Report of the

JEHOVAH'S WITNESSES ASSEMBLY





(1) 15,000 children rise. (2) Judge Rutherford leaves platform followed by children. (3) Children filing out to get **Children.** (4) Leaving with **Children.** (5) Children audience at camp. (6) Distributing **Children** at The Arena. (7) Examining new book. (8) Happy owners of **Children.** (9) What a book! (10) Receiving **Children** at camp. (11) A nap before reading **Children.** All in!

REPORT OF THE JEHOVAH'S WITNESSES ASSEMBLY

(Held at St. Louis, Missouri, U.S.A., August 6-10, 1941)

THE greatest convention of all record has now become a matter of history. Never before were so many Christians assembled as at the Theocratic Assembly of Jehovah's witnesses held at St. Louis, August 6-10, 1941. On the last day of the convention the attendance reached a peak of 115,000 persons, who endured heat and dust to hear two of the most powerful messages from Jehovah ever delivered to men. Of this great audience 15,000 were children, whose smiling faces and cheering applause betokened their joyful reception of Judge Rutherford's climactic lecture, "CHILDREN OF THE KING." At its conclusion there was a delightful surprise for these 15,000 ecstatic youngsters! Each received a copy of the blue-and-gold book, *Children*, as a lovely gift from its author, Judge Rutherford. The children were the first to receive this sparkling new volume, never even seen until its release on this occasion. As little hands clutched this treasure to their hearts, many were the voices that were choked and the eyes that were wet!

This was "Children's Day", shared by a hundred thousand parents and friends! Those of us who saw the sight of them will never forget it. By twos they came in orderly procession, the floor of The Arena emptying first, some to the sides, some to the rear, some to the back of the platform—great armies of enthusiasm marching obediently to the proper exit; and on the way out receiving each a copy of *Children*. Boys and girls, their ages ranged from five to eighteen; most were white Americans, but every race and state was represented. Their clothes and deportment indicated Godly rearing. But no parents were in the center and sides of The Arena to guide them; for this had been reserved exclusively for this young contingent of the "children of the King".

On and out they went waving the new book. Some passed the beloved author, greeting him with smiles and thanks; and the lines seemed interminable; applause burst out here and there from little groups, young voices shouted "Thanks for the book", etc. There was no confusion nor undue noise, which was remarkable in an audience of children which alone would almost have filled Madison Square Garden. Parents waited happily at appointed places for the youngsters so favored by Christ, the King. That day will live in the memory of countless thousands. It was a day the Lord had made to bring joy to the hearts of His people!

This was the climax of months of preparation. It was a sight to be for ever graven on the memory. For ever? Most of those who witnessed that sight will live forever in the Kingdom, and they will forever praise the Almighty God, who was pleased to enlighten and instruct them by, among other means, the book *Children*, designed for children and adults as well, to assist them to follow the Lord's way, and hence the only way to life. It is said in simple truth that this day will live forever in the minds of many.

Children the Outstanding Feature

There have been thousands of children at other WATCHTOWER assemblies, but never before were 15,000, who had been previously registered, seated entirely by themselves in the main portion of one of earth's greatest auditoriums. Never before were more than 1,300 children immersed at one time. Never before was each child given a new book (here the

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book *Children*)—a scene unique in all history. An artist described it thus:

It is pretty hard to explain just how it feels to come upon 15,000 children and young men and women all sitting in one place, expectant, orderly, and radiating that intense interest and vitality characteristic of youth. One might say that the word "charming" would describe the scene, or "fascinating", or "beautiful", or "lovely", or "hearteningly exuberant"; but words are weak in this instance. Dressed in their colorful summer apparel, the entire Arena looked like a flower bed—even more delightingly colorful than any flower bed—a flower bed that scintillated and vibrated with movement and constant vitality.

But now a tall, handsome figure in gray-green steps upon the platform, and at once the whole Arena—as one child—gives forth a cheer and claps hands—30,000 hands—and it is as though the entire place were an electric storm of gladness and heartfelt greetings. The tall figure is Judge Rutherford. He waves with his handkerchief and 15,000 hands wave back—children, young girls and boys, maidens and youths—and you sense at once that there is an unseen bond of fellowship between these young folk and the man on the platform whose air seems to be no older than his audience. Presently the stir and greeting subsides and in a few minutes the man begins to talk; and if the place was orderly before, it is quiet as peace itself now as all present give eager and rapt attention to what is being said.

This audience is vitally alive to all that is said and needs no prompting to laugh or clap hands of approval as the case demands, denoting an awareness that is amazing even to one who would expect it to be so. They quickly grasp the tenor of the talk and eagerly accept that which is offered to them. Scanning the crowd, searching their faces, only a heart of stone would not be moved at the spectacle of youth seeking righteousness and facing the world and its horrors with complete trust and faith in their Jehovah God. And though the speech is over an hour in length, no impatience or weariness is observable, save in the youngest—and only a few of them—and these all come to greater animation when the man on the platform presents the book *Children* and tells them they shall each have a copy free then and there.

And when they all shouted "Aye" to the man's question, it was something thrilling to hear, and rousing to the spirit.

When they filed to the platform to receive their book, the tall man in gray-green is completely surrounded by youth from 5 to 18 years of age and you recognize at once that they belong to each other, and you don't know which is the most appealing—the deep-felt joy of the man, which is strikingly apparent in his voice when he speaks, or the enthusiastic response of the children. As the seats empty in an orderly manner you wonder at the entire scene, the flower bed has come to life and all is movement and color.



Some who received the gift

But now the man has gone, and you still look on—and are surprised to note that the 15,000 children are on the blond side—brown hair, yellow hair, light-brown heads—only a very few really black ones, and you don't quite understand why this is so, but it is. And you come away feeling refreshed as though you had seen something exceedingly rare in this evil day—something clean and honest and pure; something unforgettable—a promise of that sweetness and harmony which will be in God's kingdom.



(1) Children fill Arena, boxes and first balcony, 11 a.m., "Children's Day."
(2) As adults sing the children march out orderly to receive a "gracious gift".

The Children Scene at Arena Retold

One writer sees a thing one way, and another another, yet both are right. The Scriptures themselves recognize this principle in the correlative writings of Matthew, Mark, Luke and John and in the writings of all the prophets. Hence, those who have enjoyed the foregoing by the pen of the artist will also enjoy the following story which comes through the kind offices of a much appreciated witness living three thousand miles away from the one last named:

August 10 was set aside as "Children's Day". What took place at The Arena at 11:00 a.m. to 12:30 p.m. is hard to describe in words; many eyes were filled with tears of joy—joy that could not be contained, and an hour which will never be forgotten.

Picture before you The Arena, which seats some 25,000, and all the ground seats, and half of all the seats on the sides—15,000—filled with children, 5 to 18 years of age! Never have we seen such a beautiful sight, who are on their way into the Kingdom and prospective children of the King.

Tremendous applause when the chairman said, "This is 'Children's Day' at the Theocratic convention of Jehovah's witnesses at St. Louis, Missouri. The total attendance yesterday [9th] was 105,000 [great applause], and today it is much more." (More applause) Judge Rutherford was introduced, and gave the most thrilling talk ever given, and under circumstances never before seen—"Children of The King"—impossible to convey in words the reception of this message by the thousands of children and also all on the grounds—at least twelve times The Arena and other buildings resounded with joy and applause. Again the speaker referred to the return of the prophets and how all these boys and girls should follow their advice. After concluding his talk he said to the children: "All of you who have agreed to do the will of God and have taken your stand on the side of The Theocracy, and have agreed to obey God and His King, STAND UP!" It was a heart-thrilling, joyful sight to see 15,000 children rise up as one man before Jehovah; and what applause filled The Arena! Their big brother on the platform shouted: "Behold, more than 15,000 witnesses to the King!" (Long applause) Again he said: "All of you that will do what you agreed to do, say Aye!" Then came a thunder of "Aye" from 15,000 children on their feet (and more applause). Again he asked: "If you had an instrument in your hand which you could use to the honor of Jehovah's name, would you be diligent to use it?" "Yes!" came like the sound of many waters. (And more thunderous applause from 100,000) Then he said to the children, "Be seated, and I will tell you about that instrument," and immediately held up one of the most beautiful books ever printed, and he then shouted with joy: "The name of the book is 'CHILDREN'." (And what a tremendous applause ensued!) Then he said that as a gracious gift from the Lord each of the children would receive, free, one of these books! (And imagine, if you can, the joy and clapping of 15,000 who are marching into the Kingdom!)

Then we witnessed a most beautiful sight, —the platform was so constructed that it has two stairways in front of it, one coming up on each side—palms adorn the platform. Many children have been wanting to see Judge Rutherford at close range, and he himself evidently wanted to see some of them. Therefore the ushers were instructed to direct the children up the steps from both sides, have them get their books, and pass on down the steps in back of the platform; and while their big brother was happily looking on, these consecrated children who shall soon be the real workers under the direction of the "princes", Daniel and others, and will fulfill the divine mandate to multiply and fill the earth, in their thousands, were going up the steps amidst the "palms" (Revelation 7:9) while the orchestra played some songs of joy, and provided a picture of the entrance of the "great multitude" into the everlasting Kingdom of Jehovah God.

The same writer, after another had drawn attention to the fact that on the first day alone 7,000 children had been registered, earlier made the following statement, which is also of interest and value:

There are many thousands of children that have had the privilege of coming to this convention, and parents are lined up by the thousands registering themselves and their children—something that has never occurred in history since the convention called by King Hezekiah in days of old, and recorded for our comfort. That convention was called to clean out religion which had been adopted by Ahaz. It was an important convention—a time of reform and reorganization. To make that convention a success, 'letters went from the hand of the king' inviting them to that passover convention. It is written, 'some came,' and 'many laughed the messengers to scorn'; but in spite of this opposition "much people" came to Jerusalem, even as to this St. Louis Theocratic gathering—"an exceeding large" convention.

Prior to the St. Louis gathering, letters went from Jehovah's organization calling the people, old and young and children, and as in days of old, 'even to the registering of all the little ones . . . their sons and daughters.'—2 Chronicles 31:14-18.

St. Louisans Generally Fair

The great audience which heard the words of consolation contained in the lecture "CHILDREN OF THE KING", and later returned to their homes in a caravan of countless cars, on train and plane, to carry the message to others, presents just one section of the great event which was the Theocratic Assembly at St. Louis. As it was a forward move in the advance of The Theocracy, it was to be expected that enemy opposition would be manifest. Satanic opposition particularly made itself felt through the religious St. Louis Chamber of Commerce and Convention Bureau.

Such, however, were vastly in the minority. A few business firms and householders listened to their false reports, and were the losers. But St. Louisans, for the most part, demonstrated their love for the American principle of free worship. To these the efforts of the press and officialdom to belittle this vast assemblage of those who love Jehovah and study His Word served only to expose such enemies and to inspire more friendliness for His humble servants. Opposition to the Lord always rebounds upon the heads of the opposers. It can be said, then, that St. Louis, with the few exceptions noted, who were no doubt influenced by "Father O'Hooligan's" crowd, greeted Jehovah's witnesses with open arms. Many were the loving expressions of kindnesses, which will be quoted later.

Months after preparations had been under way, the mayor wired the Brooklyn office of the WATCHTOWER to ask the number of delegates that were expected. When he was wired back that 75,000 was the estimate, he expressed amazement. No doubt his eyes were opened when the convention began, on Wednesday, with 64,000; and had 105,000 by Saturday, and more than 115,000 on Sunday. St. Louis has seen conventions and conventions, including one of The American Legion, but nothing that approached this one either in numbers, in orderliness, or in value to the city. The merchants profited in what the newspapers described as a "customer blitz". The householders who rented rooms or kept Jehovah's witnesses had as guests lovely people who are rich in the love of their Father. There was not a loser among those who had dealings with or had befriended His servants.

Program

As an introduction to a further description of events the program is here reproduced:

PROGRAM

Wednesday, August 6

AFTERNOON

3:30	Convention Assembles	
3:45	Chairman's Welcome	H. C. Covington
4:00	President Addresses Theocratic Conventioners	J. F. Rutherford
5:00	Convention Activity Announced	T. J. Sullivan

EVENING

7:00 Songs
7:30 Zone and Regional Servants' Duties F. W. Franz
8:30 Discourse J. C. Booth

Thursday, August 7

MORNING

9:00 Assembly for Theocratic Activities
9:30 To the Field

AFTERNOON

2:30 Songs
3:00 Magazine Witnessing:
Routes W. B. Akin
Streets E. A. Flinn
4:00 Discourse W. K. Jackson
4:30 Discourse C. V. Knemeyer

EVENING

7:00 Songs and Declarations
7:30 Zone Assembly and Its Purpose T. J. Sullivan

(All regional and zone servants assemble in the main arena in front of the speakers' platform.)

8:30 Discourse A. M. Hoffman

Friday, August 8

MORNING

9:00 Assembly for Theocratic Activities
9:30 To the Field

AFTERNOON

2:30 Songs
3:00 Pioneer's Place in the Organization G. Suiter
Pioneer Requirements N. H. Knorr

(All pioneers assemble in the main auditorium in front of speakers' platform and show identification cards.)

4:00 Greeting the Pioneers J. F. Rutherford
4:30 Discourse P. Chapman

EVENING

7:00 Songs
7:30 Theocratic Service Meeting
M. N. Quackenbush R. W. Kurzen
J. R. Pierce C. D. Quackenbush
8:30 Discourse A. Kershaw

Saturday, August 9

MORNING

9:00 Assembly for Theocratic Activities
9:30 To the Field

AFTERNOON

1:30 Songs and Declarations
2:00 Advice for Kingdom Publishers H. C. Covington
2:30 Assembly for Public Meeting
3:00 Discourse
"COMFORT ALL THAT MOURN"
J. F. Rutherford

EVENING

7:00 Songs
7:30 Discourse W. P. Heath, Jr.
8:00 Discourse A. H. Macmillan

Sunday, August 10

CHILDREN'S DAY

MORNING

7:30 Discourse "Baptism" M. G. Friend
8:00 Immersion
9:00 Discourse W. E. Van Amburgh
9:30 Discourse M. M. Downie
10:00 Assembly

(All children of consecrated parents between the ages of 5 and 18 and having reserved seat tickets will assemble in the main arena directly in front of platform.)

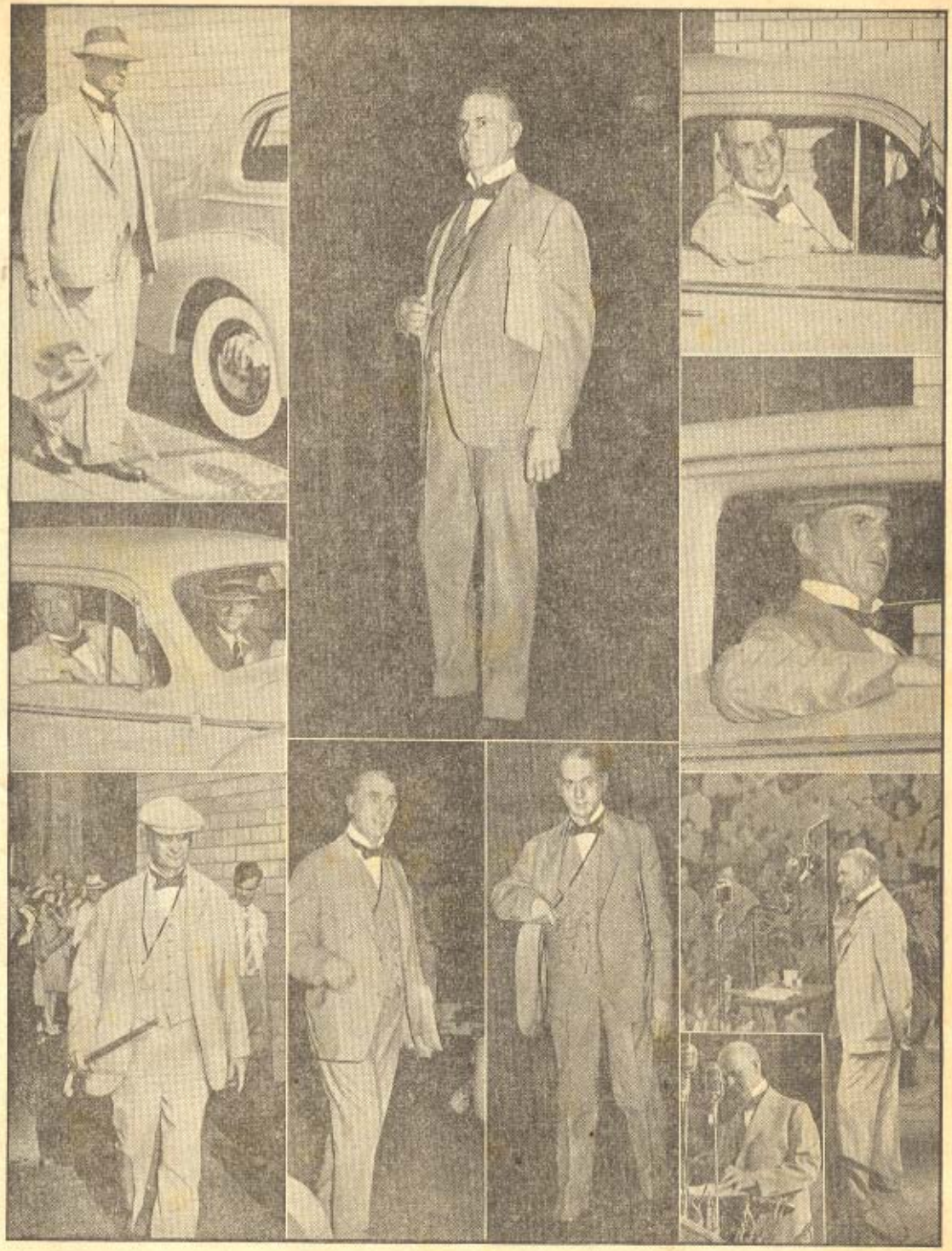
11:00 Discourse
"CHILDREN OF THE KING"
J. F. Rutherford

AFTERNOON

2:30 Declarations M. A. Howlett
3:00 "Your New Work" N. H. Knorr
3:30 "Solving the Problem" F. W. Franz
4:00 "When to Begin" C. R. Hessler
T. J. Sullivan
A. H. Macmillan
4:30 J. F. Rutherford

EVENING

7:00 Songs and Declarations
7:30 Discourse M. C. Harbeck
8:00 Discourse S. H. Toutjian
8:15 Discourse J. C. Rainbow



Judge Rutherford, at ease and in action at The Arena

Judge Rutherford's Addresses

It is seen that the president was scheduled to appear four times. But the Lord is always generous beyond expectation. The brethren and friends were overjoyed to hear five speeches, in all nearly seven hours, from the head of the WATCHTOWER, who has been preaching "this gospel of the kingdom" for more than thirty-five years. His introductory speech on Wednesday, entitled "Integrity", sounded the keynote of the convention; on Friday his address was "Greeting the Pioneers"; both the Saturday lecture, "Comfort All That Mourn," and that of Sunday, "Children of The King," were advertised intensively, especially by automobile banners and invitation leaflets, in all parts of St. Louis, and the environs for forty miles around. There was one more given, an impromptu address of farewell. Although not recorded as were three of the other speeches, it will be remembered by the army of Jehovah's witnesses who were setting their faces for the homeward trek. It was in truth a battle cry delivered to fellow warriors for the King Eternal.

Every word betokened the enemies' impending doom. Yet there was not a harsh syllable uttered. The futile efforts of the Hierarchy were described in passing, in good-humored derision, as emanating from "Father O'Hooligan", who took orders by 'long-distance telephone' from Vatican City. The crowd roared as the tall, distinguished Missourian, back among his own people, imitated the Irish brogue of "O'Hooligan" protesting in horror at the exposure of Catholic "purgatory" and other pet rackets. The shock of terror with which "O'Hooligan" viewed all the activities of Jehovah's witnesses was recounted in amusing Irish idiom. 'Most all the people of the Shamrock, except those poisoned by religious prejudice, would have enjoyed it. They would have seen the ridiculous futility of trying to defend falsehood by violence and "shushing" such as employed by the Irish "Father", learned only in Romanism. Many an O'Riley, O'Sullivan, McGinty, and Casey, however, will have a laugh at the dilemma of "O'Hooligan's" gang for their failure to stop God's message by blacklisting and defaming His witnesses. The Lord too is laughing at them.—Psalm 2:4.

The three main discourses, "Integrity," "Comfort All That Mourn," and "Children of The King", may all be had in print. As the "O'Hooligan's Dilemma" remarks will not appear in published form, a few excerpts are set out below to show its rollicking irony. The speaker, Judge Rutherford, was never in finer form, his wit was like a rapier thrust, and his good humor never ruffled. The press which described this lecture as "vitriolic" simply does not understand the English language. They fail to distinguish between satire and caustic. Perhaps for too long their perspective has become distorted by adherence to "O'Hooligan's" orders. As will appear later, their manner of breaking their word must have been learned from the priestly tribe as well.

(*Excerpts*)

" . . . Several months ago, the representatives of the Society came out from Brooklyn to see about having this convention. And these are conservative boys that come from Brooklyn. They don't come along here and tell you we are going to have 20,000 and expect to bring about 5,000, but they meant what was said, 'We are going to have 70,000, and except to need a great many things.' They went to the Chamber of Commerce and talked to them about it. One said: 'Wait a minute, wait a minute. I will have to call up "Fayther O'Hooligan" and ask him what about it.' 'Fayther O'Hooligan' answered, 'Have nothing to do with it. And faith, they are a bad lot and shock the religious susceptibilities of us religious people anyhow.' And so the Chamber of Commerce put the 'kibosh' on the whole thing; and they wrote the hotels that they better listen to 'Fayther

O'Hooligan's' advice, and the hotels had everything 'engaged'. 'No, haven't any room.'



Awake before mother, on the Arena lawn.
Victims of the Hierarchy-engineered boycott.

"Our boys weren't discouraged. They went right on. They knew the Lord was going to run this convention; so they went out and engaged a lot of rooms from many good people. 'Fayther O'Hooligan' heard of that, and so he sent out word, 'Faith and begorra, you better not let those people stay in your house'; and some of them canceled the rooms, and said, 'We don't want you to stay, because our "Fayther O'Hooligan" says we mustn't do it.' Well, here's the difficulty. They weren't familiar with the Scriptures, because 'Fayther O'Hooligan' would not let them read the Scriptures. He says, 'Just read the prayer book and cross yourself every time I come to the door.'

"If these good people had read their Bible, they would have found out that the Bible says that the fear of man leads them into the snare of the Devil. They feared 'Fayther O'Hooligan'. They did not want to displease him. They said, 'And faith, in a town like this, where they run a cockatrice hatchery all the time, we must keep in line.' [Applause] And consequently the Chamber of Commerce fell into a trap. They turned up their snoots and went the other way.

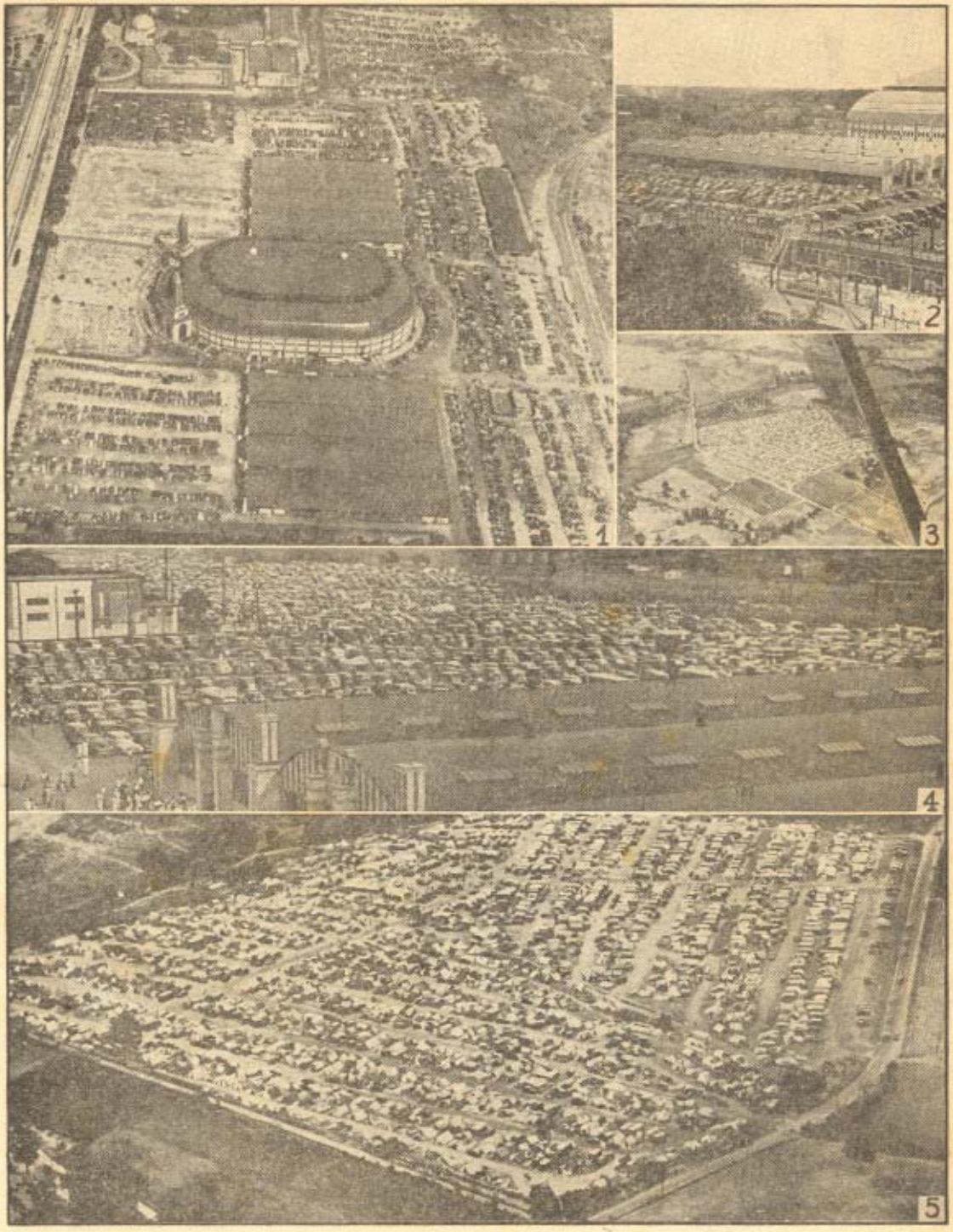
"You know at this time, if they would have read their Bible, they would see that this was the time Jesus said He would have all the nations before Him judging them, and He put those who want to do the right thing toward their fellow creatures on His right side of favor. He called those His 'sheep'. These Christ spoke of as His 'other sheep'. And to those who wanted to listen to some man who wore lace curtains whenever he walked down the street, or else a long-tailed coat, and who had to ask 'Fayther O'Hooligan' every time they turned around whether they should go to a meeting or not, Jesus said, 'You fellows, go to persecuting my little children, and I will put you all in the "goat class.' And so the Chamber of Commerce and some of the others here put themselves in the 'goat' class here. [Applause]

"But I want to tell you about the good people of St. Louis. I happen to know something about Missourians. They are a liberal class of people. That, I reckon, is because I was born in Missouri myself. Anyhow, they love fair dealing. And when many of these good people of St. Louis heard about how the Chamber of Commerce was working against the interests of the city and against the interests of the good people who come here, they kept the wires hot telephoning and telegraphing into the office here, telling our people, 'Our homes are open, and you people come.' Some of them went to the railway station, met trains coming in, and said to them, 'Are you Jehovah's witnesses?' 'Yes.' 'Come home with us. Our house is open.' [Applause]

"Thousands of other good housekeepers, housewives, and house-husbands of St. Louis, when Jehovah's witnesses called at their door, said, 'Come right in. It is so hot. Sit down, please, and rest. Will you have a glass of cold water? Could I get you a cup of tea or something?' They did not know, probably, at the time, that they were fulfilling a prophecy of the Lord Jesus; because



(1) Delivering Jehovah's message. (2) Section in Hall "B". (3) Part of crowd that packed Hall "B". (4) Hall "A"; cafeteria closed for speech. (5) Children campers hear by wire. (6) Children in camp grove.



Aerial views:
(1) Full view of the Arena grounds. (2) Parked cars. (3) Trailer camp. (4) More parked cars. (5) Camp view from lower elevation.

Jesus said, 'Whenever you do something kind to one of my children or one of my servants who go about, you are doing it for me.' (Matthew 25:40) So, you see, these good, honest, straight-forward Missourians during this convention have put themselves in the 'sheep' class, and they are going to get the Lord's blessing. [Applause]

"So it will be a happy time, not only for Missouri, but for all the earth, when all the religionists have to quit business. . . . "

"Some of my old-time political friends remain in Missouri. By their side I fought in politics when I was a younger man and when I didn't look so old and knock-kneed. [Laughter and applause] Some of these fellows were reared Catholics, and even the priest said, 'And faith, if I can do anything for you, I will bring down all the votes in the church!' And he did! They were pretty good fellows. I wouldn't say anything against them personally. The attack we have got to make is just what Jesus did. You know that when Jesus was on earth the religionists wore long robes. They didn't have much of lace curtains at that time; they wore phylacteries, greased their head with goat-grease, and smelled a good deal like billies. And, no doubt, that is where Jesus got the thought that it was a 'goat' class. They smelled as if they should be put in that class. So, when He spoke about the 'goat' class, He meant the Jews of that class of billy-goats with long whiskers, and long faces that smelled to the top of the mountain.

"So now I tell you we should not feel unkindly toward any individual, because all these individuals that have got caught in Satan's trap are to be pitied. And so the Lord Jesus Christ says to you, 'Children, all you who expect to live and serve me, go and tell the good people that their hope for life, liberty and happiness rests solely in THE THEOCRATIC GOVERNMENT. Go and tell them.' That is what you are doing. You are not here to injure anybody. You are not holding anyone up to ridicule. You are trying, by the Lord's grace, to bring them the information that will open their eyes of understanding, that they may break away from the fetters in which they are bound and stand free to worship God in spirit and in truth. Therefore the work you do in carrying to them the message of God's kingdom is a work of love, a voluntary service in which you rejoice to engage."

"The *Globe-Democrat* sent a question up to me and asked me to answer it, which I did; but they would not publish the answer. I can't blame them, because 'Fayther O'Hooligan' might object to the answer. . . . " (Laughter)

Hierarchy Refused to Debate

On several occasions Judge Rutherford has challenged the Roman Catholic Hierarchy to select a man for a public debate, expenses to be split, and the people left to judge whether Catholic doctrines have been misrepresented by him. Although 2,600,000 people—Catholics and others—signed a petition requesting such a debate, the Hierarchy refused. On this point the speaker continues:

"Well, I got them into a scrap. So I issued a booklet, took up all those questions that we were going to discuss; and I first discussed the Catholic views, taking it from their Encyclopedia and other writings they could not deny. Then I took the argument on the other side, with the Bible, and punctured it full of holes. And then they threw up their hands and said, 'That shocks our religious susceptibilities.' [Laughter] They did not want the people to know the truth. They didn't want any discussion; so when you, as faithful servants of the Lord God, went straight on handing out these [*Uncovered* booklet] to the people and telling them about God's gracious provision for them, 'Fayther O'Hooligan' and the rest who lead Catholic Action for the Hierarchy said, 'Faith, and we have got to

stop them in some way. Get up a mob. Get the sheriff and the city attorney, whom we have elected, and let them tell the mob they can do as they damn please. Go after them.'

"Right over here across the river* they destroyed a lot of automobiles, and burned up a lot of property, at the instance of the priest, because honest Americans were telling the truth. And officials let them do it.

"They think that is going to frighten somebody and make them quit, but it is not. Every time they do a thing of that kind, those who love the Kingdom take another hitch in their belts and say, 'Boys, let's go after them,' and they go after them.

"Now when I say, 'We are in a fight,' I wouldn't harm a hair on the head of any Catholic priest or Catholic official in America. I would be glad to do something good for them if they would listen; but they have been reared in a cockatrice den down in the hatchery, and they are doing the best they can. I apologize for them, but I say to you young people, if you want to live, you better look into God's Word and decide for yourself whether you want to follow some man or whether you want to do the Lord's will. It is squarely up to you. It is nothing to me.

"The Lord's people are Jehovah's witnesses; and when I say Jehovah's witnesses, I don't mean a sect, cult or organization. I mean honest, fearless men and women who love God and the Lord Jesus Christ and who love righteousness, who don't fear any man or any devil, but who are determined to tell the truth at all costs." [Applause]

"I state this here for the benefit of my old neighbors. Some of the boys are still here that I grew up with in Missouri. I state this here because I know that in this state there are many sincere men who don't think much of men who wear long skirts and lace curtains and hide behind somebody else for their nefarious work; but who believe in honest, open, fair-minded speech. I say for the benefit of such men, If you expect to live, get your Bible, read it and find out that you are living today in the most marvelous time in the history of the world, when we stand at the very portals of the new age, observing that THE THEOCRACY is coming now and through it blessings will flow to all families of the earth. . . ."

"I want to ask you to join with me in a cablegram to the Leicester (England) convention. I will read it. Then we will take a vote.

TO THE LEICESTER ASSEMBLY:

Your fellow servants, assembled 115,000 strong at St. Louis, bid our British brethren be very courageous and hold fast your integrity. Theocratic victory is certain.

[Signed] JEHOVAH'S WITNESSES IN AMERICA

"Those in favor of sending that, say Aye. [Unanimous shout of 'Aye']

"Well, my dear brethren, the Lord bless you. Now I won't say 'Good-bye', because I expect to see you at some time again."

The Aisle of "Good-byes"

A native son had said good-bye. Once more a long, gray car moved slowly along a corridor of smiling people. A little avenue was parted through this vast throng and firmly kept open by a double line of ushers with locked hands. Behind were tiers upon tiers of faces, waving hands, shouts of "Good-bye", all the evidence and expression of the love of those of "like precious faith" for a fellow servant dear to every heart. Never before were so many Christians assembled together. The car passed on. The sides of the aisle of "Good-byes" flowed together like a river. The great assembly turned their faces and thoughts toward the battle ahead where lay victory for THE THEOCRACY.

* Judge Rutherford did not mention Litchfield, Ill., but the press reported that he did.

Attendance and Transportation

The Theocracy Triumphant

"And when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither. And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded: and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest."—Mark 11: 1-10.

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. . . . Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them."—Revelation 7: 9, 10, 15.

"[Ezra] read therein before the street that was before the water gate, from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law. . . . So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading."—Nehemiah 8: 3, 8.

"Also that day they offered great sacrifices, and rejoiced; for God had made them rejoice with great joy: the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off."—Nehemiah 12: 43.

Throughout the United States in the week ending August 21, 1941, in all the RKO Pathe Newsreel Cinemas, films were shown attesting that at the WATCHTOWER convention held in St. Louis, Missouri, August 6-10, 1941, "Jehovah's witnesses, braving the hottest period of the year, crowded into The Arena 115,000 strong."

It was literally true that the assembly at St. Louis was 'a great crowd which no one could have numbered' (Revelation 7: 9, *Diaglott*) But, inasmuch as those best qualified to estimate the attendance agreed that 115,000 is approximately correct, let the figures stand. They have a peculiar interest in view of the fact that there were 15,000 children present, and children both in the divine law and in human law are counted in as part of the parent until they attain the age of responsibility; so there were 100,000 adults at St. Louis, Missouri, ($10 \times 10 \times 10 \times 10 \times 10$). In the holy of Israel's tabernacle were five pillars; a suggestion that in some way this fifth power of 10 is of interest to Jehovah.

Jehovah's Convention

For anybody who loves God it would be impossible to have been present at the St. Louis convention and not have discerned the hand of the 'Giver of every good and perfect gift' in everything connected with it. The program was of the highest order, the speakers were carefully selected, the convention machinery was exquisitely designed and moved without a jar or hitch. Surely the holy angels and perhaps the risen members of the body of Christ were present supporting and directing the work of the remnant and their companions and the



(1) Jam in between The Arena and Hall "A". (2) Overflow outdoors hears by sound-car.
(3) Parking lot during sessions.

children in this great witness to the honor of Jehovah's name.

Some of the most unofficial estimates of attendance were the most interesting. The little woman at the north end of the overhead bridge into Forest Park volunteered the information that this was the greatest assembly St. Louis had in many a year, and she has been selling peanuts and chewing gum at that location for almost a lifetime.

Signs on St. Louis streetcars and buses on August 7 read: "80,000 people can't be wrong." An enthusiastic bus conductor said to a witness: "There are millions of them here, and *this time* I am going to hear Judge Rutherford."

A St. Louis businessman asked one of the youths of the Bethel family, "How is it possible that you could bring such an immense assembly to the hottest city in the United States in the hottest season of the year?" The youth answered: "By a notice in *The Watchtower* about that long" (separating his finger and thumb by approximately two inches). Without a question of doubt, the St. Louis convention was a revelation that thousands are marching into the Kingdom, and that the time has arrived when—

> the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2:2, 3.

The Arena a Good Place

The Arena is a good place to hold a great convention. The seating capacity is 4,000 more than Madison Square Garden in New York City. The area in front is landscaped in an amphitheatrical lawn able to hold many more than the great Arena itself. A colossal structure, without interior pillars to mar the view, The Arena needs but a few thousand dollars' worth of soundproofing to be attached to its ceiling to be almost ideal.

Roadways, parking areas and paths were graveled with perfectly smooth, round brown pebbles from the bed of the Meramec river in the southern part of the city. The smallest size, shot gravel, laid on a base of tar made walking delightful. Though dredges have been digging brown gravel from the Meramec for a generation, there is enough left to last for many generations more.

Above the platform in The Arena, as used by Jehovah's witnesses, appeared the words " 'Salvation unto our God . . . and unto the Lamb.'—Rev. 7:10"; and the platform was adorned with palms, in harmony with the preceding verse. The orchestra of 136 instruments (16 different kinds) was composed of 57 violins, 2 violas, 4 cellos, 2 bass viols, 2 guitars, 12 accordions, 3 flutes, 22 clarinets, 1 oboe, 1 double bass, 6 saxophones, 5 cornets, 14 trumpets, 3 trombones, 1 baritone, and 1 piano. The youngest instrumentalist was an eight-year-old girl violinist. On "Children's Day" all the child instrumentalists up to 18 years of age left the orchestra and sat in the reserved seats in The Arena. Favorites of the chorus of 115,000 voices were "Children of the Heavenly King", "The Sword of the Lord and of Gideon," "Who Is on the Lord's Side?" and "Give Praise to Jehovah". These were sung many times during the convention. A member of the musical staff of the Watchtower radio station WBBR was director of the music at the convention.

Blue is the style in 1941, and it was the style at the convention. Jehovah's witnesses do not go around dressed in black nightgowns, lace curtains, flat-topped hats, "Mother Hubbard" gowns, black hoods, elephantine collars, and with strings of beads swinging and dangling. They dress sensibly, like other people. If people wish to dress like monkeys, that is their affair.

So, back to The Arena. It would not be possible to imagine nicer-looking people than faced Judge Rutherford. Blue in every shade and tint imaginable greeted the eye. Dresses, hats, hose, shoes, shirts, trousers, neckwear, contained anything from a gentle whisper to a mighty shout of the predominant color, and there was enough pink, white and green to set it off—along with those nice, stiff, yellow programs. By the way, it was hot, and those yellow programs waving to and fro as fans lent a wealth of golden color to the scene that would have to be seen to be appreciated. Judge Rutherford said of the Arena crowd that it was the best-looking one he had ever seen in his life; and, as he has seen many great crowds, in all parts of the earth, he ought to know. In the distance the waving yellow fans looked like beautiful butterflies.

The acoustics of the Arena proper were best when every seat was occupied; most, but not all, could then hear all that was said. But the crowd soon learned that every word could be heard outside, from the loudspeakers skillfully and strategically placed, and so many sat outside on the grass, or sat in their automobiles, or gathered in the shade of the buildings in any old way, only so long as they got what was said.

Special Trains from the East

Two special trains from Boston carried 906 witnesses to the convention. The Pennsylvania had numerous special cars, air-conditioned wash-stand coaches, the seats of which were "broken down" and adjusted with steel straps to provide comfortable sleeping space, with 18 sections to each car. Many rented pillows at 25c each. Lights were extinguished during the night to insure rest and sleep. Though the outside temperatures hovered around 80 degrees, a light cover was comfortable in the air-conditioned cars. Pullman costs were saved. Breakfasts and luncheons were served in dining cars at 50c and 75c respectively.

There were 1,200 from Detroit and 50 Mexican witnesses from San Antonio. It is not known for sure if these came by rail or by auto. A hundred autos met incoming trains and whirled conventioners to their destinations.

There was considerable suppressed excitement over the presence of 2,500 from foreign lands which are under the domination of subversive fifth columnists connected with the greatest religious system. Some of these foreigners counted on spending six months in jail if caught associating with Christian people who love God and His Word, but thought the convention worth the cost of the sentence. They had thrilling tales to tell, which will be told some time, but not now.

There was a representative from British Guiana. There were several from India.

Ten Thousand Automobiles

There were perhaps 10,000 automobiles ($10 \times 10 \times 10 \times 10$) involved in bearing Jehovah's witnesses to the convention. That would account for approximately half the attendance, and is reasonably accurate. As they came forward, from every state in the Union, they all bore the same witness of The Theocracy. If they carried signs the slogans were all alike, "Hear Judge Rutherford at The Arena, Saturday the 9th, 3:00 P.M., 'COMFORT ALL THAT MOURN'—Sunday, August 10, 11:00 A.M., 'CHILDREN OF THE KING.' All persons of good-will welcome. Free"; thus literally obeying the commandment to "all speak the same thing". (1 Corinthians 1:10) This in itself made a great witness.

Perhaps the car had a *Watchtower*, or a *Consolation*, or the book *Religion*, in the back window while coming; if so, it had the book *Children* on the return. This also made a witness. Hundreds of miles before reaching St. Louis every major highway leading in that direction had a stream of cars bearing those who are glad to give their all for the honor of Jehovah's name. Tuesday afternoon,

on the Municipal Bridge, there were two solid lines of conventioners coming from all over the eastern part of the United States.

Jehovah's witnesses constitute a good cross-section of all stations in life, and the cars were like their owners, but mostly above the average, one would say. Besides automobiles new and old there were interesting variations, new buses, old ones, lots of trailers, and several "covered wagons", so called.

One of the "covered wagon" buses left Yakima, Washington, at 2 a.m. on Wednesday, July 30, with 23 persons on board, 10 of whom were no longer young, but there were children in the group down to age 11. By driving day and night, this vehicle reached its destination Sunday—over 100 hours on the road. Another large busload from the west coast was on the road for one solid week. It started on Thursday, July 31, and arrived at midnight August 6, having driven night and day and been embarrassed by five blowouts on the way.

Another "covered wagon" bus had only to come 640 miles, from Bucklin, Kansas. The canvas top constructed over a 2½-ton truck made a cozy equipage for 16 witnesses, eight of them "children of the King", and two brothers in the flesh and in the spirit brought the wagon to its destination in 23 hours of non-stop driving.

A Superb Police Force

A uniformed member of the St. Louis police force sat in his car trying to figure it all out. A witness came along and said, "Want to know who your visitors are? Read this." Said the officer, "That's just what I want to know; thank you; I'll read it right away." And at length he drove off with it in his cap, the copper's catch-all for important papers. What he may get out of that *God and the State* booklet may mean to him the difference between life and death.

The conduct of Jehovah's witnesses and their loving obedience to instructions made a powerful and lasting witness to the people and to the officers of the law. One policeman said, "When we handle so many cars, the people won't listen to us, but here they do just as directed; you have no fights and no smash-ups, not even fenders bent." The traffic service on the grounds was marvelous. Only two police were detailed, and they had nothing to do.

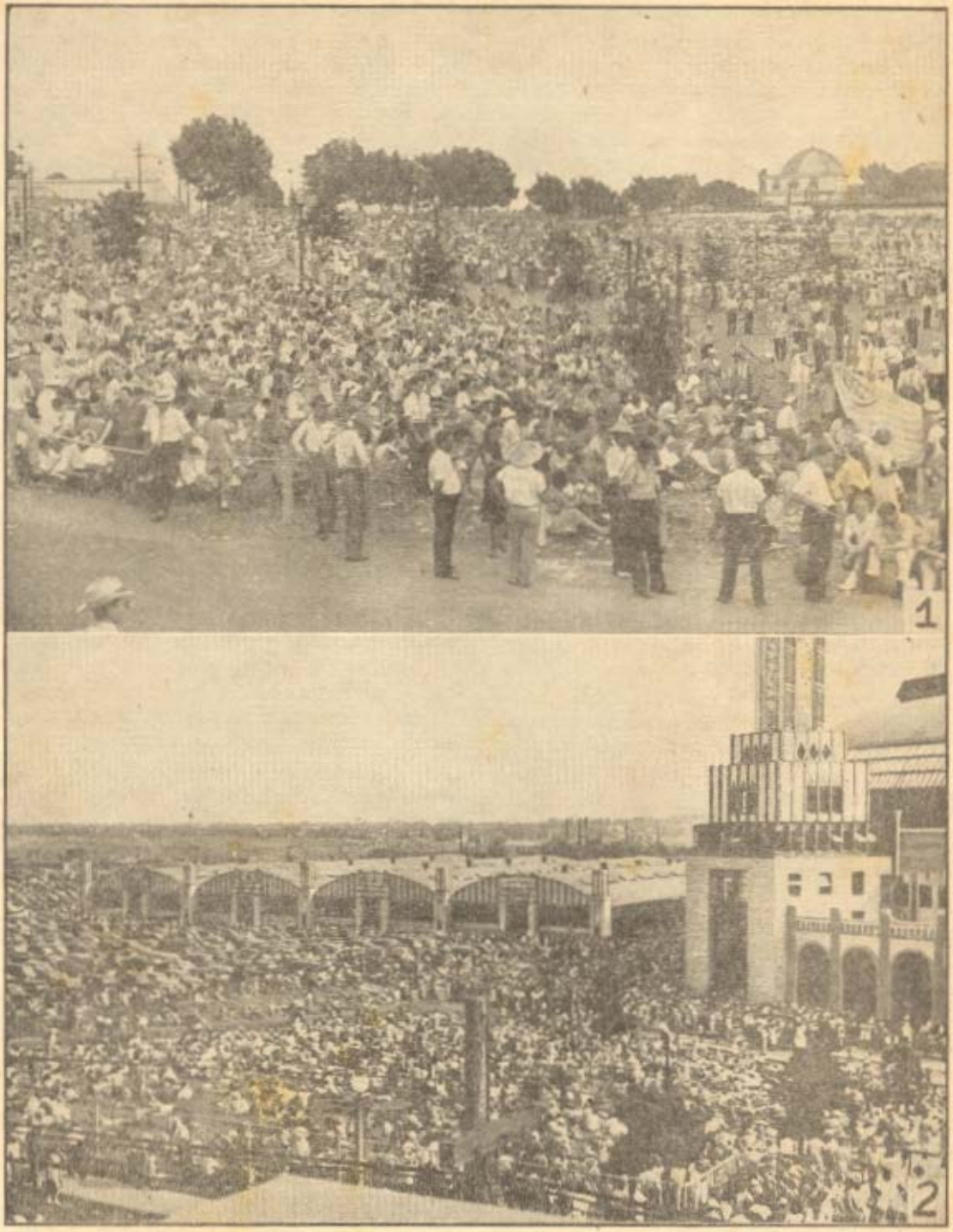
One policeman was overheard to say that if the world were filled with people like Jehovah's witnesses, the police would have very little to do except to direct traffic. One of the directors of traffic at The Arena is a St. Louis ex-policeman and now one of Jehovah's witnesses. He hopes soon to be in the pioneer ranks.

This bit of conversation took place on the Arena grounds Saturday, August 9. Two policemen meeting so that they could change duty: First policeman: "Have they converted you yet?" Second policeman: "No, but if a person can't see that what they say is the truth, then he should have his head examined!" Possibly another sheep in the Lord's fold!

After three hours of inspection in The Arena and round about a fire captain of St. Louis said, "I have never in all my experience been able to send in a report so nearly perfect. During the three hours I have been over this place, inside and outside, I have failed to find a single person smoking."

One night, when a thousand people were sleeping on the lawn in front of The Arena, certain persons entered waving a flag and disturbed Jehovah's people, and some person unknown socked the ringleader for the count. The police came and got the crowd of evildoers and took them all away. They didn't bother to find out who did the socking. It was a good, wholesome job.

If any of the St. Louis police force are other than kindly and competent for their work, we have yet to hear of it. They seem to be an A-1 lot of men.



Listening on the grassy lawn of The Arena. (1) Western view. (2) Eastern view.

Pre-Convention Work at St. Louis

Many weeks before the convention the work of getting ready for it was under way. Convention office rooms and their furnishings, main auditorium decorations and signs, sound-equipment arrangements, water supply, gas supply, ice supply, sanitation, and a thousand and one things for the needs of the cafeteria, were some of the things that required attention.

Early in the game the manager of one of the larger hotels, having been "reached" by enemies of Jehovah's witnesses, called on other hotel managers not to open up to Jehovah's witnesses; they did not believe as he did, and so were "unpatriotic". It worked for a time, but fell down flat in the end, and the hotel people subsequently admitted they had never entertained finer people than Jehovah's witnesses.

From the hotels the conspiracy spread to the homes, and in a suburb (Maplewood) some were arrested and held all day for soliciting rooms for which they were prepared to pay the rent desired. The mayor had been "reached". Hitler's religion is his, and he does what he can to please Hitler and those for whom Hitler is working.

The identity of the conspirators and of their tools soon became clear. One lady in St. Louis said that members of the American Legion came to her house four times, asking her to turn Jehovah's witnesses out. The last time they came was at one o'clock in the morning, and she then said to them, "I have four in my house now and I am going to have six tomorrow." These functionaries told this woman that she was un-American, to which she replied that she was a true American and intended to remain one as long as she was treated like one, but that the American Legion did not pay her bills or her rent, and that she was capable of running her own house and conducting her own affairs without any of their assistance or interference. So Mary B. Nonkes, Bessie T. Bell, Janie H. Broadrup and Nannette B. Cahoon report.

This lady was not a Catholic, but had relatives who were. When the Legion fell down on the job of bluffing, the relatives were called in. They said their mother could have had 15 in her home, but would not have one of them in her house. This courageous woman replied, "You go home and tell your mother that she is missing the grandest privilege of her life by not having these people in her home, and that I am daily thankful that my husband, my children and I can sleep on the floor that these people may have a place to lay their heads." "Then shall the righteous answer [Christ], saying, Lord, . . . when saw we thee a stranger, and took thee in? . . . And the King shall answer and say unto them, . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. . . . Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—Matthew 25: 37, 38, 40, 34.

One of these un-American "patriots" grabbed and tore up several copies of *Consolation* from the hands of a street witnesser at St. Louis. An officer made him pay for them at 5c per copy, and offered to arrest him if the witness so desired.

Slick Work of the Priests

The priests of the oldest religious organization always prefer to have the dirty work done by the American Legion, Protestant pastors or other persons or things under their control. They keep out of sight and are trained in the art of posing. For example, there was "Father" Lyons, priest of the Catholic church at 2721 Pine street, St. Louis. On Wednesday morning he asked how many of his parishioners had rooms with which they could accommodate Jehovah's witnesses; that those who had such rooms should

list their names and addresses with him, and he would take care of the matter. And did he? He used the list so that he would know upon whom to bring pressure to cause cancellations.

Weeks before the convention took place the priests and others that go to make up "The St. Louis and St. Louis County District League, Catholic Union of Missouri (Affiliated with the Catholic Central Society of America)" addressed all members with an inflammatory circular demanding if they knew "that for the past six weeks efforts have been made to secure lodgings for 75,000 delegates to this convention"; that "more than 300,000,000 copies of the WATCHTOWER publications have literally papered the earth"; "that an average of ten tons of their literature is being trucked into St. Louis alone every month"; and, "What are *you* doing to counteract the influence?" etc., etc., ad nauseam. This circular did the business.

At 3941 Compton street, St. Louis, two women dead tired from a long railway ride were undressing for bed when a Catholic priest invaded the home and ordered the two women to get up and dress and get out of the home. A. L. MacDonald, of New England, is ashamed about this because he used to be a Catholic and his mother was born in Ireland and he cannot understand why Irish priests should be so mean while the Irish people are so kind and good. In telling the story he explains that a taxi-driver, a Mr. Gallagher, said to him that he had met some of the witnesses, and liked them, and he had a five-room bungalow outside of the city heat which he would be glad to let him have, or any other couple that needed a room could have it. So it isn't the Irish that are at fault; it is the religion.

A witness in the street work stated that a fat priest came up to him, along with a woman. The woman pulled out a gun, pointed it at his face, and when she pulled the trigger, he said, he thought surely he was gone, but it was only a water gun. This shows the spirit, however.

Four priests and two women came to the cafeteria on the night of the 6th and tried to get into an argument with the workers, but all in vain. The dirty work of the press in backing up the priests in their efforts to make trouble was beneath contempt. They showed their subservience to error and their hatred of truth at St. Louis as they do everywhere else. Like Balaam working for Balak, they construe their mission as to curse Jehovah's people, but all in vain. The people see the falsity and hate and distrust their motives. When an attempt was made to inflame the minds of the people because there was no flag in The Arena, the manager of The Arena explained that there had been none there for many years. But why pay any attention to persons and institutions long since discredited? To hell with the press!—See Psalm 9:17.

There was quite some joking among conventioners as to who arrived "B.C." (before cancellation) and who came later. The minds of some of the citizens had been well poisoned. One businessman reached under the counter and pulled out a rifle, threatening the life of a witness. Demoniac control was there plainly seen.

Two witnesses were assigned to a Catholic home. On arrival they were refused the rooms engaged; so they rented a storeroom for $12 and put 40 cots in it. Two days later, the landlady said that though she is a Catholic never again will she tolerate unkind language against Jehovah's witnesses, as the property after two days was in much better condition than when she rented it.

Many Splendid Catholics

A place called "The Tavern" refused to take in Jehovah's witnesses, but others, not knowing of the refusal, kept coming, until at last the owner realized there was a great crowd in the city and let them in. The lady afterwards stated that she had never before met such lovable

people, and was mad at the priests that had told her not to let them in. The result was that she offered her private home for their use and her private back yard for them in which to encamp.

One family was put out of their rooms four different times. At the last place of expulsion the lady was of good-will but her husband was dead from the neck up and ordered them out. The lady ran after them and gave them $1.50 to help on their carfare, saying she was angry with her husband for sending them away.

Three Catholic priests were expected to come from Louisiana and to declare publicly that they have taken their stand for the truth. They may have done so. To scrutinize each face in a crowd of 115,000 and take only one second for each face, it would require 32 hours to finish the scrutiny. So don't expect too much.

One pretty good joke was that the Daughters of Isabel, auxiliary of the Knights of Columbus, had a convention in St. Louis at the same time as Jehovah's witnesses. Five buses had been chartered. Four had loaded and pulled out, when the girls for the fifth noticed the advertisements of Judge Rutherford's lectures at The Arena. They refused to ride until the offending signs came off (contrary to contract); but the four other buses went through the city providing "Father O'Hooligan" with a sight for sore eyes. How he must have enjoyed seeing these dames in a car advertising the meetings of Jehovah's witnesses!

One Catholic woman was visiting at the home of another Catholic woman when a witness called, played the phonograph and offered the literature. The visiting Catholic woman said it was wonderful; also that she was going to tell her family not to say anything more to the discredit of Jehovah's witnesses; that they were the finest people she had ever met.

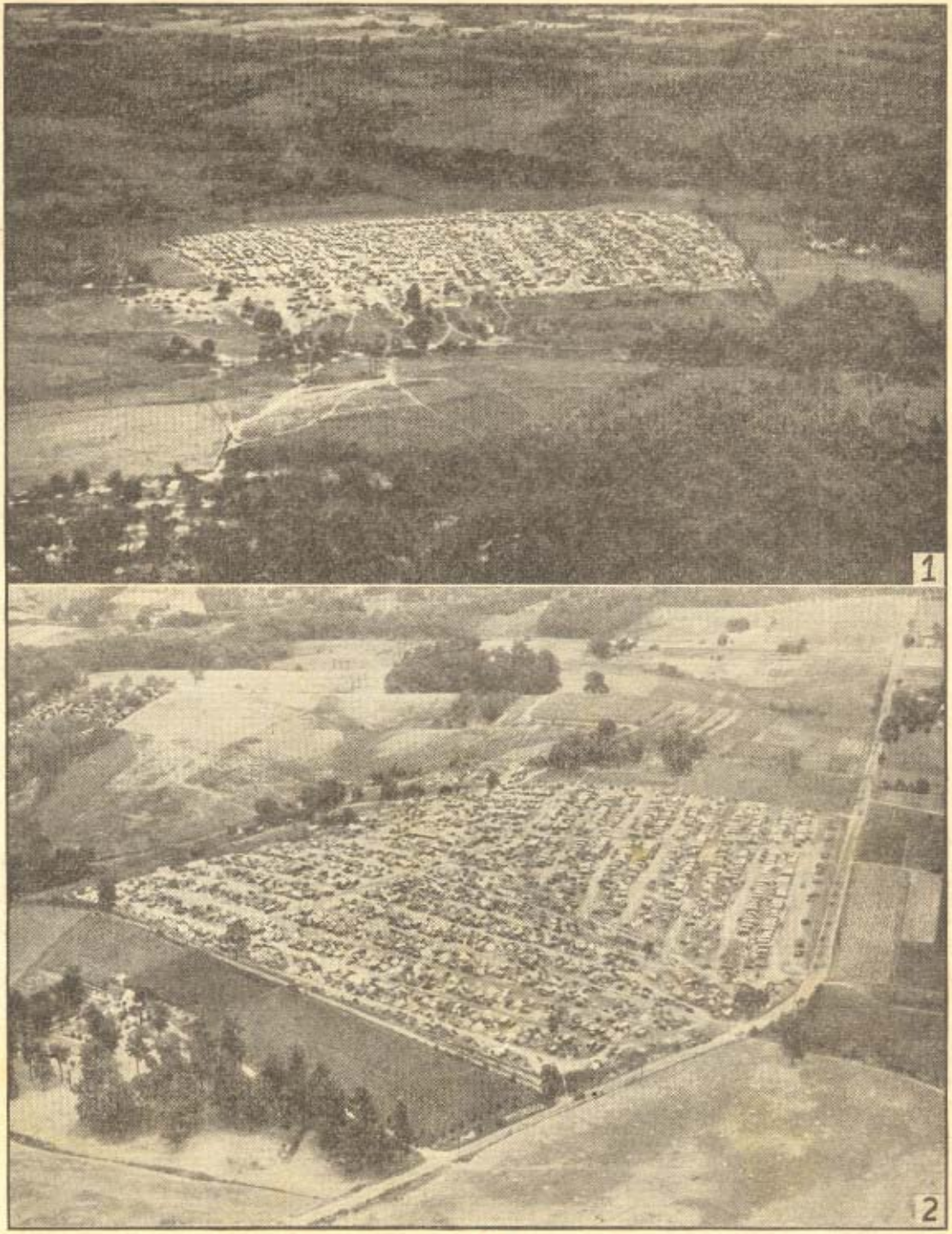
A witness from Danville, Virginia, stated that the attitude of the Catholic people of St. Louis seemed to have changed; much more friendliness was manifested after the convention got under way than previously. Previously some had been ejected from homes in the middle of the night, but towards the last better treatment prevailed and all were taken care of as to rooms. The dividing work is going on. Even before the convention some Catholics wrote lovely self-sacrificing letters to those who had been assigned to their homes.

A sister was staying at the home of a Catholic woman. The priest came and tried to get her to throw out the witness, but she refused. The priest stayed until 3 a.m. and then she said, "Father, I want to go to sleep and would like you to leave." As the priest left he shook his fist and told her she must throw the witnesses out. Then she replied, "These people are such nice people; I have nothing against them." Finally, as the priest was going out of the door she said, "I am through with you and the church."

A witness from New Orleans reported calling upon the McNamara, the police official, referred to in *Kingdom News* No. 6. When she called she did not know it was he, but after a record was played his identity was revealed and he disclosed that he does not wish eternal life. He has a right to have his choice. This is Jehovah's arrangement for all mankind.

The Spirit of St. Louis

Everybody has heard at one time or another about the "Spirit of St. Louis", name given to the plane on which Lindbergh flew from St. Louis to Paris. The first part of August enabled 115,000 of Jehovah's witnesses to actually experience this spirit of hospitality, friendliness and good-will. Those who were entertained in the homes of these kind people will never forget their heart-warming welcome and tender solicitude for their bodily comfort during their stay. Thousands of St. Louis residents slept on the floor to enable Jehovah's witnesses to sleep in comfortable beds.



(1) Woods in lower foreground hide the camp extension. (2) City on wheels, and its overflow (in the upper left).

A conventioner who happens to be a wholesale food dealer writes: "My brother, Ira Houser, who was attending his first big convention, and myself visited the St. Louis Independent Packing Co. on Friday. We related to one of the leading executives that we were attending the convention of Jehovah's witnesses at The Arena. We explained to this gentleman that Jehovah's witnesses had been grossly misunderstood and mistreated by the American Legion and others. This party said to us, 'I know very little about your organization but I do know that up to now (Friday) we have sold Jehovah's witnesses between $10,000 and $15,000 worth of meats, etc., and that the credit of this organization is ace-high. And as for the American Legion, well, it has just about done itself with the people.'"

Most St. Louisans were not intimidated by the Hierarchy's frantic efforts to retain its prisoners. Instead, they proved to be real Americans, possessed of remarkable sheep-like qualities. They firmly stood their ground by keeping open their hearts and their homes for the 'strangers within their gates'. Many listened with a willing ear to the Theocratic message as it came from the lips of their guests, and accepted literature still further explaining the hope that awaits the meek. Money would be an inadequate recompense for the kindnesses shown in many homes. The Lord will repay all in His own good way and time, as having been done unto himself.

The big "room cancellation" day (brought about by the efforts of the newspapers) was Wednesday. The next day 7,750 offers of rooms were received. 2,200 of these came by telephone, 150 by telegraph, 200 by mail, 200 by personal calls, and the rest were obtained by house-to-house calls. Many publishers were stopped on the streets by people who offered to throw open their homes to the conventioners. Many autoists drove to The Arena to carry to their homes the cancellation victims. A wealthy couple cleared out two rooms in their home and came in person to get some witnesses to tenant them. A St. Louis man of means called with his chauffeur to escort a group to his home. He that sitteth in the heavens had a good laugh at His enemies. What do they all amount to? A few nostrils, breathing at present but soon to be silent for ever in death. Some witnesses reported specially kind treatment from Jewish people; also from Greek Catholics. Some who had to sleep on the lawn of The Arena, or in Forest Park, enjoyed the experience hugely.

Right beside the telephone booth, during the convention, was a pile of bedding and grips tucked neatly in a corner. When nighttime came a little girl would take a piece of newspaper and start brushing off the pebbles from the floor. The first time I saw her with this big piece of paper in her hand I said, "What are you going to do with that, honey?" And she said, "I'm just sweeping the floor so I can make up my bed."

She looked to be about nine or ten years of age. Took to it like a duck to water. Then she would go to this pile of blankets, spread them out on the floor, and was gone for the night. She must have been of the tribe of Issachar—glad to have some place to lay her head, and didn't seem to mind where it was either. One of the "children of the King"!

The "Downie Mattresses"

When the sleeping emergency arose, early in the convention, regional servant M. M. Downie was detailed to do what could be done with least delay and expense. Strange as it may seem, with no time in which to make elaborate arrangements, 1,569 mattresses were made and used, and they consumed 6,935 yards of material, 11½ tons of straw, and 30 large spools of thread.

The first operation of the mattress "factory" was to buy thirty army cots for

$41.40. These were quickly disposed of; and when an attempt was made to buy several hundred more the price was up 85c per cot, a boost of more than 60 percent, and even then there was the warning that only a limited supply was available.

The next purchase was 1,000 yards of ticking, and a ton of straw at $4, and a host of willing workers made ticks 6 feet by 2½ feet. Result: mattresses that sold like hot cakes, at 50c each, free to those unable to pay. Each night at the mattress "factory" could be seen a queue of men and women, young and old, waiting to get their "Downie" mattresses as they came off the sewing machines.

One publisher was heard to say that he had seen many a bread line, but that this was the first "bed line" he had ever seen. One young lady, well-dressed, reminded the mattress workers that 'Jesus was born on a straw mattress, and the servant is not greater than his Master'. Others were heard to say, "It is a miracle; the witnesses literally pick up their beds and walk." Some carried their mattresses home on the tops of the cars, thinking to use them at the next convention. All could see the graciousness of the Lord in keeping the weather warm so that sleeping on the grass was no discomfort. A week later it would have been impossible, due to a cold wave that suddenly swept the country. Not one was heard to complain. Many preferred to sleep under the stars instead of in the hotels.

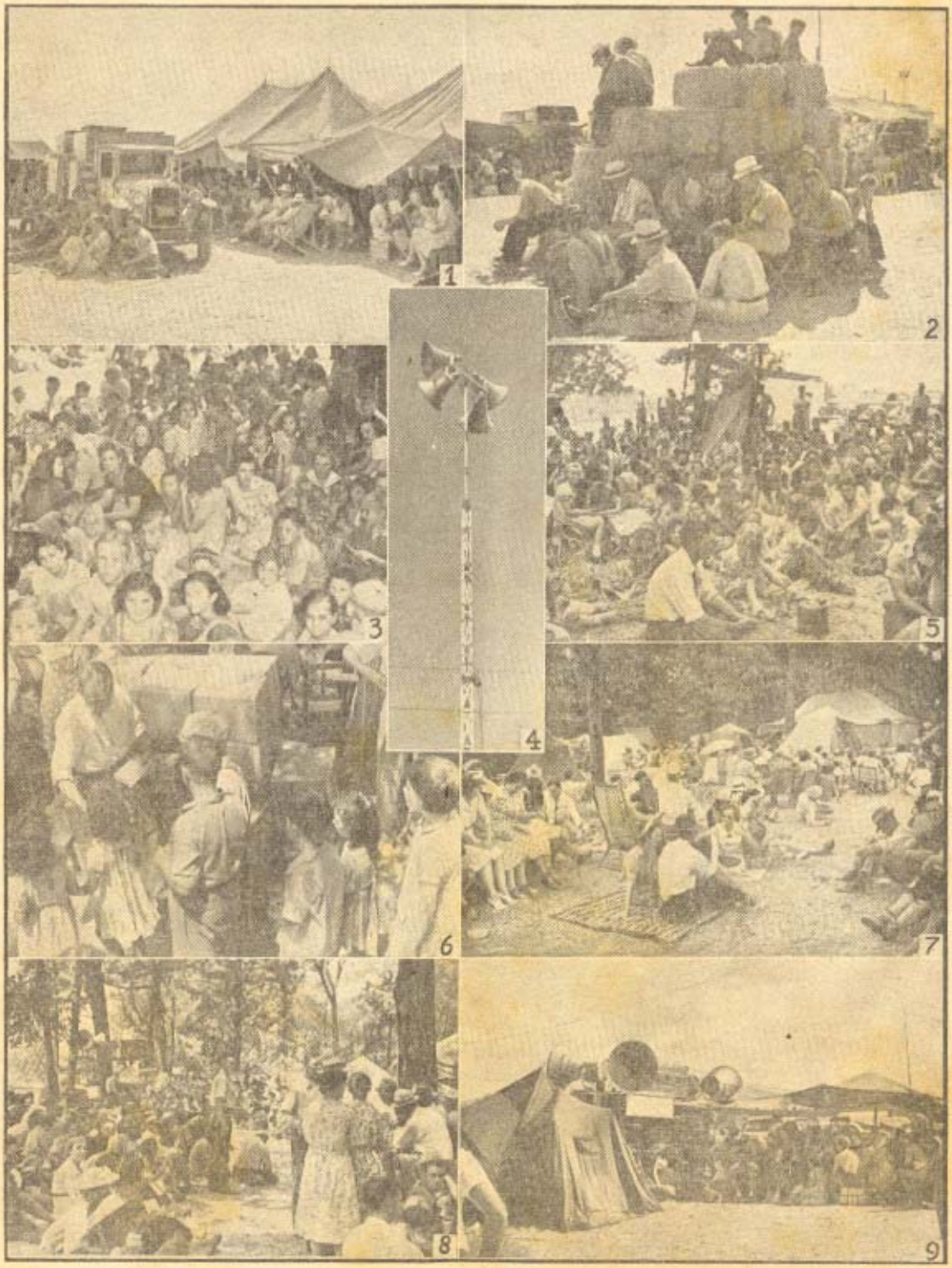
Forty witnesses worked on the mattresses, glad to run sewing machines at a convention that they might thus show their faithfulness to Jehovah God.

Trailer Camp

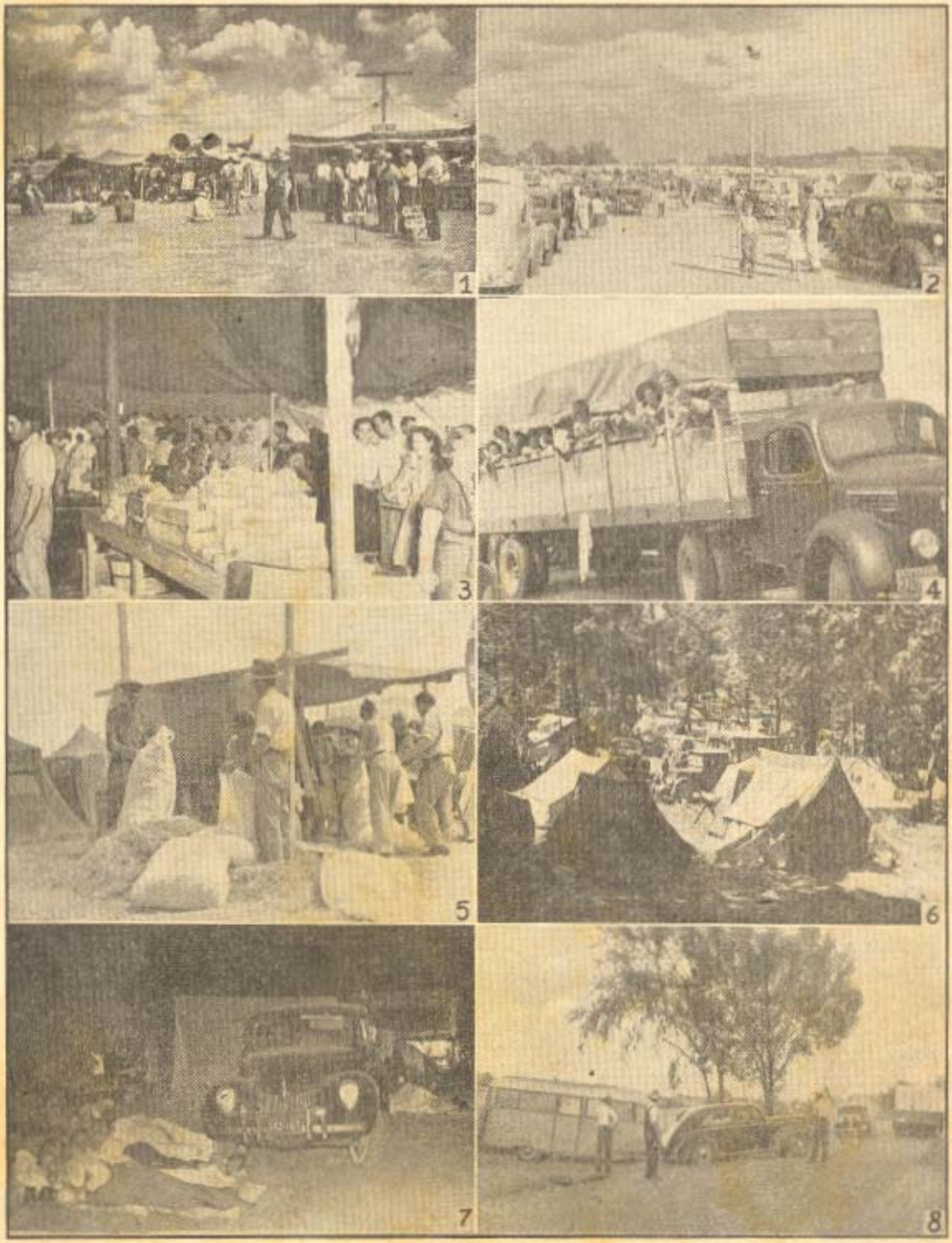
Theocratic Trailer Camp News

When arrangements were progressing for the Theocratic Assembly in St. Louis, Missouri, and, in that a multitude of trailers and tents were expected, it was necessary to arrange for them a location outside of the city. A large field conveniently situated for the purpose, located on Schuetz road, was offered by a person of good-will. Tall weeds and grass covered the field, which were then cut by a farmer. Then the "city" plot was made, with lots 20 feet by 25 feet for each trailer or tent and the car. The main streets were 50 feet wide; intersection streets, 30 feet. There were around 700 plots staked off, and a "city map" made of the entire field, and plans were to have the cars park in the street in front of their trailer, so that, in case it should be necessary, due to the field's being filled, another trailer or tent could be parked in the space for the car, thereby making room for some 1,400 trailers and tents in the city.

Many estimated what was expected as to the population of the trailer city, such estimates ranging from 5,000 to 10,000 population; therefore the city plot would furnish plenty of room for them all. By Monday evening before the convention it was seen that additional room would be necessary for the city camp, and efforts were made to secure such additional field space for the overflow. Such arrangements were slow in being completed, and by late afternoon Tuesday the large field was full and the highway leading to the farm was blocked for over a mile with trailers and cars with tents wanting a place to locate. A farmer near by (he and wife both Catholic) heard the announcements from the sound-car on the camp, and came over and offered room for 50 trailers and tents on his farm. Considering this the Lord's provision several were directed to his place, but shortly word was received that we could use a large woodland on the back of the farm where the trailer camp was located. It was now only one hour until darkness would fall, and, in that there



At the trailer camp: (1) Listeners in tent shade. (2) Convenient haystack. (3) Children in reserved space. (4) Public-address system. (5) Listening to "Children of The King". (6) Receiving new book **Children.** (7) Wooded section of camp. (8) In shady grove. (9) Auxiliary loudspeakers.



(1) Trailer camp office. (2) "Main street." (3) Section of camp cafeteria. (4) Arriving by the truckload. (5) Mattress factory. (6) Camped in the woods. (7) Open-air dormitory. (8) Breaking camp.

were no lights available for this woodland, it required quick action. Announcements from the sound-car for men with axes and hatchets soon brought a crew of men who began to clear off a homestead for the newcomers. The spirit of co-operation common among the Lord's servants prevailed, and shortly many were settled in the woodland camp; also several already located in the field with tents removed to the shady woodland, leaving room for those who had large trailers to take their place on the field.

Street markers and other signs to direct the friends in an orderly manner were established, and the Theocratic Trailer City grew until 677 trailers, 1,824 tents, 100 cars with sleepers, 99 truckloads (some trucks bringing 40 to 50 passengers), and 3 buses, with a grand population in the city of 15,526, were located to share the greatest convention yet.

Well-ordered Facilities

A "business section" was located in the center of the camp, where the general office, cafeterias, refreshment stands, information board, mattress factory, first aid, "lost and found" booth, icehouse, sound-cars which broadcast all programs from The Arena, city directory (wherein every person in the camp was registered, together with the address in the camp, so that everyone could readily locate his friends), a post office, telephone booth, and many other conveniences for the aid of the population.

There was a demand for straw to be used for beds in tents, etc., so 2,459 bales of straw were used, and a large stack of straw furnished material for hundreds of mattresses, which were manufactured in the camp.

Three Missouri springs on the farm furnished good water for many after being piped to the camp, also 144,000 gallons of water was purchased for general use, it being delivered in tanks to a cistern located on the farm, and then piped throughout the camp, with spigots located 50 feet apart along the streets. There were 133 truckloads of sawdust put on the streets to cover the dust. Electricity was furnished to all who wanted it in the main camp, and 450 servants, watchmen, auto mechanics, sign painters, road crew, sanitation crew, watermen, and office and other places where efforts were made to furnish comfort for all within the city. Chiropractors, osteopaths, medical doctors and nurses were available for those who were ill; the more severe cases were sent to the St. Louis city hospital. Also some cases where prospective witnesses for The Theocracy were born. The city functioned very similarly to any other city of its size, notwithstanding it existed only a few days.

A great witness was given to the surrounding neighbors of the city by the sound-cars on the camp, and one in particular would be of interest, which is here related. The Catholic man and wife who offered room for trailers and tents on his adjoining farm accepted the Truth and say they are witnesses now for Jehovah. They stated that they never saw such remarkable Christian people, and that they too will be at the next convention working with the rest of us in establishing a camp. During the time the friends were parked with them a Catholic woman came to purchase fruit and said to him, "Isn't that awful, this bunch of Jehovah's witnesses located here? I bet you have trouble watching your fruit." The man replied, "If they were that bad, they would not be located on my farm; and for your information, I have not lost any fruit, except what I freely offered them. These people have been misrepresented to you."

A "lost and found" booth was maintained, where a vast variety of lost articles were turned in so the owners could repossess their belongings. Several children were brought in, and some adults that could not find their way home, especially at night; also purses, and many other articles. For example, one elderly

witness lost a ten-dollar bill, which was found and turned in to the "lost and found" booth, and he was happy to again have his legal tender and avoid inconveniences and hardships. What other group of persons would operate like this?

At 1 a.m., Friday night, guards noticed several lighted cigarettes coming through the fields and apprehended four strangers, who admitted they were out of place. A good witness was given to them and they were let go, but their presence was a danger, as all the roads in the Woodland section were paved with straw and might have been set afire with disastrous results.

The sudden shift of the trailer camp from St. Louis to the sites selected made one of the greatest strains to which any organization was ever subjected, and it was a marvel to see how the Lord provided experts in every line to establish order and comfort in a very few hours. The story is too long to tell.

By Monday night after the convention the majority of the population had moved out of the camp city, and were journeying to every state in the Union, also to Canada, where they will continue to witness of The Theocracy. The remaining population were witnesses who remained to dismantle the city, and by Wednesday night the field was bare, as every trailer and tent was gone, and the field was cleaned of all material, with nothing left but sweet memories of the manifold blessings that Jehovah had showered upon His ambassadors in convention.

Convention Organization

Jehovah's witnesses Are God's People

Though Jehovah's witnesses may be, as some would describe them, as "the fewest of all people" (though they did not present that appearance at St. Louis), yet they are really Jehovah God's own people. In important respects they are not like others, and could not be like them and be His representatives in the earth.

Did you ever see a mass of over 100,000 people without a pipe, a cigar or a cigarette in sight? You could see it at St. Louis. The police soon caught on, and their instructions to the force were, "If you see a man smoking, watch him."

The obedience of the witnesses was remarked by everybody within the convention and without. No such obedient group was probably ever found upon the earth in such great numbers.

Were more ushers needed, or more workers in any department, for any purpose? All that was necessary was to make the announcement. Did the management desire to have the grounds cleaned up? Thousands were ready to lend a hand and the work was done presto. Were they wanted to keep a driveway open? There they were, hand-in-hand, alert, patient, sweet in the eyes of the "Father of sweetness". (That is one of the names that occur in Holy Writ, to wit, "Abinoam.")

Honest? Has anyone ever seen such honest people? And yet, after all, Jesus said that 'these are they that have received the Word into good and *honest* hearts'. A parking lot manager insured each car on his lot up to $100 damages. A stranger came in, and drew attention to the fact that a sign on one of the Jw cars had been damaged. The parking lot manager located the car owner, and started to express his regret, whereupon Jehovah's witness immediately responded, "Oh, that isn't your fault; that was not done here." With that the parking lot manager turned to his prospective customer and fault-finder and said, "You are not one of these people; you get out of here." The same or another parking lot manager also chased off his premises another man, operating with a Bible un-

der his arm. He said, in substance, "I can tell from the way you conduct yourself that you are not one of these people; so you get off my place."

Two days after the convention was over the streetcar company so well remembered their numerous and kindly customers from all over the United States that they still carried the signs drawing attention to the addresses "Comfort All That Mourn" and "Children of The King". This also made a good witness.

A witness reports that at a certain spot on Kingshighway, St. Louis, a priest was standing, puffing away at a cigar. A witness car came along bearing an advertisement of the coming meetings, and, for some unknown reason, as soon as the priest saw the sign "Comfort All That Mourn", etc., he snatched his cigar from his mouth and threw it on the pavement.

An Oregon witness reported staying at a trailer camp owned by a man of good-will, a former Roman Catholic. Not only had he rejected priestcraft, but when he heard of how many of Jehovah's witnesses had been turned away by deluded members of his former sect, he was so indignant that only the opportunity of turning his cabin and camp over to them could cheer him. His greeting was as warm and true as his heart.

Living the Truth

It is of no avail to try to live the truth if you haven't got it in your heart. A clerk in a downtown Liggett's store (possibly the manager) told a witness that he had obtained literature from each of nine of Jehovah's witnesses, and that they are the grandest of people. He called attention to an experience he had observed: An elderly crippled witness, a lady, came at 6 p.m. to rent a room and discovered she had lost her purse (containing $200), having left it on the bus. Two hours later a young witness called and asked for the crippled witness, stating that she had found her purse and wished to put it into the hands of the owner. He also remarked how considerate the witnesses were, tiptoeing in his home so as not to disturb others, and of their kindness toward one another.

A witness stated that a man said in her presence that it was the most remarkable thing he had ever witnessed, that people should come from all parts of the United States in such immense numbers and on such an errand.

At a gas station a witness was mistakenly handed a $20 bill in change, instead of a smaller one. When he discovered it he went back to the filling station and returned it, as a matter of course, and the man remarked that this convinced him of the truth and faithfulness of Jehovah's people.

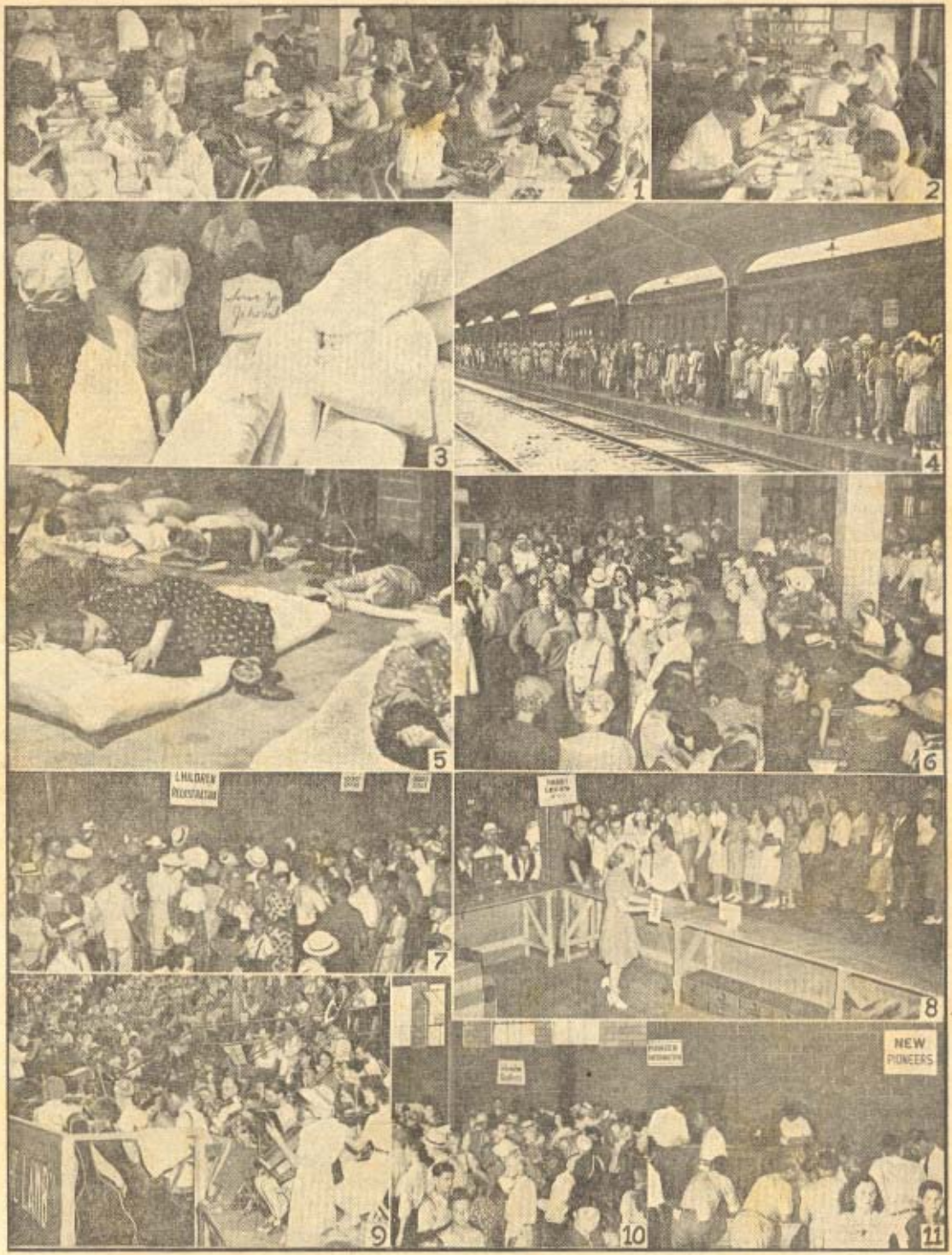
At the trailer camp cafeteria a witness forgot her change, and it was at once broadcast that she should come and get it. Imagine the "purgatory" and bingo racketeers' doing anything like that!

One woman took literature with these words: "There must be something good in this message; for all the faces of the people that follow this are good to look upon."

Another woman who took literature said: "I have known of Jehovah's witnesses for a long time, but never thought much about them until I saw *all these people*. "You may fool ten, twenty, or even a hundred people, but not this many."

One of the witnesses, a gentleman of 75, with a long, white beard, mistaken by a little child to be "Santa Claus", took the time to explain to the little one the truth on the subject, and that he is just one of Jehovah's witnesses, like all the other men she saw about her. It is a precious and beautiful thing to bear witness to the truth to the heart of one of the little children of the King.

There was neither boldness of a blasé kind nor modesty of a false kind among God's people at St. Louis. The weather was hot, and the people dressed accordingly; and in the few instances when men



(1) Pre-convention room assigners. (2) Preparing territory. (3) Emergency mattresses. (4) Special train. (5) Enjoy straw mattresses. (6) 8,000 volunteer for convention organization. (7) Registering children. (8) In line for new phonographs. (9) Orchestra. (10) Information walkers apply. (11) 702 sign up for pioneer service.

and women wore shorts, that was their own business. Probably they did not wear them in the witness work, but only for comfort while traveling. Several babies were born at the trailer camp. Why not? Jesus was born at a convention, was He not?

Those in the religious business are always saying that if "their" people had the zeal of Jehovah's witnesses they could turn the world upside down. But they haven't it, and they cannot get it, because they haven't the truth. Nobody can lie about Almighty God and make others enthusiastic to serve Him.

New Phonograph

There was no official announcement made, but it became generally known that each morning there would be a release of 100 new phonographs. By 5 a.m. each morning there were two long lines of witnesses waiting to get in to get the new model. By talking to these witnesses it was learned that some of those in the front of the line took their post at twelve o'clock midnight, and some at 1 a.m., and many were there as early as 3 a.m. It was noted that each one was patiently waiting his turn and without any complaints. These early birds represented a cross-section of pioneers and company publishers from every part of the country and some from foreign lands.

Trim and streamlined, resembling a handsome piece of luggage, the new, pebbled gray phonograph is an improved instrument for the use of His witnesses to magnify Jehovah's name and to proclaim His King and His Theocratic Kingdom. Although specially designed for doorstep setups, the vertical-type machine is equally efficient for back-calls and model studies, as proved by hundreds of conventioners who were able to secure this equipment in St. Louis.

Equipped with a lock and key, also a complete set of instructions for its operation, each one of the new lightweight models was borne triumphantly away by a witness who counted himself fortunate in acquiring the instrument and eager to put it into Theocratic use. About 300 of the machines had been taken to The Arena, and they were disposed of with a rapidity that was suggestive of the proverbial hot cakes.

It was difficult to turn them out fast enough, as each one had to be assembled by experts from Society headquarters, then tested, all of which required time. They were apportioned over a period of three days and meanwhile demonstrations were carried on with a special cutaway model showing the working mechanism within. The Lord's people, after all, are at heart only children; hence it was with childish interest they watched, fascinated, while the demonstrator model was put through its paces, and when the sound of Judge Rutherford's voice issued therefrom as the machine was held in one's hand in an upright position, there were no bounds to their enthusiasm. In their mind's eye they could picture themselves making doorstep setups with such a handy machine.

Each machine is also equipped with a package of chromium needles of the required length that must be used, each needle being recommended for 25 playings. Full instructions for operating the machine also include an explanation of how to work the volume control. The shutter may be left almost closed for use in apartment houses, while outdoors it may be opened to give full volume.

One advantage which entranced the friends was the book compartment, the upper part of which may be used to hold two books and a number of booklets, while below may be carried copies of *Watchtower, Consolation, Kingdom News,* and additional booklets. Or, in case of getting ready to hold a model study, sufficient bound books, Bible, etc., for references may be safely stowed away in the double compartment, along with *Model Study* booklet, eliminating the necessity of carrying another witnessing case. Two records—four sides—the maximum number usually desired for

a model study of one hour's length, may be carried on the turntable when the machine is closed.

Those who have read the instructions given with each machine value highly the detailed outline of how to arrange and carry out the doorstep setup, even to the statement the witness makes in introducing the playing of the record; also advice on adjusting and care of the phonograph.

The new phonograph weighs but 8¾ pounds, empty. One may imagine its intricate and devious workings when it is remembered that each machine contains 215 parts. The "insides" of a typical machine were displayed on a board at the phonograph counter, at St. Louis, the same being a revelation even to the mechanically-minded. Moulds, dies and tools for construction of the new model were made under the direction of the Society. Production will be continued as rapidly as possible, so that more machines may be put into the possession of witnesses as rapidly as possible.

Surely the Lord has again shown His goodness to His people by placing such an efficient instrument in their hands, and they will show their gratitude by wielding it as effectively and accurately as Ehud used his dagger on fat old Eglon.

Magazine and Subscription Counter

"Sold out the morning of the second day of convention, with more than three days yet to go," was reported at the "Magazines" counter. During this time the corps of 21 disposed of 45,000 magazines and took more than 100 subscriptions. The convention could easily have tripled the 45,000.

It seems all witnesses went to the convention magazine-minded; thus making the demand enormous. Furthermore, the magazines went out so fast on the streets that in a short time the magazine publishers were "sold out" and had to replenish stock.

A very aged witness obtained 24 magazines, consisting of 12 each of *The Watchtower* and of *Consolation*. Having disposed of all in one hour, he returned for more, only to find the magazine counter in the same plight as himself.

The advertising fliers also were all exhausted by Thursday, when hundreds seeking them were turned away. To the rescue were brought book-and-booklet combinations and *Kingdom News* to place for distribution instead of the magazines. More than 400 new subscriptions were obtained at this counter and elsewhere in St. Louis during convention.

Territory Assignment

Establishing union between the car-drivers who needed publishers to make up their loads, and the publishers who preferred to witness in vehicles, was the task assigned to the counter bearing the announcement "Car Groups Made Up Here". Pedestrians applying there were directed to a section of seats reserved for them near by in The Arena, there to wait until a car-driver with a vacancy or vacancies put in appearance. Suddenly the announcer would call out after this fashion: "Three more wanted for door-to-door work." Those willing to volunteer for this type of service thereupon offered themselves and the car-driver made his selection. Hundreds of publishers patiently awaited their turns. The applicants greatly exceeded the accommodations.

Bookroom

The bookroom comprised space and nine counters in the right corridor of The Arena, and 56 workers were needed to keep the soldiers supplied with ammunition in the warfare against the Devil and his army, especially centered at that particular time in St. Louis and round about. Every soldier used foresight in having ample ammunition for the conquest. Never at any previous convention was the enthusiasm of the witnesses nearly so marked; for it was even far above expectation. More than 600,000 pieces of literature, of all kinds, went out during the convention.

Arena Ushers

More than 2,000 ushers gave diligent service at The Arena. So many responded to the calls for more ushers that not all could be enrolled; hence hundreds were turned away. Surely they willingly offered themselves, in fulfillment of prophecy concerning the people of Jehovah God. They "offered themselves willingly".—Judges 5:2, 9.

Provision was made for every emergency, as a staff of reserves was always at hand; so that in case an usher, for any reason, must fall out of the ranks, another could readily take his place, or if a need arose for more ushers at any particular place, they could be sent at a minute's notice.

The Assembly Hospital

Never before at any Theocratic assembly had such thorough preparations been made to care for the sick and ailing humanity as arranged at St. Louis. Situated on the sub-floor in the east of the Arena building, a whole suite of offices was given over for the hospital, with its dispensary, first aid service, etc. Here 52 different physicians were on regular duty, assisted by 46 regular nurses and 50 practical nurses to care for the endless stream of applicants for physical aid.

On Saturday, fourth day of the convention, at the close of the day those in charge reported that 1,896 had been given treatment that day.

Virtually every known school of treatment was represented in the long list of practitioners, including allopathic, homeopathic, osteopathic, chiropractic, neuropathic, naturopathic, also specialists in eye, ear and nose ailments, foot specialists, and those with equipment to furnish electric treatments, together with men skilled in heat therapy, hydropathy, etc.

These faithful doctors worked under conditions of most adverse nature. For example, there was a shortage of cots and electric fans, also of electrical apparatus. The Red Cross and the Y.M.C.A. of St. Louis were given an opportunity to co-operate in providing such articles for the sick and ailing conventioners, but their affiliation with big business precluded their helping the Lord's little ones. They all began with one accord to make excuses, such, for example, as the fact that their equipment had been lent to the Boy Scouts. They would be glad to aid if they could, but they didn't have the cots, etc.; and so the alibis rolled glibly from their tongues. "Then shall they also answer him, saying, Lord, when saw we thee . . . sick . . . and did not minister unto thee?"—Matthew 25:44.

But the Lord's arm is not shortened, and soon many if not all the needed articles began to appear. Loving friends who had naught to sleep upon but cots joyfully gave them up so that the cots might be taken to the hospital, there to be used during the day, then taken back home again for their owners' use when bedtime arrived. Even so, the great and unprecedented and unexpected demand made upon the doctors and their assistants was so extraordinary that these volunteer workers performed their services under primitive and adverse conditions. For instance, a naturopathist gave treatments to his patients while they reclined on plain boards, having neither a table nor a mattress to use. The Lord will remember these things when the final accounting is settled with the religio-medical authorities who permitted such tests to be heaped upon his faithful servants.

By far the majority of cases calling for treatment consisted of victims of the heat. In addition, there were various accident cases treated, some of the accidents having occurred to conventioners on their way to St. Louis, while others happened after arrival. Fortunately no serious illness had to be coped with. Three first aid stations were in constant use, each staffed by an M.D. assisted by one or more nurses.



(1) Cafeteria counter service. (2) Cafeteria patrons at mealtables. (3) Skilled cooks. (4) Sixteen orderly food lines. (5) Sandwich-makers. (6) Kitchen force. (7) Salad department. (8) Battery of coffee urns. (9) Dishwashers at work. (10) Preparing fruits and vegetables. (11) Laundry.

Feeding the Multitude

Daily a modern miracle was performed when the multitude was fed at an average of 2,500 every 20 minutes at the greatest and largest assembly of Jehovah's people ever held on the face of the earth; performed not once, but three times every day during the assembly in St. Louis. The hand of the Lord was evident in this vast undertaking, when a smooth-working organization of volunteers, skilled workers all, gave gladly of their time and energies so that the conventioners might be refreshed with good, wholesome food in abundance. The conventioners, it is true, endured many privations and hardships from the heavy hand of the enemy during their passage to and from the assembly point and in finding adequate sleeping quarters while within the city, but it is equally certain that going hungry was not numbered among the tests to which their faith was put.

A parade of trucks which never ended rolled up to the receiving department and discharged their sacks, crates, bags, cases and cans filled with food and drink. Thereupon these were whisked into the assembly line where vegetables, fruits and meats were cleaned, prepared, cooked and placed upon the cafeteria tables, there to be borne away by the hungry witnesses to the dining tables where they were consumed. As the dishes were emptied, other cafeteria workers gathered them, took them to the automatic dishwashing machine, where they were cleansed, sterilized, then wiped dry and put back into the service, refilled with edibles and made ready for another round as thousands of more hungry ones came in waves to have their creature needs provided for.

And, as is the case with all the Kingdom work, feeding of the multitude was accomplished without any hint of commercialism. None profited thereby in a pecuniary way. All service was gratis. A nominal charge was made for food and drink, but this was merely enough to cover the cost of the food and expenses of operation. Thousands who could not afford to pay were fed without one cent of cost to them. Thus each who gave a little of his means helped somebody else, which was the Christian thing to do.

The cafeteria not only was better and larger than ever before, but was managed with unprecedented efficiency and dispatch. Problems that arose at previous conventions did not perplex the cafeteria staff this time; they had profited by their experience. For one thing, the long queues of waiting, hungry conventioners were not seen. Whole aislefuls of people were admitted at one time to be absorbed at the U-shaped passageways, 16 in number, where with remarkable speed they passed around and each helped himself, cafeteria style, paid his check or presented his credentials for free food, then carried his trayful away to devote to it some minutes of deep and earnest "consideration".

Located in Building "A", to the left (east) of The Arena, the cafeteria gradually expanded until it occupied almost the entirety of this immense one-story structure.

Cafeteria Items (Food consumed)

Dairy Products: Eggs, 4,380 dozen; butter, 1,758 pounds; milk (quart bottles), 23,627 bottles; milk (bulk), 328 gallons; milk (1/16 bottles), 279,729 bottles; chocolate milk (1/16 bottles), 42,872 bottles; buttermilk (1/16 bottles), 19,297 bottles; cream, 265 gallons; cheese, 1,710 pounds; cottage cheese, 4,500 pounds.

Fruits: Peaches (180 per bushel basket), 248 bushels; oranges (33,768), 268 crates; grapes (20,544 pounds), 748 boxes; bananas, 675 boxes; lemons, 57 boxes; plums, 214 boxes; cantaloupes (24 per crate), 458 crates; pears (135 per box), 80 boxes; prunes, 2,075 pounds; raisins, 925 pounds.

Vegetables: Potatoes (12,900 pounds), 145 bags; onions (7,300 pounds), 146 bags; tomatoes, 12,800 pounds; tomatoes (quart cans), 1,800 quarts; corn (maize), 200 dozen; celery, 315 dozen; radishes, 21 crates; cabbage (24,400 pounds), 11.5 tons; carrots, 72 crates; cucumbers, 54 crates; parsley, 15 crates; beets, 11 crates; cooking apples, 26 baskets; lettuce, 151 crates; green peppers, 46 crates; endive, 15 crates.

Sundries: Pies, 11,468; bread, 17,971 loaves; Corn Flakes, 250 cases; meat, 28,600 pounds; fish, 2,613 pounds; sugar, 10,500 pounds; coffee, 2,500 pounds; soda pop (12,685 cases), 304,440 bottles; orange drink (1/16 bottles), 80,008 bottles; ice-cream bricks and novelties, 14,790 dozen; ice, 346,050 pounds.

In Appreciation

Companies loaning machinery for cafeteria use and whose kind service and co-operation are much appreciated by the Society are the following:

Hobart Sales Agency, Kroger and Company, L. R. Flori, Curtis Manufacturing Company, U. S. Slicing Machine Company, Howe Scale Company, Marlo Coil Company, St. Louis Butchers Supply Company, Stuart's Cafe.

Any reference to the Assembly cafeteria would be incomplete without mention of the corps of ushers upon whom devolved the duty of keeping the flow of humanity at an even volume. It required 425 ushers to do this job, working in two shifts, the first from 6 a.m. to 2 p.m., the second from 2 p.m. to 8:30 p.m. In addition, it was necessary to keep a reserve handy in case of emergency or for relief. These ushers were arranged in five divisions, each having its own captain. Their job was to have charge over the lines, that is, the ropes leading into the cafeteria, and others who directed the conventioners out of and away from the food lines once they had loaded their trays. Thus bottlenecks, jams and confusion were avoided. Time after time, additional volunteers had to be called for as the demands became more strenuous.

A smooth, orderly, efficient and hard-working corps was built up quickly. Said a St. Louis metropolitan policeman who came to eat in the cafeteria and who remained to praise the efficiency of the ushers' corps: "It beats me. I simply cannot understand how you could set up such an orderly arrangement in so short a time. It is astounding."

Pioneers

New Pioneers

Jehovah's witnesses are a service organization, nothing else; more concerned about doing Jehovah's will than anything else at all. At the St. Louis convention, besides the 15,000 children that rose to tell Judge Rutherford of their holy purposes, 702 new pioneers signed up for all-time service. Married couples predominated, the West and South seeming to predominate over the North and East. In some cases entire families registered —six in one instance. Many had no automobiles. About half expect to remain at home and work from that base.

A blind colored witness wished to know, "Can't I be an all-time pioneer and spend all my time in street-corner work?" She was assured that she could.

At the convention were a number of paralytics and persons entirely blind who are giving much or all of their time to the work of The Theocracy. The secretary and back-call servant of the Plainview, Texas, company was left a cripple by infantile paralysis at the age of four months. He drives his own car, specially equipped with gearshift levers and brakes manually operated, and has been to every convention since 1937.

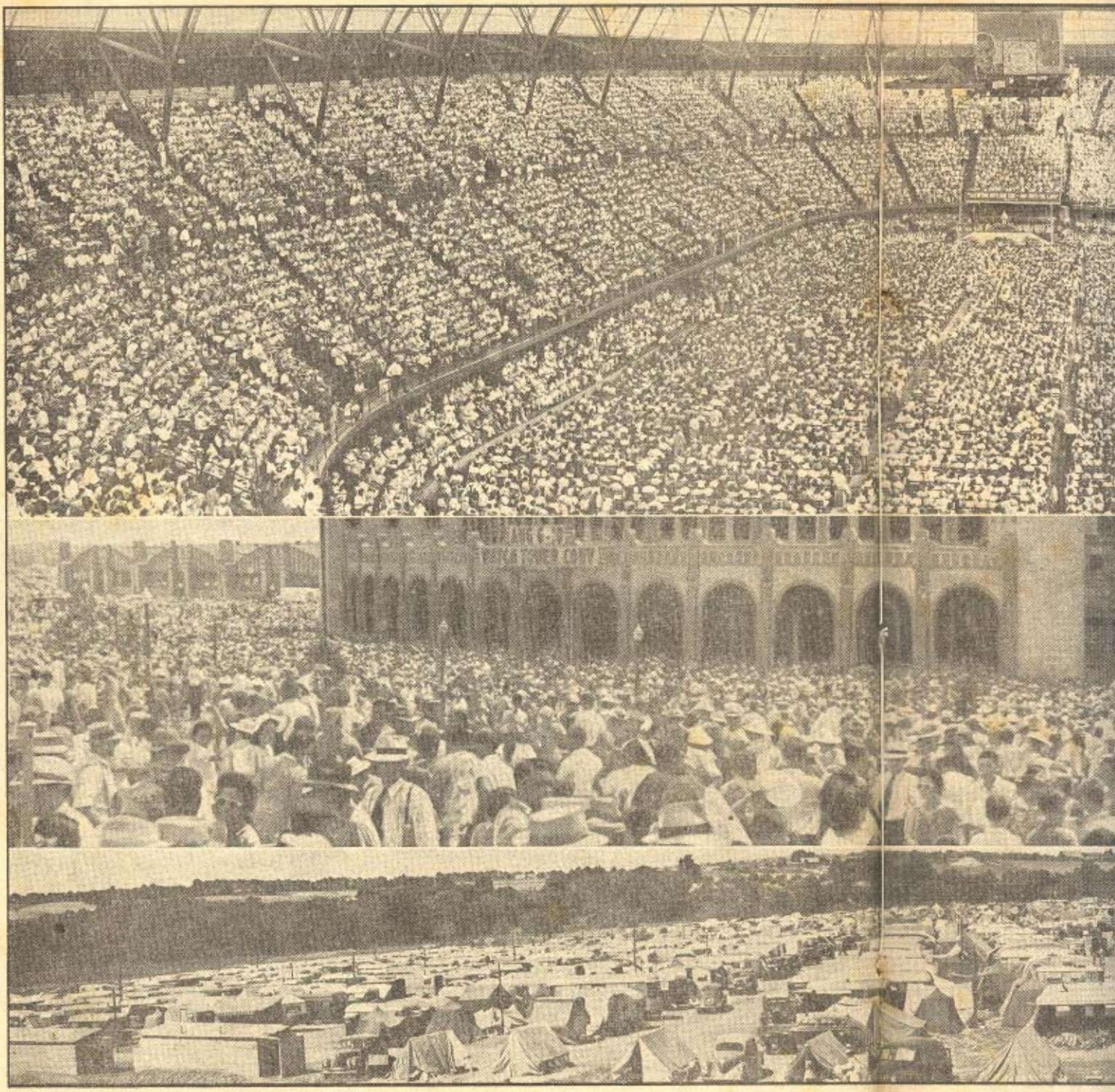
A wheel chair sufferer of Lansing, Michigan, participates regularly in information marches and regular witnessing and magazine work. Others bring the interested to her and she does the talking. What an example to all the rest!

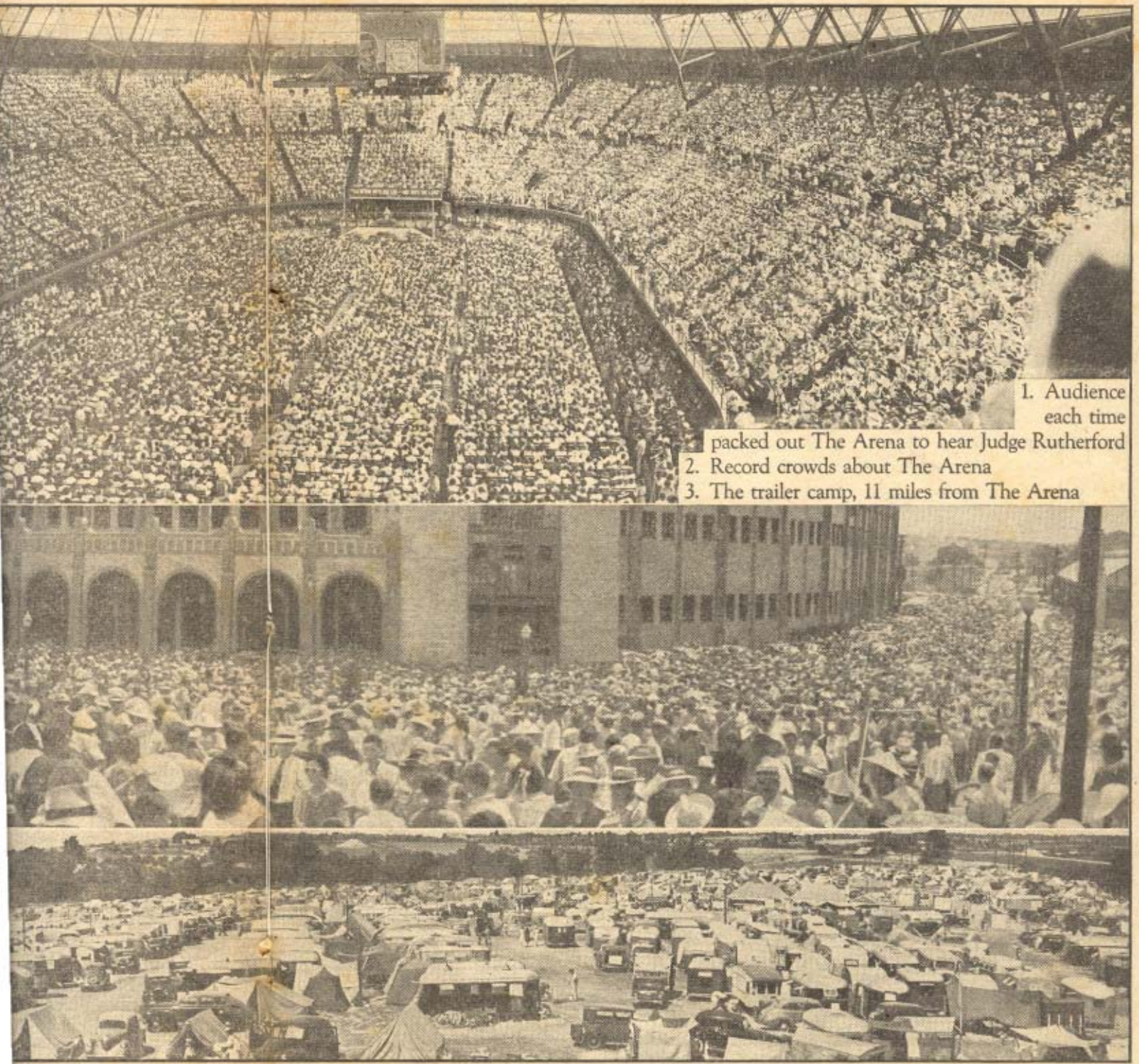
Pioneer Requirements

Friday afternoon N. H. Knorr took up the matter of "Pioneer Requirements". He said, among other things:

You who have accepted the privilege of pioneer service desire always to carry out organization instructions to the best of your ability. Your being a pioneer is not a fact that discredits or casts a reflection upon others of Jehovah's witnesses who are unable to be pioneers, but your position as a pioneer is a privilege from the Lord and conferred upon you in reward for your zeal and faith in responding to the call for full-time service.

When you decided to go into the pioneer service you filled out an application for pioneer service, and there are certain questions on that application which every pioneer must have answered 'Yes', otherwise he never would have been accepted by the Lord's or-





1. Audience each time packed out The Arena to hear Judge Rutherford
2. Record crowds about The Arena
3. The trailer camp, 11 miles from The Arena

ganization to represent it in the pioneer work. One of the questions is this, "Are you unreservedly devoted to Jehovah, having made a consecration of your life to Him?" That is the whole basis for entering the pioneer work.

Our brethren in the British Isles are working under great stress. The conditions under which they operate are far more perilous and distressing than the pioneers in this country have to go through at this time. Perhaps this has aided some in seeing their privileges. A report was recently received from the British Isles showing that 11,024 publishers have engaged in the field service work in Britain some time during the past nine months. And 11 percent of these publishers are pioneers. In the United States, where conditions are much more favorable, only 6½ percent of all publishers are pioneers.

In England the publishers are putting in more time than the publishers here. During the past nine months the 11,024 publishers, which is their peak, put in 2,323,000 hours, an average for each publisher of 23.4 hours a month in the field. The peak in the United States, 64,302 publishers, put in a total of 10,988,000 hours, an average of only 18.9 hours a month per publisher.

The Lord's people bring much comfort to the distressed human family, and this can be greatly appreciated from a report recently received at the Brooklyn office. One of our correspondents here in St. Louis, who is an announcer over a radio station, met a well-known English lady who was broadcasting over a chain of stations. The key station of her broadcast was in St. Louis. The conversation that is related shows the effect of the public activity of Jehovah's witnesses upon the British morale during the war. Our correspondent reports:

"Some time ago through my work in a radio station I came in contact with quite a prominent lady from England. She is well-known in religious circles there. . . .

"During a talk which she gave on the radio she used a well-known phrase quite frequently. After her talk I expressed interest and called her attention thereto, saying: 'I notice you used the phrase "face the facts" quite often. It reminded me of a talk I heard called "Face the Facts" given by Judge Rutherford and later published. Do you know of him or Jehovah's witnesses?'

"She straightened right up and said: 'Indeed I do. They are doing a fine work in England. In fact their courage and faith has a great deal to do with the wonderful morale of the English people.'

"I queried: 'In what way?' and she continued: 'You always see them on the street corner with a smile on their faces, an encouraging word on their lips, and a little bag over their shoulders. And they always tell about the Kingdom. Then when an air-raid siren sounds people on the street run for the shelters, but these witnesses calmly put their magazines into the bags and walk to the shelter. Then, once into the shelter, out come the magazines, and sometimes they even play portable gramophones, which run off messages of comfort the war-torn hearts of England so greatly need at this time. It certainly has a great effect.'

"Then I asked: 'But what is the effect in Germany? These Jehovah's witnesses are cruelly persecuted there.'

"She replied: 'Yes, Hitler and the Nazis fear Jehovah's witnesses in Germany. A friend of mine escaped from a concentration camp and he told me of the conditions there. He was greatly impressed by the faith and courage of Jehovah's witnesses. He said the attitude of the witnesses toward their tormentors was something to behold—nothing but pity, no hatred. He also said that Jehovah's witnesses were kept separate from other prisoners by means of high barbed-wire fences so that they could not mingle with or talk to anyone else.'

"My English informant indicated that while she did not agree with Jehovah's witnesses, she did admire them for their zeal and courage."

This statement from a person not associated with the Lord's organization completely disproves the false charge made in this country by the persecutors of Jehovah's witnesses that the witnesses are Nazis or Communists or fifth columnists, subversive and dangerous to the cause of Britain and her allies in the war against Hitler.

The pioneers in England have played an important part in comforting those that

mourn. The pioneer ranks are continually increasing there, even as in this country. In 1940 there were 1,037 pioneers reporting to the British Office, but now there are 1,243 at the end of the first nine months of 1941, and they are still increasing. If in America we had the same percentage of pioneers, that would mean over 7,000 full-time servants of The Theocracy.

The pioneer work is open to anyone who is thoroughly devoted to the Lord and who can make arrangements to devote all his time to the interests of the Kingdom. As to those in the pioneer service, they should remain there, and can do so by putting in the time and looking well to the interests of the Kingdom; for the Lord promises definitely that if you seek first the kingdom of God and His righteousness, then all these things shall be added unto you. The "things" referred to were "what ye shall eat", "what ye shall drink," "what ye shall put on."

Brother Knorr then read a heart-cheering report received from Germany. The witness writes in cryptic phrase from the heavily-bombed city of Kiel that the good hand of the Lord is over them and they are getting on well and they are rejoicing over the victorious forward march of our Leader, meaning, of course, Jehovah. Daily they see that truly the words of the Lord do not return unto Him void, and this gives them strength, courage and perseverance. She reports that they are filled with joy and deep serenity, and peace that nothing can take away from them. Undoubtedly speaking of their back-calls, she says:

All our family is increasing and the little ones give us much to do. It is a real joy to watch these dear souls grow and increase in strength. True, we are going through much suffering, yet we experience also much joy, and the latter helps us quickly to overcome all hardships. Give our loving greetings to all our relatives. In the spirit we constantly and inseparably are united with you.

Brother Rutherford Greets the Pioneers

Next, at four o'clock, Brother Rutherford addressed the pioneers, the rest of the convention "listening in" with great interest as he spoke without notes or manuscript, with a simple directness that showed indeed that he is one of them —one of Jehovah's witnesses, faithfully serving together with them in the furthering of the Kingdom interests to the praise of Jehovah's name. He said (and the report is verbatim):

Greeting the Pioneers

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. And the weapons with which you fight are not carnal, but they are mighty to the pulling down of strongholds. I imagine as this company go about the streets today, they are making some of the "old woman" mighty sick. [Applause] I mean that part of the old woman that wears the flat hats. [Applause]

The time was when they had difficulty getting people to listen to them, but now they put the throttle on the people throughout the earth and they don't want anybody else to squeak. [Applause] But the hand of the Lord is not shortened. It is not shortened in the least. When He gets ready to send forth His little company of warriors, they go and are like a strong company of locusts that make a little fuss and sting with hard truths.

A pioneer is one who blazes the way for others to follow. When our forefathers left the country on the other side of the ocean more than one hundred fifty years ago and came to America, they were fleeing from religious persecution, and they were pioneers for freedom of speech, freedom of thought and freedom of worship. They never expected their offspring in this country to be hampered as we are now. But it has been Satan's purpose for many centuries in due time to try to put a clamp on the mouth of everyone who proclaims liberty of worship of Almighty God; and while we recognize that throughout the whole earth he is closing down on the witness work, we know that when the door is completely closed, the explosion will follow. It

will blow the lid off and the whole organization clear out of existence. [Applause]

So you have come to this convention because you wanted to be together and cheer each other up. You have been tramping up and down this country for several years, and many of you I have known personally for a long time, and some of you I have not known so long, but I see here many thousands whose zeal for the Lord and His Kingdom knows no bounds. You who have determined, by His grace, to expend every bit of your strength and your energy, not for selfish aggrandizement, nor for the purpose of receiving the approval of men, but for the purpose of advertising the name of the Great Theocrat and the Theocratic Government by Christ Jesus; you have come to realize that the great issue before the world is, Shall the world be ruled by the selfish agents of Satan that blaspheme the name of Almighty God, or shall it be ruled in righteousness, recognizing every man to stand equal before the Lord, and everyone engaged solely in righteousness? You know what the verdict will be. Therefore you have gone forth with full and complete confidence that, when your work is done, the Lord will do His real great and mighty "act" called His "strange act".

I am reminded of the words of the prophet Isaiah, recorded in the 62nd chapter, 10th verse, which says, (this is a commandment to the pioneers) 'Go through the gates. Go through the gates. Prepare the way for the people.' For what people? For the people of the earth that have been hoodwinked, blinded, misled, deceived, and brought into an organization that Satan himself organized years ago for the very purpose of deceiving mankind. These people are good people, I don't care whether they are Catholic, Protestant, Jew or bond, black, yellow or white. They are all made of one flesh, and every honest man wants to serve God; and our purpose is to act under the command of our Lord to make known to them that He has a way of opening the gates for everyone who loves righteousness, that every one of these may serve Him in spirit and in truth and may enjoy the fullness of liberty of thought and action in righteousness.

Now, it is a wonderful thing to prepare the way for the people thus. You are preparing it as an integral part of the organization of the Lord by telling them the truth, not by doing them any injury. You are not assaulting anybody. You are merely calling attention to the great truths they should know.

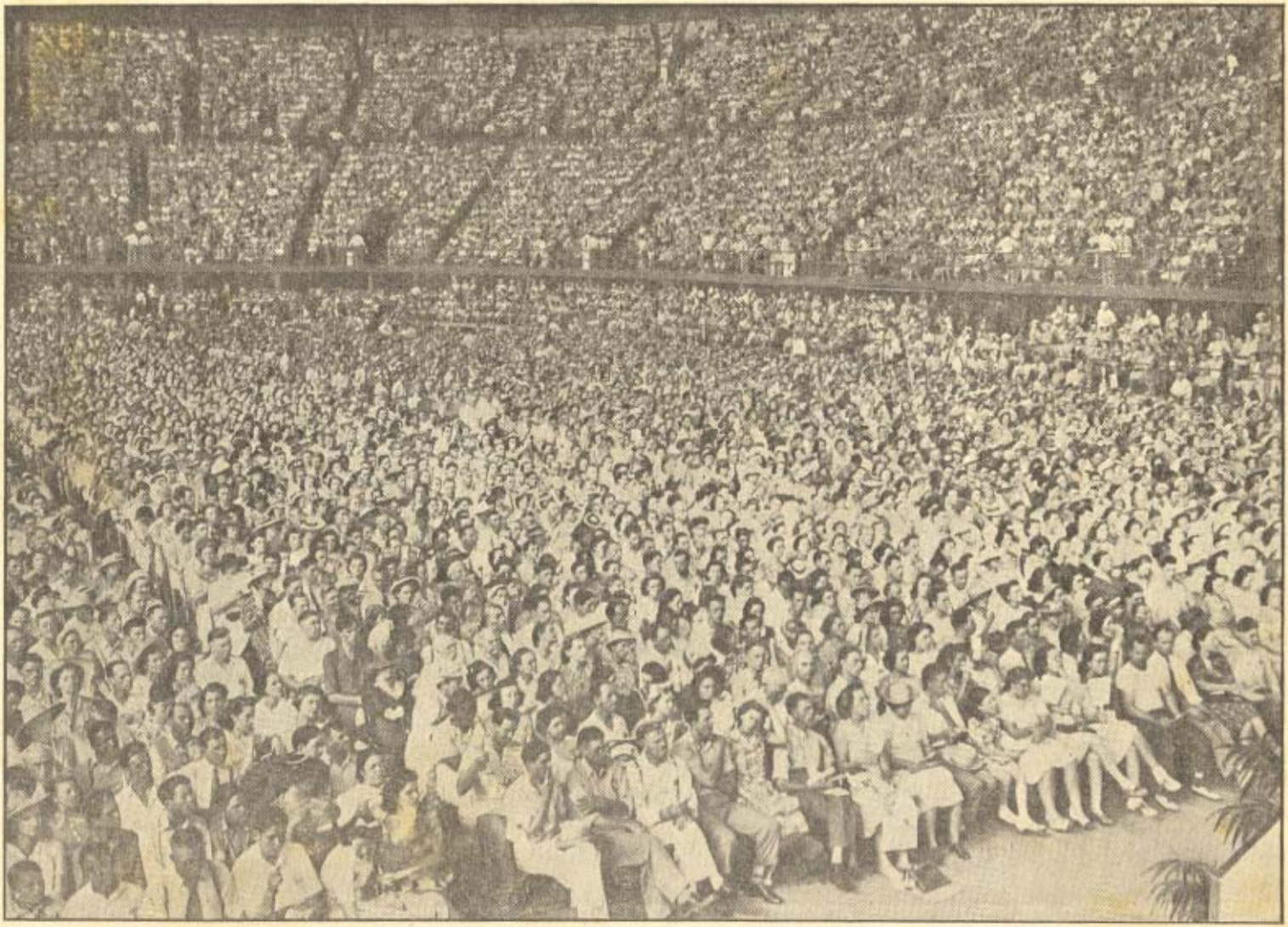
And then the prophet says, 'Cast up a highway.' This is the time for the world to build splendid highways, and it is a time for God's people to cast up the Highway of Righteousness that the people may see the way of coming to God and to His Kingdom.

The prophet further adds, "Gather out the stones." What stones? These stones over which honest and sincere men and women, Catholic, Protestant and others, have stumbled for a long while. Take them out of the way and say, "Here is the plain way leading to the Kingdom." You don't have to follow any man. Follow the Lord; study His Word; take His Word and know, when you have that, that you have the truth.

Then says the prophet of God further, "Lift up a standard for the people." What standard? Certainly not Hitler's swastika, certainly not that! [Applause] Certainly not the flag of that religious institution that has exercised *such* influence over the officials of many nations, a flag that floated above the flag of the United States. Not that flag! [Applause]

Now as for the flag of the United States. Everyone here loves that flag and loves that for which it stands. [Applause] And everyone here puts forth an honest and sincere endeavor to obey every law for which it stands. [Applause]

The standard that you lift up to the people, therefore, enables them to see the real meaning of the flag of the United States. When the American flag was adopted, it stood for freedom of thought, freedom of action, freedom of worship, freedom of open discussion of questions of importance, equal rights of the people before the courts and elsewhere, the right to express oneself so long as it does not interfere with the rights and liberties of anyone else; and every one of you still stands for that. But these demonized, unreasonable flag-wavers want to compel you to bow down in order to violate God's law, and thus jeopardize your



5,000 pioneers, assembled on Arena floor, are greeted by Judge Rutherford.

eternal life. They do not know what they are doing. They are under the invisible influence of the unseen ones, and you can depend on this: that the most fanatical flag-wavers are the first ones to violate the law for which the flag stands! [Applause]

I again state for the benefit of the people of St. Louis and of Missouri (where I happened to be born, and glad of it [Applause]; and where I made many fights for the principles of democracy because I believed they are right [Applause]) and for the benefit of the United States of America [Applause], that Jehovah's witnesses have the highest respect, love and esteem for what the flag of the United States represents, but, by God's grace, they will not bow down to anything! [Applause] To them that flag means liberty to do that which is right, and not license to compel people to violate their conscience. [Applause]

But so much for that; and let these long-skirted roosters go out and howl about that all they want to. [Applause] They hide behind the businessmen of the city and lie to them to try to induce them to put up barriers to those who come here. The businessmen are very much chagrined, and I appreciate their situation, because I know that men of Missouri generally, the real old-time Missourians, believed in doing what is right, and they still do. [Applause]

Well, when Jehovah says, "Lift up a standard for the people," what does He mean? He means to lift up the standard of The Theocratic Government, which is the remedy, and the only remedy, for world ills. [Applause] Therefore, you, as pioneers in the field, pioneers in fact, as you carry the message to the people, you are the liberators of the oppressed people of America because you carry God's message which will liberate them. [Applause]

You go into a community with kindness of heart toward all and with prejudice to none. You have no malice toward anyone because he is Catholic, Protestant, Jew, or a colored man or anybody else. You want to do him good, and because you go about and try to do good, these unscrupulous things that walk on two legs try to induce the fanatics to go out and break up your cars and burn up your literature, and rob you, and castrate some of you, which they have done. We serve notice upon such now, once and for all, that those who love Almighty God and the Lord Jesus Christ, and who have undertaken to serve Him, are not deterred by any of the Devil's works that these enemies try to do. [Applause]

We are going to harm no one, but the God whom we serve is able to preserve us from the assaults of those who hate righteousness and love iniquity, and God will do so, and we have full confidence to go right on and expect Him to do so.

Now then, when you go out from this convention, you go to carry on your work again. You have lots of suffering. By that I don't mean physical suffering, but suffering the reproaches that fell upon the Lord Jesus Christ, that have fallen upon the name of Jehovah God. You are held up and ridiculed by religionists, not by honest men and women; and you are not ashamed to tell it, but anxious to tell it. [Applause] And therefore you rejoice in tribulation, because that is an evidence that the Lord is pleased to call you His, His servants, which you are.

Of course, the enemy, because they head a sect or cult themselves, insist on calling Jehovah's witnesses a sect or cult. That is all nonsense. A sect or cult is that kind of people that are led by some human institution, led by some men for selfish reasons; but Jehovah's witnesses could not be such, because they have no human leader on this earth. [Applause]

You saw a supposed picture in the paper the other day of an old, drawn, baldy man. [Applause] The caption reads, "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. [Applause]

I was born to fight for righteousness, and, by the grace of the Lord, I will keep on doing it. [Applause]

Now, if I don't quit pretty soon, Hayden Covington won't get a chance to speak to you. I told him I would talk to you four minutes, and I have gone over it by about four times that, but I will conclude with these words: Don't think you are the whole thing yourself because you are a pioneer. When you go into a town, *work it,* and when you get ready to

leave, don't go 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.

Now get busy.

Field Service

Literature

The following are the quantities of literature transported to the St. Louis Assembly from the manufacturing plant of the Society at Brooklyn, N. Y., all of which publications were taken by those attending the Assembly:

40,040 **Children** (autographed edition)
150,000 **Children** (regular edition)
500,000 **Comfort All That Mourn**
25,200 copies of **The Watchtower**
20,000 copies of **Consolation**

Other literature was also used which is not shown here, besides that which the conventioners brought along with them for use in the Assembly field service.

Field Service

The following is the report for the four days of field-service activities, August 6-9 inclusive, there being no regular field service on Sunday, August 10, due to the full program at The Arena for the entire day:

Books	45,028
Booklets	503,897
Publishers	46,660
Subscriptions	161
Magazines	56,451
Sound attendance	31,232
Back-calls	3,946
Back-calls obtained during the Assembly	2,934

The more than 8,000 that volunteered to carry on the many and diversified duties and services of the Assembly Organization did not report as field publishers. Notwithstanding, the above tabulation represents the greatest field report of any convention to date.

Model Service Meeting

Friday evening, after a period of song, an hour was devoted to the presentation of a model service meeting, in which four brethren participated, representing respectively the company servant, advertising servant, back-call servant, territory servant. Treasurer, secretary and study conductor duties were also discussed. This demonstration was planned to show what a properly conducted service meeting should be like, each of the brethren participating in the program coming properly prepared and the entire meeting being conducted in full harmony with Organization Instructions. Some of the points made, aside from the features that are a part of every service meeting, follow:

How publishers make their quotas:

1. Attend every service meeting. There you are instructed in the ways and means of advancing the Kingdom interests. Supply yourself there every week with the proper literature, territory and back-calls needed.

2. See that your phonograph is inspected before you leave the house, and make sure that you have the record recommended in the *Informant* for that particular month. Also that there are enough needles and that the phonograph is all ready for the doorstep setup.

3. Do not neglect your family or duties at home. By working out a system you can give proper care to your family and also reach or exceed the quotas set by the Society each month. When we put forth the effort the Lord is with us to give us the strength to do all.

4. It makes no difference if you live in the north or the south, if associated with a large company or a small company, if in the city or in the country; some publisher in the same circumstances you are in will be making the quota this month just as has been done before.

In regard to magazine witnessing, it was pointed out that as this work progresses it constantly gains momentum. The advertising servant said:

It has been found to be better for the publisher, while going from store to store, to dis-

pense with the use of the magazine bag. This is particularly true in larger business establishments. Go neatly dressed and in a business-like manner; carry the magazines in a brief case; approach the manager or clerk and introduce yourself as one of Jehovah's witnesses; then briefly explain that you are distributing sample copies of *The Watchtower* (or *Consolation*) with the hope of encouraging more people to become better acquainted with this important journal. Briefly explain the mission of the magazine. Mention the price clearly, 5c per copy. Take the name and address of the manager or other person with whom you have left the magazine, and tell him that you will call again and bring the next issue.

Another point made in the model service meeting was the holding of model Bible studies. On this point the back-call servant said:

The Lord has caused the quota of one model study per publisher to be set. He doesn't ask the impossible, nor is He any respecter of persons. Each and every one is capable of doing it, and is expected to strive toward that end. Certainly Jehovah has made adequate provisions. We have the phonograph and recordings. We have three different *Model Study* booklets. The method of study is outlined. Now are we willing to use this equipment? His people *are* willing in the day of His power, where we now are.

One publisher had been sentenced to thirty days in jail. After eight days arrangements had been made for his release on bail. When he was informed of his release he objected, saying he had a daily model study going with three prisoners and did not wish to discontinue it. Remember the commission is to comfort all that mourn, and the model study is a splendid way to do it.

Advice for Kingdom Publishers

Saturday afternoon H. C. Covington talked on the subject "Advice for Kingdom Publishers". An abstract of his remarks follows:

All persons who are fully consecrated to Jehovah God and have agreed to do His will should have in mind at all times the commission which God has given to them and which commission is set forth at Isaiah 61: 1, 2, "The Spirit of the Lord . . . hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."

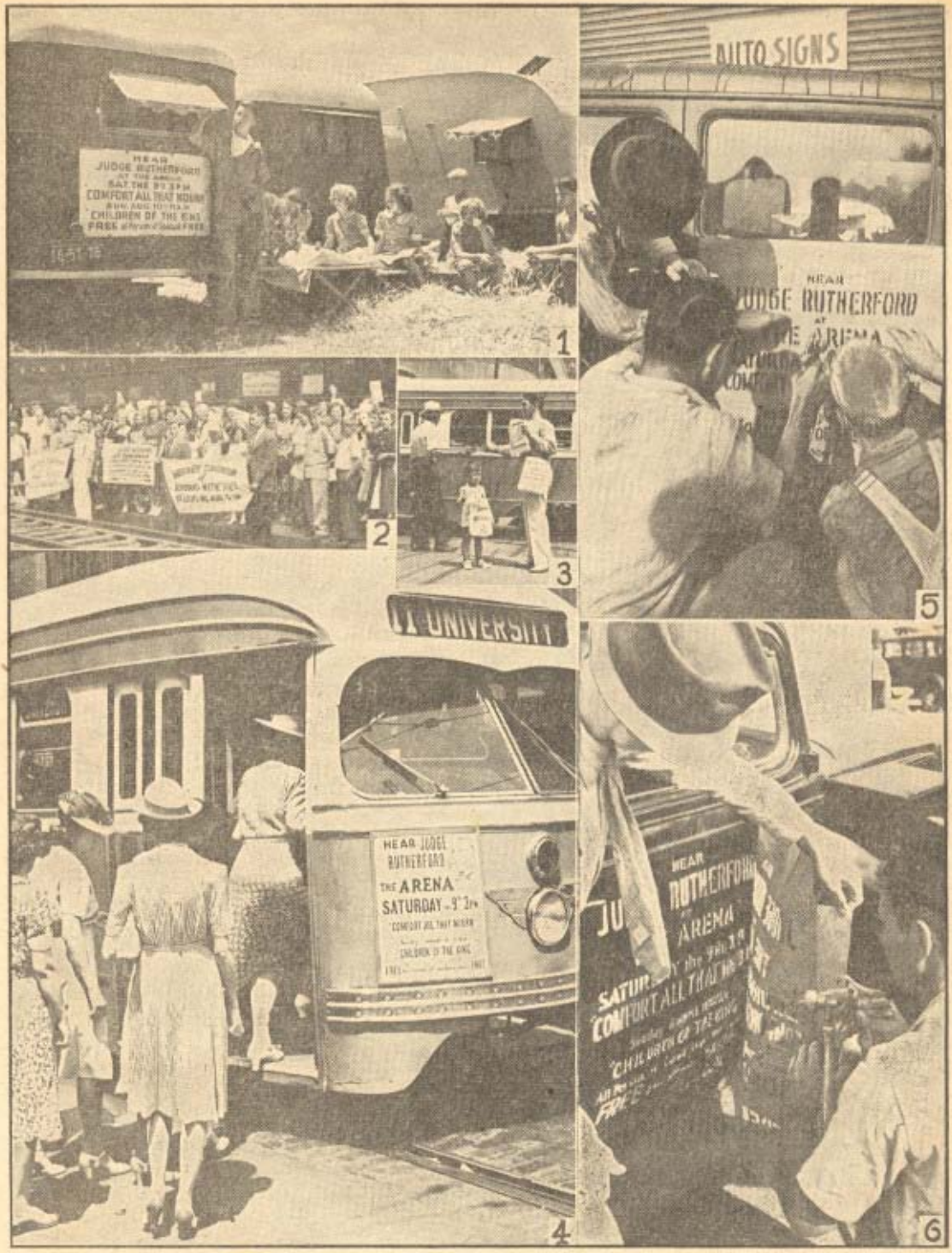
They remember also the scripture, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."–Matthew 24: 14.

This work Jehovah's witnesses are carrying on by means of the distribution of Bibles, books, booklets and magazines, and by means of the phonograph, and by conducting Bible studies. It is our privilege to go from house to house to do this work even as Christ Jesus and His disciples went from house to house bearing testimony.

You should have in mind that we are living in the day when Satan and his hosts of demons are using every sort of device to turn the faithful away from serving Jehovah, and wrongfully using laws enacted for this purpose. This Jesus foretold. (Mark 13: 9, 13) There are upward of 3,000 arrests of witnesses each year. This is proof that we are the only ones in the earth at this time that are doing the Lord's will. We would begin to doubt that Jehovah is with us if we did not suffer these reproaches and injuries at the hands of Satan's agents.

Each publisher should own and possess the booklet *Advice for Kingdom Publishers* and should be familiar with all its contents. There is no excuse for not being acquainted with the things discussed in it. Being confidential, it should not be carried with you in the field service.

To be sure, the Lord will, according to the promise, put words into your mouth when before the enemy, but He will not do so for those who have neglected a study of the advice provided by the Lord through His organization on this matter. Therefore 'study to show yourself approved'.



Advertising:

(1) Trailer sign. (2) On incoming trains. (3) By magazine bags and announcement folders. (4) City streetcar sign. (5) Stenciling sign on auto. (6) Lifting stencil after spraying.

Each of the witnesses should defend himself in the lower courts, such as the police, city, municipal and magistrates' courts, hiring an attorney only for an appeal. However, when any case is first filed, by all means secure a postponement of the case so as to allow time to report the matter to the Society. If it is the type of case that you should have counsel to represent you in the lower courts, the Society will advise you after receiving your report; otherwise act as your own lawyer.

The new book *Jehovah's Servants Defended* is for the use of the witnesses in pleading their own case before the courts as well as in aiding the lawyers who are engaged to appeal your cases.

The booklet contains hundreds of favorable statements made by honest American judges in favor of the work of Jehovah's witnesses, and it should be persuasive to any fair-minded judge.

As we see the enemy moving in closer to strike their final blow against antitypical Jerusalem, God's organization, we know that our deliverance draweth nigh. Until that time of final deliverance, we shall joyfully go forth with boldness, engaging in every branch of the witness work in the name of Jehovah, regardless of opposition, violence and interference, and gladly push the battle to the gate, as commanded by The Higher Powers. We trust implicitly in Jehovah God as to the results.

"Your New Work"

Sunday afternoon was devoted to a consideration of the privilege of distributing the book *Children,* and the manner in which this "new work" should be conducted. N. H. Knorr spoke first. He said:

The Lord is now at His temple, and those that believe this will look to Him as the one directing the Lord's organization to carry on the work of God properly. When Jesus said, "My Father worketh hitherto, and I work" (John 5:17), that announced the rule that everyone should work. One who has covenanted to serve God and His kingdom must do works of righteousness. With him the Kingdom interests are all-important at all times.

The Lord's organization directs the activity of Jehovah's servants at all times; and when new work is announced, then everyone will want to get behind it wholeheartedly, willingly offering himself, and see to it that it is done properly and as unto the Lord, that His name will be praised.

Briefly stated, your new work is this: Placing the book *Children* in the homes of the people of good-will, following up each placement with the Study Course, and then making a back-call *without fail!*

What does this *Children* Study Course consist of?

1. The *Children* Study Course envelope.
2. Three folders beautifully designed and each printed in three colors.
3. *Children* Study Course Order slip.
4. *Children* Back-Call Reminder slip.

These Study Course folders are mailed each Sunday night from your Kingdom Hall. So the reader of *Children* will get his first Study of the Course on Monday, about one week after he obtains the book. The next Sunday night the second is mailed; a week later, the third. A person receiving this folder each Monday over a period of three weeks will certainly have his interest aroused in the book *Children.* If, because of being too busy, he didn't get started reading the book, the *Children* Study Course will start him reading it. That is why the book is distributed, isn't it?

Further particulars dealing with the distribution of the book *Children* were presented, the main and only object being to assist all persons of good-will, young and old, to appreciate the great blessings soon to come to them.

F. W. Franz followed on the Sunday afternoon program, and discussed the subject "Solving the Problem". He said, in part:

Till now over 350 millions of books and booklets besides still other hundreds of millions of magazines and tracts have been placed with the people. But we are still faced with the problem [of awakening real interest]. The fault has not been with the literature or the lecture recordings; for these are of the Lord, who makes no mistakes. But the people have been overcharged with the cares of this life, preoccupied with worldly pleasures and inter-

ests, and also blinded and prejudiced by religion, and frightened at persecution, and greatly in fear of the criticism of men. They have looked on this as just another religion, and different in that it is only so peculiar, and not seeing that this is Christianity, which means life. So they have not correctly appreciated the Theocratic message.

Be assured of this: Our times are in Jehovah's hand and He knows the situation with us and is more keenly alive to it than any of us. He has brought us to see our need of some instrument to create the opportunity by which to catch up with the service quota which he set for us through his visible Theocratic organization. And in his due time He graciously provides the way to solve our problem. How? By equipping us with the book *Children*.

The very fact that the Society has authorized a first edition of three million copies—the first time in human history and in the printing of any clothbound book, it matters not which—is evidence of the fact that the Society is convinced that this book *Children* is the Lord's provided instrument to carry on, if not also to finish, God's "strange work" on earth, and that a great multitude are due to come out, and that now—this late day—is the time!

Time before Armageddon was never more short than now. If the rest of the "great multitude" are to have any time to come out of the great tribulation, they must come out now. They must come out quickly. They need therefore to be helped to a speedy decision and action. *Children* is the thing! We now have it! Hence all that needs to be added is our part, our willing spirit to work, our actual effort, and the devotion of our time and attention in faith and faithfulness.

C. R. Hessler followed with some pointed suggestions on "When to Begin", of which the following are a part:

There is one phase of this new work which should begin immediately, and that is this: Everyone present should make a very definite decision right now that you are going to have a part in the distribution just as soon as you receive your consignment of the new book. Everyone must be wide-awake and alert to his privileges and responsibilities.

'Our weapons are not carnal, but mighty before God to the casting down of strongholds,' and the time is here to use those weapons in a most effective manner. The opportunity has now come to use those weapons against the most vital part of the Roman Catholic cult. For centuries she has cunningly and craftily carried on a subtle campaign against the children of her own organization, searing their minds as with a hot iron, blinding them to the truth, and filling their minds with trash, fairy tales and nonsense, with the result that today the children grow up in complete darkness as to the gracious provision that Almighty God has made for those who love and honor Him.

But now, thank God, we are to have a part in the mighty flood of truth that is to sweep away the refuge of lies and overflow the hiding places. The very thought of having some part in disseminating this flood of truth should fill our hearts with joy.

The command has been given to advance against the enemy in what is to be the greatest educational "blitzkrieg", or "lightning-war", in history. What a prospect! How our hearts should leap with joy with the knowledge of the fact that we are to have a part in this new work against the most wicked, the most vicious and most blasphemous organization on earth—the Roman Catholic Hierarchy!

You will recall that the tribes of Reuben, Dan, Gad and Asher, when given the opportunity to serve and called to serve in battle, failed to answer the call to arms; and this pictures those in a covenant with God who have failed or neglected to do their duty. Surely everyone here should be ready when the time comes to go forth with their supply of the book *Children*, that the people may know that 'Jehovah is the Most High over all the earth'.

T. J. Sullivan spoke next on "When to Begin". Some of his remarks follow:

When to begin what? Instructing the children of the King. All of us are convinced that this began this morning with Brother Rutherford's speech on "Children of The King".

It is evident to all of us that the book *Children* is the instrument that the Lord has now

prepared for the instruction of the children of the King.

1. The Lord has prepared it in great detail for this special work at this time, and it will undoubtedly contribute to the vindication of His name and the blessing of His creatures. This is the first and primary reason for desiring to place it in the hands of the people.

2. The book *Children* is manna from heaven prepared by the Lord for the people of good-will to enable them to see their relationship to The Theocracy (as children of the King) and what is required of them in order to have the Lord's approval. This information must be placed in their hands and they have an opportunity to assimilate it before Armageddon.

3. The book *Children*, with its Study Course and back-call follow-up arrangement, is the most effective means we have had to date to tear through the veil of indifference that makes many back-calls ineffective.

4. *Children* makes the issue so clear that the people of good-will cannot help but see how these things can and will apply to them, and will create in the heart of each a desire to have some part in this great work.

5. The organization arrangement outlined in connection with the book *Children* is so interlocked that it is impossible for anyone to withhold complete co-operation now.

6. As we listened to Brother Rutherford's speech on "Children of The King", and saw those thousands of eager young faces breathlessly following every word, the words of Jesus occurred to us, "Suffer little children to come unto me." The same implicit confidence, faith and trust must be exhibited by all who receive the blessing of the Kingdom. Another great inducement for us to participate in this campaign immediately: The information that there are three million copies in the first printing clearly indicates that there is a great work yet to be done.

A. H. Macmillan spoke next, saying:

Jehovah's organization has been carrying on Kingdom work since the Kingdom was set up. Who could have any doubt that "our new work", as explained by Brother Knorr, is real Kingdom work. But the question is WHEN TO BEGIN. My thought is, RIGHT NOW.

When Jehovah God gave any work to His faithful witnesses of old, it is written, "they rose up early in the morning" and got busy. They did not lie in bed until noon wondering how to get going. No; they were up and at it early in the morning.

I have been attending assemblies of Jehovah's witnesses for over forty years, but I never before witnessed anything that stirred and thrilled me as did the meeting this morning. We saw new books released at conventions before, but never was a book released as the book *Children* was. We saw thousands of little folk march out of the auditorium with their book—a gift from our president—hugging it as the precious thing it is. Not one little girl had a doll, nor a little boy a toy pistol. All carried the Kingdom message.

What a blessing we all received as we listened to God's message "Children of The King", so quietly and well presented. Surely the Lord was with our dear brother as he delivered Jehovah's message, and we are all glad.

At Isaiah 45:18 God states through the prophet that He formed not the earth in vain, but to be inhabited. He also states that this land shall become as the garden of Eden, no excessive heat or cold, floods or drought, sickness or sorrow, pestilence or plague, to disturb the peace and tranquillity of the people living under The Theocracy.

Thus God's name will be fully and eternally vindicated. The whole earth will be filled with His glory and with a race of happy and perfect creatures that will forever sing His praises. Thus The Theocracy is the great and important subject of the Bible, through which God will bring about a condition of peace and happiness here upon earth that shall endure forever.

That the new work must begin RIGHT NOW appeared when Brother Rutherford immediately thereafter gave his farewell speech and surprised all by announcing:

We had on the grounds this morning only 40,000 of the autographed edition [of *Children*]. . . . 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!] . . . here to start with NOW.



Field activities: (1) New portable phonograph. (2) "Have a folder!" (3) Another of 25,000 magazine publishers. (4) "Thanks, sonny!" (5) A living advertisement. (6) A busy corner. (7) A service man pauses. (8) Workmen at decision point. (9) Explaining magazine. (10) Young publisher. (11) Doorstep phonograph setup.

Other Addresses

From Chairman's Address of Welcome

It is a real pleasure to welcome you to this, the greatest assembly of Jehovah's servants ever held. We have gathered here for the purpose of giving all glory, homage and adoration to Almighty God, our Father, the Giver of life and every good and perfect gift, whose name alone is Jehovah.

We are here as the representatives of the great Theocratic Government. That government is the only hope of the people, to obtain that which they so greatly desire and need in these days of dire distress and oppression.

This is a service convention or assembly of praise. In engaging in the service by calling to the attention of the people of St. Louis and vicinity vital truths for their welfare we are giving praise to Jehovah. Thus we edify one another and set an example for our brethren and others. We are carrying out the command of our Lord and Master, who says: "Let him that heareth say, Come. And let him that is athirst come."

This great Theocratic assembly of Jehovah's servants is, without a doubt, the greatest assembly of God's people held on earth; the greatest in number; the greatest in enthusiasm, as shown on the faces of the many, many thousands in attendance.

Heretofore annual conventions have been held at the same time in various cities tied in to the key convention city with telephone wires so as to prevent the brethren from having to travel great distances. This year the Lord God Jehovah caused His people to assemble at one place. Because of its central location this city of the Mississippi Valley was determined upon as the ideal spot. From the outermost parts of the nation Jehovah's witnesses have come and continue to pour in: from Canada, Mexico, South and Central America, the West Indies, and from many other lands, they have converged on St. Louis to join in this joyous assembly to participate in giving praise to the Most High.

The Roman Catholic Hierarchy have sent their priests and nuns about the city demanding that the people cancel their agreements to provide rooms and accommodations for the conventioners. However, we remember that the Son of God said that He had no place to lay His head; and when He was born room was refused to Joseph and Mary even in an inn, and He was born in a lowly manger.

Every person of good-will toward Jehovah God, whether he be Catholic, Protestant or Jew, bond or free, has been and is cordially invited to attend every session of this Assembly. In thus doing we keep in mind Isaiah 55:1, which says: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." The wine here pictures the joy of the Lord, which is manifested at this convention.

It can also be truly said that this is the greatest assembly of "ordained ministers" of the gospel ever assembled in one place on earth at any time. One does not have to attend a parochial college or theological seminary to be an ordained minister. The apostle Peter, and all of Jehovah's witnesses since the days of Abel until now, did not receive their ordination by reason of attending the worldly schools mentioned. If one claims his ordination because of attending such schools, that is a sure sign that he is NOT a servant of Jehovah God. The apostle Paul, before he became a Christian, claimed his ordination after that fashion, having attended the theological schools of his day. When he came to a knowledge of the Truth, he gave up the practice of religion as taught in such schools and turned to serving Almighty God as one of Jehovah's witnesses and footstep followers of Christ Jesus.

Jehovah's witnesses receive the highest ordination, from Jehovah God, and are commissioned to represent Him, as ambassadors, or ordained ministers of His great Theocratic Government. The message they present in printed form to the people shows them how they can receive eternal life, joy, prosperity, security of home, sure peace, and perform Jehovah's mandate to fill the earth with a righteous race of people. Therefore Jehovah's witnesses bring a message of peace which the people so greatly need.

One of the habits indulged in, and which is

strictly religious, is handshaking. It requires time and energy of both parties that could be used to a better purpose. Stop the foolish religious habit of handshaking. Let each one remember that he has a duty to the Lord to see that everything is used to His glory.

President's Opening Address to the Theocratic Conventioners

After a brief introduction by the chairman, the president of the Society, J. F. Rutherford, addressed the conventioners, taking "Integrity" as his theme, and as his text Psalm 41, verse 12, which says, "And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever." The address appears in full in the August 15 issue of *The Watchtower.*

Zone and Regional Servants' Duties

The Wednesday evening session of the convention began with a period of singing, after which F. W. Franz addressed the conventioners with regard to zone and regional servants' duties. Among other things, he said:

When Jesus was sent to earth He was assigned a territory in which to bear witness. . . . When He sent forth His twelve apostles two by two in witness work He doubtless had it organized on Theocratic lines and He assigned to each pair a region. Later, when He sent forth the seventy, two by two, He must have subdivided the territory of Israel into still smaller parcels of territory, like zones, in order to avoid confusion in the work, to prevent overlapping, and to see that in the territory over which He was the Theocratic officer and exactor all parts were reached and worked in peace and prosperity and with righteousness, according to the righteous instructions He gave to them on sending them forth.

Since we come to this assembly chiefly from these United States of America, we are chiefly interested in the work and manner of operation here, but the same Theocratic principle of operation applies to all other lands where the work still goes on in an organized way. This country is divided into six regions and about 155 zones. Each region includes about 25 zones. In turn, each zone includes from 5 to 20 organized companies. Each company has its respective assignment of territory within that zone. Those attending upon these divisions and subdivisions of territory are called, accordingly, regional, zone and company servants. Where a company grows to more than 200 publishers it is divided up into units, each with its definite piece of territory, and all such units together make up the greater company of that area. . . .

The record at 1 Samuel 7:16, 17 shows Samuel covered a regular circuit each year as a judicial overseer, going from Bethel to Gilgal, and to Mizpeh, and then to his headquarters at Ramah. At each point of his circuit he made known and executed the judgments of the Lord and checked up on the keeping of God's laws in the typical Theocracy. At the headquarters of the Lord's visible organization on earth a daily inspection is made to see that all is going well, up to the right standard, and that nothing is being overlooked or is slipping or falling into a condition of disrepair or danger or failing to perform its proper part. Likewise the zone servant, as well as the regional servant, must make the rounds by personal visits at regular intervals and spend three days at a time at each point, Wednesday being his off day for making reports and other matters. . . .

In connection with getting well acquainted and carefully observing the brethren individually as far as possible, the servant should be on the lookout for those who show themselves as capable, reliable, zealous, and faithful and who are good prospects and could be entrusted with special service of responsibility. . . . Thus he may make good recommendations to the Society, and someone may thus be convenient for call who is equal to the task. The apostle Paul had this in mind when he wrote to Timothy, saying, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Timothy 2:1, 2.

If the consecrated servant loves God with all his mind, heart, soul and strength, then

he will seek to conserve all his powers and time and means so as to economize toward the Devil's selfish organization and to give richly of his all toward the Lord's organization. Being on the go all the time, the zone servant must take this into account, as to travel, time, his bodily strength and expense allowance and the wear and tear of his means of conveyance. The matter of communications also plays a part in this. Care should be taken to avoid all confusion in keeping in touch with the Society, or the zone servant with the regional servant and vice versa.

It is written: "Blessed art thou, O land, when . . . thy princes eat in due season, for strength, and not for drunkenness!" (Ecclesiastes 10:17) Active Kingdom publishers need strength and to have it renewed regularly in due season. Weak and irregular publishers need strength through the food Jehovah provides in due season. The strength one gets by eating the Lord's provided food at study classes is only rightly used up in field work.

Statement Regarding Press

Thursday afternoon the convention chairman made the following statement:

The public press, at the instance of religious moguls, ignored this convention before we arrived in the city. Even the mayor's secretary stated that there would not be 20,000 people here. The convention opened yesterday with 64,000 people. Newspaper reporters were present, so they cut off 10,000 of the attendance. Then following the usual course of their spiritual advisers, they misquoted the speaker, publishing that which he never even thought of saying. We have ceased to furnish copy to the public press, for the reason, they change it to make it appear ridiculous. But to safeguard ourselves, and in order that the people might know the truth, our Society published the president's discourse with which this convention was opened, and it is today released and everyone who will read it will see that the morning paper deliberately misrepresented the facts. Let each person judge whom the paper represents. This convention is interested only in publishing the truth. It is quite manifest that the newspapers have no desire for the truth. Judging from the past actions of the newspapers we have learned that they would not publish the truth even if they knew the truth would suit their situation better than a falsehood. They are in the habit of following their father, the chief of liars, mentioned at John 8:44, and whom their spiritual advisers now ably represent.

Judge Rutherford is a native-born Missourian, a member of the bar, practiced in all the courts of this state for seventeen years, and yet the *Globe-Democrat* calls him "the tall, balding, wing-collared Californian". And evidently for the purpose of making it appear that he insults the people of his native state they published the following: "You suffered coming to St. Louis, you are suffering now because many of you have had your room accommodations cancelled. This was brought on by pressure to force cancellations. You can expect other suffering and insults in St. Louis, and may, like Job, wonder why the Lord led you to this city for a national convention."

Sixty-four thousand people who heard this discourse know that that is absolutely false, that he uttered not one word of it.

Furthermore, the publication of the exact text of his address, that today is released to you, shows that he uttered nothing of the kind.

As further evidence, his speech was simultaneously recorded and this will also testify that the reporter who turned in the copy, and which was published, deliberately lied.

In order that the press may not have any excuse for misquoting me, I have had a few copies of what I am now saying made and they can have that.

At 5 p.m. 5,200 advance copies of the August 15 issue of *The Watchtower*, featuring Judge Rutherford's opening address, on "Integrity", were released and quickly circulated in St. Louis.

Zone Assembly and Its Purpose

At 7:30 p.m. T. J. Sullivan spoke on the subject "Zone Assembly and Its Purpose". A portion of his address follows:

By "zone assembly" we do not mean the occasion when the regional servant visits the zone, but rather the organizing or assembling

of the country into zones for Kingdom service. The zone setup as we now have it is no new arrangement. The early church was organized into a zone setup similar to what we have today, having the church at Jerusalem taking in the Kingdom interests in that section, the church at Ephesus, Corinth, Galatia, Rome and other places whose activities spread out to include the Kingdom interests through the area surrounding these centers. . . .

At the beginning the faithful recognized that the visible part of The Theocracy centered at Jerusalem, and that organization instructions emanated from there. These were accepted and obeyed because they were from the Lord and through His established arrangement. After Paul's appointment the church as a whole recognized him as Jehovah's special choice and representative to issue instructions. These instructions they accepted as organization instructions and obeyed them implicitly. The Lord unquestionably blessed this arrangement in the establishment of the early church and it grew and developed under that ministry.

This establishes a precedent for each servant of the Lord and each person in Jehovah's organization to be governed by. To us it means —first, ascertain who is delegated by the Lord to issue instructions. Prove this beyond any possible doubt. Then obey all instructions coming from that source, in spite of everything. Permit nothing to turn you aside from that. The Devil will use every power at his command to becloud the issue and turn you aside and use you to turn others aside from the Lord's service. Do not permit this.

Some who think they have a good knowledge of the Lord's purposes disobey the positive instruction of the Lord to mark and avoid those who cause divisions. These foolish ones go out of their way to have fellowship with such disorderly people in the hope of redeeming them. The only way anyone can be redeemed or helped by another is for the obedient creature to obey the Lord and let the rebellious ones see your good works of unswerving devotion to Jehovah. Avoid all fellowship with them until they manifest proper repentance and the spirit of the Lord.

The vital importance of obeying organization instructions cannot be overemphasized. Every zone and regional servant should be continually on the alert by word and deed to be an example of proper observance of organization instructions; for if those appointed by the Lord to take oversight of the Kingdom service set an improper example, others feel that they can take similar liberties with the Lord's instructions.

How are we to find out what is required of us now? The first and main requirement is to have a clear vision of The Theocracy. The procedure set forth in the early church is given as an example for us to follow, as well as starting the early church in the proper course. The apostles and others as individuals did not judge, condemn, rebuke and instruct according to their own ideas; neither should we, for two very good reasons:

1. If the apostles and early church could not do this as individuals, it is certain that we cannot do it.

2. If the individual were to do these things according to his own standards, then no organization instructions such as the church at Jerusalem gave to the apostles or as Paul gave to Titus and Timothy would be necessary.

The Lord, however, saw that such instructions were necessary and arranged for them, and we are obligated before the Lord to accept them and obey them. I am sure we should have no difficulty in seeing that apostles' assembling at Jerusalem and issuing instructions to the church represented the Lord's arrangement at that time. Neither should we have any difficulty in seeing that Paul was specially delegated by the Lord as His special representative to the early church, because the Scriptures definitely state this to be a fact.

Now, if the conditions that existed in the early church are going to be restored, and the Lord says they are (Isaiah 1:25-27), then Paul, as the representative of the Lord delegating authority to Titus and Timothy, must picture the Lord himself at His second advent delegating authority to someone whom Titus and Timothy pictured. The question is, Whom did Titus and Timothy picture? The Scriptures clearly answer that they pictured that "faithful and wise servant", the remnant on earth after the Lord comes to His temple and

proves His people and delegates special authority to them.—Matthew 25:45-47.

Is this based on solid Scriptural facts? Here are the Scriptural facts. Judge for yourself.

1. The detailed specific organization such as we now have it was established by the Lord and carried on by the early church.

2. After the death of our Lord and the apostles the enemy overreached the church and substituted a ceremonial religious practice instead of the simple and efficient organization of the Lord.

3. The Lord promised to restore this original condition in His own due time and way. These scriptures we have already considered. —Isaiah 1:25-27; 60:17.

4. According to the parable of the pounds and of the talents this restoration was to take place after the Lord's second advent when He was to come to the temple, examine the servants, condemn the unfaithful, and to the faithful say, as at Matthew 25:23, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.' There the Lord definitely delegates or authorizes His servant to act.

5. The parable of the faithful and wise servant. "Who then is the faithful and wise servant, whom his lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."—Matthew 24:45-47, *A.R.V.*

6. Who is that "faithful and wise servant"? It is unquestionably the class who saw the Lord in His temple, who recognized their own undone condition and their need of cleansing and who joyfully submitted themselves to that cleansing, and then said, 'Lord, here am I; send me.'—Isaiah 6:1-9.

At the Cedar Point convention of the Lord's people in 1922 that "faithful and wise servant" was appointed by the Lord and delegated to go forward with the organization of the church for service just as Timothy and Titus were delegated by Paul to act in the early church. There the Lord "laid hands" upon His servant. Step by step that organization has continued to grow from that time on. We had the revelation of the two organizations in 1925, cleansing of the sanctuary, revelation of the "great multitude", and so on, up to 1938, when came the installation of the zone assembly setup.

The Scriptures and the facts clearly prove that the Lord, the great Judge, came to His temple in 1918, that He tested His servant, and in 1922 He delegated His "faithful and wise servant" to act for Him, and that "faithful and wise servant" is His people organized and known as the WATCHTOWER BIBLE AND TRACT SOCIETY, Jehovah's witnesses.

But keep this in mind: that this delegating authority is not conferred upon any individual. Timothy and Titus represented a collective body, not some individual. It is the collective body or organization that issues organization instructions, rebukes when necessary, and issues any other counsel to the church under the direction of the Lord. The president of the WATCHTOWER BIBLE AND TRACT SOCIETY, therefore, is the physical mouthpiece of the organization and the one appointed by the Lord to determine policy, issue organization instructions, etc., he, of course, acting for the organization and as directed by the Lord.

Special organization instructions covering the field service are sent forth. These are based upon the Scriptures and in full accord with the organization established by the Lord at His first advent. These instructions are binding upon everyone in the organization. They are not discretionary, but entirely mandatory. No regional servant, zone servant or company servant has any right to alter or amend them.

Always carry out the instructions you have received as from the Lord. Report to the office according to organization instructions, so that the brethren there who check your report can accept your report with full confidence, so that they in turn may carry out their part of the Theocratic arrangements.

"Comfort All That Mourn"

The outstanding feature of Saturday's program was the address by the president of the Society, J. F. Rutherford, on the subject "Comfort All That Mourn". To this address the public were invited, although welcome to any and all sessions

of the great Theocratic Assembly. The address is available in print, complete.

His concluding remarks were—

It is a blessed privilege to stand in this place, the land where I happened to be born, and speak to the children and offspring of some who are neighbors and personal friends of mine, and I count it a great blessing from the Lord to be permitted to have something to do with bringing to the people of this State a message of comfort. I bid you each one and all to calmly consider: What do any of the world powers hold for me that will bring any lasting benefits? You will find none. And then ask, What are the benefits the great Theocratic Government holds if I turn my heart to Jehovah God and His King? and you will find everything here that heart desires. And may the Lord's blessings go with every one who is of good-will and who accepts the truth, whether he be Catholic, Protestant, Jew or Gentile, white or black, bond or free. Let's thank the Lord that we have the privilege of now seeing that the great Theocratic Government is here, that evil shall quickly pass away, and that blessings shall come to stay forever to the glory of the Lord.

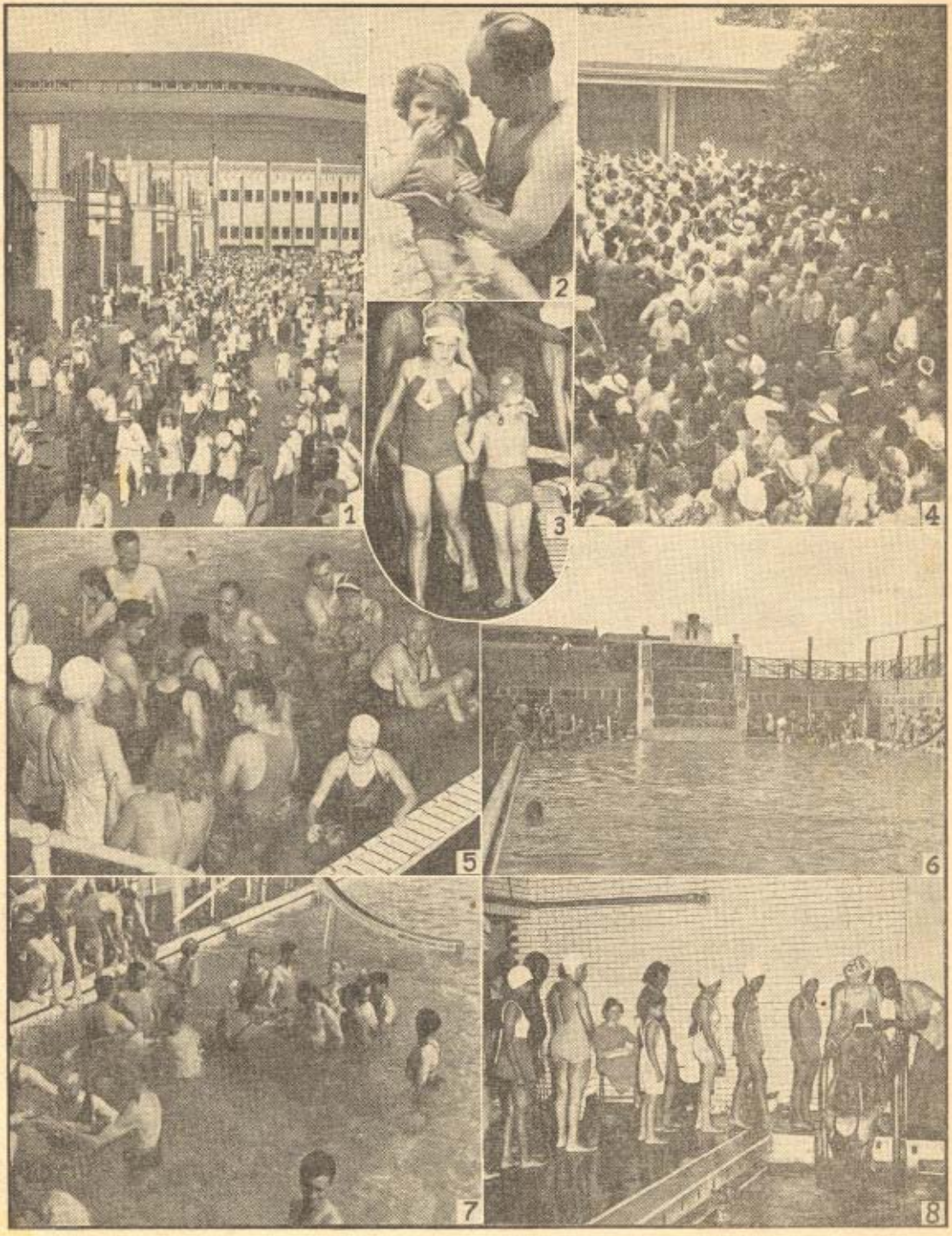
After the lecture the new booklet *Comfort All That Mourn* was released and ten copies were given free to each conventioner so desiring for instant distribution. Thus 450,000 copies of the speech were speedily distributed all over St. Louis and vicinity.

Immersion

Sunday morning witnessed the greatest mass immersion of Christians in history. There was an early assembly at The Arena of all those desiring to symbolize their consecration to God by baptism in water, and at 7:30 a.m. a speaker addressed them briefly on the significance of the occasion, also introducing Brother Rutherford's recorded speech on "Baptism", which was reproduced over the public-address system. There were 3,903 that presented themselves for immersion; and 1,357 of these were children, which was quite appropriate for "Children's Day".

The same corporation that rented The Arena and its grounds for the Theocratic Assembly also arranged with its adjacent Amusement Park for the use of their excellent outdoor swimming pool for the immersion. The preliminaries concluded at The Arena, the children were first permitted to march out and walk the one block to the scene of the immersion, in order that they might receive the first attention and be able to return and occupy their places among the reserved seats for children at The Arena before Brother Rutherford delivered his address on "Children of The King", at 11 a.m. The adults came thereafter and were immersed, without any further words or any ceremony at the pool. So well-manned and efficient was the organization for this service that everything proceeded very orderly and with dispatch, and in two hours the record-breaking number of 3,903 were handled and enabled to return and join in the 10 a.m. assembly at The Arena in preparation for the feature event of "Children's Day". Due to conditions over which the Society has no control there in St. Louis, the many Colored brethren amongst the candidates were obliged to be immersed in a fine pool in a Colored institution downtown, and to which they were speedily taken and thereafter transported back to The Arena by a motorcade all in readiness and at their service, free and voluntary.

The attendance each successive day of the Assembly illustrated the prophetic truth that "of the increase of his government and peace there shall be no end". (Isaiah 9:7) When Brother Rutherford delivered the opening address Wednesday afternoon 64,000 were in attendance according to the official count. Friday, the number had increased to 75,000; Saturday, to 105,500; and Sunday morning, to 115,000, to hear "Children of The King". Thereafter the audience tapered off to 80,000 to hear Brother Rutherford's farewell speech at 4 p.m., and 44,000 remained and heard the concluding



(1) On way to immersion pool. (2) Hold your nose: (3) Two of 1,357 children immersed. (4) Awaiting their turn. (5) Symbolizing their consecration. (6) The immersion pool. (7) Some of 3,903 immersed. (8) Immersion of colored brethren.

speeches by other speakers in the evening.

Conclusion

We now take leave of the greatest convention ever assembled. Besides the vast audiences reported, 700 heard the Saturday and Sunday speeches by phone direct to Bethel (Brooklyn, N. Y.) and Station WBBR on Staten Island, N. Y. Also Wednesday's discourse was broadcast by WBBR. Now by phonograph recordings, by picture and by print all the proceedings will be brought to others who seek meekness and wish to live under the protection of THE THEOCRACY.

Jehovah's witnesses Assembly in Britain-at-War

Leicester, England, September 3-7, 1941

EVEN while preparations were made for the great American convention of Jehovah's witnesses at St. Louis this question was in the minds of friends on both sides of the Atlantic: Will Jehovah exert His power to give Great Britain a convention this year? The English brethren faithfully believed the Lord would do it, and His direction seemed to indicate De Montfort Hall, in Leicester, as the gathering place. Jehovah then rewarded the diligent efforts of the British to give them an unparalleled wartime convention of 12,000 attendance, September 3-7, 1941!

The Lord's people in Britain were thus furnished conclusive proof that Jehovah's THEOCRATIC organization is in complete operation and marching forward unwaveringly to final victory. In war-torn England, where the bloody *Luftwaffe* has desolated so many cities, the difficulties of having a convention were insuperable except by His power to conquer. Travel itself is frowned upon. Petrol is rationed and, of course, difficult to obtain for trips. Butter and sugar are also strictly rationed and, in order not to burden the city of Leicester by large demands, most were compelled to bring their own supply. For shelter the Lord's people had to bring tons of canvas tents, which, after erection, must be camouflaged according to regulations. The two thousand who came on bicycles carried clothes, food, books, and even children, often hundreds of miles; which to Americans sounds like considerable of a feat. And above all, this whole accomplishment must be carried out in a country exceedingly nervous from two years of terrible war. 'This is the Lord's doing, and it is marvelous in our eyes.'—Psalm 118: 23.

Faith Rewarded

At last, Wednesday, September 3, 1941, 2 p.m., was here. The courageous people who assembled in Leicester in the face of all odds had their faith rewarded and their anticipated joy fulfilled when they heard the great St. Louis speeches of Judge Rutherford reproduced for them by electrical recording. The program, and sequence, of the American convention, held a month before, was followed exactly. They even heard the judge's voice, due to the miraculous manner in which the Lord got the recordings over to England, less than a month after their original delivery.

The glorious convention opened on time. The Hall was packed, the amphitheater 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 amphitheater, 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 were sitting before Judge Rutherford at St. Louis. By the Lord's grace, the three sets of recordings for this convention were flown over the Atlantic by transatlantic air mail 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 increased 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; 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 by 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 remarkable lecture the following cable was sent to Judge Rutherford:

> Seven thousand 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 Jesse 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," and 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 with a "quick, sharp witness" those whom the present emergency of war holds in a tight grip, and were keenly appreciative of his exposition of the abundant qualifications of the ancient princes for their positions of authority in control of the new earth.

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.

Thursday

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 discourse dealing with "Pavement Witnessing", "Study Groups," and the "Victory Song".

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: 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 on "When the Righteous Rule".

Friday

By Friday the convention was gaining momentum and the attendance 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 doing the house-to-house work on each block, two publishers doing the street work with the magazines, and two doing 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 center. 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.

Friday afternoon A. D. Schroeder 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 every one of these full-time servants attended this assembly for worship. The speaker opened with a surprise by reading to this vast convention Judge Rutherford's informal talk to the pioneers at St. Louis. His 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, was the following closing words of Judge Rutherford: "You saw a supposed picture in the [St. Louis] paper the other day of an old, drawn, baldy man. The caption reads, '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 program 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 15 *Watchtower,* on "Noah's Day".

On Friday evening a speaker gave a review of the work in the British field during the past fifty years—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 have been faithful in the work since 1888. (The speaker, Hemery, is one of the two.) The evening session continued with a very instructive Theocratic service meeting conducted by four of the servants from London. A discourse on "Covenant Obligations" finished off the Friday program.

Saturday

Saturday, the big day of the convention, now arrived. Hundreds more of the brethren were rolling into the convention city. The attendance was 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.

Promptly at one-thirty the afternoon songs and declarations opened, followed at two o'clock by a very instructive talk on "Advice to Kingdom Publishers". Between two-thirty and three o'clock the vast throng were being assembled, marshaled, 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 promptly 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"'.

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 as and better than ever before. Everyone sat spellbound, quiet, following every word uttered. And when the 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 king of the south." 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 following cable, which had come from the American brethren, was read:

To the Leicester Assembly: Your fellow servants, assembled 115,000 strong at St. Louis, bid our British brethren be very courageous and hold fast your integrity. Theocratic victory is certain.
[Signed] Jehovah's witnesses 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 now 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 thousand of this booklet were placed immediately following this climax of the convention.

Saturday evening the convention continued to newer heights. The evening session opened with a discourse on "Our Commission" as recorded at Isaiah 61. In Jesus' day this had only a partial fulfillment, but now in this day it has its complete fulfillment. The speaker 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 to hear the reading of another thrilling informal talk given by Judge



Leicester Assembly: (1) Connected by wire with De Montfort Hall. (2) Hungry crowd lined up for catering tent. (3) Sectional view of jammed De Montfort Hall. (4) Crowd scene to the rear of the Hall. (5) Platform of De Montfort Hall. (6) The Information Bureau booth and Travel booth were well patronized.

Rutherford at the St. Louis convention. Judge Rutherford's warm heart-to-heart talk was immensely appreciated; also 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 "Faythe r 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 phylacteries, and 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 the Jews of that class of billy-goats with long whiskers, long-faced, that smelled to the top of the mountain."

The brethren appreciated the following: "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. [Not one said Yes.] 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." (A great shout of "Yes" followed.)

Sunday

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 a.m. 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 nine 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 "Victory Song".

At ten o'clock the De Montfort hall was cleared to make r e a d y 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.

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 were 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 45 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.

Judge Rutherford's voice, full of kindness and encouragement, 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. He 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 name. Then he asked all the children to stand up while he put some questions to them. Every one 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 this 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 remarkable 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 colored, 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 onto the platform in two streams receiving their gift copies. They all behaved themselves beautifully, each one thanking with a smile as he received his 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. 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.

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 traveled with the brethren from Kingdom Farms, after taking a stand for the truth independently of his family, and who stayed up till late at night expound-

ing the Scriptures to his Leicester host and hostess; of the fourteen-year-old daughter of a zone servant who was the youngest pioneer to enroll 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 25 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 Scotch 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."

The Branch servant 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.

Thereafter the following declaration was presented and unanimously adopted by the entire convention:

DECLARATION

Twelve 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.

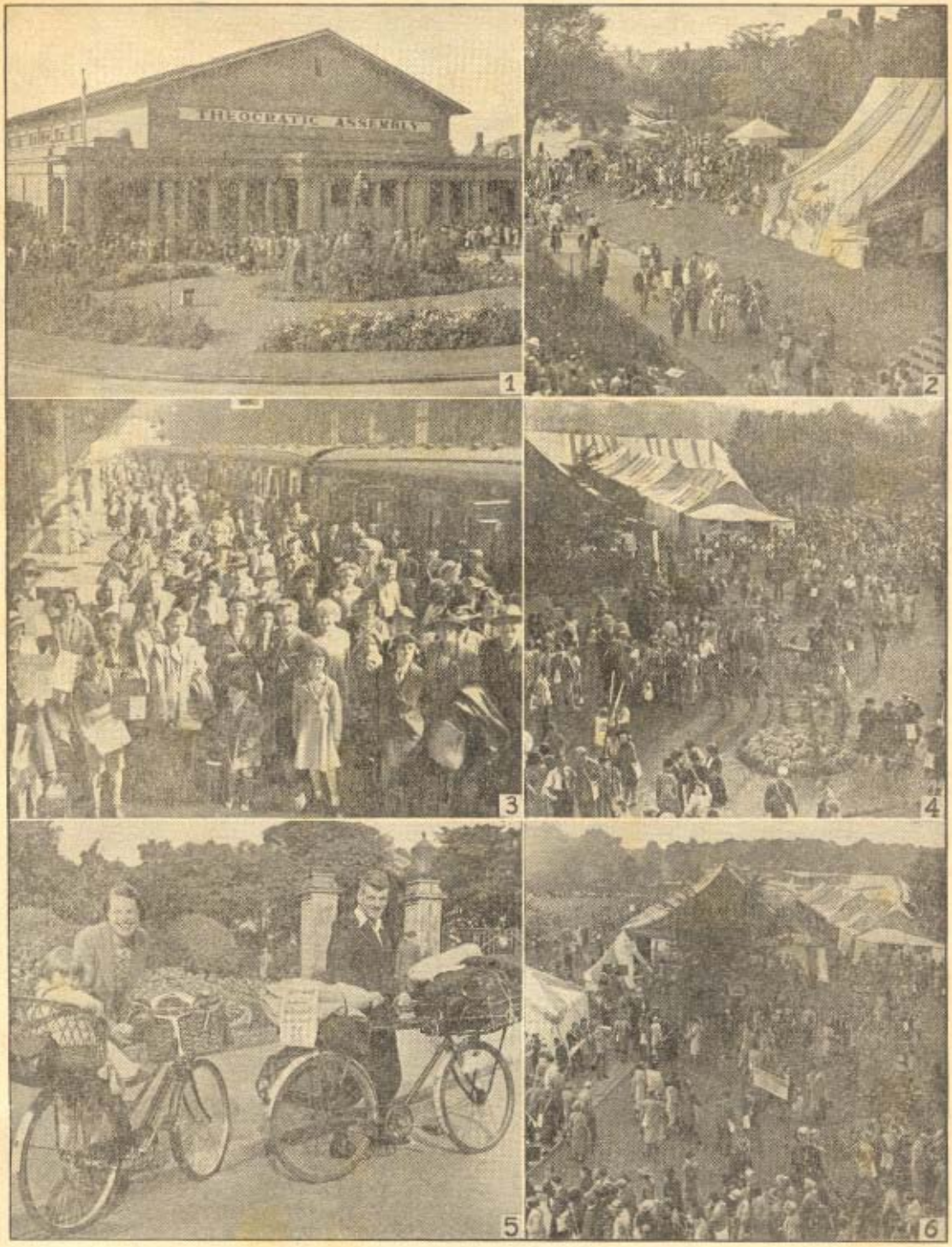
We affirm our faith in the Holy Scriptures as the Word of God, and our fullest confidence in the unfolding of His prophecies given to us for our salvation and for His service in these last days.

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; Zechariah 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 people of good-will toward 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 Government 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.

There was yet to be one more high light of the convention. That was the



Leicester Assembly: (1) Front view of De Montfort Hall. (2) Service organization tents in De Montfort Gardens. (3) Special trainload from London. (4) Possible Nazi air raids made camouflaged tent-tops advisable (note section of amphitheater in upper right). (5) Pioneer family, from Birmingham, arriving. (6) Three large marquees seated 4,000 conventioners.

announcement of "Your New Work". A special letter was read from the president of the Society 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 was to consist of intensified back-call and model-study work. The days of giving a warning to the nations have passed; now a work of specially feeding and teaching the people of good-will must be undertaken. This announcement brought great joy and delight from 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 Judge Rutherford:

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.

Organization and Field Service

De Montfort Hall

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 center 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 in 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 marvelous 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. In addition to the Hall itself, capable of holding 3,000, there was accommodation for several thousand more in a vast natural amphitheater in the gardens adjoining. One of the most appreciated features incidentally was 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. Since the accommodation of the large audiences at the con-

vention depended largely upon warm weather, the Lord blessed the event accordingly; and all praise belongs to Him for His smile of approval.

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 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 that is 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 program 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 troublemaker did not even get a glimpse inside De Montfort Hall.

Organization

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 ship 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 feet and 200 feet by 40 feet. 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 as if a circus had come to town, with De Montfort Hall in the center of a field of canvas all properly camouflaged. Many times aircraft flew 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.

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 they turned the 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 every material need and the multitude was well fed. In view of all the wartime difficulties, the feeding of the brethren was providential, bringing to mind Jesus' feeding of the five thousand in Galilee.

The Accommodation department worked full-speed throughout the convention. Every one of the ten thousand visiting brethren in Leicester was 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 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 men were eager for this trusted privilege of service and to fight the demons. Those 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 three hundred ushers did a splendid job. Likewise the Hospital staff of twenty which handled and treated 740 cases. Special treatments and examinations were given to pioneers to enable them to be fit again for much Kingdom service in the future. The Press department tactfully dealt with 29 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 pressmen expressed appreciation of the consideration shown them, and it was obvious that some were very 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 has caused his story to be unrecognizable when it appeared in print. One affirmed that the convention was the most marvelous thing he had ever seen.

It was known that many of the brethren would be arriving with house-cars, 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 in private car, was almost completely out of the question, owing to petrol rationing. Two thousand, mostly pioneers, were known to be traveling by bicycle, but this still meant that the railway companies were called upon to transport some ten thousand of the brethren.

A high light of the convention was when the "Glasgow Special" steamed in on Tuesday night, bringing a joyful band of 600 from all over Scotland; while a special express from London bore no less than 1,400 Southerners Leicester-ward.

Sunday noon 761 brethren symbolized their consecration to the Lord. This was the largest 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 Service

The field report for the four days of field service shows 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 were placed in the streets. The sound attendance with the phonographs and sound-cars amounted to 7,016. During



Leicester Assembly: (1) A section of "Camp Gideon"; 750 camped here. (2) Information marchers group. (3) In the heart of Leicester. (4) A child of the King. (5) A "main street" transaction. (6) Beneficial walking. (7) In front of De Montfort Hall. (8) Pavement publishers; strengtheners of British morale.

the convention 478 back-calls were made upon people of good-will. This is a splendid field report. 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 every one 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.

On Wednesday and Thursday of the convention upward 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 it was 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.

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 by-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 to approach one of the witnesses in the gutter, for fear of being butted by his neighbors. 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 it's 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 two pence?"

Experiences

Brethren engaged in pavement witnessing were the chief targets, and patiently bore the 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 mem-

bers of both sexes also. In some cases men in uniform stopped brethren in the street, and endeavored 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.

More subtly the Devil got to work by means of a Jesuit-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 so maneuvered certain of these devisers of mischief, however, that they made jackasses of themselves. It was darkly hinted 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.

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 and of the "god of this world" deserve to end up in the ditch they're heading for.

While some cursed, swore, blasphemed, 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.

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 of a man in the street the way to a café 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 neighbors, and arranged a model study for the next evening at the mis-

tress' 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 businessman. 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."

"Camp Gideon"

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.

On Thursday evening two sisters were returning from the farm near by, 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 center 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 near-by 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 homemade 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 unauthorized 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.

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 to two "Tommies" why he had transferred his allegiance from earthly rulers to that of The Theocracy. One of the



Leicester Assembly: (1) Part of field service organization. (2) Equipping young and old for information marching. (3) Orchestra on the De Montfort Hall platform. (4) Mealtime in the buffet. (5) The hospital staff. (6) The staff of pioneer catering tents. (7) The busy sign department. (8) The bookroom.

Home Guard who took part in the night raid on "Camp Gideon" expressed himself confidentially 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."

Checked at the outpost of "Camp Gideon" the demons thereupon transferred their field 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 ground, 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.

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. (Nehemiah 4:13, 14) (See *Watchtower* magazine September 15, 1939, Part 7 of "Doom of Religion".) Not one of the six soldiers accepted the invitation, and they were thus held at bay until the police arrived and removed the soldiers in the "black Maria".

The following night some civilians broke into the grounds, 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 gate 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.

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" [like The American Legion and the Roman Catholic Hierarchy in America, showing the Nazi spirit], events at Leicester manifested that the officers of the law show no disposition to relinquish their role as guardians of the public safety.

In fairness it must be said that not only the police, but also 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.

Conclusion

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. Everyone 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.

"Children's Day" in Brazil

August 10 was "Children's Day" in Brazil as well as in St. Louis. Jehovah's people are one, and they are not separated by geographical bounds, nor by the efforts of their great enemy to scatter and weaken them; so that, when Jehovah calls His people into action, that activity is not limited. The day was marked by the actual assembly, at St. Louis, of the greatest number of consecrated children ever gathered on the face of the earth; it was marked in Brazil by activity in the field of the largest number of children that ever witnessed for the King. And while that number is very small, comparatively speaking, the loving zeal of these little ones has made a mighty witness for The Theocracy, and has stirred up some of the older ones to realize that they can make better use of their Kingdom privileges while there is yet time.

From Manaus, Bahia, São Paulo and Rio de Janeiro the enthusiastic reports have come in, with photographs of the groups of sweet, happy little faces of those who took the message of the Kingdom to the people of good-will on that day. Some went out in the field for the first time; others were veterans. The report for the day follows:

Manaus

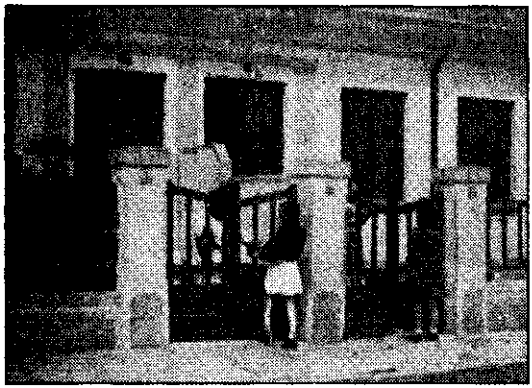
Seven publishers, all children under eighteen years of age, in 30 hours placed 1 book and 7 booklets. All travel in this territory is by water, and it is necessary to go long distances in order to reach the people. The launch broke down, so the desired point was not reached; but where the boat had to stop the publishers went forth and reported a happy day. The youngest publisher, six years old, placed two booklets. She says that now she wants to go out all the time, it is so easy to witness, only to say "Please read this card" and then show the booklets.

Bahia

Where a year ago there were not half a dozen publishers, there is now a live company of more than twenty, with fifteen model studies a week, nine already in the pioneer service and two more entering since the activity of "Children's Day". They report for the day 21 publishers, of whom 9 were children who spent 27 hours in the field, placed 29 booklets, 3 magazines. The total report was 65 hours, 3 books, 99 booklets, 3 magazines, 4 sound attendance, and 4 back-calls. A baptism was held at the close of the witnessing, and among those immersed was one of the children who had gone out in the service that day for the first time. This little girl of ten years started out with an older one of twelve years and at first was timid, but summoning her courage and relying on the Lord, she went to the second house alone. There she placed a booklet, and from then on it was plain sailing for her. At home after the field service, she asked her father to buy her a case for her books, that she intends to go out every Sunday. She also asked to be immersed. Another youngster working with an older sister, a pioneer, placed more literature than the pioneer, even in some cases where the pioneer had witnessed and placed nothing. He reported jubilantly, "It seemed as if everybody wanted *my* literature."

Sao Paulo

Of the 16 young publishers who engaged in the service in São Paulo, *9 are pioneers,* 3 are regular publishers and 4 are occasional publishers. A total of 19 publishers in 74 hours placed 7 books, 168 booklets, and 1 magazine, and made 2 back-calls and had 16 sound attendance. Last summer the police hounded the brethren in São Paulo to such an extent that they gave up their Kingdom Hall and held their meetings in private homes, where the attendance increased and the interest grew. However, after the convention in May, they decided to put more confidence in the Lord and try to continue their meetings in a suitable central



Nine-year-old pioneer and her companion make simultaneous calls on Sao Paulo homes



Juveniles engaged in the "Children's Day" witnessing in Sao Paulo, Brazil

place. What was their great joy to find the same hall waiting for them that they had worked so hard to put in order, and the owner was glad to have them back! They are continuing their meetings without any disturbance. The enclosed picture was taken at their regular Sunday evening study; the children were asked to sit, for the occasion, on the right (to the left of the study leader). This lovely little Kingdom Hall, with its tasteful furnishings, and beautiful year-text stretched across the front of the room, is in striking contrast with the one of five years ago, before the company "lost its religion".

Rio de Janeiro

Rio de Janeiro had the special privilege of using the booklet *Theocracy* in Portuguese, which arrived on the Friday previous. What could have been more fitting



Boy witness has a public phonograph setup on a Sao Paulo sidewalk

than this booklet for the young folks on that day to present to the people? They found the majority of the people very receptive. Jehu, the youngest publisher, not quite five, placed 7 *Theocracy* book-



Mustered out for "Children's Day" witnessing in Rio de Janeiro, Brazil

lets. There were 17 children in the field, and at the meeting of the company in their Kingdom Hall on the same evening there were present 58, the largest attendance to date at any meeting in Rio de Janeiro, except at conventions. A total of 26 publishers in 75 hours placed 131 booklets *Theocracy*, 9 books, and 3 magazines, and made 4 back-calls and had a sound attendance of 46.

The complete report for the day is

	No.	Bks.	Bkts.	Total	Hrs.	Ind. Mag.	B-C	S'd Att.
Children	49	13	257	270	171	6	16	2
Adults	25	7	152	159	73	1	8	50
Total	74	20	409	429	244	7	24	52

And so, "out of the mouth of babes" Jehovah has effected praise.

E. D. Orrell, one of Jehovah's witnesses, in attendance at the Theocratic Assembly of Jehovah's witnesses, in the interest of The THEOCRACY, offered a resolution which received the undivided attention of the Assembly, which Resolution reads:

RESOLUTION

FOR THE PROTECTION of the servants of THE THEOCRACY AND OF ALL WHO ARE OF GOOD WILL TOWARD THE THEOCRATIC GOVERNMENT BY CHRIST JESUS, this body of JEHOVAH'S servants assembled at Saint Louis, do hereby adopt and send forth to their fellow servants of the Lord the following message:

WHEREAS one O. R. Moyle, who professed to be wholly devoted to JEHOVAH'S THEOCRATIC GOVERNMENT by Christ Jesus, was for four years the legal counsel and advisor to the Board of Directors of the WATCHTOWER BIBLE AND TRACT SOCIETY in particular, and generally counsel and advisor to the members of said society, and in that place or office he was entrusted with many confidential matters pertaining to the kingdom interests; and

WHEREAS said Moyle, yielding to the influence of the adversary, became a murmerer and complainer and fault finder of his brethren, and particularly levelled his faultfinding and murmering against members of the Board of Directors of said Society and of the Bethel Family (Jude 16-19) and without reason or excuse issued a letter against the officers of the said Society, and against the interest of the family of God at Bethel, and published and circulated said letter to many others, and which letter and false accusations therein contained was issued and circulated in violation of the Scripture, particularly at Matthew 18: 15-17; and

WHEREAS the Board of Directors of said Society, for the information and protection of the many servants of JEHOVAH GOD, who are members of said Society, caused to be published in the Watchtower a statement concerning the improper conduct of said Moyle; and

WHEREAS the said Moyle later, without excuse and in violation of the Scriptures, instituted and now prosecutes in the worldly courts a suit at law against the directors of the WATCHTOWER BIBLE AND TRACT SOCIETY for slander and libel and whereby, "For filthy lucre's sake" (Titus 1:11) he demands the sum of $100,000.00, well knowing that any amount he might collect by reason of said law suit that the same would be taken from funds wholly devoted to THE THEOCRACY, and hence his action is fighting against JEHOVAH'S organization. The action of said Moyle in instituting and prosecuting such law suit was and is in clear violation of the following scripture, to wit: "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" 1 Corinthians 6:1; and

WHEREAS said Moyle since the institution of said law suit in the courts of the world has sent out and continues to send out, circulate and publish letters and literature in opposition to the officers and servants of said WATCHTOWER BIBLE AND TRACT SOCIETY and in opposition to the literature published by said Society, and which he does with the manifest purpose of causing a division amongst God's servants;

NOW THEREFORE this convention of JEHOVAH'S servants with malice toward none but with good will toward all who love righteousness deem it to be their duty and obligation to call attention to their brethren generally throughout the land to the aforesaid unscriptural conduct of said Moyle and to set forth these facts and Scriptures, which show that he has made himself one of the evil servant class described by the Lord at Matthew 24:49 and 2 Thessolonians 2:1-15.

WE THEREFORE admonish and advise all persons who are devoted to the THEOCRATIC GOVERNMENT by Christ Jesus that they avoid said Moyle and the literature and publications which he circulates in opposition to the WATCHTOWER BIBLE AND TRACT SOCIETY, and in doing so that our brethren be guided by the Scripture which says: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."—Roman 16:17, 18. (See also 1 Timothy 3:6)

WE DO HEREBY give thanks to the Lord that He caused His servants, the Board of Directors of said Society, and the WATCHTOWER, to publish in the WATCHTOWER a notice of warning against the improper conduct of said Moyle to the end that all faithful ones might be advised and that there be no hindrance to the forward movement of the witness work, in which God's faithful servants are engaged, and which said Warning Moyle makes the basis for his damage suit. We further advise and admonish all who love JEHOVAH and HIS GOVERNMENT, by CHRIST JESUS, to put forth every possible effort to make known the name of JEHOVAH and His Kingdom.

The Chairman announced that the Resolution was unanimously adopted by 65,000 in attendance at the 1941 Theocratic Assembly of Jehovah's witnesses.