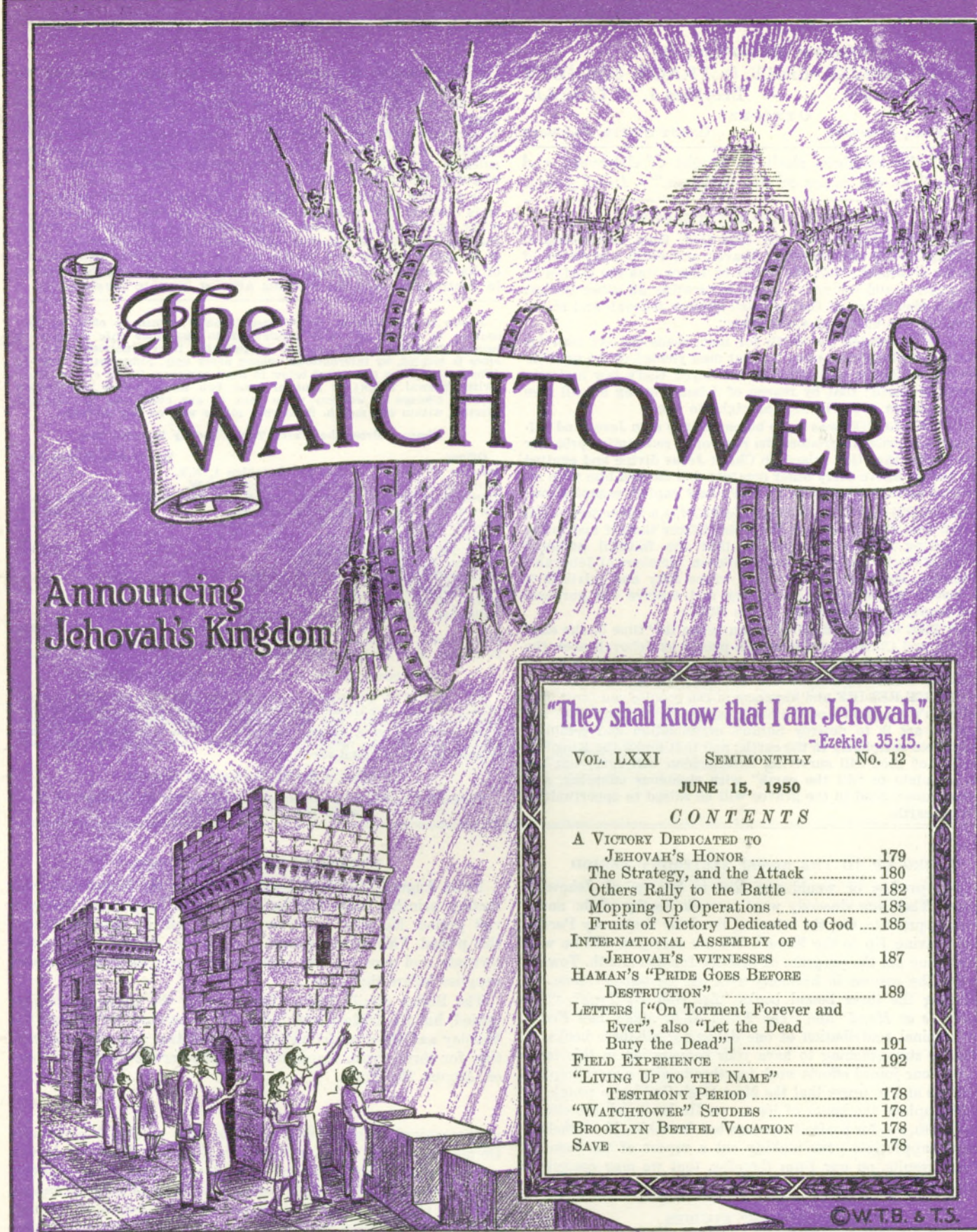




The WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXXI SEMIMONTHLY No. 12

JUNE 15, 1950

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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

N. H. KNORR, *President*

GRANT SUITER, *Secretary*

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

THE BIBLE CLEARLY TEACHES

THAT JEHOVAH is the only true God, from everlasting to everlasting, and is the Maker of heaven and earth and Giver of life to his creatures; that the Word or Logos was the beginning of his creation and his active agent in creating all other things; and that a cherub son of God rebelled against Jehovah and raised the issue of His universal sovereignty;

THAT GOD created the earth for man, made perfect man for the earth and placed him upon it; that man yielded to the unfaithful cherub, or Satan, and 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 men; that God raised up Christ Jesus divine and exalted him to heaven above every other creature and clothed him with all power and authority as head of God's new capital organization;

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 new world; that the faithful anointed followers of Christ Jesus are Zion's children, members of Jehovah's organization, and are His witnesses whose duty and privilege it is to testify to Jehovah's supremacy and declare his purposes toward mankind as expressed in the Bible;

THAT THE OLD WORLD of Satan began its "time of the end" A.D. 1914, and Christ Jesus has been placed by Jehovah upon the throne, has ousted Satan from heaven, and now proceeds to vindicate His name and establish the "new earth";

THAT THE RELIEF and blessings of the peoples can come only by Jehovah's kingdom under Christ, which has begun; that His next great act is to destroy Satan's organization and establish righteousness completely in the earth; and that under the Kingdom the people of good-will surviving Armageddon will carry out the divine mandate to "fill the earth" with righteous offspring, and that the human dead in the graves will be raised to opportunities of life on earth.

"LIVING UP TO THE NAME" TESTIMONY PERIOD

Do you profess or would you like to be one of Jehovah's witnesses? Then you sincerely want to walk worthy of the name. You will appreciate, too, the intent of the June Testimony Period, entitled "Living Up to the Name". We are sure you will be with us in carrying out the program of activity for this month. Toward delivering the witness in harmony with our God-given name, we are offering the three bound books "Let God Be True", "The Kingdom Is at Hand" and "The Truth Shall Make You Free", on the nominal contribution of one dollar for all three books. It is mutually strengthening to have your cooperation in this testimony, and our joined efforts work together to give a more impressive witness and to prove that the Most High God has a people on earth who uphold the honor of his name. He knows all the efforts you put forth, not for praise from man but from him. Nevertheless, we should appreciate your making out a report of the month's work and results, on our form therefor, that we may compile a combined report.

"WATCHTOWER" STUDIES

Week of July 16: "A Victory Dedicated to Jehovah's Honor,"

¶ 1-22 inclusive, *The Watchtower* June 15, 1950.

Week of July 23: "A Victory Dedicated to Jehovah's Honor,"

¶ 23-43 inclusive, *The Watchtower* June 15, 1950.

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.

Notice to Subscribers: Remittances should be sent to office in your country in compliance with regulations to guarantee safe delivery of money. Remittances are accepted at Brooklyn from countries where no office is located, by international money order only. Subscription rates in different countries are stated below in local currency. *Notice of expiration* (with renewal blank) is sent at least two issues before subscription expires. *Change of address* when sent to our office may be expected effective within one month. Send your old as well as new address.

Please address the Watch Tower Society in every case.

Offices	Yearly Subscription Rate
America (U.S.), 117 Adams St., Brooklyn 1, N.Y.	\$1.00
Australia, 11 Beresford Rd., Strathfield, N.S.W.	6s
British West Indies, 21 Taylor St., Woodbrook, Port of Spain, Trinidad	\$1.25
Burma, 39 Signal Pagoda Road, Rangoon	Rs. 3/8
Canada, 40 Irwin Ave., Toronto 5, Ontario	\$1.00
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T. Hawaii, 1228 Pensacola St., Honolulu 14	\$1.00

Translations of this journal appear in many 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.

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.

BROOKLYN BETHEL VACATION

From August 26 to September 5 inclusive the Bethel home and factory printing plant will be closed down to give the family a rest period. No mail or correspondence will be handled during this period. This announcement is made now so that all company servants and pioneers can make plans early and order needed supplies before that time.

The Bethel family will be busy during the entire convention period, but the factory and home will be opened for visitors the Monday and the days following the convention and will be operating for three weeks thereafter until the vacation period begins, on August 26, 1950.

SAVE

your personal or home copy of each issue of *The Watchtower*. Do not throw them away, but preserve them in a binder or drawer or on library shelves. At the end of each year, in its December 15 issue, *The Watchtower* contains an index of subjects and an index of all the scriptures cited, quoted and commented upon in all the leading articles throughout the year. By saving your copies and keeping them in date order you will have an invaluable reference library for consultation in your study of the Bible. Organized companies should preserve copies in the library of their local Theocratic ministry course school.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXXI

JUNE 15, 1950

No. 12

A VICTORY DEDICATED TO JEHOVAH'S HONOR

"They cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp."—Judg. 7:20, 21, Am. Stan. Ver.

JEHOVAH is a God of war who knows no defeat. No single enemy or combination of conspirators can put into the field of battle enough power to match his. No opposer in all the universe can out-general him in war strategy. So unparalleled is his wisdom that with forces so insignificant as to be laughable he can put mighty armies to rout. Because of his wisdom in outmaneuvering his enemies, he does not have to call upon his almighty power to gain victories. When from above, "Wisdom is better than weapons of war."—Eccl. 9:18.

² The true Christians known as Jehovah's witnesses can vouch for this truth. Guided by the wisdom that comes down from above, their string of victories over worldly nations that bristle with the latest war weapons runs on unbroken. They can apply Paul's words to themselves: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." (Jas. 3:17; 2 Cor. 10:4) They may suffer battle casualties in opposing "this present evil world" that "lieth in the evil one", Satan the Devil; but they win out against the persecutions and mobs, the imprisonments and government bans, even triumph over the execution of death sentences, for their service work prospers, their numbers soar, and their life rights in a new world are sure. (Gal. 1:4; 1 John 5:19; Rev. 2:10, *Am. Stan. Ver.*) For this they honor God, because it is his protection and guiding wisdom that bring the victory. As they pit their small numbers against an armed world, they appreciate the words of Ecclesiastes 9:14-16: "There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength." The world remembers and idolizes its war heroes; its preservation would be more sure if it did not brush aside and forget the wisdom from above.—Eccl. 7:12.

³ The principle that "wisdom is better than weapons of war" finds vindication in the prophetic drama involving Gideon and his three hundred fighters. From our preceding issue you will recall that they had ousted from mind ensnaring Baal worship, and purged from their numbers the fearful and selfishly lazy. Now, with ranks whittled down to a mere three hundred, they confronted an opposing force of at least 135,000 enemy swordsmen. The situation called for strategy. In obedience to Jehovah's command, Gideon goes on a reconnoitering trip among the outposts of the Midianite camp, and overhears two of the enemy. One tells a dream about a barley cake tumbling into the camp and overturning a tent, and the other interprets: "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host." Gideon returned to his own camp and cried out: "Arise; for Jehovah hath delivered into your hand the host of Midian."—Judg. 7:9-15, *Am. Stan. Ver.*

⁴ A cake of barley bread is not much, but it bowled over a tent. Gideon's three hundred were greatly outnumbered, but they were told by God through this dream that they would rout Midian. The anointed witnesses today are comparatively few, but Jehovah opens their eyes to the weaknesses of this world's systems. As Christians reconnoiter the enemy positions, they discern the false stand of Christendom's religions, the corruptness of her politics, the greed of her commerce, the lust for power that burns within her militarism. Men on the inside of world affairs can be heard frequently lamenting the sorry state of worldly religion, politics, commerce and militarism, all of which seem itching for a third world war. Out of their own mouths enemy worldlings can be heard condemning themselves, and sometimes lauding Jehovah's witnesses for their uprightness as a group and for their zeal as Christians. Not that they favor Jehovah's witnesses, but the facts force these admissions from unwilling lips and pry eyes open to the

³ At what point do we resume consideration of the drama involving Gideon and the three hundred? and what is the result of his reconnoitering?

⁴ What do Christians today learn by scouting enemy positions? and what do they sometimes hear from the enemy's own mouth?

1. When, particularly, is wisdom better than war weapons?
2. Why can Jehovah's witnesses vouch for the fact that wisdom is better than weapons or strength?

handwriting on the wall. (Dan. 5:5, 25-28; Luke 19:22) Like the Midianite's dream, unfaltering Christian courage is a twofold sign: destruction for the enemy and deliverance for the godly servant. "Never for a moment falter before your opponents, for your fearlessness will be a sure sign for them of their coming destruction, but to you it will be an omen, from God himself, of your deliverance."—Phil. 1:28, *An Amer. Trans.*

THE STRATEGY, AND THE ATTACK

⁵ Up! Arise! Prepare for battle! Gideon returns from his nighttime reconnoitering and rouses his little band to fighting zeal. He divides his force into three companies of one hundred each, and deploys them into the night's blackness for action. Down from the heights of Mount Gilboa they file, a silent line of figures that finally encircles the sleeping Midianite camp that sprawls in the valley of Jezreel, at the foot of the hill of Moreh to the north. Well armed, these three hundred? No, not militarily speaking; they would draw scornful laughter and ridicule from haughty militarists. Each one had a trumpet, a pitcher, and a torch within the pitcher. Each one knew the instructions, had his assigned place in the thin line that stretched round about the camp, and looked to Gideon's location for the cue. At the given signal each one blew mightily upon his trumpet, broke his pitcher, held aloft the firebrand thus uncovered, and shouted, "The sword of Jehovah and of Gideon!"—Judg. 7:1, 15-20, *Am. Stan. Ver.*

⁶ A scene of wildest confusion and terror broke loose in the Midianite host. The night's silence shattered by the blasts of three hundred trumpets, its stillness broken by the shouts from three hundred throats, its darkness pierced by the eerie flames from three hundred torches, and added to this the frightened stampeding of Midianite livestock, the unnerved terror of the invaders is understandable. The shouts and blasts rolled across the camp to strike the sides of Moreh, only to bounce back over the confused scene and bump into Mount Gilboa's bluff, and as the noise was magnified and the echoes answered back, it seemed that the very hills awoke and took up the cry against Midian. The reverberating echoes converged upon the enemy, and as they stumbled from their tents sleep-filled eyes widened in startled fright at the leaping flames that highlighted shadowy shapes and fired superstitious imaginations. Believing the trumpets were of a numerous army that had penetrated their camp, the Midianites supposed their enemies were among them and turned their swords against every man they met, against their own numbers. They were confused and rattled, and rushed

about wildly, and added to the din by their own cries, till they could straighten out their aimless dashing and take flight toward the fords of Jordan and their own land. The war of nerves had shattered their control and they flew at one another before finally breaking into headlong flight. The fear that was catching spread like a plague, and terror gave wings to the rout. (Deut. 20:8) No strategem was ever better laid, better executed, or more completely successful. Judges 7:20-22 reads:

⁷ "The three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow; and they cried, The sword of Jehovah and of Gideon. And they stood every man in his place round about the camp; and all the host ran; and they shouted, and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled."—*Am. Stan. Ver.*

⁸ By following the strategy given by Jehovah through Gideon, and by God's maneuvering the addled enemy to commit self-slaughter, the three hundred Israelites gained the victory without carnal weapons. "Wisdom is better than weapons of war." Shouts and trumpet blasts preceded attacks: "God is gone up [against the enemy] with a shout, the Lord with the sound of a trumpet." "If ye go to war in your land against the enemy that oppresses you, then ye shall blow an alarm with the trumpets." (Num. 10:9; Ps. 47:5) Usually a trumpet heralds the advance of a company, so by each of the three hundred having trumpets it seemed to the Midianites that they were overrun by three hundred companies of troops instead of only three. By the end of that battle so spectacularly launched, the oppressing Midianites and their fellow conspirators were dead, and Israel was free of their cruel overlordship.

⁹ The modern-day Midianites and their allies, the visible agents of Satan that rule over and oppress the peoples of earth, and especially seek to crush those who serve Jehovah, claim to be the "higher powers" mentioned at Romans 13:1. But the antitypical three hundred, the anointed remnant of Christ's body-members under the command of the Greater Gideon Christ Jesus, dispute that claim. On August 5, 1928, in a resolution entitled "Declaration Against Satan and for Jehovah", which was adopted by 12,000 witnesses assembled in Detroit, Michigan, and which was later printed in several languages and distributed by the millions, the statement was made: "Henceforth our battle cry shall be, THE SWORD OF JEHOVAH AND OF HIS ANOINTED!" The whole tenor of this Declaration and the public talk "Ruler for the People"

5. How and with what equipment does Gideon launch the attack?

6, 7. How effective against the Midianites was this strangely conducted attack?

8. Why was this strategy so effective in terrorizing the Midianites and their allies? and what was their condition at the battle's end?
9. What claim do antitypical oppressors make? but how and when was it disputed?

that accompanied it, both of which were at that time broadcast over a chain of more than 100 radio stations, in America and Canada, was that Satan was the god of this world and national leaders were his representatives and no earthly nation had Jehovah as its God. The truth that Jehovah God and Christ Jesus, and not worldly politicians, are the Higher Powers of Romans 13:1 was made clearer and given wider publicity from and after 1929, especially by the June 1 and June 15 *Watchtowers* of that year.

¹⁰ The apostles did not view worldly politicians as the "higher powers", else they would never have said to them: "We ought to obey God rather than men." (Acts 5:29; 4:19) Nor did Jesus, who exposed and spoiled the "principalities and powers" of commerce and politics and false religion, and invisible demon powers as well. (Matt. 4:8-10; 6:19-21; 19:23, 24; 21:12, 13; 23:1-33; Luke 13:31, 32; John 8:44; 18:36; 19:10, 11; Col. 2:14-17) To early Christians the power of such men became as dead as the firstborn of Egypt at the time of the tenth plague, which pictured the death of worldly rulers as the "higher powers". The deadness of the antitypical firstborn ("the beginning [or chief] of his strength") shows up when Jehovah's witnesses say before worldly courts and authorities: "We ought to obey God rather than men."—Deut. 21:17.

¹¹ Hence it was with this truth about the true "higher powers" that Jehovah's witnesses attacked the modern-day Midianites, from and after 1928, and with it they snapped the bonds that once improperly tied them in subjection to world rulers even in matters of worship, when they thought such rulers were "ordained of God". The knowledge that God and Christ are the Higher Powers put to rout and destroyed the power of worldly authorities over Christians relative to the worship of Jehovah. Since appreciating this truth they boldly shout their battle-cry: "The sword of Jehovah and of his Anointed!"

¹² This old world and its leaders are in darkness as deep as that which settled over Egypt during the ninth plague, and surrounding and infiltrating into this world camp are the comparatively sparse numbers of Jehovah's witnesses. But to the enemy the witnesses seem like multitudes, because Theocratic organization makes the best use of the small band, each keeping his assigned place, just as Gideon's three hundred remained "every man in his place round about the camp". They are schooled in the best methods and strategies of Christian warfare, and when the Greater Gideon flashes and trumpets forth truth from the temple they quickly start reflecting that light, letting it shine throughout the bedarkened

world, lifting up their voices like a trumpet of praise to God, making sure that the blast is clear and certain, shouting with zeal the truths that make men free of harsh oppressors. The anointed are likened to earthen vessels in which is stored the treasured light, and to let this light shine they willingly consume and use up their bodily strength and even allow it to be broken in death like shattered clay pitchers. But their exemplary course shines on and the light increases. —Gen. 4:10; Ps. 47:1; 69:9; 119:105; 150:3; Isa. 58:1; 60:1, 2; Jer. 50:15; Matt. 5:14-16; 1 Cor. 14:8, 9; 2 Cor. 4:6, 7; Heb. 11:4.

¹³ Worldlings may think that Jehovah's witnesses are as poorly equipped for ministerial service as soldiers armed with torches and pitchers and horns would be for carnal war. They are not equipped with the orthodox religious teaching, nor armed with a diploma from some theological seminary. They do not use orthodox methods, such as sitting back in church buildings waiting for a congregation to come to them, or reviewing worldly books and prattling politics or supplanting the Bible with creed and ritual, or sponsoring church socials and bingo gambling. But when the witnesses begin speaking and let the Bible light shine, the enemy is confused and rattled and unable to stand against the truths declared. (John 7:15; Acts 4:13) The Bible light is too strong for enemies long sleeping in darkness, so they grope in blindness, addled by a message strange to them. Unable to make a stand on the Bible, they flee to tradition, to creed, to custom, to ritual and ceremony and formalism, till in full rout from the land of Jehovah's true worship.—Isa. 29:13, 14; Matt. 15:1-9; 23:5; Col. 2:8.

¹⁴ Unable to get together on a unified charge against God's witnesses, enemies in one land call them communists, in another imperialists, one year accuse them as nazis, the next brand them Reds. The world leaders clash among themselves, quarreling and fighting and killing one another. Their own actions show they could not be the "higher powers"; their own confused, internal strife helps kill their claim as such. Divided religiously, commercially, politically and militarily, they cannot stand, but fall, blasted from their false position by the message of truth and by their own un-Christian conduct. To enlightened Bible-believers these leaders of Christendom supposedly representing God are seen to have only dead faith, a faith unfounded on knowledge and unenlivened by Scriptural works. To God they are dead in willing trespasses and sins, and they are as good as dead to Christians, who no longer look upon them as "higher powers" "ordained of God". (Matt.

10. How are Jehovah's witnesses of today backed up in this position by the course of Jesus and early Christians?

11. How does this truth free Christians and rout modern-day Midianites?

12. In spite of their comparatively few numbers, why do Jehovah's witnesses seem like multitudes to the enemy?

13. Why might worldlings think Jehovah's witnesses poorly equipped for Theocratic warfare? but what result proves otherwise when the battle is joined?

14. What shows enemy confusion and the impossibility of their being the "higher powers"? and to whom are they dead?

8: 22; 12: 25; Eph. 2: 1; Heb. 11: 1; Jas. 2: 26) Isaiah describes their "death" thus: "O LORD our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish." —26: 13, 14.

OTHERS RALLY TO THE BATTLE

¹⁵ In the ancient drama the fearless onslaught by Gideon's three hundred swept the terrified enemy toward Jordan in full rout, and this amazing success fed courage into the veins of other Israelites and stirred them to rally to the pursuit. The report of that and of what followed is given at Judges 7: 23-25 and 8: 1-3:

¹⁶ "And the men of Israel were gathered together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian. And Gideon sent messengers throughout all the hill-country of Ephraim, saying, Come down against Midian, and take before them the waters, as far as Beth-barah, even the Jordan. So all the men of Ephraim were gathered together, and took the waters as far as Beth-barah, even the Jordan. And they took the two princes of Midian, Oreb and Zeeb; and they slew Oreb at the rock of Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian: and they brought the heads of Oreb and Zeeb to Gideon beyond the Jordan. And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with Midian? And they did chide with him sharply. And he said unto them, What have I now done in comparison with you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hand the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison with you? Then their anger was abated toward him, when he had said that."—*Am. Stan. Ver.*

¹⁷ After the initial attack the fight developed into a running battle, and as it streamed toward Jordan and beyond reinforcements from Israel swept in to join the pursuing three hundred. The first ones to spontaneously join in the battle were from Naphtali and Asher and Manasseh, tribes from which had originally come the 32,000 but whose ranks were thinned down to the three hundred finally used, as a result of tests to weed out the fearful and selfish. Doubtless some who now came forward to fight had been among the 31,700 previously sent home. Others, such as the Ephraimites, received the call to action after the rout was going full tilt.

¹⁸ In the fulfillment, the anointed remnant underwent temple cleansing and purging to fit them for godly combat, and when they were finally equipped with sufficient truth to rout Satan's visible representatives from their squatting in Jehovah's territory as "higher powers", the anointed launched the attack. From the Bible the witnesses proved that world leaders had invaded a place belonging to God and Christ, and their boldness in the exposure, and the enemy's inability to answer back and maintain its position, caused other observers to see that Satan's agents could not stand their ground as the "higher powers". Hence as "higher powers" these world leaders became dead in the sight of the observers, who told others, who in turn told still more persons this truth that punctured as by a swordthrust the "higher powers" fable of oppressing rulers. Some of the first ones to rally to the side of the anointed remnant in the early 1930's had previously known of the witnesses and attended meetings, but, like the selfish prodigal son of the parable, had drifted off in their own pleasurable ways of least resistance. (Luke 15: 11-32) Now they return to the worship of the Father, along with ever-increasing numbers of others who receive for the first time the invitation to join in Christian warfare. These added numbers being gathered in are the Lord's "other sheep", who will eventually form a great multitude from all nations, peoples, kindreds and tongues.—Rev. 7: 9-17.

¹⁹ Was it not after the death of the firstborn in Egypt that the mixed multitude is shown marching with Israel? (Ex. 12: 38) And after the killing of Midianite power by the rout that large reinforcements joined the three hundred? So it is after the antitypical tenth plague and rout begins that the "other sheep" class flock forward. The truth concerning the "higher powers" as being God and Christ was made clear in 1928 and 1929, and since then that pointed truth has been repeatedly wielded as an important part of the sword of the spirit. It has been a part of the continuing, running fight down through the years, gaining widespread and attention-attracting publicity by thousands of court cases involving clashes with worldly authorities over rights to preach, saluting of flags, healing of men, military service, etc. The more the light of truth shone; the more the shouts and trumpetings of praise reverberated, that much more did men of good-will rally to the ranks of Jehovah's witnesses.

²⁰ The Midianites and their allies had invaded the land supposed to be occupied by true worshipers, had polluted and looted it, impoverished it, left it wasted and fruitless. But when they were routed by revived and strengthened Israelites, and fled toward their

15, 16. How did other Israelites respond when the Midianites were routed? and what contention between Israelites was peacefully settled? 17, 18. What ones joined in the running battle in Gideon's day? and in fulfillment how are these various ones manifested, to form what class?

19. Since when has the "other sheep" class flocked forward, due to what widespread publicity?

20. In type and antitype, who rose to cut off enemy retreat, and why are their efforts so telling?

own land to escape, they found new forces had come out to cut off their retreat. These new troops, the Ephraimites, wreaked havoc on the Midianites, even slaughtering their two princes, Oreb and Zeeb. So today from out of their own organizations the retreating enemies are met by surprise forces that loom up suddenly from their very ranks, and the enemies know not which way to flee. As the message penetrates to new lands thousands more take up the fight, showing that this world is a dead thing to them, void of any life hopes. Like the Ephraimites, they take the battle stations assigned them by the organizational head of the antitypical three hundred. There is where the efforts are telling, where the organization puts us, where unity of action against the enemy will result.

²¹ But what about the complaint voiced by the Ephraimites at not being called earlier? Back there in the type it was God's purpose to use a limited number in the initial assault, that credit for the victory might properly go to Jehovah. (Judg. 7:2-4) Similarly, the triumph over the modern-day Midianites is not by force of numbers, and no flesh is to glory in God's sight. The victory must be to Jehovah's honor. He needs no creatures to rout the enemy; he could preach the truth by making the stones cry out. (Luke 19:40; 1 Cor. 1:29) He did, however, choose to use a "little flock", an anointed remnant, to do the work of putting the enemy to flight. Later, as more and more of the "other sheep" class are taken into the fighting ranks, some may lament that they were not informed sooner about these Bible truths, that they could have had a fuller share in the gospel-preaching work. But they appreciate the reason for what seemed to them a tardy call to service, when they learn of Jehovah's purpose to first gather and test, sift and judge an anointed remnant.—John 10:16; 1 Pet. 4:17.

²² By a soft and tactful answer Gideon turned away the wrath of the Ephraimites. He applied principles expressed centuries later: "In honour preferring one another"; "In lowliness of mind let each esteem other better than themselves." (Prov. 15:1; Rom. 12:10; Phil. 2:3) It was no time for internal strife, so he abated their anger by pointing out the rich share they had had in clinching the victory, even adding generously, "What was I able to do in comparison with you?" "Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?" he queries.

²³ "Abiezer" stood for Gideon's house, and in this drama would point to the anointed remnant of

Christ's body-members. Satan's earthly organization is known as "the vine of the earth", and as far as the visible warfare between it and Jehovah's witnesses is concerned it is the anointed remnant that first proclaims the truth that starts the battle. (Rev. 14:18-20) It is the remnant's fearless preaching that routs the enemy and puts it on the run toward complete defeat. By the time the "other sheep" join the fray most of the doctrinal fruits of the enemy "vine" have been harvested as falsehoods, with only gleanings left. Yet the "other sheep" come into the conflict at the crucial time to perform a vital service, just as Ephraim's gleanings in the ancient battle, the trapping and slaughtering of the routed Midianites and the picking off of the stragglers, made a heavy contribution to the final victory.

²⁴ This Gideon acknowledged, even as the anointed remnant today gladly state that the "other sheep" now perform a major share in chasing and cornering and killing the doctrinal and ideological fruitage of Satan's visible organization. The "other sheep" class has no cause to chide anyone because of their slow start. The Ephraimites must have known the Midianites were in the land, that Gideon was gathering forces to combat them, and that they could have at least offered their services without being formally invited. Similarly, many now comprising the "other sheep" previously knew of the work of the remnant and could have associated with them. It is true that they were not invited to take part in the service very much during the 1920's, the invitation being extended to them later on, just as in the type it came later to the Ephraimites. After instruction, the "other sheep" appreciate why their ingathering had to wait, that it was Jehovah's purpose to fully gather in the "little flock" first, and they are satisfied with Jehovah's arrangement of matters and overjoyed by the service privileges they now possess, even as the Ephraimites were placated after being instructed by Gideon. So it is that now the "other sheep" come in on the tail-end of the gospel-preaching work, after it has been going on for nineteen centuries, after the death of the antitypical firstborn, and they rejoice that the closing gleaning work they do is so amazingly fruitful and contributes so heavily to the ingathering of those who will make up the great multitude of Revelation 7:9.

MOPPING UP OPERATIONS

²⁵ The account of the final stages of the typical battle continues. "And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them. And he said unto

21. How may some of the "other sheep" feel when first learning of their privilege to preach? but appreciation of what facts clarifies matters for them?

22. How did Gideon answer, and what Scriptural principles did he apply, in settling internal strife?

23. In fulfillment, how can it be logically said that the anointed remnant did harvesting on the enemy "vine" and the "other sheep" only gleaning, yet that gleaning contributes heavily to victory?

24. Why do the "other sheep" now have no cause to chide anyone because of their slow start in Theocratic warfare, but are satisfied and rejoice in the gleaning work that falls to their lot?

25. What was Gideon's experience with the men of Succoth and Peniel?

the men of Succoth, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian. And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?" Gideon moved on, and voiced the same request to the men of Penuel, and got the same answer. Gideon pronounced judgment against both Succoth and Penuel, and continued the pursuit of the enemy.—Judg. 8:4-9.

²⁶ The anointed remnant have been pressing on in the battle of truth against lies for many years now, but, though aging and nearing exhaustion, they do not give in to weariness of the flesh but keep up the chase of the enemy, "faint, yet pursuing them." Frequently they could use such assistance as that symbolized by "bread" or "a cup of cold water". Those who refuse to assist Christ's brethren are adversely judged by the King, who says to them: "I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink . . . Go away into eternal punishment." (Matt. 25:42, 46; 10:42, *Am. Stan. Ver.*) Such ones were prefigured by the men of Succoth and Penuel, and will suffer a like fate.

²⁷ Those of Succoth and Penuel still thought the Midianites might win, and feared reprisals if they helped Gideon's band. The fleeing enemy now holed up at Karkor numbered 15,000, enjoying odds of 50 to 1 in their favor, and to the men of little faith who looked on outward appearances, blind to the power of Jehovah that backs up his people, victory by Gideon would still seem a dim prospect. The men of Succoth and Penuel still looked upon their oppressors as having the rule over them, as being higher powers to be in subjection to. How like the "goat" and "evil servant" classes of today, who refuse aid to the anointed remnant, unable to see that behind these brethren of the Lord are Christ and Jehovah, and are still fearful of the world leaders, consorting with them and viewing them as the "higher powers"! Such goatish ones think that this world organization under Satan is all right, think that it will continue on as the controlling power, and they cast their lot with it. Hence in both type and antitype it is seen that the rout and running battle divided the peoples, some coming out and joining in the fight against satanic oppressors, others siding with the doomed invaders of Jehovah's field of worship.—Matt. 25:31, 32.

²⁸ The record of the typical struggle continues: "Now Zebah and Zalmunna were at Karkor, and their army with them, about fifteen thousand men, all that remained of all the Kedemite army, since the fallen numbered one hundred and twenty thousand swords-

men. So Gideon went up the caravan route, east of Nobah and Jogbehah, and attacked the camp as it lay off its guard. Zebah and Zalmunna fled, but he pursued them, and captured Midian's two kings, Zebah and Zalmunna, and struck panic into the whole army." (Judg. 8:10-12, *An Amer. Trans.*) As he returned victoriously along the way of pursuit, Gideon meted out appropriate punishment for the men of Succoth and Penuel, uncovered the fact that it was the Midianite kings Zebah and Zalmunna that had slain his brothers, and justly put them to death.—Judg. 8:13-21.

²⁹ It was Gideon and his three hundred that started the battle under Jehovah's direction; it was they who finished it by his grace. So it is the anointed remnant that plays the principal role in the visible Christian warfare against Satan's agents, being used to start it and finish it so far as it relates to these "last days". The Ephraimites may have had the privilege of capturing and slaying the Midianite princes Oreb and Zeeb, but it fell to Gideon's lot to take and destroy the two kings of Midian. It is necessary for the "other sheep" to keep such things in mind, that they may always appreciate their relationship to the remnant, to the organization, and to Christ Jesus and Jehovah God. The fact that by weight of numbers they now perform the bulk of the witness work should only make them humble in their precious privilege; never should it cause them to exalt themselves against the anointed remnant, under whose immediate direction they work. By so maintaining the proper mental attitude, they will never be abased and destroyed with the antitypical goatish men of Succoth and Penuel.—Matt. 23:12.

³⁰ Thus it was that God's people in the days of Gideon were liberated from Midianite bondage, by a battle running its course, from initial attack to mopping up operations. Gideon followed through to the end. To impress upon ministers the importance of follow through in the wake of door-to-door preaching, consider the resemblance in steps taken, but the contrast in results produced, by modern carnal warfare and Christian warfare.

³¹ Men of this going old world hold in their hand the power to kill millions, by the grace of the Devil. They have their bacteria bombs and A-bombs and look to potent H-bombs. Men of the coming new world hold in their hand the power to show the path of life to millions, by the grace of God. They have and understand God's Word, which overflows with waters of life. The old world is mobilized to produce death, by feeding raw materials into factory assembly lines to turn out shells and bombs and poisonous gases. New world servants are mobilized to produce

26. Who accord similar treatment to the "faint, yet pursuing" remnant?
27. What view of matters did the men of Succoth and Penuel adopt? and how did they so well prefigure the "goat" and "evil servant" classes of today?

28. With the recording of what events does the prophetic drama end?

29. What should the "other sheep" keep in mind, and why?
30, 31. In carnal warfare and Christian warfare, what resemblances and contrasts are there as to possessing power and being mobilized and organized?

the life-giving message, by maintaining printing plants that heap up stocks of Bibles and Bible helps. The old world is organized to distribute its killers, by recruiting armies to man the tanks and ships and planes that deliver death to the battlefields. The new world workers are organized in companies to distribute the message of life, by making door-to-door visits and doing street-witnessing in the preaching fields world-wide. Both old world and new world forces follow through with mopping up operations, but what a contrast in results!

³² When the old world mops up in the wake of victorious armies, it sends in occupation forces, loots and oppresses, demands reparations, and sets up slave labor camps and prison camps. After Kingdom publishers distribute Bible literature they follow through by calling back on the obtainers, to answer questions, to conduct home Bible studies, to show interested ones how to preach, to spring them from the bondage of this old world into the prospects of freedom in a new world of righteousness. Theocratic ministers know that the truth of the Bible is likened to water, and that it may be said that within the covers of a Bible help is a reservoir of such water. Moreover, when water remains dammed up and motionless it becomes stale, stagnant; it must flow like a stream to be clear and sparkling. So ministers call back, encourage obtainers to open the publications, let the message on the page free to flow through the eye into the mind and fill the heart. If the truth waters have been befouled and polluted by lying modern-day Midianites, the back-calling minister can settle the dirt peddled by mudslingers and clear up the water and get it streaming to the listener in sparkling clarity. (Ezek. 34:18, 19; Rev. 22:1, 17) So ministers must call back, not only to teach pure truth but also to mop up on any dirty smears or falsehoods left by those still posing as representatives of Christ or as "higher powers" "ordained of God". Such Theocratic mopping up operations are necessary to completely free the oppressed and to eliminate any straggling oppressors.

FRUITS OF VICTORY DEDICATED TO GOD

³³ It appears that with the total defeat of the Midianites the drama ends its prophetic significance. As confirmation of this view, note that immediately after final victory the people wished to make Gideon king over them, and his offspring after him. (Judg. 8:22, 23) This could hardly have antitypical significance, since in the fulfillment the Greater Gideon Christ Jesus was enthroned as King before the anointed remnant were gathered against the modern-

day Midianites, nor will Christ have any successors to reign in his stead on the throne, as was proposed in Gideon's case. After Gideon refused kingship for himself and his sons, he made an alternate proposal, which was accepted and led to certain events. But the prophetic drama had ended, so these happenings also are weighted with no antitypical significance. However, they do disclose a general principle and an object lesson that are instructive in their broad outlines. The account relates:

³⁴ "Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.) And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey. And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks. And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house."—Judg. 8:24-27.

³⁵ These facts stand out: The loot from the victory did not go to the enrichment of any individual, but was pooled to make an ephod. This was not an idol, but was a priestly garment used in God's service. (Ex. 28:6-14) In making the ephod the loot was used to make something honoring and recognizing Jehovah. The case was similar to the time when the Israelites spoiled the Egyptians before the exodus, and later when in the wilderness it was from this gold and precious materials that the people contributed for the building of the tabernacle, including ephods. (Ex. 11:2; 12:36; 35:5, 21-29; 36:5-7, *Am. Stan. Ver.*) Israel committed spiritual whoredom with the ephod Gideon made, by worshiping it, and it became a snare to Gideon and his house. However, Gideon certainly did not make the ephod for idolatrous purposes; for Jehovah's honor he had refused the kingship for himself and instead focused attention on the ephod as representative of God. But the people wrongly worshiped the ephod rather than what it represented, as similarly happened with a bronze serpent Moses had properly made, but which was later idolized. (Num. 21:9; 2 Ki. 18:4) The ephod did not serve the purpose for which it was made, and even "proved a danger to Gideon and his house"; but the record does not say Gideon worshiped it. (Judg. 8:27, *Moffatt*) Gideon died approved, and Baal worship was not practiced in Israel any more during his life.—Judg. 8:33; Heb. 11:32.

³⁶ The general principle shown is that any fruits

32. (a) Contrast the mopping up operations of old world and new world forces. (b) Show by illustration the necessity of conducting back-calls and home Bible studies.
33, 34. What confirms the view that with the defeat of Midian the prophetic significance of the drama ends? yet what events followed that contain general instruction?

35. What facts stand out?

36. What general principle is shown by Gideon's course? and how do Jehovah's witnesses today apply that principle?

from Theocratic victories should go to Jehovah's honor, and not to the exaltation of any individual or organization. The Israelites stripped the Midianites of their fine raiment and jewelry; so the truth declared against the world leaders, whether religious or political, commercial or military, strips them of the "higher powers" claim in which they clothe themselves, removes them from their exalted position, plunders the prestige and adoration they once enjoyed, and they lose the flattering titles that allowed them to glitter and shine. Any treasures of service they might have enjoyed are gone, because they used their offices to make a show of themselves. These attention-grabbing things are not transferred to truth-telling witnesses, but are lumped together and given over for Jehovah's honor. As men of good-will learn the truth they strip these formerly honored ones of their improper titles and adornments and give all praise to Jehovah, and attribute to God and Christ all honoring titles, such as "Father" and "Higher Powers".—Job 32:21, 22; Ps. 150:6; Isa. 42:8; Matt. 23:9.

³⁷ The object lesson in the ancient happenings that followed the prophetic part of the drama is that the fruits of victory should never be idolized. Any increases or gains in numbers of publishers that come from the work of gospel-preaching should never be credited to men or to a visible organization, nor should the volume of work accomplished be a cause for creature boasting; all of this is due to Jehovah God and Christ Jesus and should be dedicated to them and to the vindication of Jehovah's name. To illustrate, a farmer sows seed and waters and cultivates, but does he make the seed sprout and grow and eventually bear fruit? Is not credit for the growth due to the Creator? The apostle Paul deflated those looking to creatures as responsible for organizational increases by such an illustration, saying: "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." (1 Cor. 3:6, 7) Ministers may plant the seed of truth and water it by back-calling and conducting home Bible studies, but it is God who gathers in new ones to give growth and increase to the visible organization of preachers.

³⁸ There is this to remember concerning organizations generally. When young and growing, fighting their way up, zeal is strong and evangelistic; but when they have won their place and become strong and wealthy and respected they often lose their virile strength and become lax, fat, sluggish, and point with pride to their size, and put their directives above God's commands. That has happened to the

organizations of the big and prosperous orthodox churches of Christendom. The organization is served and worshiped instead of the one it claims to represent, namely Jehovah God. But this snare will never catch Jehovah's cleansed people today; the growing visible organization does not fill them with the pride that precedes falls, but serves to remind them that Jehovah is directing and blessing the work, that it is his seasonal time for gathering in the fruits of gospel-preaching.—Prov. 16:18.

³⁹ However, it is well for all to remember the snare that visible organizations can be. Did not some Israelites think too highly of a visible setup when they lamented that the new temple being rebuilt after Babylonish captivity failed to measure up to the glories of Solomon's temple? (Hag. 2:3) In Jesus' day and thereafter certain Jews took excessive pride in the visible temple and attributed too much to it; they were forcefully reminded that God does not dwell in temples made with men's hands. (Matt. 23:18-22; 24:1, 2; Acts 7:48; 17:24) The early Christian organization sprang up as fruitage to the ministry of Christ Jesus, but it became apostate, worldly, powerful, with only a remnant holding true to God. (Acts 20:29; 2 Pet. 2:1) Surely the Roman Catholic Church that grew out of that apostasy has been snared, boasting of its size and wealth and power, and worshiping itself and its traditions and doctrines and clerical leaders instead of Jehovah God. Again, when Christ came to the temple for judgment in 1918 a great number of those in line for the Kingdom were purged out, mainly because they held in worshipful esteem the Elijah-period organization and its practices and personnel, which esteem, stubbornly clung to despite increasing light, displeased God. They were snared; they were cast from Jehovah's service.—Zech. 13:8, 9; Matt. 24:48-51.

⁴⁰ But the visible organization that now grows and prospers has been cleansed, purged of such ensnaring practices as creature worship. The increase is credited to Jehovah God; it comes not by human might or power, but by His spirit. (Zech. 4:6) In the ancient drama Gideon started alone, then worked with ten associates to throw down Baal's altar, and when thousands flocked to him they were screened down to three hundred for use against Midian; so his force grew from one to eleven to three hundred and one. (Judg. 6:11, 27; 7:7) Similarly from the time temple judgment started till the opening blast began unseating world rulers as "higher powers" the anointed remnant increased in numbers. In 1918 there were on an average 3,868 publishers per month; in 1928, 23,988.

37. What object lesson is contained in the ancient happenings? and what should it make Christians today aware of?

38. What should be remembered concerning worldly organizations? but why will Jehovah's present visible organization never be so ensnared?

39. In former times, how have organizations seeking or claiming to serve God been ensnared?

40. Paralleling the increase of Gideon's band up to the time of attack on Midian, how much did the anointed remnant increase in numbers?

⁴¹ Thereafter the rout of the modern-day Midianites gained momentum, and during the 1930's the "other sheep" joined in the fight, to bring the publisher figure up to 47,143 in 1938. In ever-increasing numbers they came during the next ten years, till in 1948 there were 230,532 reporting service regularly. In 1949 the figure climbed to 279,421, with a peak for one month of 317,877. For all of this prosperity Jehovah's witnesses thank God, and give credit therefor to no visible agencies. Jehovah God foretold this abundant increase coming from all nations, like flocks, like clouds of doves that darken the sky for multitude. Into Jehovah's organizational arrangement they come, and the gates are open to receive them, shut neither day nor night. And why the ever-increasing tempo of ingathering now? Is it due to any brilliant human minds in the visible organization? or to efficient methods or procedures practiced? No; the "other sheep" of the Lord now flock in abundantly because it is God's time to hasten their coming: "The little one shall become a thousand, and the small one a strong nation: I, Jehovah, will hasten it in its time."—Isa. 60: 1-22, *Am. Stan. Ver.*

⁴² As the visible organization increases, the new strength of numbers is dedicated to Jehovah's honor. They are not held under as a laity class to bear up and support a clergy class. There are no class distinctions or discriminations or respect of persons shown in the visible organization; all are under God and Christ. (Matt. 23: 8; Acts 10: 34) Like the

41. As the modern-day rout has gained momentum, what increases have come, and why such increase?

42. To what is the increase dedicated? and how are new ones fitted therefor?

anointed remnant before them, the incoming "other sheep" study God's Word privately and in groups, to purge their mind of false religious contaminations. They heed the counsel in the Bible, and welcome instruction from the visible organization. Then as they take places in the ranks of field publishers, marching shoulder to shoulder with the anointed remnant, they take comfort from these words: "Blessed be Jehovah my rock, who teacheth my hands to war, and my fingers to fight: my lovingkindness, and my fortress, my high tower, and my deliverer; my shield, and he in whom I take refuge."—Ps. 144: 1, 2, *Am. Stan. Ver.*

⁴³ So taught from above, all Jehovah's ministers on earth can say: "Wisdom is better than strength"; "Wisdom is better than weapons of war." Without carnal weapons they will encircle this religionized old world that lies in darkness, and loves it. (John 3: 19-21) They will let the truth torch shine, lift up their voice like a trumpet, shout out the praises of God and courageously wield the "sword of the spirit, which is the word of God". (Eph. 6: 17) Their place is not with the 22,000 scared ones who went home, is not with the 9,700 greedy and lazy ones who were indifferent to the fight. Their place is with the three hundred faithful fighters and the reinforcements that joined them in pursuing the routed enemy. And as they press on in the warfare their battle-cry advertises the ones to whom the victory is dedicated: "For Jehovah and for the Greater Gideon Christ Jesus!"

43. What will all Jehovah's ministers on earth now say and do? and what will their battle-cry advertise?

INTERNATIONAL ASSEMBLY OF JEHOVAH'S WITNESSES TO MEET AT YANKEE STADIUM IN NEW YORK CITY

JULY 30 TO AUGUST 6 INCLUSIVE

THE attention of Jehovah's witnesses throughout the world has been focused on this most outstanding event scheduled for 1950. The assembly's being in New York city does not make it an American assembly, but it is an international gathering of Jehovah's witnesses, for they are coming from the ends of the earth. At this writing reports are to hand from fifty-five different nations saying they are sending representatives. More than 2,000 delegates will come from other countries to assemble along with their American and Canadian brethren at this great feast, to be held for eight days in the world's second-largest city.

The place selected for the holding of this great gathering of Jehovah's witnesses is the famous Yankee Stadium, situated at River avenue and East 161st street in the borough of Bronx, New York city, and it is anticipated that this tremendous stadium will be practically filled from the very opening of the convention on July 30. Not only Jehovah's witnesses are invited to attend, but all *Watchtower* readers, as well as the general public in New York who are interested

in Bible study. All sessions are open to the public, seats are free, and no collections will be taken at any meeting. If you have not planned to be in New York between the days of July 30 and August 6 but you do have some occasion to come to New York, make it your business to be in the city sometime during this period, for you will receive a rich blessing by attending this gathering of the Lord's people.

THE OPENING DAY ATTRACTION

The first day of the convention will be known as "Gilead Graduation Day", and the program opens at 9:30 in the morning with songs. Jehovah's witnesses will not have to bring their old songbooks with them, because the Society will be releasing a new songbook Sunday morning early. Many new songs have been added, but we will not tell you any more about it until you join with us in singing the songs of praise. The music and words that will be sung at the assembly will not match the old songbook.

The chairman of the convention will give the opening

address at 10:30 Sunday morning. The rest of the day will be devoted to the graduation exercises of the 15th class of the Watchtower Bible School of Gilead. That program will begin at 1:30 in the afternoon, and this is something you will want to see and hear. It will be very heart-warming, we believe.

From the first day until the last the program is packed full of interesting things, not one of which you will want to miss. But if some of you *Watchtower* readers cannot get there for the full eight days, have in mind that on Sunday afternoon, August 6, the president of the Watchtower Bible and Tract Society, Inc., N. H. Knorr, will give a public address which will be widely advertised. The subject will be, "Can You Live Forever in Happiness on Earth?" If your business or other matters take you anywhere near New York city on this week-end of August 6, 1950, include this meeting at Yankee Stadium in your itinerary.

Those coming to the assembly will want to see the new Bethel home headquarters of the Watch Tower Society, as well as the new printing plant just constructed during the last year. Arrangements will be made for all conventioners to go through these two places, both situated in Brooklyn, on Monday and Tuesday following the assembly. On August 7 and 8, from 8 in the morning to 5 in the evening, tours will be continuous. We expect thousands of persons to be

going through both of these buildings because of their keen interest in the work being done in these places. It will be impossible to show persons through the factory or home before or during the convention, as all members of the Bethel family will be so busy with convention matters that it will be necessary to keep both places closed to the public. The running of the convention is the important thing during the convention period, and that will require all of the Bethel family's time.

Conventioners coming to the assembly or going away from it are welcome to stop at WBBR's transmitting station at 1111 Woodrow Road, on Staten Island, and the Watchtower Bible School of Gilead at South Lansing, New York. We will not be able to accommodate anyone overnight at these places, nor in the Bethel home, but you will be welcome to stop during the day and see the broadcasting station, the School and the farms the Society operates in connection with both.

PRECONVENTION WORK

The New York company of Jehovah's witnesses is happy to have the opportunity of being host to Jehovah's witnesses from all parts of the world and they are working diligently in harmony with the Society's convention committee to take care of the preliminary arrangements. On Saturday night,

May 13, a special meeting was held, which aroused much enthusiasm, and with joy Jehovah's witnesses in the vicinity of 25 miles of New York willingly assumed the responsibility of trying to find sufficient rooming accommodations for all persons coming to the assembly. The Convention Bureau and hotels are cooperating splendidly, and up to this time we have more than 9,000 rooms set aside in hotels alone. Our big problem will be to find housing accommodations. On Sunday morning, May 14, approximately 4,000 publishers started out in the field looking for rooms in private homes and apartments, all publishers having proper identification cards showing that they are authorized to represent the Society in getting these rooms. Whether you want hotel rooms or prefer to stay in a private home, the Watchtower Convention Committee is in position to reserve accommodations for every person attending the convention. Room request forms have been sent to all companies of Jehovah's

witnesses, but if a reader of *The Watchtower* is not yet associated with a company of Jehovah's witnesses he may just write to the Committee for a rooming form and we will give his request immediate attention. Read this room request form over carefully before filling it out. You will note that hotel prices are a little higher in New York than in most cities. An additional cot may be provided in most rooms to take care of a third person at an additional cost of about



YANKEE STADIUM

two dollars a day. We hope that no delegate will request more accommodations than he actually needs, because we will require all the accommodations we can obtain for the large crowd of persons attending this great assembly.

FACILITIES

Persons not acquainted with New York will want to know a few things about the city. We would like to state that overnight parking of cars in streets in the hotel sections is prohibited. Therefore it will be necessary to garage your car or put it in a parking lot. Garage parking in New York city runs about \$1.50 to \$2.00 a night. Parking lots are a little lower and you may find one convenient to your location. Parking of cars near Yankee Stadium will be extremely limited, so it will be best for you to plan to travel to and from the stadium by bus or subway. The subway system furnishes excellent transportation in New York and this is the fastest way to get around. The fare is 10 cents a ride.

If you have never been to New York city during July and August you will not be familiar with the weather conditions. Generally the weather is very warm and humidity is high. We suggest that you bring cool summer clothing, for even the nights are quite warm.

It appears that there will be no trailer camp at this con-

vention. The Convention Committee and others specially assigned have searched diligently for a plot of land in or out of the city for the camp, but it has been impossible to find anything. We have covered an area of twenty-five miles radius from the center of New York. Most townships and communities have prohibited trailer camps and trailer accommodations. It appears then that all attending the convention will have to make plans to stay in rooming houses or hotels within the city of New York itself, or make your own arrangements for camping some distance from the city and commute daily. This latter we do not advise, because New York city traffic is extremely heavy in the morning. The Society is very sorry to make this announcement, because at most conventions we have always had excellent trailer camps. But these have been in the West or Midwest, where we have had plenty of space. Within New York there is little space, and, while communities outside may have lots and adequate space, these are not available because of city restrictions or property being owned by private persons who do not desire to rent it out for a trailer camp for eight to ten days. We announce this now so that you can plan accordingly. We know many will be disappointed because of this, but as yet we have not been able to locate a suitable place after months of hard work.

There will be no free rooms for pioneers at the convention, as these will be used to accommodate European brethren. In some countries it is impossible, due to currency restric-

tions, to get enough money to pay for rooms, so the free rooms will be assigned to brethren from countries where currency controls forbid them to take sufficient money for rooms but only allow funds for their transportation in local currency.

The Society has set up a headquarters in New York city to take care of convention matters, particularly rooming accommodations. All communications relative to the convention should be addressed to Watchtower Convention Committee, 557 W. 157th street, New York 32, New York.

Jehovah's witnesses throughout the United States, Canada and the world have for more than a year been making plans to come to New York. Now the time is drawing close and you have to make your final arrangements, obtain a room and decide how you will travel. We hope you have made up your mind to have a full share in the assembly and will be at all sessions. As true students of the Bible, we know, by the Lord's grace, you will be desirous of attending all sessions, for they will be instructive and will better prepare us to preach the Word in all the world for a witness. We sincerely hope that everyone will have a very pleasant journey to New York city and that Jehovah will bless all of us richly in attending this international assembly of Jehovah's witnesses at Yankee Stadium. All people who love truth and righteousness and who are anxious to know of Jehovah and to better understand his Word are certainly welcome to attend.

HAMAN'S "PRIDE GOES BEFORE DESTRUCTION"

THE Bible reveals Satan as having been the covering cherub for the first human pair, and as saying in his heart "I will be like the Most High". And he was determined to realize this ambition even though it meant plunging every last one of God's intelligent creatures, both visible and invisible, into destruction. A character with a like disposition, whose record is also found in the Bible, was Haman. Because one Jew, Mordecai, refused to bow down to him he made a conspiracy to wipe out the whole race of God's typical chosen people. And not only that, but, being a man of great wealth, he was willing to pay eighteen million dollars into the king's treasury for the privilege of doing so! But Haman was made to know the truth of the Scriptural proverb: "Pride goes before destruction, and a haughty spirit before a fall." (Prov. 16:18, *An Amer. Trans.*) Even as Satan himself will be made to know it, and that in the not far distant future.

The account in the book of Esther reveals that Haman was the son of Hammedatha, and an Agagite. He therefore belonged to the race of the Amalekites, which people had violently opposed the Jews on their way to the land of Canaan, and concerning whom Jehovah commanded Moses: "Write this for a memorial in a book, and rehearse it in the ears of Joshua: that I will utterly blot out the remembrance of Amalek from under heaven." (Ex. 17:14, *Am. Stan. Ver.*) He was a prince who lived in Shushan, the capital of Persia, toward the beginning of the fifth century B.C., at which time Xerxes ruled over the 127 provinces of that empire, extending from Ethiopia to India.

Haman doubtless was present at both of the feasts that King Xerxes made for his princes, rulers, nobles, etc., in the third year of his reign to celebrate his victories over his enemies, and which feasts together lasted 187 days. Being a prince he was also among the favored guests attending the banquet that the king had made in honor of his new queen, Esther, who replaced the self-willed Vashti. But due to Queen Esther's discretion Haman did not have the slightest suspicion that Esther was a Jewess, was in fact none other than the cousin of Mordecai, 'the Jew who sat in the king's gate.' Neither is it likely that he knew of the service that Mordecai had rendered King Xerxes in revealing a plot on the part of two of the king's chamberlains to kill him.

It was after these things that Haman was advanced to chief over all the princes, making him grand vizier. Proud, vain and hungry for adulation and praise, most likely it was at Haman's own suggestion that the king issued the command that all his servants should bow down to Haman. And all complied, with the exception of Mordecai the Jew, who, having God's law to guide him, consistently refused to do obeisance to Haman.

When this was brought to Haman's attention and he saw that 'Mordecai did not bow down or do obeisance to him he was filled with rage'. And his rage was so great that he would not content himself with merely destroying Mordecai: "He thought it beneath him to lay hands on Mordecai alone; for they had told him Mordecai's race. So Haman sought to destroy all the Jews who were throughout the whole kingdom of Xerxes, even the people of Mordecai." —Esther 3:1-6, *An Amer. Trans.*

Of course, Haman could not carry out such an ambitious scheme of murder without official sanction and cooperation, neither could he reveal his own petty and personal motive for this malicious action. Being a superstitious pagan, he first sought the cooperation of his gods by having lots cast before him to determine the most auspicious time for the carrying out of his murderous conspiracy. Then he appeared before the king with this story:

"There is a certain people scattered abroad and dispersed among the peoples throughout all the provinces of your kingdom, and their laws are different from every other people; neither do they observe the king's laws; therefore it is not fitting to leave them alone. If it please the king, let it be prescribed that they be destroyed; and I will pay ten thousand talents [\$18,000,000, at \$1,800 a talent] into . . . the king's treasuries." What a grand-scale patriotic and unselfish gesture! Unsuspectingly, King Xerxes accepted it for just what it superficially seemed to be, and so authorized Haman to proceed against the Jews "as seems good to you".—Esther 3: 7-11, *An Amer. Trans.*

Letters dictated by Haman and bearing the king's seal were then sent on the 13th day of the first month (Nisan) to all the provinces in their respective languages "to wipe out, to slay, and to destroy all the Jews, both young and old, infants and women in one day, even upon the thirteenth day of the twelfth month, . . . and to take the spoil of them as plunder". Then the king and Haman sat down to drink wine and felicitate each other at the prospect.—Esther 3: 12-15, *An Amer. Trans.*

Not long thereafter Haman received an invitation to attend a royal banquet that Queen Esther had made for him and the king, after which "Haman went out that day joyful and glad of heart. But when Haman saw Mordecai in the king's gate, and he neither stood up nor moved for him, Haman was filled with wrath against Mordecai". Coming home he related to his wife and friends "the glory of his riches and the multitude of his children and every instance where the king had promoted him, and how he had advanced him above the princes and the servants of the king . . . 'Even Esther the queen . . . has permitted no man but me to come in with the king to the banquet she has prepared, and tomorrow also I am invited by her together with the king. Yet all this does not satisfy me so long as I see Mordecai the Jew sitting at the king's gate.'" (Esther 5: 5-13, *An Amer. Trans.*) Yes, Haman was a great man in his own estimation; but how little did he suspect as to why the queen had invited him!

Haman's wife and friends egged him on by suggesting that he have a gallows seventy-five feet high erected and then have Mordecai hanged thereon. This just suited his vanity and malice, and so he immediately had it built, and then hastened to the king for permission to hang Mordecai on it. But the king had other plans for Mordecai. During a sleepless night he had occasion to learn that that trusted servant had uncovered a plot on his life and that he had not been rewarded therefor. Seeing his grand vizier Haman standing in the outer court, the king bids him to enter and then poses the question to him: "What shall be done to the man whom the king delights to honor?" Of course, conceited Haman thought, 'whom could the king possibly want to honor more than me, and so, how would I like to be honored? Hm! Ah!

Figuratively rubbing his hands in glee at the prospect, he expressed his sentiments: "For the man whom the king delights to honor, let royal garments be brought which the king has worn [nothing but the best for Haman!], and a horse which the king has ridden [no ordinary horse would do!], on the head of which a royal crown is set. [How Haman would have liked to be king himself!] Let the garments and the horse be delivered to one of the king's most noble princes [no mere lackey or porter would do!], and let them clothe the man whom the king delights to honor and cause him to ride on horseback through the open square of the city, and proclaim before him, 'Thus shall it be done to the man whom the king delights to honor.'" Haman already saw himself riding through the streets of the capital and could hardly wait for the king to tell him that he was the man to be so honored. Imagine, then, the fall of his haughty spirit as the king commands him as "one of the most noble of the princes" to do this signal honor to his worst enemy, even to Mordecai! The one for whom he had already built a gallows, in fact, had come to the king at that very time for the purpose of obtaining permission to hang Mordecai.—Esther 5: 14; 6: 1-11, *An Amer. Trans.*

Had Haman known what was further in store for him he might have spared himself this humiliation, but, having no inkling of that, there was nothing left for him to do but to obey the king's command. Coming home, crestfallen and mourning, he got very little comfort from the ones who had influenced him to build those gallows just a few hours before. Now they said: "If Mordecai . . . be of the Jewish race, you . . . will surely fall before him." And while they were yet speaking the king's messenger arrived to hurry Haman to the banquet Queen Esther had prepared for him and the king.—Esther 6: 12-14, *An Amer. Trans.*

Picture the setting: King Xerxes, powerful world ruler, whose very whim was law; Queen Esther, loveliest woman of all the empire, decked in her most beautiful robes; and fawning Haman, vain, proud, and with a heart filled with malice—all enjoying a most sumptuous banquet where wine flowed freely. The king again asks his queen for her petition. Note the expression on Haman's face as with amazement he hears the queen discuss his plot to destroy the Jews, and learns that she is a Jewess; see it blanch with stark fear and guilt as the king in great rage asks, "Who is he, and where is he who dares presume in his heart to do so?" and as Esther, pointing to Haman, replies, "An adversary and an enemy, this wicked Haman."—Esther 7: 3-6, *An Amer. Trans.*

Terrified, Haman pleads with Esther for his life, and falls on her couch while doing so. The king, who in rage had gone out to the garden, upon returning sees Haman on the couch with Esther. He demands: "Will he violate the queen in my presence in the house?" At this his servants cover Haman's face (as was the custom with condemned criminals). Being advised of the gallows 75 feet high that Haman had built for Mordecai, the king ordered Haman to be hanged on it. "So they hanged Haman on the gallows that he had prepared for Mordecai. Then the king's wrath abated."—Esther 7: 7-10, *An Amer. Trans.*

Pride had led Haman to his downfall and destruction, and a disgraceful one at that. And not only to his own end, but by a subsequent decree counter to the decree that he had engineered, also to the downfall and destruction of

some 75,000 enemies of the Jews, which enemies either shared his malice for the Jews or sought to profit by their destruction. His own ten sons were hanged on the gallows and his estate was turned over to Esther and, by her, to Mordecai. It was not God's will that his typical name-people, the Jews, should be wiped out, and therefore he maneuvered the destruction of their would-be destroyers. The record leaves no doubt about this, even though it directly omits all references to God.

Haman's end constitutes a forceful warning to all proud enemies of God's people of the fate that awaits them if they persist in their wicked course. In modern times one Hitler may be pointed out as a proud prince who sought the destruction of all of Jehovah's people because they refused to "Heil" him and who himself suffered destruction. However, it would be a mistake to consider this prophetic drama as applying especially to him. Rather, the complete fulfillment of this drama seems still to be in the future, having the following prophetic significance:

The fact that Xerxes (Ahasuerus) at times was influenced to the harm of and then again for the good of God's people would indicate that he represented regal power in the abstract; picturing either the "Higher Powers", Jehovah God and Christ Jesus, or the "god of this world" Satan the

Devil, depending upon how he was being influenced.—Rom. 13:1-4; 2 Cor. 4:4.

Vashti, the self-willed queen who was deposed, finds a parallel in those who were prospective members of the bride of Christ and who because of an improper course were rejected.—Matt. 13:41.

Mordecai and Esther well picture God's anointed servants at the present time: Mordecai representing them particularly as the "faithful and wise servant" and Esther picturing them as the members of the bride of Christ. (Matt. 24:45-47; 2 Cor. 11:2) The Jews throughout the provinces would likewise picture these but from the standpoint of being spiritual Israelites scattered throughout the world. Those who became Jews would picture men of good-will who become praisers of Jehovah and associate themselves with the spiritual Jews.

Haman foreshadowed the proud, self-exalted religious clergy, who bear malice toward Jehovah's true servants and who would destroy them by accusing them of sedition, inciting mobs against them, etc. From the prophetic drama of Esther it appears that while efforts will be made to destroy Jehovah's people, their God will preserve them and permit them to see the humiliation and destruction of their enemies.

LETTERS

"ON TORMENT FOREVER AND EVER"

October 8, 1949

Dear Friend:

Answering yours of September 25:

Frankly we are surprised that, in your effort to support eternal hell-fire and torment for HUMAN souls, you turn to a book of symbols or sign language, and not to some plain, literal passage of Scripture. Have you never noticed that the introduction to the book of Revelation reads: "The Revelation of Jesus Christ, which God gave to him to point out unto his servants the things which must needs come to pass with speed, and he shewed them BY SIGNS, sending through his messenger unto his servant John." (Revelation 1:1, 2, Rotherham's translation) So God through Christ "signified" or disclosed by signs and symbols his message to John. Hence Revelation 20:10 teaches a truth by signs or symbols, and one of those signs or symbols is the "lake of fire and brimstone". Have you never noticed what the "lake" symbolizes? Revelation 20:14 tells you plainly: "And death and Hades were cast into the lake of fire. This is the SECOND DEATH, even the lake of fire." (*American Standard Version*) And that the lake represents eternal death or annihilation and not a living state is shown by the next verse, which says: "And if any was not found written in the book of LIFE, he was cast into the lake of fire." (Rev. 20:15, *A.S.V.*) For not being found worthy of living, he was thrown into the fiery lake, that is, the everlasting death state, which is a death different from that which Adam brought upon our race.

Just as the "lake" is a symbol at Revelation 20:10, so the "beast" is a symbol and not a literalism. You do not believe it to mean a literal beast, now do you? Just as the Devil is not a literal dragon; and even the "false prophet"

is not a literal man, but proves to be an organization. On Revelation 20:10, our book published in 1930 entitled "Light" says in Volume 2, page 219, paragraph 2: "As stated in Revelation 14:10 and the comments thereunder, all imprisonment is torment as long as it lasts; and since 'the beast and the false prophet' and Satan shall never be released from the imprisonment of destruction, that condition is symbolically described as 'torment day and night for ever and ever'. In ancient times when persons were in jail, and therefore in torment, under certain conditions they might be released. . . . There is nothing that could ever release Satan or 'the beast and the false prophet.' This 'lake of fire and brimstone' denotes destruction from which there is no recovery." The aforementioned book *Light* in two volumes discusses all of the Revelation, chapter by chapter and verse by verse. Matthew 18:34 speaks of jailers as "tormentors".—*Am. Stan. Ver.*

Revelation 14:9, 10 says: "If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." (*Am. Stan. Ver.*) Now, Mr. ———, you do not believe, do you, that in these verses the beast, his image, the mark on forehead and mark on hand and the wine and the cup and the Lamb are literal things? If you make the fire and brimstone literal, then you must make those other things literal. If you say those other things are not literal, then why do you insist that the fire and brimstone are also literal? Revelation 20:14, 15 shows the fire and brimstone are not literal, but symbolical. Hence for the worshiper of the beast and his image to be punished with fire and brim-

stone from which the smoke rose up forever and ever means for such false worshiper to be cast into the symbolic lake where such symbolic fire and brimstone are: In other words, to be cast into the second death. It is a death forever and ever, because the symbolic fire and brimstone are never put out for those thrown in.

Those thrown into this symbolic lake do not remain alive, but die forever without hope of resurrection. Revelation 19: 20 does not say the beast and the false prophet remained alive AFTER being cast "into the lake of fire that burneth with brimstone". In the case of Gehenna, the dump outside of Jerusalem where the city's refuse was burned, the bodies of DEAD animals were thrown there to be consumed and annihilated, but in the case of the beast and false prophet they are cast into the symbolic lake of fire and brimstone while they are still alive or going concerns. Christ suddenly and abruptly ends their existence.

Yes, we believe you would not torment for an instant a dumb brute beast. So how would God torment creatures made in his image and likeness and torment them so fiendishly forever and ever, when his Son Jesus Christ says: "Are not ye of much more value than they?"—Matthew 6: 26, *Am. Stan. Ver.*

And so, Mr. ———, do not try to refute the literal truths of the Bible with symbolic statements which Christendom's clergy have twisted out of their meaning. Do not try to make the Bible contradict itself by your so doing. It now remains for you to disprove all the literal statements of the Bible which we have submitted to you in our Bible books that prove that the human soul is not immortal but dies and hence cannot be tormented forever after the dissolution of our human body.

Sincerely yours in the interests of the truth,

WATCH TOWER BIBLE & TRACT SOCIETY

"LET THE DEAD BURY THE DEAD"

November 21, 1949

Dear Sister:

Answering yours of the 6th instant:

The funeral profession in Christendom may be, as you say, a "racket", but they are practically required by law

in this land and in many other lands. In Jesus' day over in the Orient they buried the dead almost immediately. And this is the case of many tropical countries today, where there are not facilities for embalming the dead or the poor people do not have the means for it. But in this land, before ever a dead person can be buried, a doctor's certificate has to be obtained that the person is dead and there has to be an investigation as to the causes of his death. Also a time is allowed to elapse to make sure that he is really dead. Thus hurried burials to cover over a crime committed upon the dead are forestalled. So in this land we cannot altogether eliminate funerals. But if any Christian does not care to attend, he can suit himself.

Jesus' words, "Follow me; and let the dead bury their dead," do not militate against anyone's attending a funeral. The man here addressed had said to Jesus: "Lord, suffer me first to go and bury my father." (Matthew 8: 21, 22) This does not mean that the man's father was dead already, for if his father had been dead at the moment the man would have been there at the bier and not listening to Jesus. But the man meant that his father was old and sooner or later would die; and so the man wanted to postpone following Jesus until after he had taken care of his father until death and could receive his father's dying blessing and then fulfill his father's wish to have his son at the deathbed close his eyes piously after death ensued. This would have delayed the man's following Jesus indefinitely and hence Jesus said to let the dead bury their dead. The man's relatives were evidently not following Jesus on the way to life and hence were dead spiritually and could be left to bury the man's father when he died. But when consecrated Christians today who are on the way of life and out from under the world's condemnation have a death in the family and have a funeral, can you rightfully say that here is a case of the "dead" (spiritually) burying the dead? No. The man wanted to go home to bury his father and not to give a witness by a funeral sermon. But consecrated Christians arrange for a witness to the truth at the funeral. This is taking advantage of an opportunity.

Sincerely yours in witnessing to the Kingdom,

WATCH TOWER BIBLE & TRACT SOCIETY

FIELD EXPERIENCE

PREACHING ABOARD SHIP

"On December 11, 1947, we left Denmark on a Danish vessel. We were on our way to the Watchtower Bible School of Gilead located in the state of New York. We hoped to arrange for a public meeting while en route on the ship and found the captain to be very friendly. On December 19 I had the privilege of standing in front of the audience speaking to them on the subject 'Swords Beaten into Plowshares'. The ship was rocking badly, but in spite of that the audience stayed for the entire meeting, and after the talk we had a study with one of the passengers. More than a year later, in January, 1949, we were on our way back to Denmark on a Swedish ship, and as we had had good results on our way to America in 1947 with the public meetings on shipboard, we desired to once again give a

witness to the passengers to the honor of Jehovah's name. The captain was not sure that the passengers were interested in listening to a Bible talk, but I pressed the opposite view and he finally gave permission for the talk to be given on the ship. This time the subject was 'From Scarcity to Plenty'. In 1947 we had 23 persons in attendance, and this time we had 17 out of 26 Danish-speaking passengers. After the talk and during the remainder of the trip we had a wonderful opportunity to explain God's Word to the people. We gained many friends. Now we are back in Denmark, where most likely I will have to go to jail for one and a half years because I have refused to do military service instead of preaching the gospel. Whether in jail or on the bosom of the Atlantic we can still sing the praises of Jehovah, and that I will do 'more and more'."