



The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

-Ezekiel 35:15.

VOL. LXV

SEMIMONTHLY

No. 18

SEPTEMBER 15, 1944

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"YE ARE MY WITNESSES, SAITH JEHOVAH THAT I AM GOD."—Isa. 43:12.

The WATCHTOWER

PUBLISHED SEMIMONTHLY BY

WATCH TOWER BIBLE & TRACT SOCIETY
117 Adams Street - - Brooklyn 1, N.Y., U.S.A.

OFFICERS

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"And all thy children shall be taught of Jehovah; and great shall be the peace of thy children." - *Isaiah 54:13.*

THE SCRIPTURES CLEARLY TEACH

THAT JEHOVAH is the only true God and is from everlasting to everlasting, the Maker of heaven and earth and the Giver of life to his creatures; that the Logos was the beginning of his creation, and his active agent in the creation of all other things, and is now the Lord Jesus Christ in glory, clothed with all power in heaven and earth, as the Chief Executive Officer of Jehovah;

THAT GOD created the earth for man, created perfect man for the earth and placed him upon it; that man willfully disobeyed God's law and was sentenced to death; that by reason of Adam's wrong act all men are born sinners and without the right to life;

THAT THE LOGOS was made human as the man Jesus and suffered death in order to produce the ransom or redemptive price for obedient ones of mankind; that God raised up Jesus divine and exalted him to heaven above every other creature and above every creature's name and clothed him with all power and authority;

THAT GOD'S CAPITAL ORGANIZATION is a Theocracy called Zion, and that Christ Jesus is the Chief Officer thereof and is the rightful King of the world; that the anointed and faithful followers of Christ Jesus are children of Zion, members of Jehovah's organization, and are his witnesses whose duty and privilege it is to testify to the supremacy of Jehovah, declare his purposes toward mankind as expressed in the Bible, and to bear the fruits of the Kingdom before all who will hear;

THAT THE OLD WORLD ended in A. D. 1914, and the Lord Jesus Christ has been placed by Jehovah upon his throne of authority, has ousted Satan from heaven and is proceeding to the establishment of the "new earth" of the New World;

THAT THE RELIEF and blessings of the peoples of earth can come only by and through Jehovah's kingdom under Christ, which has now begun; that the Lord's next great act is the destruction of Satan's organization and the complete establishment of righteousness in the earth, and that under the Kingdom the people of good-will that survive Armageddon shall carry out the divine mandate to "fill the earth" with a righteous race.

"PRODIGAL SON" TESTIMONY PERIOD

The month of October comes in the 1944 Service Calendar under the above title. All familiar with the parable remember that the prophetic story of the prodigal son was given by Jesus in connection with his nation-wide announcement of the Kingdom of God. Most appropriate is it therefore that, during this October Testimony Period, which is world-wide, when the "prodigal son" class are being aided to return to the heavenly Father, the two new publications to be distributed to this class should be entitled, the book *"The Kingdom Is at Hand"* and the booklet *"The Kingdom of God Is Nigh"*. The two will be offered in combination by all Kingdom announcers on a contribution of 25c. The circumstances surrounding the Testimony Period are thrilling, and all desiring to have part in this treasure of service will joyfully start getting ready now. Many of our newly interested readers are wanting to share in this Kingdom announcement in company with others, and we invite such to send their inquiries on the work promptly to this office.

"WATCHTOWER" STUDIES

Week of October 22: "Seek Ye First the Kingdom,"
¶ 1-23 inclusive, *The Watchtower* September 15, 1944.

Week of October 29: "Seek Ye First the Kingdom,"
¶ 24-43 inclusive, *The Watchtower* September 15, 1944.

ITS MISSION

THIS journal is published for the purpose of enabling the people to know Jehovah God and his purposes as expressed in the Bible. It publishes Bible instruction specifically designed to aid Jehovah's witnesses and all people of good-will. It arranges systematic Bible study for its readers and the Society supplies other literature to aid in such studies. It publishes suitable material for radio broadcasting and for other means of public instruction in the Scriptures.

It adheres strictly to the Bible as authority for its utterances. It is entirely free and separate from all religion, parties, sects or other worldly organizations. It is wholly and without reservation for the kingdom of Jehovah God under Christ his beloved King. It is not dogmatic, but invites careful and critical examination of its contents in the light of the Scriptures. It does not indulge in controversy, and its columns are not open to personalities.

YEARLY SUBSCRIPTION PRICE

UNITED STATES, \$1.00; all other countries, \$1.50, American currency; GREAT BRITAIN, AUSTRALASIA, AND SOUTH AFRICA, 6s. American remittances should be made by Postal or Express Money Order or by Bank Draft. British, South African and Australasian remittances should be made direct to the respective branch offices. Remittances from countries other than those mentioned may be made to the Brooklyn office, but by International Postal Money Order only.

FOREIGN OFFICES

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Australasian 7 Beresford Road, Strathfield, N. S. W., Australia
South African Boston House, Cape Town, South Africa
Indian 167 Love Lane, Bombay 27, India

Please address the Society in every case.

Translations of this journal appear in several languages.

ALL SINCERE STUDENTS OF THE BIBLE who by reason of infirmity, poverty or adversity are unable to pay the subscription price may have *The Watchtower* free upon written application to the publishers, made once each year, stating the reason for so requesting it. We are glad to thus aid the needy, but the written application once each year is required by the postal regulations.

Notice to Subscribers: Acknowledgment of a new or a renewal subscription will be sent only when requested. Change of address, when requested, may be expected to appear on address label within one month. A renewal blank (carrying notice of expiration) will be sent with the journal one month before the subscription expires.

Printed in the United States of America

Entered as second-class matter at the post office at Brooklyn, N. Y., under the Act of March 3, 1879.

NOTICE OF ANNUAL MEETING

Pursuant to the provision of law and the charter of the Watch Tower Bible and Tract Society, notice is hereby given that the annual business meeting of the said Society will be held on Monday, October 2, 1944, at 10 a.m., at Pittsburgh, Pennsylvania.

On August 13, at Buffalo, New York, the president of the Society announced that there would be a local convention and assembly for field service at Pittsburgh on September 30 and October 1, which convention precedes this annual meeting. Although it is not a general convention the brethren who are able and desire to attend may come, whether shareholder-voters or not.

Because the registered office located in the Wabash Building, 410 Liberty Avenue, Pittsburgh, will be too small to accommodate the large number of voters expected to appear in person, arrangements have been made to use the Syria Mosque, located on Bigelow Boulevard in Pittsburgh, for the meeting. Each shareholder-voter who attends the meeting in person should register with the secretary of the Society upon arrival at Pittsburgh. For accommodations address Rooming Committee, Wabash Building, 410 Liberty Ave., Pittsburgh 10, Pa.

Notices and proxy forms have been mailed to the shareholder-voters. If any shareholder fails to receive them by September 10, write to the secretary and register at Pittsburgh.

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ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXV

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"SEEK YE FIRST THE KINGDOM"

"For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."—Matt. 6:32, 33.

JEHOVAH is the Father in heaven, whose name must be held sacred, in harmony with the inspired prayer: "Hallowed be thy name." No father is a better provider of all good and needful things than Jehovah God. No family is happier and more blessed than His. Besides holding this fatherly relationship, he is a great King, "the King of Eternity," "the King immortal." He is now testing out the faith and appreciation of all creatures. The test is being applied in connection with the greatest thing in the universe, and that is the kingdom of God. That the searching test runs through both heaven and earth his written Word says: "Jehovah hath established his throne in the heavens; and his kingdom ruleth over all. Bless Jehovah, ye his angels, that are mighty in strength, that fulfil his word, hearkening unto the voice of his word. Bless Jehovah, all ye his hosts, ye ministers of his, that do his pleasure. Bless Jehovah, all ye his works, in all places of his dominion: bless Jehovah, O my soul."—Ps. 103:19-22, *Am. Stan. Ver.*

² Only the endless universe can contain "all places of his dominion". The supreme issue before all creatures of intelligence is Jehovah's universal domination. We on earth are specially involved in this issue, because here at this globe is where this issue of all issues must be settled for all eternity. But why here, at a planet that is like a mere microcosm when compared with all the star-bedecked universe? Because particularly here at man's dwelling-place has been where the universal domination of the Most High God has been in dispute for practically the past six thousand years and the name of Jehovah has been brought into disrepute and cursed. Here, to this earth, the beloved Son of God, Christ Jesus, was sent from heaven to act as the foremost champion of Jehovah's universal sovereignty. Here, too, it was that he gave the deciding answer to the great rebel, Satan the Devil. He did so by remaining faithful and true to Jehovah's right to dominate the earth and

all the rest of the universe, and thereby exposed the Devil as a liar.

³ Under Satan the Devil humankind broke away from their Creator's Theocratic domination, and this earth became, as it were, a part of a world separate and independent of the dominion of Jehovah, the universal Sovereign. In the midst of this world hostile to God, his Son Jesus Christ met the challenge of Satan and answered decisively that wicked one's false charge that Jehovah God can not put on earth a man who will resist blamelessly and to the death the Devil's temptations and persecutions to make him forsake God's organization and universal sovereignty. Under a test without equal Christ Jesus kept his integrity toward his heavenly Father and proved his undying love for the kingdom of God. In this loving and obedient course he left an example for all his faithful followers to copy, to the honor and vindication of Jehovah's name. Because of such unsurpassed loyalty and devotion Jehovah God raised his martyred Son from the dead and exalted him to the heavenly position next to Himself, to be the Ruler of that kingdom which will restore this earth and its human inhabitants to the realm of God's domination.

⁴ Jehovah must again rule as of right over all this earth. His kingdom by his glorified Son and King Christ Jesus is his perfect means by which to re-establish the divine rule in vindication of His name. The momentous time for that to be done is here, and we stand at the most glorious days in all human history. Shortly all creatures in heaven and in earth that live will be saying: "Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory, and the dominion, for ever and ever." (Rev. 5:13, *Am. Stan. Ver.*) This will mean indeed the fulfillment of the prophetic song of the angels: "Glory to God in the highest; and on earth peace to men of good will."—Luke 2:14, *Douay Version.*

1. What twofold relationship does Jehovah hold to his family, and how is he now testing out their faith and appreciation?

2. What is the supreme issue before all intelligent creatures, and why is this earth specially involved in settling it?

3. Under what circumstances did Jesus decisively meet Satan's challenge to God? and how was he rewarded for so doing?

4. For what to be done is the momentous time here, and why are we at the most glorious days of history?

* Nothing is closer to the affections of Jehovah than the kingdom of God, because of the righteous cause attached to it. For his own name's sake he establishes it. Its chief service is to vindicate his holy name, clearing his name from all the besmirching reproach that the Devil and all this world have slung at it for centuries without interruption or hindrance. The Kingdom will purge the universe of all evildoers and will unite all creatures in one blissful and unbreakable unity with the Supreme Sovereign, the Almighty God. For this earth the Kingdom will usher in a new world of righteousness, and it will bring obedient men into the family of God and thereby into his universal organization.

* Moreover, the dearest member of God's family is his appointed Representative in that Kingdom, namely, his beloved Son, Christ Jesus, who is a King after God's own heart. With this beloved Son in the throne of the Kingdom the Father Jehovah God has made provision to associate other sons taken from among men, namely, 144,000 "called, and chosen, and faithful" ones, just a "little flock" of Christ's footstep followers. (Rev. 14: 1, 3; 17: 14) All these together, under their Head, Christ Jesus, "the King of kings," will form the royal family of the Lord God. They form a divine government, with God-given right, and are the capital organization or capital part over all the universal organization of God. By his spirit and by the delegation of ruling power thereto the Most High God Jehovah dwells in this beloved capital organization. Such being the conditions, it is in truth "the kingdom of God".—Ps. 132: 13, 14.

* Viewed from every angle, the kingdom of God is beyond compare. No government with which men of this world have yet experimented, be it a limited or an absolute monarchy, a democracy, Nazism, Fascism, hierarchy, or Communism, none can be matched with God's kingdom. They have nothing in common with the Kingdom, but are of this imperfect world which is alienated from God. The great adversary of God is the invisible "prince of this world". In fact, the Scriptures term him "the god of this world", and he will never let this world submit to the universal domination of Jehovah God. (John 14: 30; 2 Cor. 4: 4) Seeing the place that the kingdom of God occupies in the heart of Jehovah, and seeing also the place it holds in his loving purpose, the kingdom of God should be the one government upon which all men and women on earth should fix their love, devotion and allegiance. Satan the Devil, being God's opposer and the chief challenger of Jehovah's universal domination, is dead set against the kingdom of

God. In the effort to keep the Kingdom out of the news and out of men's minds he persecuted and tried to destroy every one of the faithful prophets of before Christ who foretold and pointed forward to the Kingdom. The anointed King himself Satan caused to be accused of sedition and insurrection and to be nailed to a tree till dead. All those who have sought to follow in the King's steps, the adversary has attacked and tried to break their integrity and to ruin their worthiness to be united with Christ Jesus in the kingdom of heaven.

* Now that the "seven times" of the Gentiles have closed, ending, as they did, in A.D. 1914, and the time for humans to experiment with self-government by God's permission has expired, Jehovah God commands all persons that would live to submit to his Theocratic Government under Christ Jesus. But the Devil and his demons, during the short time that yet remains till the Armageddon of destruction, continue to entertain humankind with the game of man-made politics under demon overlordship. Thus the demons try to keep the attention and allegiance of as many men as possible away from God's kingdom. Satan deceives men into thinking that their religious and political rulers are "the higher powers", the "powers that be" and that "are ordained of God"; and hence that their various national governments can be and are a part of the kingdom of God without changing their political forms and constitutions. By this strategy they keep men blind to the true Kingdom, and hold them in subjection to Satan with a counterfeit kingdom. Thereby they bring great reproach on God.

* The fact that Jehovah God ascribed the highest importance to his Kingdom by Christ Jesus is shown in this: From the first book to the last of his Holy Word, through the sixty-six books of the Bible, he has caused the Kingdom to be the central doctrine around which all other truths move. Because this Kingdom is so precious and so glorious and lofty above all other governments, principalities, powers and dominions, Jehovah God its Maker and Founder has made the requirements for a place in the Kingdom to be so difficult and all-exacting. As it is said to those in line therefor: "We must through much tribulation enter into the kingdom of God."—Acts 14: 22.

* Christ Jesus, who first proved worthy of the Kingdom and of being its King, was the One that fully appreciated the worth and inestimable privilege of that Righteous Government. While yet on earth he gave it the first and fullest place in his life.

5. Why is the Kingdom dear to Jehovah, and what is its chief service?
6. As to officiating personnel, what further endears the Kingdom to Jehovah God? and why is it indeed "the kingdom of God"?
7. (a) Why is the Kingdom beyond compare with governments of this world? (b) In view of God and Christ Jesus, why should all of us fix our love and devotion upon the Kingdom? and what has been Satan's action toward those so doing?

8. What did 1914 mean for human governments, but how has Satan continued to entertain and deceive men and bring reproach upon God?
9. By the record thereof and the requirements for it, how has Jehovah ascribed the highest importance to the Kingdom?
10. How did Jesus show full appreciation of the worth and privilege of the Kingdom?

He likened it to a "pearl of great price", of the finest luster. He compared it to a treasure hoard suddenly discovered in a field. To obtain such it was worth joyfully selling all that one had on earth. (Matt. 13: 44-46) This beloved Son of God was himself willing to lay aside all his heavenly glory and then, besides that, to lay aside all material things on earth, even to the sacrifice of human life, in order to win God's approval for the Kingdom and to qualify for its throne. The kingdoms of this world and their artificial, whooped-up glory never fascinated or tempted him for a second. All of them together, as held forth in the palm of the Devil's hand, could not buy up his worship and devotion toward God and his Kingdom. —Matt. 4: 1-11.

¹¹ Christ Jesus not only strove to gain the Kingdom himself, but also gave his utmost to helping his loving disciples to win this royal prize. He taught and showed them that they must not let the selfish concerns of this earthly life monopolize their attention and worry them into a selfish scramble for the necessities. The Kingdom must be first on their hearts, and they should unselfishly apply themselves to serving its interests. God, who offers them the heavenly honor, is also their Father, and will not fail to provide their basic needs while they concentrate on that which is of most importance. Hence Jesus encouraged them, saying: "And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." —Luke 12: 29-32.

¹² It is true that Jesus on earth had miraculous powers; but not once did he use these powers for the supplying of his personal wants or needs. He relied upon God his Father to provide for him, just as much as he asked his followers to rely upon this same Father. He made it plain that it would be a test upon their faith and zeal and appreciation for them to let food, clothing, comforts and home have the secondary place in their lives and to specialize upon the higher interests and to seek them first. Jesus reminded them that "the workman is worthy of his meat", and "the labourer is worthy of his hire". (Matt. 10: 10; Luke 10: 7) If the heavenly Father feeds and clothes the wild beasts and fowls and herbs of the field, it is unreasonable and also faithless to think that he would not shelter, feed and clothe the faithful workmen who are colaborers with God.

¹³ At this end of the world, with its perilous times, when food rationing is in practice, and even clothing must be bought on points and prices hit the ceiling for rents and housing and other life-necessaries, it is hard not to worry about these things. It calls for the highest confidence in the Lord not to make these things the chief objective on one's program but to keep on giving one's chief thought and attention to serving God and his Theocracy. The former is a selfish pursuit common to all the world; but the latter is unselfish. The former is a self-service, an idolizing of self, and akin to demonism; the latter is a service of the interests of God's Righteous Government. We cannot divide ourselves between both pursuits; we cannot be conformed to this world and seek after the things it worries about, without shoving God's kingdom into the background as of less value than self. There are only the two masters; and where these masters do not even co-operate, but are at deadly enmity with each other, we cannot love and serve both at the same time and receive reward from both. On this critical matter Jesus said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. [Likewise:] Ye cannot serve God and mammon." Or, said in the words of a modern translator: "Ye cannot serve God and money." (*Goodspeed*) Satan, "the god of this world," is the god of mammon; and mammon, or money, is the symbol of selfishness and of that upon which one centers his selfish interest and affection.

"Hence Jesus added to the foregoing words: "Therefore I say unto you, Take no thought for your life [or soul], what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6: 24, 25) And is it not true that one's life is not by natural bread alone, but by every word proceeding out of God's mouth? And is not the body in which such life is enjoyed of more importance than what is temporarily put upon it to decorate it in selfish vanity or simply to cover its nakedness? The answer is self-evident. And how forceful is this argument of Jesus in these times when the god of mammon is on his way out but tries to keep all of mankind subject to himself as master! If he cannot force men of independent spirit into working for the upkeep and perpetuation of this world by regimentation, then he entices them into the service of mammon by tall salaries and wages and hopes of financial and social security within the worldly organization. It is time to wake up to what is taking place; time to look the situation squarely

11. Whom did Jesus help to win the Kingdom, and by what counsel as to course of action?

12. Why was the case not different for Jesus because of his miraculous power, and why may God's colaborers trust in his provision?

13. Why is it hard now not to worry about material things? but why can the consecrated ones not divide themselves between pursuing such things and the Kingdom?

14. Why are Jesus' further words concerning food and raiment so forceful now? and what is the way to meet the issue of universal domination with blessed results?

in the face and then heed the expressed wisdom of the One like whom no other man has ever spoken. No one having the mind of Jesus will deny that the life (or soul) and the body are more important than the food, clothing and shelter which are applied to the body and which perish with their using. And yet life and the body can be guaranteed a prolonged existence solely by putting the Kingdom foremost and serving its cause as of maximum importance. This is the way to meet the issue of universal domination, with blessed results.

HOW SEEK?

¹⁵ Jesus was not going in for a second-rate thing when he made the Kingdom his exclusive business. He recommended it to others who wanted to be on the right side, the winning side of the issue, and to serve the true God, and thereby to gain eternal life to praise and honor him forever. To those to whom the Kingdom opportunities were presented and who were therefore in the way of the Kingdom Jesus said: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." —Matt. 6:33, *Am. Stan. Ver.*

¹⁶ One who is called or invited to the Kingdom by being begotten of God to be a heavenly son and joint-heir with Christ Jesus cannot make that Government of Righteousness his chief quest by interesting himself in the politics of this world and mixing therein, on either a national or international scale. He does not deceive himself into thinking he is seeking first God's kingdom and righteousness by following the "Peace Program" slogan of those Roman religious "knights", namely: "An ardent crusade of Christian forces, to prevent the complete collapse of Christian Civilization,—in short, to bring back God into world-government!" and, "to re-establish the social reign of the Prince of Peace,—a divine Crusade of prayer, of penance," etc. The Kingdom-seeker knows that this world and its boasted civilization are doomed and are in their "time of the end", and that Jehovah God was never party to the government of this world and its politics. Neither did Christ Jesus ever conduct a religious crusade or ever establish a social reign which collapsed and now needs re-establishment. The kingdom of God and of his Messiah Christ is not and never was of this world, but will shortly destroy the entire present world, including Rome, even though the pontiff at the Vatican cries out that such action against "the Eternal City" would be "matricide".

¹⁷ The seeker first of the Kingdom redeems the time by studying The Book, which tells all about The

Theocratic Government and its mysteries and righteous purposes and everlasting blessings. Then he gives his supreme allegiance to that Government and endeavors to live in harmony with its purposes. He lets the world and its politics and struggle for world domination go their way. While yet obliged to be in this world, he sees carefully to it that he does not let himself become a part of it. He touches not the unclean thing, and watches to "keep himself unspotted from the world".

¹⁸ To the members of his "little flock" of 144,000, to whom it is the heavenly Father's good pleasure to give the "crown of life", Jesus showed how they could unerringly seek first the Kingdom and not miss finding a place in it. He said: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." (Luke 12:33,34) A person, well acquainted with the world and its money-grabbing habits, asks: What real good would it do the people of this world to 'sell what belongs to me and give away the money'? (*Goodspeed*) That would merely satisfy somewhat their craving for money and would feed their worry and concern for those very things that Jesus said not to worry about or to seek after. Certainly Jesus could not have meant doing that.

¹⁹ By 'selling what one possesses and giving it away in alms' Jesus meant for his followers to convert or change what they own and have into something capable of being used unselfishly for the benefit of others according to the will of God. That is to say, Put your means into equipping yourself for distributing to others the good things God has to offer concerning his Kingdom. Thus you will engage in a non-commercial work. Such is a charitable ministry or a dispensing of God's Word and with no financial returns or accumulation of material wealth for yourself. Jehovah God is the greatest Almsgiver, and Christ Jesus was an imitator of God in almsgiving.

²⁰ Jesus' disciples must follow in his steps in giving alms. Such alms are the life-giving truths of God's Word and spiritual help, and not literal money. As the apostle Peter said to the lame man at the temple gate who was asking alms: "Silver and gold have I none; but such as I have I give thee: In the name of Jesus Christ of Nazareth rise up and walk." Later, in the healed man's presence and hearing, Peter further expanded the truth concerning Jehovah's anointed King, saying to the Jewish Sanhedrin: "By the name of Jesus Christ of Nazareth, whom ye

15. How and to what end did Jesus recommend the Kingdom to others?
16. Can one make the Kingdom his first aim by engaging in worldly politics, and especially from the standpoint of the religious "Peace Program"? and why?
17. On the contrary, what is the course of the seeker first of the Kingdom?

18. What did Jesus advise the "little flock" about selling and equipping themselves? and what could this not mean?
19. What, then, did Jesus mean by selling one's possessions and giving alms?
20. What are the "alms" to be given away, and how did the apostle Peter illustrate this point?

crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 3:6; 4:1-12) Because giving away the true alms of the Kingdom, Jehovah's witnesses have often been brought before worldly courts high and low to give testimony that enhances Jehovah's Messianic Government before men.

²¹ Christ Jesus gave like advice to the wealthy young man who asked what he must do to gain eternal life. Jesus showed that just the keeping of the Ten Commandments for the sake of one's self-justification was not enough. He said to the young man: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Did the young man do this and thereby seek first the Kingdom? The record relates: "But when the young man heard that saying, he went away sorrowful: for he had great possessions." Then to the disciples who had forsaken all to follow Jesus, he said: "In the regeneration [of the righteous world] when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." —Matt. 19:16-29.

²² How do those thus doing provide themselves bags that never wax old, and lay up treasures beyond the reach of thief or moth? In this way: Those giving the alms of God's provision become containers or vessels that last for a lifetime and that always contain the spiritual things of God to distribute to the people of good-will by the ministry of God's Word to them. The heavenly treasure that now becomes the rich portion of these almsgivers is neither crowded out of their lives nor displaced by mammon or earthly selfish treasure; but that heavenly treasure finds the fullest room in their lives. It never decreases, but is continually added to, because the heavenly Father gives them continually "meat in due season". As Jesus said: "Every scribe [or one who deals with the written Word of God] who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old." —Matt. 13:52, *Am. Stan. Ver.*

²³ Neither thief nor moth has any control over such

treasures of spiritual kind. No clergymen nor religious hierarchy can steal those treasures and get a monopoly upon them and then withhold them from you, except at a money price, and thus make you dependent upon religious exploiters for spiritual things. Let such religionists use their "pull" and ecclesiastical bluff upon politicians, police, and judges and magistrates. Yet they cannot deprive you of those spiritual treasures of truth and render you poverty-stricken and cut you off from the source of such precious things. By casting reproaches and revilings and false accusations against such almsgiving servants of Jehovah the religious clergy cannot cause God to rebuke His witnesses. Those religious "moths" cannot ruin the beautiful appearance of the spiritual things we bear, nor make them unwearable beyond displaying, nor mar the perfection and faultlessness of the treasure of spiritual ministry which God has given to us. They cannot eat holes in our garments of identification and spoil our adornment with the "robe of righteousness" as the approved and commissioned and accredited witnesses of Jehovah. Why not? Because our commission and ordination is not from religious men, but is from God. (Isa. 61:1, 10) However, God's Word now shows that the garments of those religious "rich men" are moth-eaten, and, shortly now, 'the moth shall eat our religious condemners, reproachers and revilers as a garment that is stored away in the darkness of this world.' —Ps. 39:11; Isa. 50:9; 51:8; Hos. 5:12; Jas. 5:1, 2.

²⁴ No person can long conceal where his treasure is, for there his heart is also. No hypocrisy will for ever hide where his heart is really centered, for in passage of time the person's heart will expose itself in his course of life. The heart will begin to disclose its affections and show where the mind is centered. The heart will move the lips to action; "for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:34, 35) One whose heart's devotion is set upon God's kingdom will be proclaiming with the mouth and every power of expression the precious truths regarding that divine Government, and not be seeking after this world's goods.

ALWAYS AT DUTY'S POST

²⁵ The time to go after these heavenly treasures is now, for no other thing will endure the fire of the surely approaching battle of Armageddon. The treasures now to be laid up are not simply the knowledge and understanding of Theocratic truth, but also the

21 What did Jesus advise the rich young ruler? and, after his decision, what did Jesus assure his disciples that followed the advice?

22 How do those thus doing provide permanently-lasting bags and lay up heavenly treasures?

23. Why can not moths nor thieves get at such heavenly treasures?

24 Why can not one long conceal where his treasure is? and how do the Kingdom-seekers disclose where their treasure is?

25. (a) What more than knowledge and understanding are those treasures? (b) Hence, how did Jesus by an illustration exhort his followers to be?

ministry or service of such truth. How could a workman equipped with a set of first-class tools receive an honest wage unless he used the tools? How could a teacher, endowed with learning, receive an honest salary unless he applied his knowledge and education? Hence, in connection with speaking about treasure in the heavens Jesus also exhorted his followers to be always on the job of serving the anointed King of Jehovah, ready on the instant to answer to the call to the royal service. He said: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch [of the night], and find them so [girded and with lights burning], blessed are those servants."—Luke 12: 35-38.

²⁰ The service of the royal Lord is a joyful one; as joyful as when receiving the newly wedded bridegroom with his bride into the house. The girding about of the loins is to get any flowing, flapping skirts out of the way and to reinforce one's muscles, and is a sign of preparedness and readiness to instant service. Marriages in Jesus' day were consummated at night. The bridegroom brought his wife through the night from her father's house to his own or his father's home; and the burning lights at this latter home were evidence of a wide-awake readiness to receive the happy bridegroom and his bride with a proper welcome and without a moment's delay. It mattered not how long he seemed to delay in coming, the bridegroom's servants thought of his interests and joy and kept at attention. They did not loosen up their girdles or let the oil in the lamps burn low and the flame flicker out. They did not deliberately put out the lights and give in to tiredness and go to bed, or even drowse on the job. They did not leave their posts and go out of the house and visit at a neighbor's house or try to crash in upon some other sociabilities in town. Their desire was to give their lord a brightsome and glad welcome, and not a sleepy-eyed, gloomy, indifferent, stinted and cheerless reception, because his arrival meant work for them. They appreciated it to be a festal, joyous occasion, one of well-wishing and good-will, and of delighted attentions to their worthy lord and of wholehearted co-operation with him.

²⁷ Everything was according to the enthusiasm ex-

pressed at Revelation 19: 7-9: "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. . . . Blessed are they which are called unto the marriage supper of the Lamb. . . . These are the true sayings of God."

²⁸ How many today are awake to the fact that the Lord Christ Jesus, by his resurrection of the faithful bride members that slept in death, is taking his "bride" unto his Father's house and the marriage of the Lamb has begun? How many are glad and rejoicing and giving honor to the King on this happiest of occasions thus far? A remnant of the bride members is yet on earth, and they are thus invited to the marriage supper. How many of these are yet actually awake, alive to their high privilege and partaking at that marriage supper of treasure-laden spiritual things? The awake ones are not such as keep the Lord waiting at the door and so respond belatedly to his knock that signifies his presence at the temple of judgment. They do not keep the Lord and service to him waiting till they get ready, while meantime they get their minds off elsewhere and scurry around with the Gentiles after the things for which the nations of this world seek. They do not say, 'It is a long time yet to the wind-up, and, according to the present understanding of Bible chronology, six thousand years of human history will end first in the coming seventies and till then it is a long stretch to serve the Lord continuously and undividedly.' No; the faithful watchers and servants do not worry about chronology, whether it is to be the second or third watch of the night, or even if the apparent extension of the time is one day more, until tomorrow. They keep their eye and heart on Jehovah's kingdom, and not on the time clock.

²⁹ The present is the time to serve the Lord, while your individual opportunity is here! Who guaranteed to you that you individually will last till the seventies or even till tomorrow? Said Jesus on this matter of chronology: "Which of you by taking thought can add one cubit unto his stature?" Or, as his original words should, correctly, be translated: "And which of you by being anxious can add one cubit unto the measure of his life?" (Matt. 6: 27, *Am. Stan. Ver.; Emphatic Diaglott; Goodspeed*) You cannot add a cubit, not even an inch, for all your worrying or selfish planning. Hence make the most of your own present. Do not take chances and say, 'According to Bible chronology it will be some years yet, and I shall have time to get into Jehovah's

26 Why must there be a girding of the loins, and why were those servants steadfast at their posts, with lights burning?

27 How does Revelation 19: 7-9 illustrate the enthusiasm of the occasion?

28 (a) What questions should those of the remnant ask themselves? (b) What respective attitudes do the indifferent and the faithful ones take regarding chronology?

29 What warning as to one's individual life did Jesus therefore give? but how do some selfishly make the Lord wait outside?

royal service after I have grown some years older. Therefore I will use the present time for going after the same things as do the Gentiles who live for the present. But in the distant tomorrow, or in the final cubit of my life-measure before the battle of Armageddon, ah, then I shall get in real earnest and give my full time, strength and means to the Lord's service.' That is the way of covetousness or selfish greed. (Eph. 5:5) Instead of a waiting upon or serving of the Lord, it is a making the Lord wait outside.

³⁰ Against such presumptuous reasoning Jesus gave a warning and said: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth [his life is not his own, no matter how rich he be, and all his riches are no guarantee of his life for the future]. . . . The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? . . . This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night [before morning] thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. . . . Therefore I say unto you, Take no thought for your life [or soul], what ye shall eat; neither for the body, what ye shall put on. The life [or soul] is more than meat, and the body is more than raiment."—Luke 12:15-23.

³¹ Never was it proper to gamble with time. Even nineteen centuries ago the admonition as to what to be doing was, namely, "redeeming the time, because the days are evil." (Eph. 5:16) Are those words less fitting now? Some think that the self-satisfaction of themselves with food, drink and clothing is and should be their primary personal concern and pursuit, no matter how bad an example this pursuit be to fellow Christians. To such the apostle wrote: "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the holy spirit. For he that herein serveth Christ is well-pleasing to God, and approved of men [of God]. So then let us follow after things which make for peace, and things whereby we may edify one another. Overthrow not for meat's sake the work of God."—Rom. 14:17-20, *Am. Stan. Ver.*

³² The enjoyment of present Kingdom privileges is not a matter of what or how much or when we eat and

drink. It is a matter of serving the King in the right way, getting along peaceably with your fellow servants, and rejoicing because God's spirit or active force is upon you and is showing you and guiding you into the precious truths and privileges of serving Him. Those who in this way render service well-pleasing to God and approved of his King will not perish for lack of food, drink and clothing and be knocked inactive in that way. God stands pledged to provide all things he knows they have need of, and never yet has his pledge failed. Why, then, lay up treasures on earth for days to come, and neglect God's service in order to do so? You may share the fate of those who in the nighttime of the battle of Armageddon will have their misused selfish lives demanded of them and never live to see the morning of the new world.

BLESSED FEASTERS

³³ Christ Jesus assured us that those servants would be blessed that have kept on watch and not delayed to get into his service, taking no chances of his coming upon them before they have decided to gird up their loins and get at his work. Such servants are not those who do nothing but be served by others with the truth and who never seek to do a little serving of the truth themselves to others. The servants that are blessed are the ones that show the disposition and effort unto service. And how are they blessed or favored? In that the Lord Christ Jesus himself, Jehovah's greatest servant, girds himself for service and makes these faithful servants sit down at the marriage-time feast and comes forth with marvelous portions of spiritual nourishment and serves them therewith.

³⁴ The kingdom of God was anciently symbolized by his holy mountain of Zion. Those who little value the Kingdom and who do not support it but turn to worldly things which are subject to what the world calls "luck" or "fortune" and "destiny" or "fate", to those ones the Lord God says: "But ye that forsake Jehovah, that forget my holy mountain, that prepare a table for Fortune, and that fill up mingled wine unto Destiny; I will destine you to the sword, and ye shall all bow down to the slaughter; because when I called, ye did not answer; when I spake, ye did not hear; but ye did that which was evil in mine eyes, and chose that wherein I delighted not," namely, your personal interests and worship of money or mammon.

³⁵ Then to show the blessed difference between suchlike and His watchful, active servants who delight in His royal "mountain" or Theocracy above all

0. Against such presumptuous reasoning, what further warning and illustration did Jesus give?

1. What do the Scriptures admonish concerning the use of time? and what are the apostle's words concerning the real privileges of the Kingdom of God?

2. What is the real enjoyment of present Kingdom privileges? and why not now take the time to seek selfish things to the neglect of God's service?

33. Who are the servants that are blessed, and how are they blessed?

34. By what mountain was God's kingdom symbolized? and what does he say to those consecrated ones that seek things that are subject to "luck" or "fate" in the world?

35. How does the Lord then show the difference between such ones and his watchful, faithful servants?

other joys, Jehovah adds: "Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be put to shame; behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall wail for vexation of spirit. And ye shall leave your name for a curse unto my chosen [remnant of elect ones]; and the Lord Jehovah will slay thee; and he will call his servants by another name: so that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes."—Isa. 65: 11-16, *Am. Stan. Ver.*

COMPANION FEASTERS

³⁶ Those servants who responded to the Lord's knock or call and entered in through the door of opportunity which opened to them when the Lord came to the temple are the faithful remnant of his bridal company. They are espoused to him like a chaste virgin unto the one husband, Christ Jesus. (2 Cor. 11: 2) These are called to the marriage supper of the Lamb, and the Lamb, with loins girded, is serving them at the spiritual table at which he has made them to sit down. But they are not alone in these privileges of feasting. At the time that the marriage of the Lamb begins other joyous ones besides the Lamb's wife are due to appear. They are the virgin companions of the bride, to which bride's attendants Psalm 45: 13-15 long ago pointed ahead, saying: "The king's daughter within the palace is all glorious: her clothing is inwrought with gold. She shall be led unto the King in brodered work: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be led: they shall enter into the king's palace."—*Am. Stan. Ver.*

³⁷ The bride's attendants picture a class of persons that have put in appearance since the Lord's coming to the temple in 1918. They are not in line to be members of the "bride" of Christ, and hence are not spirit-begotten and called to the heavenly realm to reign with the Bridegroom-King. They are the Lord's "other sheep", the persons of good-will who are now flocking to the Good Shepherd as their King. They manifest their good-will by consecrating themselves to Jehovah God through faith in Christ Jesus and thereafter endeavor to pay their vow of obedience to him by faithfulness and integrity. Though not invited to be the Lamb's bride to sit with him in his throne, nevertheless these "other sheep" of Christ have a vital interest in the Kingdom. They regard

the vindication of Jehovah's name as of the highest moment and rejoice that the Kingdom will accomplish that vindication. Also all their blessings of the eternity they hope to enjoy on this earth are dependent upon that same Kingdom. The King thereof died for them, his "other sheep", as well as died for the "little flock" of royal sheep. (John 10: 10-16) They love their Savior-King, and they also delight in his happiness, one feature of which is his bride. They are not ashamed to associate with the remnant of his bride yet on earth, nor to be seen in company with these ambassadors of the royal Bridegroom. They follow with the bridal remnant as companions, and their gladness and rejoicing are unspeakably great.

³⁸ Thus, since the King has brought his remnant into the temple condition of unity of action and of feasting with him, these "other sheep", or virgin companions, are led into the royal palace. Not that they go to heaven, but they join the remnant at the temple condition and there render what service God assigns to them. In this way they "serve God day and night in his temple". Their virginity they strive to maintain, by keeping their integrity and preserving themselves "unspotted from the world". They could not keep their virginity or purity in this world unless they gave God's holy kingdom the first place in their lives and affections.—Rev. 7: 15; Jas. 1: 26, 27.

³⁹ Such virgin companions at the King's palace join in the feasting. The remnant of the King's espoused bride copy their King, who has girded himself and serves at Jehovah's spiritual table. So the remnant gird up the loins of their minds, strengthening their minds and purposes unto God's service. They pass along the festal good things in brotherly love to one another and also to the Lord's "other sheep", their helpful companions. The Kingdom or "mountain" of Jehovah of hosts has been established. These "other sheep", who have been scattered upon the mountains of the nations, are now invited to taste and see that Jehovah is good, by feasting at his kingdom. Of this day of spiritual prosperity it is written: "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isa. 25: 6-8) To take part in this feast the virgin companions from among all peoples and nations must turn their faces to God's glorious Mountain and seek it first.

³⁶ Who, and in what special relationship to Christ Jesus, are those servants now feasting? and who else are now due to appear at the feasting?

³⁷ Whom do these bride's attendants picture, and what is their relationship to the Kingdom?

³⁸ What is meant by the bringing of these virgin companions into the King's palace? and why and how do they keep their virginity?

³⁹ (a) At this feast, how do the remnant copy their Master? (b) What has Jehovah now made unto all peoples, and how do the virgin companions enter into an enjoyment thereof?

⁴⁰ In right appreciation of the remnant's privileges at this feast since the Kingdom's establishment in A.D. 1914, a certain one at Jesus' table long ago said: "Blessed is he that shall eat bread in the kingdom of God." Not all thus appreciate the privilege, but some put material things of selfish interest ahead of the feast of salvation and of service in Jehovah's Theocracy. To show that, Jesus spoke this parable: "A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."—Luke 14: 15-24.

⁴¹ The course of action of the Jewish religionists we must avoid. When Jesus and his gospel-preaching disciples came to the Jewish nation, the religious leaders who considered themselves the "children of the kingdom" turned down Jehovah's invitation for the sake of fields, livestock, wives or organizations to which they were married. They added injury to insult by killing Jehovah's beloved Son, who bore the invitation. As a result many places in the kingdom with Christ were left open. Jehovah God then poured out his spirit upon the faithful consecrated Jews at Pentecost. He sent these servants forth to the common people of Jewry to show them the grand Kingdom opportunity. Still there was not the full measure of appreciation shown, and hence, as a whole, only a remnant answered from among the entire Jewish nation to the Kingdom opportunity. For three and a half years after Pentecost the gospel proclamation was confined strictly to the Jews and their neighboring Samaritans, and yet an insufficient number was gathered in. As the servant said: "And yet there is room." Hence, beginning with Peter's visit to the first Gentile convert, Cornelius, Jehovah God sent forth his anointed servants outside the "city" or re-

ligious organization of Jewry. That is, he sent them into all the habitable earth and to all nations to make known the mysteries concerning the Kingdom and the open door of entry into it that was thenceforth set before the Gentiles along the "highways and hedges" of the world.

⁴² At this end of the world there was still room. But only a remnant was needed to fill this empty room at the Kingdom table of those invited to the heavenly Government. Now those of the remnant who have been invited to the feast of the established Kingdom and who have become part of the called and chosen or elect company must make their calling and election sure under the great test of devotion today. They must maintain their places at the royal feast-table. Likewise the "other sheep" companions must abide at Jehovah's mountain and in his temple if they would be "hid" from the great execution against all those of this world "in the day of the Lord's anger". (Zeph. 2: 1-3) The final test of integrity amid this present wicked world is nearing its climax. Will those of the remnant and of their good-will companions lose out on appreciation? Will they let their desires gravitate back to the selfish attractions of this world and thus excuse themselves from their present privileges of feeding on the Theocratic truth and serving it abroad to others?

⁴³ The Theocratic Government is at hand, and the "old world" organization of Satan the Devil is facing early destruction. A decisive choice must be made between the everlasting Government that will dominate Jehovah's universe and the swiftly outgoing old world. For those who love Him with all their heart and soul there is but one choice. It is the one they made at their consecration to him, namely, "Seek ye first the kingdom of God." Concerning the faithful Kingdom heirs and also their earthly companions out of all nations the scripture is being fulfilled in the present time: "And the nations of them which are saved shall walk in the light of [the Kingdom]: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it." (Rev. 21: 24-26) Furthermore, in a still brighter future day, when Jehovah's name will have been fully vindicated, the King of kings will say to those "other sheep" who have made his kingdom the object of their love, loyalty and allegiance first, last and for ever: "Come, ye blessed of my Father, inherit the kingdom [blessings] prepared for you from the foundation of the world."—Matt. 25: 31-34.

⁴⁰ What did one with right appreciation say long ago of that feast? and what parable did Jesus then give to show that not all appreciate the privilege?

⁴¹ How down till the end of this world has this parable been fulfilled?

⁴² What is now incumbent upon the remnant that are at the feast? and what questions of appreciation must each remnant and companions answer?

⁴³ (a) What decisive choice must be made, and how do lovers of God choose, according to Revelation 21: 24-26? (b) What will be said to the faithful "other sheep" at a future day?

UNITED ANNOUNCERS' THEOCRATIC ASSEMBLY—AT BUFFALO

AUGUST, 1944, or three decades from the outbreak of World War I. The enemies of the Kingdom raged and gnashed their teeth, but, just the same, Jehovah God by his King Christ Jesus reigned in their midst. This fact was inescapably apparent from the very beginning of the United Announcers' Theocratic Assembly, and particularly at Buffalo, N. Y. What took place on the momentous days of August 9-13 at this key city of the inter-continental assembly was merely a large-scale illustration of what was taking place simultaneously elsewhere in more than twoscore other cities.

For those five days Jehovah God through the visible representatives of his Kingdom under Christ literally took over the Buffalo Memorial Auditorium for the furtherance of the Kingdom interests. Even the skeleton crew of worldly employees required for the Auditorium was made to serve together with his consecrated people for the accomplishment of his holy purpose. Thus at the very start of the Assembly sessions the fact stood out clear that for the next five days this beautiful municipal auditorium was to be a great educational college building and missionary center. Here tens of thousands of consecrated Christians would be given instruction in a highly interesting manner and then be sent forth trained and equipped with the grandest message and the most effective methods of presenting it.

The great Assembly was officially opened in the afternoon of Wednesday, August 9. The main auditorium, seating 14,000, was filled well before the hour of opening. The overflow crowd that swelled into the basement Exhibition Hall and another assembly hall and onto the grounds surrounding the building augmented the attendance up to 16,000 conventioners. Inside the auditorium, at the south end of its arena (providing 32,629 square feet of floor space) was a spacious rectangular platform, bordered with ferns and potted palms and gorgeous gladioli. Overhead, to its rear, there was suspended from the front of the first balcony a long white banner upon which glittered the words in letters of gold bordered with deep red, "TEACH ME TO DO THY WILL; FOR THOU ART MY GOD.—Psalm 143: 10."

When the morning gathering for field service opened, at 9 a.m., several thousand were seated in the chairs in the arena and in the tiers of seats flanking it and in the sloping balconies that formed the great bowl. The day's text and comments thereon were offered by a representative from the Brooklyn headquarters of the Watchtower Society. Then he introduced, in succession, five graduates from the Watchtower Bible College of Gilead, each of whom related experiences encountered in the field of service as a special pioneer publisher. The last of them concluded her remarks, amid applause, saying: "Be a pioneer; it's the only life." Then, after field instructions and various announcements, followed by prayer, the united announcers were sent forth to bear the testimony in all of Buffalo and near-by communities. Out they streamed through the exits of the great building, many bearing the placards advertising the coming public lecture. They carried these fore and aft of their persons, at the same time bearing hundreds of handbills, small replicas of the placards. In neat fashion many thousands pinned the tastily designed handbill upon

the coat lapel or shirtwaist, and thus wherever they went the silent Kingdom announcement stared in the face all those who encountered them. Others went forth to their stations at the street corners and along the sidewalks as magazine distributors; while still others carried bags of Kingdom literature and their portable phonographs for proclamation of God's message from house to house and in the business sections. Despite this unorthodox method of preaching, all these consecrated witnesses of Jehovah were gospel preachers, educated and ordained of Him through Christ Jesus; and into the field they went, fearlessly and joyfully, at his command. Many of these stayed on in the field straight into the afternoon; but at 12:30 p.m. there was a gathering at the Auditorium by late comers for advertising and street work. After brief instruction by another headquarters representative they too joined in the growing publicity-movement in Buffalo.

The turnout at the official opening at 3 p.m. was beyond all expectation. The two hours that followed were the first of the Assembly periods during which all seventeen American conventions, from Boston to Los Angeles, and from Seattle to Atlanta, were bound together by a sprawling telephone network. A temporary chairman offered up prayer to the great King of eternity, Jehovah God, and then introduced the regular Assembly chairman, Brother H. C. Covington, to deliver the address of welcome. In the course of his remarks he defined what was meant by the title "United Announcers' Theocratic Assembly", discussing each word thereof. It was interesting to hear him describe the growth in size of the annual conventions of the witnesses of Jehovah, from a small number in Allegheny, Pa., in 1886, through increasing numbers in subsequent years, and to a world-wide attendance of 169,000 in 1943. Further increase could be expected, because Almighty God would thwart the efforts of enemy opposers; yea, also his work was and is undefeatable and his people will obey God rather than men.

After this twenty-five-minute welcome came the occasion for the keynote speech of the Assembly, which was to sound the dominant tone, theme and basic purpose of this five-day coming together of Jehovah's people in wartime. Amid happy applause of greeting the president of the Watchtower Bible and Tract Society, Brother N. H. Knorr, stepped forward to address the grand network-audience on the subject "Seek Ye First the Kingdom". Through the following hour the capably delivered speech progressed. It struck a responsive chord in the hearts of the hearers, who broke forth in round after round of applause. Before them the reasons for seeking the Kingdom ahead of all else were laid down with mighty Scriptural arguments. The rehearsal of the oncoming doom of Satan's organization made them rejoice. They clapped with amusement and delight when the speaker declared that Jehovah God would destroy Satan's world in its entirety, including the so-called "Eternal City" of Rome, in defiance of all "Christendom", and "even though the pope called such an act *matricide* (mama-killing); and what would the *papa* do then?" Because of the importance of this speech, it has been published as the leading article of this issue of *The Watchtower*.

The magnitude of the Assembly of united announcers was

borne home to all, when the speaker called it to notice that in forty-five cities throughout the earth, in America, Canada, Mexico, Costa Rica, the British Isles, West Africa, South America, Australia, Hawaii, and Cuba, this Assembly was being observed in unity.

The next feature of the program led up to a surprise, the first of the Assembly. Brother Knorr turned the microphones over to the succeeding speaker, Brother F. W. Franz. His subject, "Song of Kingdom Service," dealt first with instances of singing by heavenly creatures and told of when God himself would rejoice over his people with singing. Then the speech dealt with singing on the part of Christ's followers. In its primary sense, singing, as foretold and commanded concerning them, was done by proclaiming the Kingdom tidings; and the song of the Kingdom as come, which is the "new song", is now being sung by them as commanded. This, however, does not eliminate from their lives and meetings the singing of songs on Scriptural themes accompanied with vocal and instrumental music. Scripture was produced to prove this. As the speaker went on to make the announcement of God's present provision in this behalf, Brother Knorr stepped forward and placed a red booklet in his hand. A ripple of applause which began was quickly suppressed until the speaker finished announcing the 64-page release, *Kingdom Service Song Book*. As he held it aloft the audience greeted it with a joyous acclaim, which increased when he stated it was to be used to add refreshment to the weekly service meetings and to impart stimulus to their singing of the "new song" out in the field. The applause was renewed when it was advised that the first song to be sung from the book at the evening meeting was to be a hitherto unpublished song, "Take Sides with Jehovah."

Thus the two-hour telephone network program concluded on a happy note. Immediately after dismissal there was a rush to the ushers to get copies of the Song Book. Thereafter the bright red of the Song Book cover imparted extra color to the vast assembly as the many thousands of singers held it in their hands. "As one man" they sang up-to-date verses to song tunes, new and old, with a fervor and pleasure surpassing that of any previous assembly.

At 7 p.m. fifty-four instrumentalists, well trained by a member of the former orchestra of station WBBR, provided the introduction and accompaniment to the mass chorus of all conventioners that filled all the Auditorium structure with melodious sound audible outside from afar. After fifteen minutes of song, the Assembly then listened to a symposium of four speakers, all members of the headquarters staff, the "Bethel family", at Brooklyn. Their themes, all based on *Watchtower* articles of the past year, were "A Feast of Fat Things", "Prayer and the Christian," "Prayer and The Theocracy," and "Teach Me to Do Thy Will".

THURSDAY, AUGUST 10

Another day, with midsummer heat. But, nothing daunted, more united announcers continued to converge upon the Auditorium, and the attendance rose to 20,000. Correspondingly, more announcers swung into the field of action, to give this almost "solid Catholic" city the most powerful concentrated and simultaneous barrage of Kingdom testimony it has hitherto received. The announcers did not leave

it to placards in windows of commercial establishments or on the sides of buses and street cars or stenciled on the sides of private cars to do the advertising of the Assembly and of its public lecture, "The Kingdom of God Is Nigh." At the regular nine-o'clock morning gathering preliminary to field service, besides the day's text and comments and a discussion thereon, six more college graduates recounted experiences. In fact, throughout the Assembly forty-one of these special publishers, with training at Gilead, exhilarated their brethren by experiences profitable to hear. Thereby they made a practical display of the benefit the college training was to them; and they contributed a vital and much-enjoyed part to the continuity of the Assembly program. So it was that in the half hour of songs and experiences that began the afternoon sessions five more of them provided the experience-account feature.

A comprehensive service-discussion followed for the next two hours. Far from considering it a dry discussion, the brethren in their tens of thousands crowded into and about the Auditorium all eager to learn more about how to serve the Lord God with more effectiveness and according to Theocratic rules and standards. Their earnest attention, their respectful keeping their seats and good order, and their irrepressible outbursts, all this bespoke their appreciation and the profit they were deriving from the half-hour discussions respecting "The Publisher in Theocratic Service" and "Duties of the Servant to the Brethren", and an hour's discussion of "Company Organization and Servants' Responsibility". All three speakers were in agreement as to the basic importance of each and all of God's consecrated ones to be a Kingdom publisher, "from house to house, and publicly," as Paul said of himself. Due to religion, house-to-house preaching of the gospel was unusual fifty years ago, a rarity indeed. But now, due to Christ's reorganization of Jehovah's servants in keeping with Theocratic regulations, house-to-house ministry was a recognized procedure in the world. Through this and related forms of field activity the spirit of God was manifest upon his people. Also thus his divine ordination as fundamentally required by all his earthly witnesses they turned to practical account, to the great dismay of the professional religionists ordained by sectarian seminaries.

The speaker on "Company Organization" had stressed that the arranging for and conducting of weekly service meetings was a weak feature with very many companies of Jehovah's people. So, that evening, after a short season of Kingdom Service songs, the conventioners were given a most interesting and impressive demonstration. It showed just how a local service meeting should be conducted to best results. The pioneers, special and regular, were privileged to get a ground-floor observation of this. In one solid body, 2,844 of them occupied all seats in the arena area in front of the speakers' platform. This was by special printed request, in view of what was to follow the model service meeting.

Many thousands in other assembly halls and listening to loud-speakers outside the building could not, of course, see the demonstration and had to combine imagination with what they heard. Nonetheless they hearkened with much instruction and benefit to themselves. Inside the main auditorium all eyes were riveted on the platform at the south end of the arena. Suddenly, unannounced, five min-

utes before the scheduled meeting-time on the program, all lights in the vast interior went out, except one brilliant light suspended above the platform. All the rest of the auditorium was shrouded in blackness as this lone light focused its beams downward and flooded the platform. All onlookers beheld a company of 32 gathered and seated there for the weekly service meeting. After applause at the sight died down, the chairman of the meeting announced song No. 17, and the platform congregation sang "Giving Jehovah the Praise", a piano accompanying. This song did not encroach upon the hour's service program that followed. After prayer a true-to-life service meeting was staged. In it the company servant, the back-call servant, the advertising servant, and the assistant company servant played their parts, using the monthly service poster, the company's Monthly Report Chart, and the *Informant*. When discussing the *Informant* article on "'Free Education' Testimony Period" both sisters and brothers of the congregation participated; and one of the sound-equipment men at the platform reached out a portable microphone to each commentator's lips to make what was said audible to all the conventioners.

Then a demonstration within a demonstration was presented, as two brothers sat down at a table near the chairman and showed how to conduct a back-call book-study. This demonstration was in two scenes, to show the progress the student made after several months of home study in his ability to answer questions on paragraphs in the book. The hour's service meeting was nearing its close, and the demonstration was brought to an end. The company servant made concluding announcements, also a statement of the past week's field report, and invited the newcomers present to the regular company meetings and to a part in the field activities. The course in Theocratic ministry that was scheduled to follow the service meeting was also announced. After prayer, the meeting was dismissed. This demonstration filled the hearts of many observers with the longing that their own local service meetings might be conducted in such an interesting, edifying manner; it would accrue to a larger attendance. The demonstration made them realize the need of better organizing and preparing for this the most vital meeting of all companies.

The situation now shifted as all auditorium lights went on again. The big moment for the pioneers had come, and the next hour's feature was to be transmitted to all sixteen outside assemblies from the Buffalo platform. The chairman introduced Brother Knorr, this time, to a network audience of upward of 50,000, to address them on the subject "Field Blessings and Privileges". While this specially dealt with pioneer activities and blessings, it was of general interest to all. It gave practical evidence of how greatly privileged and blessed are those who apply themselves to full-time service of the great Theocrat as pioneer publishers. The graduates from the Watchtower College that had been fortunate enough to get into foreign fields, such as Cuba, Puerto Rico, and Costa Rica, were reported to be accomplishing a splendid result in free education among the Latin-American populations. The brethren in Canada, who had been active despite the banning of Jehovah's witnesses and affiliates since 1940, were favorably reported on; their noteworthy increase of Kingdom publishers was dis-

closed. Then all publishers, regardless of part-time or full-time opportunities of service, were exhorted to value their precious treasure of service and to hold fast their integrity and the truth by improving all privileges of service in any capacity. Since 1919, when 743 publishers were reporting field work in the United States, the witness work has grown to include, in 1944, an average of above 62,000 reporting regularly for the past several months. Yet the work is not done. Multitudes of others need to be reached with the Kingdom message of salvation. The appreciative and faithful ones will fulfill their obligation as to this.

Totally unanticipated by the audience, Brother Knorr then said that one of the privileges henceforth to be enjoyed by them is the distribution of the Watchtower edition of the American Standard Version of the Bible, printed on the Society's own presses. He held up a copy thereof. Amazement and unspeakable joy found outlet in sustained applause. Then Brother Knorr described how this Version came about, and its advantages over the King James Version. All the united announcers thrilled to learn that the Watchtower edition was the first to be provided with a cyclopedic concordance of 95 pages. Imagine the noisy uproar when he said that all pioneers present were to be given a copy free! A brief announcement closed out the network hour.

There was a closing prayer for the entire day's session, after which came an unusual sight, which testified to Jehovah's goodness through his visible organization under Christ. As instructed by Brother Knorr, the pioneers rose and filed out, four abreast, through the exit left of the platform, presenting their identification cards for punching and receiving their personal gift of the new Watchtower edition A.S.V. Bible. The pioneers were so many, it was 10 p.m. when the last of them received the gracious gift.

This capped another glorious day. But what of that published threatening advice of city mayor Kelly? Had he not said that he understood that the state's American Legionnaires then convening at the Armory "are ready to move in and see just what is going on down in the Auditorium"? Yes; but the threatened action never materialized, not because he may have taken some extra police precautions, but because Jehovah God put a restraining fear into the hearts of those pseudo-"American" enemies of The Theocracy. His people trusted in Him, while not relaxing their vigilance; and He preserved their Assembly in peace. A police lieutenant as well as the Auditorium manager commented that this was the most orderly crowd ever to gather there. By tonight all Buffalo territory for house-to-house work had been assigned; out-of-town excursions must be arranged for.

FRIDAY, AUGUST 11

Another clear day, and bringing its own special blessings to the Assembly, the attendance of which kept on increasing. Outstanding on this day's program was, first, the "Latest Review". This review was on what *The Watchtower* had published lately regarding a subject on which we all needed a readjustment of understanding, because of the Lord's revelations since 1935 about the "great multitude". The review occupied three consecutive hours of the afternoon, and was handled by six brethren, all professing to be of the remnant in line for the heavenly kingdom. The order of

their subjects denoted a regular progression in the development and understanding of the matter. These subjects were, "The Spirit," "Spiritual Begetting," "Why Few Are Chosen of Many Called," "The Spirit Advocate," "The Anointing," and "The Invited Ones". This comprehensive survey upon God's spirit, and its operations toward both those called and chosen to the Kingdom and those invited to life eternal on a Paradise earth under the Kingdom, was greatly appreciated. All the consecrated rejoiced because the Almighty's active force or spirit is working in and through all his devoted people, whether of the anointed remnant or of the "other sheep"; and all confessed that, not by their numbers or their might and power, but by God's spirit through Christ, the world-wide educational work concerning The Theocracy was being irresistibly effected.

At 7:15 p.m. the Course in Theocratic Ministry, which course had been introduced in America a little more than a year previous, in April, 1943, came in for consideration. For forty-five minutes a young brother acting as servant of the Theocratic ministry school at the Brooklyn headquarters (Bethel) home discoursed on "The Value of Theocratic Ministry". By letter testimonials and by the conditions in the companies and their increased efficiency in field service, he showed that the course has been worth while and of value to all attending the local company schools throughout the land.

The closing hour of the day provided another demonstration, the sequel to the one of the preceding night. It was on "Your Ministry Course", and was put on by a platform group of nineteen brothers and sisters. The black-out of the auditorium round about the platform allowed for undivided attention upon the demonstration. The school servant called the roll. A brother then took all those present through a review of the previous week's instruction talk, brothers and sisters alike offering intelligent answers to his questions. The school servant followed with a fifteen-minute instruction-talk on "New World Theocratic Concordance". Three student speakers followed, speaking on the current week's topic assignments, to wit, "Free Education," "Trading in Pounds," and "Rebecca". All talks were excellent, but still the school servant detected points for criticism as to posture, voice production, etc. Prayer closed the demonstration. All lights on now! It was a fascinating hour. Hence it was not without interruptions by an audience, now applauding, now laughing, friendlily.

After exhortation by the Assembly chairman to witness activity on the morrow, the day's program was terminated with prayer. During the day more than 11,000 were busy in the field, advertising the Kingdom and piling up the distribution of Kingdom literature. Also, all the available stock of the Song Book, a shipment of 25,000, had now disappeared into the hands of singers of the "new song".

SATURDAY, AUGUST 12

Rain, with thunder and lightning, fell during the night after the conventioners had reached their abodes. By ten o'clock next morning, however, the overcast skies had broken, the rains had stopped, and the sun beamed through. The unrestrainable field workers poured forth from the building after the morning's service gathering, into a clear day, good for all types of witness activity.

In line with the day's text and comments, the introductory speeches of the afternoon's program were on "The Need of the Present Prodigal" and "The Prodigal's Return". Till then the work going on afield had been that of extending Jehovah the Father's invitation to his feast for the "prodigal" class, and specifically to the feast at the Auditorium. A throng of 25,000 were in and about it when, at 4 p.m., the network hour arrived and Brother Knorr began his speech on the announced subject, "This Gospel Shall Be Preached."

Since this speech was published as the chief article in our last preceding issue of *The Watchtower*, suffice it to say that the mighty gathering listened to the address with rapt attention. With forceful delivery the speaker led them along, making very plain the present-day significance of the expression "this gospel". Since the good news is of the Kingdom, he proceeded to show that it is Jehovah's kingdom that has come and that He has given authority to Christ Jesus to reign as His consort since 1914, for the subduing of his enemies; and that the thousand-year reign of Christ with his church must follow the coming battle of Armageddon. This explanation helped all listeners to appreciate the twofold sense in which Jesus' words are now true, "The kingdom of God is nigh" or "The kingdom of heaven is at hand". Then when the speaker unraveled the facts for understanding from a new viewpoint how the "dragon", hurled down from heaven, cast out a torrent of water after God's "woman" to sweep her out of existence and how the "earth" gulped down the flood, and how the dragon now makes war upon God's remnant and their companions, it amazed all listeners.

Not in the postwar shape of this symbolic "earth" shall our confidence be, but, cried out the speaker, "Jehovah's Theocracy be ever our help!" Then he warned of the postwar form of the "abomination of desolation", stressing the urgency of at once fleeing to God's kingdom. To that end this gospel of the Kingdom must be preached to all the imperiled ones in all nations. This the faithful will fearlessly continue to do, announcing to all, "The kingdom of heaven is at hand." At this stage of high pitch of excitement, Brother Knorr proposed a resolution, the Resolution published in our September 1 issue; which, please, see. This Resolution closed with the resolve to keep on to the end preaching "The kingdom is at hand". Instantly one of the many brethren seated behind the speaker leaped to his side and moved the adoption of the Resolution. A brother, a representative from Canada, immediately followed with a second of the motion. Brother Knorr then put the question, and the motion was approved and the Resolution was adopted with a resounding "Aye!" supported by a vigorous hand clapping of approval.

The noise subsided. Was there anything more? The tension of expectancy gripped all, broken only as Brother Knorr went on to declare it his privilege to present the Lord's newest provision for his people, "the new book"—here there was breathless suspense, but no applause—"entitled 'The Kingdom Is at Hand'." Then the joy and gratitude, both at the gift of the book and at its striking title, thundered loose in a torrent of applause, shouting and whistling, like the roaring and pounding of Niagara Falls twenty-eight miles distant. Brother Knorr's further statement that a copy of the new book was to be presented to everyone there above five years old and who had adopted the Resolution touched off another applaudive explosion. Thereafter the Auditorium building emptied very quickly as everyone hastened to the outside exits to procure a copy of "*The Kingdom Is at Hand*". The book became much in evidence in the hands of admiring and rejoicing possessors. It was breath-taking to think of how, in just a few minutes after the book's release, so many copies, more

than 50,000, were placed in the seventeen cities, and that *gratis*! Nothing ever like that in the world, outside of Jehovah's organization.

The evening hours of the day, 7 to 9 p.m., were another enjoyable period, shared with all joint assemblies by means of the intercity telephonic network. The first hour thereof, assigned on the program to "Faithful Endurance for the Kingdom", brought all listeners to an acquaintance with aging members of the Lord's faithful remnant. Those within the auditorium at Buffalo had the pleasure of seeing, as well as hearing, these long-faithful servants of God, two of whom were 81 years old, namely, Brothers C. A. Wise and W. E. Van Amburgh. The years of service in the truth of these seven representative members of the anointed remnant ranged from 55 years therein down to 28 years therein, and added up to a total of 285 years. The oldest ones of these put all the brethren in touch with the early years of the period when Christ Jesus was 'preparing the way before Jehovah God' prior to his coming to the temple in 1918 for judgment. This link with the historic past by men who were eyewitnesses of Jehovah's former doings and of the steady growth of his work and organization was quite strengthening. It was impressive to all now, at a time when the number of his "other sheep" is more than seven times as many as the surviving members of the remnant of the "little flock". All seven of these brethren are still active at the Society's Brooklyn headquarters, and the tenor of their brief remarks was for all to persist in the faithful endurance for the Kingdom down to the end of the Lord's "strange work". In their own endeavors these brethren were good examples of the believers.

The closing hour on the network was used in a discussion by a Watchtower Society director, 31 years active in the truth. His subject was "The King's Marriage Feast" and was based upon Matthew 22:1-14. The explanation of this parable of the Lord Jesus was appreciated; and, as this will be published in a subsequent issue of *The Watchtower*, comment thereon now is unnecessary. Finally, before the network was dissolved, Brother Knorr, as chairman for this network program, added an anticlimax to the day. He displayed and announced the release of a question booklet for study of the new book "*The Kingdom Is at Hand*". This was hailed with joy.

SUNDAY, AUGUST 13

Seemingly come all too soon, this day proved to be a crowning one, whose realities exceeded all anticipation. It dawned with a demonstration of obedience to God's commandments: 588 consecrated persons copied Jesus' example and symbolized their consecration to God by being baptized in water. Shortly after these candidates had left the Auditorium for immersion, the regular 9 a.m. assembly took place preliminary to "exhibiting the Word of life" in the field. Thereafter the final advertising of the public lecture of the day was carried out.

The Polish population of Buffalo numbers about 150,000. Hence at 1 p.m. in the Assembly Hall of the Auditorium building a lecture was put on in Polish on the topic "Religion Reaps the Whirlwind". Some 800 Poles attended this. Due to this lecture and all the advertising given it the way was opened for much future good work among the Polish residents in and about Buffalo.

At 2 p.m., in the main auditorium the general afternoon program began. The brethren were greatly refreshed by two discourses, one on "Treasure in Earthen Vessels", and another on "The Death of the Firstborn". During the forty-minute intermission that followed, the attendance within and without the Memorial Auditorium reached its peak size, exceeding 30,000. Some of these were located more than a block away, to listen to the outdoor loud-speaker system. There was music by a sixty-piece orchestra, and then congregational singing of "Take Sides with Jehovah". Then the great public event began, not only for Buffalo but also for the sixteen cities wired in with it. Also stations WBBR

(Brooklyn, N. Y.) and WHLD (Niagara Falls, N. Y.) radiocast the entire proceeding, and many in Canada tuned in. There was the briefest of introductions; applause as the announced speaker paced to the battery of microphones; and then Brother Knorr began his address on "The Kingdom of God Is Nigh".

Within but a couple of minutes of his beginning, the declaration that this theme is the "message of the hour" evoked loud response. Interrupting the speech time and again to punctuate it with applause, the audience hung upon his vigorously delivered message from God's Word. With cumulative effect, evidence after evidence was set before the audience from Bible and from physical facts since A.D. 1914. They were given a brief preview of the postwar "abomination of desolation" and its significance. Finally, instead of placing his own interpretation upon the mass of evidence submitted, the speaker turned them to Jesus' infallible interpretation of what these facts of thirty years show, and which was and is that "the kingdom of God is nigh at hand". The multitudinous body of listeners agreed with heavy applause. Then a quick review of the Kingdom blessings followed, after which the speaker gave a fitting exhortation to all to give the wonderful Government of God's establishment the controlling influence in their lives and to join with all His faithful servants in announcing that "the kingdom of God is nigh at hand".

It is evident that this speech was but the opening of a grand offensive in publicizing this momentous message which Jehovah's witnesses are pledged to deliver to the final end. Why? Because, after the speech, a free copy thereof in handsome booklet form was presented to each and every one desiring it; yes, extra copies were freely given to hand along to friends.

Right after this public event many conventioners were obliged to set out on their trek homeward. Still, the Auditorium was packed out for the closing sessions that evening. The festal table of the Lord was still furnished with further Assembly blessings. Spiritual appetite and appreciation were still shown to be sharp and keen as the feasters attended to discourses on "Regeneration of the Righteous World" and "Unity for the New World".

The final feature, "Closing Remarks" by Brother Knorr, was just as pleasurable as anything preceding on the program. It was an informal presentation. Many telegrams were read. The field-service report disclosed that the peak day of the Assembly witnessed 11,603 out in the field engaged in all forms of activity; while the total for the five days was 45,774 publishers. Their reported activities did not, of course, include the long hours of service of the industrious cafeteria workers and the hundreds of others that were servicing the Assembly in many capacities so that it functioned as efficiently as it did. Testimonies, written and otherwise, from Buffalo citizens (not Jehovah's witnesses) as to the outstanding conduct in town of Jehovah's devoted people, were recited. It was manifest from this that a great cleavage of public opinion as to them had been caused, with a great influx of "other sheep" into the Buffalo company certain to follow or reasonably to be expected.

Impressed with the importance of the "Resolution" so heartily adopted the day before, and in keeping with so many references to it in telegrams, Brother Knorr now set a good example for all the brethren. He undertook a detailed study with the conventioners of the Resolution itself. Paragraph by paragraph, resolve by resolve, he read and reviewed it. His extemporaneous comments thereon were very pointed enlargements thereon and were deeply appreciated by all hearers. With ineffable gratitude the brethren joined in singing song No. 17, "Giving Jehovah the Praise," and then fervent prayer by Brother Knorr closed the glorious United Announcers' Theocratic Assembly of 1944.

Truly, the five-day event was a most eloquent sign proclaiming to all the yet-scattered "other sheep" and to all the hostile world that Jehovah reigns now by his majestic consort-King, Christ Jesus, and that, indeed, "the kingdom of heaven is at hand."