him void. Faith can be put in God and not in money saved up in advance. Jesus settled this point when he was sending out his apostles to preach full-time, saying, "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

"And as surprising as it may seem to some," the speaker continued, "neither is a car or house trailer necessary equipment for the pioneer work." Jesus did lots of traveling. He had no trailer. Then there is the striking case of the apostle Paul. He traveled all over Palestine, Asia Minor, Macedonia, Greece, into Italy, and possibly Spain. He had no car, nor trailer. He probably didn't even have a donkey. Yet his territory was larger than that held by any pioneer on earth today.

The speaker next switched his argument into modern setting and showed that there are pioneers today in various nations who walk ten, twenty and thirty miles to meetings and to their territories. They have neither cars nor house trailers. Such things are a convenience to pioneers perhaps, but they are not to be arbitrarily set down as necessary equipment. Faith is the all-important equipment for pioneering. It was disclosed that the vast majority of the graduates of the Watchtower school of Gilead have no cars or trailers in their foreign assignments, and some of them do many miles of footwork daily in the service.

But from all this evidence of Jehovah's watch-care, the speaker did not infer that meals would mir-aculously drop from heaven like manna or that clothes would not wear out or that pioneers would not have their faith tested by physical discomforts. The sufferings of the pioneer apostle Paul were recounted in proof of the fact that trials would come. The speaker declared, "During these trials Paul was strong in the Lord and in the power of his might. Through all these tribulations Paul was sustained by the Almighty. He did not die till Jehovah permitted him to die in Rome as a victim of wicked Nero's persecution of Christians. He died fighting as a faithful pioneer but he did not die from lack of material care. He lived a full life, and he did not spend his life getting ready to start pioneering."

The speaker continued on to show that faith alone was not sufficient, quoting: "Faith without works is dead." He declared that "pioneering is not a lazy man's job. It takes good hard work, rain or shine, hot or cold. It is a vocation; you preach daily, serving day and night. You do as much as you can, not as little. You are not union-controlled and work so many hours and then quit. You present your body a living sacrifice for that is reasonable service."

Soon thereafter the speaker closed his discussion on this point of faith as equipment for good works and proceeded to show the need of knowledge and understanding that the minister might be qualified to teach others the truth of God's Word. An encouraging note was sounded to conscientious Theocratic ministers who might humbly feel themselves unqualified for service. Though imperfect themselves, they can be perfectly equipped as workmen. The requirement is that they study the sound wisdom that Jehovah God has laid up for them in his Word. They must study to show themselves approved unto God as Theocratic workmen.

It was at this point that the speaker opened up on the audience with a cannonade of questions that led up to the climactic release, which has been covered in the front-page article of this issue.

(*Continued from page* 19, *col.* 2)

tal sympathy, fellowship or conformity to it, and the bringing of any such practices among God's consecrated people. It was brought out that the works of the flesh are such things as adultery, fornication, idolatry, wrath, strife, murder and drunkenness, and that these things are practiced by the world because it does not know what the spirit or active force of God is. This puts the world in a condition of enmity against God.

For one claiming to be a Christian to do such things would act like leaven, and eventually ferment the whole congregation with worldliness.

Modern-day "Babylon" Described

With rapt attention the audience listened to Mr. Knorr's likening of this present world and its religion to ancient Babylon, which worshiped false, heathen gods. God's command to his people regarding Babylon was cited, as recorded at Isaiah 52:11, 12 A.S.V.: "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; cleanse yourselves, ye that bear the vessels of Jehovah."

"In order to reconstruct pure worship upon the earth he entrusted to this remnant of worshipers sacred vessels, and in the handling of these they must be clean in God's sight . . . We who worship Jehovah God have all come out of this Babylonish world. We dare not now try to carry our former unclean, worldly practices over into God's organization of his people."

Toward the conclusion, the audience broke in with a great wave of applause upon the words, "The Devil's defiant boast is that he can corrupt all worship of Jehovah God. Do you agree with the Devil? No? Then stamp the Devil as a liar by keeping your worship pure, uncorrupted, unsoiled . . . In Jehovah's worship there is the purest and most enduring of pleasures and delights . . . All the faithful ones will unitedly help the entire company of God's consecrated people to maintain pure and undefiled worship of Him without spot from this world."

"AWAKE!"

The New Magazine

At Tuesday's evening session, amidst sustained applauses and repeated cheering, the entire "Glad Nations Theocratic Assembly" was thoroughly aroused to wakefulness as to world conditions. Reflecting the call to courage in the keynote lecture of the afternoon, Tuesday's evening session proved to be the liveliest, most animated of the convention until then. Appropriately, the subject "Awake!" moved the entire audience of 55,000 of Jehovah's witnesses as a climax to "Good Courage" day. The release of the striking new magazine *Awake!* was the culminating answer to the audience's aroused awareness of the urgent need to keep reliably informed on world events.

To spectators it was apparent by the volume of plaudits that the audience was highly delighted by the many scintillating comments with reference to present world trends, social, political and economic. The stirring call "Wake up, world", was repeatedly emphasized. As a particularly spicy bit of lecture color, the present twentieth



Examining the gift copy of "Awake!"

century was described as a synthetic, atom-smashing, jet-propelled, radar-controlled, electronic world that is headed for the ditch of destruction for failure to be awake to the real issues confronting mankind.

The question was propounded, "Is the United Nations organization the remedy for the present dilemma?" A resounding answer was given, "No". "No, it (the remedy) is not that howling child that was brought forth by a dazed and stupefied world suffering the after-effects of a terrible war." Although international physicians proclaim this child as a new-born savior of the world, only the credulous fall for such a prescription. The true remedy high-lighted was that of God's new world of righteousness to which all peoples of good-will should be fully awake.

President Knorr himself supplied many striking, poignant remarks. He unequivocally declared that of all peoples in the world to keep alert and awake as to world happenings certainly Jehovah's witnesses must be such. The audience whole-heartedly supported the vigorous call for Jehovah's witnesses to keep the peoples of the nations awake to evidence of God's kingdom. It is the growing Kingdom government that was proclaimed as the sole hope for the people. All peoples will be forced to make a choice between the destined short-lived United Nations organization and the abiding, enduring new world government of God.

The mounting enthusiasm of the evening was topped when President Knorr released *Awake!*

The mission of this new semi-monthly journal was succinctly put, as "*Awake!* has no fetters. It recognizes facts, faces facts, is free to publish facts. It is not bound by political ambitions or obligations; it is unhampered by advertisers whose toes must not be tread upon; it is unprejudiced by traditional creeds. This journal keeps itself free that it may speak freely to you. But it does not abuse its freedom. It maintains integrity to truth."

To the great rejoicing of the conventioners, who enthusiastically acclaimed *Awake!* a gratis copy was then immediately distributed by the ushers throughout the vast audience. The audience was requested to remain seated during this distribution, which was effected in less than six minutes serving the entire eager audience of 55,000. N. H. Knorr called upon all witnesses to get acquainted with *Awake!* to keep awake by reading *Awake!*

The scheduled evening period of songs and experiences had to be dispensed with, due to mechanical difficulties. By 7:45, however, the Stadium's vast amplifying system was able to carry the talks as scheduled on the program. The first speaker, L. A. Swingle, a director of the Watch Tower Society and member of the Bethel family for sixteen years, delivered his discourse entitled "Awake!" He engagingly introduced his subject by stating that if the Lord tells his people to awake, it must be because they have been asleep. And such was actually the condition of the Lord's people about 1918. Since then Jehovah's people have awakened. He showed that now it is vital to urge all persons of good-will to be fully awake as to God's purposes. He showed how the Scriptures indicated that Jehovah's witnesses should cry continuously to the whole world, "Awake! for the kingdom of God is at hand."

But who says the world is asleep? Is not this the fastest-moving age in all history? Paradoxically Mr. Swingle showed that the world is very much awake as to some things, but as to the most important universal issues of the hour it is sadly sound asleep. As a matter of fact he indicated how, scientifically, the peoples and the nations appear to be making great strides, but as to gaining an understanding and being awake as to their significances gross darkness descends upon the people. As to the economic conditions the people are sorely aware of the shortages of food, clothing and shelter. Yet they are totally ignorant of the causes of these crippling conditions. Indeed the man in the street is asleep as to his social and economic destiny in this, man's atomic age.

Mr. Swingle went on to say that many seek relief from the present baffling conditions by plunging themselves into fields of entertainment and sports; but try and soothe their nerves as they may, real security and happiness ever eludes them. Mr. Swingle continued to describe this old, battle-scarred world as being draped around by windy talk that constitutes a thin "new order" gown. He put one over on the audience by saying that through this sheer, synthetic costume is seen the same Big Three in control. But contrary to the audience's expectation, by the "Big Three" Swingle meant commerce, politics, and religion. Swingle claimed that the leaders of these Big Three elements, comprising present civilization, have no vision and are blindly leading the blind people all headed for a muddy ditch of destruction.

An appeal was made to seekers of truth and righteousness to abandon the leadership of the Big Three by awaking to universal truth as found in God's Word, the Bible. He concluded by quoting Romans 13:11: "Now it is high time to awake!" The audience seconded this by heavy applause.

The evening's program continued with a twenty-minute period devoted to world-wide news flashes. This was presented by S. M. Van Sipma, who has been connected with the Society's headquarters office for the past twenty-six years. The series of dispatches presented to the vast audience were globe-girdling. The first report was with reference to a demand made in the British Parliament for open break with Franco Spain. The next flash concerned the peace conference now sitting in Paris. He reported that the peace conference, while it gives the small nations a chance to be heard, will be only advisory. From Paris to Bikini, South Pacific, Mr. Van Sipma reported the result of the second postwar atomic bomb explosion detonated under water there on July 25.

Returning to the domestic field, news flashes with reference to the OPA's revival and Pearl Harbor investigation were made. In the international field he presented reports of the pope interceding for a Nazi, the pogrom in Poland, the Palestine problem where an Anglo-American committee has submitted a report on the question of recommending a Federalist Constitution for Palestine, dividing it into Arab, Jewish, and Central Government districts. He also gave reports of Bolivia ending its dictatorship and of the Moslems of India rejecting the British independence plan, of Mikhailovitch's execution, the latter being the subject of comment by Senator Vandenberg as a legalistic assassination. He concluded with a news report from Yugoslavia where the government there denied the Vatican's charge of murdering priests. The Yugoslav Information Ministry said, "Cases of criminals being brought to justice cannot be twisted into stories of religious persecution."

The final feature of the evening program was Mr. Knorr's series of informal remarks to which we have referred above. Further information as to President Knorr's stirring remarks of the evening may be found in another place in this copy of *The Messenger*.

The actual release and distribution of the issue to the conventioners was a masterly display of organization. All were instructed to remain seated for the distribution, and ushers appeared with cartons containing the new magazine and began the distribution of a free copy to everyone in attendance. Some 55,000 were served with the new copy of *Awake!* in six minutes' time!

Upon the singing of the concluding song, Mr. Knorr offered the closing prayer of the day. The entire assembly now dismissed, the vast throngs milled about the Stadium in a very happy frame of mind. All had received their gift copy of *Awake!* and scores could be seen going throughout aisles reading portions of the magazine. Ushers in the hallways had additional supplies which were offered to the witnesses to purchase for distribution throughout Cleveland on the morrow. Some enterprising young men placed their copy of *Awake!* (with its striking cover) in their hat band, thus forming a prominent advertising display as they paraded around the grounds and dispersed to their several resting places.

Many were the remarks heard expressing their pleasure and delight in being equipped with this new instrument to publicize and to keep awake the multitudes of people of good-will who must yet be stimulated to take their stand for God's new world of righteousness. Some alert witnesses were seen to be on the streets near the Public Square offering copies of *Awake!* to the late-hour public.



N. H. Knorr releasing the new magazine.

"An Answer to the Rousing Call"

N. H. Knorr delivered his second talk on Tuesday evening entitled "An Answer to the Rousing Call." This lecture was delivered extemporaneously with great force and telling effect to an audience filled with much enthusiasm. The condensation of his speech follows herewith.

Mr. Knorr picked up the thread of a previous lecture on "Awake!" by quoting Romans 13:11: "Now it is high time to awake." The apostle Paul was thoroughly awake, wide awake, to the conditions and happenings in the Roman world of his day. Thus Paul was well able to counsel the Christians of his day to remain awake. The world order in Paul's time continues to our very day and thus this counsel applies with greater force to ourselves than ever before.

We see a great world conspiracy developing around ourselves. We have seen and continue to see the Devil's organization with its many ramifications of big business, politics, religion, science and commerce all committed to the development of the "United Nations" set-up. This conspiracy definitely is against God's kingdom. Not only should we ourselves remain alert by keeping awake as to the developing conditions of this "new world order," but likewise should warn other peoples of good-will of the same facts. We are not frightened because of the girding of the nations against Jehovah's kingdom, but rather are more determined than ever to be found faithful in the performing of the work of preaching the gospel of His Kingdom.

Time to Awake

Jehovah's servants should not be lulled into a lazy, indifferent attitude. They can't just live in this world and go about not taking any notice of existing world conditions. The apostle Paul counseled: "That knowing the time that now is, it is high time to awake out of sleep." (Rom. 13:11) By that Paul meant that Christians should continue to keep awake as to conditions around them. Take an interest in the plight of your fellow man; learn of their difficulties, trials and troubles that we might be better able to arouse their interest in the New World of righteousness which will truly bring honest-hearted ones security and prosperity.

Apparently some in the congregation at Rome required to be awakened as to their responsibilities and duties. It would be well for all to read the entire thirteenth chapter of Romans to benefit from Paul's rich counsel on these matters.

Jesus likewise counseled of perilous times, days of famine, pestilences, earthquakes, wars and rumors of war. (See Matthew, 24th chapter) Jesus listed these signs of distressing world conditions that the alert ones might ascertain the evidences of the approaching storm of Armageddon.

(*Continued on page 22, column 4*)



Obtaining extra copies of "Awake!"

Morning Sessions of "Servants' Deportment Day"

Stressing the theme of upright conduct in our daily lives, as becomes the bearers of the gospel of God's kingdom, A. P. Hughes, London Branch servant, opened Wednesday's full-day program at nine o'clock, before an audience of 40,000. Hundreds of delegates kept pouring into the Stadium. No field service had been scheduled. The entire day had been arranged for a grand, illuminating service meeting. The chairman, Bro. Hughes, pointed out why the deportment of the bearers of Jehovah's glorious New World must be in keeping with that high honor. And now the entire program moved directly forward to illuminate and illustrate the meaning of Theocratic deportment, field experiences coming first.

"How to Remain a General Pioneer"

How do Jehovah's servants deport themselves in the manner that is befitting their incomparable high calling? The next three discourses provided the practical answer. E. A. Dunlap, an instructor at the Watchtower Bible school of Gilead, began by elucidating the many ways by which a servant of real faith might order his personal life so as to become and remain a pioneer. "The full-time pioneer publisher of the Kingdom message has the most blessed position on earth today," the speaker said. Therefore every purpose should point toward getting himself into that blessed position. He must begin by taking an inventory of his private situation. He must "count the cost". Old world complications must not interfere with New World work; rather, as it were, New World complications must interfere with old world work, must root out the old world's claims upon his mind and energy.

The publisher might feel that because he is making good money it would be better that he contribute to the Society or to some other full-time publisher; the catch is, the Lord's work just does not depend on anybody's contributions. Well, then, the publisher might at least have to work and save himself up a substantial "nest egg" before he entered full-time ministry; but, no, Jehovah provides. Those who have tried to save up money and other provisions don't seem to get to full-time service successfully in most cases. Those who plunge right into the field on the basis of faith in Jehovah's provision, they are the ones who have proved that neither lack of ability, lack of money, nor lack of anything else but faith can hold one back from full-time pioneering.

Additionally, the one and only point on which everything hangs is that full-time goal be put first. Conform everything else in line therewith. Special talents, such as artistic; or trainings, such as stenographic, can be put to Kinkdom service by applying them in part-time work that will enable the minister to uphold the ministry full-time. "Pioneering is a business, not a secondary vocation, but the Lord's business, and therefore He takes care of those engaged therein," the speaker concluded. "It will not be any easier to enter later on in this postwar world. Therefore now is a time for searching self-examination."

"Privileges of the Special Pioneer"

Personal deportment that makes it possible for every thought and act of one's life to contribute to this profession of full-time ministry is not limited to general pioneering. After all, the general pioneer is required to put in 150 hours a month, or five hours a day. What secular job requires so little time? Even then the Society assists him in many ways, such as providing special literature rates. Being a general 150-hour pioneer, obviously, is not the limit to what proper deportment can lead the faithful servant to. This theme was taken up by the second speaker, R. E. Glass, a graduate of Gilead and member of the Cuban Bethel family. "Privileges of the Special Pioneer" being his subject, the speaker unfolded the greater and fuller blessings coming to the full-time publisher who puts in more time than a general pioneer. Naturally, the more time devoted, the more good-will persons are located, the more sheep are fed, the more people are educated to take their stand in the ranks of God's people. The publisher's joy increases proportionately. His old-world responsibilities are lessened, because the Society appoints him its special representative and assists materially. He is a blessing not only to the newly found sheep, but also to his fellow ministers. He works right out in the field with the irregular publishers. More than that, he works in the field with regular publishers. He shows them how to effect a more forceful witness, how to deport themselves more Theocratically. He is directed to special fields where blessings are specially rich, as in the case of the southern city where the company ranks increased 800 percent in three years and special publishers were needed to train the newly interested. It is the special pioneer, of course, who bears the brunt of the battle, which is an added joy. As the speaker concluded, "The rewards of the special pioneers are too numerous to mention. From among their ranks are selected most of those who receive the advanced training in Theocratic ministry that is given at the Watchtower Bible school of Gilead. These then continue in the privilege of service as special pioneers in whatever territory the Society sends them."

"Foreign Missionary Service"

No better point could have been chosen for the third speaker to pick up the theme of "Foreign Missionary Service". The first speaker had clarified the manner in which the publisher might arrange his affairs so as to remain a general pioneer. The second speaker pictured the blessings that come to the faithful pioneer when he is relieved of many inconveniences and granted richer privileges as a special pioneer. Now the third speaker, J. M. Steelman, a graduate of the Watchtower Bible school of Gilead, described the even grander treasures showered upon the full-time pioneer who is privileged to enter foreign missionary service. It has been an upward course, from the general pioneer who refused to permit circumstances to keep him out of the field, to the special pioneer who is blessed with having such inconveniences more completely removed, to the full-time missionary "whose field is the world."

The speaker cited the installation of foreign missionary work by the resurrected Christ Jesus who commanded "Go ye therefore, and teach all nations". (Matthew 28:19, 20) He related field experiences from the lives of two outstanding missionaries, the apostles Peter and Paul. After tracing the "foreign service" from the time of its beginning down to our day, the speaker continued, "We could expect to see some rapid changes in the growth of this service. Especially since we are in the time of the end when the command of Jesus to 'make glad the nations' must be fulfilled." He then cited some of the marvelous instruments advanced for that purpose: the radio, phonograph, world-wide conventions, local assemblies, street witnessing, door-to-door work, back-calls, book studies, public meetings, etc. Under the Lord's direction, a more recent provision had been created, the Watchtower Bible school of Gilead. The speaker traced the growth and progress of this school which, in just three years, has already sent forth hundreds of missionaries into dozens of foreign fields.

It was interesting to hear the speaker describe how the missionaries are established in their "foreign missionary homes". There the principle of private deportment strongly enters in. A capable brother is appointed "home servant", who sees to it that the Society's instructions are carried out, that all home functions operate on a set schedule, such as to bedtime, time to rise, mealtime, etc., with each missionary sharing equally in the work of keeping the home in order. All this proper deportment must be maintained, not to create a regimentation atmosphere, but to keep any form of disorder or confusion from interfering with the publishers' gospel-preaching schedules.

That Jehovah is greatly blessing the foreign missionary work was proved in thrilling details by the speaker in describing the grand reconstruction work in Cuba alone. When the first Gilead graduates arrived in Havana in October, 1943, there were 130 publishers; now there are over 500. The Camaguey company increased from seven to 41 publishers the first year after the graduate missionaries arrived. Santa Clara was reporting two publishers one year and 38 the next. In six months Cienfuegos increased from 15 to 32 publishers.

(*Continued from page* 21, *col.* 3)

Benefits of Being Awake

L. A. Swingle in his lecture entitled "Awake!" reviewed for us this evening many problems and paradoxes existing in this troubled world. S. M. Van Sipma further brought to your attention news items of all parts of the world. Such information is important that the proper facts and evidences may be acquired to be used in conjunction with Bible truths for effective house-to-house witness work. We cannot close our ears and eyes to the things going on round about us. Peoples of the world are concerned about these world-shattering events, and our comforting them depends upon our having an intelligent understanding and sympathy of their plight. Little real satisfaction and hope is obtained from the "United Nations" organization and its associated peace conference in its endeavors to bring about a better world. We know that this cannot be accomplished by the big men of the world, by the politicians, commercial giants, or religious leaders.

By staying awake Christians today will be further protected from the loose ways of this wicked generation and will avoid its carousings, its immoralities, its prejudices, and its indecencies. Being in the world, we are no part of it and will keep ourselves wholly unspotted from its filthy, foul ways. Can one who is drunk with the ways of this old world be wide awake and know what is going on round about him? Absolutely not. And for this reason Jehovah's witnesses will avoid all the pleasures, deeds and enticements of Satan's confused old world. In our alertness we should also be aware of the gross delinquency and degradation of the peoples that is occurring on the part of the parents and the children. As ambassadors of Christ we find it our duty to keep the honest-hearted ones informed and awake to guard against the deteriorating influences of the day.

Knowledge is a defense against demons and wicked men. This we have learned and proved to be true. This same knowledge must be passed on to persons of good-will for their protection. The world is exceedingly wicked, being destined for destruction, from which organization all righteously-disposed persons must flee. Flight must be made to God's kingdom. The Kingdom is what we want and what we are working for. The growing might of the "United Nations" eventually accompanied by its regimentations will not frighten Jehovah's witnesses, because God is with us.

The Release

Therefore to aid us in keeping awake in the fearful days that lie ahead, it is necessary for us to be awake, to stay awake, and to read *Awake!* (At this point tremendous applause broke forth from the vast audience as the new magazine *Awake!* was displayed from the colorful platform). This new magazine *Awake!* will take the place of *Consolation* magazine. It is well at this point to review the history of *Consolation* magazine, which was originally known as *The Golden Age*. At the Cedar Point Convention of 1919 the *Golden Age* magazine was first announced to the public with its first issue appearing in October of that year.

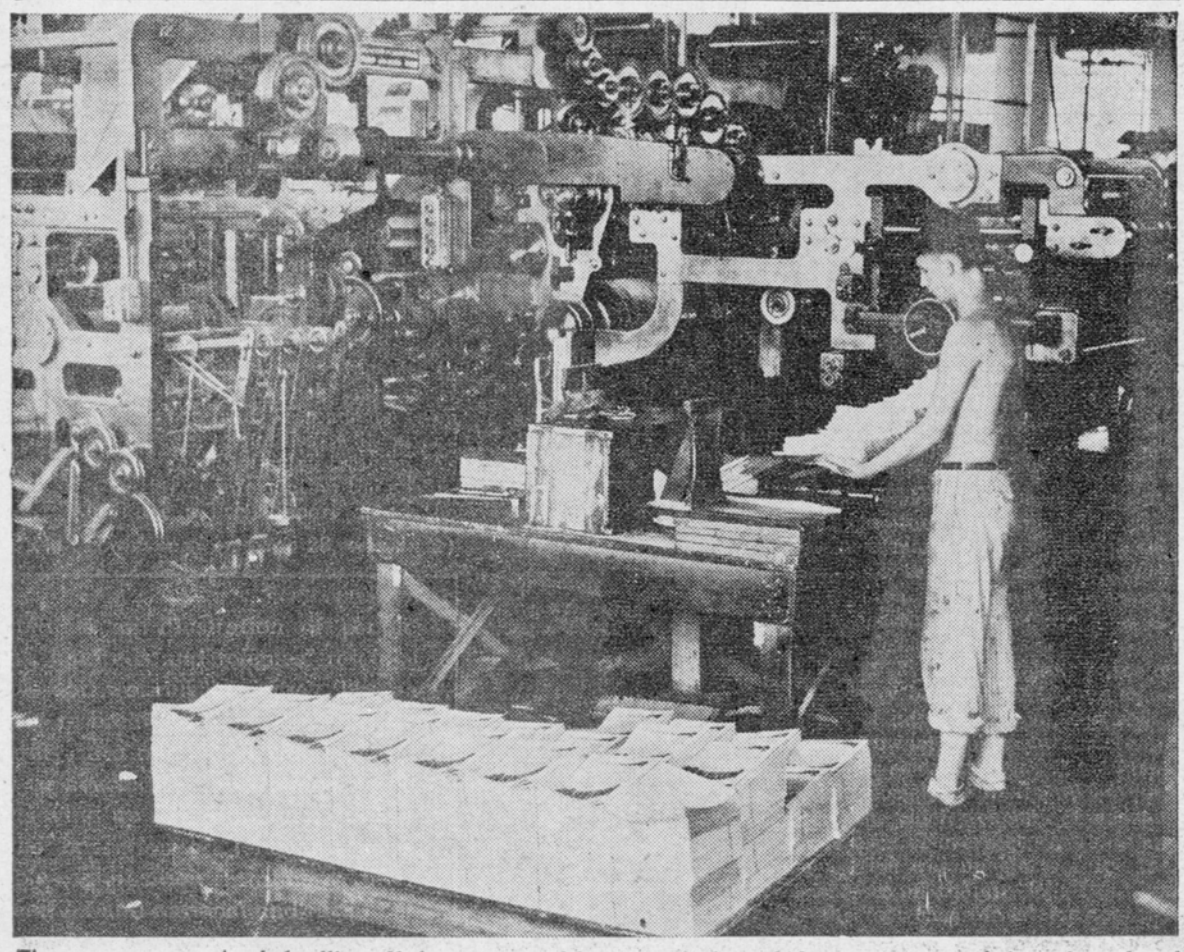
Jehovah's witnesses have come a long way since 1919, and in recent years many arrests, court battles and imprisonments have been endured. Yet back there in 1918 Jehovah's people likewise were severely persecuted, many being mobbed and thrown into prison, resulting eventually in the killing of the witness work. Back in 1919 and 1920 it was thought the best way to get the message of the gospel in the hands of the people would be through the mail. But today we appreciate to a fuller extent that the house-to-house service more adequately reaches the people.

"Golden Age" and "Consolation"

For a period of 18 years *The Golden Age* fulfilled its purpose. The name *Golden Age* not being Scriptural, in the year 1937 at the Columbus Convention a redressed magazine was brought forth and named *Consolation*. *Consolation* is a Scriptural name which Jehovah's witnesses have used to great effect in bringing comfort to the peoples of good-will, but today it seems that this magazine should carry a different message to arouse the people from their sleepiness, if this is at all possible. The people have been given consolation a long time. Now it is time for them to sit up and take notice by getting and reading *Awake!*

For the 18 years 45,994,927 copies of *The Golden Age* were printed and distributed. Indeed a splendid record. *Consolation* published for just half that period of time, namely 9 years, distributed a total of 57,512,000 copies. Perhaps in the next 4½ years, just half the time for *Consolation*, we shall go away over the 57,000,000 in trying to get people to accept *Awake!* The *Golden Age* subscription list of 1919 stood at 20,000, whereas in 1937 with the introduction of *Consolation* the number of subscribers stood at 58,000. In June, 1946, *Consolation's* list of subscriptions amounted to 132,000. However, due to additional distribution on the streets and in the field 370,000 copies of each issue were being disseminated. The Lord has richly blessed *The Golden Age* and *Consolation* magazines in the past, and, by the Lord's grace *Awake!* will be just as well handled and receive just as rich a blessing from the Lord.

Mr. Knorr, in conclusion, announced that over 200,000 copies of *Awake!* were on the Stadium grounds. The Society wishes to present to everyone in the audience a gift copy of this first issue of *Awake!*



The new magazine *Awake!* rolling off the presses and being stacked on skids preparatory to being trimmed and mailed out.



First issue of *Awake!* coming off one of the *Watchtower* magazine presses

Hearing from Publishers

The international aspect of the Glad Nations Assembly became very apparent Wednesday afternoon when representatively nation after nation passed in parade before the eyes of thousands of witnesses gathered in the Stadium. After a quarter-hour period of songs, the chairman for the afternoon, M. G. Henschel, secretary to the Watchtower president, introduced to the audience the first of several Theocratic delegates from all parts of the world. Representing many nationalities, each spoke briefly concerning the progress of Kingdom interests in their respective lands. Despite their differences in language and race, the same theme wound throughout their experiences. All reported that Kingdom publishers world-wide are appreciative of the Lord's provisions for them, the people of goodwill are being located and fed, and witnesses everywhere are keenly interested in the eight-day assembly now underway. Some were graduates of the Watchtower school of Gilead, while several others will soon be enrolled there to receive valuable training for continued Theocratic service.

Chairman Henschel first introduced Anthony Attwood, who has been a servant to the brethren in England and who spoke on the good results of special pioneer activity there. Next was Stella Phillips of Cape Town South Africa. She reported the good work of young witnesses in that country, speaking in particular of an eight-year-old publisher who stood fearlessly at her street-magazine-work post during the dark days when Kingdom literature was banned in South Africa. She placed an amazing volume of literature in one year's time, and is now building a good foundation for future years of service. Mrs. Phillips spoke further of the faith and courage of native brethren in Barotseland. There it is a custom for natives to grovel on hands and knees before visiting government officials. Though placed conspicuously in a front line on such occasion, the faithful Christians refused and took the punishment of labor camps rather than bow to political governors and thus disobey God's Word. And as always, others have declared themselves for Jehovah's Kingdom upon seeing these things.

Harold Gale, special pioneer from Kona, Hawaii, encouraged the witnesses by relating his experiences in teaching people of goodwill and overcoming language difficulties such as exist in the Hawaiian islands. There followed short messages from Ofelia Estrada, of Argentina, on apartment, house and business witnessing, and James Odham of Alaska. Having heard from these far-flung points of the Western Hemisphere, next the country of Finland was represented by K. Salavaara of the Helsinki Bethel home. Four years ago he was a soldier in the Finnish army and held the opinion common to most people in Finland that Jehovah's witnesses were anti-patriots. That this was not true was first revealed to him while in a military hospital, where he read the book *Salvation* and began to learn the truth. At this decisive change in his life, heretofore devoted to war, he experienced some qualms about going forth in the service wearing the invisible armor prescribed for Christians. But great was his joy when he learned to wield a new weapon, the sword of the spirit, in Jehovah's invincible army. While most Finns look to America as their hope in the world, some realize that no present state is righteous and wish to be taught concerning God's kingdom. For those who yet sleep and do not see this fact, *Awake!* will be an aid in bringing them the truth.

Next the assembled witnesses heard Hilda Stone, of El Salvador, who exhorted patience in dealing with timid new publishers; Blanche Thomson, Trinidad; Cecil Bruhn, Australia; and Maud Yuille, Brazil. This last delegate related an experience that proves how alert publishers can redeem much time for gospel preaching. In her assignment of Rio de Janeiro she had begun a study with a family who lived an hour's ride away on a narrow-guage suburban train. She wished to continue this Sunday afternoon study, but regretted the time lost in traveling. She noticed that many passengers were Protestant church-goers carrying Bibles, so she put to practice what she had learned in their weekly Theocratic ministry course in Portuguese. She began to outline Bible talks, and after seating herself near someone with a Bible, she would ask a question. Then the study was on. All with Bibles would take part or "listen in". Literature was often placed and many good back-calls arranged as a result of initiative on the part of the publisher.

There followed experiences by Samuel Garcia of Mexico City and William Wallace from Nicaragua, reporting progress on both fronts. From the Berne, Switzerland, office came Alice Berner, who spoke of the gratifying recent introduction of magazine work there; and following her, Lillian Kammerud, Gilead graduate working in Puerto Rico, told of equal interest in the magazine street work there. Two more Caribbean countries were represented in the next two speakers, Lionel Callendar from Cuba and Arlene Van Eyk, Curacao, Netherlands West Indies. C. Rasmussen succeeded them to report on the good work being done in Denmark.

Another Gilead graduate, Hermena Siebenlist, now told the eager audience of the joyful two and a half years she had spent in Costa Rica. Making a return visit on a booklet placement, she arranged with a lady to instruct her two children in the Bible at the Kingdom Hall twice weekly, since the lady did not wish to participate in the study herself. Eventually, when the mother heard what startling departures from religious doctrines the children were learning, she wished the study to be conducted at home. Soon both she and her mother were having a part in the study and attending company meetings. Now all four have been immersed, all are regular publishers, the little boy is doing excellently in the Theocratic ministry course and the little girl and her mother conduct book studies with others. Certainly all listeners were convinced of the importance of following up even booklet placements in this search for the Lord's sheep.

Like those young publishers in Costa Rica, everywhere there are boys and girls who have begun to serve and remember their Creator now. One of such, fourteen-year-old Eunice Humphries from Canada, spoke to the assembly, expressing her joy in summer vacation pioneering. Her efforts have been blessed and she now conducts five book studies, some with church members of fifty years' standing. Putting to practice Theocratic ministry training has enabled her to tactfully and informally start studies by use of the question booklet, and now she has studies with persons who once protested they could not have studies. Though she returns to school soon, she is looking forward to the day when she can be a pioneer publisher the year 'round.

The session drew toward an end with further experiences by Lars Pahlsson, a delegate from Sweden, and Theodore Nunes, from Kingston, Jamaica.

As a whole, the experiences related might have occurred right here in Cleveland, for the work of locating and feeding the interest of good-will persons is the same everywhere. These visitors brought the greetings of their fellow publishers with them and surely their joy at being present at this assembly will be reflected when they return to their distant countries. Their experiences were varied, showing the need of being diligent publishers in all the features of Kingdom service and the sure blessings of the Lord upon such. Theirs was a composite story of how proper Theocratic deportment under severe and critical circumstances resulted in bringing persons out of the sorrows of the old world into rejoicing with Jehovah's Glad Nation.

The Service Meeting

The throng that assembled for the Wednesday evening session was treated to one of the most realistic pantomimes ever enacted by living characters. In no respect was it spectacular; its effect was not created by dramatic conflict; yet the impact it produced upon the audience will result in marked advancement in the organizational functioning and educational progress of Jehovah's witnesses all over the earth.

The play began to get underway in such an inconspicuous manner that the audience hardly realized what was in course of action. The Stadium was ringing with a quarter hour of Kingdom songs. Down on the stage figures were moving busily about. Jehovah's witnesses and persons of good-will easily identified the setting. It was any one of thousands of Kingdom Halls located in any country where Jehovah's witnesses carry on true worship. There was the speaker's stand, the company record chart nearby; then ranged about in convenient niches were various departments—stock room, back-call, territory, advertising, Theocratic library, etc. The servants of each department were attending to the needs of the publishers, who moved about getting literature, territory, back-calls, or turning in their field service reports and back-call follow-up slips. As minutes passed, more publishers arrived at the hall, exchanged greetings, and some of them, having brought along newly interested persons, joyfully introduced these "sheep" to the other publishers, making them feel entirely at home.

(During this enactment cablegrams and telegrams were being read over the loud-speakers. They were Theocratic greetings to the Assembly from witnesses from faraway points—South Africa, Uruguay, Montevideo, Alberta (Canada), Western Australia, Nicaragua, Northern and Southern Rhodesia, Guatemala, Manchester (England), Bolivia, Cuba and Panama.)

Fifteen minutes had passed. Everyone in the vast audience in the Stadium now realized what was taking place. Down there on the stage, in pantomime, a typical weekly service meeting of Jehovah's servants was being acted out. The servants had arrived early, to care for the publishers' needs before the program began. A few publishers were still crossing hurriedly toward the stage, just the way publishers everywhere hurry to get to the Kingdom Hall in time—in fact, two or three of them got there late! Anyway, the orchestra is now silenced, the assembly is hushed. It is time for the service meeting.

The company servant, who acts as chairman, M. N. Quackenbush of Brooklyn Bethel, opens the meeting. First a song, accompanied by pert, lively piano melody; then prayer to Jehovah for his blessing. The company servant's first remarks are words of greeting to the newly interested persons who are present; he explains the purpose of the service meeting and welcomes them to come again. Then he opens the service meeting proper by references to the current testimony period entitled "Creator's Remembrance Testimony Period," a special period of time when Jehovah's servants keep uppermost in their mind their remembrance of His great loving-kindness. These remarks led to discussion of the day's text, which sounds the keynote, "I will bless Jehovah, who hath given me counsel." (Psalm 16:6,7 *A. S. V.*) Then the evening's program is previewed, the company servant gives his place to the first speaker, R. C. Wheelock, also of Bethel.

He rises to discuss the testimony period, "Creator's Remembrance." What does it mean? Who should remember the Creator? What does remembrance of Him motivate them to do? How are they to do it? He answered many such questions and pointed out the practical means of remembering the Creator during August by placing a special combination of literature with the people so that they might remember the Creator too.

Following this portion, witness C. E. Sillaway (Bethel) talked about how to deliver the message which makes others remember the Creator. Fear must set up no barrier to delivering the message, but love must motivate to action: "There is no fear in love; but perfect love casteth out fear", the speaker quoted from 1 John 4:18. The love needed was two-fold. Love for the Creator, love for His creatures. Love for the Creator must be shown by taking action against those that reproach His name, chiefly, Satan and his unseen demons; their false charges must be refuted by declaring and proving the Creator's goodness. Love for His creatures must be shown by searching out honest people who desire true relationship with their Creator and showing them His arrangement for such relationship, which is His Kingdom. Delivering the message is simple because Jehovah through His "faithful and wise servant" organization has prepared it in printed form and anyone can deliver it to the people. *The Messenger* was cited as the latest form of the message, which all were urged to help deliver to Cleveland's "good-will".

K. M. Jenson, long a member of the Bethel family, then took over to discuss the actual offering of the literature at the door. If any publishers were in doubt as to how to deliver the message, then two demonstrations which the speaker directed showed just how publishers, schooled in Theocratic Ministry training, can deliver the message at people's doors.

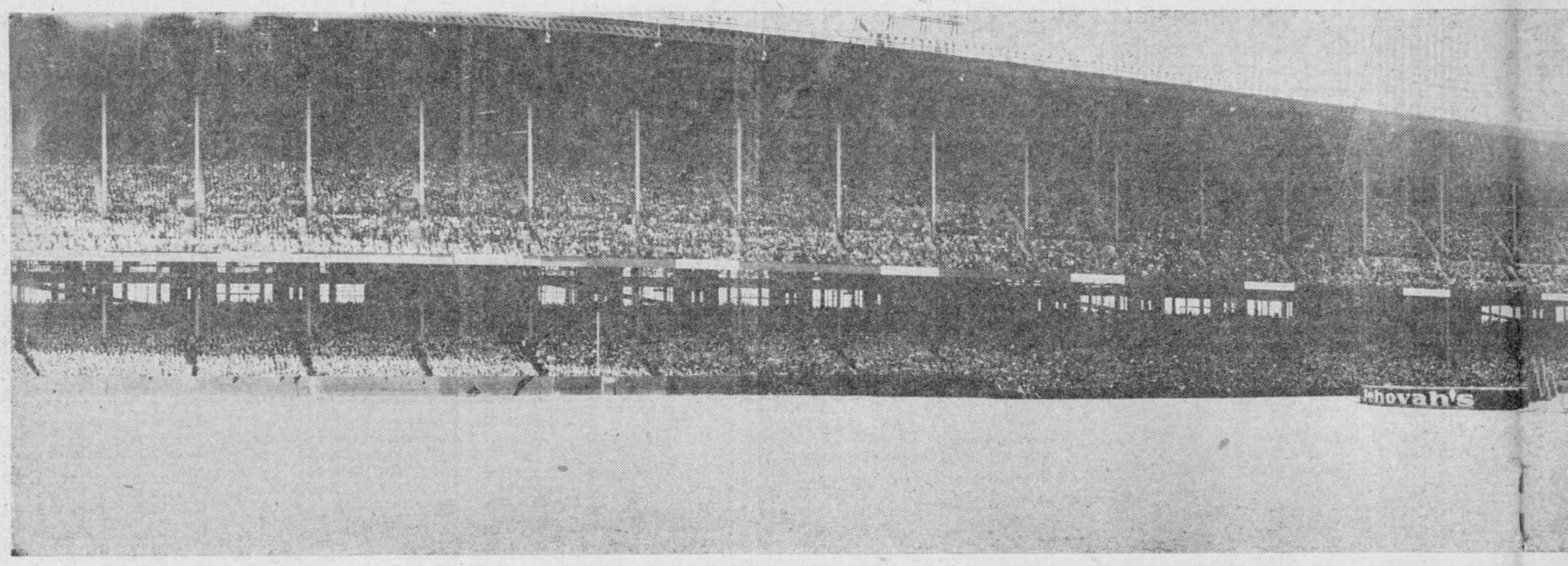
Merely leaving the printed message with people may mean nothing at all in the long run. That is why publishers should call back on the people. D. A. T. Lunstrum of Bethel took over to consider back-call activities. He interpolated his discussion with demonstrations, one showing what happens when a publisher places literature, fails to call back, and the person reading it discusses the message with prejudiced persons who leave him likewise prejudiced against the message. The next demonstration called for lively argumentation when another publisher appeared and had to tear down the prejudice out of the "sheep's" mind. The point is, each publisher should keep right after his own back-calls and not neglect to call on interested persons as soon as needful. Twelve minutes were consumed by this discussion.

And now, what is the climax of all phases of gospel preaching as discussed so far? "Book studies!" declared the final speaker, B. B. Mason, a graduate of the Watch-

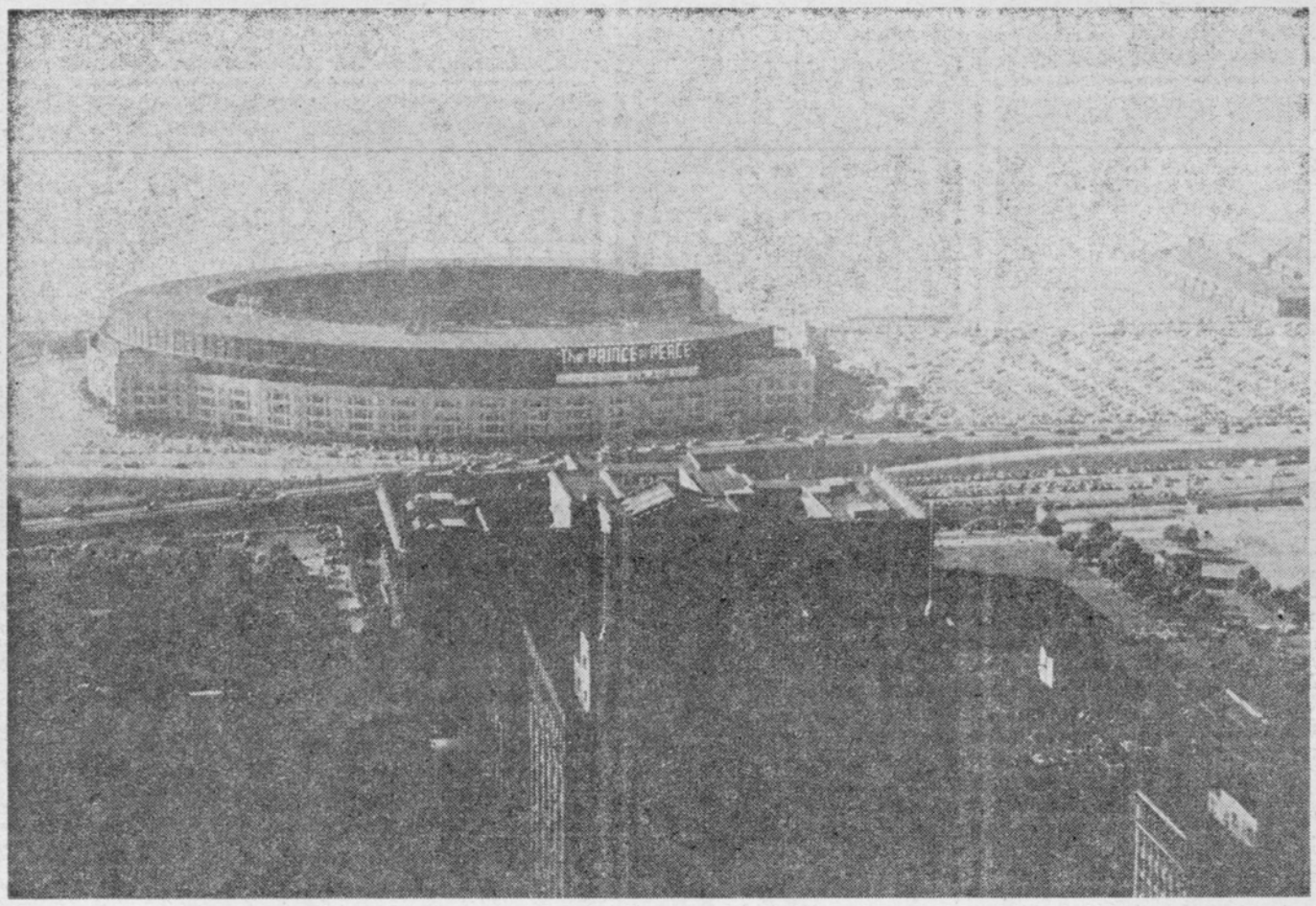
(*Continued on page 26, column 1*)



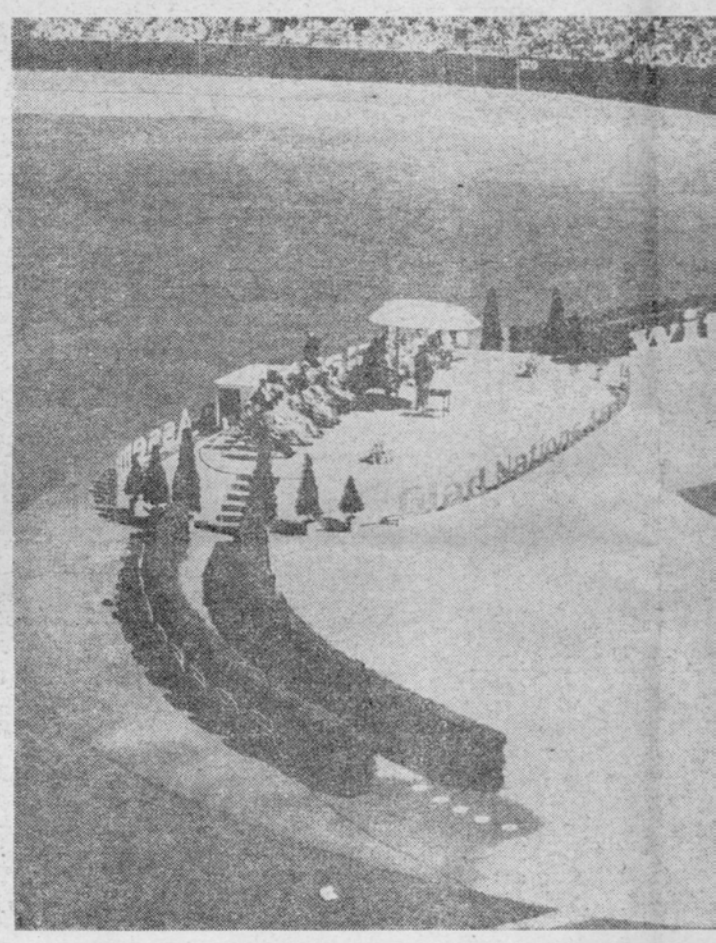
The model Theocratic service meeting is opened by company servant M. N. Quackenbush.



This panoramic photograph spreads out most of the Stadium horseshoe to show m



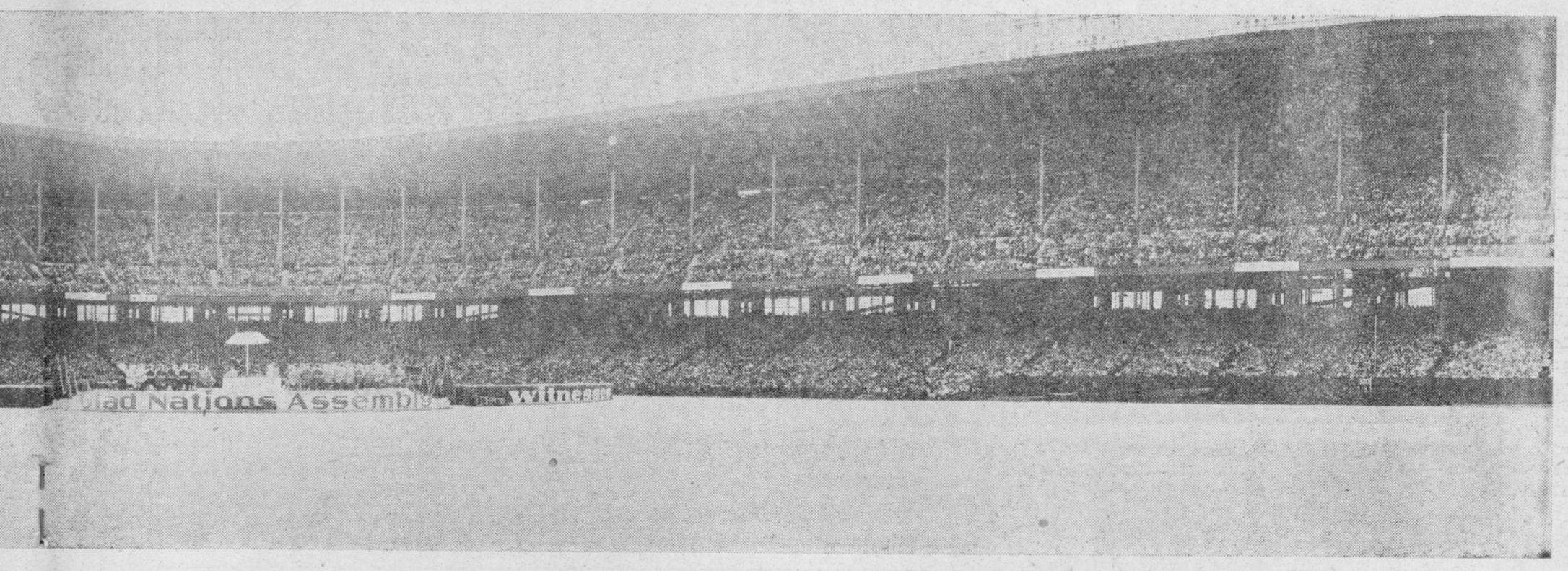
Parking lot filled at one of the sessions in the Stadium.



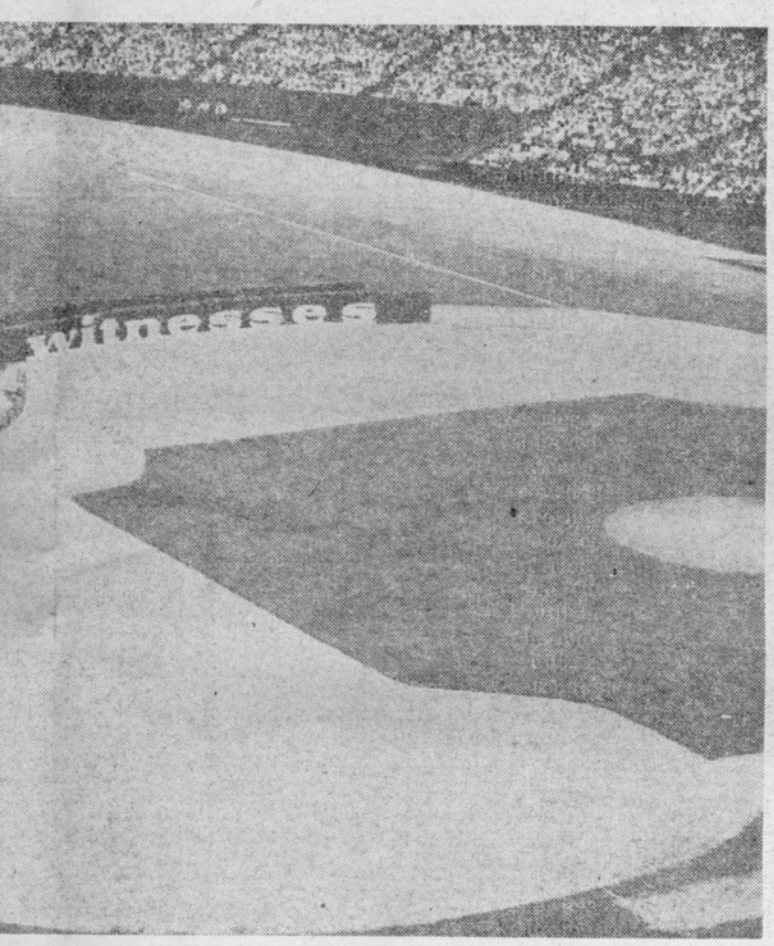
Unique platform set up on the play



Panoramic view of a stretch of the trailer camp of Jehovah's



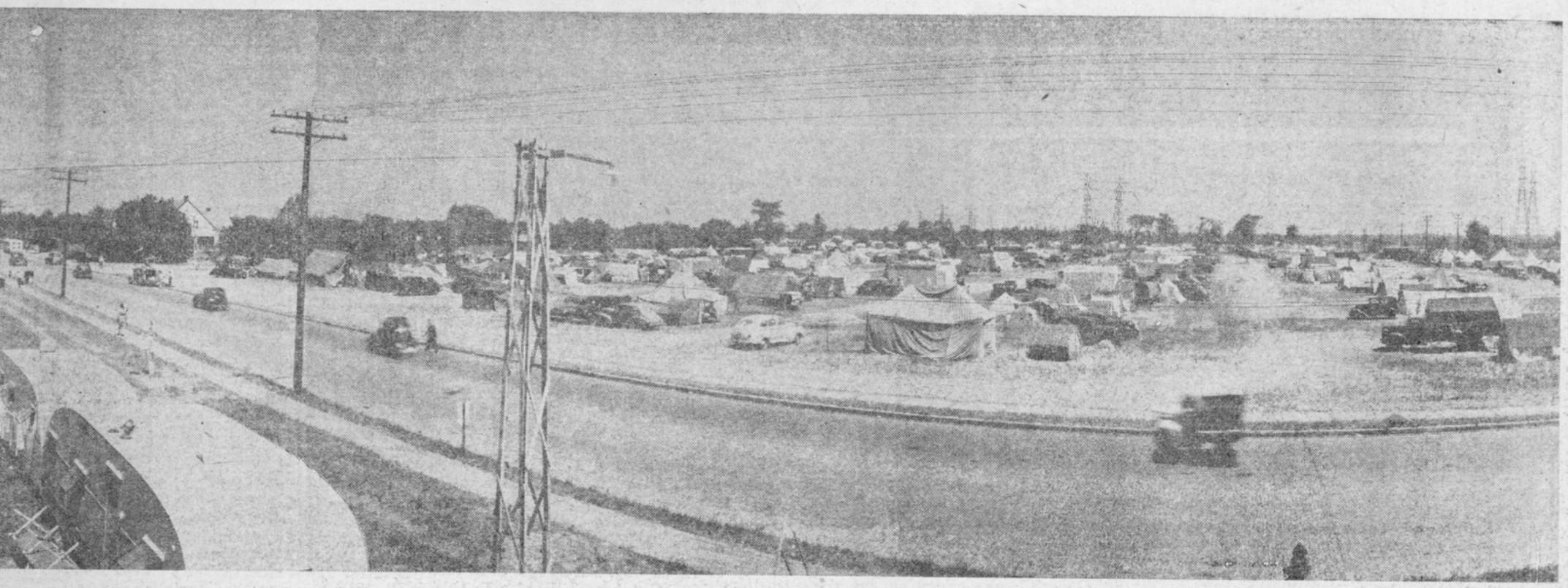
show most of the 80,000 that listened to the public lecture "The Prince of Peace".



he playing field for convention speakers.



Conventioners in the Stadium at one of the afternoon sessions.



ıovah's witnesses, at West 130th Street and Brookpark Road.

"Laying Up Sound Wisdom"

A thousand years before Christ it was declared by King Solomon: "Jehovah giveth wisdom; out of his mouth cometh knowledge and understanding; he layeth up sound wisdom for the upright." (Proverbs 2:6,7, *American Standard Version*) Solomon could say this with firsthand knowledge of its truthfulness; for had not Jehovah God given him wisdom that his fame spread to the uttermost parts of the earth? Sound wisdom did not begin or end with Solomon. Why, such was available to man at the very beginning of his existence. Jehovah God had specially arranged that sound wisdom be laid up in written form for such kings as Solomon.—Deuteronomy 17:18-20.

From the time God gave the law to Moses at Sinai, in 1513 B.C., Jehovah God began laying up wisdom in written form that it could be reliably handed down from generation to generation, and he continued doing so over a period of sixteen centuries, all the way down to the time of the apostle John, about A.D. 100. The story of how God laid up this sound wisdom over this long stretch of centuries is an absorbing one, and, when the composition of the 66 books that go to make up the complete Bible canon is traced along the stream of time, his great Book of sound wisdom opens up as an even more familiar companion.

For 25 centuries before the first word of the Bible was ever written man had been leaving a trail in history. That history had been handed down orally from father to son; but now the time had come for a more sure way of preserving this history and also present and future happenings of importance. God ordained that it was due time for Bible writing to begin. He started it off on the stormy height of Sinai, and by his holy spirit directed Moses to carry on the work. In the 39 years that followed, God through the writing hand of Moses brought forth the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, yes, and even the book of Job. Joshua followed in Moses' footsteps, not only as the visible head of the nation of Israel but also as a writer to lay up more sound wisdom.

Some 350 years pass after Joshua's time before any more Scripture writing was done. The record of these years was written by Samuel, the last judge of Israel, in the book entitled Judges. Samuel also wrote the book of Ruth.

The prophets Nathan and Gad together with Samuel were the three co-writers of the Bible books designated First and Second Samuel. The next Bible books to pick up the thread of historical narrative are Kings and Chronicles, and they carry it all the way down to Israel's captivity in Babylon. Evidence is strong to indicate that Jeremiah is the writer of Kings and Ezra that of Chronicles. In the period of the kings from David to the captivity most of the prophetic books of the Bible, those written by the so-called "major" and "minor" prophets, were recorded. King David also contributed to the growing Bible canon in writing about half of the book of Psalms. Solomon, too, shared as the writer of Ecclesiastes, the Song of Solomon, and the bulk of the book of Proverbs.

Up in restored Jerusalem after the return from Babylonian captivity (537 B. C.) more Bible writing is done. The prophets Haggai and Zechariah write their prophecies there. A few years later the scribe Ezra journeys up to Jerusalem taking with him the book of Esther, written by Mordecai in Persia. Ezra, too, writes the book that bears his name and also the historical account known as First and Second Chronicles. Nehemiah makes the final contribution of historical material. Toward the close of his governorship it is probable that Malachi penned his short prophecy and finished off the writing of the Hebrew canon.

A. D. 29 Jesus launched a preaching campaign that changed the history of the world, yes, the history of the universe! The detailed record of his ministry, his miracles, his Kingdom testimony and his provision of the ransom certainly is sound wisdom of the highest order worthy to take its place alongside the old Hebrew Scriptures. The handing down of the record of such momentous things Jesus would not leave to the unreliable lips of oral tradition. Was he not opposed to such traditions of the elders? Hence Jehovah God and Christ Jesus caused faithful apostles and other consecrated followers of Jesus to commit these things to writing in the Greek language, the holy spirit operating upon them just as it had in the case of the Hebrew-Scripture writers.

Probably the Gospel of Matthew was the first written; then later supplemented by the Gospel accounts of Mark, Luke and John. Luke also wrote Acts, about A. D. 61. The apostle Paul wrote 14 inspired epistles, the first being to the Thessalonians about A. D. 50 and the last coming some fifteen years later. Epistles were also added to the growing canon by James, Jude, Peter and the aged apostle John. With the writings of the apostle John the Bible canon is complete, and we are at the close of the first century after Christ, and the end of the sixteen-century period used by Jehovah God in laying up the sound wisdom of his Word, the Bible.

(*Continued from page* 23, *col.* 5)

tower school and scheduled to go to Australia. It is by the book studies that "others will learn of Jehovah's purposes." He pointed out that only one-third of the Kingdom publishers in this model company were conducting book studies; he analyzed reasons why more were not doing so, and pointed out constructive ways to help others start book studies. Servants of the company would be glad to help the publishers, he said. One's lack of much knowledge meant no hindrance, for what amount of knowledge he did possess far exceeded that of persons in general, on the Kingdom truths. The speaker used a demonstration to show how to develop a back-call into a Bible book study. He urged publishers to utilize all company arrangements, such as back-call nights and the public lectures, to improve their book study work. He closed urging the assembled group to show remembrance for their Creator by helping others to learn of Jehovah through book studies.

Then the company servant, after making some announcements, followed by a song, asked that the service meeting be brought to a close with a word of thanksgiving to Jehovah. This delightful program ended in resounding cheers from the Stadium, as comments flew thick and fast, such as, 'That's the kind of service meetings we want to have back home in our company from now on!'



Left: C. D. Quackenbush delivering "Religion versus Sound Wisdom". Right: A. D. Schroeder presenting 'Laying Up Sound Wisdom'.

"Religion versus Sound Wisdom"

"Religion has always opposed the sound wisdom of the Bible, whether that religion be Catholic, Protestant, Jewish or some so-called heathen brand". With this introductory statement the second speaker on the Thursday afternoon session, C. D. Quackenbush, from the Brooklyn Bethel home, opened his forty-five-minute discourse on "Religion versus Sound Wisdom". Thence he showed how religion started opposing God's wisdom as long ago as the time in Eden. The Devil's opposing doctrine of the immortality of the soul was shown to have had its birth then and to have been kept alive down through the centuries by hundreds of brands of religion.

The history of religion's fight against the sound wisdom of God's Word was traced through the flood of Noah's day, the time of Nimrod, and the time of the exodus of the Israelites from Egypt. And only three months out of Egypt, when Israel was encamped about Sinai and when Moses was on the mount receiving sound wisdom from God, even the Theocratic law forbidding image-worship, the people below had succumbed to opposing religion and had built a golden calf and were worshiping it. Through the time of the judges and the kings the tide of battle ebbed and flowed as Israel went through its ups and downs, sometimes true to Jehovah, at other times ensnared by heathen religion.

Illustrating religion's fight against sound wisdom the instance of King Jehoiakim's burning of Jeremiah's inspired roll of prophecy was cited. But religion's defeat was shown in that another roll was written containing all that was in the first and much more. The speaker drew a parallel: "That blasphemous action did not snuff out sound wisdom, no more so than did the wholesale Bible burnings indulged in during the Middle Ages by the Roman Catholic Hierarchy snuff out the Bible itself!"

After the fall of Jerusalem in 607 B.C. and the period of desolation of the city and then the return of the Jews to Jerusalem, a change in religion's tactics took place. Gross idol-worship gave way to a more subtle form of religion, the birth and growth of Judaism. It was a time when a mixture of religious traditions developed by the Jewish rabbis, which oral tradition was supposed to be a commentary on God's Word but which was in fact the accumulation of private interpretations of generations of rabbis. By Christ's time many were led into the religious snare of making void God's Word by showing a preference for these contradicting oral traditions of the elders.

Thence the speaker launched into a discussion of some of the teachings of the Talmud to illustrate their character opposed to God's Word. Prior to and during Jesus' time these traditions were handed down orally, but after the coming of Christ and the writing of the Greek Scriptures the Jewish rabbis forgot the supposed sacredness of their oral law, which forbade its being put into writing, and caused these traditions to be recorded that they might offset the newly written Greek Scriptures.

Stating that "the opposition raised to the Bible by the Roman Catholic Hierarchy is not a whit behind that of the Jews' religion", the speaker made transition from the Jews' religion to the misnamed "Christian religion". A quick survey followed of the Catholic cult's vicious and bloody battle waged against the Scriptures down through the Middle Ages.

Special treatment was given to the Hierarchy's fight against the translation of the Bible into English. They desired to keep it in the shrouds of dead Latin so that the common people could not read and study for themselves but must come to the priests for the selfish and private Hierarchy interpretations. Victory for the Bible in the speech of the common people was shown to have been won but only after the battlefield had been reddened by the blood of many of the Bible's champions.

In conclusion the speaker declared: "Catholicism, Protestantism, Judaism, heathenism, all these religious isms of the Devil, have fought against God's sound wisdom down through the passing centuries. But the Bible has won out against all religious comers, and continues to win, and will be hailed the unchallenged winner over religion at the Battle of Armageddon, when the Almighty Jehovah God rises up to vindicate his name and his inspired Word. And till then sound wisdom is available in unlimited quantities for all those who sigh and cry for the abominations done in religious Christendom, for those sick of religion's fodder, for those who hunger and thirst after righteousness.

(*Continued from page* 19, *col.* 5)

where in this issue of *The Messenger.*)

The Thursday afternoon session was opened by P. Chapman of the Watch Tower Canadian branch office. After the conventioners sang praises to Jehovah God, C. A. Wise, a member of the Brooklyn Bethel family for more than fifty years, introduced delegates from Nicaragua and Hawaii who told experiences they had while preaching in those distant lands.

As a prelude to N. H. Knorr's moving lecture, A. D. Schroeder, a member of the faculty at Gilead, spoke on "'Laying Up Sound Wisdom'", and C. D. Quackenbush, a member of the Brooklyn Bethel family, spoke on "Religion versus Sound Wisdom".

The first of these two lectures told how Jehovah God had made sound wisdom available to man ever since Eden, and that 2500 years after man's creation God began to have such sound wisdom recorded that the writing of the record of God's sound wisdom for man lasted over sixteen centuries, being completed by John at the end of the first century after Christ.

The second lecture traced religion's opposition to sound wisdom from Eden till now, especially the Jewish opposition through tradition known, in its written form, as the Talmud, and the Catholic Hierarchy's opposition to the translation of the Bible into English. (Condensations of "Laying Up Sound Wisdom" and "Religion versus Sound Wisdom" appear in this issue.)

After C. D. Quackenbush finished his lecture, President Knorr was introduced. He stepped to the microphone and, with earnestness and impressiveness, delivered his discourse, entitled "Equipped for Every Good Work". The outburst of enthusiasm at its announcement was not enough to release the pent-up emotions of the audience; throughout the rest of his discourse the speaker was interrupted again and again by wild applause. After the lecture all hurried to get a copy, the pioneers free and the others on a 50c contribution. What a fitting climax for Publishers' Equipment day!

Thursday Morning Session

Thursday morning, Publishers' Equipment Day, the assembly for field service was conducted by P. Chapman, the Watchtower Society's representative of Toronto, Canada, who, after reading and discussing the day's text, Leviticus 16:15, called on three witnesses for experiences. First, Stanley Jones, a servant to the brethren in England, told of a group book study held in a town in England, that aroused so much interest in the neighborhood that the parson dropped in. He was late at the study and came in just as the soul was being discussed. An argument ensued in which the parson was thoroughly beaten by scriptures. All the others attending the study were thoroughly convinced of the Bible truth that all human souls are mortal. The parson never returned.

Second, Brother Gordon Kammerud, a Gilead graduate doing missionary work in Puerto Rico, told an experience he and four other pioneers had in a drugstore in Fajardo, Puerto Rico. The five pioneers and many of the townspeople took refuge in the drugstore during a shower. Each of the five witnessed to a different group of refugees and in 45 minutes all together placed a total of 16 books and 30 booklets containing the Kingdom message.

Third, Donald Rendall, from the London Bethel, told of being approached by a lady near a London subway as he was handing out announcements for a public lecture on the Scriptures. She had been a Catholic, but her priest once told her to destroy her Bible. She wanted to obey her priest, but her conscience would not allow her to destroy God's Word. Finally she took her Bible out and tore out a sheet at a time and let the wind carry it away, hoping someone would find it and read it. Then she became a spiritist. The evil spirits were telling her not to eat. After witness Rendall conducted several studies with her in her home, she saw the truth of God's Word, withdrew from spiritism and is now an active minister of the gospel.

Mr. Chapman, after offering thanks to God in prayer and asking His blessing on the further sessions of the day, dismissed the assembly for field service and the four foreign-language sessions, Ukrainian, German, Finnish and Hungarian.

All four sessions were held simultaneously from 10:00 to 11:00 Thursday morning. The Ukrainian meeting, in the Music Hall, was attended by 800 delegates and was presided over by E. Zarysky of Canada. In the Little Theater 953 German-speaking witnesses assembled and 500 more were turned away for lack of room. K. Hoppe of Brooklyn Bethel presided. E. Nironen of the Watch Tower branch in Finland conducted the Finnish-speaking assembly in the Stadium for 134, while D. R. Vesey conducted the Hungarian assembly in another part of the Stadium, attended by 685 Magyar-speaking delegates.

Watchtower Expansion Program Revealed

2,602 NEW WITNESSES IMMERSED IN LAKE ERIE

Friday, August 9, was the day selected for the immersion service. At 8 a. m. all candidates assembled in the stadium for the discourse. Then, 2,602 candidates, together with their friends and relatives, packed into waiting automobiles labeled with 'immersion' signs, to make the short trip to the bathing beach at Edgewater Park. There, in the cool waters of Lake Erie, the actual immersion took place.

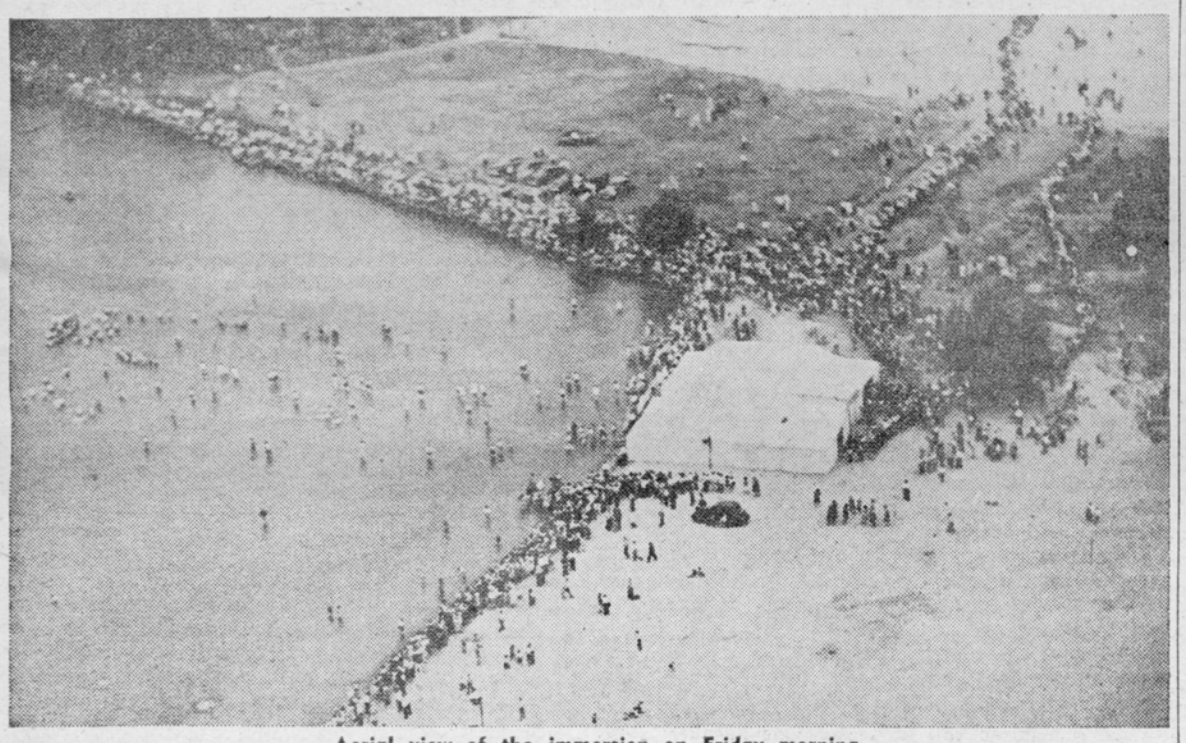
What did this water baptism mean to these men, women, and children? Why was it necessary? These consecrating servants had assembled in the Stadium a half hour earlier to hear the Scriptural expounding of baptism. The speaker, Edwin Keller, a Watchtower College instructor, had explained that the words *baptism, baptize,* etc., all come from a Greek word meaning to dip, to submerge, to immerse, as in a liquid. "This Greek word and its derivatives are used in the Greek Scriptures more than a hundred times," speaker Keller pointed out.

about, possess knowledge. Second, he must believe that Jehovah is God, that he is a rewarder of them that show faith in Him. (Heb. 11:6) Third, he must come to Jehovah through Christ Jesus. (John 14:6) Fourth, he must consecrate himself wholly and completely to God to do His will, which consecration the act of water baptism symbolizes.

After their baptism, is that the end of the matter for these people of many nations? Is baptism their "ticket to salvation"? Speaker Keller warned that indeed it is not. Baptism itself means no more than a public consecration to do God's will. If His will is not thereafter kept, what good is the consecration? The newly consecrated ones came forth out of the waters with a modern translation of 1 Peter 3:20,21, so forcefully emphasized by the speaker, ringing in their minds and hearts, namely, that water baptism actually signifies "the craving of a conscience right with God". A right conscience with God, they were reminded, can't be kept without doing God's will. With such expressions on their lips the candidates for immersion came forth with faces bright and determined.

On arrival at the beach, the visitor is impressed by the attractive surroundings. The approach from the main highway leads to the two large tents for undressing, pitched by the waterside, with two notices back and front "Glad Nations Immersion of Jehovah's witnesses." At the rear

(*Continued on page* 34, *column* 1)



Aerial view of the immersion on Friday morning.

He stressed the importance of baptism to Almighty God. It was God himself who commanded John to baptize, the speaker continued. Jesus submitted to baptism to symbolize his determination to do his Father's will. "And Jesus", Keller declared, "commanded his followers not only to teach but to go and baptize all nations". No more literal a fulfillment of his command could be carried out than at the Glad Nations immersion Friday morning.

Were all these candidates, young and old, from many nationalities, qualified for baptism? Well, yes, for they had with full knowledge accepted the terms of their consecration, which terms the speaker had clearly outlined from the Scriptures. First, the consecrating one must learn of Jehovah God from his Word, know what it's

Knorr Discusses Plans for Work Ahead

In a frank heart-to-heart talk President Knorr presented to 58,000 conventioners a detailed report on the problems of reconstruction and expansion confronting the Watchtower Society. This he did in his scheduled talk for Thursday evening, "The Problems of Reconstruction and Expansion". He reviewed the program of the Society's work worldwide, revealing that in 1939 at the start of World War II there were 71,000 active ministers. At the close of the war and actually in the present post-war era there are more than 169,000 associated with the Society. Knorr claimed that such increase is only the beginning.

To cope with the forward movement of the work, the board of directors of the Society has been forced to set out a well-planned program of expansion, and it was this program that was presented to the entire convention for consideration. Judging by the number and volume of applauses, the witnesses enthusiastically approved the expansion plans.

The highlights of the expansion program are provisions for the purchase and establishment of many branch headquarters in leading countries of the world and also the enlarging of the headquarters in the United States. The proposal of an enlarged Bethel home and factory in Brooklyn was greeted by handclappings of the audience. The architect's drawings of these proposed new buildings are set forth in this issue of *The Messenger.*

Evening Program

As scheduled at 7:15 the orchestra led in singing of songs of praise and thereafter the first discourse of the evening entitled "Consecration" was delivered by G. W. Richardson, graduate of the Watchtower school of Gilead. He has been assigned to West Africa where he will proceed as missionary shortly after the Cleveland Assembly. He was followed on the program by E. A. Clay of London, England, who has been associated with the Society's office there for the past 22 years. This speaker discoursed on "Anointed to Reconstruction Work". (Condensations of these two talks appear elsewhere.) As a thrilling finale for "Publishers' Equipment" Day, President Knorr took the platform at 8:10 p.m. to deliver extemporaneously his speech on "Problems of Reconstruction and Expansion". He contributed heavily to the tempo of thrills of the day. Throughout the hour and half business discussion of the president, the audience paid rapt attention and fully agreed with his expressions as to the need of expansion.

From the Bible prophecies the speaker showed that a reconstruction work was commanded to be done, that Jehovah had caused such work to be done in a typical way after the captivity in Babylon, and that the greater fulfillment was to come following the desolations of World War II. A strong point was made of the fact that the enemy tried to again desolate Jehovah's people during World War II, but had failed to bring a halt to the work despite the fact that many branch offices were ravaged by the enemy.

Reconstruction in Germany

He gave a review of the experiences of Jehovah's witnesses in Germany where for ten years many have spent torturous times in Hitler's hideous concentration camps. Many lost their lives while others were greatly enfeebled through the endurance of the ordeal. During Hitler's regime or more particularly during the war, the Magdeburg plant was stripped of its furniture and machinery. The buildings were damaged and bomb craters were to be found on the property. But now the witnesses in Germany once again work in the open and the repairing of Magdeburg is under way. The military government of the American Occupied Zone has granted that a printing press be placed at the disposal of Jehovah's witnesses for printing Bible literature and has granted them a license and supplies to print the *Watchtower* magazine and other publications.

"It is a pleasure to report," said Mr. Knorr, "that for the month of April there were 10,579 faithful ministers in the field. These revitalized witnesses made 150,000 back calls in that one month, an average of 15 per person. An effort was made to bring E. Frost, the Society's Branch servant there, to the convention. But such an arrangement could not be completed. However arrangements were made to have a series of 10 conventions to be held throughout Germany, and the one held in Magdeburg alone was attended by 6,500 witnesses. The total attendance at the ten conventions was 14,800." Mr. Knorr also considered the efforts of reconstruction in Poland, and in the Ukraine, Bessarabia, and Austria. For a time attention was switched back to the shores of the United States and the reconstruction work done in this land. Progress was shown in the figures of 35,466 witnesses in the United States at the outbreak of the war in 1939, but that the increase has pushed this figure to 65,000 active ministers during the year 1946. "It won't stop there," the speaker asserted.

A similar story of increases in Kingdom witnesses has been experienced world-wide, 71,509 for 1939 having by this year 1946 increased to 169,000 ministers of the gospel. In the brief span of 7 years approximately 100,000 men of good-will from every nation, kindred and tongue have associated themselves with Jehovah's people, becoming active ministers. After reviewing expenditures to expand the work and assist God's servants in distant lands, the speaker began specific consideration of the projected expansion program.

Branch Expansion

The speaker told the assembled audience that the Society headquarters in Belgium were already inadequate, that a fairly large building had been purchased which would be transformed into a new branch office. In the Netherlands likewise new premises have been secured for a similar purpose. In Puerto Rico, Newfoundland, Trinidad, and Italy a building work will go forward at great expense. N. H. Knorr told the assembly the amounts of money that had been required to effect such expansion in these 6 countries was over $135,000.

The Watchtower Bible school of Gilead has played a key role in the matter of branches, for it is graduates of this institution that have crossed the boundaries of distant lands to form a nucleus for many new branch organizations. The school began operating February 1, 1943, and up to the present time seven classes have graduated with a total of 700 graduates at present. These specially trained missionaries are now to be found in 29 countries wherein 264 are serving. In addition 166 other graduates will within several weeks be in their foreign assignments.

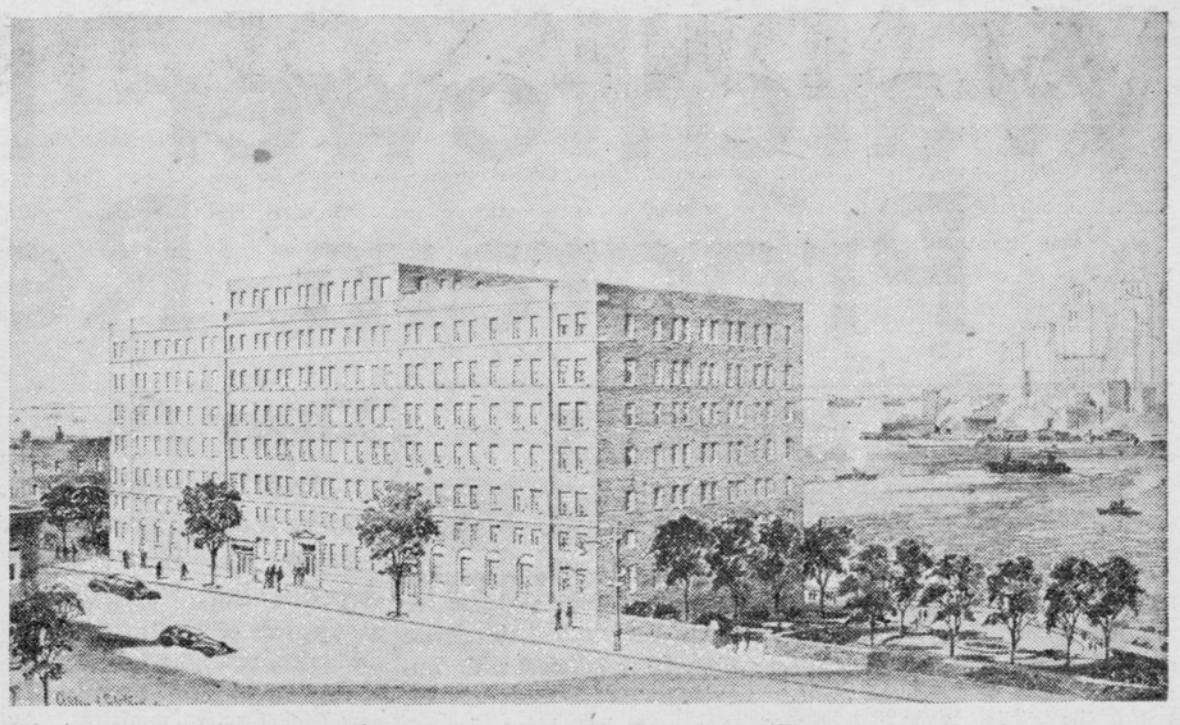
"The eighth class at Gilead is to assemble September 4," announced Mr. Knorr, and 71 students from 15 foreign countries will attend for advanced ministry training. As a matter of information the speaker gave a brief report as to the

(*Continued on page* 28, *column* 1)

For the one day of Friday, August 9, the Glad Nations Assembly became specifically an all nations assembly. This was due to the theme of the day and the program outlined in harmony therewith, namely, "All Nations Day". First there was a discourse on water baptism and the subsequent immersing of more than 2600 newly consecrated witnesses of Jehovah. The numbers were drawn from many nations. The morning, afternoon and evening sessions of the day kept the "All Nations" theme prominent before the conventioners inasmuch as they were in the nature of continued sessions. Starting with Alaska in the morning and ending up the evening session with the United States, representatives from 31 nations regaled the conventioners with reports from these various countries. But "All Nations Day" kept perfect step with the assembly's name "Glad Nations", because all these reports discussed the gladness of the nations who were representatively rejoicing with Jehovah's people. In fact, the entire convention can well be cited as an illustration of peoples from "all nations, kindreds and tongues" rejoicing with God's people and working in unity. The nations futilely strive to break down national barriers and draw humanity into one world whereby self-destruction may be averted in this atomic age, but all of their efforts wind up in disappointing failure. However, by the operation of Jehovah's spirit, those of his visible organization from many different nations are unified and national and racial barriers vanish.



N. H. Knorr informs the conventioners on "The Problems of Reconstruction and Expansion."



The proposed new Bethel home to be constructed along Columbia Heights. The section on the right is the present Bethel home. The higher middle section and the section on the left are the proposed additions. Notice the landscaping and promenade and new highway at the right and also that the rear building of the present Bethel has been torn down to make room for the highway and promenade system.

(*Continued from page* 27, *col.* 5) cost of operating this special training school and expenses involved in sending and maintaining the graduates in their foreign assignments. For the current year just ending the Society has spent $200,000 in missionary service by all these graduates. In response to Mr. Knorr's question, "Do you believe it's worth it?", a great wave of applause swept over the audience.

The speaker responded, "Thank you for the answer. We will continue to push this missionary work to the ends of the earth."

Circuit Ministers to Serve Congregations

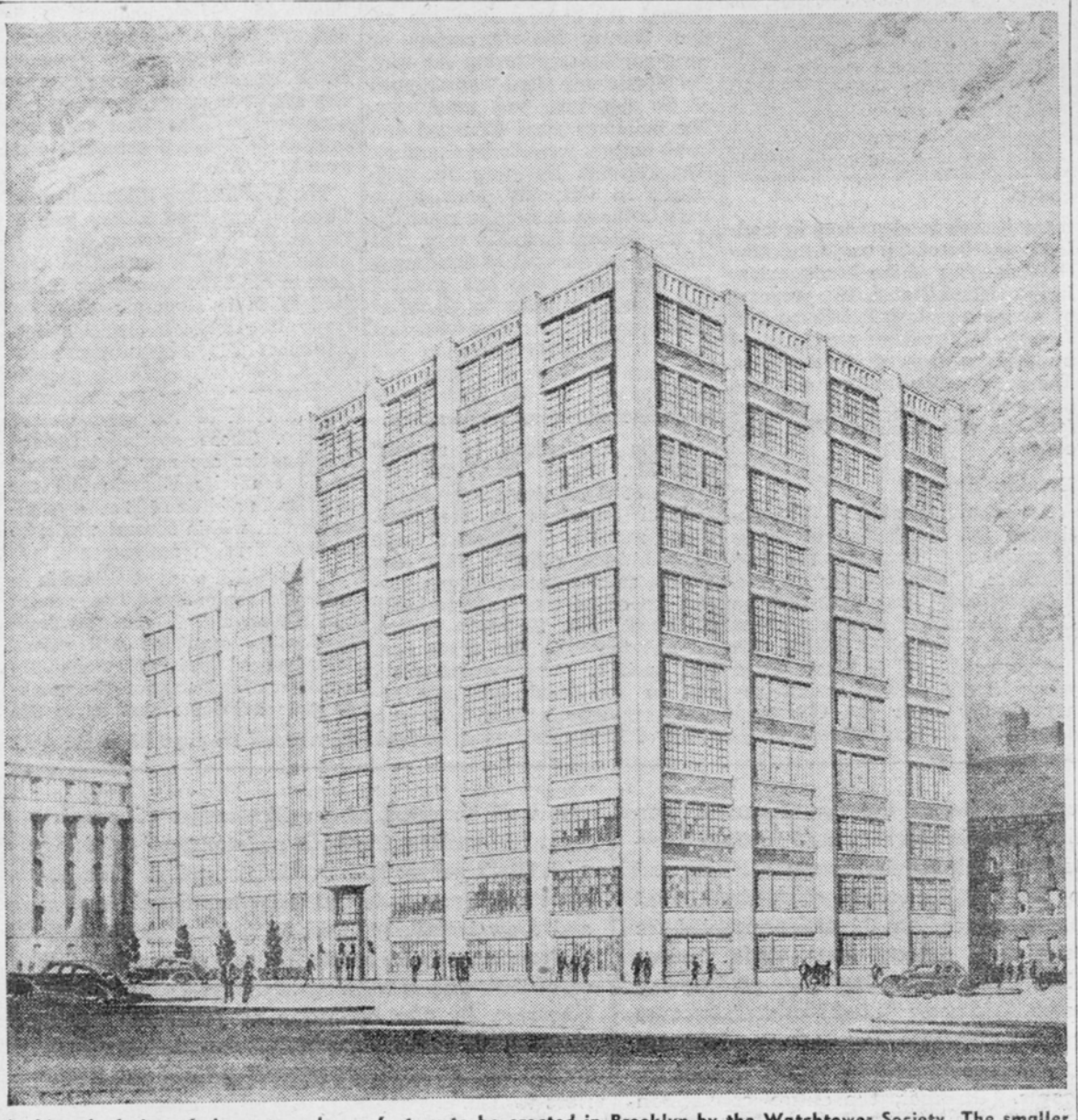
The speaker next announced a new policy with reference to servants to the brethren visiting congregations throughout America, indeed, throughout the world. In the future such servants will visit congregations primarily to assist the witnesses in their house-to-house ministerial efforts. Organizational problems of the companies will be considered as of secondary importance. Servants to the brethren will spend one week with each company regardless of size. In the United States circuits comprising 20 congregations each will be designed for the entire country. A servant to the brethern will travel in each circuit. Twice a year all congregations of a given circuit will assemble at a central point for a three-day assembly. A special ministerial servant known as a "district servant" will be sent by the Society to preside over these semi-annual assemblies. This new policy was greatly applauded by the Thursday evening session.

American Expansion

Mr. Knorr now made a detailed report as to plans for expansion of the American headquarters located at Brooklyn, New York. To illustrate the vital need for such expansion Mr. Knorr stated that in 1927 when the present factory was constructed, they used 829 tons of paper per year. At present the demand for Bible publications has become so great that there are now used 2,700 tons. The factory has now reached its ultimate limit and cannot cope with any increased demands for literature. In view of the fact that it will be necessary in the immediate future to produce Bible literature for foreign export in addition to the American demand, the Board of Directors has concluded that the only course open to the Society would be that of vastly enlarging its present factory premises. To this end the Society has already purchased property surrounding its present factory at 117 Adams Street. Architects have been engaged to make plans to construct a ten-story structure adjoining the present factory which will be of sufficient size to cope with demands of printing for the next several years.

A vastly enlarged factory will require additional volunteer workers which will have to be housed and fed at the Bethel home. Thus the present Bethel home, located at 124 Columbia Heights, will likewise be required to be enlarged. Furthermore, New York City is putting through a super highway to the rear of the present Bethel building and has condemned a fifty-foot wide portion of the present Bethel building which further limits its present accommodations. Meeting this situation, the Board of Directors decided to purchase five properties adjoining the present building at 124 Columbia Heights. These five premises along Columbia Heights have been purchased for the amount of $203,000. To finance this vast building program of both the new factory and enlarged Bethel premises, President Knorr on advice of the Board of Directors recommended to the convention audience the amount of $500,000 be borrowed from the witnesses by means of notes issued by the Society in denominations of $100, $500, and $1,000. Those who would wish to loan money to the Society on the terms mentioned should write the Treasurer's office of the Society at 124 Columbia Heights.

Another American expansion project recommended was that of the enlargement of the Society's radio station, WBBR, located at Staten Island, New York. Besides increasing its broadcast power from 1,000 to 5,000 watts it has also been recommended that the Society build a new, non-commercial FM (frequency modulation) station. The new enlarged radio facilities will serve an area comprising 14,000,000 people in the vicinity of greater New York. To all these several recommended expansion projects for the American field Mr. Knorr received wholehearted, enthusiastic support from the audience.



Architect's design of the proposed new factory to be erected in Brooklyn by the Watchtower Society. The smaller section of the building to the left is the present factory. On the right appears the new addition.

Spanish Concordance and Special Announcements Delight Assembly

Making an unprogrammed appearance on the platform at the conclusion of "All Nations" Day, President Knorr touched briefly on the points that added up to make this assembly one of many nations. During the day the expressions of love and greetings from Jehovah's witnesses residing in scattered parts of the earth had been brought to the assembled thousands by the representatives of the many different countries. The talks scheduled for Saturday would raise the number of different languages in which meetings have been held during this convention to a grand total of twenty. Mr. Knorr stated that great appreciation has already been voiced by the foreign-language-speaking brethren for the opportunity they had enjoyed of meeting in one group with others whose mother tongue is the same as theirs and hearing discussed in their own language some of the good things that have drawn people of varied nationalities to Cleveland from many parts of the earth for these eight days. All were grateful that these arrangements had been made for these truth-lovers of different nationalities.

A further surprise came later in the evening when N. H. Knorr introduced a new publication—a Spanish concordance. This announcement was of particular interest and joy to all the Latin-American delegates for they are the ones who can appreciate the need and value of such a Bible help in the Spanish-speaking world. Mr. Knorr stated that time and again during his travels in Central and South America he had been asked, "When can we get a Spanish concordance?" Now they have the answer—this handy instrument to aid in making glad the meek amongst the Spanish-speaking nations is obtainable at the convention book counters.

Another announcement made by N. H. Knorr was received with great appreciation, especially by the brethren in Canada, in England, and in fact, all countries except the United States, because it is something that affects the work in their fields primarily. He made known that henceforth the subscription price for the *Watchtower* magazine in all countries would be one dollar a year. Instead of the subscription rate being six shillings a year as it has been in England, he pointed out that it will now be five shillings; and in Mexico the rate will be five pesos. Whatever the value of the dollar is in other countries, that will be the subscription price for the *Watchtower* magazine in the future.

This change goes into effect immediately and the speaker expressed the thought that it will undoubtedly make many look forward with greater anticipation to the next *Watchtower* campaign which begins in January, 1947. It is hoped that by that time one million copies of the *Watchtower* will be the regular run of each issue world-wide. At the present time The *Watchtower* is published in 21 languages.

Also acknowledged as welcome news was the announcement that the *Awake!* magazine would follow suit, that is, that the subscription price in all countries world-wide would be one dollar, except where the exchange value of the dollar would not allow for it. He called to the attention of the large audience the interesting fact that henceforth one of the magazines published by the Society will be coming out every week, the *Watchtower* being dated the 1st and 15th, *Awake!* being dated the 8th and 22nd.

Again joy was expressed by the audience upon hearing that the month of October was to be set aside for an *Awake!* subscription campaign.

"GLADNESS OF THE NATIONS"

After the discourse on water baptism and the departure of the candidates to the place of immersion, the convention in general assembled for songs and a review of the daily text and comment. Conducting this was S. E. Reynolds, a representative from Britain. His comments highlighted the theme of this being an assembly of all nations and showed that it did not mean all the nations of this earth are serving God but that good-will persons from all nations assemble as companions in Theocratic service. At ten o'clock the sessions for the day began and were entitled "The Gladness of the Nations with His People". Representatives from 31 nations filled the program for the entire day. Each one spoke for approximately ten minutes. Summary and highpoints of their presentations follow:

Morning Session

ALASKA

—H. A. Woodard

In September of 1944, eight Gilead graduates headed for Alaska. We traveled by car to Seattle and thence by boat and train to our respective destinations. One of the Anchorage group was assigned to contact as many of the known interest as possible on the way. He took six cartons of books with him and stopped between boats at Wrangell. There he stayed with an old-time *Watchtower* subscriber and worked from door to door. Then to Petersburg, where a person of real interest was contacted, who greatly appreciated the Theocratic instruction and started witnessing on a small scale. Shortly thereafter he had the opportunity of witnessing to a large gathering of the 'Sons of Norway' in regard to our stand in connection with war.

A long winter was spent in Anchorage. Some days we had about three hours of daylight and for many days 'murk' would be a better title. Street work was done all through the winter; not a Saturday was missed.

In May we moved to Fairbanks. Summer is a madhouse for work in Alaska, as the days have 18 to 24 hours of sunlight. The people are always "too busy". In August we were beginning to wonder if there were any sheep in Fairbanks. Then, upon our offering up prayers with strong supplication and tears, the Lord began to open things up. Our *Watchtower* study grew from one good-will attendant to twelve at the last meeting before our return to Anchorage in December.

* * *

ARGENTINA

—J. Muniz

"Argentina geographically is a rich and productive country, but religiously and politically it is Roman Catholic." Such was part of the opening statement made by the Watchtower Society's Argentine Branch servant, J. Muniz. He gave a brief historical sketch of the development of the work of Jehovah's witnesses in Argentina, which work had its beginning at Buenos Aires in the year 1924.

At first progress was slow because of strong Hierarchy influence over the peoples. However, within a few years sufficient interest manifested itself to warrant the establishment of a separate branch organization of the Society at Buenos Aires. Following the manner of the witness work undertaken in the States, the witnesses in Argentina embarked upon a radio campaign during the immediate years following 1931. The radio proved to be of great help in the advancement of the Kingdom gospel-preaching, as it reached many isolated persons throughout the vast area. For twelve years, Mr. Muniz showed, the radio work made great progress, until finally in 1943, when Catholic dictatorship emerged in Argentina, the radio was closed to Jehovah's witnesses.

Such did not dampen the zeal of Jehovah's witnesses. In spite of growing censorship and dictatorship, Mr. Muniz said, the past fiscal year's report shows the Argentine organization of Jehovah's witnesses made its greatest increase; namely, a 40-percent increase. Today there are more than 500 active witnesses of Jehovah in Argentina.

* * *

AUSTRALIA

—P. D. Rees

The greatest opposition to the work today comes from misguided patriots. Of course the Hierarchy is busy behind the scenes but just now she does not seem to have fully recovered from the setback of our victory at Jehovah's hand, in the High Court of Australia. The Hierarchy is not held in as high esteem there as she would like. I recall two witnesses telling me that as they boarded a crowded bus one day a priest also got in. To the conductress' demand that all move down the front of the bus he replied, "Young lady, I'll have you know that I'm Father Sweeney." Replied the conductress, "I don't care if you're Father Christman, move down the front." No, priests are not highly thought of by a big percentage of the people.

The privilege of coming to this convention is one I do so much appreciate. I feel just like it must have felt to go to Jerusalem in the early days. And I assure you, brethren, that though in Australia there is an angry nation of Kingdom opposers, there is an ever growing nation which is glad with "His people".

* * *

AUSTRIA

—W. Voigt

"After ten days of fierce battle the liberation armies of the Allies freed Vienna and Austria from Nazi domination. Indescribable was the joy of Jehovah's witnesses and the many people of good-will that now freedom of worship had once again come to them after so many years under the Nazi heel." Such were the opening words of the thrilling report rendered by W. Voigt, the Society's Branch servant of Vienna.

However, not all of the witnesses of Jehovah active in 1938 survived to see the liberation in 1945. Mr. Voigt reported that the Nazis executed 75 Austrian witnesses of Jehovah for their failure to 'heil Hitler'. Many more than this number died in concentration camps. Nevertheless, the witnesses who survived are now full of zeal to undertake a great reconstruction work to re-establish true worship in Vienna and the surrounding countryside.

Austria being occupied now by the four armies of occupation, namely, American, British, French and Russian, Mr. Voigt reported that in the American zone alone now over 50 congregations of Jehovah's witnesses are flourishing and undertaking every feature of the witness work. He particularly mentioned the success being had in conducting public meetings. In one small town the attendance amounted to 220 strangers. Every effort is being made to re-establish the *Watchtower* subscription list.

* * *

BRAZIL

—N. A. Yuille

In the course of N. A. Yuille's report on Brazil, he made the following interesting statement. "The Hierarchy claims that Brazil is the largest Catholic country in the world, and while the majority of the people are Catholics, yet they often say to us: 'I am a Catholic, but I don't like the priests'." Brazil, the third largest country in the world with a population of 45,000,000, has only a handful of Jehovah's witnesses, namely, 600, as reported by Mr. Yuille.

Within the short period of 12 months the number of active associates of Jehovah's witnesses in Rio de Janeiro has increased from 97 to 246. He reports that every feature of the witness work as undertaken in the United States is followed exactly as to procedure within their country.

Although the Brazilians are generally very kind and hospitable the Brazilian field has not been without some persecution during World War II. Some have been severely tested as to their integrity in their claim of prior allegiance to Jehovah. Some have spent years in concentration camps, others dragged from their homes, put in jail and their property confiscated. Many court cases have resulted at which excellent testimony has been given as to the Kingdom hope of the witnesses. Some policemen actually have apologized for having arrested the witnesses and try to find a way to get them out of their difficulty.

* * *

BRITAIN

—A. P. Hughes

"Frightful bombing experiences throughout the war and postwar difficult conditions have not dampened the zeal of Jehovah's witnesses in Great Britain." Thus said A. P. Hughes, the Watchtower Society's Branch servant of London. Mr. Hughes is joined by 100 fellow countrymen comprising the British delegation. He showed how the number of the Society's associates in Britain more than doubled during the period of war and today stands at a peak number of more than 13,000. Of these, he indicated, 1,000 are full-time evangelists.

As an example of their missionary efforts he cited the case of southern Ireland, which has always been a difficult territory to evangelize. Today a surprising new attitude is manifested among the Irish Catholic people, and excellent results are being reported by the many full-time ministers sent into the large cities of Eire. He also related how many of the Catholic Italian prisoners of war in Britain were seeking a greater knowledge of the Scriptures. In one Italian camp 70 Italian Bibles were placed among the internees who had never seen a Bible before. Similar experiences have been found to exist among the many thousands of Polish soldiers who are gradually being repatriated to Poland.

* * *

Afternoon Session

CANADA

—P. Chapman

The Branch servant, P. Chapman, reviewed the ban that was slapped on in Canada against the work in 1940, and sketched the fight to get it lifted. In 1943 the ban on Jehovah's witnesses was lifted, but not raised from the three legal corporations. More aggressive action followed, with victory coming in May of 1945.

The property of the Society was restored and reconstruction work got under way to put it into serviceable condition. The Branch there is now functioning openly in the field in accord with Theocratic organization. The concentration camps are now closed down, and the witnesses are free and at this convention.

Before the ban Canada had between 5,000 and 6,000 publishers. In June, 1946, an all-time peak of publishers for Canada was hit, namely, 11,218!

* * *

COSTA RICA

—T. H. Siebenlist

The Watchtower Society's representative of Costa Rica, T. H. Siebenlist, reported that it was in 1943 that the Society began to send some of its Gilead graduates to assist the native witnesses in improving their field organization.

Upon their arrival and after a few weeks' service, improved results were immediately apparent. The congregation at San Jose, the capital of the country, grew from 25 publishers to over 155 in less than 3 years' time. Furthermore, the number of congregations in the country itself increased from 6 to 12. The Society is sending still more of its Bible school graduates of Gilead to assist in the rapidly expanding work in this small Central American country.

Mr. Siebenlist reports that as a rule the natives are nominally Catholics, yet are kind and approachable with the Kingdom message. Both the Spanish- and English-speaking witnesses of Costa Rica are co-operating very well together in expanding their Bible educational service to every nook and corner of the country.

* * *

CUBA

—G. D. Papadem

Less than four years ago, just before the reorganizing of the Branch office in Havana, there was an average of 31 publishers reporting service. The following year, under the direction of the new Branch, it jumped to an average of 648. Under the Lord's guidance and blessing the work has continued growing, until today an average of 2,419 publishers are reporting. This was climaxed during June when a new peak of 2,596 publishers "made glad the nations with his people." A sixfold increase of publishers in less than four years!

Although one finds many people of good-will, the going is not easy, particularly in the rurals. One of the servants to the brethren reports that some of the publishers that have worked with him in the service have gotten up at four o'clock in the morning, then have walked for about three hours to meet him, and from there they have walked with him for another three hours to reach their territory, and then after spending three or four hours in their territory, they accompanied him on a three-hour walk back to the Kingdom Hall. And after hearing his discourse they walked on for another three hours, and finally reached home late that night. A total of fifteen hours' walking in one day!

Some of the pioneer sisters, young senoritas, walk as much as twenty miles in their rural territory to conduct a book study. Oftentimes these young sisters have had to wade waist-deep through rivers in order to reach these people of good-will.

(*Continued on page* 33, *col.* 1)

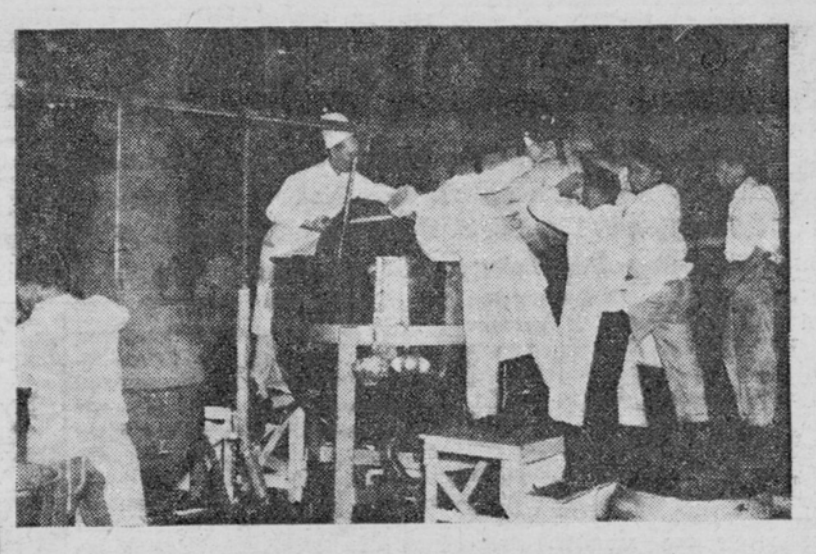


Representatives that spoke on the All Nations Day at the Assembly. Front row, left to right: H. A. Woodard, Alaska; G. D. Papadem, Cuba; A. F. J. Barnes, Newfoundland; T. H. Siebenlist, Costa Rica; L. L. VanDaalen, Puerto Rico; E. Nironen, Finland.
Second Row, left to right: G. R. Powell, Siam; N. A. Yuille, Brazil; J. Muniz, Argentina; W. Voigt, Austria; Z. Caryk, Dominican Republic; Q. D. Lauderdale, Colombia; D. H. Burt, Honduras; J. L. Bourgeois, Mexico; T. E. Banks, Jamaica; W. E. Call, Nicaragua; F. C. S. Hoffmann, Denmark; E. F. Borys, Switzerland.
Third Row, left to right: A. P. Hughes, Britain; P. Chapman, Canada; G. R. Phillips, South Africa; P. D. M. Rees, Australia; C. J. Van Eyk, Curacao; W. Dey, Norway; G. Huges, Paraguay; M. H. Larson, United States; G. Jansen, Netherlands; D. Haslett, Hawaii; J. D. Pramberg, Sweden; J. R. Cooke, Eire.



Left: Tray-cleaning department in cafeteria.

Right: One of the many large kettles used for cooking.



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Conventioners being lined through cashiers for cafeteria serving.



Pie-cutting department in cafeteria.

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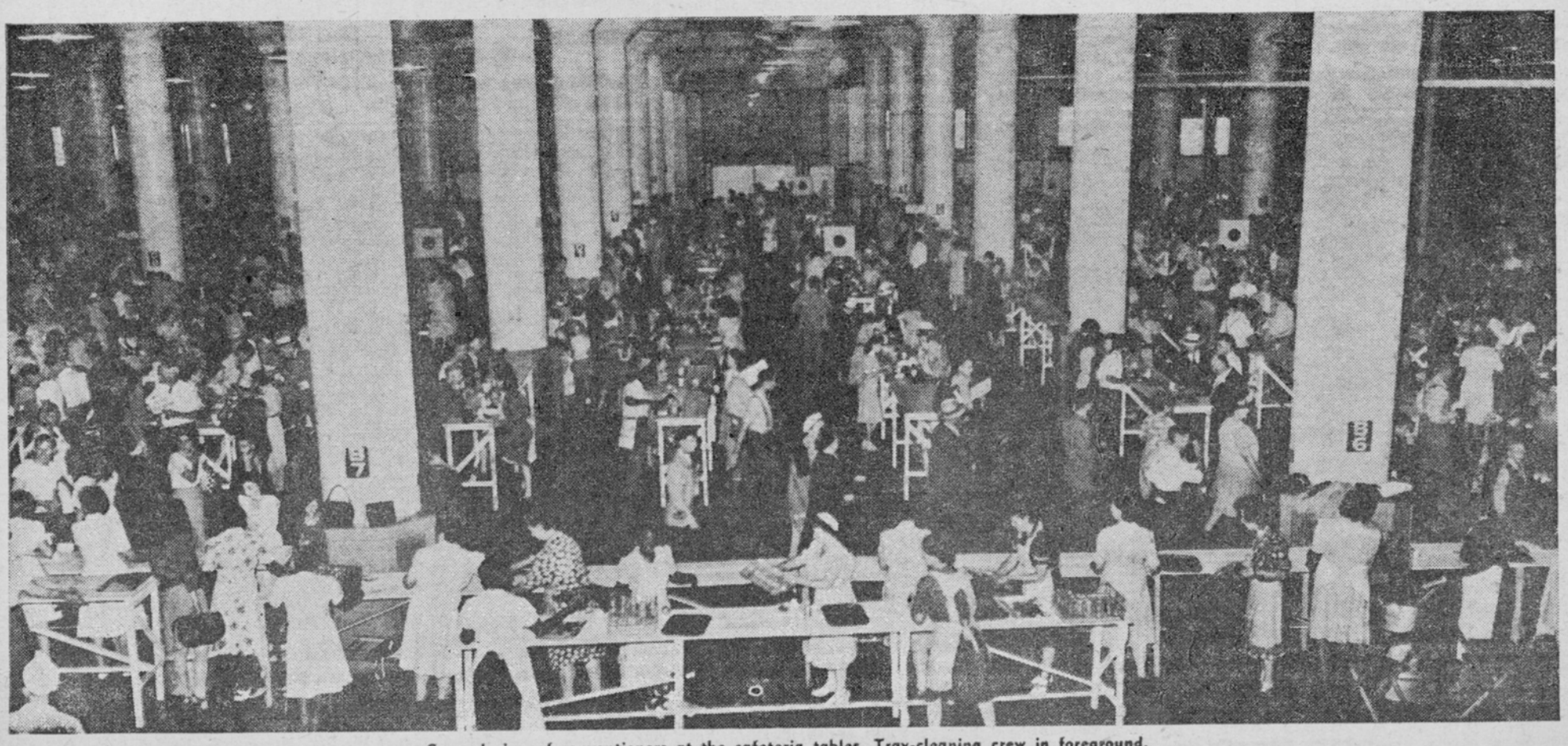
Serving counters at the convention cafeteria.



Conventioners going from cafeteria counters to tables.



General view of conventioners at the cafeteria tables. Tray-cleaning crew in foreground.

SOME OF THE CONVENTION DEPARTMENTS

Cafeteria Organization

In his famous discourse known as "the sermon on the mount," Jesus drew a sharp distinction between Christians and those of the old world. He declared the well-known truth that old world supporters are chiefly concerned with material things, such as eating and drinking and clothing themselves. He did remark, however, that Jehovah knows that his children who belong to the New World need such material things in order to sustain life. "Your heavenly Father knoweth that ye have need of all these things" were his comforting words, climaxed by the definite assurance that "all these things shall be added unto you" if the Kingdom is sought first. (Matthew 6:32,33.)

Later in his ministry, after first dispensing spiritual food to the eager multitudes who came from every part of the country to hear him, Jesus, on two occasions, miraculously provided material food for their physical sustenance. His earlier words quoted from the Mosaic law, "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4), sets the divine rule that spiritual food is of primary importance, but these very words in themselves admit the need for "bread". At the Glad Nations Assembly the former was dispensed in overflowing abundance, but an eight-day sojourn in the city by tens of thousands of delegates necessitates the provision of material food in enormous quantity, and for this purpose a mammoth cafeteria was operated.

The underground hall, with over 175,000 square feet of floor space, is approached by two long ramps leading off the lawns bordering St. Clair Avenue. The casual observer is impressed by the enormous size of the structure, with its forest of octagonal-based columns supporting the massive roof. Passing through the main entrance, one is courteously conducted by the ushers to a long file of intersecting tables, manned by a small army of bright and cheerful cashiers, busily engaged in selling meal tickets.

Having obtained his ticket, the visitor next encounters a diagonal line of serving tables, along which runs an almost continuous stream of trays loaded with a plentiful portion of good appetizing food. The tables are sectioned off at convenient points where ushers line up the ticket holders, who receive their trays of food at the rate of about two hundred every minute. From the serving tables, a short flight of steps brings one to the main dining hall, where over thirty lines of special cafeteria tables are set out across the floor. Ushers are stationed at strategic points to direct the thousands of delegates that mount the steps with their trays of food. Starting from the far end, each row is systematically filled, the brethren standing on either side of the lines of tables while they eat their meals.

In this manner between fifteen and twenty thousand people are fed in an hour's time. When the meal is finished, the empty trays are carried across the hall to the cleaning tables, where they are received and passed back to a line of five mechanical dish-washing machines and finally trucked back to the kitchen to begin the next round.

An attractive menu is arranged for each day, including cheese, tomatoes, sausages, peas, beans, carrots, kraut, cabbage, cereals, fresh fruit, bread, jam, etc., with an alternative of milk or coffee to drink. By standardizing each meal a very large number could be fed. The quantities of food required are colossal; 30,000 pounds of fresh beef, 60,000 pounds of potatoes, nearly a quarter of a million pints of milk, 350,000 sandwiches, 28,000 loaves of bread, and 25,000 pounds of frankfurters; to mention only some of the items purchased. Weeks ahead of the convention when the problem of feeding the multitudes had to be solved, the situation was difficult. Bread companies said they would be unable to supply even one loaf, but now they are anxious to trade with us. The same thing occurred with other commodities, but determination and faith, coupled with the Lord's direction, soon caused these 'mountains' to be 'removed and cast into the sea'.

The devoted hands of scores of volunteer workers prepared and cooked these vast supplies as truck loads rumbled in day by day. Some wash, cut and prepare the vegetables, emptying sacks of potatoes into machines for washing and peeling; others cut out the eyes and carry them to the forty cooks, while, near by, a dozen slicing machines cut up the meat as it is received from the forty butchers. Regular means of cooking were totally inadequate for dealing with such huge quantities, so steam cookers had to be obtained which ordinarily are not ready until the fall. They arrived just in time, further showing the Lord's directing hand in the matter. The smallest of these cookers holds fifteen gallons, the largest, three hundred. One cooker received five barrels of kraut at one time, necessitating the use of a pitchfork to get it out. Emerging from the steam cookers, the food passes into gas-heated steel containers and then into serving pans which pass on to the counters where the standard trays are loaded.

The management of the cafeteria proceeds from a small office in the hall, where a busy staff wrestles with the many varied problems, while telephones ring, and streams of callers constantly appear. Telephonic communication is established with all parts of the building, enabling department servants to make quick contact for instructions. Theocratic organization pervades the whole arrangement, each department being headed by a well-instructed servant who efficiently directs the activities of his helpers, the whole arrangement being stamped with the Lord's spirit, and that cheerful willingness peculiar to the Lord's organization.

Only the Lord's spirit could enable imperfect creatures to operate an undertaking of such vast dimensions with an almost miraculous smoothness. Men of the world simply cannot understand it. No one receives one cent of material gain, love for Jehovah and love for the brethren being the motive that prompts the long and often arduous periods of work required. Experts from almost every conceivable trade make their appearance at the crucial time, while helpers pour in from the volunteer service department as the demand increases.

An army of 200 ushers marshals the crowds from point to point in orderly fashion. Loving care is bestowed upon the blind and disabled. In spite of the huge crowds of people, ushers can be seen tenderly assisting the feeble and lame from ticket table to serving stand, and then up the steps to a special table where they can quietly sit down apart from the others and eat their meals.

Pioneers, those who give all their time and strength to the work of preaching the glad tidings of the Kingdom, receive their meals free of charge. Attached to their pioneer identification card is a meal ticket for each of the three daily meals, breakfast, dinner and supper, and these are exchanged for the regular tickets at the cashier tables.

As the convention opened, the fifteen hundred workers were confronted with the task of feeding an initial crowd of 50,000 for the first day. Efficiency increased as the organization swung into action. Soon the small delays apparent at first were practically eliminated. Points for improvement were soon observed by the management, and the necessary adjustments made. These adjustments resulted in the welcome announcements over the Stadium loud-speakers that delays were now eliminated, news that was greeted with much applause.

The main cafeteria hall is equipped with large numbers of loud-speakers, enabling those on duty during the sessions to receive all programs. In that way, none of those who willingly volunteered their services were forced to miss the vital spiritual food dispensed at the various sessions.

In worldly organizations, such an accomplishment as that described above (were it possible) would be accompanied by much adulation of creatures. Those who organized the proceedings would be honored and congratulated and each one in turn would come forward to receive what he considered his dues. But the Lord has shown his people that creatures are not important, and, while the deepest appreciation is felt to all who volunteered their services to feed the brethren, all credit and honor is due to Jehovah, who has made such things possible by pouring out his spirit upon creatures who love righteousness, motivating them to use their time, strength and faculties to the honor of his name and for the comfort and help of their fellow Christians.



Volunteer Application

VOLUNTEER SERVICE

The volunteer service department began to be planned two and a half months before the convention began. This department in the Arcade, next to the information department, consists of four units.

At the first unit or section the applicants are helped in filling out applications for service. After the applicant has properly filled out the application, he takes it to the second unit, where he is classified as to the service he can adequately render. Then he goes to the third unit, where he actually receives his assignment and waits in an enclosure for a volunteer service guide to lead him to his assignment. A staff of thirty such guides constitutes the fourth unit, each guide carrying a sign which reads "Volunteer Service Guide". Sometimes one guide leads 30 or 40 workers to a specific department. A record is kept of all the assignments. A total of 30 typists (2 shifts of 15) type the necessary cards and records, while 20 workers classify the applicants.

An entire volunteer service staff follows the same procedure at the trailer camp. On Monday more than 1,100 had been assigned to work in the various departments, including those at the trailer camp.


Rooming Assignments

LOST AND FOUND

The Lost and Found department is bringing relief to numerous more or less distressed losers of valuables. Many things are daily lost by delegates, either because of hurry, excitement, or by the carelessness on the part of a few. They are turned in by finders (many of them are ushers) to the department, which is located at the Public Auditorium. The things deposited there are of great variety: books, booklets, song books, and other literature; suitcases, briefcases, wallets and pocketbooks, some of which contain considerable amounts of money; keys, umbrellas, fountain pens, clothing, baby bottles, and, not rarely, also children.

About a thousand persons are daily inquiring as to articles they lost. Others apparently failed to take notice of the existence of the Lost and Found department as announced at page 27 of the assembly program. That's why they have not called yet for their suitcases, briefcases, money, and other necessities. The department is particularly concerned about the loser of some pills which, according to the pharmacy's inscription, are to be taken at regular hours during the day. Some lost children were called for by parents after many hours and even late at night, after a long and desperate search. Some when not finding their missing offspring at their accommodation, telephoned the department asking for prompt delivery of the infants.

FIRST AID

First aid stations are located at the Stadium, the Municipal Auditorium, and at the Cafeteria. A visit there, particularly when in good health, as this reporter is, is a most pleasant experience. The stations are staffed by twelve medical doctors, four dentists, six osteopaths, and twenty chiropractors. They are ably aided by thirty trained nurses. They serve in shifts and during many hours day and night. On the average, at the main First Aid station, they treat about five hundred first-aid cases, efficiently, cheerfully, and untiringly. At their disposal are five or more ambulances, and the station is well equipped. Even the children in the office of the dentists do not look frightened. Beat that! Yes, and a baby was born.

THE POPSICKLE BUSINESS

Competition was keen in the popsickle business around the convention grounds. Many Cleveland boys evidently saw an opportunity to capitalize on the conventioners' demand for refreshments. There were also some boys of Jehovah's witnesses vending popsickles, minus the profit motive, and one of them was heard to call out: "Get your Theocratic popsickles here."

ENGINEERING DEPARTMENT

It is through the engineering department that the most ingenious and original ideas are developed. No emergency seems to baffle them. Whenever any department gets stumped or runs into a bottleneck, it takes its problem to the Engineering Department. There it is solved. Even if it takes originating some system or machine the like of which has not been seen before, nevertheless it is solved.

Among the feats accomplished by the Engineering Department will have to be mentioned six 55-gallon coffee urns, equipped with 30 feet of coiled copper pipe near the bottom for steam heating. Cold water pours into the urns from an ordinary faucet. In 12½ minutes the water is boiling, and a few moments thereafter the coffee is ready. Similar to the coffee urns, although using a flat gas plate instead of steam coils, are the food-warming "stoves". The Engineering Department designed the huge stage and canopy constructed for the Stadium.

The biggest single job tackled and solved by the Engineering Department was the creation of the Trailer Camp. The department laid out the streets, indicated the power system needed, and evolved a sanitation system that surpassed the city health department's specifications.

The six full-time workers and five part-time workers develop each idea from a rough sketch to finished blueprints. The department has proved capable of meeting every practical problem in preconvention work.

INSTALLATION

On May 15 nine departments of skilled craftsmen set to work at building, constructing, and installing the equipment necessary to operate the mighty Glad Nations Assembly. Working under the general direction of the installation office, these nine departments gradually grew in force of numbers until at the convention's opening there were 261 workers—electricians, refrigeration technicians, mechanics, plumbers, carpenters, painters, sheet-metal workers, steam fitters, labor crew, and office staff.

One of the biggest jobs turned out was the creation of the 1½-mile-long trailer camp. Fifty-two buildings were constructed, and ten others were renovated. When the tremendous job of dismantling all equipment has been finished, these volunteer workers will feel satisfied that theirs was a job well done.

Signs and Designing

Maybe there has been no Clevelander too busy to accept a handbill. Or none who hasn't noticed the placards on the marchers of his city streets, or none too absorbed to notice the streamers on automobiles, the dangling signs in the trolleys and the billboards in strategic spots of the city, all directing him to the Stadium for the public talk on Sunday the 11th. But if so, by strange chance, surely no one could have passed the southeast side of the Stadium after the early hours Monday morning and failed to have seen the mammoth letters spelling out the words "The Prince of Peace." The eleven letters "Prince" and "Peace" each stand 17 feet high and the quotation marks are almost as tall as the men who put them in place; together they measure 160 feet across. This sign was just one of the many jobs cared for by the signs and designing department.

Before a handbill could be printed, before a sign could be painted, the designing had to be done. Thus it was two months before the opening of the convention that the wheels of this department began turning when the two designers in charge of the department met together to discuss preliminary details. They agreed upon their theme, the rainbow idea brought over from Hawaii; they selected their central color and color combinations, and set themselves to sketching. Then followed the working of these designs into handbills, placards, streetcar signs and billboards. Some of this work was for printing, such as the handbills and placards, but many signs had to be hand painted, and there was much silk-screen work to be done. The crew of workers increased until it reached a total of 16, and that they were all kept busy is evidenced not only by the fact that they used 100 gallons of paints and thinners, but by the great number and amazing variety of signs about the convention grounds.

Some signs are plain, silent indicators identifying departments or directing conventioners which way to go, or where to put their trays, or reminding them to "please keep moving." Other signs serve not so much as aids to save time, steps and inquiries, but as a delight to the eye. Delightful were the signs which the conventioners saw as they seated themselves in the Stadium for the Monday morning session, for it was here on the platform and encircling Stadium railing and upper deck that the rainbow theme appearing on the handbills and placards burst forth in all its glory. The words "Jehovah's witnesses" and "Glad Nations Assembly" in cut-out letters of rainbow hues adorned the front and rear of the platform, extending along the length of the hedge, on either side of it. Then far behind the platform, on the railing was the year's text, also in cut-out letters. These same words "Be glad, ye nations, with his people" were caught up in twenty different languages on twenty hand-painted signs that ringed the middle deck in pastel shades. The Scripture text for these signs had been sent to the Signs and Designing Department by the Brooklyn offices, after having been carefully proofread by the Society's foreign translators. In reverse order, after the program had been designed by this signs department, it was sent to the Brooklyn offices for approval and printing. As to the biggest sign, "The Prince of Peace," on the southeast side of the Stadium, the sketch was drawn by the department and then sent to California where the letters were cut out of three-inch celotex.

Whether the work was done in Brooklyn, in California, or at the department headquarters in the Franklin Auditorium in Cleveland, all was accomplished by consecrated servants of the Lord. Together they did a splendid job in making attractive signs to catch the public's eye, departmental signs by the hundreds to direct conventioners, and in converting the Stadium into a scene of enchantment with their rainbow theme. Is the work of this department appreciated by their brethren? Just recall the applause that answered the convention chairman when he asked, "Do you like this platform?" and his sincere "I do" that voiced the opinion of the thousands there.

EQUIPMENT

The equipment required to operate an international assembly of Jehovah's witnesses astounds the imagination. All equipment bought, borrowed, rented or constructed is listed with the equipment department and is distributed to various departments upon requisition. It was necessary to obtain desks, typewriters and adding machines, thousands of chairs, tableware, fans, refrigeration units, dishwashers, stoves, steam kettles, barrels—and so on down the list. Likewise listed with this department are supplies for the plumbing department, engineering, three hospital units, sound department, sign painting, advertising, etc. Many thousand pieces of advertising equipment alone were recorded. All equipment not bought, manufactured, or rented by the Society is loaned by Jehovah's witnesses, and after it has served its use, the rented equipment is returned and all the countless items that were loaned are given back to those who gladly gave it.



The Bookroom

BOOK ROOM

In order for the gospel of the Kingdom to be preached in all the world to make glad the nations, the Lord has graciously provided an explanation of His Word of truth in printed form.

When a delegate minister of the Glad Nations Assembly prepares to go into the field to preach, he first visits the book room, located in the spacious basement of the Public Auditorium, under the Little Theater. As he enters this room it is no drab sight that meets his eye. On each side of the room is a section divided off by long counters, each section 80 x 40 feet. As his eye runs down the length of the 80-foot counters at his right and left, he sees neat stacks of books and booklets in every color of the rainbow. Overhead are signs in cheery red and soft blue, directing him to the literature he desires, in any of the 38 languages there available. Besides this, there are 3 magazine counters, where copies of *The Watchtower* and *Consolation* magazines may be obtained, and another devoted to the distribution of Bibles, Bible concordances and dictionaries. The 128 workers behind the counters don't have a dull moment, but all is very orderly and efficient.

To begin the assembly, 30,000 bound books of 384 pages were brought in, as well as 120,000 paper-covered booklets containing treatises on hundreds of Bible subjects, and 6,000 copies of the latest issue of *The Watchtower*. The book room opened a little early, on Thursday night, as the conventioners began coming in. By Sunday afternoon at 2 o'clock all the booklets and magazines were gone, and supplies had to be replenished from the stock of local Cleveland congregations.

A very interesting department of the book room is the Bible counter. Here are to be found 20 different editions and versions of the Bible, and concordances and Bible dictionaries.

FIELD SERVICE

Long before the convention opened, Jehovah's witnesses of Cleveland began to prepare maps of Cleveland and vicinity for the systematic preaching of the gospel to be done by the thousands attending the assembly. Maps were drawn of every section of town, and the number of homes in each section counted, so that the territories would be sufficient for groups of 4 or 5. A 35-mile radius, including Akron, Painesville, Lorain, Elyria, and Barberton, with intermediate rurals, was mapped. Cleveland itself was divided into 4,584 territories. Other maps were made, assigning to the gospel-proclaimers street corners for the magazine work with *The Watchtower* and *Consolation*, city blocks for information walking with placards and handbills advertising the public lecture, "The Prince of Peace", business territory for window placards, and factory territory, where the workmen are greeted with the Kingdom message as they come to and from work.

The total number of territories provided is 11,733, to accommodate 51,876 witnesses. There are among these 15 different foreign-language territories. Due to the great number of workers, many of the people of Cleveland will have someone calling at their door daily. This may seem strange to some, but when we consider the fact that this is the good news of God's Kingdom, and food from the Lord's table for the people, and that we get the newspapers at our door every day containing much sad news, and gladly receive daily the milk, groceries, etc., delivered to our doors, it does not surprise us to see many of Cleveland's citizens welcome these messengers of Almighty God warmly and with joy.

A very ingenious arrangement has been worked out for assigning these territories. On each conventioner's room assignment card is a number, designating the section in which his room is located. When he calls for a territory assignment, he presents his room assignment card and is able to get a territory near his room, thus being able to go from his home to his territory in the morning instead of going first to the Stadium. This saves much time and expense and does not burden the already overcrowded transportation system.

It seems that all within a 35-mile radius of the Stadium will have an opportunity to "be glad . . . with his people", for the opening day saw 2,934 territories assigned, enough to supply approximately 10,000 of the Kingdom publishers.

INFORMATION

The 120 volunteer workers assigned to give information were distributed among the information booths at six railway stations and bus terminal and also at the information counter at the Arcade. They answer questions, and also had charge of a post office, receiving mail for the conventioners and distributing it to them.

Thousands of questions are answered every day, directing conventioners to the various departments, but especially the room assignment department, how to get to the rooms assigned them, and many other questions.

PUBLIC ADDRESS SYSTEM

The Public Address System is responsible (1) for the announcement system, used by all convention departments, such as the cafeteria, territory assignment, etc. These announcements are transmitted over 117 cone type speakers mounted on "baffles," located in every section of the Auditorium where the Kingdom workers may be,—the bookroom, cafeteria, etc.; (2) for transmitting all the public lectures over the entire convention grounds, from the Stadium, Auditorium, to trailer camp and two parking lots.

A force of 42 workmen, all of whom are experienced with some form of public address speaking or broadcasting, operates the system.

Four microphones are in use—one for the orchestra and three on the stage. The message is picked up from a mike by two portable pick-up amplifiers and fed into a central amplifier in the distribution room. This central amplifier distributes to 28 other amplifiers and five sound cars. The amplifiers feed 79 trumpet speakers in the Stadium and other congregational centers such as the Exhibition Hall in the Auditorium basement.

The system operates on a "low level" basis, that is, more speakers are installed over smaller areas, and the volume is played down low, which eliminates the intermingling of reverberations from one speaker to the other. The Stadium-owned equipment operates on the "high level" basis, that is, using fewer speakers over wider areas, requiring greater booming volume. None of the Stadium-owned equipment is being used at all. The Convention's Public Address system's engineers started to work the second week in July. Three weeks before convention the wiring and other equipment began to be installed. A week later the system was ready for testing.

The system is more than twice as large in scale as the St. Louis convention system. It is the opinion of the convention engineers that this is the largest sound installation ever attempted. Three of the sound trucks are equipped with 1200-watt amplifiers, which carry with ease for four city blocks.

Where did all this equipment come from? The Society bought 65 of the trumpet speakers. The rest were supplied by companies or individuals of Jehovah's witnesses. Equipment came in from all directions. Three sound cars were sent by the Chicago companies; one came from Tulsa, Oklahoma. Other equipment was furnished by faithful servants from California, Maine, Florida, Washington, and other far-flung places.

streets and highways; in other spots two single signs were placed to form a "V". Double faced posters, placed at right angles with the roads, delivered their announcement to those passing in both directions. The 200 posters prepared were not nearly enough to fill all the spaces obtained by Jehovah's enthusiastic advertisers.

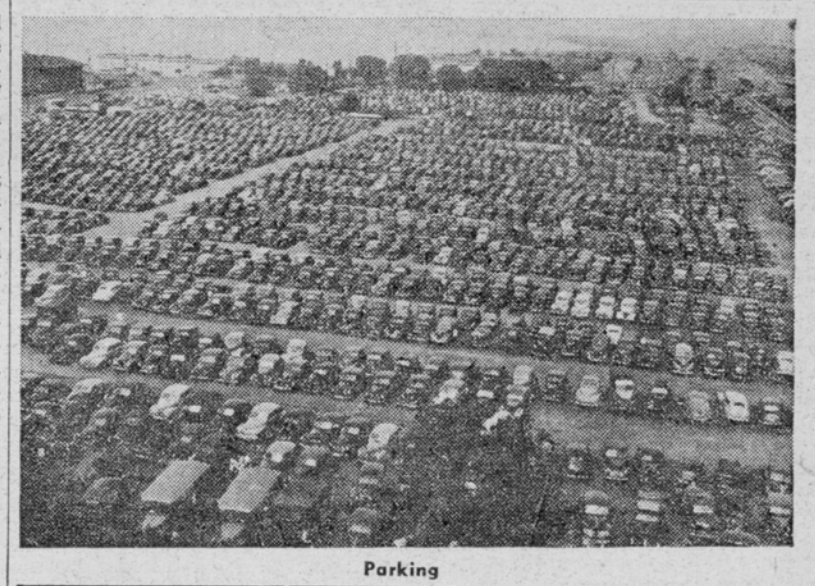
Fifty-foot floating banners were raised 16 feet high over five main routes leading into the city. The state highway department and the mayors of four surrounding towns gave willing approval to the raising of these standards to Jehovah's Prince of Peace.

Streetcar placards in 7 colors and 2 styles suddenly appeared, 800 "dasher" signs being placed on the outside of cars and 1,000 "danglers" attached by string to the ceiling of the car.

That Jehovah's witnesses are literally signs and wonders to the world became all the more evident Monday when the city's streets came to life with thousands of information walkers, including many children in miniature "junior" signs. Twenty-five thousand placards were prepared for 12,500 information walkers, and two-thirds of these were put to use Monday. Their distribution had to be restricted to witnesses holding personal territories, else all 25,000 would have vanished from the supply counters within a few hours.

Another 25,000 window signs were released on Wednesday, half this number for placement in store windows, the other half for display on automobiles. Seventy-five thousand bumper streamers in seven color combinations were released for vehicles, as well as 3,000,000 handbills advertising Sunday's lecture.

The crowning feature of the Glad Nations advertising came as a surprise even to the Watchtower president. Monday morning a 130-foot banner with letters 17 feet high was hung over the brim of the mammoth Stadium. The sign was made as a surprise gift by witnesses in California. A special truck bed was constructed to transport the sign to Cleveland. Then a large meadow was located at Elyria, where the 21-foot section of netting was unrolled and the letters were sewed on by 32 sisters. Indeed Jehovah's witnesses are strange advertisers, but the most effective advertisers that have ever lived on earth, thanks to the spirit of Jehovah.



Parking

ADVERTISING DEPARTMENT

Organizing the advertising of the Glad Nations Assembly by means of ten varieties of public announcements began in May. The first advertisements appeared on July 20. For a month diligent witnesses had been scouring Cleveland and its environs, securing eye-catching spaces on service stations, stores, private homes, and even on lawns. Suddenly these strategic spots blossomed forth with posters in rainbow colors, announcing the coming lecture "The Prince of Peace" by the Watchtower president, N. H. Knorr. Single posters measuring 4 by 8 feet were placed parallel with

PARKING AND TRAFFIC

A tremendous job confronted the parking and traffic department Sunday morning. Six thousand automobiles from all over the United States, Canada, Mexico, even from Hawaii, poured in upon the Assembly center like a rumbling flood. More than half the cars left the lots and returned. The work was done with only minor assistance from the municipal police. The department was also responsible for directing all pedestrian traffic about the Stadium and Auditorium. In about an hour's time on Sunday afternoon, 20,000 people were directed across the bridge from the Stadium to the cafeteria and back again. The department operates by a system of groups, each directed by a captain. With six main parking lots filled up and the overflow directed to two vacant ball diamonds, automobiles keep descending upon Cleveland, bearing Jehovah's glad people from every quarter.

COLOMBIA

—Q. D. Lauderdale

When special publishers, graduates of Gilead College, began to arrive in Bogota last October, they had a strange language to master and before them a country largely steeped in the Catholic religion. At first the going was tough because of the customs and language and the altitude (Bogota being over 8,000 feet above sea level), but if the Lord's people are strong in faith, nothing can stop them.

The publishers found the best reception among the better class of people, doctors, lawyers, professional men and a lot of interest among students of the university. One of these students began to study for himself, took his stand for the truth, and was immersed despite the opposition of his Catholic family. It is a great joy to see people who have never before had a Bible in their hands grasping at the truth so hungrily. But by being kind and helpful the special publishers were able to overcome the prejudices of the people and those who were really seeking information concerning Jehovah and his purposes listened gladly. This was in evidence in April when N. H. Knorr spoke to a group of 87, this number being from studies alone as the lecture was not publicly advertised.

* * *

CURACAO, N. W. I.

—C. J. Van Eyk

Greetings from Kingdom publishers in the Netherlands West Indies were relayed by C. J. Van Eyk, Gilead graduate now working in the island of Curacao. He briefly described the conditions in that Catholic-controlled spot, and said that many people there are looking for release from oppression and want to learn the source of true freedom. Four Gilead graduates were sent there to aid in that respect. At first they had only a few English and Hollandish books, which were quickly placed. Their first large shipment consisting of Spanish books and booklets went quickly into the people's hands when the missionaries learned how to introduce the message in the native dialect, Papiamento. Dutch and English are spoken to some extent, and already persons of good-will have been contacted among these various language groups. Much interest is being shown, and with the increased efforts of these missionaries many persons in Curacao will undoubtedly associate themselves with the Lord's visible organization.

* * *

DENMARK

—F. C. S. Hoffmann

"During the nerve-wracking days of World War II, the witnesses of Jehovah in Denmark increased remarkably from 1,000 to over 3,000 in number," said F. C. S. Hoffmann, the representative of that land. He related that after the invasion of April 9, 1940, many sleepless nights were spent by the Danish headquarters staff at Copenhagen, fearing that theirs would be a fate similar to the disruptions as experienced by Jehovah's witnesses in the countries to the south.

Yet aside from the immediate internment of the Society's Branch servant, who was a British subject, the Germans in no wise interfered with the activities of the witnesses there, though there were some interruptions due to paper shortages and other national restrictions.

An outstanding war experience high-lighted his report. At the climax reached between the Danish government and the invaders in the closing days of August, 1943, the Danish army was dissolved by Nazi decree and an order issued prohibiting the gathering of more than five persons standing together on a street. A large convention of Jehovah's witnesses had been previously scheduled for Copenhagen. In spite of this drastic decree Jehovah's witnesses conducted their convention, dispersing the audience in twos and threes to avoid violence from the prowling Nazi militia. Though a thousand persons were shot in the streets of Copenhagen that day because of violation of the decree, not one witness of the 1,350 gathered peaceably together to worship the Most High God lost his life.

* * *

DOMINICAN REPUBLIC

—Z. Caryk

The newspaper called *Catholic Action* in the Dominican Republic recently printed the following statement: "We have added one more religion to the many religions of Protestantism, Jehovah's witnesses, according to a sign (the Kingdom Hall sign) on Parde Billini Street. "What do these gentlemen smell like?" Mr. Caryk, the Watchtower Society's representative from the Dominican Republic, answered this question in his report when he said, "Why is the fragrance of truth so strange to them? Because the clergy don't like the fresh air of truth that has helped so many people learn true Christianity". Eighteen months ago, Mr. Caryk reported, the Society of Jehovah's witnesses sent a number of missionaries to the Dominican Republic. After a short period of preaching much interest in true Christianity was manifest on the part of the Dominicans. Within a short time a congregation of 40 was built up in the capital city to attend the *Watchtower* meeting in that city.

In due course 8 zealous company publishers took their stand alongside the 18 special pioneers sent into that country by the Society. After a period of 18 months all these many missionaries have placed a total of nearly 12,000 pieces of literature with the people in this land. The peak number of book studies being held in the homes of the people amounts to 178.

* * *

EIRE

—J. R. Cooke

It was at the end of 1936 that I first made acquaintance with Ireland as a pioneer. The Society at that time was making an effort to reach all Roman Catholics with a special message, one that hit hard at the Hierarchy. What a time we had! Within a few days, news of our activities had spread for miles and the warning was given that we were communists. Then Catholic Action got busy. On three occasions gangs of men surrounded us, seized our literature, burnt it, and turned us out of town. These men were obviously the dupes of the local priesthood.

In the spring of this year, I again visited Ireleand, this time as servant to the brethren. I was eager to see what progress had been made. First I made visits on the companies of North Ireland where many new *Watchtower* subscriptions have been obtained. Some special pioneers are having good success there. I then crossed the border into Eire, recollecting vividly my previous experiences there. But instead of opposition and burning of books, I had a very enjoyable trip. The bitter feeling is dying down in most places; besides that, all Theocratic publishers are learning to be more tactful, especially when witnessing to people so susceptible to offense as Irish Catholics.

My trip concluded with a visit to Dublin. On my previous visit there had been nothing in the way of company organization in Dublin, no meeting, no studies. What joy it was to find a well-established company of some 30 publishers, engaging in all features of service.

* * *

FINLAND

—E. Nironen

Here the work was condemned as bookselling and dangerous for the state, and was banned. But still the friends gathered together in secrecy, got their *Watchtowers* in another form, studied them more eagerly than ever before, traveling to their meetings in complete darkness, as the whole country was blacked out. It would sometimes happen that bombs began to fall during such a study, and some of them would come down quite near, but I never heard where any damage happened to the homes in which Jehovah's witnesses were assembled.

About one hundred of our brethren were taken into prisons, also some sisters. They were whipped, held on starvation diet, threatened to be shot, but nothing could move them. At the Branch office we might be visited at any time by men who inspected everything, took our books and even our Branch servant, but to the joy of the office staff we heard how one of the policemen said: "It is unpleasant to come here on these errands, as you always are kind and smiling."

Instead of our membership being diminished, it grew, which is shown by the fact that before the war we had about 1,100 publishers and after it we have at times 2,000.

* * *

HAITI

—H. Wright

There are 3,000,000 people in Haiti who have never heard the message of God's truth. According to prophecy there will be some from that nation who will seek life under the Kingdom.

The majority of the people are colored and speak French and Creole. They are very anxious to learn. Education has been denied these kind good-natured people because they have been under complete Catholic domination for many years. But once given the chance to learn, they are very studious and diligent, even down to the very youngest.

Though most of the people are busy eating, drinking, marrying and giving in marriage and are sad with the terrible conditions of poverty that are prevalent in Haiti, yet those of good-will who have joined with us in Bible studies are really glad with his people. In fact, when we told them about the Glad Nations Assembly and that we were coming to attend, they were afraid we wouldn't be coming back. They said, "We have been so glad to learn of God's kingdom. Please come back to teach us more."

* * *

HAWAII

—D. Haslett

In a very colorful report given before the mass assembly of Jehovah's witnesses, D. Haslett, the Watchtower Society's representative in the Hawaiian Islands, related how the people in Hawaii are cosmopolitan, being of ten or more different races.

The missionary work of Jehovah's witnesses began in Hawaii about 1920 and has been expanding ever since, until today there are more than 5,000 subscribers to the Society's *Watchtower* magazine. For years the great hindrance to the witness work was the barrier of languages, which has been largely overcome in that there are now active witnesses of ten different racial descents who are able to efficiently minister to their respective racial peoples.

The organization in Hawaii now comprises five Kingdom halls as well as the Branch office of the Society located at Honolulu. Some of the witnesses now active were formerly Chinese and Japanese idol worshipers of the Buddhist religion. As an outcome of a public lecture in the Japanese language, a Japanese woman went before the Buddhist shrine in her home and told it, "I have worshiped you for many years as the god of my home and have made offerings to you. Now I have learned about Jehovah, the true God, and I must worship him and be baptized and tell others about his kingdom, and so now I must throw you out of my home." This she proceeded to do.

* * *

HONDURAS

—D. H. Burt

Recently nine of Jehovah's witnesses, graduates of the Watchtower Bible school of Gilead, were sent to Tegucigalpa, the capital of Honduras, as missionaries. Of course, we couldn't speak Spanish fluently, but by the means of a few words and much sign language we managed to place books with the people.

Usually they put up the argument that there was no money, but when we began to read scriptures pertaining to the Kingdom blessings in store for the Lord's other sheep and showed them how many of these scriptures were cited in the book, that settled it for them. I have seen more than one go to the corner of his shack and dig in the earthen floor, take out a can containing what little money he had been able to save, and gladly contribute for the book.

There is now a company organized in Tegucigalpa and the people of good-will are rapidly associating themselves with us in preaching the gospel to others.

* * *

JAMAICA

—T. E. Banks

Another isle being made glad with Jehovah's people is the little island of Jamaica in the Caribbean. T. E. Banks, the Watchtower Society's Branch servant of Jamaica, B. W. I., recounted how the Society's witness work in Jamaica has been developing for the past thirty years. However, the most phenomenal increases have been experienced during the period of World War II.

It was during this period that the Society's literature was banned by the British authorities. Mr. Banks showed how before the ban 674 associates comprised the organization within the country, whereas following the lifting of the ban over 1,078 were active in performing missionary service throughout the isle. He recounted their many experiences during the period of the ban. Single copies of *The Watchtower* and other late publications of the Society somehow infiltrated into the country. These were quickly used as copy to mimeograph thousands for the hungry Jamaicans, who are keen Bible students. He mentioned that in one campaign, 1,590 new *Watchtower* subscriptions were obtained from the general public.

The public meeting campaign is having considerable success. Many congregations with comparatively few witnesses find it not unusual to have large audiences of 200 to 300 attend their meetings.

* *

Evening Session

MEXICO

—J. L. Bourgeois

The organized Kingdom work has now been going on in Mexico for fifteen years and the Lord has certainly blessed the Society's efforts. Cars would drive into a little village or town, staggering under the weight of many cartons of Kingdom literature. The workers would go through the town placing books right and left and then leave before the clergy could organize their fanatical mobs. In this way four and a half million pieces of literature were placed throughout Mexico between 1931 and 1945.

But in 1941 Mexico received the *Children* book and an extensive back-call and book study program began. The Mexican publishers soon discovered that the great majority of the people didn't know how to read and write. Although they showed good-will by repeatedly taking literature and listening to the message, how could they read and study? What seemed an insurmountable stone wall had been erected by the Roman Catholic Hierarchy.

Three years ago at a convention in Mexico City we were advised: "In the Kingdom all will have to learn to read and write. Why not learn now and help yourselves and the people of good-will by conducting book studies with them?" Then suddenly on August 21, 1944 the president of Mexico decreed a nation-wide emergency law. Each Mexican citizen was obliged by law to learn to read and write, and those who already knew how were to teach at least one other person. The Society in Mexico was asked whether it would co-operate with the government. We answered that we had been carrying on this educational work before the government started it—now the government was co-operating with the Society!

It was to be expected that this upsurge of educational activity would stir up the Roman Hierarchy's wrath, and it did. They couldn't very well go against the government's decree but they could forbid the reading of the Kingdom publications. They printed little signs reading, "We are Catholics; we don't read Protestant propaganda," and these were stuck up at random on the people's homes.

Since 1943, when Brother Knorr urged the Mexican brethren to learn to read and write, and to help others to do so, the number of Kingdom publishers has increased from 1,188 to 3,372, an increase of more than 214%. The "strangers" of Mexico want you to know that they *are* being glad with his people.

* * *

NETHERLANDS

—G. Jansen

Jehovah's witnesses in the Netherlands have piled up an enviable record of withstanding Nazism during the period of occupation. In spite of continual opposition from the clergy, many of whom collaborated with the Nazi leaders, Mr. Jansen reported the following as having appeared in a religious newspaper of that country: "Jehovah's witnesses who with an enviable strength of faith give the church an example of what it means, 'Ye are my witnesses.'"

Determined not to compromise the small group of Jehovah's witnesses in 1939-40 held fast their integrity maintaining their high Christian principles. In spite of many being taken off to German concentration camps and the organization generally being driven underground, efforts were made to continue the preaching of the truth to the many sincere peoples.

Religion having proved to be a great failure in Holland, a phenomenal increase has resulted due to the faithfulness and courage of Jehovah's witnesses. Mr. Jansen showed that the net increase of active associates since the beginning of World War II is over 1000 percent. The number of witnesses has increased from 439 to 4,000 for June, 1946. He cited the scripture at Exodus 1:12: "But the more they afflicted them, the more they multiplied and grew."

* * *

NEWFOUNDLAND

—A. F. Barnes

A. F. Barnes, a witness of Jehovah from Newfoundland, gave a report of the many activities of the witnesses there. In spite of the ban the preaching service of the witnesses continued under difficult conditions.

At the close of the war the ban was removed necessitating immediate steps to revitalize the organization in Newfoundland. Though it was claimed by Mr. Barnes that the witness work had been wounded, the sending of nine fully-trained Gilead graduates in the fall of 1945 soon brought about a rebuilding of their preaching organization.

He enumerated some of the adventures encountered by the Society's 40-foot boat called "Hope" which is used to reach the many small towns and villages scattered along the shore of Newfoundland. For many months "Hope" has been plying the turbulent waters from cove to cove bearing the message of the truth. Bible lectures are broadcast from the ship and thereafter personal calls are made upon the people with various Bible study helps.

* * *

NICARAGUA

—W. E. Call

Prior to the arrival of two Gilead graduates in Nicaragua in June, 1945, the Kingdom message was virtually unknown. W. E. Call, the Society's representative, was recently sent to Nicaragua to better assist in the organization of the missionary work in that field.

His was a very interesting report relating their many difficulties and experiences, and among other things he told of a public lecture attended by an Evangelical Sunday school teacher together with six of his "flock" who had received invitations. Elated over what he had heard, he took the news back to his church. The next Sunday he appeared at the meeting again with the announcement that he and the six had been thrown out of the church and that he was again at Kingdom Hall to learn more. This man and his wife now freed of religion have taken their stand as Jehovah's witnesses, becoming very zealous in publishing the good news of the Kingdom to their fellow townsfolk.

* * *

NORWAY

—W. Dey

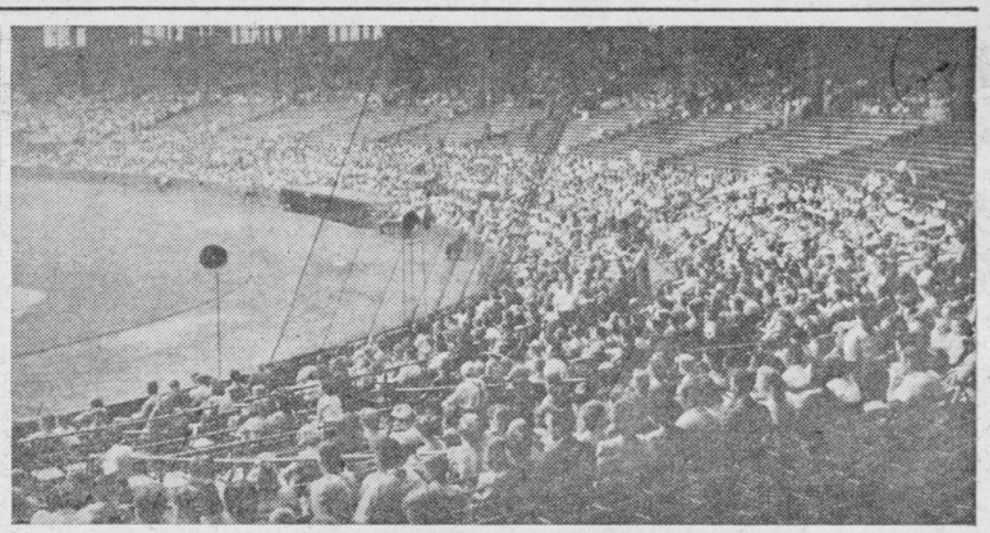
During the first year of the Nazi occupation of Norway little interference was experienced. However, upon complaint by several clergymen, the Nazis clamped down on Jehovah's witnesses July 8, 1941. The Hitler ban forbade all meetings, which ruling disrupted the public witness work of Jehovah's witnesses. Thousands of books were seized by the Nazis who pulped them and liquidated the various other assets of the Society's office in that land. Mr. Dey said the organization immediately went underground to continue to keep in touch with the many witnesses who held fast their integrity against Nazi domination.

He told of one of Jehovah's witnesses who had a German officer quartered on him. The officer, not

(*Continued on page* 34, *column* 2)



Immersion candidates being fed into automobiles for transportation to the lake.



Candidates for immersion seated in the front sections of the Stadium Friday morning.

(*Continued from page* 27, *col.* 2) a fringe of dark green foliage covering the low cliffs bordering the inlet, forms a pleasant background. Several thousand spectators have assembled to watch the unusual sight, many being friends and relatives of candidates.

The Assembly being international, it was expected a number of different nationalities would be represented at the immersion service. In addition to native Americans, both white and a small number of colored, there were candidates of the following nationalities: Canadians, British Columbians, South Africans, Swedes, Jews, Mexicans, Norwegians, French, Scotch, British, Ukrainian, Indian, Russian, German, Greek, Polish and Italian. Several completely disabled were immersed, these being carried through the water by the guards, gently immersed, and then carried back to the tents.

The immersion service made a strong impression on all privileged to witness it.



Candidates being immersed in symbol of their consecration to do God's will.

"Consecration"

The second discourse of the Thursday evening session was given by G. W. Richardson, graduate of the Watchtower school of Gilead, on the subject "Consecration."

World conditions in this post-war era force men to consecrate themselves either to Jehovah God or this world. The post-war world has not ushered in the promised conditions of freedom from fear, from want, and other unfavorable conditions.

Mr. Richardson continued his lecture on consecration by saying that in fear of destruction by atomic warfare many are supporting religious movements and world government to prevent a third world war, but all of these efforts are in the interest of selfish preservation. He showed the time is here for men of goodwill to make an unselfish consecration to God. Consecration to God, he said, means the act of setting one's self aside or apart to do the will of God. It is a solemn agreement to do the will of God.

He made a stirring closing appeal, urging those who come to a knowledge of the truth to symbolize their consecration by water immersion.

"Anointed To Reconstruction Work"

The session on Thursday evening was addressed by E. A. Clay, representative from Britain on the theme of reconstruction.

Jehovah, according to His good pleasure and in this day which He has made, brings to pass the greatest work of reconstruction of all times. Long ago the prophet Isaiah was caused to write in beautiful descriptive language the kind of work this reconstruction should be. (Isa. 61:4). This reconstruction is one of true worship. It is the restoration of those precious things which religion by its servants has desolated.

How then is the work to be done? By raising up a servant suitable to the task, one anointed by the spirit of God to accomplish this work. The Lord has raised His witnesses, who today gladly undertake the reconstruction service. Those who benefit by such ministry are people of good-will who are brought under the protection of God's holy city.

Now, in this late day, the Lord's "other sheep" led by his anointed remnant have their great share in the work of discipling the nations.

(*Continued from page* 33, *col.* 5) a Nazi, was anxious for further food rations. He arranged for a Danish friend to send food packets to the German officer in Norway by air. Along with these food packets came the latest *Watchtower* and other publications released by the Society during the war. The German officer kept his agreement by turning over the packet of literature in consideration for the food. Thus the Norwegian witnesses were able to obtain secret mimeographed copies of the latest Bible publications issued by the American Society.

The 500 witnesses who resided in Norway prior to the war gradually increased in number until today there are more than 1,000 active witnesses sharing in the Bible educational work there. Mr. Dey further said that never have the people in Norway been so ready to listen to the message of God's kingdom as right now.

* * *

PARAGUAY

—G. Hughes

G. Hughes gave a very graphic report to the convention of his missionary experiences in Paraguay. He related how the inhabitants of the country, for the most part, are a mixture of various Latin races and local tribes of Indians. He particularly mentioned the tribe of Guaranis who are outstanding in that they do not worship idols as do most of the other Indian tribes of South America. For many years the Jesuits have been making an effort to teach these Guaranis idol worship of the Catholic type. However, they have not been wholly successful as to the Guaranis, but most of the other Indian tribes have fallen victims of Catholic religion and are deeply religious, giving their last penny for candles and other religious merchandise.

Mr. Hughes reports that the Catholic Hierarchy has made several attempts to control education in the schools, but due to the strong Guarani spirit the way of true worship has not been completely destroyed. One of the protesting speakers in the Paraguayan Congress said, "She (the Hierarchy) wants to grab the mind of the defenseless child and strangle it before it grows stronger."

* * *

PUERTO RICO

—L. L. Van Daalen

Fifteen years ago two missionaries of Jehovah's witnesses began the distribution of Bible literature in the small congested island of Puerto Rico, a possession of the United States. They found ready listeners and thousands of people eagerly receiving the literature of the Society. Almost every village and rural district was supplied with Bibles and Bible literature. Though this seed was liberally sown during these early years yet the real fruit of this early missionary effort was not manifest until after March, 1944.

Mr. Van Daalen, the Watchtower Society's representative in Puerto Rico, together with three associates, was sent to Puerto Rico early in 1944 to bring together the isolated interest in that island. At the first convention held in Puerto Rico in April, 1945, 150 Puerto Ricans attended the assembly. A year later on the occasion of the visit of the president of the Society in March, 1946, 260 were present. Many public meetings are now held throughout the island with attendance running from 60 to 100, mostly newly interested persons. Even radio broadcasting has been undertaken weekly to accelerate the Bible education campaign there.

It is not unusual, he reports, for a missionary to place as many as 50 bound books a day and to place as many as 25 magazines on the street corner in less than one hour.

* * *

SIAM

—G. R. Powell

Witnessing in Siam has its difficulties but a steady witness has gone forth since 1937. It is to the credit of the country that the government has never taken any action against the Kingdom proclamation there. During the war, when surrounding countries banned the work and confiscated literature, Siam gave refuge to Jehovah's witnesses who had to flee from Malaya and the Netherlands East Indies.

The entry of the Japanese into Siam created new difficulties as the work had been banned in Japan in 1937 and they were on the lookout for any evidence of it in Siam. In 1942 they caused the arrest of three German pioneers and confiscated all literature at the depot. An investigation by the Siamese officials resulted in their release and they were able to continue the witness work with the literature that they had hidden away. Since then on many occasions the Siamese officials have proved themselves friendly to the witnesses and their work and have been a real help to them.

During the war the witness work was pushed ahead. Two Siamese pioneers not only kept the depot going but continued their field work and aided and comforted the witnesses held in the internment camp and prison. Two German witnesses aided many natives in the north to come to a knowledge of the truth. These now call on the people and gather a group together and they all sit on the floor and study the Bible with what literature they have in Siamese. Much work is done in this way that is not reported. Soon they will have a fuller appreciation of the Theocratic organization and see the necessity of regular reports.

* * *

SOUTH AFRICA

—G. R. Phillips

"'Darkest Africa' is dark no more," proclaimed G. R. Phillips, the Watchtower Society's representative of Cape Town, South Africa. In an extremely interesting report Mr. Phillips described the vast area served by the Cape Town office of the Society, which comprises not only the Union of South Africa but also the territories of the Rhodesias, Nyasaland, Tanganyika and Portuguese East Africa. He showed how that though many missionaries of the various religious denominations had liberally distributed the Bible to these dark regions of Africa, yet they could not explain it to the simple-hearted, logically-minded natives.

Twenty-two years ago less than two dozen witnesses of Jehovah resided in all of this vast portion of the globe. Yet today through the ministerial efforts of true missionaries there are 15,400 witnesses of Jehovah in this which used to be designated "darkest Africa", the vast majority of whom are faithful colored natives.

A series of such governmental interferences was pursued to the Supreme Court of South Africa, where a decisive victory was given to the witnesses a year before the war ended. Imprisonment, fines, and other forms of punishment didn't deter the Africans, both white and colored in their gospel preaching.

* * *

SWEDEN

—J. D. Pramberg

In recent years Jehovah's witnesses in Sweden have experienced many court actions. Of one such case a humorous incident was related by J. D. Pramberg, the Swedish delegate attending the Glad Nations Theocratic Assembly. In the course of this trial one of Jehovah's witnesses had the occasion to quote Revelation 12:9,12, referring to Satan's being cast out of heaven to the earth, an event occurring in 1914. A clergyman arose in court and sarcastically asked: "Didn't he (Satan) hurt himself then?" The witness knowing that the clergy are not very popular among the military officers cleverly replied: "Don't worry; the clergy took good care of him."

Mr. Pramberg stated that Sweden, a country of six million inhabitants, has more than 3,000 active witnesses publishing the Kingdom message in that nation. Sweden having remained neutral throughout World War II, the publishing activities of the Society's organization there was not interfered with in any way. Contact with the Brooklyn headquarters was fairly well maintained in spite of communication delays. All the issues of the Society's magazine, *The Watchtower*, as well as other current publications, were translated and distributed freely throughout Sweden.

* * *

SWITZERLAND

—E. F. Borys

More than 1,700 witnesses of Jehovah are to be found regularly preaching the message of the Kingdom in the small country of Switzerland. Mr. Borys, one of the several representatives from Switzerland, continued with a very interesting report, citing how the street work, using the *Watchtower* and *Consolation* magazines, was a new feature introduced in Switzerland upon the visit of the Society's president in the fall of 1945. One of Jehovah's witnesses was standing in front of a particular shop offering the *Watchtower* and *Consolation* in the usual way to the passers-by. The owner of the shop, not well disposed toward Jehovah's witnesses, asked his shop girl if she would go up to the second floor and pour a pail of water down upon the witness' head. The girl obeyed her employer's instructions. However, in her haste she went to the wrong window under which the employer of the shop had hurried out to enjoy the view, so the water came down upon his head rather than on the publisher's.

* * *

UNITED STATES

—M. H. Larson

During global war many problems confronted the Lord's people in the conduct of their work in this country, but by putting their trust in Jehovah God, necessary provisions were made. That was the theme of the talk of M. H. Larson, factory servant of the publishing plant at 117 Adams Street in Brooklyn, New York. After a brief mention of the establishment of the Bible school of Gilead and the Theocratic ministry course in the companies, the speaker reviewed some of the difficulties encountered in obtaining material for literature during the war years. During 1943 the government issued an order reducing paper supplies ten percent below 1942 consumption figures. Plans had been made to increase their paper supply ten percent to meet the demands of their increasing work. So actually this amounted to a twenty percent cut. Appeal was directed to the government for the ten percent increase instead of accepting a ten percent decrease. At the hearing in court Jehovah God blessed his servants and granted the victory, the appeal being granted. With the year 1942 came another crisis, a cut of twenty-five percent below 1942 levels being ordered. But again an appeal was made and granted, and sufficient quantity to keep all Watchtower presses running was obtained.

The factory servant made an expression of what a privilege it is to supply the workers throughout the field and in many nations with the needed material for preaching the gospel. The witnesses in the United States have been abundantly blessed and supplied, and it was with willing hearts that they made it possible for food and clothing as well as spiritual supplies to be sent to other nations of the earth.

At the conclusion of the evening of this continued program, the president of the Society put in a surprise appearance and spoke in harmony with the theme "all nations". An account of his comments and the events at that time appear elsewhere in this issue.

SECOND BOUND BOOK RELEASED AT ASSEMBLY

67,000 Hail New Preaching Instrument

"Let God Be True!" exclaimed N. H. Knorr before an indescribably thrilled multitude Saturday afternoon. As he spoke, he held aloft the beautiful green cloth-bound book with that name embossed in glittering gold letters. A tremendous wave of applause swept out from the happy thousands and rolled over the playing field and beyond toward downtown Cleveland.

"It will be a great aid to everyone in his back-calls and book studies . . . The Society would like to give everyone in the Stadium who will read this book a free copy," he said, calling forth further expressions of joy from the grateful throng of 67,009 persons. "Take your Bible, any Bible translation, and study this book along with it, and learn," was his exhortation.

Eclipsing any material gift that could have been presented to them, this new gospel-preaching instrument was hailed by the multitudes with cries of joy and appreciation. Ushers who distributed the new publication as the crowds filed out of the Stadium were unable to hand out the books fast enough.

As one put it, "Even a new automobile, although I could use it for the service, could not give me half so much pleasure." The reason was that this instrument not only helps the publishers, but is for the multitudes of good-will persons yet to enter on the pathway to life through reading it with their Bibles, and that Jehovah's witnesses dearly love these "other sheep" of the Lord.

Another expression was: "I can't wait to get back to my territory to show the people this book." Yet another, "Just what we needed for the company book studies; look at the questions at the bottom of every page to guide our study".

The release climaxed a very powerful discussion of the subject, "Let God Prove to Be True", based on Romans 3:4. (A synopsis of the talk will be found elsewhere in this issue.) The calm logic of the presentation, which added proof to proof showing God to be true and the Bible his Word, and the stand of the Roman Catholic church as its interpreter to be wrong, gripped the audience tensely. Applause was involuntary when the speaker forcefully clinched each salient point.

Further heightening the feeling of the occasion, and causing all to appreciate even more the bound book release which was to follow, Mr. Knorr, at the end of his discourse presented the following resolution, which was immediately seconded, and which all with a rousing shout of "aye" then agreed to adopt and carry out.

"RESOLUTION

"We, the witnesses of Jehovah, assembled together from many nations in this 'Glad Nations Theocratic Assembly' in Cleveland, Ohio, U. S. A., this tenth day of August, 1946, do publicly give thanks to Him for gathering us, and we unitedly make this Resolution before Him and his anointed King:

THAT, to the end of this postwar era, we will continue to keep our integrity to Jehovah's kingdom by Christ Jesus as the only rightful Government of this earth and of all the universe, and which Government will endure forever;

THAT we will therefore obey Jehovah's command (Isaiah 8:9,10) to refuse to join in with the people of Christendom in recommending a world conspiracy to quiet the fear and dread of men that thus a rule of human creatures be put in world control as a substitute for His kingdom by Christ since A. D. 1914;

THAT we will fear Jehovah God and will continue to give the truth to God's recorded Word by preaching in all the habitable earth the glad tidings that his Kingdom was established toward this earth in 1914 and that it is the only government of universal peace, security and righteousness (Matt. 24:14; Mark 13:10); and

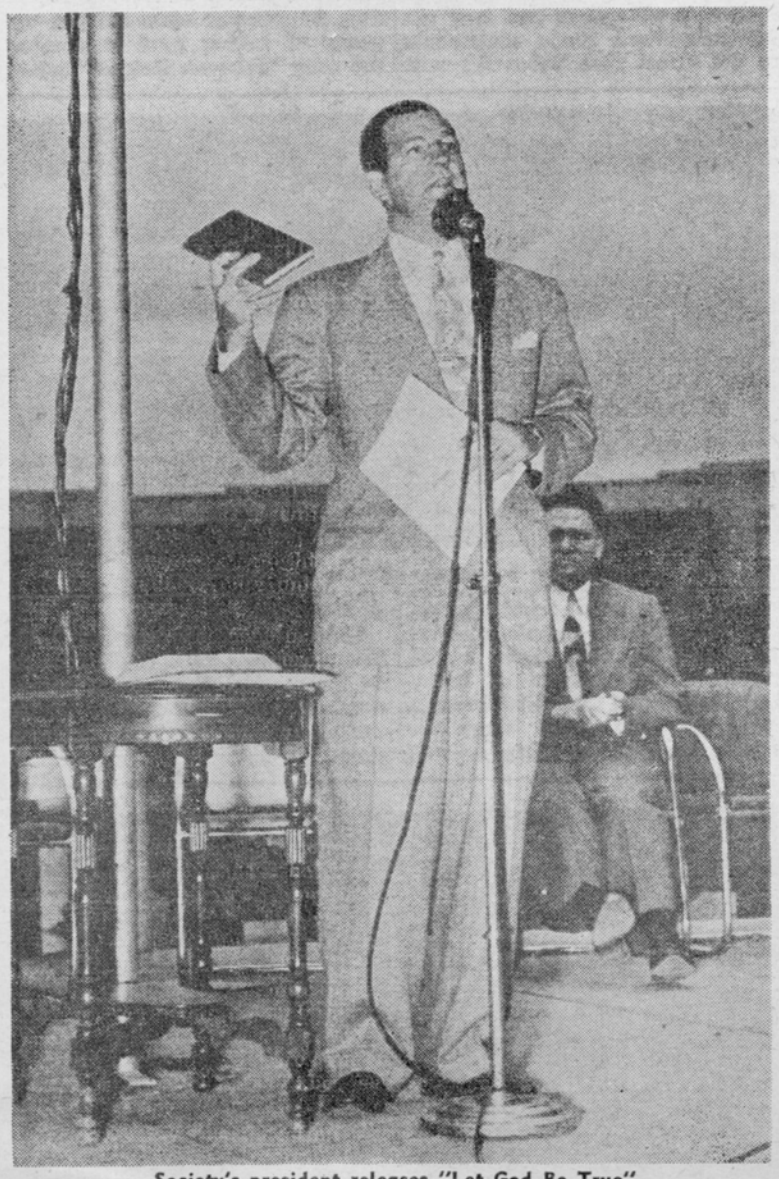
THAT, therefore, we will persist in rejecting the religious traditions which inquire of the dead men in behalf of the living, and we will continue to point the people to the law and testimony and all the Word of God, by means of the work of Bible education 'publicly, and from house to house'.—Isaiah 8:20; Acts 20:20."

As the eager book obtainers got a hurried look at the table of contents of the book they saw that the claim that it is a real Bible help is not an exaggeration.

The afternoon session built up to this climax. Beginning at 2 o'clock, H. C. Covington, assistant chairman, introduced several Christian ministers who had spent from 3 to 5 years in prison in the United States because their true status as ministers was not recognized during the war years. (Although thousands of Jehovah's witnesses were recognized as ministers in accordance with the law, in some instances religious prejudice caused their mis-classification.) These gave their experiences, relating how God's hand was not shortened or withheld from blessing them, even behind prison walls.

Mr. Covington said that resolutions and messages had been received from Jehovah's witnesses in prison in Chillicothe, Ohio; Leavenworth, Kansas; Terre Haute, Indiana; El Reno, Oklahoma; Texarkana, Texas; Springfield, Missouri; Natural Bridge, Virginia; Mill Point, West Vir-

(*Continued on page* 36, *column* 4)



Society's president releases "Let God Be True".

* * * * * *

"Let God Prove to Be True"

In connection with the release of the new book *"Let God Be True,"* N. H. Knorr's discourse was based on the Bible text: "But let God prove to be true, albeit every man be false." (Romans 3:4, *Roth.*) Pointing to the issue that is to be settled now, namely, that God is true, he showed that God is bound by his own word to prove that fact. The questions was then asked, "Where is the unchangeable truth of this God to be found?" The answer was immediately given that it may be found in the Bible, which God has had recorded and caused to attain the greatest circulation of any book ever in existence, now in 1,068 languages.

Quoting Scriptures proving that the Bible is the inspired infallible Word of the true God, he then mentioned that this belief in the Word of God brought down the charge of *Bibliolatry*, or worship of the Bible, especially from Catholics, who have branded the Bible as a "divisive book".

He went on to show how the Roman Catholic Hierarchy diligently shuns all appearance of Bible worship by teaching that the Bible contains *some* of God's revealed truths, but not *all*, and that it is the depositary of the *whole* of divine revelation and the sole interpreter of the Bible.

He called attention to the well-known connection of Jehovah's witnesses with the Bible and their championing of its truths, and then asked, "Are Jehovah's witnesses . . . chargeable with idolatry? . . . a divisive sect? . . . a man-made organization . . . claiming for itself the power of interpretation of the Scriptures?"

What Authority Has the Bible?

Jesus used the Scriptures. In fact, in the three great temptations put upon him by Satan the Devil, he answered each one with a quotation from the Bible as his written instructions from his Father. Instance after instance was cited, showing where Jesus quoted from the Scriptures existing in his day, namely, the Hebrew Scriptures from Genesis to Malachi, and included *all* these writings, saying they spoke of him. Certainly no one could charge Jesus of *bibliolatry*.

The words of Peter, who the Roman Catholic Hierarchy claims was the first pope, were quoted, proving that Peter did not think referring to the Scriptures to determine the proper course of action was *bibliolatry*, and that all the other Christian writers of the Scriptures worshiped God and not the Bible,

(*Continued on page* 36, *column* 1)



Delighted conventioners flash Kingdom smiles as they hold aloft their gift copies of "Let God Be True".

"God's Truthfulness Day" will long be remembered by Jehovah's witnesses in convention assembled as the time when a long-felt need was supplied by the Watchtower Bible and Tract Society. Jehovah's people have always desired some publication that would put within easy access all of the fundamental doctrines of God's Word, and put them in a form suitable for home study with persons of good-will. Such provision was made during the afternoon session of "God's Truthfulness Day" with the release of a new bound book of 320 pages. The title of the book is *"Let God Be True"*. It was enthusiastically and whole-heartedly accepted by the 67,000 witnesses seated in the Municipal Stadium on that Saturday afternoon of August 10. All are determined that this second bound book released at the Glad Nations Assembly would make itself powerfully felt in the field of gospel-preaching and home Bible study, all to the end that religion's falseness and God's truthfulness might be magnified throughout the earth.

Religion was exposed as refusing to stand by the truthfulness of God's written word and as turning aside to the traditions of men for its source of information. Religion's teachings and God's Word are often times diametrically opposed, and it was on "God's Truthfulness Day" that the stirring declaration was driven home with overpowering force, "Let God be true, but every man a liar."

Saturday Morning Assembly and Foreign Meetings

Appropriately, "God's Truthfulness" day opened with an assembly for field service. R. E. Morgan, a member of the Brooklyn Bethel family, opened the session with a few comments on the title chosen for this day. Consideration and reading of the text of the day followed.

The assembly was then dismissed with the reminder that this day was to be mainly one of advertising, inviting the people to the Sunday lecture, "The Prince of Peace", as well as to Saturday afternoon's session, during which session much would be said that would be of great importance to the people of good-will of Cleveland as well as to the conventioners themselves.

In keeping with the fact that this is an international convention, foreign-language assemblies were held on this morning, as had been done on three previous days of the Assembly. On Saturday these were the Spanish, Scandinavian (in which three languages, Danish, Norwegian and Swedish, were spoken), Slovak, French and Hollandish assemblies. The Spanish was held in the Music Hall, Scandinavian in Little Theater, and the other three in different sections of the Stadium, from 10 to 11:30 a.m.

At these assemblies, field experiences were first given by delegates from these lands, recounting God's works of power and deliverance in behalf of his people in recent years. This was followed by three 20-minute discourses. The first was on "The Necessity of Learning the English Language". This was particularly for those who live in English-speaking countries. The admonition was given that since English is the most widely used language and especially since they live where the people speak English and therefore have to preach the message to them in English, all should learn to speak English well.

The second lecture outlined the Lord's organization, both invisible and visible. Going into the matter of organization as it applies to the congregations, and further, into the individual's relation to it, this feature of the program brought forcefully to the brethren's attention the need of *personal* organization. The vital importance to the Theocratic minister of personal cleanliness, dignity befitting the ministerial work, and personal appearance was magnified. The protection afforded the Lord's servant today by obeying his injunctions from his Word and his organization, the blessings of harmony and peace, and the increase of prosperity to the obedient were clearly portrayed. The final lecture in the other-language sessions were based on *Watchtower* articles.

The attendance at these meetings was: Spanish, 1,009; Scandinavian, 700; French, 525; Hollandish, 193; and Slovak, 840.

(*Continued from page* 35, *col.* 2)

but quoted freely from it as the authoritative instructions of God to the church.

"Therefore, if we ignored the Scriptures ourselves, and if we denied the possession and study of those Scriptures to others, it would mean depriving ourselves and others of the comfort and admonition that the inspired Scriptures give at this end of the world. By God's grace, of *such* a deprivation Jehovah's witnesses will never be guilty. They will continue to circulate Bibles and to encourage and promote Bible study."

Cheers and applause rang throughout the Stadium.

Religious Traditions Proved Worthless

Next, the speaker launched upon a refutation of the teaching of the Catholic church that the Bible is not adequate, but that the church has, besides this, oral teachings of Jesus which have been handed down unwritten from one succession of Catholic clergymen to another, and which traditions must be accepted as of equal authority with the Bible.

He likened the Roman Catholic Hierarchy to the Jewish clergy in that they have also what they call the *oral* law which they put ahead of the written law of Moses, saying that the oral law as handed down through the Jewish clergy through tradition was a full, complete, and perfect interpretation of the "obscure, scanty, and defective" written law, as the Jewish clergy term it.

"We choose to give the truth to God, in the black and white of His written Bible," said the speaker, as the crowd enthusiastically applauded. "The possession by a religious organization of a mass of religious traditions which contradict and nullify the written Word of God, instead of proving such religious organization to be 'at all times the depositary of all truth', proves it is the depositary of errors, lies and doctrine of demons." The true church was described as being wholly subject to the Higher Powers, Jehovah God and his Son, Christ Jesus, being taught of them. To quote Mr. Knorr's words: "Hence the true church, which becomes the bride of Christ, does not attempt to usurp authority over Christ Jesus her Head by claiming to be the infallible teacher of her members. She humbly bows to Christ Jesus as her living, ever-present teacher under God, the Head over all . . . She abhors the self-assuming attitude taken by the religious Hierarchy and its visible pontifical head."

It was then made clear how God interprets his written Word for his people by causing it to be fulfilled and then calling to their attention this fact; how by the physical events taking place those who study his Word can now understand and be guided by it; how it is now especially the time for it to be understood, since we are at the end of the world, when God will act to further prove that he is true.

In ringing tones, Mr. Knorr concluded, "We therefore publicly declare and confess that Jehovah God, by Christ Jesus, is the Supreme Authority, the living Teacher of his church of witnesses, and the infallible Interpreter of his Word of truth. In this day of decision between Bible truth and religious error, between God's written Word and the contradictory traditions of religious men, we concede the truth, and the whole truth, to Jehovah God and his Christ. With fullness of conviction we align ourselves with the inspired apostle who said: 'Let God prove to be true'"!



N. H. Knorr releases Spanish concordance as J. L. Bourgeois, Mexico Branch servant, looks on.



Getting Spanish concordance at book counter.

"A New Song"

Just preceding Saturday's concluding lecture by the Society's president, W. Dey, a delegate to the convention from Denmark, delivered the discourse, "A New Song". Mr. Dey was carrying on his Christian ministerial work in Denmark when the Nazis entered that country and, because of his faith, was incarcerated in prison there 4½ years. So he was able to express in the deepest sense the joy God's people have at being liberated from Satan's organization by Christ Jesus and being given the "New Song" to sing.

His discourse dealt with the ninety-sixth Psalm, which is a song of praise to Jehovah God, calling on all the earth to praise him, because "Jehovah reigneth".

In the days of King David, when he brought the ark of God's covenant symbolizing God's presence to Mount Zion that it might be near his throne for consultation on matters of importance to the kingdom, David was said to 'sit on the throne of Jehovah'.

Explaining that David reigned in a typical sense back there, and prefigured the everlasting King of God's Theocratic government, Mr. Dey then showed that Psalm 96 has its real fulfillment today: that the physical facts alongside the prophecies prove that the Greater David, Christ Jesus, has taken his great power at Jehovah's command and now sits on the throne of Jehovah in the heavens since 1914. Therefore it is time that God's people on earth sing the "New Song".

"Does this mean merely going to a meeting and joining in singing songs?" it was asked. "No," Mr. Dey answered, "it means much more than that." It means doing as Christ did, going from house to house to tell the people the glad tidings of the Kingdom. Now, since Jehovah reigns over all the earth through his King, it is especially the time. "It's not a matter of how little can we get by with", he said, "but how much can we do to show forth the praises of him who has called us out of darkness into his marvelous light. We must tell out the glorious message among all people because Jehovah is great and made the heavens whilst all other gods are nothing. . . . We tell the people there are but two sides in the coming conflict: God's and the Devil's. . . . We tell the people of Jehovah's righteous judgments and of the establishment of the new earth and of how all creation will rejoice because Jehovah will judge the world with righteousness and the people with his truth."

(*Continued from page* 35, *col.* 5)

ginia; and Ashland, Kentucky. One from Benton City, California, was read.

Following the reading of the resolution, others told how the Lord saw to it that they received *The Watchtower* and other Bible literature, how they held Bible studies among themselves and with other prisoners, that the morale of the other inmates of the prison was greatly lifted up by reason of the spirit that was upon Jehovah's witnesses; and how the superintendents made statements to the effect that 'Jehovah's witnesses don't need rehabilitating, they rehabilitate themselves'. During their stay, they made the institutions "institutions of learning", scheduling their time so as to spend upwards of 100 hours per month studying the Bible, as well as 30 to 40 hours on other courses offered by the prisons. Besides this, they organized to preach to the inmates, and helped them in every way possible to come to a knowledge of the true God, if they showed the disposition to do so. And many did.

Mr. W. Dey, a delegate from Denmark, next spoke on "A New Song". (Synopsis of this talk may be found elsewhere in this issue.) He unfolded the prophetic application of Psalm 96 to our present day, impressing upon all the urgency of taking part in singing the song "Jehovah Reigns" before all the world.

This prepared the way for N. H. Knorr's speech, "Let God Prove to Be True", and the release afterwards of an instrument by which one can sing the new song to God's glory.



Receiving free copies of "Let God Be True".



F. W. Franz conducting the convention orchestra.

Convention Music by Choir and Orchestra

There is no question about this being the assembly of the Glad Nation. You can tell it by the joyous note struck by the speakers addressing the multitudes; you can tell it by the frequent and hearty applause; you can tell it by the smiles seen all about you; yes—and you can tell it by the way the music, both vocal and instrumental, is being rendered.

Many centuries ago the psalmist wrote: "Hallelujah! Praise God . . . for his mighty deeds! Praise him for his abundant greatness! Praise him with blast of the horn . . . with the strings and pipe! Let everything that hath breath praise the Lord!" (Psalm 150, *An American Translation*) In obedience to that command skilled instrumentalists and vocalists from lands to the north of us, from lands to the south of us, from across the sea and from practically every state in the Union, have joined to furnish the spirited music for accompaniment of joyful Kingdom songs.

The Orchestra

So that the music would be up to the Theocratic standard as displayed in all of the other provisions of the convention, on Saturday announcement was made that auditions would be held for all wishing to play in the orchestra or sing in the choir. By the time the rehearsal began Sunday forenoon, one hundred musicians had assembled in the orchestra, and Sunday evening, with the convention moving to the Stadium, the orchestra began to furnish music for it.

By Wednesday the orchestra had grown to 162 pieces. There was an excellent string section, the very soul of every large orchestra, consisting of more than ninety instruments, violins, violas, cellos, and basses; there was a fine woodwind section of flutes, clarinets, and the oboe; and the brasses were well represented by trumpets, cornets, French horns, trombones, and a tuba. There were also a number of saxophones, piano, accordions, guitars, etc., all adding their bit to make this the biggest Theocratic orchestra of all time. F. W. Franz, the director, was getting whole-hearted and capable response from both professional and amateur (and, by the way, "amateur" literally means one who plays for the love of it, as contrasted with one who plays professionally), from musicians twelve years old and sixty-five years young; from players dusky, black and white.

The Chorus

Not since the last international gathering at St. Louis has there been a special chorus at a convention, and trained singers attending the convention showed their appreciation of this opportunity both by responding in such large numbers, there being more than 300 singers, sopranos, altos, tenors and basses, and also by the quality and volume of their singing. They set a fine example for the singing by the convention as a whole.

So that all the brethren would have the opportunity to get fully acquainted with the *Kingdom Service Song Book*, it was arranged to have all the songs sung in consecutive order, beginning with the first and going right through the book. To this end also the orchestra first played each song through. The results reminded one of the account of the music rendered at the time of dedication of the temple of Solomon, regarding which the observing chronicler took pains to note that "the trumpets and the singers were as one." Yes, the music, as everything else at this international convention, gives evidence that it is a *glad* and Theocratic occasion.

TRAILER CAMP REPORT

To students of God's Word, tent-dwelling calls to mind the mode of life followed by many of the faithful in days of old. Abraham, 'the friend of God' and 'father of the faithful', dwelt in tents. His grandson Jacob is described as 'a plain man, dwelling in tents,' and their descendants, the nation of Israel, experienced 40 years of tent-dwelling on their protracted journey to the promised land. In the days of Israel's apostasy, when fearless Jeremiah was proclaiming Jehovah's fiery judgments against that faithless nation, another company of tent-dwellers comes to our notice. They are the Rechabites, the descendants of that man of good-will, Jonadab, who typified the good-will people now showing up in these "last days." At Cleveland, tent-dwelling once again comes into prominence, as convention delegates poured into the city from every part of the globe.

Monday's issue of *The Messenger* gave us a brief but graphic description of the appearance of the mighty trailer camp that suddenly mushroomed into existence, molded into shape by the scores of workmen that swarmed over the more than 120-acre site. A city has suddenly appeared as if from nowhere. Upwards of 20,000 have registered at the camp.



Washday at the trailer camp.

Description of the Camp

The main entrance to the camp is located about nine miles from the Municipal Stadium on highway 612 (West 130th Street), just before you reach the Brookpark Road intersection. The main part of the camp was previously a government trailer camp for war workers, and ten of the buildings erected by the government have been acquired by the Society and used for camp administration purposes. It stretches for a mile and a half in length and is about a quarter of a mile wide, being in three sections, the main, east and west camps.

On approaching the camp a remarkable scene greets the eye. Laid out in orderly fashion is a varied collection of tents, housecars, trailers, converted trucks, busses and automobiles, of every size, shape, color and description. Streets have been laid out on the city block system, those running north and south being lettered from A to V and AA to GG, while east to west, numerically from 1 to 40.

Down each street are lines of 25-foot wooden towers, carrying the 10 miles of electric cable used to supply electric power for a splendid street-lighting system. Electric lighting is also installed in buildings, and outlets are provided for domestic use. These latter proved to be of great value, for, other journeys totaling up to as long as twelve days, some of the womenfolk had to embark upon a washday on arrival, and could be seen hard at work with their electric irons. Over on the left, as you walk down the main approach, haircutting is in progress, with several standing around waiting their turns. While passing close to tent and trailer doors you can occasionally hear the buzz of electric razors.

Near the center of the main camp are the administrative offices. These consist of a group of buildings housing the different departments and the army of willing volunteers working night and day to insure the comfort and smooth operation of camp life. In charge of camp administration is witness L. L. Roper, graduate of the sixth class of the Watchtower school of Gilead, who, with his wife and daughter, are soon to take up their foreign assignment at Panama. Pinned to the wall behind his desk are plans of the entire camp covering three large sheets, showing locations of buildings and departments, water, electric and drainage installations, as well as streets, car parks and individual trailer sites. Over on the far side of the office is a street plan of the city of Cleveland. Adjoining Brother Roper's office is a larger room housing an army of stenographers, typists and clerks busily working away at their assigned duties.

Organization

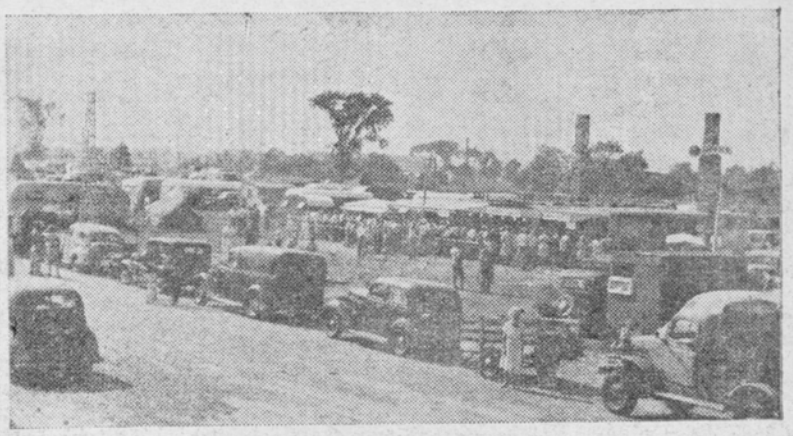
Camp administration has been organized along proper Theocratic lines. Working under Roper's direction servants have been appointed to care for all the different departments, some of which include a personnel of several hundred workers. A quick glance down the following list of departments will impress the reader with the magnitude of camp organization and the varied nature of the duties performed by its helpers. Heading the list in size is the guards' department, absorbing a total of 900 men. Next in size comes traffic and parking with its staff of 550, followed by sanitation with 250. Other departments, smaller in size, but no less important, are accounts, auto mechanics, commissary, equipment, first-aid, information, messengers, office, refreshments, registration, roads and walks, signs, supply, trucking, volunteer service, installation, etc., all together absorbing a total of more than 2,000 workers. To insure efficient working, each department is Theocratically organized within itself, and in this way no one individual is overburdened with duties, but all are given ample opportunity to enjoy the convention sessions.

The duty of the guards department is to maintain proper order and protect camp property and generally see to the well-being of all its residents. Working under the supervision of Guard servant are 15 area captains, five for each of the three sections of the camp. One of these captains is always on duty in each camp, night and day, working six-hour shifts. Under these captains are section captains, appointed to care for specific assignments, such as main gates, cafeteria, sound cars, etc. The six-hour shift arrangement operates throughout, and in this way no one individual needs to miss more than two evenings and one afternoon or vice versa, throughout the entire eight days of the convention. One hundred eighty men are on duty at one time, proper schedules having been drawn up and posted. This department is also responsible for operating fire-fighting equipment. Each camp is equipped with a fire wagon carrying a barrel of water, and 350 fire extinguishers are located at strategic points, also water hydrants in case of more serious outbreaks.

Throughout the day and more particularly early in the morning and late at night there is a constant stream of motor traffic in and out of the camp and along the bordering highways. There is therefore no shortage of work for those who volunteered for parking and traffic duties, and men can be seen on duty at entrances and busy street intersections, identified by blue ribbons pinned to their shirtfronts. Saturday, August 3, was the big day for the traffic department, for, being the eve of the convention, trailers, cars and busses of every description were pouring into the camp. Not only must traffic be kept moving, but at the same time registrations must be entered and parking sites allocated. Short delays became inevitable, and at times, particularly during the evening, lines of waiting trailers had to be parked down the center of the camp roads, while other traffic moved to and fro along one-way lanes on either side. Two parking lots are provided, one for camp residents and one for visitors, with accommodation for 500 vehicles.

Cleanliness

In God's law to Israel much is said concerning cleanliness and sanitation. Not only must the Israelites keep themselves from idolatry and spiritual uncleanness, but strict rules were enforced for physical cleanliness, and proper sanitation in the camp: "For the Lord thy God walketh in the midst of thy camp, to deliver thee. . . . therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee." (Deut. 23:14) Thus we have a Scriptural pattern for any modern-day camp of God's people. The sanitation department provided for six gangs of workers for cleaning. Proper drainage arrangements were made, toilets erected, and garbage disposal provided for. Litter is cleared from the grounds at regular periods, the city garbage truck calling each day. Large quantities of sawdust are being used and roads thoroughly sprayed with water to keep down the dust.



Offices located at the trailer camp.

No large-scale feeding arrangements were made by the camp organization, as the Society has made bountiful provision for the feeding of all convention delegates in the great underground cafeteria building in the convention grounds. Camp residents swarmed out of their temporary homes early in the morning to make the nine-mile journey to the cafeteria, where breakfasts are served from an early hour. But many must remain behind at the camp for all or part of the day for different reasons, and so refreshment stands, four in number, were erected. The demand is great, and large numbers of camp residents throng the stands from 6 a. m. to 12 midnight, thus suggesting that the pangs of early morning hunger must first be satisfied before the city-bound journey is undertaken. Cereals, milk, bread, sandwiches, cupcakes, rolls, doughnuts, peaches, plums, oranges, fudge, punch and other varieties of food may be obtained at reasonable rates. Refrigerating plants have been installed to insure the proper preservation of supplies.

But 'man shall not live by bread alone' is the Scriptural rule, and for those who must remain in the camp grounds during sessions, provision for spiritual as well as material food is made. Loud-speakers have been erected on the administrative buildings of the camp and during the sessions quite large numbers may be seen gathered around, some sitting on the steps of nearby trailers, others reclining on the ground in the sunshine. Telephone lines connect the camp with the Stadium, and excellent amplifying equipment insures proper reception of all programs.

Much could be said about the functioning of the other departments already mentioned in this report. All were characterized by the willingness and zeal peculiar to the Lord's house. In no worldly organization is such a spirit ever in evidence, for here the spirit of the Lord directs the activities of all alike. Those co-operating together in their various assignments have come from every state in the Union as well as from Canada and foreign countries. In most cases they had never met before, and yet from the outset they worked together as if they had been acquainted for a lifetime.

Trucking and Signs

For example, in the trucking department, brethren owning trucks not only brought their vehicles from different parts of Ohio and nearby Michigan, but from Indiana, Oklahoma, and even faraway Washington, Oregon and British Columbia. They transported equipment and appliances of every description, moving timber for the twelve qualified carpenters engaged on construction work, lead piping for the plumbers, 800 pounds of ice every two hours for the refreshment stands, sawdust for the roads and paths and 25 to 30 tons of straw obtained from friendly farmers at low rates for bedding in the tents. On arrival they just reported to the volunteer service booth, briefly stating their qualifications, and, with no desire to pick and choose, gladly accepted the assignments given them, co-operating together for the one common good.

Those who were sick and in need of medical attention, or who were unfortunate enough to be involved in an accident could report to the first-aid department, where the skilled hands of qualified doctors tended about 100 patients daily, mostly children. In charge of this department is E. G. Gilmore, Fellow of the American College of Surgeons. Movement about the camp was facilitated by the hundreds of signs produced by the three workers in the signs department, location of offices and department headquarters, street designations, and notices of all descriptions, being posted at prominent places. Personal messages are seen in great numbers pinned to a commodious bulletin board, while mail can be both dispatched and received at the information department, where also stamps and post cards may be purchased, and lost articles (including straying children) may be taken.

Traveling to Cleveland

Many hours could have been spent walking through the camp and talking to its different residents, listening to their travel stories and experiences and noting the different types of tent, trailer or converted truck that went to make up their temporary homes. The largest single unit identified was a large truck which had carried its load of 54 brethren from New Mexico in six days. Origi-

(*Continued on page 41, column 2*)



View of trailer camp showing streets, electricity lines and street lights.



An aerial view of the trailer camp located at W. 130th and Brookpark Rd.

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An airplane view of the Municipal Stadium during the Wednesday afternoon session of the Glad Nations Theocratic Assembly.

"THE PRINCE OF PEACE"

N. H. Knorr, president of the Watch Tower Bible and Tract Society, delivered the lecture entitled "The Prince of Peace" on the last day of the Glad Nations Theocratic Assembly of Jehovah's witnesses. Sunday afternoon, August 11, 1946, the vast audience assembled in the Municipal Stadium at Cleveland, Ohio, heard this public lecture. The full text of the discourse appears below.

PEACE by the conspiracy of nations and peoples is the openly declared goal of this postwar world. Being warned that now the choice lies between world peace and world destruction, the world's leaders have felt themselves pressed into doing something speedily, unitedly. Particularly Christendom, so called, has taken the lead in urging the nations to combine in harmonious action in order to make and to keep peace among themselves. Promptly an imposing alliance of nations has been brought forth, and just 147 days after the end of World War II this organization of 51 nations and representing four-fifths of the peoples of earth, began to hold its General Assembly in London, England. The hopes of this world, political, commercial, social and religious, are all bound up with this international conspiracy. The prayers of the religionists, Catholic, Protestant, and Jewish, have been and still are for it; and upon it the rulers and the peoples lay the responsibility of building the foundation of a better world wherein the disturbers of peace will never again bring this world to the brink of annihilation. Now the big question is, Will it fail and bring them disappointment? Dreading such a result, conscientious men of the world who believe in strong action are determined that it shall not fail.

Worldly-wise men envision this international conspiracy as the best and most advanced way of preserving world peace and security. Faced with all the "atomic age" realities and leaning upon their own wisdom, these men know of no better way. There *is* a way; there *must be* a way for lasting peace for all humankind, but is *their* way the best and only way? If it is not, but is simply man's idea of the best, then it will mean only a brief pause before the world's plunge into the dreaded destruction. How, then, are we to know? And how could we find out anything better to which to turn? The answer is, By the revealed purposes of the God of heaven and earth, who "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed." (Acts 17:24-26) To this day His purposes have worked out as predetermined and as foretold, and the record of his purposes in the sacred Bible has proved reliable. As regards his Word in comparison with the word of today's religious and political prophets, we must, therefore, "let God be true." His Word warns all those who seek lasting life, peace and security against such a world conspiracy in these days, because it will fail. But with that failure the cause of perpetual peace will not be lost to all men of good-will. It will be rescued and be made an everlasting reality by the One whom God's Word foretold, "The Prince of Peace." In this One, rather than in a world conspiracy, must the life-seekers of all nations trust.

Historical Background

At a time of international conspiracies, when civilization stood threatened by the great world power, the aggressive empire of Assyria, then it was that the prophecy concerning "The Prince of Peace" was given. It is therefore deeply significant that our time compares with that time. There are important factors in action now that correspond with those in operation in that ancient time. It was for our safe guidance that the record of those ancient circumstances was made and preserved till now. We would be keeping ourselves in the dark and in perplexity with the world's political, commercial and religious leaders and hence hurting our best interests if we were to overlook and ignore that Record which God meant for us. (Romans 15:4;1 Cor. 10:11) Hence, here we deliberately pause on life's hurried stream and look at the Record. In spirit our eyes turn to the Near East, for there the circumstances surrounding the delivery of the prophecy concerning "The Prince of Peace" arose.

We refer to the eighth century before our common era, or about two thousand seven hundred years ago. Earthly kingdoms were about to pass off the scene then, and among them were the kingdom of Judah and its sister-kingdom, the kingdom of Israel. Back there disturbers of peace were active as they are now, causing national fears. The troublemakers in that ancient time were the kingdom of of Syria under King Rezin; and the kingdom of Israel under King Pekah, the son of Remaliah; and the rising world-power of Assyria under its king, Tiglath-pileser. To the south lay the waning world-power of Egypt, which, however, was still bidding for the world's rule. For smaller kingdoms and governments it was a case of joining a world alliance in a conspiracy with either one of the two world-powers as the dominant ruler, or else being destroyed, swallowed up.

In among these international troublemakers lay the small kingdom of Judah. It once boasted of having David the shepherd of Bethlehem-Judah as its king. Now King Ahaz was on the throne of the kingdom of Judah, but he was of the dynasty or house of David by his descent through King Solomon, the wisest man of antiquity. This kingdom of Judah was the sore spot or center of controversy, because it was the only kingdom on earth whose people still professed to worship and serve Jehovah as the only true and living God. Hence all the false gods of the other nations and kingdoms were bent on overthrowing this kingdom of Judah and turning it away from the worship of Jehovah God. The idea was to bring reproach upon the name of Jehovah and to make him look weak and despised in the eyes of all the world. The false gods of the nations were the invisible demons under Satan the Devil. These gods fired the nations with ambitions for expansion. They spurred them on into the conspiracies which had as their object the destruction of the kingdom of Judah, whose professed God was Jehovah and whose king descended from David.

Kingdom Covenant

That King Ahaz of the realm of Judah should be a bad king, unfaithful to Jehovah God, is of less importance, because in course of time his successsor, his son, King Hezekiah, reformed the nation. The thing of deciding importance is that King Ahaz was of David's house. Therefore he experienced certain mercies and opportunities at the hand of Jehovah God. The word of the Most High God was tied in with what happened to that house of David. Do we ask, Why? It was because a compact or covenant existed between God and David's house. No other royal house or dynasty on the face of this earth has ever enjoyed such a covenant. That covenant of Jehovah God with the house of David was for an everlasting kingdom of Theocratic Government. Because David was a faithful worshiper of Jehovah as God and was anxious to build Him a glorious temple at Jerusalem, God made this Kingdom covenant with David, solemnly saying to him: "I will also subdue all your enemies. Moreover I tell you that the *LORD* will build for you a house; and when your days are finished, to go with your fathers, then I will establish your heir after you, who shall be one of your sons, and I will establish his kingdom. He shall build me a house, and I will establish his throne for ever. 'I will be a father to him, and he shall be a son to me; and I will not withdraw my kindness from him, as I withdrew it from him who was before you. But I will appoint him in my house and my kingdom forever; and his throne shall be established forever." (1 Chron. 17:10-14, *An American Translation*) No king on earth today, whether anointed by the pope or not, can lay claim to this covenant.

That Kingdom covenant held forth a challenge to all the thrones and kingdoms of this world of which Satan the Devil is prince and god. (2 Corinthians 4:4; John 14:30) Therefore Satan and his demons made it their business to try to destroy the house of David and thus kill all danger from it as the heir of the world's domination. Satan found ready instruments in King Rezin of Syria and in King Pekah, the son of Remaliah, of the kingdom of Israel, and in King Tiglath-pileser of Assyria. Satan the Devil purposed to force King Ahaz of Judah by fear into an improper alliance with King Tiglath-pileser of Assyria. To do this, he caused the two neighboring kings to enter into a conspiracy against the house of David, namely, King Rezin of Syria and King Pekah, the son of Remaliah, of the house of Ephraim. Their fixed purpose was to remove King Ahaz because he was of the house of David with its Kingdom covenant, and to put on the throne, instead, their chosen man as a puppet king. The sacred Bible tells us: "And it was told the house of David, saying, Syria is confederate with Ephraim."—Isaiah 7:1,2.

Conspirators

King Ahaz was agitated with great fear. He inclined toward an ungodly alliance with Tiglath-pileser of Assyria. Therefore Jehovah God gave King Ahaz some most timely information to turn him away from such a conspiracy with the king of the Assyrian world-power. God notified his prophet Isaiah, and sent him to meet King Ahaz of Judah and deliver him this strengthening message: "Because Syria has plotted mischief against you, with Ephraim and the son of Remaliah, saying,'Let us go up against Judah, and throw it into a panic, and make a schism in it to our interest, and set up the son of Tabeel as king in the midst of it,' thus says the Lord God: 'It shall not stand, and it shall not be!'" (Isaiah 7:5-9, *An American Translation*) Then God foretold the overthrow of the conspirators.

At that moment came the time for a divine prophecy of world-rocking importance, because it pointed forward to the permanent Heir of the kingdom covenant of Jehovah with David's house. The prophecy was a guarantee that, both then and now, in the midst of worldly conspiracies affecting the Heir of the Kingdom covenant, God would be with the remnant of his faithful worshipers who refused all worldly alliances and conspiracies due to holding fast their allegiance to God's Kingdom covenant and its Heir. We now read the record: "Once more the Lord spoke to Ahaz, saying, 'Ask a sign of the Lord your God; make it deep as Sheol, or high as the heavens!' But Ahaz said, 'I will not put the Lord to the test by asking such a thing.' So he said, 'Hear now, O House of David! Is it too slight a thing for you to weary men, that you must weary my God also? Therefore the Lord himself will give you a sign: Behold, a young woman is with child, and is about to bear a son; and she will call him Emmanuel (God is with us)."—Isaiah 7:10-14; *An Amer. Trans.*

According to God's prophecy by Isaiah this young woman, or virgin, was to give birth to a son instead of a daughter and was to call him by the name "Immanuel", meaning "God is with us". All this was a certain sign that all the conspirators and their conspiracies against God's Kingdom covenant and its permanent Heir would come to nothing. Also, the world conspiracy against God's faithful remnant and their companions who stand first, last and all the time for the Heir of God's Kingdom covenant would likewise absolutely fail, because "God is with us!" Who the young woman was that gave birth to the son who was called "Emmanuel" so many centuries ago, the record does not say. Evidently it was the Jewish virgin who became the second wife of the prophet Isaiah himself; for, before this boy "Emmanuel" grew old enough to distinguish between good and bad, the two kings conspiring against the house of David were to be overthrown and killed. (Isaiah 7:15,16; 2 Kings 15:27-31; 16:5-9) The God-given sign proved to be true back there!

Complete Fulfillment

That, back there, was only a miniature fulfillment of the sign and of the overthrow of the worldly conspiracy against God's Kingdom covenant. Yet that first fulfillment was a token. It guaranteed that the sign and the overthrow of world conspiracy would be fulfilled in the fullest sense in a like time of crisis for the remnant of God's faithful worshipers who put all their faith in his Kingdom covenant and its Heir. Today we are face to face with the greatest world-conspiracy of all time, and it is for the domination of this earth in its entirety. Therefore today it is high time to ask, What about the complete fulfillment of the prophecy regarding the sign of the young woman and her son Emmanuel? Do we have it? If we do, then the fate of this world conspiracy is a foregone conclusion. Yes, we *do* have it. A reliable record of it is preserved and it is backed up by unimpeachable facts. In working out this fulfillment certain things took place, which things show that the producing of the great sign, the birth of Emmanuel, had a close connection with Jehovah's everlasting Kingdom covenant with the house of David.

The maiden who produced the child of the sign was a Jewish virgin descended from King David. (Luke 3:23-32) A maiden of any other family would not be suitable for the sign. At the proper time, says the Record, "the angel Gabriel was sent by God to a town in Galilee called Nazareth, to a maiden who was betrothed to a man called Joseph, belonging to the house of David. The maiden's name was Mary. The angel went in and said to her, 'Hail, O favored one! . . . Fear not, Mary, you have found favour with God. You are to conceive and bear a son, and you must call his name Jesus. He will be great, he will be called the Son of the Most High, and the Lord God will give him the throne of David his father; he will reign over the house of Jacob for ever, and to his reign there shall be no end.' 'How can this be?' said Mary to the angel, 'I have no husband.' The angel answered her, 'The holy spirit will come upon you, the power of the Most High will overshadow you; hence what is born will be called holy, Son of God.' "—Luke 1:26-35, *Moffat.*

That the birth of this child thus begotten was the complete fulfillment of the predicted sign is verified by the Jewish historian Matthew, who writes under inspiration as follows: "The birth of Jesus Christ came about thus. His mother Mary was betrothed to Joseph, but before they came together she was discovered to be pregnant by the holy spirit. As Joseph her husband was a just man and unwilling to disgrace her, he resolved to divorce her secretly; but after he had planned this, there appeared an angel of the Lord to him in a dream, saying, 'Joseph, son of David, fear not to take Mary your wife home, for what is begotten in her comes from the holy spirit. She will bear a son, and you are to call him "Jesus," for he will save his people from their sins.' All this happened for the fulfillment of what the Lord had spoken by the prophet: *The maiden will conceive and bear a son, and his name is to be called Immanuel* (which may be translated, *God is with us*). So on waking from sleep Joseph did as the angel of the Lord had commanded him; he took his wife home, but he did not live with her as a husband till she bore a son, whom he called Jesus." (Matthew 1:18-25, *Moffatt*) Thus the historian Matthew connects the sign of Immanuel with the house of David. He shows that although the son born was called "Jesus" he was the sign of Immanuel; he was the child whose birth proved that God was with or in favor of his faithful remnant of people because now the Son of God as his Father's representative was among them. Hence the faithful remnant could say: "If God be for us, who can be against us?"—Romans 8:31.

Men of Good Will

That the birth of this son as the sign of Immanuel is related to Jehovah's covenant for the Kingdom with David's house is shown again. This time it was shown by the announcement of heavenly messengers when he was born at Bethlehem-Judah, the city where David was born. After telling how Jesus' birth came to be at Bethlehem, the Bible says: "And there were in the same country shepherds watching, and keeping the night watches over their flock. And behold an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear. And the angel said to them, Fear not; for behold, I bring you good tidings of great joy, that shall be to all the people: for, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger. And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: Glory to God in the highest; and on earth to men of good will."—Luke 2:8-14, *Douay Version.*

That angelic announcement of "peace to men of good will" put in evidence two things: (1) The fulfillment of the sign of Immanuel was connected with Jehovah's covenant with David's house for the Kingdom; (2) besides that, it was also the beginning of the fullfillment of Isaiah's prophecy concerning the Prince of Peace; namely, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah 9:6.

Foremost Issue

Isaiah's prophecy of the birth of the Prince of Peace was given at the time of international conspiracies in the East, yet under the shadow of the growing world-power of Assyria. It was given at a tense moment in the contest over world domination. Hence the prophecy's fulfillment was to be a sign that the international conspiracies for world domination would be brought to nothing. Today the foremost issue is that of world domination. Today there is a mighty conspiracy for world domination, but the birth of the destined "Prince of Peace" nineteen centuries ago in fulfillment of the prophecy foredooms

(*Continued on page* 40, *column* 1)

(*Continued from page* 39, *col.* 5) it to absolute and disgraceful failure.

Does anyone ask the question, Why? Here, then, is the Bible's answer: The world conspiracy of the nations from and after 1945 has nothing in common with the Prince of Peace; it does not even recognize him. None of the united rulers of this world are of the house of David. Nevertheless, the man-made Charter of the world conspiracy assigns to them the task of securing the peace and safety of humankind for all time. On the other hand, Jehovah's covenant for the Kingdom, and also the title " The Prince of Peace," assign to Christ Jesus the task of bringing lasting peace and security to this earth. Let the people, therefore, decide for themselves who can be depended upon as certain to establish unending peace and prosperity. As for us, we choose to "let God be true" when he said in his prophecy concerning Christ Jesus: "His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it, with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isaiah 9:6,7, *American Version.*

Conspiracy Against Prince of Peace

The present world-conspiracy declares itself set to gain the objectives that God has laid upon his Prince of Peace to gain, and it calls upon the peoples of all nations to support in establishing universal peace and security by man's efforts and instead of Christ Jesus. It thus proves itself to be a conspiracy against The Prince of Peace and against Jehovah's convenant with Him for the everlasting throne and kingdom. For a reason like that, Jehovah's prophet Isaiah warned King Ahaz and his subjects back there against joining in any worldly conspiracy with the Assyrian world-power for peace and self-defense. The warning was written and preserved for us who are at the climax of world conspiracies, in these words "Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us. For Jehovah spake thus to me with a strong hand, and instructed me not to walk in the way of this people, saying, Say ye not, A conspiracy, concerning all whereof this people shall say, A conspiracy; neither fear ye their fear, nor be in dread thereof. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let him be your dread."—Isaiah 8:9-13, *American Standard Version.*

King Rezin of Syria and King Pekah of Israel did not fear Jehovah of hosts but conspired together against His covenant for the Kingdom. Well, their conspiracy was broken to pieces. Likewise King Ahaz of Judah did not fear Jehovah but entered into conspiracy with the world power of Assyria. Well, this did not really help Ahaz and bring him peace and security. It brought distress and bondage upon him from the Assyrian world-power. Worst of all, it put Ahaz out of favor with Jehovah. First after his death and in the days of his son Hezekiah, Jehovah of hosts broke the Assyrian conspiracy against the Kingdom convenant, and the armies of the Assyrian aggressor were forced to retreat from the land of Judah without ever shooting one arrow against the city of Jerusalem. Hence a like defeat of the present-day world conspiracy against Jehovah's convenant and Prince of Peace is a dead certainty, for God is with his Prince Immanuel and with all who give allegiance to him.

Jehovah God states in his Word: "To every thing there is a season, and a time to every purpose under the heaven: a time to love, and a time to hate; a time of war, and a time of peace." (Ecclesiastes 3:1,8) This is not God's appointed time for peace to this earth. We *know* that, because his prophetic Word tells us what must be at this period of human history. Peace will not come until *HE* makes it by his Prince of Peace. He declares: "I form the light, and create darkness; I make peace and create evil; I am Jehovah, that doeth all these things." (Isaiah 45:7, *American Standard Version*) Rightly he is called "the God of Peace." His long-range purpose for this earth is an unbreakable peace. To this end he raised up his Prince of Peace out of death into which the conspirators put him. God has given him heavenly life immortal. As it is written to those who fear God: "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will." (Hebrews 13:20, 21) Hence there must be a reason why the "God of peace" has refused and will further refuse to answer all the religionists of Christendom who pray for the success of the world conspiracy for bringing universal peace and security. It is because he has no covenant of peace with it or with them.

In the prophecy given to those who now make Jehovah God, and not the world conspiracy, their fear and dread it is written: "And I, Jehovah, will be their God, and my servant David prince among them; I Jehovah, have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods." (Ezekiel 34:24,25, *American Standard Version,* 37:26) How, then, could Jehovah answer religious prayers for a worldly peace organization of conspirators against His covenant for the Kingdom with Christ Jesus, the Son of David? God is running the universe, and not Satan "the god of this world," nor the political, commercial, religious rulers of this earth. The vindication of God's own word and universal sovereignty will not permit him to bless the world conspiracy with success to the glory of men of this world. To the contrary, the Almighty God of peace will make peace by breaking the world conspiracy to pieces at his appointed time, at Armageddon.

It is vain and absolutely useless, therefore, to send ambassadors to a religious-political ruler who claims to be the vicar of Christ and the vicegerent of The Prince of Peace on earth, and to do so in the hope of benefit to the cause of international good relations and tranquillity. During the past sixteen hundred years the religious - political activities of that reputed vicegerent of The Prince of Peace have never brought a durable peace to earth, not even to Christendom, and never will. It is a false hope. The reason why is that Jehovah God will never permit a mere man on earth to misappropriate to himself the prophetic scriptures and to accomplish on earth what the Most High God has appointed Christ Jesus the real Prince of Peace himself to do without glory to any man. Hence the experience of the ambassadors of the world conspiracy is certain to be as foretold at Isaiah 33:7: "Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly."

Why Yet No Peace

The collapse of the efforts of worldly men to make good their high-sounding hopes and promises to mankind will not mean that the cause of permanent peace is perished. God's own Word was written to forearm us against any such desperate conclusion. Not by man's hands, but by God's almighty power, the foundations of an everlasting universal tranquillity have been laid, and they are not movable by any contrary power in heaven or in earth. Those foundations are laid in his Prince Immanuel and his kingdom. Upon these foundations we may build the brightest hopes for the near future.

Covenant Not Overthrown

In the year 607 B.C., just 138 years after unfaithful King Ahaz died, the human kingdom of the house of David was overthrown and destroyed. Such overthrow brought to an end the reign of the profane, wicked king, Zedekiah. But God's covenant with David's house was not there overthrown and destroyed as a failure. It was merely to continue without a visible kingdom and throne till the coming of the worthy, permanent Heir of the Kingdom covenant. At his coming God would give the right and power of the Kingdom to him. To this effect God said to King Zedekiah: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the mitre, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until he come whose right it is; and I will give it him." (Ezekiel 21: 25-27, *Am. Stan. Ver.*) This rightful one is Christ Jesus.

At the time of the conception of Jesus as a man, Jehovah's angel told Mary: "He shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David." When Jesus had grown to manhood, he refused to let the Jewish people make him king on an earthly throne. The throne promised him in the kingdom covenant of Jehovah was to be a heavenly throne. (John 6:14,15) Because of his faithfulness on earth even to the death God gave Christ Jesus the right to the Kingdom as the true Heir of the covenant. (Hebrews 1:1-3) However, after he was raised from the dead and ascended up to heaven to God's right hand God did not at once give him the promised scepter to start ruling with power in among his enemies. He must wait for God's appointed time to make the enemies Christ's footstool and destroy them and to usher in the universal peace of a righteous new world. As it is written regarding the resurrected Christ Jesus: "But he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting till his enemies be made the footstool of his feet." (Hebrews 10:12, 13, *Amer. Stan. Ver.*) That time of expectation ended in the year 1914. At that date the times of the Gentiles' domination which began at Jerusalem's overturning in 607 B.C. came to their finish. What has happened to the Gentile nations since the outbreak of World War I in 1914 proves that point, in full harmony with Jesus' prophecy on the end of this world. (Matthew 24 and 25; Mark 13; and Luke 21) Hence that year he ascended the throne.

Birth in 1914

Nineteen centuries before that, the prophecy of the sign of Immanuel's birth was fulfilled in the birth of Jesus as a human child, not in the earthly palace of King David, but in a stable in the town of Bethlehem where David was born eleven centuries earlier. But in 1914, at the end of the Gentile times, Christ Jesus at God's right hand in heaven was born in a new capacity, namely, in the capacity of King of kings and Lord of lords. He was born or brought forth as King acting according to God's covenant, to rule in the midst of his enemies for their destruction and thus for the making of a permanent universal peace. There, at his birth or bringing forth to this ruling, peace-making office, Jehovah's kingdom in the hands of the Heir of his covenant was born. This Theocratic Government was not brought forth from the womb of any earthly virgin. It was born from the womb of God's heavenly organization, for from the midst of this heavenly organization of sons of God Jehovah brought forth his King Christ Jesus. At Revelation, chapter twelve, this birth of God's kingdom in the person of His royal Heir Christ Jesus is symbolized as the birth of a man child from the womb of a glorious woman in heaven. Here Jesus was born to the role of Prince of Peace in a most active sense and at a most fateful time. Concerning this birth in the year 1914 we read, in the symbolic language of Revelation 12:5: "And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne." —*Am. Stan. Ver.*

Did that enthronement of the Son of God as the Prince of Peace mean that universal peace would set in immediately? According to the forevision which God's prophetic Word gives, such universal peace was not due and was not to be expected A.D. 1914. The prophecy of Revelation discloses that at the time of the Kingdom's birth in 1914 a demonic conspiracy was launched to destroy the newborn Government and thus prevent its operation. The conspiracy was on the part of Satan's dragon organization. Hence there was no peace in heaven, but, as we read at Revelation 12:7,8: "There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Hence the heavens were ridded of those demonic peacebreakers by casting them down to the earth, and then the heavenly announcement rang out: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: . . . Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."—Revelation 12:9-12.

Such a cry of woe to earth's and sea's inhabiters because of the debasement of Satan in his great wrath and under his shortness of time could not mean peace for this earth. And there has been no peace, not even after the close of World War I in 1918. There will be no peace until that great dragon, Satan the Devil, and all his demon angels are destroyed. Their destruction the organization of all of earth's nations united together can never and will never accomplish, despite their being equipped with cosmic-ray energy bombs, atomic bombs, or other fiendish instruments of destruction. The Bible plainly says that Satan the Devil is "the prince of this world" and "the god of this world". We may be sure, therefore, that the nations of this world will never seek to destroy the "god of this world". (John 12:31; 2 Corinthians 4:4) Rather, Satan the Devil, whose great wrath is against the new-born kingdom of God, brings all of the worldly nations into his conspiracy against the kingdom of God, whether those nations realize that fact now or not.

If the religious clergy of Christendom had been faithful to God's kingdom and his Word the Bible, they would have warned the rulers of the nations against being overreached by Satan and his demons and against being drawn into the satanic world-conspiracy. But what though the clergy have not warned the nations, Jehovah's Holy Word and also His witnesses on earth have been giving the nations due warning, particularly from and after A.D. 1919. For this the nations have persecuted Jehovah's witnesses. But this only adds to the proof that the nations are in the world conspiracy against the newborn or established kingdom of God by Christ Jesus.

A Time of Trouble

That there will be no peace for humanity as long as this world conspiracy exists, we read, at Daniel 12:1: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." The newly crowned and enthroned King first turns his attention to war against the enemies of God's kingdom for the vindication of Jehovah's name. God's command to him is: "Rule thou in the midst of thine enemies." (Psalm 110:1,2) Hence, since the Bible uses horses as symbols of warfare, the prophecy pictures the recently crowned King as mounted on a horse, whose white color signifies Theocratic warfare for righteousness. Accordingly we read this description, at Revelation 6:2: "And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

Fulfillment of that prophetic vision began A.D. 1914. Did that mean that the nations of this world would then willingly bow to his rule and that universal peace would set in without a fight? What does the Revelation show would follow the riding forth of the crowned King on his white horse? This is what Revelation 6:4 shows: "And there went out another horse that was red: and power was given to him that sat thereon TO TAKE PEACE FROM THE EARTH, and that they should kill one another: and there was given unto him a great sword." Then, hard on the spark-striking hoofs of this peace-killing horse, gallops another horse bearing Famine. And still another horse with Death, and then Hell (or the grave); and the information is given out: "Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death (or plague), and with the beasts of the earth."—Revelation 6:5-8.

Peace Impossible Now

The nations in the world conspiracy may try to stop the horses bearing war, famine, death and hell (or the grave), but they will never succeed in stopping or even slowing up the white horse with its crowned Rider until he has conquered the very last of his enemies. Till then, there will be no durable universal peace. Hence as long as the world's conspiracy stands in its united opposition to the Kingdom of God's covenant with Christ, peace is impossible.

The peoples of the earth have been left without warning by the religious clergy of Christendom. So the peoples are now subject to still further deception by the "god of this world." Jehovah in his faithfulness to mankind's best interests has given advance warning in the Bible that the world conspiracy will try to wear the very garb of Christ by assuming the role of world-wide peacemaker. Like ancient Jerusalem in its last days, so Christendom's would-be builders of a better, finer world created by men's hands will erect a great protective wall against the destruction foretold in God's Word. They will continually daub it with the mortar of political and religious diplomacy and compromise. Christendom's political and religious prophets, particularly her clergy, will propagandize for the nicely daubed wall of defense, arguing the need of it and holding out the last hopes of peace by it. But will this defensive measure of postwar Christendom stand, so that the people should now put their trust in it as sure not to disappoint them?

Hear what God's Word, written aforetime for our admonition, says: "Because, even because they have seduced my people, saying, Peace; and there was no peace; and one built up a wall, and, lo, others daubed it with untempered morter: say unto them which daub it with untempered morter, that it shall fall: there shall be an overflowering shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it. Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered morter, and will say unto you, The wall is no more, neither they that daubed it; to wit, the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God (Jehovah)."—Ezekiel 13:10, 11, 15, 16.

Does Christendom think she is more holy than Jerusalem in the days of King Ahaz who joined in a worldly conspiracy with Assyria? or Jerusalem in the days of her last king, Zedekiah, who joined in worldly conspiracy with Egypt for self-defense? All her religious systems and institutions do not (*Continued on page* 41, *column* 1)

Eskimo Story

Harry Apodruk, 24, a native Eskimo of Fairbanks, Alaska, traveled 4,300 miles in 17 days to attend the "Glad Nations Theocratic Assembly," together with seven other companions. They journeyed by truck over the Alcan Highway, making stops for camping by night. For the duration of the convention the party is camping at the trailer camp.



Puzzled Eskimo delegate at foreign-language territory counter.

Harry finds the Cleveland weather on the warm side, saying that he prefers Alaska. However, he is glad to be here to learn more about God's kingdom along with men of good-will from warmer climes.

He has become interested in the Kingdom message for only the past ten months through a book study being held in the home of his friend. Another Alaskan companion of Harry's, eager not to miss the convention, flew by plane from Bristol Bay, located near the Russian border, arriving in time for the first session.

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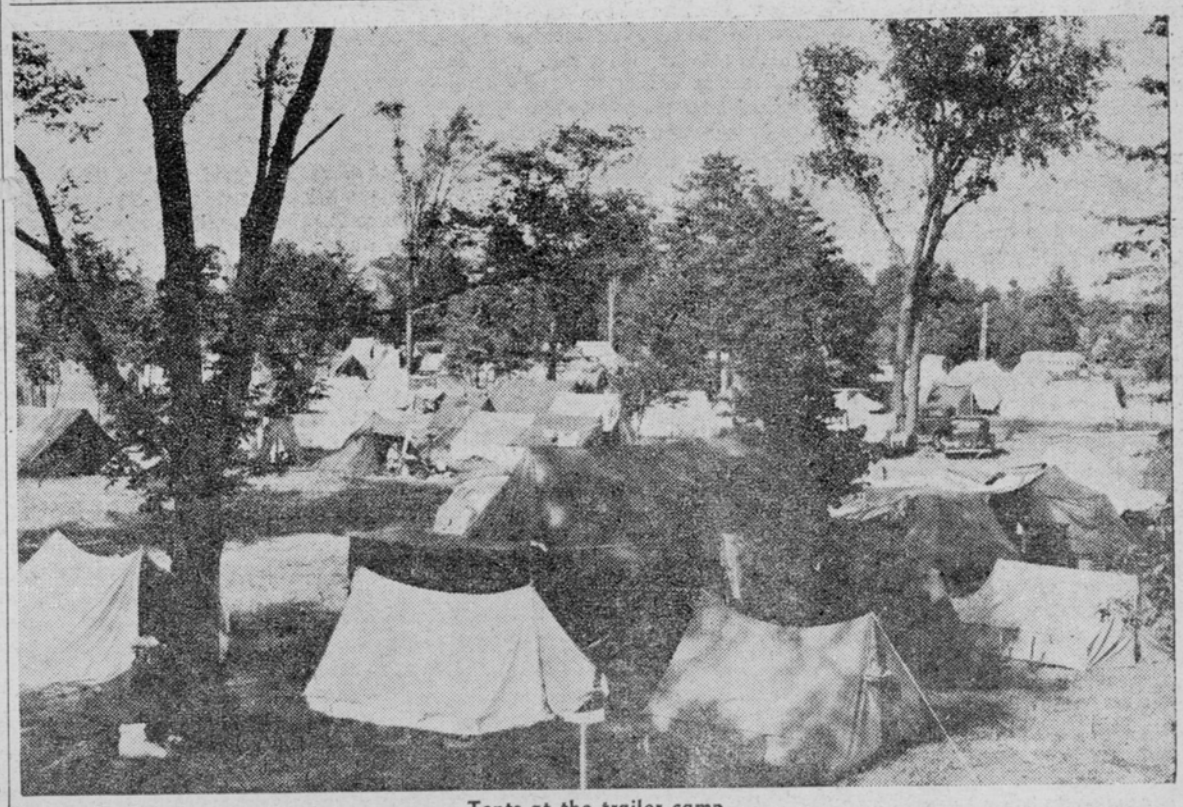
nally a special bus had been chartered by this party, but a last minute back-down by the bus company made emergency arrangements necessary. The oldest member of the party was a brother 80 years of age, while the youngest was a baby of only 16 months. They had only one minor breakdown during the whole journey and are now safely encamped on a pleasant site.

Observation of car license plates indicated that quite a number had come from far-away California, one party in particular having experienced considerable difficulties in the long journey. This party was made up of 40 brethren traveling in two trucks and two automobiles. Engine trouble soon held the party up, and one serious breakdown necessitated removing the entire engine and fitting a new crank shaft at the roadside, an operation which took from 2 a. m. till 12 noon. Nevertheless they got there on time, in many instances driving day and night to make up for losses.

Roadside camping was the principal difficulty experienced by another party of 22 that made the ten-day journey from Oregon in a bus, specially purchased for the journey. At times many miles had to be traversed before the party could settle down for the night. Another party from Oregon made the trip in eight days, the fourteen brethren traveling in a converted ambulance. They arrived at the camp on time despite four tire blow-outs en route. One of the most striking examples of zeal and determination comes from far-away Alaska, where two special pioneers, graduates of Gilead, have been sent. A man of good-will who has known the truth only three months took the party in a specially fitted yellow truck, arriving safely at the camp grounds after more than 4,000 miles of driving, stretching over 17 days.

Said Jesus to his disciples, "Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:22-24) These brethren desired to come to the Glad Nations Assembly where they might join with their brethren in the true worship of the Most High. With faith in God they embarked upon their trans-continental trip, arriving safely at the convention city having surmounted mountains both literally and symbolic.

And now the great trailer camp is set up and fully established, with more arriving every day to increase the already swollen population. They have come for one purpose, to serve Jehovah, receive instruction and join in his true worship in company with their brethren from every part of the world. That purpose is common to all convention delegates, whether residing at the trailer camp, or rooming at Cleveland's hotels and private homes. In their ranks are found people from almost every walk of life united by the one common desire to honor the Creator. With them are many people of good-will just beginning to learn of Jehovah's purposes and, like Jonadab of old, joining themselves to the Theocratic chariot in its forward movement to the final execution of modern-day religious Baalism.



Tents at the trailer camp.

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make her more holy and thus more immune from destruction, for Christendom today is the very seat of the visible part of the world conspiracy. Moreover, her religious organizations all support the conspiracy and pin their hopes of survival and of peace to it. Therefore let no one be deceived if the world organization finally brings the nations to a highly developed *outward* appearance of stability and prosperity and tranquillity. By the signs of the times in fulfillment of prophecy we know what is then impending. To us in particular the apostle Paul writes these words: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thessalonians 5:1-4) So as not to go on in darkness and be overtaken by the sudden destruction coming, we must take heed to the light of Jehovah God's Word.

In the light of that Word, particularly as it shines at Revelation 19:11-21, we see against whom the members of the world conspiracy are gathering. It is against the Rider of the white horse, who is The Prince of Peace, the King of kings and Lord of lords. Also, Revelation 16:13-16 shows under what influences the nations and their rulers are gathering to the showdown fight with the Rider of the white horse at Armageddon. It is under the irresistible urging and guidance of the invisible demonic part of the world conspiracy. There is only one way for men and women as individuals to shake off that influence and avoid being overtaken by that coming sudden destruction, and that is to pay strict attention to God's Word. Only thus will they be hid and come through Armageddon alive. (Zephaniah 2:3) At Armageddon the sudden destruction to the world conspiracy and all its criers of Peace and safety will remove the last barrier to mankind's living on earth without fear of disturbance and harm. It will purge the universe of the great conspirator and disturber, Satan the Devil, "the god of this world." (Revelation 20:1-3) No international human combine could bring about this all-essential purging, but the apostle Paul assures all Christians, at Romans 16:20: "The God of peace shall bruise Satan under your feet shortly." At this bruising of Satan's head by the God of peace and by his Prince of Peace, first then will come "peace on earth to men of good will" and with it "glory to God in the highest".

Righteousness and Peace

We are not to suppose that this will be just a *spiritual* peace in a world of turmoil, such as religion brags she has given to the people of this world. The peace such as religion has given is not what the people want, for it has not satisfied them. That which the Prince of Peace will introduce in the new world will be real and satisfying. His government will be a kingdom of righteousness. God has made him the royal "Priest for ever after the order of Melchizedek"; and the name "Melchizedek" means "King of righteousness".

The original Melchizedek who was the prototype of the Prince was king of Salem. Concerning him the apostle Paul makes this explanation: "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." (Hebrews 7:1,2; Psalm 110:4) Christ Jesus, in his capacity as High Priest of God and by means of his redemptive sacrifice for mankind, will bring all his obedient subjects on earth the peace of God that passes all understanding because of the forgiveness and actual taking away of their sins. By his all-power in heaven and in earth he will set up institutions of righteousness upon the earth and will enforce the rule of righteousness among all men everywhere. He will cultivate in their hearts the unselfish love of what is right and just. This will cause peace to come forth in response to and to unite with righteousness as its inseparable companion.

Consequently, regarding the merciful reign of Jehovah's King it is foretold: "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. Yea, the LORD (Jehovah) shall give that which is good; and our land shall yield her increase. Righteousness shall go before him; and shall set us in the way of his steps." (Psalm 85:9-13) Peace and prosperity will be certain to accompany the enforcement of truth and uprightness in the earth by the King of kings after the destruction of the world conspiracy. Hence it is written: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isaiah 32:1,16,18) Then "men of good will" that live, beginning with those that survive the battle of Armageddon alive, will hearken to Jehovah's commandments through his reigning King Christ Jesus. Then their peace will be as a mightily flowing river and their righteous acts will be as the countless waves of the sea.—Isaiah 48:18.

Not Wishful Thinking

This is not all imagination born of wishful thinking. It is a reality at the door. It is as sure to come as the fact that the child who was to be called "The Prince of Peace" was born in Bethlehem centuries ago. Out of his birth far-reaching results were predicted to come. Many such have already come. Long ago his growing to manhood and his preaching that the kingdom of heaven is at hand brought great light to the peoples walking in darkness and dwelling in the shadow of death. (Isaiah 9:1, 2; Matthew 4:12-17) Now, at the year 1914, he came into his kingdom according to God's covenant. He has thus been brought forth or born as the rightful Ruler of a new world of righteousness. The revelation of this fact from the Word of God has brought light to present-day multitudes walking in this world's darkness and sitting under the shadow of the destruction that awaits the world conspiracy. Therefore those who now become the people of Jehovah God are being multiplied and are increasing They are rejoicing in the establishment of his promised kingdom by his Immanuel. Confidently they look forward with joy to the early destruction of all armaments and all instruments of bloody warfare, to make way for a peaceful living under a King who will be a father to his subjects, giving them everlasting life on a paradise earth.

Listen to the prophecy to this effect. It was written in a day of worldly conspiracies for the benefit of us living in this time of the final world conspiracy, and reads: "Thou (O Jehovah God) hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil. For the yoke of (their) burden, and the staff of (their) shoulder, the rod of (their) oppressor, thou hast broken as in the day of Midian. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire. (*WHY?*) For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, PRINCE OF PEACE. Of the increase of his government AND OF PEACE there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—Isaiah 9:3-7, *Am. Stan. Ver.*

Everlasting peace by the Government of The Prince of Peace is a certainty in the near future. Jehovah's zeal and jealous care will never let this fail. He will perform it to vindicate his word and his universal sovereignty. Those today who appreciate the meaning of the human birth of the Prince of Peace nineteen centuries ago will now not be deceived. They will not put their reliance upon a world conspiracy of men for permanent peace, security and prosperity, only to experience bitter disappointment in the end. They will avoid destruction with such world conspiracy by exercising faith in Jehovah God. They will honor him by waiting upon him to carry through his purpose to its glorious finish soon. They will now take their stand for the everlasting Government of His Prince of Peace, and will pray and wait for it to bring in an eternal reign of peace with unfading glory to Jehovah God.



Advertising "The Prince of Peace"

Conventions of Jehovah's witnesses

The Glad Nations Theocratic Assembly at Cleveland is not a new event for Jehovah's witnesses. The trend of modern conventions of Jehovah's witnesses becomes more interesting in the light of historical points of former conventions. The Bible discloses that even in olden times the witnesses of Jehovah held assemblies.

For instance, after the Israelites had departed from Egypt, they were assembled for many months at Mount Sinai receiving Theocratic law. Thirty-nine years later they held an assembly of a few weeks on the plains of Moab prior to entry to the Promised Land. Highlights of that assembly were discourses by the prophet Moses. At the close of this period came what might be termed a release of a new volume, namely, the Pentateuch, or the first five books of the Bible in manuscript form. Israel was instructed to hold three annual feasts at Jerusalem which might be termed conventions held by the typical Theocracy. The Bible record also shows that at times of special stress or danger assemblies were held, and Jehovah's favor and deliverance were forthcoming.

Many years after Israel's return from captivity in Babylon, the Jews were holding assemblies and hearing the law read and reconstructing Jehovah's true worship. When Christ Jesus was on earth, he served as principal speaker of many large assemblies and visited the temple of Jerusalem during the feast periods and talked there. At all these assemblies both temporal and spiritual food was provided for the gathered servants of God. A noteworthy example mentioned following Jesus' earthly ministry was Pentecost, A. D. 33. At that time Jehovah through Christ poured out the spirit upon His faithful witnesses. It was also at that time that an immersion service was held and three thousand were baptized.

General Features

The conventions of Jehovah's witnesses in modern times, starting with the first one held in Chicago in 1893 up to this present one in Cleveland in 1946, have had certain general features in common. Such occasions are marked by revelations of truths, flashes of new light from God's heavenly storehouse of divine knowledge. Such enlightenment has a reviving effect on the Lord's servants and increases their zeal for Christian warfare. They learn new ways and means of publicizing the Kingdom message, and usually there are new publications released that further equip them for the good work of gospel preaching. Expectancy on the part of the conventioners always runs high in regard to these new releases, and they are the high points of the convention.

The conventions have proved to be refreshing in that witnesses from various parts of the earth renew acquaintances and exchange experiences. They are watering places where the Lord's people gather to rehearse the righteous acts of the Lord to one another. (Judges 5:11). The joy of these occasions is increased by the spirit of cooperation shown on the part of all attenders and by each one sharing in the work in the many departments that must be operated or managed with the least possible confusion. The efficient organization and cleanliness manifested on these occasions has been repeatedly commented upon by outsiders.

Generally, the programs extend over several days' time and are climaxed by a public meeting on Sunday afternoon, at which the president of the Society delivers the discourse. Another feature of the assemblies of Jehovah's witnesses is an immersion service. At some of the large conventions the number of those immersed has run into the hundreds.

From 1893 to 1911

Since the Watchtower Bible and Tract Society has been organized, Jehovah's witnesses have held hundreds of conventions in various parts of the earth. Some have been local, others national, and still others have been international in their scope. The first modern convention was held at Chicago, August 4-20, 1893. Three hundred sixty were in attendance and twenty were immersed. The final day of that assembly was specially devoted to the colporteur work, which service we would now call pioneering. After the turn of the century, in 1901, Cleveland, Ohio, played hostess to the Lord's servants for a period of four days. Five hundred were in attendance at this convention, 823 attended the public lecture, and 66 were immersed.

Britain's first convention was held in 1904, and in the same year 1,200 American witnesses held a general convention in St. Louis. Two thousand attended the public meeting on that occasion, which is quite an increase over the 365 in attendance at the first assembly. Such gatherings have continued and have increased, and Jehovah God has always directed his people in the arrangements for these assemblies for their benefit.

Put in Bay is a summer resort located on an island in Lake Erie near Sandusky. In 1908 the Watchtower Society obtained the entire resort, including its large hotels and other large houses. This was the site of an assembly, the greatest up to that time and with an attendance of 3,500, with 36 being immersed. Three years later in Maryland a ten-day gathering was held at another resort, Mountain Lake Park. Boating and other concessions in the park anticipated heavy business, but soon found they had to let go the extra workers they had engaged, and they remarked concerning the Lord's people: "All they have is meetings and eatings, meetings and eatings." Evidently the Lord was supplying his people plentifully with food both spiritual and temporal. Said the press report: "Lovers of the Bible cannot fail to be impressed with the earnest fidelity of every speaker to the Holy Scriptures. Higher Criticism finds no place in the programme, neither does the doctrine of Evolution. Both are publicly denounced as contrary to the teachings of the Bible."

Assemblies Following World War I

From the time of the outbreak of World War I, no general convention of major proportions was held until 1919. The intervening years had been very strenuous. The work with the Photo-Drama of Creation was zealously pushed and a tremendous witness was given. It was also a time of intense persecution and eventually a stopping of the organized witness work. Such is foretold in the Scriptures, but it was also foretold that a new work would fill the breach and be carried forward from and after 1918. In the spring of 1919 the officials of the Watchtower were released from their illegal imprisonment and came forth consumed with zeal for Jehovah God's service.

What could be more effective, more energizing to Jehovah's witnesses than a convention? The answer was obvious—nothing. Cedar Point, Ohio, was engaged for an eight-day assembly during the month of September. It was attended by 7,000 witnesses, anxious to once again take up the work of serving Jehovah God properly and in an organized manner. It was the start of the new Elisha work, a work that would far surpass the activities of the Elijah period. Concerning Judge Rutherford's expose of the League of Nations, the public press reported that he "asserted that the Lord's displeasure is certain to be visited upon the League, however, because the clergy—Catholic and Protestant—claiming to be God's representatives, have abandoned his (purpose) and endorsed the League of Nations, hailing it as a political expression of Christ's kingdom on earth."

Cedar Point, Ohio, 1922

Three years later in the same place, Cedar Point, Ohio, a nine-day convention of Christians was held. Not since the memorable Pentecost of A. D. 33 was there a greater milestone in Christian assemblies. In every way the 1922 Cedar Point convention dwarfed all others that had preceded it. The physical facts fully indicate that it was at that time that Jehovah's spirit was poured out upon his people in fulfillment of Joel's prophecy. Additionally, it was the first of a series of stinging indictments in the form of resolutions that were delivered against Christendom. The average daily attendance for the eight days was 10,000 with a peak attendance on Sunday, September 10, of between eighteen and twenty thousand. That was the day the "Resolution" or "Indictment" was adopted. Commenting upon that important convention the Bridgeport Conn., *Herald* said editorially:

"Upwards of 20,000 ardent churchmen attended the meetings of the International Bible Students Association at Cedar Point, Ohio, during its recent convention. That they are disgusted with the morals and spirit of our world, statesmen and even the ways of the League of Nations is obvious by their unanimous resolution on world affairs.

"We submit that, regardless of what the individual reader may think of its philosophy, the ensuing resolution deserves incorporation in history as a vivid reflection of what many of our churchmen think of these times."

"What a documentary study it affords for psychologists — this modern discourse on that eternal duel between God and Satan!

"How we would like to note the expressions of Lloyd George, Clemenceau, Venizelos, Lenin, Hughes or Root could we but see them reading the resolution."

The keynote of that convention was sounded by the president of the Society in his discourse "The Kingdom." His concluding words are still ringing in the ears of those who heard that call to action and they have been frequently re-echoed in the pages of the Watchtower publications, "Advertise, advertise, advertise the King and the Kingdom." Monday, September 11, was set aside as "Service Day." More than 250 automobile drivers transported some 2,000 field workers to points in northern Ohio for house-to-house work. From that time onward the feature of field service was added to future convention programs.

London, England, 1924

After a series of European conventions in 1924, a general convention was held at London, England, in 1926, for seven days from May 25-31. One hundred eighty-four were immersed at this assembly, which reached an attendance of seven thousand on Sunday. The subject was "Why World Powers Are Tottering—the Remedy." It was very timely as Britain at the time was passing through its great 1926 wave of strikes. As a novel means of advertising, sandwich signs were introduced for the first time, causing a spectacle in London's business centers. The public lecture exposed London as the "seat of the beast," to the manifest displeasure of the ruling classes. *The Daily News*, London, the next day published the full text of Rutherford's lecture. The 1926 convention left its mark in Britain and is still recalled by the press in their biting remarks on Jehovah's witnesses.

Toronto, Canada, 1927

Another new feature for conventions was added at the general convention of 1927 held at Toronto, Canada, July 18-25. It was that of internationally broadcasting by radio the assembly's Sunday public lecture. At this time radio chains were in their infancy. For the July 24 broadcast, the young National Broadcasting Company offered its blue and red networks. Added to these were several others in Canada and the United States, making a total of 53 stations carrying the talk. It proved to be the first time in history that any lecturer had ever talked to all parts of the earth. And how fitting the title of this hour talk, "Freedom for the Peoples." Later this lecture was put in booklet form and distributed by millions to the peoples of "Christendom." It was also at this convention that the first issue of the *Messenger* appeared, a convention report printed daily while the convention was in progress.

Detroit, Michigan, 1928

The 1928 general convention held at Detroit from July 30 to August 1 proved indeed to be an international affair. Lectures were delivered simultaneously in ten languages on the same subject. The practice introduced the year previous was followed by having a radio chain of more than 100 radio stations broadcast Judge Rutherford's principal lecture "Ruler for the People" on Sunday from 9:30 to 11:00 A. M. At that time it was the largest network of radio stations that had ever been organized for one program. It was at this convention that the erroneous teaching of the pyramid was abandoned.

Columbus, Ohio, 1931

Since Ohio lies near the population center of the United States most of the general conventions have been held within or near that state. The 1931 convention at Columbus, Ohio, proved to be a historic affair covering 7 days, July 24-30. It was here, before a visible audience of thousands and an invisible audience of millions served by 465 radio stations in vast combination, that the resolution proposing the new name "Jehovah's witnesses" was accepted by a mighty shout. It was the Creator's own name for them. How grateful were the thousands on this joyous day, being paid the "penny" and each receiving the same reward, the privilege of bearing the name of one of Jehovah's witnesses. In the weeks that followed extension conventions held throughout the world likewise adopted this new name. Furthermore, millions of copies of the new booklet *The Kingdom, The Hope of the World* were distributed both to the rulers and the people in this land and abroad, giving notice of this new name.

Washington, D. C., 1935

A temple flash of light that proved revolutionary was that pertaining to the "great multitude." At the Washington Convention of May 30 to June 2, 1935, it was made known to the delight of all the hosts of people who attended this assembly. From this time forward the work of the Society has been geared to the Lord's call to the multitude of "other sheep" now due to come into the universal fold.

London, England, 1938

With the number of associates of the Society rapidly expanding as a result of the correct understanding of the "great multitude," better Scriptural organization was destined for God's people. In 1938 the *Watchtower* proposed the inauguration of the Theocratic form of congregational organizations. This was readily adopted by all of the Lord's people. Further blessings were immediately in store. Fifty conventions were organized in the United States, Britain, Canada, Australia and New Zealand. London, England, was the key city for this largest series of simultaneous conventions scheduled September 10, 11, 1938. All 50 convention cities were tied in by transoceanic telephone communication to the Royal Albert Hall, London. The principal convention session Saturday was broadcast to all assemblies which in the same hour heard the lecture "Fill the Earth" revealing the startling new truth on the "divine mandate" for the first time. The next day, Sunday, to a world-assembled audience of 150,000, Judge Rutherford delivered his famous lecture "Face the Facts." In this lecture the democracies were warned of the threatened Nazi-Fascist-Catholic-totalitarian bid for world domination. Within twelve months the Nazi-Fascist juggernaut started on its gory way.

Other Conventions 1939-1941

The general conventions of 1939 at Madison Square Garden, New York, and of 1940 at Detroit each played its part in fortifying the witnesses for the strenuous war years. But the 1941 general assembly for worship at St. Louis, August 6-10, and its British extension convention at Leicester, September 3-7, were the grandest of all to that time. One hundred and fifteen thousand assembled at St. Louis and 12,000 at Leicester to hear Judge Rutherford's last public lectures, "Children of the King" and "Comfort All That Mourn." Fifteen thousand children at St. Louis and 2,000 at Leicester, all under 18 years of age, were given special seats in the auditorium to hear Judge Rutherford's lecture on "Children of the King."

These consecrated children received a gift copy of the lovely new book *Children*, which was released at this time. Today, in 1946, thousands of those who attended that convention are now young men and women in the Lord's service as true ministers of the gospel. The feeding, housing, and supervising of the thousands in St. Louis was a tremendous undertaking. All was orderly accomplished to the stimulation of the multitudes of the witnesses of Jehovah.

Cleveland, Ohio, 1942

The New World Theocratic Assembly of September 18-20, 1942, held at Cleveland was outstanding, as was the United Announcers' Theocratic Assembly August 9-13, 1944, at Buffalo. By this time the Society's third president, N. H. Knorr, had succeeded J. F. Rutherford upon the latter's death. At the Cleveland assembly, which was the key city of a network of 52 conventions sitting simultaneously, 129,000 were gathered to acclaim President Knorr's timely lecture "Peace—Can It Last?" Many new releases showered the assembly; such as the *New World* book, the Watchtower printing of the Bible (*A.V.*), a new issue of *Kingdom News*, a new booklet and a new set of *Organization Instructions*.

Buffalo, New York, 1944

The 1944 key-city convention at Buffalo served 66 assemblies in many parts of the earth with a total attendance of 140,612. Here was released the Society's printing of the *American Standard Version* Bible, the new book *"The Kingdom Is at Hand,"* and a new song book. At these 66 conventions, 3,503 were immersed; 7,270 pioneers attended; and 52,935 shared in the actual preaching services during the assembly placing more than 775,000 pieces of literature during the five days. Truly a monumental work!

And now the conventions of Jehovah's witnesses are climaxed by the Glad Nations Assembly.

To Jehovah's witnesses the record of the years is measured from one convention to another. Convention thrills being many, the cherished memories are many also. Friendships and acquaintances are made with folks far and wide. No longer do Jehovah's witnesses live in a small world amidst many who do not like them, but during convention time they live in the midst of the great congregation of the Lord. The reproaches and reviling of "back home" cease for the duration giving place to songs of joy, shouts of laughter, and declarations of praise. Life in a new world atmosphere of righteousness is enjoyed to the utmost. So may the conventions be long and frequent as the witnesses march on toward Armageddon and the New World.

80,000 AT THE STADIUM HEAR PUBLIC LECTURE

"The Prince of Peace"

On Sunday afternoon, August 11, 1946, 80,000 persons assembled at Cleveland's Municipal Stadium to hear the widely advertised public lecture of the Glad Nations Theocratic Assembly. They came to hear discussed the arresting topic "The Prince of Peace". The discourse was advertised all over Cleveland and vicinity for many days in advance. Hundreds of thousands of handbills were distributed and thousands of placards announced the lecture. They appeared in store windows and were worn by information walkers all over the city. Streetcars announced the same topic on signs carried at the entrance end, measuring 2 by 3 feet. In addition the Stadium itself bore the topic together with the lecture date and the name of the speaker, N. H. Knorr, president of the Watchtower Bible and Tract Society. The letters of the words, "The Prince of Peace", were 17 feet in height and the entire sign from top to bottom measured approximately 30 feet and was 160 feet long.

More than an hour before the lecture the crowds began to gather at the Stadium and continued filing in until time for the lecture to begin. The double-deck horseshoe of the Stadium was filled and the small section of bleacher seats was three-fourths full. Other crowds listened in adjacent auditoriums and at the trailer camp. Eighty thousand heard "The Prince of Peace" delivered by N. H. Knorr.

At two o'clock the tones of a mighty organ reverberated throughout the colossal structure, followed at two-thirty by the playing of fitting selections effectively rendered by an orchestra of 160 pieces. Among other numbers the orchestra played selections from the popular *Kingdom Service Song Book* in various arrangements, including "Great God we thank thee for the part we have in making glad thy heart." The assembly expressed its appreciation by enthusiastic hand-clapping. One after another such songs as "Jehovah God is my Shepherd", "Gracious Jehovah our strength and our song" and others were played with fervor and spirit. One of the songs rendered pizzicato drew enthusiastic applause. Violin solos, magnified by the loud-speaking equipment also were applauded. Finally the song "Take Sides with Jehovah" was played and at the announcement of the chairman, the entire audience joined in singing. The platform was filled with the various speakers and others who had taken part in the program of the convention.



N. H. Knorr delivering the public lecture

The chairman then announced: "Here in this Stadium, at the public halls to which this program is likewise carried here in Cleveland, and at our trailer city, the total audience assembled on this occasion is 80,000. We are assembled at the special public event of the eight-day convention of Jehovah's witnesses in Cleveland. Today has been designated 'Universal Peace Day'. Widely advertised throughout the city of Cleveland and vicinity has been the public address by N. H. Knorr, president of the Watchtower Society. Mr. Knorr has very recently returned from an extensive trip through the Caribbean area, including South and Central American countries. Several months prior thereto, he traveled through most countries of Europe. He has first-hand information regarding post-war conditions. He is well informed regarding forces and circumstances affecting the peace of the nations of earth and reasons for the absence of peace. We will now listen with interest and profit as he speaks to this great assembly on the subject, 'The Prince of Peace'. — Mr. Knorr."

As Mr. Knorr rose to speak the audience warmly applauded. His opening sentence served to fix the attention of the listeners upon the subject under consideration. "Peace by the conspiracy of nations and peoples is the openly declared goal of this postwar world. Being warned that now the choice lies between world peace and world destruction, the world's leaders have felt themselves pressed into doing something speedily, unitedly." As he continued his address the audience paid close attention. He pointed out that Christendom so-called had taken the lead in urging the nations to combine in order to bring about peace and that immediately after the close of World War II the imposing alliance of nations was brought forth. "The hopes of this world, political, commercial, social and religious, are all bound up with this international conspiracy", he said.

He continued by saying, "Wordly-wise men envision this international conspiracy as the best and most advanced way of preserving world peace and security." He pointed out that the "atomic age" realities forced these men to face the situation and they knew no

(*Continued on page* 44, *col.* 4)

Many Nations Represented At Glad Nations Assembly

The international scope of the Glad Nations Assembly is immediately recognized when one considers that 302 delegates attended from 32 countries outside of the United States. Besides the messages and reports these delegates brought from thousands of witnesses in their own countries, telegraphic greetings sent by those not attending showed that other nations besides those represented personally were glad with Jehovah's people in Cleveland. Add to the reports and field experiences related by scores of these delegates visiting here from territories as far-flung as Alaska and Argentina, Switzerland, South Africa and the isles of the sea, the fact that meetings were held in 20 different languages, and the all-nations feature of the assembly stands out more boldly.

Four mornings were set aside for meetings in languages other than English, each group being scheduled to gather in some section of the Stadium or hall of the Auditorium for an hour and a half program in their own language. Perhaps attendance at these meetings by one not understanding the language would not have been very instructive; it might even be said that it sounded like a confused jumble. But the sincerity of the speakers and the appreciative applause of the listeners and the joy of the witnesses getting acquainted with one another after the meeting would have impressed any observer.

As to the harmonious theme running through these 19 meetings, the reports made by the chairmen show that in each one a discourse was delivered on the subject "The importance of Learning the English Language". Therein was pointed out not only that each individual publisher would be a more efficient minister if he were able to preach the gospel in the language of the nation in which he lives, but that this oneness of speech would enhance the unity and effort of the entire group of witnesses in that locality. Biblical reference was made to show how Jehovah's spirit had operated at Pentecost 1900 years ago to enable servants of the Lord to speak in other tongues than their own so that the Kingdom message might be spread to other nations. That same spirit, it was pointed out, operates today; therefore those servants of the Lord who make a diligent effort to learn English in order to be more efficient ministers of Jehovah will not be left without the aid of His spirit.

A second speaker at these meetings discussed "Service Organization". The origin of Jehovah's organization was traced from the time the great Creator and the Logos began to work together to the accomplishment of His divine will down to the present time. Emphasizing the fact that Jehovah is a God of order, those handling this part of the program showed the need for all who claim to be members of Jehovah's organization to follow organization instructions. Doing so they will receive the manifold blessings of the Lord and see an increase in the number of "other sheep"" being gathered into the fold of the Good Shepherd.

The third speaker presented a summary of a recent *Watchtower* article. Among the subjects selected were "Glorious Treasure of Service", "Stronghearted for the Postwar Era", "A People for the Issue" and others pertinent to Christians who must keep foremost in mind the supremacy of Jehovah and their privilege of serving Him.

These foreign-language meetings definitely showed that Jehovah's servants of all nationalities recognize Jehovah God and Christ Jesus as their teachers and the Watchtower Society as the "faithful and wise servant". It was likewise demonstrated that they stand as one, determined not to let language and nationality differences act as barriers, but to continue inseparably bound by a love for truth and righteousness and a desire to be active servants of the Theocrat. The attendance shown on the following chart is cause for rejoicing because it is tangible evidence that the nations are heeding the invitation to be "glad with Jehovah's people".

Chart of Foreign Meetings

Language	*Chairman*	*Attend.*
Arabic	P. Butrus	112
Armenian	D. P. Derderian	76
Finnish	E. Nironen	134
French	C. E. Eicher	525
German	K. Hoppe	953*
Greek	G. D. Gangas	564
Hollandish	S. M. VanSipma	193
Hungarian	D. R. Vesey	685
Italian	G. DeCecca	574
Lithuanian	J. Waicekons	132
Polish	P. Mahaluk	1470
Portuguese	J. A. Perry	78
Russian	N. Belokon	272
Scandinavian (Danish, Norwegian, Swedish)	K. M. Jensen	700
Slovak	J. Blaner	840
Spanish	P. P. Perez	1009
Ukrainian	E. Zarysky	800

*Some 500 were turned away for lack of seats.

"Universal Peace Day", Sunday, August 11, the final day of the Glad Nations Theocratic Assembly, took its theme from the great public meeting that was scheduled for the afternoon session. It was the public discourse by N. H. Knorr on "The Prince of Peace". The lecture had been widely advertised throughout Cleveland and vicinity. Right up until time for the lecture to start streams of persons poured into the Municipal Stadium and filled the great double-decked horseshoe-shaped structure and spilled over into the bleachers until they were three-fourths filled. Eighty thousand persons were there to hear the theme of universal peace high-lighted. At the conclusion of the powerful hour discourse the convention chairman announced the release of the lecture in printed form in the day's issue of *The Messenger*.

The evening session of the closing day was set aside for a report by the convention servant and farewell admonition by the Society's president. The day's theme was not forgotten in these closing remarks but repeatedly the peace and unity among God's people were stressed. The report and discussion during this evening session testified loudly to the peace that exists within God's visible organization in contrast to the lack of peace to be found in Satan's old world, despite the frantic efforts of world politicians to attain it.

Morning Discourses for Sunday, August 11

"Universal Peace" was the theme for Sunday, the last day of the Glad Nations convention of Jehovahs' witnesses, which opened promptly at 9:00 a. m. with songs and a reading of the text for the day, followed by a comment thereon given by S. R. Brandt. Experience recounting soon gave way to the series of morning discourses.

"The Advantage of Knowledge"

P. Chapman, branch servant of Canada, started off six 20-minute talks with one on "The Advantage of Knowledge". He opened his lecture with the statement: "It is imperative that we have true knowledge to guide us in the right way." The only source of this true knowledge is the Most High God. His Word declares "Jehovah is the God of knowledge". He alone knows the end from the beginning and is the only one able to show the remedy for these terrible and desperate uncertainties. To lack knowledge means to be unstable, having no protection. The religious leaders are in ignorance of Jehovah's promises and claim that they will be able to establish a better world by adherence to 'moral law' of which they claim to be custodians."

"They lack knowledge, professing to have its key but refusing to use it themselves or permit others to do so." He described them as "blind leaders of the blind; both due to fall into the ditch." He used the scripture taken from Isaiah 5:13: "Therefore my people are gone into captivity for lack of knowledge and their nobility is famished with hunger and their multitude parched with thirst."

"This knowledge concerning the purposes of Jehovah and His Son, earth's rightful ruler, must be declared to all regardless of climate, color or language. All people have a right to come to a knowedge of the truth. Those obtaining such knowledge should use it wisely, courageously seeking to impart it to others regardless of opposition. They must endure all kinds of climatic difficulties and all manner of persecution in carrying this glorious gospel to the groaning creation, their one purpose being to diffuse the knowledge of Jehovah in every place, thereby giving others the opportunity to learn the way of life."



R. M. Gonzalez

"Keep Thy Heart with All Diligence"

The second speech, "Keep Thy Heart with All Diligence", was delivered by R. M. Gonzalez, delegate from Cuba. The coming of peace, he declared, has not brought the desired tranquility to the minds of the peoples or the nations of this world. The postwar future is as worrisome as it was long ago predicted by Christ Jesus when he said: "And there shall be signs in the sun and moon and stars, and upon the earth distress of nations in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the inhabited earth: for the powers of the heavens shall be shaken."

"We", he declared, "must be strong for the right, and the right is the side of Jehovah's righteous Kingdom of Christ Jesus. Therefore we must follow the admonition of the prophet, 'Keep thy heart with all diligence for out of it are the issues of life.' The keeping of our hearts," he continued, "is therefore a matter of life to us. We must take care that our hearts are not loaded down with self-indulgence, drunkenness and worldly cares, otherwise the great day of Armageddon will overtake us by surprise."

"Religion," he continued, "is constantly claiming her share of the victory in the past war. Her constant demands for recognition in the postwar reconstruction planning are becoming louder all the time. From a knowledge of God's Word, we must keep our hearts closely guarded in order that we be not deceived by the great flood of propaganda turned loose by organized religion. Those who now devote themselves to declaring Jehovah's name and Word must be prepared to endure the reproaches coming from self-righteous religion. Their commission from God is to 'bind up the brokenhearted' and be stronghearted for God's kingdom by Christ Jesus."



E. Nironen

"Treasure in Earthen Vessels"

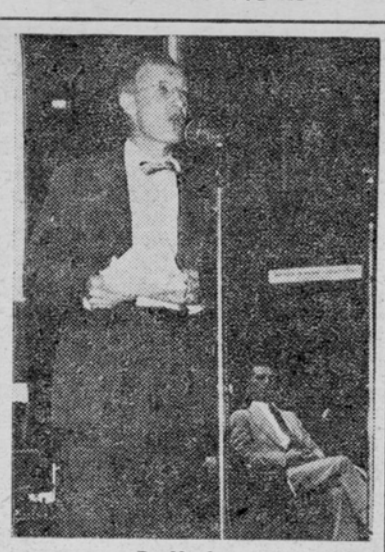
A representative from Finland, Mr. E. Nironen, next approached the microphone to speak on "Treasure in Earthen Vessels". With surprisingly slight accent Mr. Nironen said, "Jehovah in heaven is the giver of all good treasures and his treasury is inexhaustible. His treasures are endurable and are more precious than the wealth of the whole earth; and the most precious of the treasures given to his people is to engage in His service." The facts show that Jehovah's witnesses are the only ones who preach the Kingdom message.

In our work we need no recommendation of the mighty religious ones in the world, for the ever-extending work done by Jehovah's witnesses is proof sufficient of their ordained ministry. We know that this "glorious treasure" is the service provided for us by Jehovah God under the direction of His organization. We, the earthen vessels containing this treasure, must expect the jealous persecution of the religious false claimers and only by faithfully guarding may we expect to retain for ourselves the "glorious treasure of service". "This wonderful service treasure," he concluded, "is the only treasure that will survive the great catastrophe of Armageddon.

"Let Us Keep the Feast"

Followed a speaker from the Central Pacific, D. Haslett, the Branch servant of Hawaii. "For our passover Lamb has been sacrificed—Christ! Therefore, let us keep our Festival!" was the scripture he used to introduce the subject of his speech, "Let Us Keep the Feast". Although these words were written long ago, he pointed out, their application is for those living now and upon whom the end of the ages has come. The Lamb referred to is Jesus, the Lamb of God, who takes away the sins of the world.

"As the blood of the Lamb



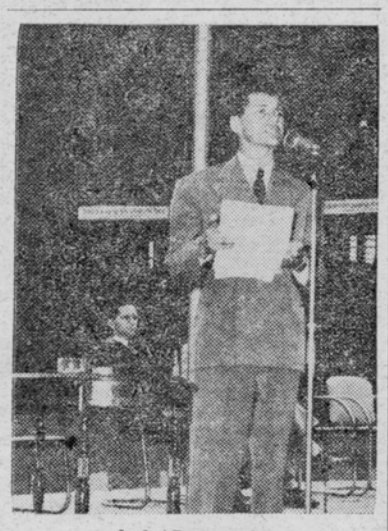
D. Haslett

brought safety and salvation to the Israelites of Egypt," explained Mr. Haslett, "so today, people out of all nations who accept Jesus and confess their belief in him as their redeemer have their hearts cleansed from the guilt of sin. The keeping of the feast today is by Christians fleeing out of the present evil world and taking no time for personal comfort. As the Israelites came out of the bondage of Egypt, so the Christian today comes out of the bondage of service to the present evil world into the marvellous light of Jehovah's Theocracy. The apostle admonishes that the feast must be kept with the unleavened bread of purity and truth (1 Cor. 5:8), thereore. Those partaking must be clean."

"My Words in Thy Mouth"

Next the Branch servant from Mexico City, Mexico, J. L. Bourgeois, discoursed on "My Words in Thy Mouth". Not everyone on earth shares the gloomy outlook of "Christendom". Jehovah's witnesses are free from sorrow, worries, gloom and depression, because we serve and worship the legitimate Theocratic Sovereign and rejoice as we take our stand firmly on His side of the issue of Unnversal Domination. Twenty-eight years ago Jehovah's people were not as numerous as they are today. Such a marvelous thing as this assembly was unheard of then. Truly, Jehovah has given an increase that brings delight to his people. Enlarging did not seem possible, but no doubt many many years ago, Abraham, 100 years old and childless when he was told that his seed would be as the stars of heaven for number, thought it impossible too. However, in due time Sarah bore him the child Isaac. The "impossible" had occurred, and the foundation for the nation of Israel was laid.

What connection is there with this modern 20th century? Paul says: "Now these things happened unto them (the Israelites) by way of example; . . ." This means that the earth will again be blessed by a Theocratic government in full operation.



J. L. Bourgeois

The fulfillment of this scriptural promise came soon after 1918 when the condition of the few servants of the Lord looked indeed very bare and desolate and was well pictured by Sarah's barren and helpless state, as well as that of the disciples when their Leader lay in the grave those three days. But Jehovah sent forth his spirit and revived them into the service of making disciples of all nations with his word in their mouths. Phenomenal increases in numbers and work were made possible by Jehovah, who placed his word in the mouth of his "faithful and wise servant".

"Publishers of Peace"

From "down under" came the next speaker. All the way from Australia, and the message he declared to the convention was "Publishers of Peace". He too called

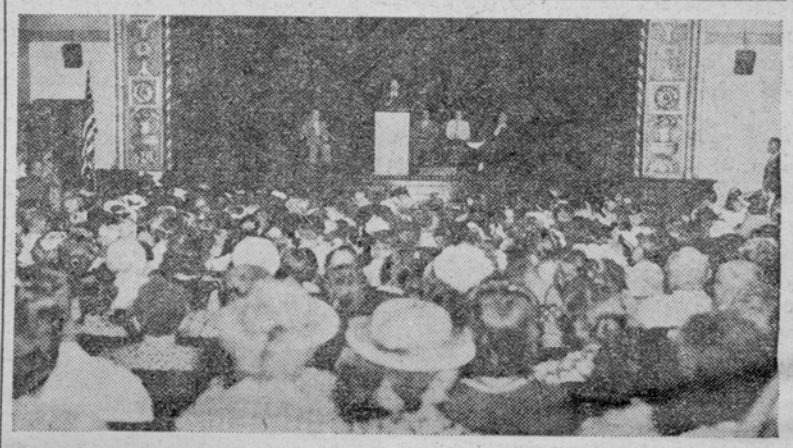


P. D. M. Rees

attention to the promised peace which was supposed to follow World War II. He called attention to the fact that world leaders were crying lustily "Peace! Peace!" But there is no peace. Many people turn to the religious leaders who claim to be God's ministers of peace and in them place their hope. "But", said the speaker, "are the clergymen God's ministers of peace?" To which question he supplied his own answer by saying: "What of the Crusades? the Holy Inquisition? the Thirty Years War? Franco's papal-backed rebellion? and what of World War II? In this last catastrophe the clergy of every denomination of Christendom were integral parts of the war machine on either side, wallowing in blood as they offered the bodies of millions of victims to the insatiable god of war. No! The religious leaders are certainly not God's publishers of peace, but rather Jehovah's faithful witnesses who keep themselves separate from this old world and its carnage."

Though Jehovah's people are his publishers of peace today, they do not seek to make peace with this old world. When the rulers ask, "Is it peace?" the answer flashes back, "What, peace, while the whoredoms of Jezebel religion and her witchcrafts are so many?" No, indeed. Jehovah's publishers want it known that they want no part of the "peace and security" of the United Nations. Let the press rant and rave, let the radio blare, let the movies subtly sneak in the propaganda, let the clergy bellow their diatribes from the very top of the beast, they will not drown out the sweet refrain of the publishers of peace. What a privilege it is to be in that chorus. We cherish the truth. We appreciate our commission. We will devote our bodies unstintingly to his work and keep clean and free for it. Onward then. As Isaiah says: "How welcome is the coming of him that brings good news."

With the conclusion of this speech the assembly was dismissed until the afternoon session.



K. Hoppe addresses the 953 witnesses that attended the German meeting

(*Continued from page* 43, *col.* 5)

better way to meet it because they lean on their own wisdom. He stated that since God had "made of one blood all nations of men to dwell on all the face of the earth," there must be a way of lasting peace for all humankind. He continued by pointing back to a time of international conspiracy when civilization was threatened by the aggressive world empire of Assyria, and at which time the prophecy regarding "The Prince of Peace" was uttered. Our time compares to theirs.

He then linked the prophecy concerning the birth of "The Prince of Peace" with the one concerning Immanuel, and showed that the latter, regarding the virgin-born "son" had a three-fold fulfillment, the first being that of the birth of Isaiah's own son; second, regarding the well-known birth of Christ Jesus at the first advent; and the third relating to Christ's coming to his kingdom as "The Prince of Peace" upon whose shoulders the universal government is placed. The audience applauded heartily as he emphasized the fact that it was only by this mighty "Prince of Peace" that the world of righteousness and peace can be realized.

He also pointed out the uselessness of sending ambassadors to a religious-political ruler who claims to be the vicar of Christ and the vice-gerent of The Prince of Peace on earth. He said, "During the past 1600 years the religious-political activities of that reputed vicegerent of The Prince of Peace have never brought a durable peace to earth, not even to Christendom, and never will." The audience responded by vociferous applause. He continued: "The collapse of the efforts of worldly men to make good their high-sounding hopes and promises to mankind will not mean that the cause of permanent peace is perished." He stated further, "There will be no peace as long as this world conspiracy exists."

And "does Christendom think she is more holy than Jerusalem in the days of King Ahaz, who joined in a worldly conspiracy with Assyria? or Jerusalem in the days of her last king, Zedekiah, who joined in worldly conspiracy with Egypt for self-defense? All her religious systems and institutions do not make her more holy and thus more immune from destruction, for Christendom today is the very seat of the visible part of the world conspiracy." As he drew to a conclusion he said: "Regarding the merciful reign of Jehovah's King it is foretold: '. . . Mercy and truth are met together; righteousness and peace have have kissed each other. Truth shall spring out of the earth; and righteousness shall look down from heaven . . . Righteousness shall go before him; and shall set us in the way of his steps.' Peace and prosperity will be certain to accompany the enforcement of truth and uprightness in the earth by the King of Kings after the destruction of the world conspiracy."

As to those who put their trust not in man's government but in God's sure word, he concluded: "They will avoid destruction with such world conspiracy by exercising faith in Jehovah God. They will now take their stand for the everlasting Government of His Prince of Peace, and will pray and wait for it to bring in an eternal reign of peace with unfading glory to Jehovah God."

After prolonged applause by the audience the chairman announced that the lecture was available in *The Messenger* of August 11 and that everyone present would receive a free copy for future study. He also voiced the thanks of the convention to the city and people of Cleveland for their courtesy and hospitality towards Jehovah's witnesses during this Glad Nations Theocratic Assembly.

The full text of the address "The Prince of Peace" appears elsewhere in this *Messenger*.



T. J. Sullivan



A. H. Macmillan



H. C. Covington



F. W. Franz

Appeal to President Truman Adopted

Resolution for Presidential Clemency Passed

More than Sixty thousand liberty-loving witnesses of Jehovah, incensed by the report of federal injustices, unanimously adopted an appeal to President Truman. Saturday evening's session proved to be one of historic moment in the long campaign of Jehovah's witnesses in combating gross injustices infringing their worship. On this occasion a three-man symposium presented a strong case on behalf of some 4,000 felon-branded witnesses of Jehovah in the United States. The outrages and uniform denial of due process of law by the Federal courts during the past four years have called forth a vigorous protest on behalf of the 4,000 Jehovah's witnesses who have been sentenced a total of 12,000 years' penal servitude in the several Federal penitentiaries.

Mr. Covington, the Society's legal counsel, discussed a resolution calling for presidential clemency immediately. The resolution provides for a representative of the Watch Tower Society to personally interview the president of the United States, calling for his early consideration in granting full pardon and restoration of civil rights to these prisoners of the Lord. This is vitally necessary in order to redress the deprivation of their rights, requiring that justice be done.

Amidst roused indignation a great shout of "aye" followed by one of the largest applauses of the convention signaled the vast audience's unanimous approval of this historic resolution as moved by the Society's president, N. H. Knorr.

As a continuation of the program of "God's Truthfulness" Day, the evening session of Saturday, August 10, opened at 7:15 with a three-man symposium discussing the subject "Prisoners of the Lord". On the platform, appropriately for this important occasion, were seated more than thirty mothers and fathers whose sons were lingering in Federal prisons unjustly. The convention chairman expressed the sympathy of the conventioners for the hundreds of others parents of prisoners of the Lord seated in the audience.

Following the symposium a Scriptural discourse was rendered by F. W. Franz on the very timely subject "Children in the 'Time of The End' ". A report of this part of the program will be found in another part of *The Messenger*.

"Prisoners of the Lord"

—T. J. Sullivan

The first speaker of the symposium, T. J. Sullivan, the superintendent of the evangelist department of the Watch Tower Society and also a director thereof, introduced the subject for general discussion. Mr. Sullivan pointed out how, at the outbreak of World War II, many consecrated Christian young men throughout the land were confronted with the issue, "to the army or to jail". He went on to say, "Let no one be deluded. The jails and prison camps facing these courageous young men were in no sense of the word havens provided by the Lord for their preservation and protection. They were traps set by the Devil for their destruction."

As soon as it was discerned the course of events with respect to the matter of the draft, the Society set about to safeguard the interests of its consecrated ministers. To make a satisfactory defense before draft boards and courts of the land, the Society provided proper letters of ordination giving the necessary legal evidence as to the ministerial status of its ministers. Some draft boards properly recognized the ministerial status of the witnesses. On the other hand, prejudiced draft boards rejected such application.

Through its legal staff the Society gave every aid possible to those ministers who had to make a further fight for their ministerial status. Despite all this, more than 4,000 witnesses were finally sent to prison for terms up to five years. As the numbers of prisoners of the Lord mounted, the Society made arrangements with the Federal authorities for periodical visits to the twenty-eight Federal penitentiaries by Society-appointed ministers. At first the Federal prison officials were definitely suspicious of Jehovah's witnesses. The officials reasoned that they had a group of draft dodgers on their hands and they did not relish it a bit. Too, in the beginning, it was found that the witnesses imprisoned were noticeably nervous and fearful, very tense and rarely relaxed.

Thus the first job facing the visiting ministers of the Society as permitted by the authorities was to overcome this initial nervous state, doing so largely by getting their minds off their plight and on to Bible study. Weekly *Watchtower* studies and courses in the Theocratic ministry were arranged, teaching subjects of grammar, Spanish, Bible research and speaking. These studies proved to be a provision whereby the prisoners of the Lord could make joyful preparation for future Kingdom service either at Bethel, the Watchtower school of Gilead, or the full-time missionary service. "Instead of leaving the penitentiaries corrupted through association with hardened criminals, these young men are coming forth with the high praises of Jehovah in their mouth and a two-edged sword in their hand more expertly wielded than ever before," said Mr. Sullivan.

"Prisoners of the Lord"

—A. H. Macmillan

The second speaker of the symposium was A. H. Macmillan, a special representative of the Watch Tower Society for more than forty-five years. Mr. Macmillan described his many missions as one of the Society's special ministers visiting twenty-one penitentiaries throughout the land where some 2,500 witneseses were incarcerated. He travelled about 6,000 miles per month in order to effect such service.

Mr. Macmillan reported how in some prisons Jehovah's witnesses were given considerable latitude, being allowed to do a small measure of witness work. To show how busy the witnesses were he reported that some spent as much as ninety hours per month in private study, in addition to the time spent at the frequent weekly meetings of their group. Of the many interesting prison experiences he said that in one prison the witnesses were granted use of the main auditorium for an hour's Sunday public meeting. The Catholics held their meeting from 8-9:30 a. m.; Protestants, from 9-10; and Jehovah's witnesses were granted from 10-11. The First Sunday Mr. Macmillan spoke in the auditorium at this public meeting he was told that the Catholics had 17 at their service, the Protestants 20, and Jehovah's witnesses 212, of whom 50 were newly interested prisoners not Jehovah's witnesses.

"Prisoners of the Lord"

—H. C. Covington

The concluding speaker of the symposium was H. C. Covington, the Society's legal counsellor for the past several years. Mr. Covington went on to show that according to the Draft Act Jehovah's witnesses, as duly ordained min-

(*Continued on page* 48, *col.* 4)

Children in the "Time Of The End"

As the culminating feature of Saturday evening's program, the great Stadium audience listened intently to the timely lecture "Children In The 'Time of The End' " by F. W. Franz, a director of the Watch Tower Society. The theme of the entire address was that of the teaching and training of children. He said: "Jehovah provided for children to be brought into the earth. He endowed the first human pair with the wondrous power to bring forth children in their image and likeness". He went on to say that in view of the fact that we are now living in the "time of the end" there are many hindrances to God-fearing parents' bringing up children in the way of righteousness.

He showed that one of the great fields of public rights and interests is the upbringing and education of children. This field has been invaded by totalitarian powers in recent years. One of such totalitarian powers still prohibits the teaching of children under eighteen years of age with reference to God and His purposes. Mr. Franz emphatically declared: "Any political rule, whether totalitarian or so-called 'democratic', that deprives children of instruction by God-fearing parents is wrong." "The Bible is plain," he went on to say, "that the child's first instruction must come from its own parents, and such instruction must include teaching about Jehovah God and his works. No government, political or ecclesiastical, has the right to overstep into the field or territory of this fundamental right and duty of parents toward their children."

Commenting upon Ephesians 6:1-4, the speaker showed that by parents overlooking and neglecting their children in a spiritual way such parents are provoking wrath in their offspring; and such will lead to open shame for such neglectful parents. The Scriptural requirement is for parents to bring up their children in the nurture and admonition of the Lord. *Admonition*, according to the sense of

(*Continued on page* 48, *col.* 3)



Little children praising the Lord

THE WATCHTOWER BIBLE SCHOOL OF GILEAD

In the highlands to the east of beautiful Lake Cayuga, nine miles north of Ithaca, New York, lies the Watchtower Bible school of Gilead. The campus and landscaping surrounding this school have been in the course of development during the past three years. Now, it has become a beauty spot to behold. Situated as it is, in the center of the 700-acre Kingdom Farm of the Watchtower Society, it is away from the noise and din of the city and its many distractions. This is a great help to the students, for they can give their undivided attention to concentration on their subjects.

This is not a theological seminary where individuals are trained to be what are commonly called "ministers." Those who are students at Gilead must first prove by their practice that they are ordained ministers before they can enter this school. They have already put in two or more years as full-time servants in the field of gospel-preaching.

Some may think that such a school is a novel experiment in this fifth decade of the twentieth century, but this is not true. More than 3,000 years ago there were similar institutions set up for those who were the prophets of Jehovah. The fact that Jehovah would establish similar schools in these "last days" was not first revealed in 1943 when Gilead opened its doors to its first class. More than thirty years before that date the Lord had the following written into the New York charter of the Watchtower Society. Article II, as amended in November 22, 1912, reads in part:

"The purposes to which it is desired to extend its corporate purposes are, Charitable, benevolent, scientific, historical, literary and Religious purposes, . . . and for the gratuitous teaching, training and preparing of men and women as teachers, and lecturers on the Bible and preachers of the gospel, and to provide and maintain a home, place, building or buildings for the gratuitous housing, sheltering, and boarding of such students, lecturers, teachers and ministers, and to gratuitously . . . prepare, support, maintain and send out to the various parts of the world religious missionaries, teachers and instructors in the Bible and Bible literature."

It is manifest, then, that when the Lord's people began to erect on the Watchtower farm a building that was later to serve as the main auditorium and dormitory of Gilead, they were being moved by the Lord to do so. Those who built Gilead did not know at the time to what use it would be put. It was sufficient that God had this fireproof, reinforced, concrete building erected at a time when materials were available so that it was ready for use later when there was a global conflict and building supplies were unobtainable. Such were the majestic leadings of Jehovah.

The Purpose of Gilead

One would, therefore, do well to learn what are God's purposes toward Gilead. Mr. N. H. Knorr, president of the Watchtower Bible school, touched on this matter in his dedicatory speech, in 1943. He explained that the Watchtower school of Gilead was "established solely for the purpose of training men and women to be more efficient servants as ministers of the Lord in certain fields. This is in full harmony with the charter of the Watchtower Bible and Tract Society, Inc. . . .

"The chief instrument that the Lord has given his servants to make known His purpose and to combat the opposers thereof and to withstand their demonized efforts is the 'sword of the spirit, which is the word of God'. Jehovah's witnesses know how to use the Word of God effectively; and this is proved by the howls of the supporters of pagan religious traditions. One Catholic clergyman, writing in the January issue of *Columbia* magazine, bemoans the inability of the 'Catholic population' to do as Jehovah's witnesses do, and says: 'They know their doctrine. They can talk it for hours. They can rattle off scripture texts by the page. They are prepared to meet objections. . . . It is true that the "answers" to the objections are breath-taking.'

"In your case, you are being given further preparation for work similar to that of the apostle Paul, Mark, Timothy, and others who traveled to all parts of the Roman Empire proclaiming the message of the Kingdom. They had to be fortified with the Word of God. They had to have a clear knowledge of his purposes. In many places they had to stand alone against the high and mighty of this world. Your portion may be the same; and God will be your strength thereunto."

Assembled in the auditorium of Gilead on that occasion were 100 newly enrolled students comprising the first class, 51 men and 49 women. With them were friends and relatives from many parts of the country as well as members of the Kingdom Farm family and neighbors of the vicinity.

That day, February 1, 1945, was the climax of several months of strenuous preparation. Structural alterations were made for classrooms; textbooks and student equipment were secured; a library of selected authoritative reference works was collected; courses were planned and outlined after the Theocratic Ministry course of the Bethel headquarters. If, in recounting these things, it seems that a great deal was accomplished in a very short time, it must be remembered that Almighty God's purpose to establish the Watchtower Bible school of Gilead was being fulfilled. Jehovah's active force, his holy spirit, was manifest at every turn; his blessing and prosperity was upon every undertaking.

Enrollment Requirements

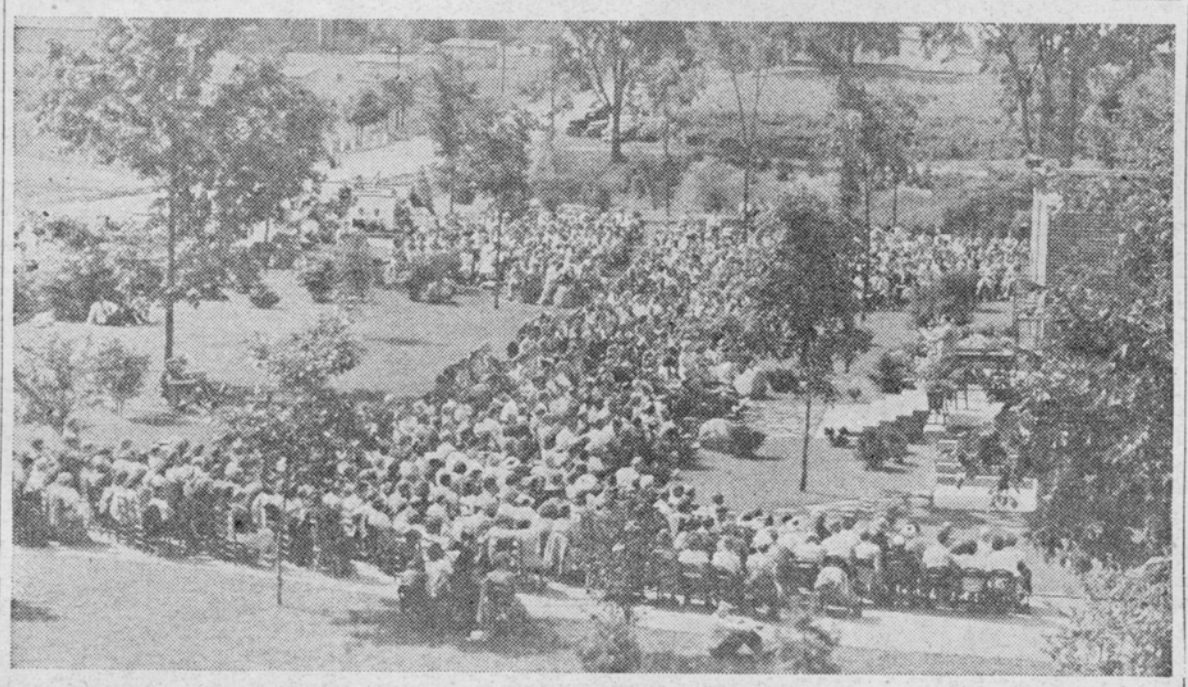
In order for one to attend Gilead and receive its special training one must be wholly consecrated and devoted to the Lord's service. One must have a fair education in the secular schools of the land. He must have been a student of the Bible, having a good knowledge of its contents. Two years' experience as an ordained minister in the full-time pioneer field is also a requirement for entering Gilead.

No tuition is charged, as the Watchtower Society offers gratuitous education, paying all expenses to and from this institution. In addition, students are provided food and lodging while attending the course, as well as a small expense allowance. Entrance is by questionnaire and invitation through the president's office. Then, upon receipt of appointment to attend, matriculation is made through the registrar's office at Gilead.

Special Training

No other school or college offers a course that compares with that given at the Society's school of Gilead. The five months of intensive instruction is based principally on the Bible, which serves as the chief textbook. An outline of this course of study as rendered by the resident faculty of ordained ministers is as follows:

1. "Theocratic Records": a study of arithmetic, business mathematics and Biblical chronology. 2. "Missionary Service": a study embracing the practical application of the minister's duties in the field. 3. "Theocratic Ministry": a study of congregational organization, commission and ordination of ministers of the gospel. 4. "Bible Truth": a fundamental study of Bible doctrine and teachings. 5. "English": a study of English grammar as well as studies in writing, composition and reading. 6. "Spanish": studies in Spanish giving a foundation knowledge of this language. 7. "Bible Research": a non-interpretative study of the Bible, its essence, history, authenticity, preservation, transmission and literary contents. 8. "Public Speaking": a study of the history of religion and Christianity. 10. "Kingdom Prophecies": a study of the Mosaic law and Theocratic law operative today, as well as a basic study in the constitutional law of the nations. 12. "Bible Themes": an analytical study of the epistles of the Greek Scriptures and their themes and meanings.



Graduation exercises of the seventh class. N. H. Knorr is addressing the students and hundreds of visitors.

School Life

In addition to lecture and classroom study for five hours, Monday through Friday, students devote three hours every afternoon to performing domestic and farm duties. Not only is this a great aid in relieving the nervous strain between classroom study and individual study during the evening hours, but it also aids in maintaining the five dormitories on the campus as well as caring for the many farm duties. The accumulated efforts of various student bodies have resulted in the construction and improvements of many projects around the campus, such as the building of a swimming pool, the paving of roads, the construction of a library building and general landscaping.

A change from the heavy routine of study is offered in the week-end periods of missionary field service. Parties of students group together and witness to the various towns and villages within a thirty-mile radius, and this has resulted in arousing much interest in the Kingdom. The students then call back on these people of good-will and conduct Bible studies in their homes. The school instructors, themselves being ordained ministers, join the students in their house-to-house, back-call, and street-preaching activity. This makes for unity between students and instructors, giving evidence that the institution is a Theocratic arrangement.

Gilead life is full of joys and pleasures, despite the hard work, and many students describe their school days here as a foretaste of life in God's new world of righteousness. They learn to live together in peace and unity as one family. And as they study and dig into the Creator's storehouse of wisdom, the Bible, they build up friendships among themselves that are true and lasting. This growth of friendship is even more interesting to observe when it is considered that each student body is a composite group of men and women from all walks of life and from all parts of the country. Of late increasing numbers have come from foreign lands. Very few of these students have known each other before enrolling at Gilead, but it does not take them long to get acquainted and working together as a unit.

Making Many Nations Glad

A total of 702 have enrolled in the seven classes that have passed through the portals of Gilead. Of these, 659 have finally completed the prescribed course and have graduated, 620 receiving diplomas of merit. The students comprising these classes have come from scattered parts of the earth: Canada, Britain, Austria, Mexico, Argentina, Philippine Islands and Brazil, as well as all parts of the United States.

In return, some 250 graduates of the Watchtower school have already reached their foreign missionary fields. They are found faithfully performing their ministry, and daily making glad the hearts of good-will persons in the following nations:

Alaska, Barbados, Belgium, Bolivia, Brazil, British Guiana, British Honduras, Canada, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Mexico, Newfoundland, Netherlands, Netherland West Indies, Nicaragua, Panama, Paraguay, Puerto Rico, Surinam, Trinidad, Uruguay, United States of America, and Venezuela.

This list will have to be revised

(*Continued at top of next page*)



The instructors and the president as they successively address the graduating class on July 28. Left to right, E. A. Dunlap, M. G. Friend, N. H. Knorr, E. F. Keller, A. D. Schroeder,



New landscaping on the Watchtower Bible School campus.

in a few months; for 150 additional graduates are now ready to go, and will leave shortly after this Cleveland convention. Hundreds of persons of good-will of many other countries will thus be given a helping hand into God's kingdom organization by these faithful witnesses of Jehovah. Truly the commission of Matthew 28:19, "Go ye therefore, and disciple all nations," is literally being fulfilled.

The Seventh Class

On Sunday, July 28, before an audience of 1,100 friends, relatives and guests of the student body, occurred one of the loveliest graduation exercises ever conducted at the Watchtower Bible school of Gilead. The day, being sunny, bright and warm, was ideal for an out-of-door service.

The front, unroofed veranda of the main Gilead building was transformed into a speaker's platform with chairs, microphone and table. Immediately before and on both sides of the platform following along the private paved roads and court of the campus were placed over a thousand chairs to seat the student body as well as their many visitors. For the occasion the entire campus was dressed at its best, carpeted with rich green turf, pointed by the many assorted trees in their fullness and flanked by the ponds which reflected the beauties of the day. The setting was altogether delightful.

At a preliminary gathering of some 600 on the Saturday night, at which time a mass Bible study was conducted by the president of the school, Mr. N. H. Knorr, announcement was made that the exercises on the morrow would begin promptly at 9 a. m. And so they did. Following the opening song and prayer the president introduced A. P. Hughes of London, who, on behalf of the many foreign visitors from England, Scotland, Denmark, Brazil and Canada, expressed his keen appreciation for the privilege of experiencing a Gilead graduation. He said the fame of Gilead has spread worldwide where thousands of Jehovah's witnesses in those far-away places have nursed a desire to visit Gilead. Today these foreign representatives were realizing their dream by personally being present to extend their well wishes on the occasion of a graduation.

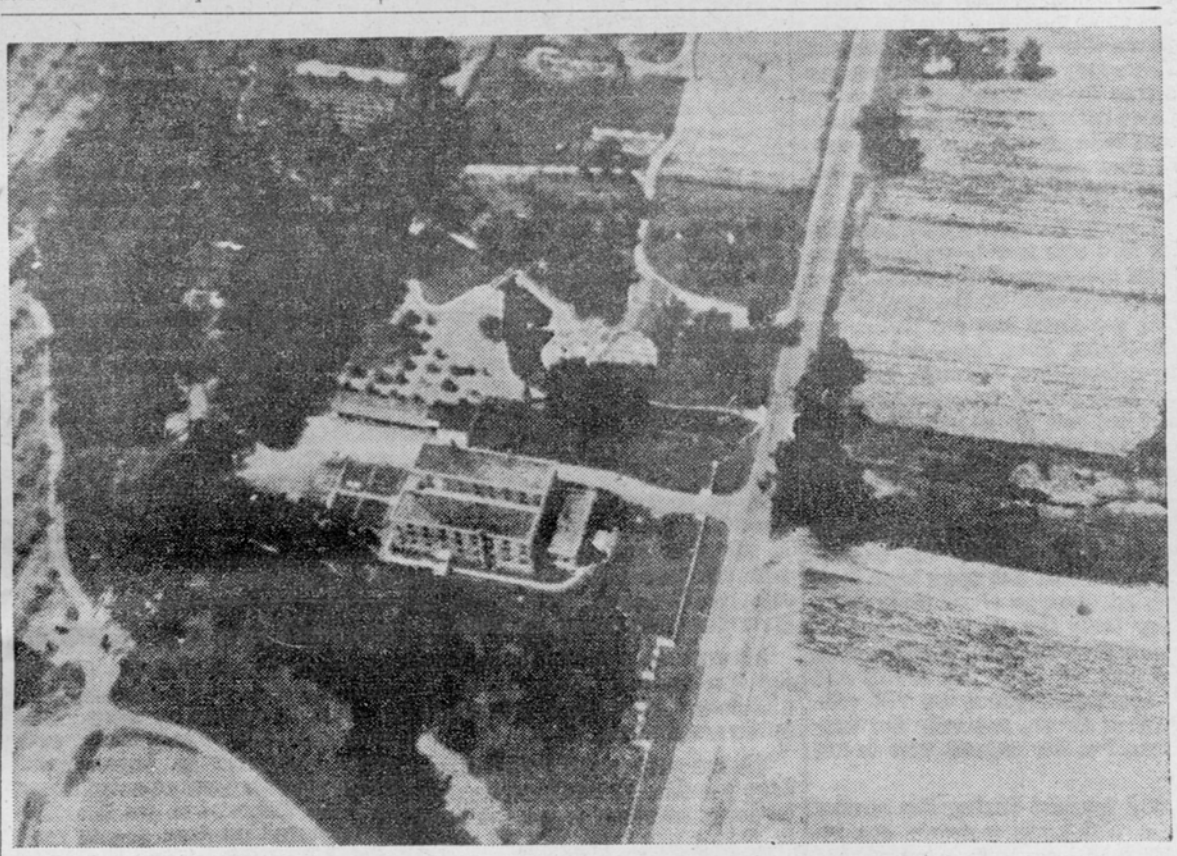
The Kingdom Farm servant and the four members of the faculty each in turn addressed the graduating body, rendering parting counsel. The registrar of the school then read messages of congratulations received from former graduates already in 15 foreign fields, mostly located in Latin-American countries.

Every foreign missionary has had to face the question "Whose witness are you?" And that was the very subject of the president's graduation address. Thorough Scriptural argument and Biblical proofs were submitted to show beyond a reasonable doubt that true Christian missionaries today are witnesses of Jehovah and properly so, Scripturally designated. The 103 graduates listened attentively as the president continued to discuss problems of the foreign missionary fields.

Having concluded his address the president proceeded to distribute the diplomas. One after the other, upon the calling of his name, stepped forward to the platform, amidst applause, to receive his or her diploma. 93 students were awarded diplomas, including ministers from Austria, Brazil, Britain, and Canada. Thereafter a resolution was presented and unanimously adopted by the graduating body expressing their gratitude for their education at Gilead and also their determination to be faithful in their foreign missionary work. Another song and prayer concluded the exercises of the forenoon.

● The afternoon was spent in general visiting. Parties were seen to have their picnic lunches over the widespread area of the campus. Some chose to indulge in swimming, others at playing ball and still others touring to see the sights of the 700-acre Kingdom Farm. The final session was held at 7 p. m. in the main auditorium packed to the overflowing where graduates gave impromptu impressions and experiences of their school days at Gilead. This touching session fittingly concluded the graduation amidst surroundings of beauty and in the company of hundreds of lovers of righteousness.

During the last three and a half years the Watchtower Bible school of Gilead has accomplished tremendous results, far surpassing all expectations. Improvements are continually being made to provide still better Bible training. Newer methods and new equipment await future students that will come from the far corners of the globe. These will be welcomed and will be given a deeper insight into the crystal-clear waters of truth that flow from the throne of God. With this experience of a lifetime these future graduates of Gilead will go forth better trained for Theocratic exploits as full-time ministers of the Most High God. They will join the ranks of Gileadites that are now saying "Be glad, ye nations, with his people."—Romans 15:10, *Rotherham*.



Aerial view of the campus and buildings of the Watchtower Bible School.

President Speaks to Prospective Gileadites

Monday morning after the bulk of witnesses had started their door to door preaching, N. H. Knorr, president of the Watchtower Society, had a heart to heart talk with five hundred young men and women who wanted to avail themselves of the free course of Bible instruction at the Watchtower Bible School of Gilead.

Knorr pointed out that each applicant to the course should be prepared to receive upon graduation a one-way ticket to another country where the standards of living might be far below those of the United States and great physical hardships would have to be faced. The applicants would have to be from 19 to 45 years of age and have had at least one full year of pioneer or full-time gospel preaching work, be in good health and prepared to go anywhere the Society may send them as a missionary. He emphasized several times that those who apply should forget the education advantages of the training they would receive and count the cost from the standpoint of the harships they would have to contend with on their foreign assignments, keeping in mind however, the wonderful privilege that will be theirs in taking the Kingdom Gospel to the truth-hungry of other lands.



N. H. Knorr interviews prospective enrollees for Gilead.

Special Interest in Spanish

For several years now, particularly since the opening of the Watchtower Bible school of Gilead, the Spanish-speaking section of the world-wide witness field has been of special interest to Jehovah's witnesses. Seven classes have now graduated from Gilead equipped with a basic knowledge of Spanish and of the hundreds of graduates who have already been privileged to do gospel-preaching in foreign territories, the majority have been doing it in countries whose national tongue is Spanish.

During the Glad Nations Assembly attention was drawn repeatedly to the Spanish work because delegates in attendance from about a dozen different Spanish-speaking countries gave reports and field experiences. Then, topping off the interest in the proclamation of the Kingdom message in Spanish, President Knorr presented the Spanish Concordance Friday night, the announcement of the release being made in both English and Spanish.

Saturday morning found the Kingdom message in Spanish still holding interest. The meeting in that language announced on the program operated as a magnet, drawing an audience of 1,009 to the Music Hall. Although this was not the largest attendance at the foreign-language meetings, it was the most varied group. There were those in attendance whose mother tongue is Spanish and for whose particular instruction and enjoyment this program had been planned. These came from different parts of the United States and countries to the south. Then there were the Gileadites: some who had returned to the United States from Spanish-speaking territories to attend the Glad Nations Assembly and others expecting soon to put to use in foreign fields the knowledge of Spanish they had acquired at Gilead.

This one meeting could in itself be referred to as a multi-nations meeting. The chairman, P. P. Perez, and the three speakers F. W. Franz, E. F. Keller, and J. L. Bourgeois, each represented a different nationality, though all spoke Spanish fluently. The witnesses who related field experiences were from five different Spanish-speaking countries: Costa Rica, Paraguay, Argentina, Cuba and Mexico. Whether the Kingdom publishers present had spoken Spanish since their infancy and knew no other language or were Gileadites with limited Spanish vocabularies, all benefited by the excellent material presented and left better equipped to carry on their gospel-preaching in their particular Spanish-speaking territory.

Experience

This evening the Auditorium Coffee Shop being crowded I went into the bar room for a salad and it being crowded also I shared a table with a gentleman who stated he was Felix O'Neil, treasurer of the Cleveland Public Auditorium and Stadium. He stated that in all the fifteen years he had been treasurer he had never seen such a marvelous organization, not even when the Watchtower was here in '42 was there such a marvelous organization.

Continuing he said that he had taken an army man in to see the cafeteria and that after viewing it for a while he said, "That's a hell of a lot better than we are doing it!" He said that this army man was in the Auditorium for about two hours and he could hardly get him out he was so interested.

On seeing the police inspector Mr. O'Neil asked him how he was getting along (meaning with the crowd attending the convention) and got the following reply: "We don't know they're here".

Mr. O'Neil said the Stadium manager was enthusiastic over the stage which Jehovah's witnesses had placed in the Stadium telling him he must come and see it and if he didn't he (the Stadium manager) was goin_ to get sick so Mr. O'Neil would have to come to the Stadium and see that stage.

Mr. O'Neil said that he was well acquainted with Mr. Hessler, who had given him some of the books, and that he was looking forward to the Kingdom Farm cheese which Mr. Hessler had promised him.

Summary of Farewell Admonition By President Knorr

(SUNDAY EVENING, AUGUST 11)

Today we are bringing this convention to a close, the "Universal Peace Day." We certainly appreciate that the one who is guiding and directing our activities is the Prince of Peace. Christ Jesus is our leader and our commander and at the same time he is our Prince of Peace. He has brought together his people for a very definite purpose at this time. Of course, primarily it is for the vindication of Jehovah's name and all our activity is to that end. Being the Prince of Peace, however, it also indicates that we, his followers, should always be at peace. As you look about the world and see its turmoil and trouble and opposition and lack of peace because their leaders are not at peace one with another, we certainly must come to a conclusion that the world under its united nations arrangement can never establish peace.

We want to teach the people we meet the truth. We want to let God be true and therefore we turn to His Word and we show them what God says concerning the nations of the earth and the Kingdom as the only hope. Daily we call on these people and teach them peace, righteousness and holiness unto the Lord. Sometimes we come back to our own company. There is some discord, trouble, some fault-finding; there isn't peace. Brethren, on this "Universal Peace Day" we should declare ourselves to go ahead in unity and peace with our brethren because in that manner we can go forward as true servants of the Lord and hold high his banner.

For eight days we have been living in a new world—we have come from all parts of the earth. Here we have feasted on the good things that the Lord has set before us; all angles have been set before us—admonition, reproof; material has been placed into our hands so that we can go ahead. The Lord has been gracious to us. Here there has been peace; there has been unity.

There is no reason why we should quarrel with anyone who doesn't agree with us. Let them have their say; let them go about their work. They have the same freedom of speech that we have. We have been fighting for it in the courts and by the Lord's grace we will continue to do so, not only for ourselves but for anyone who wants it.

Our interest during the coming years will be to maintain our integrity and to work in peace. We will therefore obey Jehovah's command to refuse to join in with the world; we will not join in the conspiracy, the substitute for God's kingdom. The reason we cannot associate with that world conspiracy is because it is against Christ's kingdom. There is no peace in that organization and we could not have a place in it. Therefore we must come out of it, because it is in opposition to God, and stay out of it and refuse to support it; and we will not support it.

We must go forward now with the publications to open the eyes of the people, and if you take this book *"Let God Be True,"* showing how the traditions will be cleared away by the clear shining truth of God's Word, you will not only receive a rich blessing, but also the people you call on.

By the gathering together of His people, his servants, and sending them forth in this strange work of witnessing, we will surely be signs and wonders unto the ends of the earth. We are a peculiar people, peculiar from the world; we are different. We don't play around with them; we don't support their schemes or political arrangements. Yes, we are peculiar; because we are not of this world and we will not be because we have the truth and have become members of the New World under heaven and there we will stay by the Lord's grace and stay free. No matter what our position in life, we will certainly not be ashamed of declaring ourselves as Jehovah's witnesses and be signs, or go from house to house with the publications he has placed in our hands. We are grateful for all the things he has given us in these past eight days.

We have *The Messenger* that has come to our attention five times during the assembly. It has brought to you information that you never knew about the Society and you are glad to get it. In a few days we will print the 48 pages giving you the full report of today's meeting and other things that we did not have space for before. Those who have subscribed will receive their copy in the mail just as soon as it is printed.

Then the Lord has equipped us with the *Awake!* magazine. I think that you will observe in the days to come that it will be awake to the situation and God's Word the Bible so that a campaign can start. The month of October will be dedicated to the distribution of this magazine. It is the first release of the convention that we can get to you in large numbers—it goes out every two weeks. The publication will be printed twice a month. The Society has arranged so you will have a publication each week: the *Watchtower* on the 1st, *Awake!* on the 8th, the *Watchtower* on the 15th and *Awake!* on the 22nd. Every week you will have something coming into your home from the Society's headquarters.

Then during the convention we received *"Equipped for Every Good Work."* It will be a handy book for everyone as he goes from door to door and to book studies. We will have it along with our Bible. Before long we will get acquainted with its contents and be able to find the information we want to present to the people. This is not only for us, but to place with the people of good-will, back calls, with anyone who wants to know the truth about the Bible.

Then we are grateful to the Lord for the Spanish Concordance. It will be a real aid to our brethren to the south of us.

We are very grateful that it has been possible by the Lord's grace to bring so many representatives to this place from beyond these shores—our Canadian brethren to the north, our Spanish brethren to the south, and Europe to the east and our brethren from the west. Many have flown here, some have come by ship, some by train,—they came by all modes of travel to get to this Glad Nations Assembly.

We cannot have such assemblies every year, but we can have national assemblies. By the Lord's grace in the late spring or early summer of 1947 we hope to have a series of national conventions in Europe and we welcome the American brethren to come to Europe. It may be possible that some of you may be able to go to Australia next winter, maybe to India, Philippines, Switzerland, France, Germany, Belgium and the Scandinavian countries, Holland and Finland, winding up in England with a large convention.

So maybe in 1947 we can have a lot of conventions in all the nations instead of having all the nations in one place. Maybe we can go to all the nations and carry the good news to them and help the people of good-will to come together and in peace and quiet and unity come to such an assembly as we have had here. I know it will not be possible for all of you brethren to go to all of these assemblies, but if we are going to have an assembly in all nations, maybe we better arrange for one here in the United States. In the past few years of war most of our big assemblies have been here in the east—Cleveland in 1942, Buffalo, then in Baltimore, then back here in Cleveland in 1946. I believe if we can find a place big enough and suitable enough we might arrange for a convention the latter part of August in California.

If we make the arrangements now for conventions in all nations during 1947 it will carry on this expansion of the work and this reconstruction work that must be done in the interest of the Kingdom. You know, brethren, this is no time to slow down. The Devil and his organization might have thought that during the war they were putting some clamps on us; they had the bans, seized our properties, put many away in prison; but as was pointed out, in 1939 we had 71,000 publishers world-wide, but after six years of war these publishers, having been faithful to their covenant, having believed with all their heart in the Prince of Peace, having held their peace and unity so that the organization could not be dissolved or destroyed, they have increased. Peoples of good-will have heard the message; they believe that God is true to his Word, and today world-wide there are more than 169,000 people associated with this organization.

I think that conventions should be included in our expansion and reconstruction work and therefore instead of having one central convention as we have had here, I think it will be pleasing to the Lord to have conventions in all nations. So we will leave here, calling this convention to a close only because we leave these walls, this stadium; but the effects of this convention, the spirit that has been poured out upon all of us Jehovah's witnesses will radiate from here, will go to the ends of the earth because God is sending us forth as signs and wonders and because "God is with us".

Report of the Convention Servant

A summary of the report given Sunday night, August 11th, by C .R. Hessler, the convention servant, folows. His opening words were: "Not by might, nor by power, but by my spirit, saith Jehovah.". Surely those words recorded at Zachariah 4 :6 express the sentiment of all who have attended this convention. Because only by Jehovah's spirit, his active force operating upon his willing servants, could such an assembly as we have just enjoyed for the past 8 days be made possible, and to Jehovah our God goes all the praise and credit. We began searching for a site for this convention almost a year ago. An extensive search was made in all cities for a place to hold such a crowd as was expected. At the Auditorium in Cleveland, dates were asked as to when we could have the Stadium. The manager looked through his books. We wanted the dates August 4 to 11. After a few minutes of searching we were told that "those were the only days that were available."

Now we have to move out of the trailer camp. We were almost six weeks getting room for 750 tents. When we learned that there would be 3500 tents, we realized that the plot of land we had obtained would not be large enough. We asked permission of the owners of the property to use their land, and we want to extend our appreciation to the Belt Realty Company who so kindly and generously gave us that property to use and gave it free. But there were zoning restrictions. People are not allowed to live there. We had to apply to the zoning board to have those zoning restrictions suspended and they denied our request. In fact, they postponed it until Monday, and last Monday when they took action, our request was denied. But prior to the convention, one of the officials, a very kind man, was so disgusted with the action of the zoning committee that he said, "They make me tired. I have been in politics for 35 years and I have stuck my chin out many times and I guess it won't hurt to stick it out once more." So he gave us permission to erect the temporary toilets that are used in the tent city. We are sure the witnesses appreciate what was done by this city official.



Convention servant Hessler presents his report

All departments worked together in unity and everything went along smoothly. In addition to the departmental work done at this convention, 8,614 books and 98,538 booklets were placed, 132,553 hours were devoted to the field service, 376 subscriptions were taken, 68,950 magazines were placed and 5,366 back calls were made. It is interesting to note, too, that 336 studies were started. This is very good considering that prior to the convention there were 158,577 hours devoted to field service, and also 132,000 booklets placed. We will look forward to seeing what results from the book studies begun here in Cleveland. There were 2,602 persons immersed: 1699 women and 903 men. The oldest was 83 and the youngest was 5.

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the original word that the apostle used, means to *put a mind,* or *put in mind, to remind* or *warn.* The mind of a child is very tender and easily subjected to impressions. Hence parents must exercise every care and diligence to see that the child's mind receives proper and wholesome impressions of God's righteousness. Furthermore, children should be properly disciplined, and the parents should exercise their rod of authority in correcting their children. If not, the child's mind will quickly turn to the folly and selfish ways of this wicked world.

As to bringing up a child in the nurture of the Lord, the word *nurture* means *child-rearing, discipline, instruction, education.* The speaker went on to clearly show from the Scriptures that the most effective way of training and educating a child is by parental example and demonstration of pure worship. He cited the example of faithful Eunice, the mother of Timothy, and Lois, his grandmother, who properly trained and educated young Timothy in the Scriptures. Christian parents today should not only teach their children the Scriptures but take the children with them in their field ministry work and to the study meetings. Here the child will gain lasting impressions of truth, sincerity, and devotion of the Most High God. A true companionship will arise between the son and his father or between daughter and mother that will endure for life and remain unbroken.

In a stirring conclusion F. W. Franz stated: "Oh, then, may the children together with their consecrated parents respond to the divine invitation to serve Him and His King with praises: 'Praise Jehovah from the earth . . . both young men and virgins; old men and children: let them praise the name of Jehovah; for his name alone is exalted; his glory is above the earth and the heavens."—Ps. 148:7,12,13. *Am. Stan. Ver.*

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isters, are exempt from all training and service under the Act and should be classified IV-D by the draft boards. He showed that many draft boards acted arbitrarily and capriciously in refusing to classify some 4,000 of Jehovah's witnesses as ministers. Accordingly, when ordered to report, those men refused, in hope of being able, in court, to establish their exemption under the Act.

At the beginning of the controversy more than five years ago, federal courts uniformly held that no defense was available to Jehovahs' witnesses, in response to the indictment.

Finally, in November 1945, new cases involving Jehovah's witnesses, styled *Smith* v. *United States* and *Estep* v. *United States,* were brought on for hearing before the Supreme Court. There the Supreme Court, on February 4, 1946, held that one who had completed the selective process upon preinduction physical examination would be entitled to challenge the draft board order in defense to the indictment. That 6-to-2 decision in favor of Jehovah's witnesses was a decided victory reversing the judgment of conviction in those two cases.

Appeal to Truman

The outrageous and uniform denial of due process of law by the federal courts in the actions brought against all these men by the federal government presents an important and serious problem that should be presented to the president personally. Quick presentation of it is necessary to protect the rights of the men now in prison who cannot claim the rights and benefits of parole under present policies fixed by the United States Board of Parole. Accordingly, the only effective way to do any good is to apply for executive clemency in behalf of these men, on the ground that they have been convicted in violation of the Constitution, being wrongfully deprived of their right to be heard in defense to the indictments, whereby they were convicted; and also on the ground that they are ministers of religion under the Act and should never have been ordered to report for induction in the first place.

Hereupon Mr. Covington read the following forthright resolution:

"RESOLUTION

"NOW, THEREFORE, BE IT RESOLVED THAT:

"(A) The President of the United States be formally requested by a representative of Jehovah's witnesses, in behalf of this assembly, of all Jehovah's witnesses throughout the earth and all other liberty-loving people in this world, to immediately issue an order declaring executive clemency for such missionary evangelists, known as Jehovah's witnesses, convicted under the Selective Training and Service Act, and grant them full pardon, restoring to them their civil rights, which is necessary in order to redress the deprivation of their rights and in order that justice may be done.

"B) The chairman of this assembly duly certifies to the adoption of this Resolution and deliver it to the representative of Jehovah's witnesses for personal presentation to the President of the United States, together with a statement of the history of the treatment of Jehovah's witnesses under the Act, as soon as is convenient for submission."

Upon the conclusion of presenting this resolution, N. H. Knorr, president of the Watch Tower Society, stepped forward making the motion to adopt the same. T. J. Sullivan quickly seconded it and the chairman, Grant Suiter, then put the motion to the audience. The audience sent forth a great shout of "ayes" followed by applause signifying their overwhelming approval of this appeal for clemency to the president of the United States, Harry S. Truman.