



The

WATCHTOWER

Announcing
Jehovah's Kingdom

"They shall know that I am Jehovah."

- Ezekiel 35:15.

VOL. LXVIII SEMIMONTHLY No. 5

MARCH 1, 1947

CONTENTS

| | |
|--|----|
| LIBEL AND SEDITION AGAINST GOD | 67 |
| LIBEL-SEDITION CASES, PAST AND TO BE EXPECTED | 68 |
| Babylon, the Mother System | 69 |
| An Oft-used Trick | 70 |
| Illegal Preventive Action | 73 |
| Christians Not Above Jesus Christ | 74 |
| What to Expect | 75 |
| COMPANIONS OF SALVATION | 77 |
| JEHORAM, ENSNARED AND EXECUTED | 79 |
| FIELD EXPERIENCE | 80 |
| RESIGNATION AND NEW APPOINTMENT | 86 |
| "WATCHTOWER" STUDIES | 86 |

"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 the creature Lucifer 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 unfaithful Lucifer, 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, or Satan's uninterrupted rule, ended 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.

RESIGNATION AND NEW APPOINTMENT

Continuously since 1903 W. E. Van Amburgh has been the secretary-treasurer of the Watch Tower Bible and Tract Society, a Pennsylvania corporation. It is therefore with regret that we announce that due to conditions a change has been necessary in the occupancy of this office.

On February 5 last, from his sickbed in the Richmond Memorial Hospital, Staten Island, New York, Brother Van Amburgh issued his resignation from this official position in which he proved himself so faithful and efficient during all these years. His resignation called attention to his incapacity for this service due to his extreme old age and his illness bordering nigh onto death, and recommended the appointment of his then assistant to the post he was obliged to vacate.

The following day the board of directors of the above-named corporation met at the executive offices in the Bethel home, Brooklyn, N. Y., Brother Van Amburgh perforce being absent. The quorum of directors, with N. H. Knorr, the president, acting as chairman, accepted the resignation tendered and in agreement with Brother Van Amburgh's recommendation unanimously voted Grant Suiter to be his successor as secretary-treasurer. At the same time the directors voted the framing of a letter to the hospitalized brother, advising him of their acceptance of his resignation and appointment of his successor, and saying, in part:

"While we accept your resignation, we do so with the greatest of love for you. Your physical incapacity is regretted by us and

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, 7 Beresford Rd., Strathfield, N. S. W. | 6s |
| British West Indies, 21 Taylor St., Port of Spain, Trinidad | \$1.20 |
| Canada, 40 Irwin Ave., Toronto 5, Ontario | \$1.00 |
| England, 34 Craven Terrace, London, W. 2 | 5s |
| India, 167 Love Lane, Bombay 27 | Rs. 3/6 |
| Jamaica, 151 King St., Kingston | 5s |
| New Zealand, G. P. O. Box 30, Wellington, S. 1 | 6s |
| Philippine Islands, 2821 Int. 2 Herran, Santa Ana, Manila | \$2.00 |
| South Africa, 623 Boston House, Cape Town | 5s |

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.

we would prefer to have you continue, if that were possible. However, we are assured that there are ahead of you, by God's grace and merciful kindness, service privileges without end. Your faithfulness to your covenant has been to the honor and glory of God, and we gladly acknowledge it as a good example of steadfastness in faith and in line of duty. Your proper use of the gifts bestowed upon you by God's spirit gives common good to all, for it has been a joy and blessing to us to work with you. Our mutual worship of Jehovah continues to bind us with you and with each other, and this unity is emphasized by the circumstances of your illness and resignation."

This letter of notification was immediately carried by messenger to his bedside, where Brother Van Amburgh was still in physical and mental condition to read its contents. He was thankful and greatly refreshed. We are sure his successor will carry on in office just as faithfully, to the vindication of Jehovah's name.

This accounts for the change in the heading of this page, first column.

On February 7, at 6:15 a.m., Brother Van Amburgh passed on to his heavenly reward.

"WATCHTOWER" STUDIES

Week of April 6: "Libel-Sedition Cases, Past and to Be Expected,"
¶ 1-20 inclusive, *The Watchtower* March 1, 1947.

Week of April 13: "Libel-Sedition Cases, Past and to Be Expected,"
¶ 21-41 inclusive, *The Watchtower* March 1, 1947.

The WATCHTOWER

ANNOUNCING JEHOVAH'S KINGDOM

VOL. LXVIII

MARCH 1, 1947

No. 5

LIBEL AND SEDITION AGAINST GOD

"The LORD is king forever and ever; the nations will perish from his land."—Ps. 10: 16, An Amer. Trans.

JEHOVAH God is forever the Supreme Government. He is the one Universal Ruler. Creatures in heaven and in earth, both invisible to us and visible, all come under his all-inclusive sway. A seditious movement to unseat him from his supreme position and to overturn his universal authority was launched about six thousand years ago. It has made no progress toward success. It never will, no matter how much longer the Almighty God lets it go on. There is persuasive evidence that the seditious movement took on the form of armed insurrection in the heavens A.D. 1914, marked by world-stirring events visible here upon this earth. Yet the fact remains unchanged, that Jehovah reigns as King. For thousands of years this earth has been a hot-spot of sedition against God. It will shortly be compelled to acknowledge His universal reign. Happy are those who now recognize it and live in harmony with it!

² The prime mover of sedition against Him Jehovah still lets go on in his way. Today the great danger to men and women is that of being drawn into the wicked movement and being found in it when it is finally put down by wholesale execution of all the seditionists at Armageddon. The Lord God has let it continue on into this postwar era for the testing of the loyalty of men and women to Him. That is a leading reason why he has permitted such seditious wickedness all this while until at last he vindicates his universal sovereignty. His vindication will mean life and joy to all the loyal ones. Hence the timely command of Psalm 117: 1 now goes forth: "Oh praise Jehovah, all ye nations."—*Am. Stan. Ver.*

³ The results are always happier if a human creature praises Jehovah God rather than libeling or blaspheming him. In sacred Scripture libel (blasphemy) and sedition are closely linked together. *Sedition* is the word applied to a commotion or the raising of a commotion in a state or country, but which commotion does not break out in insurrection. It is an excitement to discontent toward a government or to resistance against lawful authority. It is conduct leaning toward treason but which falls

short of treason for want of some open act.* On the other hand, *libel* is the word now used to mean any statement of defamation against another person, whether by mouth or in writing. And in law, *libel* is used to mean any statement or representation published without just cause or excuse. It may be expressed in print or writing, or by pictures, effigies, or other signs visible, tending to expose another to public hatred, contempt or ridicule. In a larger sense, *libel* is the publication of such writings, pictures, or like things, as are of a blasphemous, treasonable, seditious, or offensively unclean kind.*

* Of course, the first mover and organizer of sedition against the Lord God is His opposer and adversary. The specific name of identification that God's Holy Word gives to such opposer is *Satan*, for that is what this name means. He was also the first to commit libel against God, and on that account God's Word calls him *Devil*, for this name means libeler or slanderer. Shall we say, then, that Satan the Devil was guilty of seditious libel? Yes; although today, in law, statements made by word of mouth are not classed as libel, but as slander; and that which is written or published which defames a person and tends to provoke and irritate him and expose him to shame, hatred, ridicule or contempt is classed as libel. What is stated or published may be true; but if it is published with malice and evil intent, without good reason or excuse, then the truth of what is contained in the libel does not ordinarily stand as a defense for the party charged with the libel.

* In the case of Satan the Devil, there was not only no truth in his libel, but no reason or excuse for his libel and sedition. Pure malice and evil design moved him, in order to disturb the public peace and good order of the universe against Jehovah God. On all counts his libel was actionable in the courts of God and according to the lines of a criminal proceeding. God did take action, too, because his universal sovereignty was involved, and his good name also. In the face of God's first action against seditious

* See Webster's *New International Dictionary*, 2d edition, of 1943.

libel and the sentence he pronounced upon the criminal starting it, how foolish it is for men and for human governments and religious organizations today to think that they can engage in libel and sedition against Jehovah God and can come off unpunished! Enough examples are recorded in the Bible

to show that men and political governments and religious organizations will be called to judgment before the divine bar for libel and sedition against Jehovah God. All these examples were recorded and preserved for the warning of men, nations and organizations today.—1 Cor. 10:11.

LIBEL-SEDITION CASES, PAST AND TO BE EXPECTED

SATAN the Devil put on a stage play before humankind to put across his libel against the name of the Universal Sovereign Jehovah. The invisible Satan used as his visible actor the subtle snake or serpent, against a background of trees of the garden of Eden. He did so in order to frame Jehovah God as a liar and selfish oppressor, trying to run an absolute, dictatorial government over mankind on earth. With deceptive purpose, Satan caused the serpent to say or represent to the woman Eve this question: "And so God has said that you are not to eat from any tree of the garden?" Not suspecting deception by the serpent, the woman replied that only concerning the tree in the middle of the garden had God said: "You may not eat any of it, nor touch it, lest you die." Now came the downright libel, when the serpent said or enacted the words: "You would not die at all; for God knows that the very day you eat of it, your eyes will be opened, and you will be like gods who know good from evil."—Gen. 3:1-5, *An Amer. Trans.*

* With those words or representations it was not the mere visible serpent that slandered and libeled God in order to stir up discontent with his government and disobedience against such. It was the Devil, Satan, invisibly behind that serpent. That this is fact, and not imagination, the apostle Paul shows when he warns Christians against disloyalty to Jesus Christ, saying: "I am afraid that just as the serpent by his cunning deceived Eve, your thoughts will be led astray from their single-hearted fidelity to Christ. For when somebody comes along and preaches another Jesus than the one I preached, or you receive a different spirit from the one you received or a different gospel from the one you accepted, you put up with it well enough! Such men are sham apostles, dishonest workmen, masquerading as apostles of Christ. And no wonder, for even Satan himself masquerades as a shining angel. So it is nothing strange if his servants also masquerade as servants of uprightness. But their doom will fit their actions."—2 Cor. 11:3, 4, 13-15, *An Amer. Trans.*

* Not a fragment of truth was in what Satan the Devil said or serpentized to Eve. The malice behind

its falsity was shown in its leading Eve and Adam into disobedience to the Universal Sovereign Jehovah God and to their untimely death. This is why Jesus Christ said to his religious persecutors: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." (John 8:44) When Jesus said the Devil was a murderer from the beginning he did not mean that God had created this murderous devil. The inspired Scriptures make clear that this heavenly spirit creature now known as Satan the Devil was a holy, perfect spirit creature at the beginning of his existence when Almighty God made him. The words of the prophecy fit him, which say: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; . . . Thou art the anointed cherub that covereth; and I have set thee so: . . . Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee." (Ezek. 28:12-15) In such words God clears himself of having produced Satan the Devil, and shows that the "anointed cherub that covereth" made a devil out of himself by ambition leading to iniquity. God tells when he found this iniquity in this anointed cherub by saying: "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness."—Ezek. 28:17.

* The anointed cherub in Eden corrupted his God-given wisdom by lifting himself up with self-admiration and pride and then using superhuman cunning to deceive Eve into seditious action against God by a lie, a libel, a slander. The sentencing of Adam and Eve to death quickly followed this. But it was not the death of this human pair that the corrupted cherub, Satan the Devil, had sought. He was out after something bigger than that; for what could he do with just two dead humans? Satan was out to skyrocket himself up to an equality with God in ruling the universe, if not also to shoot higher to a superiority over God in exercising the universal sovereignty. Satan was speaking seditiously against Jehovah's government when he told Eve that by

1. How was libel against Jehovah put across in Eden?
2. How does Paul indicate who committed that libel?
3. Why was it a libel? and who made the person that committed it?

4. Of what else was Satan guilty there, and how so?

disobedience to God's law and eating the forbidden fruit she and Adam would become like gods capable of determining for themselves what is good and what is wrong. Satan was plotting an uprising against God's government, and he succeeded in getting Eve discontented and contemptuous of it. Satan himself was discontented and contemptuous of it, and now he aimed to set up a government of his own, independent of God and with unchecked control over mankind. On the way to this seditious goal he used libel. Ever since then libel and sedition have gone hand in hand as wicked weapons against Jehovah's universal sovereignty.

The seditiousness of the purpose of this bright-shining "anointed cherub" is turned inside out for us in God's prophetic word, at Isaiah 14:12-15, which says: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit." To aid him in his ascent beyond the clouds that hug this earth to a super-earthly rulership like that of the Most High God, Satan the Devil caused Babylon to be established upon earth. Hence the Bible uses that political, religious organization of Babylon to symbolize Satan's organization as a whole in heaven and in earth. It is a rival against God's sovereignty.

BABYLON, THE MOTHER SYSTEM

If we believe the Bible, then we must honestly admit that all political and religious systems of men have their foundation and roots in ancient Babylon. This is no seditious libel against the political and religious systems of today, no more so than that the Bible that gives us this information is a libel against modern-day political governments and church-state systems. In fact, to publish otherwise would be seditious libel against God, for which we would be accountable to him. Christians and Jews are supposed to believe the ancient Hebrew Scriptures of the Bible. Such Scriptures publish to us the information that whatever man-made governments and religious systems existed on earth before the flood of Noah's day perished because of their corruptness, violence and blasphemy. The same Scriptures publish to all readers that the first man-made political government organized on earth after the flood was Babylon, as a pattern for other political, religious systems that soon followed. We here reproduce simply what the Scriptures say, at Genesis 10:8-12, in *An American Translation*: "Cush was the father

of Nimrod, who was the first person on the earth to be a despot. He was a mighty hunter in the sight of the LORD; hence the saying, 'As mighty a hunter in the sight of the LORD as Nimrod.' The nucleus of his kingdom was Babylon, Erech, Accad, and Calneh in the land of Shinar; from that region he pushed out into Assyria, and built Nineveh, Rehoboth-ir, Calah, and Resen, the large city lying between Nineveh and Calah." The cross became the sacred symbol in Nineveh.*

In view of the known history of Babylon and Nineveh, and in view of Isaiah's above-quoted words addressed to the "king of Babylon" (Isa. 14:4), will any Bible-believing Jew or Christian claim that Jehovah God set up Nimrod as despot or king in Babylon? Did God ordain Nimrod to be the "higher powers", the "powers that be", to whom Noah, Shem, Abraham and other servants of God should be subject, whether right or wrong against God? Nimrod's being a "mighty hunter in the sight of the LORD" does not mean approval in the Lord's sight. The *American Standard* translation of Genesis 10:9, 10 reads: "He was a mighty hunter before Jehovah: wherefore it is said, Like Nimrod a mighty hunter before Jehovah. And the beginning of his kingdom was Babel," etc. Here the phrase "before Jehovah" means ahead of Jehovah, anti-Jehovah, or in opposition to Jehovah. So it is explained in the religious *Cyclopædia* of McClintock and Strong, Volume 7, page 109, column 1; and also in the Jews' Targum of Jonathan and the Targum of Jerusalem, and also by the Jewish historian Josephus.†—Compare Genesis 6:11.

Nimrod's government and rule were seditious against Jehovah's rightful rulership over all the earth. Also the saying that was said in praise of his successors and his political imitators, that is, "Like Nimrod a mighty hunter before Jehovah," was libelous against God. This explains why Nimrod, after his death, was claimed to be, not dead, but alive in the invisible world as a god, and he was deified. There is no question that the mighty hunter Nimrod, during his kingship over Babylon, permitted, yes, demanded that his subjects worship him instead of Jehovah God whom Nimrod defied. Thus Nimrod combined religion with his government. He made

* See Layard's *Nineveh and Babylon*, page 211; *Nineveh and Its Remains*, volume 2, pages 170, 346.

† The Targum of Jonathan ben Uzziel says: "From the foundation of the world none was ever found like Nimrod, powerful in hunting, and in rebellions against the Lord."

The Jerusalem Targum says: "He was mighty in hunting (or in prey) and in sin before God, for he was a hunter of the children of men in their languages; and he said unto them, Depart from the religion of Shem, and cleave to the institutes of Nimrod."

See also Josephus' *Antiquities of the Jews*, Book I, Chapter 4, paragraphs 2, 3.

5. How is the seditiousness of Satan's purpose shown by Isaiah?
6. In what do the political, religious systems of today have their foundation? and why?

7. In what way was Nimrod mighty "before Jehovah"?
8. What kind of government and rule were Nimrod's?

himself religious head of Babylon and so united religion with the state.

* Nimrod's example in the political and religious fields has been copied by countless pagan rulers since, down into the so-called "Christian era", and notably so at Rome. Augustus Caesar, who ruled in the "golden age" of the Roman Empire, died in the fourteenth year of this "Christian era". At death he was numbered among the gods, and temples and altars were erected to him. Emperor Claudius Caesar, who preceded the notorious Nero, died A.D. 54, and was likewise deified, and statues were raised to him to which the honors of worship were paid. At least in the case of pagan rulers Satan the Devil pretended to make good his promise: "Ye shall be as gods," gods in the pagan religious institutions. This was seditious toward Jehovah God, because it turned men away from the worship of Him and from allegiance to His universal sovereignty.

¹⁰ Two and a half centuries later Constantine installed himself as emperor of Rome. He assumed the title of Pontifex Maximus, meaning "Chief Priest", in order that he might supervise all the religious activities of the empire. He presided at the Nicean Council A.D. 325, which he had called together for the sake of religious peace. There as Pontifex Maximus, Emperor Constantine was the one to decree that the doctrine of a trinity of *three gods in one person* should be the rule of belief among those claiming to be Christians. Constantine enforced this religious decree by the sword of the state. Claiming to have been converted to Christianity, he combined church and state, with himself as binding tie. He was shrewd enough to clothe the person of the political head of the state with a sacredness that would class him as inviolable, untouchable by any subjects of the empire.

¹¹ Gratian, who became emperor A.D. 378, refused to take upon himself the title and insignia of Pontifex Maximus, even though till then this had been considered a dignity inseparably annexed to the office of emperor. Although Gratian, a politician, refused to wear the title of "pontifex maximus" because it was of pagan origin and did not befit a Christian, the Roman Catholic bishop of Rome promptly picked it up, pope Damasus, Emperor Gratian's contemporary, being first to do so, it appears. Hence Eusebius Jerome, whom pope Damasus appointed to translate the Bible into Latin, put the term *pontifex* into the Latin Vulgate Bible and applied it to Jesus Christ. Certainly, in officiating under the title *pontifex maximus* of pagan origin the popes of Rome do not serve and glorify Jehovah God, but the one who instituted the office of "pontifex

maximus", namely, "the god of this world," Satan the Devil.

¹² It does not surprise us, therefore, that the pope is called "vice-god", as representing Almighty God on earth, and that honors, worship and titles that should be paid to the living and true God, Jehovah, are paid by Roman Catholics to a pope created by a college of cardinals.* The seditiousness of such conduct can be seen in the light of the divine statement at Isaiah 42:8: "I am Jehovah, that is my name; and my glory will I not give to another, neither my praise unto graven images." (*Am. Stan. Ver.*) The Christian who is loyal to the Supreme One of the universe in the midst of a seditious world will act in harmony with the apostolic words at 1 Corinthians 8:4-7: "We know that an idol is nothing in the world, and that there is no God but one. For although there be that are called gods, either in heaven or on earth (for there be gods many, and lords many); yet to us there is but one God, the Father, of whom are all things, and we unto him; and one Lord Jesus Christ, by whom are all things, and we by him. But there is not [this] knowledge in every one." (*Catholic Douay Version*) A religious ruler that claims to be a Christian and that at the same time does not act according to this apostolic rule is guilty of blasphemy or libel and sedition against Jehovah God and His Christ, and brings great reproach upon both God and Christ.

AN OFT-USED TRICK

¹³ A favorite trick resorted to by men of this world of which Satan the Devil is god is this: to accuse Jehovah's faithful servants of the very things of which they themselves are culpable before God, namely, libel and sedition. The Holy Scriptures make a number of examples prominent, which our times make it advisable to review here briefly. Because it is the universal sovereignty of the eternal God Jehovah that is implicated, examples are to be found many centuries before Christ. Our first example cited here finds its location in the seventh century before Christ. The one accused is Jehovah's prophet Jeremiah. Who are his accusers, please? Do

* To quote: "The following, called *The Adoration*, is still a part of the ceremony connected with the installation of a new pope. The new pope, clad in white, studded with many brilliant gems, and wearing red shoes with large gold crosses for buckles, is conducted to the altar, where he kneels. Then,—'The pope rises, and, wearing his mitre, is lifted up by the cardinals and placed by them upon the altar-throne to sit there. One of the bishops kneels, and the singing of *Te Deum* [We praise thee, O God] begins. Meantime the cardinals kiss the feet and hands and face of the pope.' A coin representing this ceremony, struck in the Papal mint, bears the words, 'Whom they create, they adore.'" —*The Time Is at Hand*, page 316, paragraph 2. (1889)

9. How was Nimrod's case copied at Rome?

10. How did Emperor Constantine combine church and state?

11. In due time who assumed the title of "pontifex maximus", and in whose service?

12. How is the seditiousness of the pope seen in the light of Isaiah 42:8 and 1 Corinthians 8:4-7?

13. To what favorite trick do worldly men resort? and why is Jeremiah's case brought up as an example?

not be shocked, but the Bible record says they are the priests and prophets of Jerusalem: "Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." (Jer. 26:11) The "city" was Jerusalem, the reputed holy city with its temple built by King Solomon. Now if Jeremiah had spoken against these "sacred" things, then he would appear to be guilty of both libel and sedition, because both the priests and the royal government were involved. Yes, Jeremiah had thus spoken. At Jeremiah 7:8-18 this prophet wrote down what he had spoken standing there in the temple gates, namely:

¹⁴ "Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods that ye have not known, and come and stand before me in this house, which is called by my name, and say, We are delivered; that ye may do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, I, even I, have seen it, saith Jehovah. But go ye now unto my place which was in Shiloh, where I caused my name to dwell at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith Jehovah, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not: therefore will I do unto the house [temple] which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I did to Shiloh. And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim [in 740 B.C.]. Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee. Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead the dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." —*Am. Stan. Ver.*

¹⁵ The above words being uttered in public right in the holy city of Jerusalem, nay, more, right in the temple precincts, were they not liable to stir up public commotion, rioting, and a mob? That is exactly what they did. The sacred Record tells us: "And it came to pass, when Jeremiah had made an end of speaking all that Jehovah had commanded him to speak unto all the people, that the priests and the prophets and all the people laid hold on him,

saying, Thou shalt surely die. Why hast thou prophesied in the name of Jehovah, saying, This house shall be like Shiloh, and this city shall be desolate, without inhabitant? And all the people were gathered unto Jeremiah in the house of Jehovah." (Jer. 26:8, 9, *Am. Stan. Ver.*) Some persons will say, Well, now, surely such public indignation and religious uprising must prove that Jeremiah's words were seditious libel, which brought the royal government of Jerusalem into contempt and irritated the religious sensibilities of the temple priests, the religious prophets and the temple-goers. Granting that Jeremiah spoke the truth about making the temple a den of robbers, and stealing, murdering, committing adultery, swearing falsely, burning incense to Baal and worshiping pagan gods, and making cakes to the *queen of heaven*, yet, despite all that religious racket, did Jeremiah have a right to say this in public? Did he have just cause or excuse for speaking such things openly, at the capital?

¹⁶ What clears Jeremiah of all libel, blasphemy and sedition in this case is that Jehovah God himself sent Jeremiah and commanded him to speak thus in His name in the temple courts where the religionists could hear his words. What the Most High God commanded his witness on earth to declare could not be libelous and seditious, for surely God is not libelous and seditious against himself. What is more, those temple-goers all professed to be God's covenant-people and His worshipers. Hence, taking them at their claims, it was right and consistent that Jeremiah say these things to them at God's command. He did not speak with malicious intent, but in obedience to God. In proof that Jeremiah's chief cause and excuse for saying his cutting message was God's commandment to him we read:

¹⁷ "In the beginning of the reign of Jehoiakim the son of Josiah, king of Judah, came this word from Jehovah, saying, Thus saith Jehovah: Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them; diminish not a word. It may be they will hearken, and turn every man from his evil way; that I may repent me of the evil which I purpose to do unto them because of the evil of their doings. And thou shalt say unto them, Thus saith Jehovah: If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants the prophets, whom I send unto you, even rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh [robbed of its ark of the covenant, symbol of God's presence], and will make this city [Jerusalem] a

14. What words had Jeremiah spoken, considered seditious?

15. In view of what followed Jeremiah's words, what questions do some persons ask regarding such words?

16. What clears Jeremiah of the charges made against him?

17. What does the record at Jeremiah 26:1-7 show?

curse to all the nations of the earth. And the priests and the prophets and all the people heard Jeremiah speaking these words in the house of Jehovah.” —Jer. 26:1-7, *Am. Stan. Ver.*

¹⁸ In court, after the prosecution by the priests and prophets had been heard, Jeremiah made his defense. He asked for dismissal of the case on the ground that he had spoken by God’s command. Jehovah had ordained him to preach what he did, and therefore these Israelites who professed to worship God were under obligation to hear. If they heard and heeded, it would be for their good. “Then spake Jeremiah unto all the princes and to all the people, saying, Jehovah sent me to prophesy against this house and against this city all the words that ye have heard. Now therefore amend your ways and your doings, and obey the voice of Jehovah your God; and Jehovah will repent him of the evil that he hath pronounced against you. But as for me, behold, I am in your hand: do with me as is good and right in your eyes. Only know ye for certain that, if ye put me to death, ye will bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof; for of a truth Jehovah hath sent me unto you to speak all these words in your ears.” —Jer. 26:12-15, *Am. Stan. Ver.*

¹⁹ To kill Jeremiah on the baseless charge of seditious libel would not remedy matters; it would merely increase their own guilt of libel and sedition against the Lord God. It would stain them and their holy city with the blood of Jehovah’s innocent witness. So Jeremiah rested his case with this warning. What now would the politicians of Jerusalem do? Would they fearfully side with those priests and false prophets and fanatical people? or would they decide the case on its merits, regardless of the fact that Jeremiah was Jehovah’s witness? Today in acting upon charges of libel and sedition, at the instigation of priests and preachers and Action Societies, the politicians and judges do well to note how the men handling Jeremiah’s case came to a decision. They had two opposite precedents to follow in disposing of charges against Jeremiah. They were prevailed upon by common sense and good judgment to follow the right precedent. “Then said the princes and all the people unto the priests and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God.” Here let us listen to the observing elder men defending Jeremiah:

²⁰ “Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morashtite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of

hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house [the temple] as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we [in not following Hezekiah’s example] commit great evil against our own souls.”

²¹ Possibly, the religious elders that thirsted for Jeremiah’s blood were the ones to bring up the opposite argument, in favor of his death: “And there was also a man that prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled, and went into Egypt. And Jehoiakim the king sent men into Egypt, namely, Elnathan the son of Achbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people.” (Jer. 26:16-23, *Am. Stan. Ver.*) King Jehoiakim’s reign had just started. So any elders presenting this argument to get Jeremiah killed for libel and sedition could not know what would be the king’s end for killing the prophet Uriah. Whereas the merciful King Hezekiah had his life prolonged fifteen years and died an honorable death in peace, the murderous King Jehoiakim came under siege by Emperor Nebuchadnezzar of Babylon and died a violent death. He got the kind of burial given to a jackass thrown outside the gates of Jerusalem.

²² Furthermore, eleven years later Jeremiah’s words came true upon those accusing him of seditious libel, and Jerusalem and her temple were destroyed worse than Shiloh by the armies of Nebuchadnezzar. (Jer. 22:18, 19; 2 Chron. 36:5-8, 14-21) That destruction of unfaithful Jerusalem pictured the coming destruction of Christendom and her religious organization at the “battle of that great day of God Almighty”, Armageddon.—Rev. 16:14-16.

²³ There was at least one prince that was not priest-ridden. No doubt through him Jeremiah was acquitted of libel and sedition. The divine Record says: “Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.” Prince Ahikam’s son, Gedaliah, survived the destruction of Jerusalem. Jeremiah, who had not

18. In court, what did Jeremiah say in his defense?

19. Which of two courses could the judges take on Jeremiah’s case?

20. What precedent did the observing elder men cite?

21, 22. (a) What opposite precedent did other elders cite? (b) What developments showed which precedent was the proper one?

23. What prince was active for saving Jeremiah’s life?

run away like Uriah, also survived.—Jer. 26:24; 39:8-14.

ILLEGAL PREVENTIVE ACTION

²⁴ Satan's purpose in causing Jeremiah and other witnesses of Jehovah to be accused of libel and seditious conspiracy against a religion-controlled political state is to get them out of the way. It is to prevent their giving further testimony to God's purposes. He turns it into a political matter, to involve them with the state. Satan hates all those who do not look up to him and his worldly organization as "the higher powers" and who therefore do not side in with his ambitions for world domination. He considers their faithful preaching and allegiance to the Most High God as libel and sedition against him and his wicked world. One method that he has often used is this: He has them accused of seditious designs, and then, supposedly to prevent such from breaking forth into overt acts, he oppresses them by taking away their freedom and liberties, imprisoning them or even killing them. An early instance of this took place in Egypt some time after the death of Joseph, the prisoner who became prime minister, second only to Pharaoh.

²⁵ A Pharaoh came to power that did not regard the national good that the Hebrew Joseph did to Egypt. Noting the increase of the Hebrew population who worshiped Jehovah, he accused them of a long-range plot to rise in armed insurrection against the government in a time of war with its enemies. Hitler-like, Pharaoh used this as an excuse to begin wiping out this race of worshipers of Jehovah. "He said to his people, 'See, the Israelite people have become too numerous and too strong for us; come, let us take precautions against them lest they become so numerous that in the case of a war they should join forces with our enemies and fight against us, and so escape from the land.' Accordingly, gang-foremen were put in charge of them, to oppress them with their heavy labor." Slave labor failing to cut down the Israelite increase, Pharaoh next resorted to ordering the Israelite boy babies to be killed right after birth. (Ex. 1:8-22, *An Amer. Trans.*) Pharaoh was a devil-worshiper. His reasons for taking such discriminatory, unjust, racial precautions were groundless, fictitious. They were simply the Devil's scheme through him to exterminate Jehovah's chosen people.

²⁶ About a thousand years later, or in the sixth century before Christ, another instance came of using the false charge of sedition to interfere with the work of Jehovah's servants. A faithful Jewish remnant had just returned from captivity in Babylon to rebuild the temple at Jerusalem. This remnant

under Governor Zerubbabel and the high priest Jeshua refused to let the heathenish religionists have any part in the temple-building, lest they defile it. Therefore the heathenish adversaries determined to have the temple-work stopped altogether by the imperial government. To this end they sent a letter of misrepresentation to the emperor, Ahasuerus or Artaxerxes I. They represented themselves as great patriots loyal to the government, but the Jewish temple-builders as seditionists. Among other things their letter to Emperor Artaxerxes said concerning Jerusalem: "Therefore be it known to the king, that if this city be rebuilt and its walls finished, they will not pay tribute, custom, or toll, and immediately it will injure the revenue of the kings. Now because we eat the salt of the palace and it is not fitting for us to behold the king's dishonor, therefore we have sent and informed the king, that search be made in the book of the records of your fathers; for you will find in the book of the records and learn that this city is a rebellious city and one that causes damage to kings and provinces and that the Jews have stirred up SEDITION in it from ancient times, for which cause this city was laid waste."

²⁷ To counter this letter, King Artaxerxes did not look up the state records about the faithful Jew Daniel as prime minister of Medo-Persia, nor the unchangeable decree of King Cyrus for rebuilding the temple. Hence he wrote back: "I gave command and search has been made, and it has been found that this city from ancient times has been rebellious against kings and that rebellion and SEDITION have taken place in it. . . . Now give command that these men cease and that this city be not rebuilt until a decree shall be issued by me." (Ezra 4:1-21, *An Amer. Trans.*) Armed with such orders, the adversaries forced the temple-work to stop. Finally, the Jewish remnant pressed a legal fight for their rights and obligations to Jehovah and pushed their case straight up to the imperial government of King Darius II. They caused the true facts to be made known, which the government quickly verified as the truth. Then the temple-work was reopened and brought to a completion, greatly to the shame of the howlers of "Sedition!"—Ezra, chapters 5, 6.

²⁸ Daniel has just been mentioned. He too came under the enemy's wicked charges of a political kind. King Darius I made Daniel the prime minister of the Medo-Persian Empire. The leading underofficers of the empire tried to put Daniel out of his presidential office because he prevented their graft and racketeering. Knowing Daniel's unbreakable faithfulness in worshiping Jehovah God, they schemed to use this to trap Daniel into an appearance of sedi-

24. How does Satan seek to block the work of Jehovah's witnesses?
25. What was an instance of this kind of action in Egypt?
26. About a thousand years later, how did those opposed to rebuilding the temple proceed?

27. What did King Artaxerxes then write back? and how were the effects of his letter overcome later on?
28. How was Daniel accused of sedition, and how vindicated?

tion against the imperial ruler himself. They said: "We shall find no ground of complaint against this Daniel, unless we find it in connection with the law of his God." (Dan. 6:5, *An Amer. Trans.*) They framed mischief by law in order that Daniel's prayers to God would be legally branded as sedition and a breach of loyalty to the deified state-ruler, Darius I. In this test regarding universal sovereignty Daniel chose to worship Jehovah as Universal Sovereign and God of prayer. For loyalty to God Daniel was cast to the lions, but his preservation overnight in the lions' den proved him innocent of sedition against King Darius. It exposed the malicious purpose behind the wickedly-framed sedition law. Hence its framers were thrown to the lions, whose mouths Almighty God now permitted to be unlocked to tear them to pieces and crunch their bones.

²⁹ Previously, Daniel's three Hebrew fellow captives had refused to fall down and idolize the golden image that King Nebuchadnezzar set up in Babylon. Their faithfulness to Jehovah was condemned as an act of sedition which brought the religious decrees of the king into public contempt. The Chaldeans, the then priestly class, were the ones to interpret the Hebrews' refusal to break God's commandment against idol-worship as sedition against King Nebuchadnezzar. So Jehovah's three faithful worshipers were chucked into the fiery furnace for their "crime" of obedience to His universal sovereignty. Thus their innocence was obliged to be proved by fiery ordeal. Jehovah's sovereign power prevailed over fire, and they were delivered alive from the midst of the blazing furnace, to explode the enemy charge of "Sedition!" Then Jehovah's vindicated servants and witnesses were promoted still higher in office in the province of Babylon. (Dan. 3:1-30) This deliverance and that of all other servants of Jehovah above named are examples. They are typical prophecies of how He will likewise deliver his faithful witnesses of today when charged with libel and sedition for worshiping Him.

CHRISTIANS NOT ABOVE JESUS CHRIST

³⁰ All the unswerving worshipers of Jehovah God from the first martyr Abel down to John the Baptist, Jesus' forerunner, the apostle Paul describes as a "cloud of witnesses". (Heb. 11:1-40; 12:1) Jesus said to his faithful apostles and through them to all his other faithful followers: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also." (John 15:20)

²⁹ How were Daniel's three companions also charged with sedition, and how proved innocent?

³⁰ To whom was Jesus likewise falsely accused, and to procure his death in what manner?

After his resurrection from the dead this Jesus said respecting himself: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." (Rev. 3:14) Despite his being the faithful and true witness of the Lord God, yet Jesus was accused of blasphemy or libel and of sedition. When the priests and scribes and people clamored to the Roman governor Pilate for Jesus' death on a torture stake, they said: "We have a law, and by our law he ought to die, because he made himself the Son of God." (John 19:7) They said this although Jesus had earlier refuted their false charge of blasphemy or libel against God, as reported at John 10:22-38. According to Moses' law under which Jesus as a Jew was born, a blasphemer must be stoned to death. Leviticus 24:16 reads: "And he that blasphemeth the name of Jehovah, he shall surely be put to death; all the congregation shall certainly stone him." (*Am. Stan. Ver.*) A Jew might properly blaspheme or revile the false heathen gods, but not the true God Jehovah. (1 Ki. 18:27) A number of times the Jews tried to stone Jesus as a blasphemer, but now, to escape blood guilt, they schemed for Rome to kill him.

³¹ Communism of the Karl Marx kind did not exist in Jesus' day, or else the religious priests, scribes and Pharisees might have laid the charge of "Communism!" against Jesus before Rome's governor in Judea. Not being able to accuse Jesus and his disciples of being the "advance column of the Communists", the religionists used the Devil's favorite trick of accusing Jesus of sedition against Rome. That Rome of the Caesars was the kind of Rome that the Fascist *Duce*, Benito Mussolini, tried to revive by dictatorial rule, by the 1929 Lateran treaty with the Roman pope, by invasion of Ethiopia and Albania, and by the 1940 "stab in the back" of France while being overrun by Nazi aggressors. On what grounds did the religious leaders base their false charge of sedition? On Jesus' having preached the kingdom of God and having said: "Render therefore to Cæsar the things that are Cæsar's: and to God the things that are God's."—Luke 8:1 and 20:25, *Douay Version*.

³² See now how the religious element contrived to get political agents to do their dastardly desires against God's "faithful and true witness", Jesus. We read (*Douay Version*): "And the whole multitude of them rising up, led him to Pilate. And they began to accuse him, saying: We have found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he is Christ the king." But neither Governor Pilate, nor later King Herod, found any guilt of sedition in Jesus. To carry out

³¹ Why was Jesus not accused of Communism, but why of sedition?
³² How did the religionists get the political element to carry out their desires against Jesus?

his custom of releasing a political prisoner at Pass-over time, Pilate let the religionists choose between Barabbas and Jesus; concerning which we read: "But the whole multitude together cried out, saying: Away with this man, and release unto us Barabbas: who, for a certain sedition made in the city, and for a murder, was cast into prison." Their insistent cries prevailed over Pilate's unwillingness. "And he released unto them him who for murder and sedition, had been cast into prison, whom they had desired; but Jesus he delivered up to their will." (Luke 23:1-25) Thus the religionists chose freedom for the actual seditionist and rioted for the innocent witness of Jehovah God to be held under arrest pending execution with torture. Religion was therefore directly accountable for Jesus' death; but all the water-washing of Pilate's hands could not clear the political element of Rome from partnership in the crime due to the politician's weakly giving in to the wicked demands of religion.

³³ If Jesus was accused of libel and sedition against this world, so was also his follower the apostle Paul. At Thessalonica (now Salonika, Greece) the Jewish religionists stirred up a riot in the city and said respecting Paul and his fellow missionaries: "These that have turned the world upside down are come hither also; . . . and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." Under how much bail they put Jason, Paul's entertainer, raising it or not, is not known, but the Catholic Confraternity translation says: "And they accepted bail from Jason and the rest and then let them go."—Acts 17:5-9.

³⁴ At Ephesus, where the catholic worship of the goddess "Diana of the Ephesians" was centered, the leader of the guild of workers who made fat money by manufacturing images and shrines of their "queen of heaven", accused Paul of libel or blasphemy against her. Demetrius said to the guildsmen: "Almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." After the city uproar and rioting that followed this speech of incitement, Paul left Ephesus for other parts. (Acts 19:24-41; 20:1) Later, when Paul stood court action before Governor Felix at Caesarea, the spokesman for Ananias the Jewish high priest prosecuted Paul, saying: "We have found this to be a pestilent man, and raising seditions among all the Jews throughout the world,

and author of the sedition of the sect of the Nazarenes. Who also hath gone about to profane the temple." (Acts 24:1-6, *Douay*) Here again the same old charge of sedition as well as blasphemy or libel is leveled at a follower of Jesus to put a stop to his preaching.

WHAT TO EXPECT

³⁵ Jesus' own words, and all the afore-cited cases, are a warning for us of what to expect during this postwar period all the way down to the battle of Armageddon. There finally the supreme issue of the sovereignty of the universe will be decided against Satan, "the god of this world," and in vindication of Jehovah. Satan the Devil and his political, religious and commercial world have not changed their tactics, even in this twentieth century. In the eighteenth year of this century, near the climax of World War I, a charge of seditious conduct was brought against Jehovah's witnesses in these United States, and the religious forces of Christendom rejoiced over the sentencing and imprisonment of leading officials and servants of the Watch Tower Bible & Tract Society.* But the falsity of the sedition charge, and the innocence and vindication of the witnesses of Jehovah, were established in 1920, after the case was reviewed in a higher court and the judgment was reversed, and the falsely accused ones were later cleared of all the wicked charges.*

³⁶ It should frighten no true Christian that the Devil's same hoary charges of sedition and libel should be raised in this period following World War II. It has always served the Devil well, and especially the religious part of his world organization, to trump up these charges against peace-loving witnesses of Jehovah God who in obedience to him go about peacefully preaching the good news of His kingdom by Christ and who try to educate the people in the pure truths of the Bible, free from religious error. The purpose of accusations against them by religious leaders that exercise great influence over political leaders is plain. It is to stir up the arm of the law to take action and to wield the sword of the state and cut off the witnesses of the supreme Universal Sovereign and destroy their testimony. This is done in order that the oppressed and bedarkened people may not get the freedom-giving truth.

* See *The Watch Tower* of July 1 and 15, 1918; also of April 1 and June 1, 1919, and of June 1, 1920. Also the *Brooklyn Eagle*, of May 15, 1919. The cases above were dismissed by the government, thus ending the prosecutions following the reversal. The Supreme Court of the United States in World War II held that the preaching activity of Jehovah's witnesses was not seditious as charged by the State of Mississippi. Similar results were reached by courts in Kentucky and Indiana.

35. Of what do Jesus' words and the above given cases give us warning? and what example of this did we have in 1918?
36. Why has the Devil always trumped up these charges against the witnesses of Jehovah?

33. How was Paul accused at Thessalonica, and who went bail?

34. How was Paul accused at Ephesus, and then in court at Caesarea?

³⁷ We are in the so-called "atomic age", when world government on a global scale by the participation of all nations is seen to be a dire need for preserving the political, commercial and religious systems. Such a world-government creature was foreseen and foretold in God's Word, the Bible. Its being ridden by organized religion was shown up in vision to the apostle John, who was then in exile on the island of Patmos evidently on a charge of sedition against the Roman Empire. John writes: "I saw a woman sitting upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns." Then concerning the political powers which are thus saddled with religion and which go to make up this combination creature for world domination John further writes: "These have one design: and their strength and power they shall deliver to the beast. These shall fight with the Lamb [Jesus Christ], and the Lamb shall overcome them, because he is Lord of lords, and King of kings, and they that are with him are called, and elect, and faithful."—Apocalypse 17: 3, 13, 14, *Douay Version*.

³⁸ The scarlet-colored "beast" is thus pre-described for us as full of the names of blasphemy. Why? Because today it denies to Jehovah God the world domination that belongs to him and it takes to itself the power to rule the world for all time, with lasting peace and security. It advertises itself as about to do what only Almighty God in heaven can do and has prophesied to do through his King Jesus Christ, the Lamb of God. The world-government "beast" is therefore guilty of blasphemy and libel against Jehovah God. Its armed opposition to the coming thousand-year reign of Jesus Christ is also bluntly stated by John, thus showing it guilty of sedition against the Universal Sovereign, earth's Creator. But beware: Just as those guilty of crimes are accustomed to turn around and accuse innocent ones of the very crimes of which they are guilty, so it may be expected in this postwar period. The united powers of this royal-colored "beast" will turn attention away from its guilt by accusing Jehovah's witnesses of libel, blasphemy and sedition. Why? Because Jehovah's witnesses are consecrated to His side of the controversy over the universal domination and are under his command in the Bible to expose the blasphemy of the world organization and to expose also its fight against God. Such work of exposure the world-organization "beast" will condemn as seditious libel and conspiracy. The *woman* (organized religion) riding the "beast" will join in the condemnation of God's witnesses, for we read: "And I saw the woman drunk with the blood of the

saints, and with the blood of the martyrs [witnesses] of Jesus."—Apoc. 17: 6, *Douay Version*.

³⁹ Mindful of God's faithful servants of bygone centuries who were subjected to like false charges of libel and sedition, we will not fear the enemy's accusations and the actions based on them. We will look upon such accusations as an opportunity and reason for us to bear the name of Jehovah God and of his Christ before the United Nations, and kings, governors, judges and clergy, for a witness against all of them. We shall view our wrongly accused position as an opportunity to share with Jesus Christ the King in the vindication of his heavenly Father's name by standing fast for the supremacy and sovereignty of Jehovah God, even if it be to imprisonment or a death permitted at enemy hands. By all legal and Christian ways we will continue to fight for our God-given rights and liberty to preach his Word, all of it, offend whom it may. In 1914 Jehovah's kingdom by Jesus Christ was established in the heavens, and we will continue to preach it to all nations, that men of good-will toward God may turn from the seditious course of this doomed world to the course of loyalty to Jehovah's sovereignty.

⁴⁰ To the judges who try our cases we will recommend the advice of the Pharisee doctor of the law, named Gamaliel, to the Jewish Sanhedrin of his day: "Now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts 5: 34-39) The politicians and judges who are wise will refuse to use their public office to serve religious interests against Jehovah's witnesses. In the controversy between Bible truth and religious error they will allow freedom of speech, press and assembly, taking their cue from the Roman deputy Gallio in Corinth, Greece, concerning whom we read: "Before Paul could open his lips, Gallio said to the Jews, 'If some misdemeanor or rascality were involved, Jews, you might reasonably expect me to listen to you. But as it is only a question of words and titles and your own law, you must look after it yourselves. I refuse to decide such matters.' And he drove them away from the court. Then they all seized Sosthenes, the leader of the synagogue, and beat him in front of the court. But Gallio paid no attention to it."—Acts 18: 14-17, *Amer. Trans.*

⁴¹ To this middle of the twentieth century of the "Christian era" all the false accusers and opposers have been unable to overthrow the work of witness to Jehovah's rightful rulership of all the earth and

37. What beastly creature did the apostle John foresee and foretell in action during this postwar period?

38. (a) Why is the "beast" pre-described for us as full of blasphemous names? (b) Of what action by the beast are we warned to beware?

39. Under such false charges, how shall we view and act upon the situation?

40. What advice will we recommend to judges, and whose example in Corinth, Greece, will wise judges follow?

41. Why is this witness work not overthrowable, but certain of success?

all the universe. Nor will these opposers ever be able to overthrow this work, for they are fighting against the omnipotent God. This witness work is of God, being commanded by him and started by him

through his Son Jesus Christ. Therefore it will never come to nought. It is on the irresistible march to Jehovah's universal victory at the battle of Armageddon.

COMPANIONS OF SALVATION

A CHRISTIAN man and wife are spoken of as being "heirs together of the grace of life", and by faithfulness together they should gain the glorious prize of eternal life in God's new world. (1 Pet. 3:7) But now, turning from individual heirs of eternal life, we can say that there are two classes of persons today manifest that are companions, the one class with the other, and that will inherit eternal life in the righteous new world, the one class with the new world's Ruler in heaven and the other class as his loyal subjects on earth. The first class is the true church, which is espoused to the new world's Ruler, Jesus Christ; the second class has begun to appear in this twentieth century by associating itself with the remaining members of the church class yet on earth as the companions of these in the worship and service of God and in suffering for His cause. Numerous pictures are given in the Bible to show the loving, loyal companionship of these two classes together in the "last days" of this old world of unrighteousness.

One of the pictures showing how this earthly class of companions takes its stand today alongside the remnant of the true church in this time of persecution and danger is framed around Mordecai, the elderly cousin of Esther, in the fifth century before Christ. Mordecai, a Jew, was a servant of the king of Persia at Shushan. He had not gone back to Jerusalem with the remnant of faithful Jews whom King Cyrus had released from Babylon to return and build the temple at the holy city. At Shushan Mordecai brought up his young cousin Hadassah, otherwise called "Esther". King Ahasuerus or Xerxes, who had succeeded to the throne of Cyrus, did not know that Mordecai and Esther were Jews until after Esther had become his queen. At Shushan there was a royal servant named Haman, an Agagite of the nation of Amalekites against whom Jehovah God had long ago entered his judgment of destruction. (See 1 Samuel 15:2, 3, 8.) Haman was promoted to a responsible position under King Xerxes. Mordecai, being a faithful Jew and loyal to Jehovah God, refused to bow before Haman as the other people were required to do. Mordecai insisted on obeying God rather than men. He was like those today who refuse to hail men and to salute flags because such is contrary to God's commandments. Being angry, Haman formed a conspiracy to have Mordecai put to death. That conspiracy included all the Jews within the king's realm, including Palestine. Unavoidably, it included Esther the queen. Without knowing his queen was included, King Xerxes at the instance of Haman signed a decree to have all the Jews destroyed.—Esther 3:1-15.

Fortunately, in the nick of time, the duplicity and conspiracy of Haman were brought to the notice of the king, who ordered Haman to be hanged; which was done. (Esther 7:10) However, the law of the Persians was such that a decree once signed by the king must remain un-

changeable. Therefore the decree of the king for slaughtering the Jews must stand. Now, in order to offset that decree, the king issued another decree providing for the Jews to defend themselves: "Wherein the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey." (Esther 8:11) The day was set for the fight to take place: "and in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them."—Esther 8:17.

The day to defend themselves came. "The Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus [Xerxes], to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them fell upon all people. And all the rulers of the provinces, and the lieutenants, and the deputies, and officers of the king, helped the Jews; because the fear of Mordecai [now the king's prime minister] fell upon them." So we read at Esther 9:2, 3. Many of the people of the Persian Empire, seeing that Jehovah God was with the Jews, had fear of Him, and therefore those God-fearing persons became Jews and thus companions with the chosen people of God. In order to do so they were obliged to show their faith in Him and agree to be bound by His law. Here we have the picture for today. Those Persians who voluntarily became Jews before the battle began between the Jews and Haman's followers pictured the persons of good-will of the present day who turn away from worldly religion and turn to Jehovah God and his Chief Servant, Jesus Christ. They do so before the oncoming battle of Armageddon breaks upon the universe. Hence they become heirs of salvation to everlasting life on earth in the new world.

Another picture of these companions of salvation deserves at least brief mention here. In the prophecy recorded at Psalm 45 is found a description of the present-day assembly of Jehovah's royal family in his heavenly palace. In this prophetic picture both Christ's "little flock" of Kingdom sheep and their present companions, Christ's "other sheep", are shown. In describing the "little flock" who are espoused like a virgin to God's Son Jesus Christ, Psalm 45:13, 14 says: "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." (*Am. Stan. Ver.*) The facts previously published in *The Watchtower* show that the beginning of this prophetic picture concerning the "virgins her companions" took place after the coming of the Lord Jesus Christ to

Jehovah's temple where he now sits in judgment of all the nations of earth.—Mal. 3:1.

A virgin is one completely separated from the world organization of Satan the Devil and is fully devoted to Jehovah God. This kind of "virgin" class is not limited to persons of His church whom he has begotten by his spirit to spiritual life in the heavens with Jesus Christ. No; but this class of "companions", having taken a stand openly and completely on the side of Jehovah and his Theocratic organization and trusting entirely in the shed blood of his Son Jesus Christ and devoting themselves unselfishly to God, are also chaste ones. They watch against defiling their purity or virginity through any consorting with Satan's organization. Says the psalmist of them: 'The virgins her companions shall be brought unto thee.' That indicates that the "bride" class of Christ are first gathered to Jehovah's royal house, and the remnant of such class are first brought into a unity of organization here upon earth. Then, by His invitation, the persons of good-will come and associate themselves with the Lord's royal household. That means that they go along with the remnant of the bride class and are followers of Christ along with the remnant of his church. Thus they become companions of salvation through the Redeemer Jesus Christ. Study Psalm 45 from this viewpoint and you readers of good-will can rejoice.

Another picture of companions of salvation: In Scripture a holy mountain is used as a symbol of the kingdom of Jehovah God, with Jesus Christ as the Chief One and Head in that kingdom under God. The "mountain of the Lord's house" mentioned at Isaiah 2:2 is His exalted royal family, consisting of Jesus Christ and his bride or church. We read: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." The people of all nations that obtain salvation must come to the house or temple of the Lord to worship there. That is to say, they must believe on Jehovah God and Jesus Christ, his Chief Servant, and must render worship to them. That agrees with what is said at Philippians 2:10, 11.

We are undoubtedly in the last days, and the persons of good-will are coming from all nations and seeking the Lord God. What do they say? We read in the prophecy: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2:3) In the light of this prophecy we can now understand what is today taking place, namely, the gathering of the Lord's "other sheep" to his side, who, if continuing faithful until the final war of Armageddon is fought and ended, will inherit eternal life with the victors in the new world. Hence they now seek Jehovah so as to find protection and salvation.

OTHER PICTURES

Still other pictures in the Bible give varied views of the great multitude of good-will that come to serve Jehovah and his King Jesus Christ. Prisoners of Babylon and islands of the sea are used to picture them.

When the ancient Israelites were captives and prisoners in Babylon others who were not Jews according to the flesh associated themselves with this downtrodden people and showed them kindness and companionship. They shared the Babylonish restraints with them. But Jehovah God promised to raise up a liberator Servant, an "elect" One. This elect servant of Jehovah is now seen to be Jesus Christ. (Compare Isaiah 42:1 with Matthew 12:15-21.) In addressing his chosen Servant Jehovah God tells his mission, saying: "That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) The word *prisoners* being plural in number refers to more than one person or class. Those prisoners are the many persons held in restraint by the religious-political organization of Satan the Devil, which organization is symbolized by ancient wicked Babylon. The remnant today of the church of God were until recently prisoners of Babylon, but Jehovah's Elect Servant, by his truth and providences, has made them free. Now the prisoners that yet remain are those persons of good-will who, because of being kept in ignorance of the truth, are in mental and spiritual darkness. But now, it being God's due time, more and more of such persons are hearing the gospel of His established kingdom and are coming forth into the light. They get free.

Revelation 7:17 evidently refers to the above-quoted prophecy: "They shall feed in the ways, and their pastures shall be in all high places." (Isa. 49:9) These "high places" mean the heights of God's Theocratic organization. Those who hear His Elect Servant and who give heed and come forth and continue faithfully to serve the Lord God sit no longer in darkness, neither are they hungry for spiritual food. They are led and fed by Jehovah God through his Good Shepherd, Jesus Christ. "They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them." So promises Isaiah 49:10.—See Revelation 7:16, 17.

Jehovah, for his own name's sake, saves those who honestly and diligently seek him. He brings salvation to them through his Elect Servant, who is also his great Prophet pictured by Isaiah. At Isaiah 49:1 Jesus Christ, Jehovah's great Prophet, is represented as speaking to those now seeking Him out of good-will, and he addresses them as "isles", saying: "Listen, O isles, unto me; and hearken, ye people, from far." There are giant commercial, maritime powers that carry on traffic selfishly. But there are those who seek the Lord and who desire a righteous government and who are legitimate-business men in the world unwittingly supporting the Devil's organization. But they are out of heart harmony with the wickedness of that world organization, and these are pictured as certain isles, of whom it is said: "The isles shall wait for his law." (Isa. 42:4) Receiving some knowledge of God's purpose, and having faith in God and in Christ Jesus, these honest-hearted, legitimate-business men described as "isles" turn to the Lord God. Concerning them Jehovah says: "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust." (Isa. 51:5 and 60:9)

It is to those honest and sincere ones that Jehovah sends his witnesses with his message of the Kingdom.—Isa. 66:19.

These symbolic "isles" combine to form the "great multitude" described at Revelation, chapter 7; and concerning this it is written: "Let the multitude of isles be glad thereof." (Ps. 97:1) This means that the "great multitude" of the Lord's "other sheep" rejoice when they hear of Jehovah's kingdom and their opportunity to receive salvation. These, the symbolic "isles", are predicted to in due time worship and contribute toward the service of the Most High God and toward the service of his King Jesus Christ. Zephaniah 2:11 predicts: "And men shall worship him, every one from his place, even all the isles of the nations."—*Am. Stan. Ver.*

Now one final picture: At Zechariah 8:22, 23 we are told: "Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD. Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Here the number *ten* represents completeness of things pertaining to the earth. The term *Jew* comes from the word *Judah* and means "one who praises Jehovah". Christ Jesus was and is "the Lion of the tribe of Judah" and is the King over all who follow him and serve Jehovah his God. The remnant of his footstep followers yet on earth represent Christ Jesus, who is the principal Jew or Praiser of Jehovah. Hence our prophecy here shows the two companies that become closely knit together as companions, namely, the remnant of Jesus'

"little flock" and the larger flock of his "other sheep" that form the "great multitude".

The prophecy in full discloses the persons of good-will coming from many parts of the earth, saying to each other: "Let us go speedily to pray before the LORD, and to seek the LORD of hosts." (Zech. 8:21) They do this in the "day of Jehovah", that is to say, the present time after Jehovah took to himself his great power in 1914 to reign by Christ Jesus. The prophecy says that the "ten men", meaning all the men on earth who are of good-will, "shall take hold of the skirt of him that is a Jew," meaning they will take hold of Christ Jesus. Since Jesus is now represented on earth by his remnant, the good-will persons come into association and companionship with the remnant. They bow low before Christ Jesus and say to his remnant: "We will go with you: for we have heard that God is with you." They openly declare themselves on the side of Jehovah God and his King and kingdom. They bend their backs and their knees to the Lord Jesus Christ and praise him. More and more of them are taking hold upon him, declaring their heart devotion to Jehovah God and Christ Jesus the King. They are not ashamed to declare publicly that they are on the side of Jehovah and Christ.

These do not hesitate, but delight, to be associated with the remnant of Christ's "bride" class, the church. According to the above prophecy, the remnant take the lead and the "other sheep", pictured by the "ten men", follow with them, all together serving the one Lord God. All of these devote all their substance, energy and everything to Jehovah's King and kingdom, serving faithfully to His praise. Together, they are blessed companions of salvation.

JEHORAM, ENSNARED AND EXECUTED

THE religious home atmosphere in which young Jehoram was reared did not keep him from falling by the feathered shaft that streaked from the bowstring of Jehovah's executioner. The home training did not argue favorably for the religious view that the many roads of different religions all ultimately lead to the haven of divine salvation. The religious road traveled by Jehoram guided him first into a snare and finally into an execution. His parents were devotees of sects of calf-worship and Baalism, being Ahab king of Israel and the notorious Jezebel. Nevertheless, Jehoram could have avoided the deathly snare of demon religion. He could have learned righteousness from the exploits of such contemporaries as Elijah and Elisha, true prophets of the true God Jehovah. Instead, he clung religiously to calf-worship and failed to purge the land of Baalism. Thereby he was ensnared, and he was executed therefor.

Jehoram (the name means "Jah is high", and often the shortened form "Joram" is used) ascended the throne of Israel after a brief reign by his elder brother Ahaziah. The death of his father Ahab was considered by Mesha king of Moab a propitious time for revolt, and accordingly he refused to send the usual tribute of two hundred thousand lambs and rams, with the wool, to the new king, Jehoram. Not only did Jehoram number and muster his own subjects for war, but he drew into the military venture King Jehosh-

aphat of Judah. To their combined armies were added the forces of Edom, as the hosts swung around the lower tip of the Dead sea. Seven days of circuitous marching found them threatened with death by thirst in the arid region, and the faithless religionist Jehoram lamented that Jehovah had lured them out to be slaughtered by the Moabites. But Jehoshaphat was not so hasty to shift the blame to God, and called for a prophet of Jehovah to give counsel. Elisha stepped forward, scornfully bade Jehoram to seek unto the Baal prophets of Ahab and Jezebel, but then announced that for the sake of Jehoshaphat the Lord God would deliver. How? By the digging of ditches, into which water from Edom seeped. Not only did it slake thirst, but it beckoned Moab to destruction by appearing to them as blood in the slanting, reflecting rays of the morning sun. Forward the Moabites recklessly plunged to gobble up the spoil of what they considered a victory won through internal fighting by the enemy, only to reel back startled and dismayed by the united front of warriors that rose up to meet them. They did not stop falling back in retreat till defeat was total.—2 Ki. 3:4-27.

From this experience Jehoram should have unlearned some of the demon-worship he had picked up at home. Obviously, Elisha was the spokesman of the Almighty God, and Elisha had rebuked him for Baalism. But even more evidence piled in to make a reasoning man abandon religion.

There was the tense moment when he received a letter from the king of Syria, requesting that the Israelite king cleanse Naaman of leprosy: "It came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me." (2 Ki. 5:7) Jehoram knew the golden calves and Baal images and the priests and prophets of the state religion could effect no leprosy cure; so he despaired. He should have abandoned such useless worship when he was rescued from what might have developed into a nasty international incident by Elisha's coming forward and effecting a cure through Jehovah's power.

Again, Jehoram should have grown wise to the weakness of his state religion and turned to Jehovah's worship when the king of Syria later warred against Israel. On different occasions ambushments laid by the Syrians were made known to Jehoram through Elisha, so often that the Syrian king suspected the presence of spies in his ranks. Upon learning of Elisha's activities he dispatched an army with horses and chariots to surround the city of Dotham and take captive Elisha, but Jehovah administered a military reverse by smiting the host with blindness and allowing Elisha to lead them into Samaria. There their eyes were opened to see their whereabouts. To Jehoram's eager questioning "Shall I smite them? shall I smite them?" Elisha ordered that they be fed and loosed. This ended the conflicts with Syria for a time. Should not the demonstration of God's power have also ended religion's ensnarement of King Jehoram?—2 Ki. 6:8-23.

And should not the snaring noose have snapped when in a later war with Syria deliverance came as foretold by Jehovah's prophet Elisha? Samaria was under siege, and so famine-ridden that women were boiling and eating their children. Jehoram was in an unreasonable rage, angry not at the state religion he supported but at Jehovah and the prophet Elisha. He stormed, "God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day!" But Elisha did not lose his head, and he informed Jehoram that tomorrow food supplies in Samaria would be plenteous. At twilight the besieging Syrians were caused to "hear things" by Jehovah's might, they believed the Hittites and Egyptians had been hired by Jehoram to march against them, and they fled in panic. Left behind were their tents and livestock and food stores. The next day Israel feasted upon the spoil, as Elisha had prophesied. Jehoram recognized the miraculous works performed by Elisha. He even at one time inquired of Elisha's servant Gehazi,

"Tell me, I pray thee, all the great things that Elisha hath done." Then, as Gehazi told of the time Elisha had raised to life the dead son of a Shunammite woman, that woman and her son entered and verified the account. But on Jehoram the snares of religion still held.—2 Ki. 6:24-33; 7:1-16; 8:4-6.

They held till a day in 909 B.C., after Jehoram had reigned twelve years. On that day the king of Israel was in Jezreel convalescing from wounds received in battle with the Syrians at Ramoth-gilead. His thoughts are shattered by the warning cry of a watchman on the tower in Jezreel, "I see a dust cloud." A messenger is dispatched to question the approaching company, "Is it peace?" But the messenger does not return. Neither does the second one sent out with the same question on his lips. Whereupon Jehoram has his chariot made ready and, along with King Ahaziah of Judah, goes to meet the approaching one whose furious chariot-driving has identified him as Jehu. They meet at the field of Naboth. Jehoram calls out, "Is it peace, Jehu?" Jehu whips back the countering question, "How can there be peace as long as the harlotries of Jezebel your mother and her witchcrafts are so many?" Terrified Jehoram wheels his chariot and speeds toward Jezreel, calling out over his shoulder, "Treachery, Ahaziah!" But wicked Jehoram does not speed nearly as fast as the streaking arrow twanged from Jehu's bow. It thuds into Jehoram's back with such force that it does not stop till it pierces his heart and comes out his chest. The body that slumps lifeless on the chariot floor is cast into murdered Naboth's plot of ground, according to the word of the Lord. Jehovah God used Jehu to execute the king who willingly remained in the snares of devil religion.—2 Ki. 8:25, 28, 29; 9:16-26, *An Amer. Trans.*

Jehoram's reign over Israel started during the eighteenth year of Jehoshaphat's reign over Judah (921 B.C.), and for twelve years he very actively followed the religious sect of calf-worshippers started by Jeroboam. Also, though apparently not the devoted Baalite that his father and mother were, he allowed Baalism such free course that he was denounced for it by Elisha and Jehu. (2 Ki. 3:1-3) This Jehoram of Israel should not be confused with Jehoram of Judah. Jehoram (or Joram) of Judah was serving on the throne of Judah as temporary viceroy for his father King Jehoshaphat when Jehoram of Israel became king. (2 Ki. 1:17) Jehoram of Judah was also ensnared by the same demon religions that tripped up Jehoram of Israel, and he fell at Jehovah's hand by an incurable disease of the bowels, just as Jehoram of Israel was executed by Jehovah through the racing arrow of Jehu.—2 Ki. 8:16-24; 2 Chron. 21:1-20.

FIELD EXPERIENCE

A BOOKLET-CAMPAIGN EXPERIENCE (CALIFORNIA)

"Having covered all my territories thoroughly, I was coasting along and making back-calls and caring for sixteen studies, waiting for the booklet *'The Prince of Peace'*. Then came the *Informant* instructions to use another booklet for the December work. On Friday, December 13, I went into the field and in three hours placed 317 booklets entitled *'Be Glad, Ye Nations'*, with eleven persons of good-will, for

them to replace. More booklet placements in numbers of 7 at a time and (mostly) 30 followed. As a result, I had the pleasure of turning in names of twenty-two good-will who made their first step as publishers, and placed over 400 booklets. My efforts will be to show them their privilege of continuing to 'rejoice with His people'. One of these 'sheep' went along today again for four hours, and expressed joy and a desire to continue."