

**TRIUMPHANT  
KINGDOM**

*Also by* MARLEY COLE:

**JEHOVAH'S WITNESSES: The New World Society**

# TRIUMPHANT KINGDOM

by MARLEY COLE

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## Preface

“JEHOVAH’S WITNESSES is the fastest-growing religious movement in the world,” wrote Marcus Bach in *The Christian Century* for February 13, 1957. “In fifteen years it has tripled its membership.”

He explained the effectiveness of this phenomenal group: “Every Witness is a minister. Every minister is a house-to-house visitor. Every visitor is a trained servant. I dare say that no other religious movement has each state, each country, each city, each block, and each street . . . as thoroughly graphed as has Jehovah’s Witnesses.

“Jehovah’s Witnesses are not a threat, but a challenge, calling once more upon the traditional church to—*witness!*”

What gives Jehovah’s Witnesses their dynamism, their determination to witness to God’s power? Theirs is the faith and practice of universal Christianity in its pure, original form. When Jesus first established his teachings, they were considered unorthodox, at odds with the world and its prevailing beliefs; but they fulfilled the longings and appealed to the age-old needs of the people. In the same way, Jehovah’s Witnesses meet with much opposition from the established churches and from secular governments. Nevertheless, Jehovah’s modern Witnesses may be found in nearly every country of the world, proclaiming the truth of their beliefs in more than 100 languages.

Modern Jehovah’s Witnesses wield the same spiritual

weapons that were in the hands of the apostles. They profess an absolute faith in the coming of God's Kingdom over Earth, as promised in the Scriptures—a Kingdom of peace and unity, of everlasting life and eternal fellowship, that is already manifesting its reality in their New World society in this generation.

Jehovah's Witnesses do not believe that they will have earned their place in the New World society unless they have zealously dedicated themselves to carrying out what is named in Matthew 22:37 as the first commandment: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." It is this performance that sends them throughout the world to glorify God's name. No one, they believe, can call himself a Christian who does not daily preach the good news.

For this purpose, each Theocratically trained Witness of Jehovah is an accredited, unpaid minister. Though he may do secular work, his chief vocation is the spreading of the truth. Jehovah's Witnesses have established Bible Training Schools or ministerial seminaries, called Kingdom Halls, where the faithful are schooled free of charge to share in a public ministry whose standards are rising yearly. A training school in the United States prepares Witnesses for missionary work all over the world. Voluntary pioneers devote their free time to proselyte in regions where no word of their mission has yet penetrated. To the Witnesses, Christianity is a progressive religion. By proclaiming the arrival of Jehovah's Kingdom, they seek a road to maturity and world peace that will reach into the millenium of perfection.

With this faith, the Witness of Jehovah is a person who has inner peace. I want, in the following chapters, to convey to some extent the extraordinary results produced by this conviction, which allows Jehovah's Witnesses to withstand persecution and legal battles while living a life in which they fully believe.

MARLEY COLE

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# PART ONE

## NEWS OF A NEW WORLD TO COME

*Preach the word, be at it urgently in favorable season, in troublesome season.*

# • 1 •

## Has Christianity Failed?

ON A SPRING DAY in 1956 the world was suffering from a bad case of jitters. It was one of those times when it seemed as if the news were all black. People in half the world shook their heads over bleak headlines. The American dollar nose-dived on the Paris stock exchange. The peace of mind and the fortune of millions hung in the balance. All this because a lump of muscle the size of your fist got fouled up inside one man's chest. It made sense: the muscle happened to be the heart of the President of the United States.

This was the second time within nine months that the President had gone to the hospital. Happily after 113 suspenseful minutes of surgery the world could be assured. This time it was not a heart attack. Just an intestinal obstruction. The President soon was able to grin ruefully, "What a bellyache!"

Presidential elections were in the offing. The future

looked befogged. Would Mr. Eisenhower be able to run for a second term? His personal popularity was tremendous; it cut across party lines. If there was such a thing as the indispensable man, a lot of people felt, Mr. Eisenhower was it.

Aggravating the international picture, Egypt and Israel were on the verge of a war that threatened to embroil the world. Communist satellites Poland and Hungary growled with revolt. In America, Catholic Action was lauding Cardinal Mindszenty as the symbol of the struggle for freedom in Hungary. They hoped to see him head a new liberated Hungarian government. Other Americans, while wishing Hungary all the freedom in the world, looked upon the Cardinal as the symbol of a thousand-year-old clerical totalitarianism from which Communism had "liberated" Hungary in 1949. Why, many asked, did either evil have to exist? Why totalitarianism in any form—in the name of God, or in defiance of God?

It was a period when the ecclesiastical heavens were undergoing a soul searching and a shaking. An American church worker returned from Europe to announce that in West Germany only about five per cent of the people were going to church. A conclave of East and West German Protestants was preparing to meet. Soon the world would overhear one churchman telling the conclave that Communism was the child, not of Pagandom, but of Christendom. The masses were following Karl Marx in "throwing off enslavement" from age-old Christendom's false, fraudulent religion of exploitation. (Her doctrine of the "divine right of kings" now discredited, what was Christendom to do with her vestigial teaching that God ordains worldly governments—did Germans have God to thank for the fantastic governments that had ruined her and the rest of the world

twice in this generation?). If this were not enough, a small-town pastor would bring up the question whether Christians should submit to or resist Communist judicial injustice. Evangelical official Dr. Guenther Jacob replied that, according to diehard church doctrine, civil authority—Communist included—“is established to carry out God’s will,” and that there was nothing to do but submit.

World Communism, as usual, lay at the root of everyone’s headaches. Twenty years earlier it had been Nazism. Former United States President Herbert Hoover was still contending that America should have stayed out of World War II and let Hitler and Stalin knock each other out. As it was, he maintained, the world could thank America for rescuing World Communism. The 175 million people living under Communist rule at the end of World War II had more than quadrupled to 800 million during the next ten years. One out of every three persons, one out of every five acres of land, had been claimed by Communism. From 1945 to 1955 Communism gained domination over half a billion people—as many people as Christendom claimed after almost two thousand years. What was this frightful plague welling within the bosom of Christendom? Americans were spending 35 billion dollars a year for defense against—exactly what? People ran to their churches frantically, demanding a faith to live by, a faith strong enough to repel the Red Religion engulfing Christendom and the world.

Where was the needed faith? Was it Orthodox Catholicism? If so, why had Communism sprung into power in Russia, the heart of Orthodoxy? Why had the Orthodox Church become the servile lackey of Communism?

Was the needed invincible faith Roman Catholicism? If so, why had Communism succeeded in carving out a satellite

empire from the predominantly Roman Catholic countries of Europe? Worse still, why had Communism found its second happiest hunting ground in Italy, the heart of Catholicism's domain? If an Italian Pope and an Italian hierarchy could not wield the Church's most formidable weapon, excommunication, to keep one out of three Italian Catholics from voting Communist, what power could they wield against worldwide Communism? Take from Communism her Orthodox and Roman Catholic heartland and what would she have left?

So people wondered. If not openly, still they wondered. Many wondered if the faith to conquer all things was to be found in Protestantism. If so, which among the hundreds of Protestant schismatic sects was the right one? People who scratched a little beneath the surface had been dismayed ever since 1949 when American Methodist emissary Dr. Garland E. Hopkins reported on his tour of Communist satellites Czechoslovakia, Poland, Hungary, Yugoslavia, Austria, and East Germany. "The fact so frequently overlooked in Western countries is that Roman Catholic, Orthodox, Lutheran, and Reformed churches as well as Jewish synagogues are each still supported by the state in one or more of the Communist countries," reported Dr. Hopkins, uneasily. "There is no real separation of church and state in most of the European countries. Rather, the churches have been, or are in process of being, integrated into the program of the state." Church people in America, to whom the news struck home, looked at each other in horror. "What is *our* church doing in the pay of Communism?" they demanded. Joseph C. Harsch in *The Christian Science Monitor* intimated that the European churches thought more of their belly than they did of their God. "None of the big church institutions

could maintain itself in the style to which it has been accustomed if it had to depend on private contributions. The big churches do not support themselves. Their cathedrals are maintained by the state. In varying degrees and by varying systems their schools, hospitals, and educational systems are all state subsidized." Did it not amount to spiritual prostitution with God's avowed enemy, Communism? "Of course," Mr. Harsch added, "it does mean ultimate compromise, for no state ever subsidizes an unfriendly organization indefinitely." In short, Communism would use the churches, any churches, as long as they gratified its purposes; but at any time their usefulness was over, Communism would cast them off like worn-out harlots. Americans who saw the significance of it asked each other: "If the European example is anything to go by, how can we expect our churches to provide us with the faith we need to combat Communism?"

Good news? By the middle of June, 1956, Americans were trying to cheer themselves with the National Council of Churches' announcement that finally one hundred million Americans were church members. In Colonial days (that produced Washingtons, Jeffersons, and the men who formulated the Declaration of Independence and the Constitution of the United States) only five per cent of the population belonged to churches. In 1890 the percentage was 22.5; in 1944 it was 52.5, and now it has become a big, fat 60 per cent.

But while the news was still warm in their mouths it curdled sourly when the killjoys pointed out that the more people went to church, the higher the crime rate mounted—every time church membership rose eight per cent, crime rose 62 per cent. Prisons reported that the percentage of

criminal inmates who professed some religion was higher than the percentage of people outside who professed some religion. In a series on "youth crimes," the *New York Times* came out with the shocking news that while on week days youth-gang members woke up about noon, on Sundays it was different. "They rise much earlier than usual on Sundays, for the 10 a.m. mass."

F.B.I. Director J. Edgar Hoover warned that the United States was invaded internally by an army of five million criminals. Crime was costing 400 times as much as education. As far back as 1954, said Director of Federal Prisons James C. Bennett, federal penitentiaries were crowded 25 per cent beyond normal capacity. In the face of all this, Scripps-Howard newspaper columnist Mrs. Walter Ferguson threw up her hands.

"I am in a state of confusion," she sighed. "First off, I read that the greatest religious revival ever seen is now on in the U.S. Religion is becoming a part of everyday life, they say, and is no longer a cloistered mystery.

"We believe it when we look at all the new churches being built. The air is clamorous with the voices of evangelists exhorting the world to turn from its evil ways and be saved. Newspapers carry many columns written by ministers and priests. Few things these days are more popular than the opinions of those who deal with religious subjects. The country has turned to serious thoughts. And what is more serious than the soul's welfare?

"Just as I fall into this placid 'All's-well-with-the-world' mood, here comes J. Edgar Hoover saying our crime rate is a national disgrace. And this isn't the worst. The most terrifying implication is that we, the

American people, are not concerned with these facts. They fail to stir us. We seem to have lost our desire to battle with crime. Why bother when your car and TV set are working all right? The confusing thing is that in the same year, in the same country, church interest and crime statistics should both be at an all-time high.

“When religion has truly become a part of everyday life, we can expect its influence to wipe out our ‘national disgrace.’ ”

An army of Jehovah’s Witnesses, as well as swarms of small fundamentalist sects, were warning that the moral breakdown was positive indication that the world had reached its foretold “last days.” “But know this,” quoted the Witnesses on millions of doorsteps, “that in the last days critical times hard to deal with will be here. For men will be lovers . . . of money, self-assuming, haughty, blasphemers, disobedient to parents, without gratitude, with no loving-kindness, having no natural affection, not open to any agreement, slanderers, without self-control, fierce, without love of goodness, betrayers, headstrong, puffed up with self-esteem, lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power . . . always learning and yet never able to come to an accurate knowledge of truth” (2 Timothy 3:1-7 NW).

Staid old cults and denominations cupped a hand over their brow and peered at a murky tomorrow but could discern no Bible Armageddon impending. In our day to take the Bible too literally is unsophisticated. Church is a place where people come to be lulled, not alarmed. Nevertheless it was high time the “established” creeds rediscovered a “Bible theology” and acknowledged that what they were founded upon was not “early Christian church teachings”

but "ecclesiastical traditions," warned Episcopalian theologian Walter C. Klein. "If we reject ecclesiastical tradition we shall have to fall back upon learning, intelligence, intuition, conscience and the like."

Baptist John S. Wimbish reasoned that the Communist Manifesto was proving a more powerful doctrine in the lives of men than the Bible because the church had coiled itself about the Bible and died there, submerging its meaning out of sight. "The church has become so precise it is prissy; so nice it is nauseating. If we are to snatch the banner from the hands of the Communists, we must be willing to soil our hands with noble toil. This is an excellent time to shake the dust of lethargy from our feet and emulate Jesus by manifesting a genuine interest in our fellow man." But how was the church to shed its "dead orthodoxy"? About all that Dr. Wimbish could say on that was that "Methodism needs another John Wesley; Congregationalism needs another Dwight Moody; Presbyterianism needs another John Knox, and we Baptists need another Roger Williams!"

When it came to extricating the churches from their dilemma over the Negro, an even greater prophet was needed. During the Civil War, American Protestantism split right down the Mason and Dixon line. Southerners had called God down on their side in support of the myth of the black curse—the fable that God consigned black people to a position of subhumanity and perpetual slavery, never fit to belong in the same lily-white society with Caucasians. In 1956, after the Supreme Court outlawed segregation, the race problem became the most explosive domestic issue in the land. Historically the churches had followed their political sides into splitting. Now they must follow the judicial order to integrate—for conscience's sake at least. It was humiliat-

ing. Many churches were found to be following old unworkable systems. "It is with deep humility that we face the situation existing today and confess that as Christian leaders we have not done what we should have in preparing our people for this hour," Presbyterian moderator Dr. L. McDowell Richards lamented. Southern Protestantism, he declared, was up against its "most difficult" crisis since the "dark days" of the Civil War.

This was only local, national gloom. The world gloom was darker. The tragedy of the world was that "worldwide Christianity has failed to win the working classes," as a Methodist leader moaned. "There is no more serious development in worldwide Christianity than its failure to win the working-class masses," said Dr. Alan Walker.

But was it Christianity that had failed? Or was it the failure of its custodians? Had the clergy failed to preserve it and instill its principles and hopes in the breasts of the derelict masses? Who was to blame?

Some clergymen blamed the people. By the middle of June, 1956, people were still rushing to book counters to buy *The Power of Positive Thinking*. They devoured paragraphs and pages seeking some "peace-of-mind" formula that would really work. The clergy scolded them for trying to use God as "one of a number of resources to enable us to get what we want and enjoy life as we would." Some people, declared Episcopalian Dean James A. Pike, were trying to use God "to help them sleep better, to calm their anxieties, and to make them more attractive and successful." National Council of Churches president Dr. Eugene C. Blake said it was becoming fashionable to "make an instrument of God" by using religion for selfish ends such as job security, health, and peace of mind. "Everybody seems to be interested in

religion. But many people with new religious interest are attempting to turn that interest into magic—to use God for their own purposes rather than to serve God and find His purposes.”

We have a world full of atrophied morals and hunger-bitten religion, declared Lutheran Glen A. Pierson, because the rank-and-file believers do not hold their faith seriously enough to preach it, much less to live it seven days a week. “Our conception of the priesthood is that every man is a priest with the privilege of direct access to God. That also means he has the responsibility to propagate the faith. But we Protestants today are prone to say ‘Get a preacher. Let him do the work.’ ”

If Protestants were falling down on the job, Catholics were even more sluggish. People were still talking about the *Catholic Digest* survey that showed that 59 per cent of all Protestants tried to win converts, and 43 per cent were succeeding. But only 28 out of 100 Catholics tried, and only 17 succeeded.

## • 2 •

### Good News

ONE GROUP OF PEOPLE took their religion seriously enough to go out 100 per cent (65 per cent of them regularly every month) to share with their neighbors what to them was the only good news in the world. In April, 1956, when the United States population reached 167,440,000, this group consisted of 185,010 doorstep preachers—a national peak. Their activities all over the world were in the news. The Polish uprising did not quite smother out the reports coming from that country that the Communist government was reviewing and dropping charges of “American espionage” against long-imprisoned Witnesses and freeing them—at the same time that the Polish clergy warned the public not to listen to the news that the liberated Witnesses would be bringing to their doorsteps.

What news? Whatever the Witnesses had to tell the Poles, it was the same news, without variation, in all countries. In 160 lands their voices were heard, heralding the same re-

frain. Against the background of the jittery, confused and calloused mood of the people their message sounded. It announced here and now a live and pulsing hope for life in a new world—here, now, and for this generation.

What is it like to lay aside your share of the world's troubles and go out and knock on strange doors and offer comfort to your neighbor with the news that gave you hope? How many people are the Witnesses reaching?

On the basis of a cross-section count, it is conservative to estimate that an average of ten houses a week are called upon by each Witness. That means 1,850,000 homes, or about four million people, a week. That is 96 million homes every year. By their direct personal approach Jehovah's Witnesses are reaching more than the equivalent of the national population within each twelve months.

Worldwide the Witnesses are active in more than 160 countries. They speak their good news in identical terms in more than 100 languages. By 1957 as many as 640 thousand were calling from house to house. At the same ratio of ten calls a week each, about 330 million homes were contacted in a year. There are not that many homes in all of North and South America and Europe combined.

Never in any age did a group of people concentrate so single-heartedly on the job of getting their message across to the world. These figures must be a revelation to the heads of churches. "There is no hope of some 300 thousand pastors in America reaching the 70 million who are outside our churches," a pastor complained recently, in a plea for the "laymen" to get out and preach. (The 1956 Yearbook of American Churches lists 213 thousand clergymen in active charge of local churches.) If 185 thousand Witnesses reach 165 million people within a year, why should the pastor

despair that the 300 thousand preachers he speaks of will never reach a mere 70 million people?

To be sure, it cannot be done unless the clergy revolutionize their present routine. Modern clergymen are overburdened, and cracking up under their duties, working from thirteen to eighteen hours a day. But is their modern regimen an improvement over the direct person-to-person method of ministry that Jesus Himself inaugurated? After 1,600 questionnaires and ten thousand pages of evidence, Dr. Samuel W. Blizzard, Professor of Social Science at New York's Union Seminary, came up with the finding that American clergymen, although the best-educated in American history, have been robbed of their ministry to the degree that they are no longer primarily preachers at all. The preacher is no longer a character stepping out of the Bible, infused with the Word and the Will of his Lord. Today he is "director of human relations," employing a social rather than a scriptural code. He must play five other roles that leave little time for preaching—"the roles of pastor, counselor, organizer, administrator and promoter . . .," Dr. Blizzard found. Orthodox clergy have no time to knock on doors.

But the Witnesses of Jehovah, where their number is one Witness to one thousand population, successfully reach the total population, although 97 out of 100 Witnesses do their preaching in their spare time.

Why is this resuscitation of Bible-type Christianity noteworthy? What intelligible contribution can it make to our fantastically fast-paced, mixed-up, nuclear-age civilization?

The churches have tried everything else, and nothing else has worked. Nothing else has produced a people united, despite national and international boundaries, as the first-

century Christians were. Nothing else has brought people to the startling awareness that a faith worth having is worth propagating. Nothing else has given people a faith to live for—even to die for, to consume them, fire them, preserve them immune to the world, carry them away with their convictions to the extent that they cannot endure it, like Jeremiah, unless they preach it. The churches are realizing that they have exchanged quality for quantity, that something must be done, that Bible faith and practices cannot be improved on in any age, that while they may not like the doctrines of Jehovah's Witnesses they are going to have to adopt Witness methods. In countries like America, alert church leaders see the handwriting on the wall and are crying out in alarm. In other countries, such as Russia and East Germany, history has overtaken the churches and they must grapple unprepared for their lives, learning too late that religion can only survive in times of persecution by the ministry of its so-called "laymen."

Every believer a preacher, a house-to-house missionary, was the identifying mark of the first-century ministry. That was why Christianity made spectacular progress during apostolic days. Four hundred years ago conscientious priests sparked the Protestant revolution to restore the priesthood to the people. Their revolt was against an unscriptural evil: a highly segregated priestcraft, a hierarchical church structure that had become a secular power. They sought to wrest the ministry from the cathedral and restore it to the flock. But Protestantism never achieved its shining goal. The ministry of the people foundered. The "laity" never became integrated with the clergy. The rank and file sought not the kingdom first. And now, as Protestantism looks into the mirror of the contemporary scene, she sees staring back at her

the image of that from which she revolted, her own brand of priestcraft.

That is why the Witnesses of Jehovah stand out in sharp perspective. It is reassuring to know that what once was in the time of Christ and the apostles can be again; that the goal of the Wycliffes and the Luthers is not unattainable. During the past 80-odd years this group has gradually, laboriously rescued the Christian ministry from the pulpit and planted it in the hearts and minds and mouths of the rank and file, and restored the pristine ideal of a "preaching fellowship."

What do these people say at the doorsteps of the nations? Why do they call on you? What do they seek?

Something fires them more than the "callers" from the church around the corner who come to your house now and then to invite you to church next Sunday. They call to do more than invite you to sign a "decision-for-Christ" pledge on a piece of cardboard, while leaving your mind blank and your heart bearing no imprint.

A young man named Arden Peters is an example of the 185 thousand peripatetic Witnesses of Jehovah who, by 1956, were busy morning, afternoon, and evening, throughout every city and town and practically every village and countryside in the United States. Calling on all, passing up none, they accepted the total population as the "field" from which their flocks were gathered. Naturally they were running into every conceivable kind of reaction.

Peters had learned to expect rebuffs and retorts from harassed housewives and nerve-shattered husbands. He rang the bell of one of the "new" homes on his list, the residence of a man we shall call Carson Brown. The door opened a crack, and a suspicious voice inquired, "Yes?"

Holding Mr. Brown's gaze, Peters began. "Good evening, Mr. Brown. My name is Peters. I won't take but a few moments. I am calling at the request of a worldwide society of Christian educators. About six hundred thousand of our ministers are making a worldwide survey. We are trying to find out what people are thinking in all parts of the earth about a very timely question. Would you be so kind as to tell me what you think the answer is?"

"The answer," Mr. Brown responded, "to what question?"

The Witnesses try within the first few seconds not only to attract the householder's concentration, but to make him feel they have his best interests in mind.

"The question, Are we living in a marked generation? That is, marked by Bible prophecy?"

"Oh, I wouldn't know." Mr. Brown hurriedly shook his head. "I don't know what you're talking about."

"Do you believe that we are living at the end of what the Bible describes as the rule of Satan?"

"I didn't know that Satan was ruling."

"Would you say that this is God's world? Or is God's world the New World to come? As we call from house to house we find that millions of people are asking that question. They can understand why God might love a new world of righteousness enough to give His Son for its ransom and king. But they cannot understand why God would love and deal with a wicked old world like ours, when the Bible says that He hates every form of wickedness and is positively going to destroy this old world and its god, Satan."

"I never thought much about it," Mr. Brown shrugged vaguely. "One way or another."

"Do you read the Bible very much?"

“Not very often.”

“It is from the Bible that we learn that God has promised to replace an old world with a righteous New World under the Kingdom of Christ. The question is, When? Is this the generation that will see the Kingdom triumph?”

Mr. Brown glanced impatiently over his shoulder at his neglected television program.

Arden Peters tried again. “Mr. Brown, have you ever prayed the Lord’s prayer, ‘Our father who art in heaven, hallowed be thy name, Thy kingdom come, Thy will be done on earth as it is in heaven?’ ”

“I guess I have.”

“Then you can see how that prayer shows us that the Bible is a book of prophecy—history written in advance.”

“It is?”

“Yes. The Kingdom must come. Or else the prayer will never be fulfilled. We know that God says, ‘My word shall not return unto me void. I have purposed it, I will bring it to pass.’ Many people believe that we have reached the time in history for its appearance.

“The worldwide society of Jehovah’s Witnesses which I represent has devoted some eighty years to the study of Christ’s second presence and the end of the world. We have consulted all known Bible research, and have even produced a new Bible translation to find a closer meaning of the original revelation. The more we study, the more we are convinced that the time has come in human affairs for the greatest change of all time. The time for the coming of the New World for which God gave His Son to be King. Isn’t that good news for us today?”

Carson Brown fingered his chin and peered at his caller.

Arden Peters drew out his Bible. “The beginning of a

new way of life is foretold to start here, in the midst of a world that is ready to perish. Already in our time there is a New World society of people on the earth. They are living temporarily in the midst of a hostile world. Within this generation, yours and mine, they will see the old pass out, just as Noah and his family lived through a world-destroying flood into a cleansed earth.

“People have predicted the end of the world many times, but before it was always a false alarm. Jesus cautioned against these. ‘Look out that nobody misleads you,’ he warned. He foretold that until the end we would hear of wars, and rumors of war, and that many people would think wars were a sign of Armageddon. But it would take more than wars, Jesus said, to mark the time of the end. He described a host of events that must all combine, for the first time in history. This combination of things would compose the sign, marking the last generation of the old world. ‘This generation will by no means pass away until all these things occur.’ Don’t you wonder what ‘all these things’ are?”

Arden Peters held his New World Translation Bible so that Carson Brown might follow his finger down the verses of Matthew, chapter 24. “You see, the last generation would be identified by different kinds of war—total wars; world mobilization; nation rising against nation; the world splitting apart into warring kingdoms. See how it reads there in the seventh verse? Now when did that happen for the first time in history?”

Carson Brown looked puzzled.

“It happened first in 1914,” Peters continued. “That’s why men call it World War One—it was a different war. One Harvard University professor has shown that there has been many, many times more havoc wrought by war since

1914 than during all the previous wars combined for two thousand years.

“And in combination with world wars, Jesus has told us that there will be earthquakes and food shortages in one place after another. These are a beginning of pangs of distress. Do you realize that, following the first and second world wars, more people have suffered from famine than were affected by the four major famines of the Middle Ages? Right now fully one half the people on earth are critically hungry. Millions are dying of starvation.

“The accounts of the apostles Mark and Luke both include this world’s-end prophecy of Jesus. Luke adds that the last generation would be marked by pestilences. Think how true that has been: the Spanish influenza following the first world war took twenty million lives. Nothing like the plague or typhus or leprosy reaped such a harvest with a single attack during the Middle Ages.

“And ‘There will be great earthquakes.’ Up until 1914, for as long as men kept records only about 4,700 lives were lost each year by earthquakes. Why is it that since 1914 more than 24 thousand lives are taken each year by earthquakes? The most noticeable thing is that the tempo of major earthquakes is stepping up.”

Peters summed it up by telling Mr. Brown that ours is a marked generation in that no other generation ever suffered all this combination of “pangs of distress,” and that even the newspapers mention 1913 as the last “normal” year. He did not have time to point out more than just a few of the dozens of component happenings that went to make up the “sign.” From Luke, chapter 21, he pointed out that the last generation would be disillusioned by a predominance of false religions and that there would be a total moral breakdown.

Men would become "faint out of fear and expectation of the things coming upon the inhabited earth," such as nuclear and radioactive weapons and the race for military supremacy.

Peters went on. "Within this generation, apostate Christendom is undergoing a violent, fatal, internal revolution. Her own religious spokesmen admit that the churches have kept the masses spiritually impoverished for centuries. Now the masses are turning to radical ideologies such as Godless Communism. A survey of college students shows that intelligent young people are highly skeptical of religion, here in a world that has seen two world wars, Communism, and the hydrogen bomb. It has been the so-called Christian nations, not the pagans, that have brought these things upon us. Do you wonder that the younger generation is skeptical? And, according to Jesus, we can expect only that things will grow worse and worse for the world, until Armageddon puts an end to it all."

If nothing else, he now had Carson Brown disturbed. "I thought you said this was good news," frowned Mr. Brown. "I don't see anything good about this. Why is God bringing all these woes on man?"

"God is not bringing these woes, Mr. Brown. This is the Devil's vicious work. Satan knows that his time is short. He is trying to drive his own world insane with him. He does not want it to wake up to the meaning of the times. His policy is rule or ruin. He wants none to escape. Jesus foretold the only thing that would counteract the demoralizing work of Satan when He said, 'This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come.' *That* is the good news for this generation that we

Witnesses of Jehovah bring. In our global survey we are making a check to see how many people have heard it, and how many believe it. The long-awaited Kingdom is really here. It has been operating in the midst of its enemies since World War One. Millions are learning about the Kingdom's establishment. Do you realize, Mr. Brown, what this means?"

Mr. Brown stared back.

"It means that millions now living will never die. Never in history has a generation faced our prospects. Think of living through Armageddon, right on the earth, and finding life in a paradise!"

Peters slipped his Bible back inside his briefcase. He drew out a yellow-covered book. Carson Brown protested. "But I don't know what this is all about."

Arden Peters agreed. "It is a big subject. That is why you need practical help. You need this Bible aid." He displayed the front of the volume, *You May Survive Armageddon Into God's New World*. "I'd like to leave this with you. After you have studied it for a few days I will call again. Perhaps by that time you will have some opinion on the question I asked you—is this the generation marked by Bible prophecy? You see, if Jesus' prophecy that the Kingdom must be announced among all nations is fulfilled, then Christians must see to it that every one has an opportunity to answer this question intelligibly, pro or con. This book will help you make your decision."

Carson Brown shook his head. "I don't want to buy a book."

"I don't want to sell you a book. If you wish to contribute fifty cents to help pay for the paper and ink, the contribution will be accepted. But this is Bible sermon material. No

one is charging you for that, there is no commercial motive involved at all. As you can see, this is a big book. It contains 378 pages. It is a double-indexed, hard-bound edition, containing a research study of 42 cases in Bible history showing how in times past Jehovah brought a judgment upon a world or a system of things. There was, for example, the flood in Noah's day. Jesus cited the days of Noah as foreshadowing the day of His second coming. So you see, this is a very valuable book. If I were selling it I would ask three or four dollars for it. But the book has no purchase price. It contains Bible sermons."

Then it came—the voice from the house. "Carson! Who *are* you talking to?"

"I'm coming, Rachel!"

Arden Peters was undeterred. "Don't you want to understand the meaning of the times?"

"I told you—" Carson started to close the door. "I don't know what you're talking about."

"Then read the book and find out."

"Good night," Carson Brown apologized. With a firmness to which he was not accustomed, he closed the door.

## The Voice of Discipline

WHEN PETERS WALKED AWAY he was not discouraged. He remembered the words of Jesus: "When you are entering into the house, greet the household; and if the house is deserving, let the peace you wish it come upon it; but if it is not deserving, let the peace from you return to you."

Aside from the individual peculiarities of each call, twenty-five-year-old "Arden Peters" demonstrates what it is like for the average rank-and-file Christian to go out and share his religion with the community. Quiet and unspectacular as the method may be, its results are amazing. What achieves results is the intensity, the tenacity of this personal evangelism, the drive of its mission, the conviction welling out of the individual's dedication and his willingness to witness to the Lord.

Jehovah's Witnesses have been referred to by a leading literary magazine as "perhaps the largest of the sects split

from the Christian mainstream." The central theme of their "good news" is the second presence of Christ, the arrival of Jehovah's Kingdom through Christ. They are bent on completing their "world survey." They will concentrate on this "survey" until as many as they can reach of earth's billions will have been put the question: Do you believe it or not?

The Witnesses consider that if they have left but one stimulating thought in the householder's mind they have accomplished a good purpose. Usually the householder has to explain to the rest of the family who was at the door and what it was all about. By leaving one subject—perhaps "The sign of the Kingdom and the End of the World"—in the householder's mind, the Witnesses hope that some kind of recapitulation will be made to the family. That will start Kingdom talk, pro or con. The more cogent the message delivered, the more likely are its chances of being repeated intact and undistorted one or more times. When a Witness calls on ten homes he hopes to start ten families talking about the Kingdom. Ten families could mean up to forty or fifty people. That is why Witness work is more effective than it appears, and why one Witness reaches a greater audience than he sees. He brings religion home to the people in a manner that stirs minds. "Dividing the people like sheep from goats," the Witnesses call it.

The doorstep sermon has a deliberate organization and delivery. It has a definite introduction, a body, a conclusion. The conclusion leads to some literary offer. The literature contains further detailed sermonlike material on the subject. The purpose of the doorstep call is to arouse interest; the purpose of the literature is to feed the interest.

Like all their other efforts, the Witnesses' presentations of the good news reveal a background of intensive schooling

and a well-defined purpose. Since 1943 their Theocratic Ministry school, meeting weekly, has been grooming and polishing composition and delivery.

Doctrinally, they speak in agreement, whether within the same congregation, or within the same country, or worldwide. It is no exaggeration to say that no other religious body in the world today displays such flawless unity in understanding and action. The Witnesses follow the rule: "Now I exhort you, brothers, through the name of our Lord Jesus Christ that you shall all speak in agreement, and that there should not be divisions among you, but that you may be fitly united in the same mind and in the same line of thought. . . . Does the Christ exist divided?" (1 Corinthians 1:10 and 13 NW). It is beyond their comprehension that the churches can exist divided and feeling that their doctrinal confusions are all comparably good, unconfused roads leading to the same heavenly destiny. But if you asked some one for directions to a certain town and he told you to take just any old road, that all roads lead to the same destination, what would you think? Why, the Witnesses ask, when the Bible distinctly says there is but one Lord and one faith, can there be in the United States alone five equally good brands of Catholics, six Adventists, 21 Baptists, 13 Churches of God, 21 Lutherans, 19 Methodists, and 11 Presbyterians? They agree with the *Saturday Review* comment that "Nothing weighs so heavily on the conscience of Christians today as the realization that a divided church can speak with only scant authority to a divided world."

The Witnesses try to adapt their Kingdom testimony to the individual. They compile notebooks of sermon outlines. They take to themselves the rule, "Always [be] ready to make a defense before every one that demands of you a rea-

son for the hope in you, but doing so together with a mild temper and deep respect" (1 Peter 3:15 NW). A few years ago, when a Witness got the message out of his system he would go away from the householder feeling, "I really gave *him* a good witness!"—no matter what the reaction upon the householder. Gradually, Witnesses have grown to appreciate that the real criterion is not the personal exuberance they feel from talking about the Kingdom, but the reaction upon their audience. This awareness grows with each individual as he attains skill in organizing and presenting an appropriate sermon. Witnesses are training themselves to think in "package thoughts," in terms of a complete message, before launching into the presentation proper. With only a few seconds to size up the stranger at the door, and while they are still saying "Hello," they try to decide which sermon outline would best suit the particular individual. This method rules out the mere memorization of a few sermons; it calls for too much flexibility and too rapid a thought correlation for memorized "canned" presentations. What the Witnesses try to remember is the outline, not the content. "The method of preparation of the argument on the spot," counsels their chief ministerial training textbook, *Qualified to be Ministers*, "is actually a rapid condensation of the same steps that go into the preparation of an extemporaneous talk. One must have a very brief mental outline, which, of necessity, is constructed in the mind very quickly. The basic steps for preparing such mental outlines are as follows: 1) fix the point, 2) think of an argument, 3) have an interesting introduction, 4) state the main point, 5) prove it, 6) illustrate it, and 7) conclude"—all this before opening your mouth beyond saying "Good morning, my name is J. W. Witness!" Housewives, ditch-

diggers, school children, doctors, farmers, mail carriers, musicians—one and all, they take a deep breath, accept their training discipline, and endeavor to apply it in the spirit of a favorite axiom, “Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright” (2 Timothy 2:15 NW).

Should the full outline of Bible texts fail to flick into mind at the door, they know where to turn in a flash. Besides their personal notebooks of sermon outlines, the Witnesses carry special Watchtower Bible Society printings of the King James and American Standard Version Bibles including sermon concordances. The New World Translation Committee’s own version of the Christian Greek Scriptures (New Testament) provides in the index a chain of outstanding subjects and characters. A favorite sermon handbook is *Make Sure of all Things*. Its 70 Bible themes and 267 indexed subjects are ready to produce a sermon of any length and detail at the drop of an inquiry.

Probably the most outstanding trait of Jehovah’s Witnesses is their appeal to Scriptural authority for every turn of mind and hand. “Bringing every thought into captivity to make it obedient to the Christ,” is one of their favorite Scriptures. To them the Bible, of all books, is as distinct a creation of God as the earth or man. And while, in their view, the earth and all the physical universe fit into the eternal purposes of their Creator, man’s civilizations do not. Likewise man’s notions of worship, the religions of Christendom, are as foreign to the Bible as man’s misrule of the earth is foreign to God’s purposes for the earth. The Witnesses believe that the Bible embodies God’s will and re-

veals His identity. It details a way of life conformable to God's will. Rigid personal and collective discipline can result in producing a distinct Bible people. The Bible can produce a new social creation, a New World society. In proof, the Witnesses quote Philippians 2:13, their New World Translation: "God is the one that, for the sake of his good pleasure, is acting within you in order for you both to will and to act." To them this means that while they retain their own will they dedicate themselves to exercise that will to make it conformable to His will, literally and completely. To most people this might spell insufferable discipline; to the Witnesses it means life and living, an art, a science, a way of conduct in which they love to excel "in order that they may get a firm hold on the real life" (1 Timothy 6:19 NW). A musician lives when he performs, an artist when he paints, an architect when he designs, a chemist when he juggles the elements. Jehovah's Witnesses find in their religious performance a similar zest for living and being.

Young Peters was able to maintain his equilibrium because the Bible commanded him to do so. What counted was not simply obeying the command, but obeying it well. The religious writer Walter F. Reif expressed his admiration for this sort of discipline:

Discipline is a word most denominationalists associate with an antiquated Protestantism. Indeed the older communions have made the modern church the first to think it could survive without a discipline. Having many unpleasant memories of encounters with a disciplinary approach to Christianity, and seeing it as the intolerable rule of man over his neighbor, the es-

tablished Protestant churches have rejected any form of discipline. They have so indiscriminately accepted people into membership, so lowered their standards, that their life and community are far too often simply reflections of a non-Christian society.

It is non-ecumenical [dissident] Protestantism that has remembered that Christianity costs, that the way of Jesus is narrow and hard, that the walk of the Christian should be distinguishable from that of the non-Christian.

In the ministry that Arden Peters is pursuing one calls back. The "publisher" (as the doorstep preacher is called) keeps working his "territory" or assignment of blocks until the community comes to know him by name. He is the Kingdom's ambassador to the community, the disciple, the prophet stepping out of the Bible to seek the congregation of the Lord's sheep in his own little part of the field. In the congregation of Jehovah's Witnesses the "Territorial Servant" plays a vital function. It is his goal to see that all the territory assigned to the congregation is apportioned into individual sections of a hundred or so homes for each publisher. The Witnesses feel under a strong obligation to take care of their personal territories, once they have assumed the chore. They try to call on every home on at least four different occasions within a year. This is their assignment from Jehovah. In the accounting of souls they believe God will hold no one else responsible except the individual who has assumed the obligation to "give the witness" to that sharply prescribed little field.

Here and there, in spite of the Carson Browns, some one lends an ear to the "good news." The Witness, in his House-to-House Record, enters a reference to this "interest." He

calls back, he talks and studies with the interested individual. Finally the person or the family is convinced and soundly indoctrinated and joins in "preaching this good news." It may take months, it may take years of persistent calling, regularly, week after week. But this is life and joy to the Witnesses. It is in the maturing of the "sheep" that a Witness tastes the sweet fulfillment of the Bible rule that "There is more happiness in giving than there is in receiving" (Acts 20:35 NW).

Again they point to a Scriptural precedent for the "back call." Jesus himself repeatedly reworked his circuit and revisited homes of people such as his disciple Peter. And Paul: "Now after some days Paul said to Barnabas: 'Above all things, let us return and visit the brothers in every one of the cities in which we published the word of Jehovah to see how they are,'" reads a citation familiar to the Witnesses (Acts 15:36 NW). The Bible tells us that before starting Paul and Barnabas had disagreed because Barnabas wanted to take Mark along. In a "sharp burst of anger" they separated. But the important thing was that both Paul and Barnabas went "back calling," Barnabas with Mark to Cyprus, Paul with Silas to Syria and Cilicia.

By 1956 Jehovah's modern publishers were spending 86 million hours a year preaching. They were making 27 million back calls, devoting about a third of their time to following up their preliminary visits. Each month more than 337 thousand private Bible study groups were conducted in homes. A lot of work? For each new convert who dedicated himself to Jehovah 1,350 hours were spent in preaching and 425 back calls made. None of the 640 thousand Witnesses received pay for any of this ministerial service. Love for Jehovah and love for the "sheep" is the only incentive that

could persuade them to perform all this hard, persevering work.

It may be a hard way but it is a most certain way. Once a proselyte submits to this much indoctrination he seldom strays from the fold. The curious, the mildly interested soon eliminate themselves. The 337 thousand monthly home studies conducted with interested families actually represent a yearly turnover of millions of people. Jehovah's Witnesses do not anticipate a gathering of more than a few of earth's millions before Armageddon. Rather than quantity, their creed of discipline permits only quality.

Philosophically the Witnesses reason that, as long as they are in the old world, even though already "tasting the joy and peace and contentment of the New," they will be plagued like every one else with the woes of the world. Otherwise their ranks would be filled by self-seekers. They fortify themselves by remembering the Master's plea: "I request you not to take them out of the world, but to watch over them because of the wicked one" (John 17:15 NW); and they nourish a hardy hope when they remember that Paul said, "We are pressed in every way, but not cramped beyond movement; we are perplexed, but not absolutely with no way out; we are persecuted, but not left in the lurch; we are thrown down, but not destroyed. However, we have this treasure in earthen vessels, that the power beyond what is normal may be God's and not that of ourselves" (2 Corinthians 4:8, 9, 7 NW). In time of personal trouble, their main concern is that no reproach befall Jehovah's name or organization from their involvements. "Let none of you suffer as a murderer or a thief or an evildoer or a busybody in other people's matters. For what merit is there in it if, when you

are sinning and being struck blows, you endure it? But if, when you are doing good and you suffer, you endure it, this is a thing agreeable with God" (1 Peter 4:15 and 2:20 NW). Here in the midst of a seemingly incurably crazy world the Witnesses are determined to "not become afraid of what they are afraid of, neither become agitated" (1 Peter 3:14 NW) because "In the world you will have tribulation, but cheer up! I have conquered the world" (John 16:33 NW). The only thing to do, come what may, is "Preach the word, be at it urgently in favorable season, in troublesome season" (2 Timothy 4:2 NW).

## A Preaching Fellowship

HIGHER THEOLOGIANS USE the term “eschatology” to classify the kind of doctrine Jehovah’s Witnesses teach. The word is a combination of two Greek words, *es-katos*, meaning “last” or “uttermost,” and *logia*, meaning “a study.” In other words, eschatology is a declaration about last things, a body of teachings about final things such as death, resurrection, judgment, the millenium, and so forth.

Walter F. Reif used the term forcefully. “Eschatology,” he said, “is another term the sects are compelling the older churches to learn once more. Though few lay people have ever heard of this word or pronounced it, they meet what it signifies quite frequently these days. They speak of eschatology whenever they use the phrase ‘the end of the world,’ experience it when their neighbor mentions the ‘second coming,’ are perhaps confused by it when they hear of ‘Armageddon,’ may worry about it when they’re asked ‘Are you saved?’ ”

The long-established, eminently respectable Church, noted Mr. Reif, "has made itself poorer by failing to keep the eschatological note of the New Testament before its people. It has been unable to kindle in its laity the light of a living faith that sees everything in the true dimension and recognizes that, whatever the present or the future may bring, the final victory over sin, evil, and death belongs to Jesus Christ. The eschatology of the sects stands as a protest against a form of Protestantism which is entangled in its own petty schemes and has no sense of any ultimate hope and fulfillment beyond history."

For decadent Protestantism, the vigorous modern-day preaching of eschatology is a needed tonic. World Protestantism is waking up to this. The Second Assembly of the World Council of Churches, held at Evanston, Illinois, in 1954, discussed the theme "Christ—the Hope of the World," devoting attention to the question of Christ's second coming.

No group ever stressed the "world's-end" doctrine as do Jehovah's Witnesses. Their ministry is designed to find, within a living generation, the Lord's "sheep" from the four corners of the earth, instruct and condition them to survive Armageddon, and to reconstruct their entire mental outlook to accept the fact that this world is headed for a sure, swift holocaust in our lifetime.

As a rule when theologians discuss the eschatologists, they lump Jehovah's Witnesses together with the Adventists, the Pentecostals, the Holiness and Church of God groups, certain Baptists and other Fundamentalists, calling the lot of them "fringe sects." More discerning scholars distinguish the Witnesses as a separate category. Still there is confusion. One author has classified the Witnesses, along with Chris-

tian Scientists and Mormons, as Gnostics, defining Gnostics as those who "have renounced Christianity and substituted or added a further dogmatic."

Jehovah's Witnesses will not have any part of this definition. Christendom with all her dogmatic teachings they have renounced in toto. They cannot understand how Christendom's creeds represent Bible Christianity any more than an American citizen can understand how Soviet Russia claims to provide a democratic climate for its citizens. As for adding any "dogma" to whatever Christendom has to start with, the Witnesses have neither added nor subtracted, to their way of thinking. Rather, they have evolved a complete new theology which no other religion will accept in any measure, except superficially.

Jehovah's Witnesses see themselves as true Protestants in the sense of the original word in its Latin derivatives—those who go forth to witness. They are the leading spokesmen for what an influential religious journal calls "a vast sea of religious discontent," that surges within Christendom more disturbingly than the churches like to admit. The Witnesses represent the voice within Christendom of those who loathe the abominations committed in her realm. Something here tells Christendom that the formula for world problems is not so simple as settling the controversy of Christendom *vs.* Communism; there would still be the issue of Christendom *vs.* Christianity.

The churches are studying—more clandestinely than openly—the pioneering work of Jehovah's Witnesses who demonstrate what happens when a church scraps its clergy-laity segregation and integrates the congregation into a preaching fellowship. The Witnesses operate on the premise

that Christianity is a way of life to be practiced from the top first, that is, making public declaration of one's faith in God first, then translating the meaning of that faith into one's dealings with the family, with the next-door neighbor and the fellow worker, with society in general. How inane, they feel, to prate about the "dignity of man" until man demonstrates dignity and exercises more conscience than "unreasoning animals born naturally to be caught and destroyed" (2 Peter 2:12 NW). The only thing that can dignify man is for him to live as the image of his Creator, to show forth His four cardinal attributes of love, wisdom, justice and power.

They ask how man can exercise these attributes in Godly balance without first fulfilling the First Commandment, that of loving God to the extent of qualifying to make the "public declaration of our faith." To Jehovah's Witnesses, untrained, inarticulate faith is worse than no faith. A vague, hazy, uncertain, unhappy notion of God makes it even more impossible to witness to Him. The Witnesses feel that the notion of God as a temperamental fiend who frenchfries humans in a hellfire so ghastly that the Devil himself has to be employed to stoke the fires chills the ardor of worship and places it on the wrong basis. People should not obey God simply out of sullen fear of punishment. They should worship out of love. "Love righteousness and hate iniquity." Love alone is the basis for true worship. Those who do not love might as well not even exercise restraint, as "God tries the heart" and the heart will out. Only those who cultivate the gift of love will receive life. Only those who love will revere God—and even they must learn about Him, come to know Him intimately, as a child learns about his father. Jehovah's Witnesses see Jehovah not as some spiteful, jealous tribal God but as the great Creator and Purposer, the

World Builder. Jehovah provides his children with high, dignified work to do in the fulfillment of His purposes. They are uplifted by the feeling of being wanted by their God, and being able to devote a rich, satisfying life of practical service to Him and to their fellow men. Vindicating God by dispelling the reproachful lies about Him and making known His glorious purposes for a New World is primary; secondary is saving souls. Therefore, to believe is to preach.

They reason that Jesus Christ taught and gathered disciples whom he trained to preach. At first he sent out twelve; later, as they matured, he sent out seventy. At Pentecost three thousand were added to the church. A little later the number swelled to five thousand. When the Christians were persecuted at Jerusalem they went every way preaching the good news. God's modern Witnesses, like the original followers of the "faithful and true witness" Christ (Revelation 3:14), must likewise "Preach the word, be at it urgently in favorable season, in troublesome season" and "thoroughly accomplish your ministry" (2 Timothy 4:2 and 5 NW).

In the parlance of Jehovah's Witnesses, the briefest definition of the apostolic method of Christianity is that it is a chain reaction: "The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others" (2 Timothy 2:2 NW).

"Though Protestantism originated the doctrine of the 'priesthood of all believers,' and recognized no religious difference between laity and pastors, it never really achieved the active participation of its members in the total work of the church," observes America's most clear-sighted Protestant voice, *The Christian Century*. "It was and often is today a pastor-dominated church, or a church in which its

members expect its pastor to do all the work. Older Protestantism easily adapted itself to its world, and lost the eternal truths of the gospel. It could not challenge the people, for it had become like them. It kept up the methods of religion, but often without spirit. When it retained a social consciousness and a desire to correct injustice it usually tried to operate in the secular sphere without a real theology."

Not that church leaders as a rule would go as far as Jehovah's Witnesses to project the "laity" into the pulpit, whether that pulpit be inside a church building or on a doorstep. They would restrict the layman to demonstrating the Christian way in political, social, and secular fields. "The Christian redemption of our common life has scarcely begun," declared Australian evangelist Alan Walker. "The authority of Christ is almost unknown in economic, political and international affairs. . . . The coming great struggle of the church is to penetrate the corporate affairs of society with Christian principles and Christian power. Mankind urgently needs an expansion of conscience. The two greatest world issues of race and war cannot wait much longer for the solution." This agrees with clergyman Albert T. Mollegen's statement that "The people, not the clergy, must be the carriers of Christianity"; and with Presbyterian John Sutherland Bonnell: "The greatest unused potential of Protestantism is our layman. In the Christian church, however, they are not exerting more than a fraction of their strength and influence." A Catholic priest in New York's St. Patrick's Cathedral urged every Catholic to apply to himself the Bible text, "Go out into the highways and hedges; and compel them to come in so that my house may be filled."

"But none of this excuses the Christian layman, so-called, from the ministry," respond Jehovah's Witnesses. "Paul was

a tentmaker. Peter was a fisherman. Luke was a physician. They practiced their trades and professions even after dedicating themselves to Jehovah's ministry. The ministry is the only Christian way of life, whether in secular dealings or in public preaching. The works that prove Christian faith are ministerial, as well as secular works. Do we remember Peter, Paul, and Luke because they were a fisherman, a tentmaker, and a physician? No, but because they were Christians, preaching ministers. Nonbelievers and pagans demonstrate honesty and neighborly love. People practice honesty and fair play and piety for selfish reasons. Such alone does not make them Christian. Wall Street will tell you that the best rule is the Golden Rule. But the Golden Rule is not the summation of Christian conduct. All of the great pagan faiths are founded on some version of the Golden Rule. One thing and one alone truly distinguishes a Christian from a non-Christian. That one thing is his ministry."

Dare the churches try this Christian revolution? When the French Roman Catholic priests were sent into the secular field to try to grow "closer to the people" and convert them from Communism, the experiment backfired when the priests were instead converted to Communism.

And yet, in this generation amid the gravest crisis in all its history, what else is there for Christendom to turn to? In some countries the sheer dent of necessity is driving the churches to desegregate their clergy from their laity in order to survive. In East Germany the honeymoon with Communism threatens to be over, as the Communist rulers no longer show a disposition to keep the churches on their state payroll. The ministry in East Germany is declining at such a pace that the churches, in their extremity, are forced

to set up "preacher's schools" to hustle laymen through a course that will equip them to some degree to assume ministerial responsibilities. Consider this news release:

There are at present 576 congregations without pastors in the Church of Saxony. And since far fewer young men are choosing to enter the ministry, the situation is not likely to improve. (In a state where the church is at best merely tolerated, it is not surprising that high school graduates decide to take up other lines of work.) Now church authorities have decided to employ 52 pastors who have not passed academic examinations but have attended the "preacher's school" at Wittenberg, plus a number of so-called "ministerial helpers" who have had no professional training at all but because of their age and experience are fitted to preach and teach in the congregations.—*The Christian Century*, June 20, 1956.

And what of Russia? Would the Russian Baptist church have survived had not the witness been given by the rank and file? On May 20, 1956, a visiting Russian clergyman told the congregation in Calvary Baptist Church, Washington, D.C.: "Every Baptist in Russia is a missionary witnessing personally to others. Each Baptist has brought from five to fifty persons to Christ through such personal encounter." Some 500 thousand Baptists and 5,400 Baptist churches are reported in Russia today.

In this age when, as one critic phrased it, "organized religion is a vestigial institution, manipulated by other, more powerful social and economic forces," will Christendom's religions scrap their "dead orthodoxy," return to "Bible theology" and teach their congregations to "preach the word"? Perilously late Ecumenical Protestantism has come

to see the light. It was not until the Oxford Conference of 1937 that the ministerial potentialities of the "lay people" were first stressed, by J. D. Oldham. In 1948, at Amsterdam, the World Council issued a warmer statement: "The work of God requires that every member of the church, ordained and lay, be an active witness." At its Second Assembly at Evanston in 1954, the council set up a special section to consider the laity and its task, saying, "The laity stand at the very outposts of the Kingdom of God." The Roman Catholic Church has made some similar moves in that direction.

Christianity was born, bred, and reared in a period of world crisis when the clergy, armed with the sword of the state, tried murderously to stamp it out. It survived because every one who really believed it preached it. In this generation of even greater world crisis, only the church whose adherents preach can expect to preserve its principles, its doctrines, and its brotherhood. Such a church must have a message so dynamic that the greatest joy its adherents find in life is the preaching of that message. People with faith like that will suffer martyrdom for the sake of their faith alone, not for the sake of a world which its religious system loathes to relinquish. The Witnesses of Jehovah have such a faith, as all the world knows. The contrast between the Witnesses and orthodox faith is expressed by the different translations of John 3:16: "For God so loved the world, that he gave his only begotten Son, that *whosoever believeth* in him should not perish, but have everlasting life" (King James Version). The Witnesses' New World Translation of the crucial words in this passage reads: "*everyone exercising faith* in him."

Christendom's religions read this handwriting on the

wall. They would love a gradual, easy evolution from the pulpit to the doorstep, from the clergy to the laity, from this old world to the New World. One American clergyman predicted that within the next two hundred years the Christian ministry would pass from the pulpit to the congregation. Two hundred years? In an era when East German Protestants are forced to make the transition in less than ten years?

Jehovah's Witnesses believe that among the two best pieces of news for this generation are these: Jehovah's Kingdom by Christ is here, ruling in the midst of its soon-to-be-annihilated enemies; and wishful clergymen are two hundred years behind the times.

## PART TWO

### MINISTERS ALL

*The things you heard from me with the support of many witnesses, these things commit to faithful men who in turn will be adequately qualified to teach others.*

## The Kingdom Hall

“GOD HAS INDEED adequately qualified us to be ministers.” This New World Translation of 2 Corinthians 3:6 was quoted in the 1956 *Yearbook* of Jehovah’s Witnesses, to be considered for Saturday, November 24.

Before eating breakfast that Saturday morning, families of Jehovah’s Witnesses sat down to read and discuss the text for five or ten minutes. Then the family head read, as a summary, the paragraph of comment printed under the text. The comment was quoted from the previous year’s *Watchtower* magazine. The “daily text discussion” ended with the head of the house requesting or designating some one to request Jehovah’s blessing on the household, the brotherhood, and the worldwide preaching activity of the New World society.

The text for Saturday, November 24, was nothing special or exceptional. The Witnesses have, in their *Yearbook*, a text with comments for every day of the year. The texts for

each day are never the same two years in a row. But they always point, directly or indirectly, to that which distinguishes Jehovah's Witnesses who think and act, not as mere church goers, not as mere Christian do-gooders in everyday life, but as ministers. To Jehovah's Witnesses, being a Christian and being a minister are synonymous. If God accepts you as a Christian, He accepts you only to qualify you adequately to minister.

When the Witness families discussed the Saturday morning text, they took it to apply to themselves: men, women, and even children of accountable age. Certain rigid requirements, moral and intellectual, must be met to qualify adequately. As the *Watchtower* comment under the text expressed it, "this requires them, first of all, to have an ordination from God. So they willingly dedicate themselves to God through Christ and symbolize that full surrender by water baptism. In view of their proper dedication God accepts them . . . to be His witnesses and adequately qualified ministers."

By becoming congregations of ministers these people have, in tripling their numbers in 15 years, proven their social and legal right to the claims they make for themselves. In the United States the courts and the draft laws recognize Jehovah's Witnesses as a body of ministers of religion. It cost Jehovah's Witnesses hard, bitter years to convince the law that they are duly trained, ordained, and regular ministers of religion. Hayden C. Covington, their chief legal counsellor, has argued and won more cases before the Supreme Court of the United States than any other man. Young male Witnesses with a background of religious training and a record of full-time service in the public ministry are as a rule classified by their draft boards as ministers. The

United States Department of State recognizes the Watch Tower Bible School of Gilead in New York state as an accredited missionary school to which veteran ministers from all parts of the world are admitted for special training, and from which graduates are sent as duly recognized and authorized missionaries to any of more than 160 countries.

Why do Jehovah's Witnesses find a full, rich, satisfying life only because they preach their religion? How did they come to think of religion as a thing to be preached and not a mere code to be subscribed to? What makes them active instead of passive? Why are their children brought up to embrace the ministry as naturally as Catholic children look forward to taking Communion or Methodist children look forward to their part in Sunday school?

Jehovah's Witnesses strive to demonstrate Christian ethics and principles in their everyday dealings with the world; but to them that is not the zenith of Christian life in practice. To them this is a secondary goal. "The second," said Jesus, stating the two greatest commandments, "is this: 'You must love your neighbor as yourself.' " But the "greatest and first commandment" is: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind" (Matthew 22:39 and 37 NW).

How can you fulfill the first and greatest commandment unless you make the first love of your life the articulation of the virtues of your God? This is the seminal conviction that transforms Witness proselytes into preachers.

But how do they become ministers? Where are they taught and trained? Who teaches them? How long does it take? How much does it cost? Who pays for it? In a church

where every member is a minister, is there no presiding pastor? If so, how is he provided for? What are his duties?

The beginning of the answers to these and kindred questions is that the Witnesses have transformed their churches into schools, seminaries, ministerial training centers. Their directive and publishing agency, the Watch Tower Bible and Tract Society,\* furnishes the educational program and materials. Mature Witnesses volunteer and are appointed by the Society to supervise and teach the courses. No tuition is paid by or to any one. The schools are open to the public, they never close, and no one ever graduates. At least four, and usually five, classes are attended each week. The theory of how the ministry should be carried out, as taught in these schools, is tied in with regular weekly field service, the instructors and congregational overseers leading and personally training the less mature members to put the theory into practice while it is still fresh in their minds.

Should you attend a typical training school program of Jehovah's Witnesses, you might not at first observe any such complexity in what you see and hear. In Knoxville, Tennessee, for instance, a typical congregation meets in a Kingdom Hall located in a semi-residential district three blocks from the main avenue leading east. This is the Knoxville East Unit.

\* The Watch Tower Bible and Tract Society, Inc., of Pennsylvania is a distinct and separate corporation from the Watchtower Bible and Tract Society, Inc., of New York. The Pennsylvania corporation, founded in 1884, is the general worldwide supervisory agency of Jehovah's Witnesses. It supervises the Bible educational activities and ministerial work of Jehovah's Witnesses, sets up branch offices, sends out missionaries, and distributes the literature prepared by the New York corporation. It is also the publisher of *The Watchtower*. The New York corporation is more specifically confined to the United States branch activities. It operates the publishing plants, the Watchtower Bible School of Gilead, and similar activities. It more or less attends to the business of the Pennsylvania corporation, but is not a subsidiary of it.

The East Unit Hall has a natural stone front. The center is marble veneer, flanked on each end by giant stone watchtowers. The building stones are native to Tennessee and were donated chiefly by an East Unit Witness, A. H. Lowery. (In private life Mr. Lowery is general manager in charge of production and national distribution for a leading stone processor.) Before the stonework was added, the Kingdom Hall had an unattractive block front, painted white. When the stone was presented, Witness men volunteered the labor and laid the veneer. Not a man among them had ever laid stone before. One of them, a brick mason, together with Lowery, supervised the technical details. The men worked for two months, on Saturdays and evenings, lighting the building with flood lamps to work at night. The women prepared lunches and hot suppers. Upon completion the local newspapers ran pictures and feature stories, and the Witnesses held a dedication ceremony attended by a traveling Watchtower representative.

The East Unit Kingdom Hall represents an example of Witnesses' efforts to establish more attractive centers of public worship. The Mid-City Unit occupies a floor in a downtown commercial building; the unit hopes to build its own Hall before long. The South Unit Hall is located in a renovated apartment house; plans are now being made to tear it down and replace it with a modern place of worship. The Luttrell Kingdom Hall, 17 miles north of Knoxville, which now has its own Hall, until recently occupied a two-story log house. At Maryville, 15 miles south, the congregation is contemplating building a modern residential structure in one of the best sections of town. The fact that this proposed building can serve either as a Kingdom Hall or a salable or rentable residential property at any desired time demon-

strates the Witnesses' belief in liquid assets and convertibility as regards property. They are not at all concerned with exhausting their resources constructing imposing religious landmarks, but will sell their homes and quit their jobs to enter the full-time preaching work, to attend a world convention, or to provide funds for sending missionaries to foreign assignments.

When you enter the East Unit Kingdom Hall in Knoxville, you will be pleased with the soft green interior, the tan drapes and the good quality tile. But you will not be awed by cathedral opulence or sensuous lighting, candle-lit images, paintings of saints, or by any other ritual accoutrements. Behind the speaker's stand hangs the year's text. For 1956, the "Yeartext" was the American Standard Version of Malachi 3:10: "Prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing." The Yeartext was painted on a wood banner backed by a cut-away painting of a paradise scene, with a little girl leading a leopard and a lamb.

To the right of the platform stands a four-by-six foot "Service Chart" on an easel. The Chart is provided to all congregations by the Bible Society. Instead of listing membership or fund drives, it charts the number of publishers active month by month, the number of home Bible studies conducted, the quantity of magazines distributed, and similar information having to do with local preaching. From the Chart one could see at a glance that of the 120-odd ministers or publishers associated with the East Unit, 110 were currently active in field service. The goal for the year called for a 20 per cent increase.

If one were to enter the hall on a typical Thursday night, one might find about 100 people present. This is the night

for the twin Kingdom Ministry and Theocratic Ministry schools, the two classes at which the Witnesses learn the theory of the ministry in every phase: what to say, how to say it, how to meet any contingency, and how to stay abreast, at the local level, with the worldwide activity.

At 7:30 o'clock sharp a tall, regal old gentleman would be seen to mount the left corner of the stage beside the piano. This is Ray Humphries, the music director. In private life, Mr. Humphries has been at various times a policeman, a newspaper rewrite man, and at present an auditor, but always a minister of Jehovah. His pride and joy was in having organized a fairly talented Kingdom Hall orchestra which also played at circuit and district assemblies. (The scarcity of qualified musicians makes Kingdom Hall orchestras rare among congregations of Witnesses.) He motioned with his baton and the pianist quieted and settled the audience with the introductory music to a Kingdom Song. Under Humphries' direction, the audience sang, "Arise! Arise! You hosts of God. Gird firm your armor on. The time has come for all to fight, Till victory has been won."

After the song, congregation supervisor Clifford Martin approached the speaker's podium. Clifford is of medium height, thick-shouldered and strong. He was once a sports enthusiast, until his interest in Jehovah's Kingdom weaned him away. In secular life Clifford is a chemical engineer. "Brother Burl Needham, will you ask Jehovah's blessing upon our meeting?" he requested.

A small graying man stood up in the congregation. Burl Needham is a plumber by trade, a minister by profession. He prayed in short clipped words for Jehovah to direct their minds and hearts so that they all might "learn better ways and means of performing our ministry."

Cliff Martin then read the day's text, and various comments were volunteered from the audience. After five minutes of comments he previewed the Kingdom Ministry program. The parts had been prepared and outlined in *Kingdom Ministry*, a four-page monthly program issued by the Bible Society to coordinate service meetings everywhere. The various program assignments had been made at the beginning of the month by Martin.

First came a ten-minute part by Oscar Dance. Oscar, a country merchant who lives seven miles outside the city, was a comparatively new member. The platform obviously made him nervous. His face was flushed. Now and then he chopped short a word or phrase to draw a quick breath. A few months more in the Theocratic Ministry School (the program that immediately follows the Kingdom Ministry class) would teach Oscar to control his diaphragm and regulate his breathing. "Children Can Praise Jehovah" was Oscar's theme.

Oscar drew his material from the current *Yearbook*. He had assigned several experiences from the *Yearbook* to be recounted and reenacted on the platform. "First I want to tell you about a pioneer Sister on the Gold Coast of Africa. She worked with a small group of isolated Brothers. They had no organized congregation. Month by month their service report that went in to the Branch Office showed from one to four publishers. Then one month, all of a sudden, they reported 22. The next month it was 46. The Branch servant assumed there was something wrong. He wrote to this pioneer Sister for an explanation. Now tonight we will have one of our Sisters show us how the number of publishers jumped from four to 46 in just two months."

This was the cue for a young woman to rise from one of

the front seats and walk up on the platform. In real life she was Dorothy Kitts, a former school teacher. Dorothy faced the audience to enact the role of the pioneer (full-time missionary) on the Gold Coast.

“Apart from my daily Kingdom preaching,” she began, “in order to keep in proper touch with the natives I conduct a night school. I teach the natives to read and write. One of the textbooks is the Bible. Out of over 80 boys and girls enrolled, over half have now started preaching Jehovah’s New World to their friends and parents in the various towns and villages. This accounts for the sudden increase in the service reports. Our circuit supervisor recently visited us. He sent in a very favorable report and recommended that we be organized into a congregation. Already many of the young publishers are able to read the Bible bit by bit.”

Then Dorothy stepped out of her role and resumed her seat. “It just goes to show,” Brother Oscar commented, “that children can praise Jehovah and love to do it, as it says in the Psalm, ‘Both young men and virgins; old men and children: let them praise the name of Jehovah.’ Young people can endure persecution, too. Here is a 15-year-old boy from the Dominican Republic.”

The boy who came to the platform to play this role was not quite 15 years old. Jimmy Paulson wore his hair cropped short. He had a sprinkling of freckles. His eyes were large, blue, staid. The last time Jimmy gave a student talk in the Theocratic Ministry School the instructor had counseled him to show a little more liveliness and to use his lips and mouth to articulate more sharply. “In the Dominican Republic,” Jimmy reported, in character, “we don’t have much freedom. Sometimes the police will come around late at night and pick up the Brothers and Sisters. At one home

they even kicked the door down to get in. They hauled them off to jail, men, women and small children. The Brothers didn't know what it was all about. After a week they let the women and children go. The rest stayed in jail a month before they got a hearing. Then they found out they were charged with holding Bible meetings. Five of the Brothers were given three-month sentences. Two were given six months. Of course I've had my share of persecution too. But mine comes from my own family. They all turned against me when I took my stand for the Truth. I finally had to leave home to serve Jehovah the way my heart dictated."

As Jimmy returned to his seat, Oscar explained, "We know we all must pass the test of integrity, young people as well as old. Jehovah places the responsibility upon the parents to set the right example before the children, and to bring them up in His discipline and authoritative advice. Listen now to a young man from Peru."

The "young man from Peru" was Tommy Scott, aged ten. A blond, dreamy-eyed boy, Tommy could just look out over the mike. During his last school vacation Tommy had "vacation pioneered," that is, he went out full time in the service. But as a young Peruvian farm boy Tommy related: "One of Jehovah's Witnesses came by where I was busy in the field. He left a tract with me that told why the trinity teaching is wrong. I realized it was the truth, and that the trinity is false. I talked to the neighbors about it. They belonged to the Pilgrim Holiness Church. They took the tract, looked up all the scriptures, and were amazed to find that the Bible does not teach a trinity. They took this point up with their pastor who became quite upset. Being unable to answer, he disfellowshipped them from the church. Today they are Jehovah's Witnesses. I am one too."

“Jesus,” Oscar commented as Tommy sat down, “was certainly telling the truth when he said, ‘Out of the mouths of babes and sucklings thou has perfected praise.’ There are good experiences among our young people right here at home as well as in other countries. In one of our nearby congregations the congregation servant and his wife found the Truth because their boy wanted a Bible study group in their home. So, young ministers, do not wait to be urged to preach. Remember what Paul said to the youthful Timothy: ‘Let no man ever look down on your youth. On the contrary, become an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness.’ Remember that Jehovah has used children from a tender age—Samuel and Jeremiah, for instance. Jesus discussed the Bible with the religious leaders when he was twelve. Pope Leo X was made an abbot at eight, Cardinal Alessandro was ordained at fourteen, and John Calvin became a chaplain at twelve. Here among the congregations of Jehovah’s people, you young Brothers and Sisters should make the most of your opportunities. Be like the ten-year-old in Netherland Antilles, who, of his own accord, went in the magazine work and placed 28 magazines.”

Gathering up his notes, Oscar said, “We will now hear from Brother Howard Humphries.”

Howard Humphries was a 30-year-old tall, stately replica of his father, the music director. Howard is Bible Study servant in the East Unit. That means that Howard’s chief concern is to see that the “good will” people who are located by house-to-house search are not neglected, and that the Witnesses call back faithfully.

For fifteen minutes Howard talked on “Presenting the Good News.” He dealt with the introduction to the door-

step sermon. "First, when you start in the service are you rightly representing the New World? Consider your appearance. Are you clean, careful, and neat in dress, as if you had a very important appointment with a prominent business man or official? This does not mean that you should have fine or expensive clothes, but it does mean that you should be very clean, in person and clothing, clothes pressed, mended if necessary, and well kept. You should not be dressed so that your attire in itself will attract attention. Don't allow yourself any extreme fads or peculiarities. People look on these as evidences of fanaticism."

The sole thing that should attract attention is the message of the Kingdom, Howard cautioned. "We want to attract and focus attention on that alone. So, after checking your personal appearance, check your book bag, your literature. Have everything fresh and clean, well arranged, handy for yourself and inviting to the person to whom you speak. Don't present an overstuffed bag. If you do, people will ask you what you are peddling. Remember, you are an ambassador, a Kingdom ambassador—the highest and most honored position among men today. Look like an ambassador, not a book salesman. If the person finds fault with you, let it be as with Daniel, of whom it is said, 'We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.' "

After looking presentable, Howard continued, the next thing is to make a proper beginning. "The first thirty seconds are what count."

Then Howard invited audience participation in relating good attention-catching introductions that they had found successful.

"Greater Regularity in the Field" was the next theme.

This was dealt with by Jim Martin. Jim—no relation to overseer Cliff—is a newcomer to Knoxville, having moved there from Middlesboro, Kentucky, where he had tried to build up a weak congregation. The chief industry (coal mining) of Middlesboro is declining and the town is dying. An apathy seems to dwell over such communities. Their response to anything, religious or otherwise, is bland, weak, unfruitful. Jim had sacrificed a junior partnership in a construction company to spend two unsuccessful years working with the Middlesboro group. Now he had come to Knoxville and was developing a home-improvements business while still striving for the pioneer status. About twenty-five, Jim is typical of the intelligent, alert, diplomatic traveling ministers for which the Watchtower Society is always on the alert to serve as circuit (twenty congregations) overseers or district (twenty circuits) overseers.

“Regular preaching is essential to salvation,” Jim said, and quoted Romans 10:10 NW: “For with the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation.” Regularity was expected of dedicated servants of Jehovah; His will must occupy first place in their lives. “Do you not know that the body of you people is the temple of the holy spirit within you which you have received from God? Also, you do not belong to yourselves, for you were bought with a price. By all means, glorify God in the body of you people.” (1 Corinthians 6:19, 20, NW). “Keep on, then, seeking first the kingdom and his righteousness, and all these other things will be added to you.” (Matthew 6:33 NW). Jim said that to be “regular” in the service was a very reasonable requirement—only one hour of preaching a month made one “regular.” If you loved Jehovah and His righteousness and His

Kingdom, it would be impossible not to talk at least an hour every thirty days to some one—a relative, a friend, the milkman, your grocer, people on the bus. Perhaps some of the Brothers were neglecting to report their preaching time. The New World society kept no membership cards but it did compile preaching records to be able to render unto Jehovah a faithful account of how this good news of the Kingdom was being preached throughout the inhabited earth.

“No one should be satisfied with an hour a month,” Jim said. “But evidently some Brothers and Sisters are content either to neglect turning in their service report or to perform no service at all. About 75 per cent of our Brothers are dedicated; that is, they have been baptized in public symbol of their dedication. But out of these only 65 per cent are regular publishers. This means that 35 per cent of our Brothers are irregular. They are not in the service every month. In one way this is a healthy indication. This 35 per cent of irregulars shows that new ones who have not yet developed their Theocratic routine of life are coming into the Truth.

“But,” he was sorry to say, “not all those who are irregular are new members. Some of them have been in the Truth for years, but have not yet developed good Theocratic habits. How can we help these Brothers, new and old?”

The responsibility, Jim suggested, was placed upon the stronger to help the weaker. We are admonished in 1 Thesalonians 5:14 NW: “Support the weak, be longsuffering toward all.” More pointedly, Romans 15:1 commands: “We, though, who are strong ought to bear the weaknesses of those not strong, and not be pleasing ourselves.” The spiritually strong should be the servants in the congregation, the duly appointed overseers. “We have no hired shep-

herds," Jim continued, "no overlording pastors or the like. As Jesus said, 'The greatest one among you must be your minister,' or servant. So that is why we have servants or overseers. To help us all stay strong and regular and spiritually healthy, we have our congregation overseer and his assistant, our Bible study servant, our territory servant, our school servant, and especially our area study conductors. The servants must lead in taking hold of this problem. They must help the 35 per cent of our irregular Brothers and Sisters to become regular in Jehovah's ministerial service."

Nothing less than personal, friendly, helpful attention would help the irregular publishers. The big problem was helping the irregulars to learn new Theocratic habits. They found themselves bogged down with old-world habits and routines that would not allow for the Theocratic pattern of activity to be built up in their lives. "Here," gestured Jim, "is what I mean."

For the next six minutes Jim narrated a pantomime acted out on the back part of the stage by his wife, Charlene. Red-haired and finely featured, Charlene wore an apron and wielded a duster, going through the motions of a busy housewife named "Sister-Always-Busy." "Here you see Sister-Always-Busy cleaning her house, entertaining company, fussing with children, and so on. But try to get her out in service! Her daily routine has totally ensnared her. She has no time for Kingdom service."

Then the scene shifted to "Brother-Never-Feels-Good." This part was played by a small, wry Witness who in secular life is, paradoxically, a salesman. He enumerated various reasons why he had "been feeling kind of puny lately." Puniness, however, did not keep him from secular work, "not much of the time anyhow."

“Why stay away from your heavenly Father’s work?” suggested Jim. “Timothy was sick, but Paul counseled him to be regular in the ministry regardless.” He then read to Brother-Never-Feels-Good what Paul had to say about such irregularity (1 Timothy 5:23 and 4:12–14; 2 Timothy 2:15).

Then and there Brother-Never-Feels-Good and Sister-Always-Busy resolved to shrug off their lethargy and go out in the service. Their transformation had taken only four minutes. While the actors gathered up their book bags and departed, Jim commented that here was an illustration of what personal attention from a servant could accomplish for one of the delinquent publishers. “All of us must bear in mind Paul’s counsel to keep on preaching in troublesome season as well as in favorable season, in good health, in bad health.” Chairman Martin concluded that “Regularity in preaching keeps us from becoming inactive or unfruitful; it leads to life.” He read 2 Peter 1:5–11.

Jim came away from the speaker’s stand and the other Martin, congregation overseer Clifford, took his place to conclude the program with short comments on the slogan at the bottom of the first page of the current issue of *Kingdom Ministry*. “Isaiah said, ‘Here am I; send me.’ Do you say that?” the slogan read. Announcements of other meetings and of the arrival of the current *Watchtower* magazine were made. The Kingdom Ministry class had run exactly one hour. Music director Humphries rose and invited the audience to stand and sing Kingdom Song number 79: “To the work! To the work! O you servants of God! Let us follow the path that our Master has trod. With the joy of Jehovah our strength to renew, Let us do with our might what our hands find to do.”

## Theocratic Ministry School

THEOCRATIC MINISTRY SCHOOL instructor Ralph Donaldson had ascended the platform during the song and, as Mr. Humphries and the audience sat down, he began calling the roll of the 25 or 30 men who had voluntarily enrolled as student speakers.

Most of them, young and old, enroll at one time or another, throughout all congregations of Jehovah's Witnesses, in the Theocratic Ministry school. This school is for practice and training in platform preaching. Believing in the words of Paul, "I suffer not a woman to teach," the Jehovah's Witness women do not accept teaching or counseling roles. They take this arrangement in good grace, willing that the men should assume such headship, shouldering, at the same time, the responsibilities attached to it. The women and girls may, however, join in the public proclamation of the Kingdom and share in audience comments and in stage dramatizations. In the Theocratic Ministry School the men

deliver the discourses and receive public counsel, and the women join in taking notes and digesting the information and instruction for application in the field service.

The Ministry School has six parts. The first two of these, the review of the previous week's lesson and the Instruction Talk, receive no counsel. The next three are student presentations and are counseled from the platform. The final part consists of audience participation.

The student enrollment includes everyone from the congregation overseer and the School instructor himself to the greenest "publisher" in the congregation.

After the five-minute Review, instructor Donaldson introduced John Wake to deliver the Instruction Talk. John's assignment was Lesson 50 in the main textbook, *Qualified to be Ministers*. His subject was Argumentation.

Wake, who is almost eligible to retire after 30 years of service with the telephone company, appeared friendly and warm. He tried to keep his hands inconspicuous—a little mannerism on which the instructor had counseled him when he gave student talks. "The apostle Paul wrote the following counsel to Timothy," John began, and read 2 Timothy 2:23, 24: "Further, turn down foolish and speculative questionings, knowing they produce fights. But a slave of the Lord does not need to fight." Was Paul here advising Timothy not to argue the things concerning the Kingdom, "that most controversial subject"? John replied, "No." For it is written of Paul himself that while he was in Athens 'his spirit within him came to be irritated at beholding that the city was full of idols. Consequently he began to reason in the synagogue with the Jews and the other people who worshiped God and every day in the market-place with those who happened to be on hand.' That is quoted from Acts

17:16 and 17. Paul was an imitator of Christ Jesus. And Christ Jesus was the greatest exponent of argumentation ever on earth. Yet Christ was no wrangler. Then what is argumentation?

“Argumentation does not mean indulging in foolish questionings and speculations and mere word fights, as in political and religious debates,” John cautioned. “Good argumentation is based on three main principles.”

He enumerated: “First, get a plain, clear statement of the proposition. Both sides must be brought to agreement as to what the argument is about. In this way you can come to grips with one another. Then you will not beat the air or find yourself arguing about something that the other person did not have in mind to begin with. Stick to your proposition. This means that you present the Scriptural argument that supports your side of the issue.

“The second principle of argumentation is this: Get clear definitions of terms. Be sure each understands just what the other means by his use of a word or an expression. Their meanings can change. Both the Americans and the Russians today claim to have democracy. Do they mean the same thing? So, it is all-important in good argumentation to get your definitions clear, right from the beginning.

“Third, there is analysis. Every proposition has special issues that support it. If the affirmative side cannot prove all these issues, then the argument fails. So get at the root of the matter. Select only the main issues on which the proposition hangs. Don't be sidetracked by all the minor issues that may be brought up. As an illustration, some one may say, 'Jehovah's Witnesses should salute the flag.' The issues could be: Is it required by God? or, Does it violate His law? and, Is it proper and necessary from the viewpoint of pa-

triotism? To Jehovah's Witnesses the main issue—in fact, the whole question—is that of obedience to God's law. So one would concentrate most of his argument on that issue.”

Some of the audience followed John by watching him and listening. Others followed him in the textbook from which the lesson was drawn.

Those who, like Wake, are assigned to deliver the 15-minute instruction talk, are drawn from the more advanced ministers among the student body. The three students who followed represented a cross section of the enrollment, and were each given a two-minute constructive criticism from Donaldson, stressing composition and delivery.

The first speaker covered the material in Chapter 25 of the Watchtower study aid, *This Means Everlasting Life*. The chapter title read, “Surviving This World's End.” The speaker was George Holtzclaw. This Witness had retired about three years ago from the dentistry to enter pioneer Kingdom preaching with his wife.

George used seven of his eight allotted minutes. When he sat down instructor Donaldson complimented him on his selection of material, its organization and his use of strong scriptural argumentation to prove that we are living in “the time of the world's end.” He suggested, however, that George might strive for more animation, stronger tonal inflections and, perhaps on subjects that lent themselves to it, a bit of humor now and then. In his summary, the instructor judged George a good speaker who stressed his subject theme and paid meticulous care to the accuracy of his statements, but who could be more moving and more lively. The School's timed bell rang just as instructor Donaldson was concluding his two minutes of counsel.

Jim Flowers followed with Chapter 26 from the same

Bible aid. This chapter was entitled, "The Kingdom of a New World." In secular life a business-machine repair man, he used his full eight minutes. Instructor Donaldson pointed out that Jim had more warmth and personal contact than in his previous student talk, showing advancement. He had more or less condensed the chapter from the book, rather than isolating any particular phase of the topic. Though the assigned chapter of material was general in scope, Jim might have tried to be particular in treatment. "The objective of our training school," Donaldson counseled, "is to draw from our assigned material some particular theme and stress that. Remember tonight's instruction on Argumentation. It pointed out that we must develop skill in isolating our point, stating our issue, and analyzing its aspects so as to concentrate on the most important points, and minimizing the less important points or even eliminating them."

The third and final performance was turned in by Donaldson's son, eight-year-old Hunt. Hunt's assignment was to read from 2 Samuel 21 and 22. The Ministry School always features Bible reading, going through it from cover to cover, employing various translations. At present the reading was being made in the latest volume of the New World Translation. (The translation has been in progress since 1950; the final volume is expected to be released in 1958.)

Hunt stood before a special microphone adjusted to his height and read the description of the Philistine enemy of Israel, a man "with six fingers on each of his hands and six toes on each of his feet, twenty-four in number." His eyes caught the picture and shone. He hurdled over self-pro-nounced names like Ishbibenob, Sibbecai the Hushathite, and Jaareoregim. When he came to David's poem he gestured and moved about appropriately, rising with the

dramatic power of the lines, "Smoke went up at his nostrils, and there was fire devouring from his mouth, Burning coals themselves blazed from him. And he proceeded to bend the heavens down and to descend, And thick gloom was beneath his feet."

Mr. Donaldson's eyes twinkled with unconcealed pride as he counseled his son. He complimented Hunt on his gestures and facial and bodily animation. The objective was not emotionalism but "to live the part well enough so that the audience catches the picture and the spirit of the drama." When Hunt looked out at his audience he might, perhaps, cultivate a more personal attitude. "Take them into your confidence. Take them along with you. Look at them as though you were disclosing something of a very intimate nature. That will establish warmth and better audience contact."

Most of the audience had taken notes on the entire program. The objective of the student talks and public counsel was to see not only how much material could be reviewed but how much instruction and counsel could be absorbed by the rank-and-file "publisher." Everyone took the lessons and the counsel personally for his individual betterment.

After five minutes of audience review of the Bible reading just completed, instructor Donaldson terminated the Theocratic Ministry School. Another hour had passed with the ring of the time clock.

Mr. Humphries led Kingdom Song Number 31, "Jehovah our God, most holy supreme, Your glorious name we highly esteem. Your great loving-kindness and manifold worth, Let all now extol both in heaven and earth." A final prayer by Willard Mountain brought the two-hour ministerial training school to a close. Willard repeated the phrase that

Burl Needham had used in the opening prayer, thanking Jehovah for providing such meetings where they could study "ways and means of carrying out our ministry."

To Jehovah's Witnesses these study classes constitute public worship, the kind of worship that produces ministers and makes preachers out of believers.

In addition to the Kingdom Ministry and Theocratic Ministry courses there are, on Sundays, topical Bible study sessions, using as guide the *Watchtower* magazine's study articles. Preceding the *Watchtower* study there is usually a public lecture lasting an hour. The outline for these talks is provided by the Watchtower Society, and only the most advanced Theocratic Ministry students are assigned to give them.

On another night, usually Tuesday, there is another topical Bible study, using aids such as the volume, *You May Survive Armageddon into God's New World*. The Tuesday studies are held in private homes designated as area service centers (the congregation divides up into area groups of about fifteen Witnesses for convenience). From this area service center the little working groups also go forth to the field of their public preaching. They meet at the center one hour before the study, and call house to house in the neighborhood around the study center. On Saturday and Sunday mornings they meet there for more service in the field. An area center may have other service contacts besides these in the course of the typical week.

Jehovah's Witnesses are organized for preaching work. That is why their congregation memberships are kept small. At the Knoxville East Unit, with its 120 regular associates, plans were under way to divide and form a new unit not

later than summer, 1957. More field work is produced when numbers are kept low and the groups closely knit and organized.

When people attend Bible classes like these week in, week out without end, from infancy to old age, is it any wonder that a congregation of what might have been latent Christians is galvanized, equipped, and inspired to go out preaching, as first-century disciples did? Every phase of the ministerial training school is more intellectual than emotional, producing a complete theology and preparing a people adequately qualified to preach and teach that theology. This is how Jehovah's Witnesses have transformed their neighborhood church or Kingdom Hall into a year-round Bible training school or seminary. This process has multiplied their number of regular ministers from 141,606 in 1945 to 640 thousand in 1955. Their 16 thousand Kingdom Halls or Bible training schools were by 1957 serving up the greatest, most concerted educational program of preparing people for the Christian ministry in modern times. From these ministerial schools more than 1,200 people a week go forth, dedicated, ordained, preaching, seeking their own individual congregations in the world field.

What does this educational program cost? The Knoxville East Unit Kingdom Hall might surpass the average slightly in value and appearance. Even here the congregation of 120 has a monthly mortgage payment to meet of only \$75.00. Overseer Clifford Martin frequently reminds the congregation that a monthly contribution of only 75 cents per person, dropped into the little watchtower mounted on a marble veneer base near the entrance, will just about meet the general needs.

The educational and textbook materials used in the King-

dom Hall classes are provided by the Watchtower Society. A copy of *Kingdom Ministry* for each person attending is provided free of charge. A handbook on Theocratic organization called *Preaching Together in Unity* is available at a contribution of 15 cents. Another 50 cents furnishes the 400-page clothbound *Yearbook*. The main sermon and reference book, *Make Sure of all Things*, 415 pages on Bible paper, is 75 cents. The magazine *Awake!* is featured frequently; its 32 pages of solid material come in 24 issues a year for one dollar.

The Theocratic Ministry School employs the textbook *Qualified to be Ministers*, 377 pages for 50 cents. One or another volume of the New World Translation Bible is \$1.50. During the year about four volumes of study aids, of about 380 pages each are used: *This Means Everlasting Life*, *New Heavens and a New Earth*, *What Has Religion Done for Mankind?*, *You May Survive Armageddon into God's New World*, among others, at 50 cents each.

The service-center Bible study is held in one or another of these latter volumes. On Sundays, *The Watchtower* magazine is used for class study. *The Watchtower* alternates twice monthly with *Awake!*, is of the same size, and provides 768 pages of material within the year for a one-dollar subscription.

Add the cost of these various educational provisions and you arrive at some idea of the monetary cost to each one of Jehovah's Witnesses for a year's enrollment at his Kingdom Hall Bible seminary:

<i>Preaching Together in Unity</i>	\$0.15
<i>Kingdom Songbook</i>	.15
<i>The Watchtower</i> and <i>Awake!</i> , total	2.00
<i>Make Sure of all Things</i>	.75

<i>New World Translation Bible</i>	1.50
<i>Yearbook, Qualified to be Ministers,</i> and five similar volumes, \$.50 each,	
total	3.50
Average year's supply of textbook ma- terials, total	<u>8.05</u>

(At least half of these materials are used over succeeding years of class study, so that the actual cost on a yearly basis would average no more than two or three dollars per person.)

Additionally, most Witnesses accumulate various Bible translations, commercial concordances, atlases, dictionaries, and other optional source materials.

Upon dismissal of a Kingdom Hall study session, there is a general rush to the literature counters where Bibles, books, booklets, and magazines are obtainable for the coming week's distribution. The Witnesses look upon their literature as printed sermons which serve to inform the householder further after he has heard their doorstep sermon.

After a two-hour session, such as the Thursday evening program, parents will have sleepy children to gather up. The Witnesses have no nursery rooms in their Kingdom Halls. They have no "children's classes" or "children's Bible story books," believing that it is best to do as the Israelites did under the typical Theocracy, exposing their young ones from infancy onward to the spiritual fare provided for the grownups. Parents expect that the children will ask them later to explain things that were too hard to understand during Kingdom Hall classes. The daily text discussion by the family group each morning serves as an opportunity to clarify all the questions in the children's

minds in the privacy of the home. Believing that it is the parental duty to care for the children's spiritual welfare, Witness parents stress the application of such Biblical injunctions as "Children, be obedient to your parents in union with the Lord, for this is righteous: 'Honor your father and mother'; which is the first command with a promise: 'That it may go well with you and you may endure a long time on the earth.' And you, fathers, do not be irritating your children, but go on bringing them up in the discipline and authoritative advice of Jehovah" (Ephesians 6:1-4 NW). The advice that Moses gave the Israelites sums up fairly well the attitude of modern Witnesses toward child rearing: "And these words that I am commanding you today must prove to be on your heart, and you must inculcate them in your son and speak of them when you sit in your house and when you walk on the road and when you lie down and when you get up" (Deuteronomy 6:6 and 7, NW).

## Who Ministers, Who Administers?

AFTER THE DISMISSAL of a Thursday evening class, while parents are gathering up sleepy tots and publishers are obtaining their printed sermon material from the literature counters, the congregational overseers make it a point to greet every new or unfamiliar face. There are many questions a newcomer may ask. For instance, how does a congregation function in which every one is a practicing minister? What about the general supervisor or chief pastor? Is he paid? What authority does he wield? A typical question-and-answer exchange might run somewhat as follows:

Why, asks the newcomer, are there no Reverends, no Rabbis, no Fathers, no Bishops, no Deacons, and the like among Jehovah's Witnesses?

The overseer answers: "The Bible does not allow for the honoring of men with such titles."

"Is it wrong to call a clergyman Reverend?"

"The title 'Reverend' appears only once in the King James Version Bible. That is at Psalms 111:9. There it is applied, not to man, but exclusively to God. 'Holy and reverend is His name,' it reads. Modern clergy refer to

God's revered name, Jehovah or Yahweh as something hateful, distasteful, applying to a spiteful Jewish tribal god. Should they, on the other hand, assume his title for themselves?"

"What about the title 'Father'?"

"The Catholic Douay Version of Matthew 23:7 and 8 quotes Jesus as saying: 'But be not you called Rabbi. For one is your master: and all you are brethren. And call none your father upon earth: for one is your father, who is in heaven.' "

"But isn't it true that Paul called himself 'father' to the Corinthian congregation?"

"Paul in that case was using the Christian family title for an illustration, to stress his point that as it is the male who supplies the life-seed to the offspring, so he, Paul, was the first to bring spiritual life to the Corinthians because he first brought them the gospel. The Roman Catholic translation by R. A. Knox reads, 'You may have ten thousand schoolmasters in Christ but not more than one father; it was I that begot you in Jesus Christ, when I preached the gospel to you' (1 Corinthians 4:15). Is there any record that the Corinthians took this to mean that Paul was entitling himself to a name which Jesus prohibited? Did they call him Father Paul? That is absurd and we all know it. But even if they had called him Father, they could not call any other apostle Father, not even Peter. Paul had told them they had 'not more than one father.' As for Peter, he referred to Paul at 2 Peter 3:15 as 'our beloved brother Paul.' "

"What about the titles, Bishop and Deacon?"

"If men use the words Bishop and Deacon to define incorrectly the stations and authorities those words scripturally define, it is a gross usurpation. In original Bible Greek

the word 'bishop' means 'overseer.' The word 'deacon' means 'ministerial servant.' The literal translation in the New World version clarifies this at 1 Timothy 3:2 and 8: "The overseer [bishop] should therefore be irreprehensible, a husband of one wife, moderate in habits, sound in mind, orderly, a lover of strangers, qualified to teach, not a drunken brawler, not a smiter, but reasonable, not belligerent, not a lover of money, a man presiding over his own household in a right manner. . . . Ministerial servants [deacons] should likewise be serious, not double-tongued, not giving themselves to a lot of wine, not greedy of dishonest gain, holding the sacred secret of the faith with a clean conscience.' "

"In my church," continues the newcomer, "there are about 600 members. Their annual budget runs to 125 thousand dollars. About 16 thousand of this goes to pay the pastor's salary and the salaries of his staff and domestic help and for his parsonage and other expenses. Do you believe that it is wrong of this pastor to accept such payment in the form of church tithes?"

"Tithing was an arrangement in Israel, under the Mosaic law," the Witness replies. "The Levite priests were reserved for temple work. They had no landed inheritance. So other tribes supported them by a tithe, or tenth, so they could care for the temple and matters of worship."

"Don't Christians tithe?"

"Are Christians under the Mosaic law?" he counters. "If so, why do they not go down to the synagogue and tithe with the Jews?"

"But the churches tithe."

"The churches teach Christmas and Santa Claus, too. But where is their Christian precedent for such things? During

the days of the apostles, some collections were taken. What for? Not for any clergy; the early Christians had no clergy—they themselves were the ministers. The collections they took, some under Paul's direction, were for the poor needy brothers in the congregations. Paul said every one should work for his living. Sometimes a congregation would present him with a gift. But in Acts 18 we are told that when Paul needed material things he worked and earned the money for them. Sometimes he worked six days a week and preached one. Paul looked upon the Christian ministry as a way of life, not as a paid profession. He declared at 2 Corinthians 2:17: 'We are not peddlers [that is, the marginal reading says, those who commercialize or make gain; adulterators] of the word of God as many men are, but as out of sincerity, yes, as sent from God, under God's view, in company with Christ, we are speaking.' "

"In other words, you do not believe in a paid clergy?"

"Jesus warned against hireling shepherds," the overseer replies, and cites John 10:12 and 13: 'The hired man, who is no shepherd and to whom the sheep do not belong as his own, beholds the wolf coming and abandons the sheep and flees—and the wolf snatches them and scatters them—because he is a hired man and does not care for the sheep.' Today the flocks of Christendom have been sold out by their hired religious leaders to every political and economic wolf under the sun. They are scattered among warring nations that continually slaughter each other in the most un-Christian wars. That is one of the bitter fruits of allowing the Christian ministry to be placed in the category of a paid profession. It is not like law or medicine or engineering. Jesus might have been paid for his carpentry but not for his ministry. The true ministry is simply a way of life, a code of Christian living, a matter of decency and appreciation of

one's Creator. You would not think of hiring a conscientious man to perform your share of what is right, would you? Then why hire him to do what is best of all? As it says in Proverbs 31: 8 and 9: 'Open thy mouth for the dumb in the cause of all such as are appointed to destruction. Open thy mouth, judge righteously, and plead the cause of the poor and needy.' It would be an insult to try to hire you to be decent, would it not?"

"But ministers have to live and eat," retorts the questioner.

"I ought to know," answers the overseer. "I have a family of four and a home to support. But I don't have to live off commercialized religion. Today the churches are crying because they can't get enough men to enter the ministry. The average congregation is lucky to have one pastor, because they can hardly afford to pay his price. Jehovah's Witnesses would not think of paying a pastoral salary to any one. Yet here we have congregations full and running over with qualified ministers."

"What do you feel should impel a person to accept the ministry?"

"Love. God draws by love instead of goading with fear. So love of God, love of neighbor must impel one to the ministry. That and nothing more. At 1 Peter 5:2 and 3 NW we are shown how love is the only thing: 'Shepherd the flock of God in your care, not under compulsion, but willingly, neither for love of dishonest gain, but eagerly, neither as lording it over those who are God's inheritance, but becoming examples to the flock.' "

"In a congregation where every one strives to share in the ministry, don't you find that you have more supervisory ministers than you can use?"

"Well, here I am the general overseer of congregational

activities. Our directive agency, the Watchtower Society, makes such appointments. They are based on such things as a minister's field-service record and the qualifications outlined in the scriptures I just read you."

"You have 120 people in your congregation. Are there not a dozen or more men envying you and working to get your position?"

The overseer laughs. "As fast as qualified overseers are matured they are assigned something to do. Our congregation requires the services of 15 overseers and assistants. We have seven embryonic congregations, which we call area service centers. As fast as we mature, we split into new units. That is why we can't mature enough qualified overseers fast enough. As Ephesians 4:11 and 12 says: 'And he gave some as apostles, some as prophets, some as missionaries, some as shepherds and teachers, with a view to the training of the holy ones for ministerial work.' That is what a congregation is designed for, to produce more and more ministers. A church means a called-out people. God calls out the true congregation for His name. If they do not proclaim and glorify His name before men as Jesus did, how can they be His congregation? So every Christian must preach. The more mature the congregational overseers and instructors, the more mature the congregation becomes and the faster it expands. No, there is no envy or competition. I am not indispensable."

"What if I should suggest that my church throw out its hired pastor, unburden itself of its 125-thousand-dollar budget, and send all its members out to preach?"

He replies: "It would not work."

"Why not?"

"Can you imagine the average church conducting Bible classes and ministerial training schools?"

“Why not?”

“For the same reason that a soap factory cannot turn out farm tractors. The basic problem with your church is its system, with its hierarchical or presbyterian ecclesiastic structure. I know that the clergy would love to have their flocks get out and preach—if their flocks knew what to preach. But the clergy would not have this on a real share-the-ministry basis. They believe in a strict segregation of clergy from laity. So they will never have a true preaching fellowship.”

“In other words, if modern churches ever produce the preaching fellowship they desire, they will have to reform their organizational system? They will have to have church systems that will mature the lay body into the ministry along with the clergy? They will have to transfer their seminaries from behind theological institution walls and install them in the church around the corner?”

“What you are talking about is not reform,” the overseers corrects. “You are talking about a complete scrapping of institutions. The Bible does not teach reform. It teaches replacement. Come out of the old, enter the new. But people do not want to make this move. Remember the Pharisees whose system of religion Jesus scrapped? They murdered Him for that. They feared that the people would follow Him and they would lose their authority over them and their place in the Roman political state. Is there any difference today? Of course not. Christendom’s clergy will fight just as grimly for its systems as did the Pharisees. And, as a rule, the people don’t want things changed either—even when they know they are being cheated of their spiritual food. As Jeremiah 5:30 and 31 says, ‘A horrible thing, an appalling, has happened in the land: the prophets prophesy falsely, the priests rule at their beck and call, and my people

love to have it so! But what will you do, at the end of it all? So, because the majority of people will not turn loose the old, doomed systems and turn to the New World society under Christ's Kingdom, they will have to go down with the old at Armageddon."

What can be seen at the meetings is "the original Theocratic congregational system at work, in the process of producing Christian ministers. That church system has been resurrected out of the Bible and set to work in the midst of Jehovah's people all over the earth."

Among the overseer's duties are the responsibility of assigning program and public-speaking parts; checking on the work and duties of the 15 congregational servants in his department; seeing that qualified ministers are available to officiate at marriages, funerals, dedications, and the like; seeing that the sick and needy are not neglected; visiting the seven service centers or "embryonic congregations" into which the congregation is divided; entertaining or otherwise looking out for the Watchtower Society's visiting officials. This particular overseer also works 40 hours a week for a large company.

If the system of producing ministers that the Jehovah's Witnesses follow were mere theory it would be utterly fantastic. But this is not theory. It is practice, and it gets results. In ten years the number of active ministers (not mere believers) has doubled in North America, multiplied by five in Asia, by seven in Europe and Africa, and by 15 in South America.

Granted the effectiveness of Jehovah's ministry, the visitor might have qualms about the correctness of proselyting children of non-Witness families. The Witnesses have considered this and have a ready answer. A Witness would try to soothe such fears by pointing out that the Witnesses try

to reach the adults and do not make a practice of proselyting their children underhandedly, but in cases where children of reasonable accountability insist upon associating with them, they do not reject such young ones. He would probably say, "What if a youngster came to you and learned to believe with you, what would you do, deny him brotherhood because his parents objected? Surely Jesus would receive the youngster, because he commanded at Mark 10:14: 'Let the young children come to me, do not try to stop them.' Which did Jesus say comes first, family harmony at the sacrifice of Truth, or standing for the Truth at the cost of family peace?" Then the Witness would read Matthew 10:34-39 NW: "Do not think I came to put peace upon the earth; I came to put, not peace, but a sword. For I came to cause division, with a man against his father, and a daughter against her mother, and a young wife against her mother-in-law. Indeed, a man's enemies will be persons of his own household. He that has greater affection for father or mother than for me is not worthy of me; and he that has greater affection for son or daughter than for me is not worthy of me. And whoever does not accept his torture stake and follow after me is not worthy of me. He that finds his soul will lose it, and he that loses his soul for my sake will find it."

Or perhaps the real objection would be to the method of calling from house to house. "I find the business of knocking on doors a rather objectionable invasion of one's home and privacy," some say. To this the Witnesses reply, "Now seriously, do you consider that every one who merely knocks on your door is actually invading your home and privacy? If so, why would he bother to knock? Why would he not burst in? And do you mean to say that you resent it when a Girl Scout calls to sell you cookies, the March of Dimes mothers ring your doorbell for a contribution to fight polio, or the local

pastor calls to invite you to church on Sunday, the community chest committee calls for a charity contribution, the neighborhood school children call to collect old papers to sell for school funds? Do you consider the calls of these people objectionable? All of them are do-gooders to their way of thinking. They are trying to do good by you. They invite you to share in a cause they feel is worth their time and effort and your neighborly consideration. Could you really be civil and understanding if you resented them?

“So why be offended when Jehovah’s Witnesses call? They are doing what they believe is the very best of good by you. They call to preach you a little Bible message on your doorstep. If you don’t wish to hear them, why feel offended? They won’t be offended if you tell them you don’t care to listen.”

“But,” the objector might reason, “is it not enough to mind your own business, do good where it is needed, and find that those who are true Christians will come to you?”

“There again it is a matter of attitude,” the Witnesses reply. “What constitutes doing good to you might fall short of doing good to another. Besides, how do you know that true Christians will hunt you up? You cannot possibly know that *all* the sheep will find you until you contact every one and sound him out. Some might be ill, or too young, or too old, or in prison, or unable to read and never learn about you, or for a thousand other simple reasons never have opportunity to learn about you. The chances of their hearing the truth instead of lies about you are slim in the first place. So prejudice might keep honest-hearted people away from you.

“But the main thing to consider is this. What is the Scriptural arrangement for finding the sheep? To sit and let them hunt you out, or to go out and find them? What does a

shepherd do when sheep are lost? If you are a Christian, you want to use the Scriptural procedure. Had you lived in Jesus' day, is there a possibility that He or one of His disciples might have knocked on your door? And would you have found it objectionable? If so, then Jesus would be objectionable to you. 'Behold, I stand at the door and knock,' He says, figuratively and literally. Examine the book of Mark, for example. Where did Jesus do most of his preaching? Mark tells us He preached in the temple, in the synagogue, on the seashore, in desert places, open places, and on mountains. But by far the greater part of His preaching, as mentioned by Mark, took place in private homes. He told his disciples at Mark 6:10 and 11 to call at houses. He did not tell them to invade anyone's home or privacy. He did not say they were to make themselves objectionable or obnoxious. When people would not receive them, they were to depart. If people found them obnoxious, then the disciples were to shake the dust off their feet in leaving such houses. So one should not be over-sensitive about the efforts of one's neighbors to call on him for his own good. Paul declares of himself, 'I [taught] you publicly and from house to house' (Acts 20:20). Acts 5:42 records of the disciples: 'And every day in the temple and from house to house they continued without letup teaching and declaring the good news about the Christ, Jesus.' Calling on the homes might have made the disciples offensive to some people; failing to call would have made them offensive to their Master. And because Jesus is the same yesterday, today, and forever, what can His modern disciples do but obey His command to call on every creature, at home or otherwise, with the good news? Think how many people could be helped if Christian ministers would get out and reach them and help them on the road to life!"

## PART THREE

### THE BIRTH OF A CONGREGATION

*So also you yourselves, since you are zealous followers of gifts of the spirit, seek to abound in them for the upbuilding of the congregation.*

## Each One Help One

AT SIX O'CLOCK on a Tuesday evening in the latter part of 1956, sixteen men met at the East Unit Kingdom Hall in Knoxville, Tennessee. They clustered toward the front and settled down in the seats that had been purchased from a bankrupt theater. Every man had pencil and notebook.

The chairman sat at a small table facing the others. Letters, magazines, and books were spread open in front of him. A short, slender, pleasant-looking man with very bright eyes, Peter Venture was of American-Italian stock. A few years ago he had operated a small fish market in Pennsylvania; now he was traveling supervisor of a circuit of 700 ministers. All of them resided within 20 congregations centered in and around eastern Tennessee. The 15 men seated before him were the overseers and ministerial servants of one of his congregations, the Knoxville East Unit.

Circuit overseer Venture was here for a week to check

the congregation's progress and its problems. With his wife Ethel he would spend his time working in the field ministry with as many of the congregation as possible. At this moment Ethel was resting in their 17-foot "mobile home" which they had parked on the side lawn of the Kingdom Hall property. Ethel presided in no official capacity in checking records, discussing policy, or making reports to the central governing headquarters of the Watchtower Society in Brooklyn. She assisted her husband a great deal, however, when it came to training the publishers in delivering model sermons at the doors and in conducting Bible studies in the homes of interested people.

Week after week the Ventures traveled in their house trailer from one to the other of their congregations, visiting each of them twice a year. Their nomad existence was interrupted only by the three-day circuit assembly every six months, or the bigger district, national, or international conventions, or for their two weeks' annual vacation. They drew no salary. The congregations considered it a privilege to fill their modest needs for the week—gas, oil, a grease job, perhaps a present of clothing, a few dollars for groceries. The Watchtower Society provided them with a small expense allowance when needed. A position comparable to that of a circuit couple in orthodox religious or commercial circles would demand a handsome income.

The Tuesday evening "servants' meeting" now in progress began supervisor Venture's official visit to the East Unit. In the United States there are about four thousand congregations to be served by some 200 circuit overseers like Peter. Most of these traveling officials are married. Many of them own small home trailers like the Ventures. Worldwide there are about 17 thousand congregations, all with their circuit

supervisors. The circuits, in units of 20, make up districts. The districts are organized into branches. A branch ordinarily covers a nation. Sometimes outlying areas may be incorporated with the nation or country; the British Isles branch, for example, includes Eire and Malta. The 75 branches (1956 figures), representing 160 lands, are organized into ten zones. The zones encompass the globe.

The sixteen men were about to discuss the forming of a new congregation. One congregation added to 17 thousand would not account for much—just the digit “1” added to the next *Yearbook* figure. The 60 or so people who would go to make up the new congregation seemed insignificant among the 640 thousand worldwide members of Jehovah’s preaching Witnesses. But to Peter Venture it was the crowning reward of his ministry. If within a circuit of 20 congregations a circuit overseer can show an increase of one new congregation a year he feels richly blessed; his circuit is showing real progress. On a worldwide basis, ten or twelve new congregations are formed each week.

To the 15 East Unit stewards this was even more momentous. Years of hard work on the part of all the Brothers had gone into the preparation for this prospective new unit. When the Knoxville Witnesses thought that in New York City there were over 70 congregations, they could see that Knoxville needed several more congregations than it had at present to meet the New York ratio.

“There are several factors to be considered, Brothers,” Peter Venture began, “before we can make recommendations to the Society to divide the East Unit.”

He held up a small card with three points outlined on it. “You might want to jot these points down as we discuss them. Point One: The amount of capable servant material

—is there enough to divide between two congregations? Point Two: The number of publishers we have in the present congregation—are there enough to divide between two strong units? And Point Three: The spirit, the spiritual health of the congregation—is it healthy, strong, and clean? Let's take up this last point first."

Peter Venture explained: "Jehovah is interested in quality, not quantity. Jehovah's organization must be clean within. How is the situation here, Brothers? Is there any disunity among you? Brother Martin"—he directed his question to the general congregation overseer—"what about it?"

"So far as I know," Cliff Martin replied, "the spirit is good. The Brothers and Sisters are taking to heart the counsel from *The Watchtower* to cut out gossiping and backbiting and fault finding. Every one is putting up with one another in love, as the Scripture counsels. I personally think the spirit is good, Brother Venture. The friends cooperate. The ministerial field service is advancing. The good-will people are coming in."

Peter Venture looked at the other servants. "How do the rest of you feel about it?"

Several heads nodded agreement.

"That is good!" The little Italian overseer's eyes shone brightly. "Now what about the spirit of the congregation? Do you feel that any of the Brothers need corrective or disciplinary counsel? Do you feel that anyone is in line for disfellowshipping?"

No one could think of any member who ought to be cut off from the flock. Venture asked, "Has there been any disfellowshipping during the past six months?"

There had been none for the past three years—the last case was that of a Witness who became intoxicated at a small

party. The Brother had duly repented, promised not to overindulge again, and after a year's probation had been received back into the congregation. The only disciplinary action currently applied was to a young couple who were on probation because of their "forsaking the New World fellowship and going a little too strongly after worldly associations."

Circuit overseer Venture was happy to hear that the congregation was clean within. "But you servants must keep it clean. Remember! A little leaven permeates the whole lump. Jehovah's sheep are coming into the organization. He will not tolerate an unclean spirit. Now that we are thinking about dividing up into two congregations, you will have to be more diligent than ever. You know full well what offenses call for disfellowshipping, don't you?"

He picked up an opened copy of *The Watchtower* and read an underlined statement:

" 'Such offenses include persistence in lying, stealing, dishonest practices in business, sexual offenses, teaching of false doctrine, repudiation of Jehovah's provision of Christ Jesus, rebellion against the theocratic organization, causing dissension, slander, backbiting and other wrongs.' "

Peter added: "We know these things are not virtuous. Jehovah God and Christ Jesus do not practice such things. Their visible organization here on earth cannot reflect Godliness while practicing these things. You servants and representatives of Jehovah's New World society are held directly responsible for seeing that the law is applied toward keeping the congregation clean. Always remember Galatians 5:19-23." He picked up a greenbacked copy of the New World Translation Bible and read: " 'Now the works

of the flesh are manifest, and they are fornication, uncleanness, loose conduct, idolatry, practice of spiritism, hatreds, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries and things like these. As to these things I am forewarning you, the same way as I did forewarn you, that those who practice such things will not inherit God's kingdom. On the other hand, the fruitage of the spirit is love, joy, peace, longsuffering, kindness, goodness, faith, mildness, self-control. Against such things there is no law.' ”

Though the Christian law in these matters does not ignore man's weaknesses nor overlook the ransom provision of Christ Jesus and Jehovah's forgiveness and mercy, the disfellowshipping procedure takes all of these considerations into account. “It is a last resort after everything else has failed,” stressed circuit servant Venture. In the final analysis, he explained, disfellowshipping is an act of love. “It might not sound like it, but that is what it is. Love on the part of our God Jehovah and Christ Jesus. Love on the part of Their visible Theocratic New World society. Love on the part of you servants here in the local sphere of that New World society.”

Disfellowshipping can be an act of love because it is not done in malice or unkindness, but in obedience to the righteous laws of Jehovah. It is an act of faithfulness, as failure to keep the organization clean would be unfaithfulness. From *The Watchtower* Peter pointed out the three-fold purpose of disfellowshipping:

- (1) That of keeping clean the Christian congregation of the New World society; (2) helping the offender, if possible, through this drastic means, should it be that he can be impressed with his error and duly repent of it

before Jehovah God; (3) it is in the interests of those who observe the action taken, both as to assuring them of the correctness of the Theocratic organization and as a warning to them of the seriousness of deviating from proper conduct.

At their Sunday Bible school, where material from *The Watchtower* would be covered in class discussion, the whole congregation would within a few weeks review and digest this disfellowshipping procedure. While he was here Peter Venture wanted especially to implant the matter in private meeting upon the minds of the responsible servants. "Because we are thinking of forming a new congregation out of the East Unit, which involves dividing the servant material between two units, you servants will have to exercise more than the usual amount of vigilance."

Then Venture turned to the second point. How large, how vigorous, how active was the present congregation? Was it mature enough, vital enough, to apportion its members between two congregations? "This afternoon Brother Martin and I went through the congregation files. We checked the service records of all the publishers. As a review of what we found, I am going to ask Brother Martin some questions. His answers will give you a picture of our congregation as it stands right now. Then we will have a better basis for deciding whether to recommend the dividing. Let's see, Brother Martin. First, how many record cards are in the active-publishers files?"

"One hundred and twenty-two."

"How many of this number are house-to-house publishers?"

"All of them."

"How many have symbolized their dedication by water immersion?"

"Ninety-seven."

"Then out of 122 publishers, 97 are duly and properly ordained," calculated Peter Venture.

"That is correct."

"And 25 are preaching the Kingdom but are not let publicly ordained by baptism?"

"Twenty-five is correct."

"Why haven't these 25 been immersed?"

Clifford Martin crossed his right leg and cradled his notes on his knee. "Brother Venture, some of these are rather young children. They have been training to share in the ministry since infancy. It will be a few years before they reach the age of accountability. When they are mature enough in years and understanding to make a responsible decision, I am sure that these children will want to be baptized."

"Of course," Venture nodded. "But what about some of the others among the 25?"

"Some of the others are very new members. They are just starting to publish."

"Haven't you had a circuit assembly since these new adults began to publish from house to house?" (Most Witnesses are baptized at assemblies.)

"We had an assembly since *some* of them started, yes."

"Did they have an opportunity then to be immersed?"

"Yes, they had opportunity. They just had not made up their minds to be immersed yet."

Peter Venture paused. Jehovah's Witnesses view baptism as the most important personal decision they will ever make. To them immersion is not a washing away of venal sins—

Jesus was baptized and had no sins to wash away. Jesus was baptized to symbolize and to validate his dedication to do His Father's will. The Witnesses are baptized for the same reason. Baptism to them is but the public declaration of the personal dedication they have made already. Sinking completely under the water means to them not the death to their own will but death to following self-will; coming up out of the water means coming forth dedicated to applying their lives fully and with all their will power to doing the bidding of Jehovah. It is a commitment of the individual to Jehovah to do His will forever at any work He may purpose in the future. Therefore, to Jehovah's Witnesses, baptism is not a religious sacrament but the public consummation of a personal contract, the signing of the legal instrument that makes the individual Jehovah's personal, dedicated servant. "Jehovah's spirit is upon me, because he anointed me to declare good news," said Jesus after His own baptism at which His Father ordained—or anointed—Him (Luke 4:18 NW). This is the same God-ordained appointment to the ministry, and the same baptism by which it is made, that is claimed by the Witnesses of Jehovah in modern times.

"You know," commented Venture, "we cannot be insistent about telling some one what he should do about immersion. It is a personal matter, an individual dedication. No one can fulfill a person's dedication for him, once he has made it. All we can do is to show the new Brothers the necessity of being baptized at the proper time. What arrangements do you have in the congregation to keep the Brothers informed of the importance of baptism?"

"Well," Martin said, "besides the information brought to our attention through *The Watchtower* and other study

sources, on the first Tuesday of each month we have special public talks in our seven area service centers. One of these talks is on the subject of Baptism. I give that talk myself and try to get around to each of the areas at least once or twice during the year.”

“That is very good,” commended Peter Venture.

In 1953 the Watchtower Society had inaugurated a special training program. Its motto was “Each one help one.” Publishers were paired off together, a more mature one with a novice. The duty of the stronger was to assist the weaker through all phases of the public ministry. It meant practical field application of the command, “We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding” (Romans 15:1 and 2 NW). It was an arrangement that assured the newcomer of receiving adequate personal attention and assistance all the way up the Theocratic ministry ladder. He would receive help from the time he accompanied his partner to a householder’s door, until he found the courage to offer a 30-second presentation of a magazine, until he called at a house alone and delivered an eight-minute sermon, until he located his own “good will” and started a home Bible study with him, and finally assumed his own personal territory and developed his own congregation. The process might take a few months or more than a year.

Referring to this training program, Peter Venture asked: “Out of the congregation of more than 100, how many of the less mature publishers have been assigned service companions?”

"During the past three years," Martin counted, "We have assigned 68 to receive training."

"How many of these 68 publishers are now able to witness from house to house alone?"

"Well, we didn't start with all 68 at the same time," Martin explained. "Some of them started two years ago. Some started last year. Some are new publishers."

"I understand that," nodded Peter Venture. "But out of the total of 68 that received training, how many are now able to go on their own?"

"Fifty-six."

"Fifty-six out of 68," Venture appraised. "That's not too bad. How many of these 56 are now training others?"

Martin studied his figures. "Twenty-three. I would like to add, Brother Venture, that among these 68 publishers who started to receive personal training we now have some of our best material. Five of these publishers are pioneering, either full-time or on a temporary or vacation basis [that meant putting in a minimum of 100 hours of service a month]. Four Brothers out of this group are servants in the congregation. They are all four here with us now. And one Brother who started pioneering has been called to the Brooklyn Bethel."

Venture said that this showed that the training program had produced quality as well as quantity. "The point is, three years ago half the congregation was in need of special personal training."

"More than half needed training," Martin corrected. "Three years ago there were only about 85 publishers in the congregation."

"That's true. Now the majority of all the congregation are able to witness alone from house to house. The greater

majority are even able to train others. Your service chart”— Venture pointed toward the big four-by-six-foot chart on an easel by the speaker’s stand—“shows that last month out of 122 publishers, 112 got out in the service. They averaged 12 hours of preaching, and made an average of 3.7 back-calls, and conducted 64 home Bible studies. Besides, there are six pioneers in the congregation whose service is not shown on the Chart here. [Pioneers serve as direct representatives of the Society and report directly to the branch service office.] Together the pioneers and congregation publishers are conducting more than 100 home Bible studies. That means 100 families are being studied with; I don’t know how many people that adds up to. But right now your congregation of 122 publishers must be preparing at least that many more persons to come into the organization. It means that we will have to divide the congregation to take care of all this in-gathering—and soon!”

An indication of the spiritual health of the congregation was the meeting attendance record, Venture said. “Your average is a little above the national average. The national average shows that 66 per cent of the Brothers attend four, and in most cases five, classes a week. [The national average for American orthodox churches shows that 49 per cent of the members attend church at least once each week; the national average for Great Britain is 15 per cent.] You Brothers want to work on building up better meeting attendance. Remember, it is at our Theocratic classes or meetings that we get our spiritual food. When Jehovah’s people congregate it is for instruction, not entertainment. Instead of rites and ceremonies and sermons on politics we have schools and classes. We are all enrolled in the New World School of Life. Students who do not attend classes

more than 66 per cent of the time cannot be expected to gain 100 per cent of the instruction provided. So work on building up your attendance. And all the more so since we consider forming the new congregation.”

In six months—when it was planned that the division take place—the congregation would have, if it met its 10 per cent increase, about 134 members. Divided, that would allow about 65 Witnesses to each congregation. “That,” said Peter Venture, “is a good number for a new unit. Jehovah’s people have to keep their congregations trimmed down to small numbers. We are congregations of ministers, not of pew warmers and one-day-a-week Christians. We are a preaching organization.”

In referring to orthodox churches, one clergyman, Wesley Shader, said in *Look* magazine, “One minister to each 500 members would be a sensible ratio.” One preaching pastor for 500 non-preaching members might be all right for orthodox churches. And 500 non-preaching members might support one pastor to his financial satisfaction. But among the Witnesses no one pays anyone and all share the ministry on an equal basis. A congregation of 500 Witnesses would have to be divided into five or ten congregations as quickly as possible because it would be top-heavy, unwieldy, immobile, and lacking the flexibility necessary for a preaching force. How would 500 ministers get along in one congregation where all were seeking their own field territory, all searching for their own flock, all needing a central meeting place to which to bring their “good will”? This kind of dynamism has earned Jehovah’s Witnesses the reputation of being “the fastest growing religion in modern times.”

“When it is not feasible to hold down the size of the

membership [to 500],” said clergyman Shrader, “additional full-time ministers should be added to the church staff.” In the very smallest congregation of Jehovah’s Witnesses their Theocratic organization calls for the filling of at least nine ministerial offices. These offices are:

- Congregation servant
- Assistant congregation servant
- Bible Study servant
- Magazine-territory servant
- Literature servant
- Watchtower* study servant
- Accounts servant
- Ministry School servant
- Area Service Center servant (book study servant)

This list accounts for nine regular servants, though 15 were present at Peter Venture’s meeting in the East Unit Kingdom Hall. The additional members were the area service center captains, who headed the seven area centers of the Unit. It was their responsibility to set the example in the field ministry as well as to care for the details and duties incidental to maintaining the congregational organization. The East Unit was growing so rapidly that Brother Venture recommended the establishment of two more area service centers as soon as possible.

A preaching congregation of Jehovah’s Witnesses operates best when no one servant finds it necessary to hold more than one office. “We can never get enough servant material within the congregation,” reminded Peter Venture. “The Society is stressing that we bend every effort to train more new servants. I suggest, Brothers, that each of you have an assistant. You, Brother Cliff, as congregation overseer, can appoint these assistants. By the time I come back in six

months, your 15 assistants will be trained to some extent to know how to carry on the service positions. That will give us thirty Brothers who will have experience in carrying on a servant's responsibilities. Then we should be able to divide our congregation into two fine, strong units."

What did the 15 servants think of the prospect of forming a new unit? Venture asked each one individually. The servant body looked around at each other. Their numbers included, in secular life, a carpenter, a chemical engineer, a mechanic, an office worker, a commercial artist, a contractor, a dentist, a watch maker, a merchant, and a former foreign missionary. Most of them worked 40 hours a week on their jobs. All of them assented to the idea of dividing the congregation. However the literature servant (the watch maker) mentioned the point that it would mean supporting two Kingdom Halls instead of one. "Our present hall costs us about a hundred dollars a month," he reminded them.

Venture asked, "Do you Brothers think that a congregation of sixty people could dig up a hundred dollars a month? That would amount to about a dollar and sixty-five cents apiece per month."

The consensus was that a dollar and sixty-five cents apiece would not be too much to bear. The school instructor (the contractor) was not sure, on second thought, whether it would be better to split the East Unit into the East and North Units, or to assign thirty or forty of the East Unit to the already-established South Unit. "You know," he said, "about five years ago when the South Unit was formed, only about 20 or so publishers were assigned there. The congregation is still not more than 30 or 35 publishers. We can have our choice, two large units or three smaller ones."

No one concurred with this idea. The South Unit was

established, on its way, showing progress. It could get along on its own in Jehovah's care. What was more seriously needed was a new North Unit. It would, in fact, be the Fountain City Unit; North Knoxville was really Fountain City, a town all to itself. "Almost half the East Unit already lives in Fountain City," Peter Venture pointed out. "It would be very convenient for the Brothers to have a Fountain City congregation and it would open up a new Kingdom Hall there. That is the way the increase comes in. Establish Kingdom Halls all around, in easy reach of the public. It shows that Jehovah's organization is really expanding."

There was one more hurdle to cross. During the week Peter and Ethel Venture would work in the field with the East Unit. What Peter wanted to find out was something the record files alone could not show, the quality of the field service. How well were the publishers delivering their doorstep sermons? How faithfully were they working their territories? How consistently did they call back on "good will" people? How regularly and intelligently did they conduct the home Bible studies with the people?

The daily schedule for field service had already been worked out for him by congregation supervisor Martin. During the next five days, Wednesday through Sunday, Venture would visit three of the seven area service centers. He would work with the service companions in the field, inspect the training program, and assure himself that all those publishers needing field training were assigned to capable companions.

The schedule for field service for the Ventures began with the group contact at eight o'clock each morning. House-to-house preaching would be pursued until noon. In

the afternoon they would concentrate on back-calls, home Bible studies, and calls on irregular publishers or those needing special attention. Each night there would be meetings, some at the area centers, some at the Kingdom Hall. At all the meetings Venture would give service talks and constructive counsel and hold interviews. He would work in the field with as many of the 15 servants as possible. It is the practice that all the servants who can, arrange for at least one day off from secular work to accompany the circuit servant during his week's visit.

## Living Theocratically

ALTOGETHER PETER AND ETHEL Venture worked with about 40 members of the East Unit congregation that week, and on Saturday evening another meeting was held with the 15 servants at the Kingdom Hall.

His conviction was that the Brothers should prepare for the division within the six months ahead. "But as we prepare for this grand expansion, Brothers," said Venture, "I want you to keep in mind, always, these three points: first, what it means to establish a new congregation of Jehovah's people; second, what it means to be a congregation of His people; third, what it means to be a servant in such a congregation."

A Church, said Peter Venture, taking up the first point, is a "called-out group." He referred them to their handbook, *Make Sure of all Things*. It showed that the word "church" translates the Greek *ek-kle-si'a*, meaning "assembly" or "congregation." An assembly of persons called out from this

world to the service of Almighty God—that is the true Church and Christ is its head. Acts 7:38 refers to the Theocratic nation of Israel as a church or congregation. Israel was called out from the rest of the world to bear Jehovah's name, to receive and carry out His laws and commandments, and thereby to stand forth as the exclusive name-people of the True God of the universe. Theocratic Israel foreshadowed spiritual Israel, the Christian Church, whom Jehovah calls as "a people for his name" (Acts 15:14 NW). The true Church is not a passive group of people, content to bask in the satisfaction that their precious souls are saved. They understand that the vindication of the Name for which they stand overshadows the importance of their personal salvation. Their aim is to tell the truth about God and His purposes, and how He will be vindicated over Satan who challenges His sovereignty over the universe. "On the other hand, you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light" (1 Peter 2:9 NW). The new congregation in Fountain City, Venture said, would be the center of pure worship in the community. "We believe this. If we did not, we would direct the people to the other churches and go there ourselves. We are not bigoted, we are not narrow, we are not conceited because we believe that we are the only people with the Truth. No, we believe this because we have made an intelligent study of other religions as well as of our own. We believe this because we are sincere. That is why we are different. That is why we are a distinct, Theocratic people in the midst of Christendom.

"You Brothers, you faithful stewards, must remember this. Jehovah's congregation must stand out and be distin-

guished by its ministry. By a congregation I mean a Kingdom Hall group, Jehovah's servants collectively. A Bible congregation, in this sense, is a group of Christians dedicated to performing two services in the community: one is to preach to those without, the other is to train those within to share the ministry."

On the second point, what it means to be a congregation or called-out group of Jehovah's people, Venture explained: " 'Theocratic' means 'God-ruled.' The word is from two Greek terms, *theos*, 'God,' and *kratos*, 'rule.' How do Jehovah's people know that they are God-ruled?"

An organization ruled by God, said Venture, must be regulated throughout by God's Word. God's Word reveals a system, an organization that He approves. You comply with the rules of His Word and you are brought into or under His approved organization, over which Christ, Jehovah's Anointed, rules. Jehovah's holy spirit infuses it, operates on it. Ever since 1884 the society of Jehovah's people had been searching the Scriptures to rediscover the Divine framework of the true Christian organization. In our generation it has reached maturity. "In word, in deed, in doctrine, in organization, in practice, the New World society is sincerely endeavoring to conform to the Word of Jehovah God, to insist on Bible principles, to be Scriptural, to be Christian—in short, to be Theocratic or God-ruled. Except for modern dress and speech, we are a people stepping out of the Bible into this generation. There is not another organization in the world that conforms to the Bible pattern. That is why we must consider the third point—What it means to be servants in Jehovah's New World society.

"You presiding ministers and overseers are not segregated

into a special clergy class over your flock. You are part of the flock. You simply have more responsibilities than the rest. You are first of all preachers, public ministers. In addition, you care for the special needs of the Brothers. You keep the organization intact, clean, active, theocratic. You have been entrusted with your special pastoral duties because you have studied and taught the Word of God and the laws of Christ and have preached Jehovah's Kingdom, Christ's ransom, the resurrection, and the New World. In it all, you have insisted that the individuals composing this Christian congregation are to be virtuous or be expelled."

The exclusive devotion of Jehovah's Witnesses to the ministry of their God rules out any allegiance to the world. That is why Witnesses have little patience with anyone within their society who clings to worldliness. "In my letter I wrote you to quit mixing in company with fornicators, not meaning entirely with the fornicators of this world or the greedy persons and extortioners or idolaters. Otherwise, you would actually have to get out of the world. But now I am writing you to quit mixing in company with anyone called a Brother that is a fornicator or a greedy person or an idolater or a reviler or a drunkard or an extortioner, not even eating with such a man" (1 Corinthians 5:9-11 NW), warned the apostle Paul. Convinced that Armageddon is so imminent—with the consequent "new heavens and a new earth that we are awaiting according to his promise, and in these righteousness is to dwell"—and the New World of unmarred paradise so close that they expect to reach it within the present lifetime, Witnesses have to fight against a restless impatience, not only with those in their midst who might practice worldliness, but with the remaining old

world itself. They would not mind at all, in fact are anxious to, "actually have to get out of the world."

At first glance this appears to the world like an attitude of irresponsibility. It sounds like cultivated ignorance of the social needs of one's fellowman. But the Witnesses contend that this is not the case at all. They feel that it is an act of indescribable loving-kindness on the part of Jehovah to raise up the New World society in the midst of the old, so that the peoples of the earth can make a deliberate choice between the two in the time remaining before Armageddon.

The Witnesses follow the Biblical formula to "seek first the Kingdom and His righteousness." From this devotion can grow the attitudes of daily life. They believe that the only way the impact of Christianity can really be felt in human society is to be a Christian so completely that your life's purpose is first to preach your faith, then to live it. If someone holds a belief so devoutly that he cannot keep still about it, then surely he will abide by its principles. If Bible Christianity produces the ideal code of Christian conduct in everyday life, then surely the people who profess it should stand out in every respect—in the ministry, on the job, as a family member, as a neighbor. Whenever one of Jehovah's Witnesses holds a job, his co-workers are rarely unaware that he is a Witness. One of the first things, if not *the* first thing, the Witness does when he gains employment is to make his religion known. This is partly because he insists on being given time off one or twice a year to attend his religious assemblies.

Church leaders are seeking means to instill within the average churchgoer this same kind of religious consciousness, so that he will translate its principles, ethics, and discipline into everyday life. As a rule the churches strive to at-

tain this lay participation by deliberate schooling designed to teach the layman how to put God into business, into politics, into everything from Christmas to Christendom's wars.

Conversely, the Witnesses center everything around the ministry, making Christianity and the ministry synonymous in application. Kingdom Hall schools are exclusively devoted to this training. Christianity is to them the School of Applied Religion, not a school in which to include courses on applied sociology, psychology, or politics. If people want to become specialists in those fields there are schools to train them for that. They are so concerned that their members display Christian qualities in their secular and community life that when one of their members breaches such conduct he is disfellowshipped. This is not done primarily because such a Brother has cheated in business, or got drunk in public, and disgraced himself, but because he has brought reproach upon the organization he represents, the ministry he professes, and the God he worships. The sole rule of judgment as to what is good or bad in these matters is how it reflects upon one's ministry. Witnesses feel this to be a strong and high ideal that makes Christianity a firmly implanted motivation in their lives. That was why Peter Venture explained to the Knoxville servants, quoting from an issue of *The Watchtower*: "You Theocratic servants neither claim nor attempt to lead your flocks in politics, social reform, psychiatry, gambling or pagan religious doctrines and practices."

It is probably on this score that Jehovah's Witnesses are censored most severely—this policy of apparent irresponsibility toward the world. At the time Peter Venture sat discussing the prospects of forming a new congregation in

Fountain City, the American national elections were impending. The man who was running for a second term as president of the United States was Dwight D. Eisenhower. From the time he was six years old, he had been exposed to the teachings of Jehovah's Witnesses, his father having opened his home to a private, and eventually a public, Bible study center for the group. In 1944, when General Eisenhower commanded the Allied forces against the Nazi Axis, his mother, at 82, wrote to a young American soldier: "I have been blessed with seven sons of which five are living, all being very good to their mother and I am constrained to believe are very fine in the eyes of those who have learned to know them. It was always my desire and my effort to raise my boys in the knowledge of and to reverence their Creator. My prayer is that they all may anchor their hope in the New World, the central feature of which is the Kingdom for which all good people have been praying for the past two thousand years. I feel that Dwight my third son will always strive to do his duty with integrity as he sees such duty." Twelve years after Mrs. Ida E. Eisenhower wrote the letter her son Dwight was seeing it his duty to run for a second term as president. Neither "Ike" nor any of his four living brothers had ever become Witnesses.

Peter Venture and the Knoxville Witnesses shared the late Mrs. Eisenhower's prayer that all her sons, the president included, might "anchor their hope in the New World." But none of the Witnesses would be voting for Mrs. Eisenhower's son, nor would they vote for the opposing candidate: they would not vote at all. To their way of thinking, Jesus taught a New World that would come in this generation. Since it would have heavenly, not earthly origins, it would not start from this world's religions, political systems,

or economic philosophies. A man cannot serve two masters. This world will never be converted to the New World. Most people will cling to the old, scorning the New, and give their heart and hand to the old, keeping it running till it plunges to its destruction at Armageddon. That is the privilege of those who want the old. The Witnesses want the New World. They know that no one will survive the old who does not first accept the New, and their mission is, not to tell people how to keep running the old, but to inform them about the New and to display its pervading virtues.

“So remember.” concluded Peter Venture, “you Brothers are the official representatives of the New World society. It is your duty to prove that the New society is a complete and established way of life, big enough to care for all our needs and all our hopes. Jehovah has not commissioned us to worm our way into the schemes and programs of this old world, to try to perpetuate it in defiance of Him. How do we know when He will bring the sudden, surprising destruction of Armageddon upon it? How would we feel if we were caught at Armageddon trying to run the old world? We know full well that friendship with the old world means war with God. As long as this old world lasts, it will do so only because Jehovah knows that he has more sheep to be gathered out of it. Remember that Jehovah will never have any other visible organization in the midst of this world except His preaching organization. We are ambassadors of the Kingdom in the midst of the world. An ambassador does not meddle in another country’s business. He administers the interests of his own country. That is our position.

“After Armageddon the old world will be gone and the New World society will be left. Peace and unity and cleanliness will have to be maintained even in the New World.

After all, Armageddon will not change human nature, as The Flood did not change Noah and his family. Our personalities will survive Armageddon.

“During Christ’s thousand-year reign our personalities and our bodies will attain perfection. The discipline of the New World government ruled by Christ will bring this about. While the preaching organization of today is not a New World government but merely a church system, yet the training that you ministerial stewards are receiving now is preparing you for princely offices under the New World government. So never lose sight of the very responsible, very high honor you Brothers are blessed with now. Establishing a new Kingdom Hall in Fountain City will be an expansion of your training and your privileges as faithful stewards of God. But always remember the rule: ‘Obey God rather than men.’ ”

## PART FOUR

### FINDING THE LOST SHEEP

*Go therefore and make disciples of people of all nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you.*

## A Special Kind of Pioneer

RECENTLY THE NATIONAL COUNCIL of the Churches of Christ in the U.S.A. declared that the "most important urgency" facing modern American churches is that of providing a ministry for rapidly shifting and new populations. People are vacating metropolitan areas for the suburbs, leaving behind them many elaborate and expensive church establishments. New populations move into the city areas, but these newcomers are not always able to support the existing magnificent churches. What happens, for instance, in a section of New York where the older inhabitants move to the suburbs and a block of Puerto Ricans replace them? The Puerto Ricans have come to the city to better their lot. They do not have the means to support the church they find in their community as it had been supported in the past. In one typical large city, the National Conference reported, two thirds of the city churches had closed down within fifty years, while the population remained practically

constant in number—meaning that the people with means had fled to the suburbs and their places taken by the more destitute. Therefore those who filled the vacancies were not receiving proper religious care. Neither, it developed, were the new suburbanites. The lifeblood of the average church is money rather than spiritual strength. New churches could not be built in the suburban areas fast enough to support the new communities, said the Council. Conditions were equally dire in rural and isolated sections. During a 1956 religious seminar at the University of Tennessee, Dr. James M. Carr, Secretary of the Town and Country Department of the Presbyterian Church of the U.S., startled the public by announcing that churches are dying among rural and shifting populations at the rate of one thousand a year. The reason, said Dr. Carr, was lack of ministerial candidates for rural pastorates, low salaries, and the general failure “of the older established denominations to meet the needs of the people.”

Here again, it is clear to Jehovah’s Witnesses, the orthodox churches find themselves trapped in their own snare. Since the average church looks upon the ministry as a paid profession, its clergy are traditionally taught to think in terms of salary. Now and then the Lord “calls” a minister to a “higher” status, meaning to a better-paying parish. What ambitious, intelligent young graduate from a modern, sophisticated theological seminary would expect to be assigned a piece of backwoods where there was not even an established congregation, much less a salary? It would not be the fault of the young minister, but of the system that has failed to train him, not to see that the main objective is to seek out the lost sheep, no matter how far off the beaten path they may have wandered.

The challenge is, of course, a staggering one. Even Jehovah's Witnesses, who look upon the paid ministry as the bane of Christendom, do not find it easy to cope with the problem of reaching all the people. Each year, however, during the three mid-summer months, Jehovah's Witnesses devote their efforts to penetrating territory that is not regularly assigned to their congregations. They locate all the "interest" they can find in these areas. Then those Witnesses who can so arrange their affairs go out into the new area to cultivate the interest and try to develop it into a regular study group or new congregation.

In one of these areas, a southern Scotch-Irish settlement in the Bible Belt, a young man named Wiley Hayes made his rounds on horseback. He is typical of what is called in Witness parlance an "isolated publisher." He had volunteered to come here where there was no organized congregation and pioneer his way into the new territory. He was carrying on the work that had started a year ago when, during the months of July, August, and September, the nearest congregation some sixty miles away had come out in force to cover this area home by home.

Wiley studied a piece of paper on which was printed the name of one of the possible "lost sheep," a Mr. H. T. Shoffner. He then read the name on the mail box in front of him—"Harold Shoffner." This might well prove to be an interesting call. A man and a woman sat on the porch and gazed at the intruder with a mixture of distrust and curiosity. A dog emerged from under the porch and began barking loudly. Hayes could not help catching his breath; he had still not learned that from one to a dozen of these creatures will come baying from every house.

The man bellowed at the animal, and it withdrew again to its dark lair. He looked at Hayes, and with the tone of a combat sergeant ordered, "Come in."

Hayes stepped all the way through the gate and said, "I'm looking for a Mr. H. T. Shoffner."

"What would you be wantin' with H. T. Shoffner?" the man asked.

"My name is Hayes. I am a Bible missionary. I am calling on behalf of the Watchtower Bible and Tract Society. There is a record that some time ago Mr. Shoffner obtained some Bible literature."

"What if he did?"

"I am calling to see if there is anything further about the educational work of the Bible Society that Mr. Shoffner would like to know. Are you Mr. Shoffner?"

"I am."

Hayes was at a loss how to proceed, not knowing whether both the man and the woman were antagonistic or not. He had learned that with this sort of people the one defense is to look back into the pupil of their eye, grin just enough to let them know you do not share their malice, and match silence with silence.

"Maybe there is some mistake," Hayes inspected his information slip. He was stalling for a break, to get the man of the house to commit himself for or against him. "Maybe I have the wrong Mr. Shoffner."

The man spoke. "You've come to the right place, young feller."

"Did some of the Watchtower people contact you about a year ago?"

"They did," said Shoffner.

"Did they leave you something to read?"

"They did."

The woman said, "I burned it." It was the first time she had spoken since Hayes approached. Her antagonism had been evident from the start.

"I'm sorry to hear that," Hayes told her.

"That no-hell stuff!" she exploded.

"Have a chair," said Shoffner. "If you've got some more of that readin', I want some. I've got a brother that's one of you up in Michigan. If Mandy burns it this time she's goin' to think no-hell."

Hayes knew now where he stood. He was about to undertake an operation which the Witnesses perform according to the best rules of Argumentation. He would draw out his opponent and enforce the consequences of her arguments, to clear the ground for planting the Truth in place of error. It was a delicate performance but uncompromising, bold but not rude, based on the commission as Jehovah had expressed it long ago to another witness named Jeremiah: "This day I give you authority over the nations and kingdoms, To root up and to pull down, to wreck and to ruin, To build and to plant" (Jeremiah 1:10, An American Translation).

Wiley Hayes knew that the "hell" subject had to be dealt with before there was much chance of "building and planting." The problem was to root up Mandy's armor clad convictions without wounding her pride and closing her mind.

He said very mildly, "I'm sorry you burned that literature before you read it. Mr. Shoffner, did you read it first?"

"Didn't get a chance to."

"You mean Mrs. Shoffner burned it before—"

"That no-hell Jehovah stuff!" interrupted Mandy.

"It never said a word about there not being a hell," Hayes told her.

"My Bible tells me there is a hell," Mandy retorted. "Them that don't believe there's a hell will find out soon enough."

Shoffner explained, "Mandy and all her kinfolks is goin' to heaven. The rest of us is goin' to hell. Mandy loves to see us go to hell more'n she loves seein' herself go to heaven."

Hayes leaned his head over, as if to search for something in his book bag. He straightened up, his Bible open. He smiled at Mandy. "I want to prove to you now," he invited, "that the hell in my Bible is just as hot as the hell in yours."

"You Jehovahs don't even have the straight Bible. You've rewrit it to suit yourselves."

"What I have here is the King James Version. I also have the American Standard Version. The Baptists use both versions."

Mandy snorted. "I use nothin' but the Holy Bible."

(By that she meant the King James Version. It is a general impression among these hill people that God must have written the Bible in King James English. At one house Hayes had tried to explain that the King James Version was based on Hebrew and Greek manuscripts that went back in vintage no further than the twelfth and fifteenth centuries. Furthermore, the original King James Bible of 1611 had been revised in its spelling in 1755, after Dr. Johnson's dictionary came out to give one spelling for each word. Wherever Hayes had tried to explain this, he was regarded scornfully. Some of the hill folks, while jealous of their personal prowess in Bible knowledge, despised anything that struck them as being "too much book learning.")

Wiley Hayes said: "Now I'm going to read from the King

James Bible. I'll read you the hottest hell-fire Scripture in the Bible. You will recognize it as your King James Version."

He read Revelation 14:11: "And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"That," Mandy nodded victoriously, "is good enough for me."

"Would you like to check it in your own Bible?"

A Bible Belter does not have to check. "I know the Holy Bible when I hear it!"

"What I would like to ask you," Hayes said, "is, do you go by what Revelation says or by what it means?"

She sat bolt upright. "I take God's word straight."

"I don't know if you get what I mean," Hayes explained. "You see, the very first verse of Revelation tells us that Revelation is written in symbols or sign language. 'He sent and signified it (sign-ified it, you might say) by his angel unto his servant John.' You see, if you take the Book of Revelation literally, just for what it says, and ignore what the sign language means, you get all mixed up."

"Huh!" Mandy said. "That'll be late in the day."

"There are little explanatory notes woven all through Revelation. They tell you what the symbols or signs mean. They tell you what the 'beast' means. What the 'sea' means. What the 'woman on the beast' means. What the 'lake of fire' means. And so on."

"You are smart," Mandy said. "Now ain't you?"

"The writer John wove these little explanatory notes right into the text. So if we watch them we will not find

ourselves taking Revelation literally. Otherwise we couldn't read three verses in a row without getting mixed up."

Hayes leaned forward to hunt something else in his book case. "Now let's take what I just read there," he proposed. "'And the smoke of their torment ascendeth up for ever and ever.' Do you believe that it is literal smoke? Real smoke? The kind that goes up the chimney when you build a fire?"

"Are you goin' to sit there," Mandy hurled back, "and tell me you don't believe God means what he says in His own Bible?"

"In two different places Revelation explains what he *means* by what he says about the lake of fire, with the smoke going up. Would you like me to show you those two explanations?"

Mandy began to tremble. He had learned that it does no good to show the fire-and-brimstone-addicts the explanations (Revelation 20:14 and 21:8) until they ask to see it. "Very well. Let's follow your literal interpretation and see where we wind up. If the smoke is real, then wouldn't you agree that everything else in the chapter would have to be real?"

"It means just exactly what it says."

"Well, look at the rest of that eleventh verse. 'And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.' Do you believe that the beast is a real animal?"

"The Bible says it's a beast. That is exactly what it is. A beast."

"And do you believe that people are going to be branded with some kind of visible mark in their forehead and in their hand?"

"You'll think it's visible enough," Mandy retorted with

closed-book finality, “whenever they lay that iron to you.”

“Mandy, the young feller showed you that Revelation starts out warnin’ you that it’s writ in signs,” her husband rebuffed. “Ain’t you got no sense a-tall?”

“If you take one symbol literally, you have to take the next one literally.” Hayes cautioned. “You can’t pick out the smoke and the fire and say they’re literal. Then pick out the beast and say it’s symbolic.”

“I *said* the beast is a beast,” Mandy retorted.

“But when I read verse ten, right in front of verse eleven, you will be saying that, while the beast is real in verse eleven, the Lamb in verse ten is not a real lamb. Otherwise you will wind up denying Jesus Christ himself.”

“All you Russellite Jehovahs and infidels—” Mandy choked on her fury—“and beer-guzzlin’ husbands of mine put together couldn’t make me deny my Jesus.”

Wiley Hayes read verse ten: “The same shall drink of the wine of the wrath of God (imagine *that*—the wine of God’s wrath being literal), which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.’ ”

He paused. “Now let us check ourselves. The fire and the brimstone. Would you say they are real?”

“Would you say they are *not*?”

“I would say that they are as real as the Lamb. Wouldn’t you?”

“Don’t waste my time with fool questions.”

“You believe the Lamb is a real lamb?”

It was the first time Mandy hesitated.

Hayes prodded, “Everywhere else in the Bible the Lamb

is identified as Jesus Christ. Would you say that here in Revelation the Lamb is not Jesus Christ?"

"I still say—" The edge went out of Mandy's voice—"whatever God says is good enough fer me."

"Then the Lamb is not Jesus Christ?"

"Of course it is!"

"It is not really a lamb, then?"

"Any fool knows it ain't no little old woolly lamb."

Her husband blazed, "Then is that beast a little old woolly beast?"

Hayes apologized, "I'm just trying to follow you. We have only read two verses of Revelation. They mention, among other things, fire and brimstone, a beast and a lamb. You say the fire is real. You say the beast is real. But you say the lamb is not real. The opening verse of the Book warns us that none of the symbols are real. In at least two places we are told what this fire symbolizes. But if I understand you right, Ma'am, you say the fire does not symbolize anything. It is real."

Then Mandy drew out her ace. "What are you goin' to do about the rich man and Lazarus?"

"I was going to ask you the same thing," Wiley replied. "I'll make you a proposition. You tell me where Lazarus went. Then I'll tell you where the rich man went."

"Lazarus went to heaven."

"But the parable says he went to Abraham's bosom."

"Well that *means* heaven."

"That's the point. Abraham's bosom pictured something. You say it pictured heaven. But you say the place where the rich man went was real. It did not picture anything. Now am I right?"

Mandy shook her finger at Hayes. "Now you made your own bargain. *You tell me* where the rich man went."

"Well, the place where he went pictured a condition to contrast with the condition of Lazarus in Abraham's bosom. Abraham's bosom was not real. So the hell where the rich man went was not real. If we want to think more about symbolic language, the American Standard Version of Isaiah 33:14 says it would be impossible to exist in a literal fire. It says 'Who among us can dwell with the devouring fire? who among us can dwell with everlasting burnings?'"

Mandy half rose from her chair. "Are you tryin' to twist me up? Young man, you get out of here right now."

In order to let his message sink in without further confusing Mandy, Hayes got up and walked down to the gate. Mr. Shoffner arose and followed him.

"I'll come back and see you another time," Wiley said. "We really didn't get to talk much about the Bible this time, but I want to leave you something, so you can be studying up on the truth about subjects such as Hell. This book, *Let God Be True*, will be of real value to you. I would like to leave it with you, along with two companion helps, *This Means Everlasting Life* and *The Kingdom is at Hand*. The contribution is only a dollar and a half for the three."

"I've only got fifty cents," Mr. Shoffner told him. "How much will that buy?"

"A fifty-cents contribution will cover whichever book you prefer. It will include a set of these three special Bible discourses in booklet form. Would you prefer *Let God Be True*?"

Mr. Shoffner took out a long black purse and dumped dimes, nickels and pennies into his hand. They totaled fifty-

one cents. He deposited the extra penny back in the purse and poured fifty cents into Wiley's hand. "Gimme that *Kingdom is at Hand* book," he said. Wiley handed him the book and the three booklets, plus two tracts entitled "Hell Fire" as well as an extra copy of *The Watchtower*. Then he waved a friendly farewell to Mandy and set off for his next call, several miles distant.

Wiley Hayes is an example of the more hardy Witnesses who venture out into the "unassigned" field. He was beginning his work as a "vacation pioneer." He had signed up to work for four months, an average of 100 hours a month, in the ministry. His goal was to continue full-time in the ministry as a regular "pioneer." He would remain in this area until a study group or congregation could be solidly established. It might take a year, perhaps two years, even longer. Then he would be ready to ask for his next assignment.

The position of service affords no salary. From the ranks of the "regular pioneers" the Watchtower Society draws a few hard workers and places them in a "special pioneer" category, providing them with a small monthly expense allowance, not exceeding \$40.00 and based on contributions to the Society. These "specials," of whom world-wide there were 2,600 in 1956, must put in 140 hours a month. They are free to go to any assignment the Society might designate and therefore are used to work the most isolated sections.

All of these "specials" are a part of the quiet and unspectacular method Jehovah's Witnesses employ to tackle and solve—to the extent that they have forces available—a problem that has baffled the combined religious world since America was founded. A commission speaking for the com-

bined Federal Council of the Churches of Christ in America, the Home Missions Council of North America, and the International Council of Religious Education, said that a program for a religious ministry in isolated areas would be prohibitive for anything less than all the denominations combined. Said the commission: "The cost in men and means is great and cannot be met with any degree of satisfaction in any area by one church body alone." Hence "the task must be done on a cooperative basis, using the total resources of all the major church bodies."

The program of the churches envisions the despatching of a huge corps of ministers—where they are to come from no one knows—to the shifting and isolated populations. These preachers, of course, would represent a dead expense on their churches until they succeeded in organizing their flocks to support them and build their churches. Under the orthodox system, where the ministry is classified as a paid profession like medicine or law, the clergy would naturally and rightfully expect to be compensated at a rate equal to or—due to the added strain of pioneering the ministry into a cold and generally hostile territory—higher than the income of the established parish where the atmosphere of "belonging" has already been created.

The convocation of the above named trio of Protestant organizations did not fail to take into account how hard this type of evangelism can be. It is not easy to invade an old rural section like the Bible Belt where Wiley Hayes had come to seek out his congregation of the Lord's sheep. The commission viewed not only the "fringe" areas between cities and farms where some ten million people live and represent more than one hundred religious backgrounds and where the spiritual atmosphere is, to use a mild word, cha-

otic; they further studied the cut-over timbered sections of the country, the cotton-growing areas and the rural industrial communities. In coal mining communities, for example, they found a spirit of hidebound "paternalism, denominational competition, a weak ministry, poor church equipment, and a narrow conception of religion" all combining to "impede the progress of vital Christianity."

Such areas are hotbeds of sectarianism. Each community evolves virtually its own brand of worship. While groups might have started as Baptists or Methodists or Congregationalists, after a generation or so the theologians would have a hard time classifying them with their origins. "In many areas, so-called sect-churches or churches deviating from the general religious tradition, are rising," warned Dr. James M. Carr, Secretary of the Town and Country Church Department of the Presbyterian Churches of the U.S. "This is usually because of the failure of the older established denominations to meet the needs of the people."

The problem of retaining purity and constancy of religion among shifting and isolated populations is a problem as old as America itself. "America is on the move," a modern clergyman has said; but people were saying the same thing two hundred years ago. America has never settled down. During frontier days the fierce individualists resented the slick, better-educated missionaries whom the home denominations sent out to preach to stockade communities. Rural preachers in coonskins chased the "city slickers" back to Boston and Philadelphia. Today the atmosphere has changed only superficially. And yet, after two hundred years, the churches have not come up with an answer to the problem.

"Churches are immobile structures" but "America is on

the move," said Dr. William J. Villaume of the Department of Urban Churches of the National Council. But even if the orthodox church found some way to put wheels under its apparatus, it would still lack a real religious program to offer people who do not live within reach of its ivy-clad architecture. The best ideas conceived see the church as some kind of super-coordinator of already existing agencies in the community. "It [the collective church] must seek to establish agencies and institutions that can express the common life of people. It must discover the common interests in education, sanitation, law enforcement, and the like to help the community organize around them. This can only be accomplished as the church relates itself to the schools, the farm organizations, the labor unions, the parents' clubs and other agencies," said Edwin L. Becker, National Director for the Town and Country Church of the Disciples of Christ.

During a summer school for town and country pastors at the University of Tennessee, a TVA agriculturalist told the ministers that "If the church can help bring to its people social and scientific guidance to better living through such things as tours, study courses, and other helps offered by other institutions and agencies, it is taking leadership in making worship through daily action a reality. Through community work, ministers can help people see the oneness of all life and live out the social implications of one God."

But is that leadership to offer nothing distinct, nothing original, nothing more than what is already "offered by other institutions and agencies"? Is it, in fact, religion? Other religious leaders doubt that such function should be called religion. The churches among the established populations have, for years, dabbled in all these schemes and

programs and produced an un-Christianized mass of religious illiterates. Said Dr. John Heuss of New York's Trinity Episcopal Church: "The round of fund drives, bazaars, luncheons, dinners, and bake sales, the personal counseling to camps and clubs and countless conferences are admirable, but is not religion. The modern-day whirl of church activities with its day-to-day triviality is the church's worst enemy."

In the same vein, J. F. Saunders wrote in the *Cleveland Plain Dealer*: "Church bulletins are tightly packed with announcements of picnics, square dances, affairs for the young, schedules of bowling leagues and other sports, sponsorship of style shows and garden parties. They emphasize finances and plans for physical expansion of church plants with gymnasiums and recreation halls. An activity of a strictly spiritual nature may be mentioned only if there is any space left."

To put it not too unkindly, the churches do not seem to have much to offer in an age when, as one critic remarked, "organized religion is a vestigial institution, manipulated by other, more powerful social and economic forces." And the solution to the problem of Christianizing the shifting and isolated populations in a nation like the United States lies, if we follow the reasoning of orthodox church leaders, in resolving four impossibilities:

- 1) Where are the orthodox ministers to come from to serve these areas, when the established churches do not have enough ministers to go around?
- 2) If the expense of "re-churching" America is too much for one body alone, how are the traditional denominations going to resolve their squabbles to underwrite, on a cooperative basis, the expense of such a program?
- 3) Providing the first two steps are

solved, will the older denominations succeed quantitatively in isolated communities where the people are traditionally suspicious of strange or sophisticated ministers? 4) Given the ministerial force, the financial backing, and the courage to face the hostility of remote communities, there still remains the problem of what the older denominations would agree on as constituting "vital Christianity." If conducting guided tours and "snoopervising" community clubs and sponsoring pie suppers is the extent of "vital Christianity," why bother the people?

Jehovah's Witnesses have not intruded their voice into the discussion. They are simply, in their unspectacular fashion, going about solving the problem that others are studying.

In the first place, when it comes to ministerial material and church paraphernalia the Witnesses are not plagued by thinking in terms of a paid clergy and a magnificent cathedral. Their missionaries, their Wiley Hayeses, pay their own way and accept as a privilege the opportunity to pioneer Christianity into the unincorporated areas. Until better facilities are available, the Witnesses are happy to set up public worship in private homes or in outdoor parks. They reason that if Jesus gave his most powerful sermon on a mountain top and made disciples while he spoke from a fishing boat, and preferred to have Mary sit at his feet in her home and listen to him rather than to have Martha wear herself out with the mundane affairs of life, why should the clergy divert the people with building funds, rituals, clam-bakes and square dances if what the people are seeking is simple Bible instruction?

In the second place, evangelizing beyond the limits of an established congregation is not a back-breaking expense

when everyone in the congregation is a minister "trained to do missionary work," and when the sole mission of the ministry is to "preach the good news."

In the third place, the Witnesses do not think in terms of quantity, as the big denominations for financial reasons must. The lifeblood of a Witness congregation is not the contributions of a material nature but "the fruit of the lips." When they reach into an isolated area they do not expect to incorporate the masses but to search out the individuals. The cold and often hostile reception they receive in the backwoods is no different from what they are used to in fashionable Presbyterian or sometimes violently hostile Catholic communities. When a Witness like young Wiley Hayes comes into an isolated territory, he reconciles himself to the knowledge that the job of carving a congregation of the New World society out of the wilderness is a task that advances by slow, almost imperceptible stages, and may take years of hard, patient endurance.

In the fourth place, there is no question in their minds as to what program they have to offer a new community. The community already has its schools, its farm organizations, its garden clubs, its labor unions, its recreational facilities. If it is lacking in these, the Witnesses cannot see it as the function of the church to divert its mission to creating and supervising them. Moral character in social life does not result from having a minister on hand to bless the charity drive. A businessman's club does not introduce God into its affairs merely because a clergyman invokes a blessing before the banquet starts. Christian virtues and action permeate all such activities only when the people are Scripturally educated, become Bible literates, grow articulate in Christian word as well as in deed. The Witnesses' whole philos-

ophy comes back to the basic tenet that Christianity and the Christian ministry are the same. Therefore the program that they offer a new community is the same program they are already carrying on in an established Kingdom Hall. The product to be expected is the same, a congregation of preachers, evangelists, missionaries.

Because their religion is more intellectual than emotional and is based on reason rather than feeling, the Witnesses do not announce their invasion into new territory by means of a tent revival or a mass crusade on the Billy Graham pattern. Wiley Hayes was demonstrating the approach. For five days a week he concentrated on the county seat, among a population of about four thousand. Two days he devoted to the backwoods areas, riding horseback where necessary, to ferret out the Harold Shoffners. His progress was so gradual that you might wonder, "What will he ever accomplish!" But because it was the same process of proselyting as used by men like Paul, Wiley Hayes felt that he could say with the apostle, "I did not run in vain or work hard in vain" (Philippians 2:16 NW).

The "unassigned territory" work of Jehovah's Witnesses is one more of their contributions to the present-day Christian ministry that ranks with the work of early Christian missionaries like Paul and Barnabas. It is their answer to the problem of how to take care of shifting and isolated populations.

## A Worldwide Ministry

THE PROBLEM OF slowly, patiently dealing with various people such as the Shoffners until they might perhaps in time live their lives in accordance with Bible requirements is no greater task than the problem of dealing with any other uneducated peoples. It may be, for example, a common practice among certain groups to live in common-law or consensual unions and to raise families without ever having their marriages legalized. This does not satisfy Bible standards, which judge such persons as still living in sin. Jehovah's organization, through *The Watchtower*, began a series of class studies in more than 45 languages. The plain, simple Bible requirements were gathered from the Scriptures and laid down in easy, unmistakable terms.

Throughout the earth people are living by moral codes that violate Scriptural standards, yet they call themselves Christians. Worldly religions may tolerate in their congregations people who violate proper Scriptural and legal re-

quirements of marriage; people might practice moral looseness and still be called "Christian"; the churches might be afraid to lay down the Scriptural law to the congregations for fear that people would leave and forsake them. But can Christianity be a real force in people's lives or not? If not, why keep up the pretense? Is it true that there are no people who, out of love for their Creator and His righteousness, will conform to His righteous requirements if challenged?

Jehovah's New World society put the question to the test. They take the laws of Christianity seriously and must abide by them. Those who represented themselves to the world as Jehovah's people must actually live what Jehovah's Word demands.

House cleaning started all over the world. Getting such family relations straightened out in South America and Africa was one of the stiffest challenges Witness missionaries faced, and it was even harder in societies where, for example, Islam prevailed, and a man had more than one wife or concubine. Many people, such as native Africans, had to learn that a wife was not to be chattel. In those countries the marriage institution was flagrantly violated to the point that people were traditionally indifferent about such things.

On the whole, however, the natives who learned the principles and requirements of real Christianity were willing to honor and vindicate the God of those principles. Many of these people were too poor to pay for legal marriage fees and the registration of their children with the state. But when put to the test, faith and integrity were triumphant. That was what mattered. Jehovah had found men on earth who proved true to Him under test. "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers" (He-

brews 13:4 NW). "Husbands, continue loving your wives . . . continue dwelling in like manner with them according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life, in order for your prayers not to be hindered" (Ephesians 5:25 and 1 Peter 3:7 NW).

The finest example of the work of these missionaries, not only in the field of Christian marriage, but in all areas of Theocratic living is to be found in Africa. On that continent pioneers have established over three thousand Kingdom Hall schools open the year around. Thousands of natives, children and adults alike, are being taught to read and write. Some of these come from backgrounds as primitive as that of the Yangti tribe who previously had been known for their skill at murdering outsiders. A young Yangti was not eligible to marry until he had killed someone and presented the people of his village with his victim's severed genitals.

An African Kingdom village is the best example of a New World government in operation anywhere. When a visitor approaches one of these villages, he will at first notice little difference between it and the ordinary village. A typical old-style village is located in a small clearing, where there are from eight to twenty huts, built of poles daubed with mud and thatched with grass. An air space is left between the roof and walls through which the smoke from the small campfire, used for heating in cold weather, can escape. The huts are round in shape with a door but no windows.

Kingdom settlements use the same building materials. But while in the average village there are no streets and no particular plan as to where a man may build his house, in a Kingdom village the houses are arranged in rows with yards,

kept scrupulously clean. Banana trees dot the shade between houses. The village headman sees to the sanitation of the settlement.

In the center of the typical village is an open shed covered by a thatched roof and supported by poles. Here all matters affecting the village as a whole are discussed in the presence of all, young and old alike. The head man hears complaints of one village against another. Listening to their elders' comments, the youngsters are taught the laws and customs. In a Kingdom village, on the other hand, there is an additional meeting place. Located at one end of the settlement, it is a neat, clean structure, large enough to accommodate the whole village and neighboring ones besides. Inside the building there are solid benches made of sun-dried brick. At one end there is a speaker's platform. This is the center of community education and worship, the Kingdom Hall.

Scattered Witnesses from nearby settlements may come and join in the studies and meetings. If they live five or six hours' walking distance away, they are lodged for the night in a nearby smaller building, perhaps an older Kingdom Hall that had been outgrown. The inhabitants of a Kingdom village pursue a normal community life, caring for their gardens, fishing, and otherwise attending to the daily needs of themselves and their families. The general practice in the past had been for each family to have its own garden and to care for it. Now in Kingdom villages, as many as like can enjoy a common garden.

This, to the Witnesses, is an example of pure Theocratic living under God's Kingdom which upholds and protects private ownership. In the model Theocracy of Israel, Jehovah provided for Israelites to become landowners. Under Solomon's golden reign Judah and Israel dwelt safely, every

man under his own vine and under his own fig tree. Here, under the real Theocracy, the provision is that "They shall not build, and another inhabit; they shall not plant, and another eat . . . they shall not labour in vain, nor bring forth for trouble" (Isaiah 65:21-23).

When they have a surplus from a Kingdom garden, they can, like the first century Christians, if they prefer, pool a contribution to support full-time ministerial workers to go to other villages to tell about the Kingdom. Or they can help some sick or disabled member of the congregation. Sometimes they apply the surplus as a contribution to the Society's branch office to advance the proclamation of the Kingdom.

These people serve Jehovah their God, and they are happy. They have been made free in spirit. Their minds are not darkened by pagan rites or superstitions, and they are not tormented by doctrines of ghoulish torments in literal hells, or by three-headed trinitarian gods or theories such as predestination. Love of doing good, not fear of doing evil, motivates them. Life is a matter of learning something new and practical and useful every day. They are absorbed in learning a transforming way of life. Aware that they still live amid an alien world, they know that it is not yet time for Paradise to blossom from the earth. They know that the time is not yet here when their flesh returns to youth and sickness is gone. But as a Society they expect to live on and never die. But while the old world wanes, the New World prospers.

America's leading picture magazine, *Life*, castigated the Witnesses' attitude in Africa, saying: "Of U.S. Missions in Africa, not the least influential are Jehovah's Witnesses,

whose gospel, so far as encouraging 'civilization,' abets the African's worst daydreams."

Watchtower Director Milton G. Henschel, who has probably traveled the African zone of the New World society more than any other man, replied: "As in all . . . other lands where Jehovah's Witnesses are now preaching, these Africans . . . are not teaching nor participating in politics or the many programs for self-rule." "That," responded *Life's* editors, "is precisely the point where we differ. *Life* recognizes and lauds the educational programs carried out by Jehovah's Witnesses. But we feel that an educational program is most effective when directed toward encouraging in the citizen an attitude of responsibility and self-rule. We believe in the teachings of Christ as Jehovah's Witnesses do, but we urge the practical application of these principles in all phases of living—which, by definition, includes participation in government."

The Witnesses feel that *Life* is beating the air. If missionaries went to Africa to set up schools to teach the natives politics, then they should be honest enough to represent themselves as political, not religious emissaries. If foreign missionaries went into Africa to teach the natives "self-rule" the local governments, white or black, would deport them as fast as the United States would eject Communist agents or Russia American agents.

If a sense of social responsibility is what *Life* judges by, the Witnesses reply, then why not look at the results of the New World society among hundreds of thousands of Africans?

*Secular record:* African employers seek Jehovah's Witnesses for hire in the great industrial centers like Johannesburg, having learned that native Witnesses are more reli-

able, more dependable, and deliver more honest work than any other group. This, the Witnesses point out, is because their African brothers are Christian ministers, not because they are pursuing a campaign to "put God into business."

*Citizenship:* To the consternation of their critics and enemies, Jehovah's Witnesses are multiplying so rapidly in the countries of Africa that whole villages are dedicating themselves to Jehovah. In some of these New World villages the head man is a Witness. These head men do not relinquish civil order to anarchy. There is more law and order and less crime and delinquency in a Kingdom village than in others. These people in their grass huts feel that they are beginning life under the long-awaited Kingdom of God.

Kingdom villages pose their government no problems when it comes to 'rendering Caesar his due' in taxes. They provide their community share of workers for such civic duties as road repair. African chiefs, on their tours of inspection, know that Kingdom villages are cleaner, quieter and preferable for over-night stops.

*Social life:* Along with witch-doctor superstitions and pagan rites and revelries, the customary drunkenness and campfire ribaldry and singing of phallic songs give way to campfire Bible discussions and singing of Kingdom Songs.

*Religious life:* As everywhere else on the earth, the African Witnesses display an account of what they are religiously. The Kingdom and the preaching of the Kingdom come first, last and always.

*Due respect for Caesar:* Governments in Africa are seeing something happen there that has never happened before. Natives from tribes that have traditionally warred and fought and lived at odds are now coming together in assemblies, as many as 18 thousand to 36 thousand at a time.

These are the giant Triumphant Kingdom assemblies of Jehovah's Witnesses. The natives gather in the heart of the jungle, carve out temporary living quarters, and enjoy each other's companionship for days without a fight or a sign of trouble. They have learned the arts of peace literally, to fulfill the prophecy: "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4:3). Their social stability and their swelling ranks are attracting political factions catering for their support. The Witnesses could influentially get into African politics. They could "put God into government."

But it was not politics that made them the people they are. They maintain their neutrality. If the nations want to come into their New World society, there is no hindrance other than the clearly defined principles and discipline that distinguishes the Witness society from the world. The Witnesses are not anarchists. They are not seditious, any more than was Daniel, prime minister of Babylon, who insisted that he put his God before his politics. Men in high station are taking note of the New World society of Jehovah's people. The Minister of Reconstruction for the Republic of Korea, Yuh Wan Chang, is one of Jehovah's Witnesses. While the New World society is strictly a preaching system, nothing about it mitigates against Caesar's rights. Law and order are proper. Armageddon will do away with worldly institutions, but not with law and order. The Witnesses obey the Divine injunction that "supplications, prayers, intercessions, offerings of thanks, be made concerning all kinds of men, concerning kings and all those who are in high

station” (1 Timothy 2:1 and 2 NW). This is not because God and Caesar are synonymous or because the Witnesses want to see worldly systems prosper in their schemes, disagreements, hypocrisy and wars. They pray, rather for continuance of worldly government “in order that we may go on leading a calm and quiet life with full godly devotion and seriousness” (1 Timothy 2:2 NW). In other words, they pray that the Kingdom may be preached and a way left open for the good news, no matter what form of government may rise or fall over a nation.

## PART FIVE

### A PERMANENT UNITED NATIONS

*Let us consider one another to incite to love  
and right works, not forsaking the gathering of  
ourselves together.*

## Students Who Love to Learn

NINE MILES NORTH of Ithaca, N.Y., on a spacious campus, stands the Watchtower Bible School of Gilead. The main building is a three-story brick structure, its entrance sheltered by a bluestone veneer patio capped by watchtower parapets and flagged with Indiana limestone.

This building houses the main auditorium where regular Friday conferences of the whole student body are held. Above the auditorium a long corridor runs the length of the second floor, leading past doors, unlocked and mostly open. Inside are bedrooms, clean, cozy, comfortable, showing glimpses of a high-fidelity phonograph or radio here, a television set there, photographs, cushions, and lots of books. The second and third floors of Gilead house the permanent institution family and faculty and some of the students. There are other dormitories over Shiloah library and in three adjoining buildings.

Descending the rear stairs, one comes out into a dining

hall with tables set for about 150 people. A varnished sign on the rear wall reads, "Jehovah is Our God."

The auditorium proper occupies the left half of the area. To the right there is a huge lounge with many sofas, tables, newspaper racks, and a record player—the family living room, one might call it. There is no television set here—it is primarily a place for study, conversation, and music.

On a typical Friday about three weeks before graduation, the lounge was empty. It was the time of the weekly meeting, and the 106 students were all in the auditorium. During general class routine the students are divided into four class groups, but for week-end reviews they meet in these general assembly sessions.

On the platform facing the audience, without benefit of a speaker's stand or podium, stood a dark-haired young man—Harold Jackson, instructor in Language and Scriptural Facts. Jackson would ask a question; 25 to 30 hands would flash. The answers the students volunteered filled the air with a medley of accents. This typical class of students came from 22 countries; there were 47 non-Americans. They had not come to Gilead to learn English; some knowledge of English, a "book knowledge" at least, was required of them before they came. The efforts of some foreign students to take part in the lecture discussion sometimes brought a chuckle across the auditorium, but they were unabashed. Musically turned vowels distinguished the comments of Franz Kiefer from Switzerland, Mrs. Arne Nielson from Denmark, Ladislav Lehky (a Czech refugee) from Brazil, Ana Golic (a Yugoslav refugee) from Belgium, Doreen Bafico from England, and Ruth Marie Clegg from Canada.

The student body was composed of men and women ranging in age from 20 to 59. Some were married couples seated

together, others single. Their eyes were bright, their ears pricked to catch every word. There was no whispering, yawning, or dawdling. Within five and a half months they must master the educational material that average colleges cover in a year. From the fields of the world the Watchtower Society had called them in, after years of faithful ministerial service, after years of their deliberate, conscious planning to qualify, and now they were realizing the dream of a lifetime—they were attending the professional missionary school of Gilead. Today's session in Scriptural Facts reviewed, under instructor Jackson's deft guidance, how the mighty, vain world powers of ancient Egypt, Assyria, Babylon, Persia, and their successors figured in the Bible account of human affairs. These countries had served as terrible, awesome tools in the hand of their god Satan as he lashed in fury and frustration to snuff out Jehovah's small and apparently insignificant name-people Israel from the earth. The ancient settings wove a prophetic pattern of things coming to pass in modern times. Was not Satan once more marshaling his mighty world powers against Jehovah's present name-people? Every student, young and old, took notes, writing rapidly and copiously. Abruptly at 2:30 p.m. the session ended. Notebooks closed. The students, with something of an overwhelmed look, shook their heads, wondering if they could retain it all.

There was not a moment for dallying. At 2:30 at Gilead, a three-hour stint of chores begins. That is when every one realizes that the institution is more than a school. The academic regimen is but one aspect of a carefully planned and engineered course in practical living. The school is located on Kingdom Farm, an 800-acre tract that supplies food, not

only for Gilead, but for the Bethel family of 450 people living at the executive and publishing headquarters 250 miles east in Brooklyn, N.Y. Kingdom Farm also furnishes 21 products that contribute to an almost self-sufficient community. There is a dairy, a cheese house, a poultry farm, a pig farm, a laundry, a carpenter shop, a garage, the institution's kitchen and dining departments, and a dozen other occupational centers. The students assigned to these community functions shed nationality, race, cultural variations, age distinctions, and every other difference to learn to work and live together.

On this same afternoon, Deane Jameson, the school's accountant, was visiting the various students and instructors to gather some material on this particular but typical group. He began with instructor Jackson. "How would you describe Gilead to a reporter?"

Harold Jackson, until he came to teach at Gilead in 1954, had served as a foreign missionary in Chile for over four years. "I would say that Gilead is a professional school," he replied. "Successful actors, musicians and artists take time off from their career now and then to attend a professional school to sharpen their technique. The students here at Gilead are already seasoned ministers. But here they learn more of the deeper meaning of the Christian ministry. And they learn how to come together from all nations and unite in the ideal Christian community."

"Some students tell us that they learn more from the practical community life than they do from the academic courses," another instructor, Karl Adams, told Jameson. And registrar A. D. Schroeder added that because Gilead students are drawn from every nook and culture of the world and thrown together in the close, permanent inti-

macy of missionary homes in strange lands, their Gilead experience, where they learn for half a year to live and work together, sets a pattern of Christian behavior which they follow to great profit ever after.

Later, in the main hall, Jameson ran into student William Couch, who was wearing farm boots, a mackinaw jacket and a pair of old slacks—an utter transformation from the white shirt and tie and tweed suit he had worn in class. “I’ve got to feed the dairy cattle,” Couch explained. “Why not come along with me?”

Together they walked out of Gilead building and headed toward the big white dairy barn. Snow banks mounted several feet thick here and there.

“What would you say,” Deane asked, “Gilead is like?”

“I’d say the first week or two you’re lost,” Couch admitted. “Each day’s assignment covers more than a congregation will get through in weeks in its Kingdom Hall classes. We use some of the same textbooks as the congregations use, such as *Qualified to be Ministers* and *Equipped for Every Good Work*. But when you first hit Gilead, you see no pattern. Just chapters and chapters of material to study. You’re not used to so much coming so fast. Then, after a week or so, the pattern begins to shape up. You see what they’re trying to get across. You begin to find out, just as *Qualified to be Ministers* points out, that there are plateaus of learning and thinking and working. You let yourself coast along at a certain pace, then when you have to, you can speed up and learn more and learn it faster, and work more and study longer. So you climb to a higher, faster plateau of thinking and working. The pace here at Gilead keeps moving. It never stops for breath. I notice that most of the girls lose a little weight, though the men don’t seem to.”

The dairy barn was big enough to stall more than fifty Holstein milkers. There were also two horses to be fed. Prince was a well-trained stock animal used by the boys to round up the herds from distant pastures. "This other horse, Skipper, is young and a real beauty," Bill Couch said, forking in the hay, "but nobody knows how to go about training him. Somebody gave him to the Farm and we don't know just what to do with him. Skipper is our problem child."

Jameson saw Ted Ebel, manager of the dairy division, standing among the milking stalls. Ebel had come to Kingdom Farm nine years before, when he was 21. Like everyone else, either on the permanent farm or school staff, Ebel was a minister, serving as overseer of the Ithaca congregation. There was one cow in the herd which was milked by hand, and Ebel was standing beside her.

"I know you've heard about Dixie," he told Jameson. "Dixie is 14 and has been a milker for 11 years. The average productive years for a milk producer is seven years. She has produced more than 214 thousand pounds of milk. That puts her among the top sixty-odd cows in the United States that have ever been known to pass the 200-thousand-pound production mark."

Kingdom Farm maintains a herd of 300 cattle, of which 200 are for beef and 100 for dairy production. Ted Ebel operates the livestock division. Three students are regularly assigned to his division, which takes care of every phase of the work, from grazing to slaughtering.

The student milking Dixie was Jerry St. Jean from Saskatchewan. Jerry did not look his 28 years. He had spent four years in full-time Kingdom ministry in Newfoundland before his call to Gilead's 28th class.

Jerry said he would describe life at Gilead as "living in a New World. They teach you how to live, how to be happy. How to deal with people. How to treat people, and understand them. It's the instruction you get, and the association. The deeper, all-round instruction."

After the milk was collected it was sent by mechanical conveyor over to the milk and cheese house. Part of the skim milk went to feed the pigs. Expensive food for pigs, but the management of Kingdom Farm was determined not to sell its surplus on the commercial market. The Farm is owned by the Watchtower Bible and Tract Society of New York, Inc. The Society's charter states that it is a charitable, non-profit organization. The Farm could lawfully sell its surpluses, as does Cornell University, so long as it does not enter commercial competition or show a commercial profit. But Tompkins County, New York, had not recognized the non-profit character of Kingdom Farm and the County demanded tax payments at the regular assessment rates. The case was being contested in county court in Ithaca.

Another portion of milk was turned over to the cheese plant, in charge of 56-year-old Roy Ryan, who had been at the Farm for 22 years. With one student helper, Roy makes and cures enough cheddar, limburger, grating and brick cheese (the latter a special Kingdom variety) to supply Gilead and the Brooklyn Bethel needs. Roy's current helper was Niels Petersen, 29, who, with his wife Ann Marie, came to attend the 28th class from Gothenburg, Sweden. During the three and one half years the Petersens pioneered, awaiting their call, Ann Marie taught Niels "book English." He had not heard English in actual use until he arrived in America. To Niels, Gilead meant "a deeper knowledge of the Truth. A fuller appreciation for the organization."

During a half-hour tour of the dairy, Jameson chatted with boys from Missouri, Pennsylvania, New York, and three foreign countries. A personality trait emerged plainly. Students don't just "happen to come" to Gilead. They plan, they prepare, they work, they dream for years to hear the call. They have to meet exacting qualifications, including some years of faithful full-time field ministry, a certain educational background, personality traits, and, if foreigners, a working knowledge of English. It is from English-speaking countries that the Watchtower Society draws two thirds of its missionaries to be sent to other countries. So, at Gilead, only the languages of countries to which they will be sent are taught (the current class was being instructed in Spanish).

Back in Gilead building in the administration office, where his desk occupies a corner, Jameson asked the general institution manager John Markus how he would describe the institution.

John Markus came to Gilead from the Brooklyn Bethel headquarters in 1952. While registrar Schroeder, a University of Michigan alumnus, has general charge of the academic functions of Gilead, Markus has general charge of the community life. This includes managing the Kingdom Farm. Of its 800 acres about 700 are devoted to vegetables, fruits, small grains, poultry, hogs, beef and dairy cattle. Markus has three staff assistants who are specialists in their fields—livestock, grains, and vegetables. With them a crew of permanent assistants operate in skeleton fashion the 21 departments including a food processing and canning plant. The bulk of the help is drawn from the 100 to 115 students that make up the two annual classes of Gilead. In matters involving their work, duties, schedules, routines, and the

like, the students come under Markus' supervision. "I'm not an instructor," Markus explained, "but I do check the students for their aptitude, ability, and cooperation as displayed in their community work." The four instructors grade the students on their academic subjects; John Markus grades them on their ability to fill the life pattern expected of them outside the academic courses.

"This is a religious community," Markus said. "It is practicing self-sufficiency. In the first place we are all ministers. [Markus himself is assistant congregation overseer of the South Lansing congregation.] We are training to contribute the most and the best to our Tompkins County neighbors. The students are trained in the basic routine of Christian community and social life, learning to contribute to the community welfare in a material as well as a spiritual way. They come from all over the earth to prove that the human family is really one. Here at Gilead all nationalities and cultures are united and fused indistinguishably. After they leave they prove that they are united permanently in the Christian bonds of love. Gilead graduates go abroad the whole earth and teach others how to unite the nations permanently."

Just then a young man entered the administration office. He asked Jameson very politely if he could come to the first-aid room. "I have to hurry to the carpenter shop, but if you could do this for me—" It was a reminder that among his duties Deane Jameson has charge of the first-aid department and looks after the physical welfare of the Gilead family.

In the first-aid rooms in the basement Deane found a student suffering from a small infection. Friedrich Marschall from Frankfurt, Germany, had the build of a weight

lifter. "I boxed, too," he related. "When I became one of Jehovah's Witnesses they threw me out of the—what would you call it?—the association." He had, of all things, a Brooklyn accent.

Jameson noted a small round scar on the underside of his arm. "That—" said Friedrich. "You see, I was an SS trooper. When they drafted us into the storm troops they tattooed our blood type here on the arm. No one but storm troopers were tattooed like this. I was captured by Canadians. When my buddy and I learned that the Canadians were going to turn us over to the French we—" Friedrich made a lispng sound imitating a razor blade—"clipped the tattoos off. We had our first-aid man do it. He put ice on the skin and zip, off it came with a razor blade."

No storm trooper wanted to be taken alive. "They hated us," Friedrich said. "I didn't blame them. We were famous for being fanatics. The Czechs hated us. The French hated us. The Russians had orders never to take an SS man alive. The first thing the Russians did when they captured a German was to order: 'Take off your coat and lift your arm.' If you had a tattoo you got shot. With the French, it all depended. Sometimes if they were hard up for the, well, the facilities to take care of prisoners, they shot us. So we didn't want them to see these tattoos. But it didn't do any good. They knew we were storm troopers by the scars."

Friedrich was captured in 1944. Treatment in the French camp was so bad that he escaped and surrendered to the Americans who held him prisoner near Versailles until May, 1947. He learned English with a Brooklyn accent in the American prison.

It was after the liberation, when he had returned to Frankfurt, that Friedrich learned about Jehovah's Wit-

nesses. His mother had secretly embraced the faith in Communist East Germany. In 1953 Friedrich married a full-time "pioneer" Witness and joined her in the full-time ministry. Hertha and Friedrich Marschall worked and dreamed and lived for the day when they would get their call to Gilead.

The Marschall family had suffered the tragedy of the totalitarian beasts run wild. "We were really from Danzig originally. Hitler came in and crushed Poland, to take the seaport of Danzig. Then the Russians came in and gave Danzig back to the Poles. The Poles ordered all Germans out. My sister was killed when she ran into a land mine. My father was taken off to Siberia in 1945. We have never heard from him. My mother moved to the province of Pommern in East Germany. When I was freed I got her to come over to West Germany where she still lives."

Jehovah's Witnesses are a popular movement in Germany, Friedrich said. "You see, in Germany, not many people are proud of having been soldiers. You walk up to some one and say 'I got a medal in the war,' and they just look at you or laugh. But if you say 'I went to a camp because I would not be a soldier for Hitler,' they respect you. That is the way Jehovah's Witnesses resisted Hitler. He threw ten thousand of them into camps."

Jameson asked Friedrich what it was like to go out and preach house-to-house in America. He shrugged. "Some are nice. Some are not. The feeling is different here. America came out on the winning side. The other day a man told me he had no use for Jehovah's Witnesses. They won't fight for their country, he said. I just let him talk. When he got through I said, 'Well, I couldn't fight for your country anyway. I'm a German. I fought against your country. But

while I was fighting against your country, you know what I was doing? I was helping Hitler destroy my own country. So now what should I have done? Should I have fought for my country? The German Witnesses did not. Which do you respect more now, me, a former Nazi storm trooper, or the German Witnesses? I helped herd them into the slave camps.' Then I asked the man if he didn't think the politicians were all mixed up? I said, 'They tell the people to fight in all the countries and keep the world at war. Now Jehovah's Witnesses come along and stay out of the fighting in all the countries. That is the way Christians did in Bible times. They lived at peace. The politicians say this is not practical. You tell me, now, if you know, what is practical?' Then he sputtered and just looked at me."

When Jameson returned to his office he passed student Bert Anguil. "I am of Jewish descent and was born in Rome," Anguil responded to Jameson's query. "When the Fascists started persecuting the Jews in Italy, my father was removed from his job and we could not attend school. In 1940 we left Italy for the United States. We got out on the S.S. Manhattan. Due to the war, that was the last ship that was allowed to leave Italy and pass through Gibraltar. The very next boat behind the Manhattan was stopped and turned back. We had relatives on some of those boats. They were taken off and carried away to Germany and we never heard from them again [the Nazis and Fascists exterminated six and a half million European Jews]. When we arrived in New York we discovered that our country, Italy, was at war with the United States."

Before leaving Italy, Bert's father had him baptized in Vatican City to escape persecution. While in the United States he attended the Jewish synagogue on Saturday and

the Catholic church on Sunday. "I could not understand Hebrew in the synagogue or Latin in the cathedral. It was all a great loss. The first time I ever saw a Bible was four years ago. Some of Jehovah's Witnesses called at our home in Jersey City."

Outside Gilead it was growing colder as dusk was falling, and those students and farm and faculty members with time to spare and a yen for recreation were skating. The rink covered what in summer is called the Fish Pond, nestled among firs and crossed by a rustic bridge that leads to Shiloah library. No horseplay or varsity antics distinguish Gilead but there is good-natured fun and always a colorful personality or two to delight every one. Good humor's gift to the 28th class came from the Gold Coast in the person of 37-year-old Charles Kwazi Bosompem. When the first snow fell Bosompem hurried out to gather a boxful to send to his wife (who could not speak English and so could not come to Gilead), but the snow froze his fingers and when he put them in hot water the pain stung worse than the cold. Then the Fish Pond iced over and the only way Bosompem could explain it to his wife was to write her that the "water became concrete." This evening Charles had yielded to the coaxing of some of the students to don one of his native garbs and go out and test it against New York's January weather. He drew the line at putting on a pair of skates because the sole on the bottom was nothing but a sharp thin blade. Five minutes on the ice was enough for Bosompem. With his keyboard of white teeth chattering and his eyes flashing, he hustled up to his room where three other students joined him in preparing for Monday's class in Theocratic Records. This course includes basic arithmetic. Although Bosompem

was bright and alert, the matter of how to figure fractions was puzzling him. A Polish refugee from Chile named Casimiro Zyto; Peter Lentz from Germany (another former German soldier); and Harjeet Singh Dadyala from Bombay worked with him. Men from four continents, already having solved the problem of how to unite from across the nations, sat down to solve the more important problem of how to figure percentages.

At six o'clock a bell in the institution rang and 156 people converged upon the dining room. John Markus sat at the head of the center table and a faculty member sat at the head of each adjoining table. One soft tinkle of a bell, and senior instructor Maxwell Friend called for a short prayer of thanks. After that, registrar Schroeder made an announcement or two, and read a letter from a Gilead alumnus who had arrived at his assignment in Saudi Arabia. Gilead chef Otto Zilke's evening meal featured Farm-grown beef curry, unpolished rice, boiled cabbage, a vegetable-fruit salad, apple cider and tea or milk. Twenty minutes later, Gilead's population vacated the dining hall, leaving it to the kitchen crews. In a niche in the dining hall the young Indian, Harjeet Singh Dadyala, manned the dishwasher. Dadyala had belonged to the Sikh religion before becoming a Witness of Jehovah. He was the product of an English school in Bombay and spoke French, English and five Indian dialects. When he had served in full-time preaching service in Bombay for five years he received his call to Gilead.

Jameson approached Dadyala. "Have you ever been in those parts of India or Pakistan where they have those terrific floods? I was reading in *Awake!* about a flood twenty miles wide that came down from the Kashmir hills and swept away villages by the hundreds."

"Floods are common in India," shrugged Harjeet. "Yes, I have been in Kashmir. My father owns—what you call it—real estate in Kashmir."

"Is your father in the real estate business?"

"He is in that, I suppose you would say. He owns property. He is an engineer for Standard Oil Company too."

"Your father must be a wealthy man."

"He is—what you say?—a millionaire."

"Is he a Witness too?"

"He is an enemy of the Truth."

"What did he say when you forsook the Sikh religion to become one of Jehovah's Witnesses?"

"He disowned me."

The Indian millionaire's disinherited son picked up the catch-all tray from his dishwashing machine and doused it under the faucet in the sink. Nearby a tall, pretty girl was laying out the silverware for next morning's breakfast. She was Merlene Laurens from South Africa. Jameson asked her her racial descent.

"French-Dutch," she replied.

"What were you doing before you were invited to Gil-ead?"

"I was in full-time service four years."

"Do you speak a number of languages?"

With a very British accent Merlene replied, "I speak English, French, and Afrikaans."

Merlene said that going out to talk your religion house-to-house in South Africa was very different from doing it here. "Here the people are more abrupt. Back home the people are more casual. They invite you in, you talk about the weather for a while, then they listen while you tell them

about the Kingdom. But here in America, they don't have much time for you."

One of the students, Rolf Svensson, went to Shiloah, the fine research library where some nine thousand volumes are catalogued. Svensson, 26, was a graduate in modern languages and general science from the Vasa Lärorerer college at Gothenburg. Svensson is at home with English, German, French, Spanish, Danish, Norwegian, as well as his native Swedish tongue. He had done a year of post-graduate work at a commercial school. Not many Jehovah's Witnesses devote this amount of time to formal education in addition to their own Kingdom Hall schools, but Rolf became a Witness while in post-graduate school—adding a private Bible study to his curriculum. By the time he graduated, he was Ministry School instructor in his local congregation and shortly afterward joined the Stockholm Bethel family where he did translation work for *The Watchtower* and *Awake!*

Rolf went to do some library research in International Law, a subject taught at Gilead. He found that the amount of legal literature involving Jehovah's Witnesses in their fight to maintain free worship in America and many lands—including Sweden—filled 20 large shelves.

It is not easy to describe the enormity and significance of the legal contribution of Jehovah's Witnesses. In Shiloah's legal library, for example, there are three official volumes entitled *Constitution of the United States Annotated*. These volumes contain the U.S. Constitution, each Article and Amendment followed by the interpretations that have been placed upon it by the United States Supreme Court in Washington. The Constitution's applications are determined by the Supreme Court's interpretations; that is the

function of the nation's highest tribunal. These interpretations make up the body and form of American Constitutional Law, the nation's most treasured possession.

When a student like Rolf Svensson opens the annotated volumes to the First and Fourteenth Amendments, he finds that a large number of the Supreme Court interpretations of how these Constitutional instruments apply in practice to provide and guarantee the freedoms they describe are based on decisions dealing with one particular group's fight to maintain freedom of worship, freedom of speech, freedom of press. This group has moved the Supreme Court judges to decide upon the interpretations of the Constitution more than any other group or combination of groups. Should Thomas Jefferson, who originated Constitutional Amendments, return to the modern scene he would without doubt be interested in how the judiciary has interpreted the meaning and applications of the Amendments. Were he to look under the First and Fourteenth Amendments and discover that the greater body of interpretations were based upon decisions involving this one group, it is easy to believe that he would be interested in learning something about the group. Having lived in an era when only five per cent of the people claimed membership in the orthodox religions, Mr. Jefferson might not be astonished to find that the group of Constitutional law molders are again a small and unorthodox group of believers, like himself, in the Bible and its God—Jehovah's Witnesses.

As far back as 1918, the then president of the Watchtower Society, Judge Rutherford, began to push legal battles, and the fight has been continued by present legal counsel Hayden Cooper Covington. Mr. Covington is recognized as one of America's leading constitutional authorities. Per-

sonally Mr. Covington has argued—and won—more cases before the nation's Supreme Court than any other man in American history.

Charles A. Beard, unquestionably one of America's foremost historians, said in his work, *The Republic*: "In attempts to stop the agitations stirred up by the Witnesses, local laws have been passed or old laws applied, and police officials have broken up meetings, made arrests, and on some occasions broken heads. Whatever may be said about the Witnesses, they have the courage of martyrs. And they have money to hire lawyers and fight cases through the courts. As a result in recent days they have made more contributions to the development of the constitutional law of religious liberty than any other cult or group. Believe me, they are making it fast. Sometimes they win and sometimes they lose."

A contemporary authority, Charles Samuel Braden, Ph.D., says in *These Also Believe, A Study of Modern American Cults and Minority Religious Movements*: "Against every sort of opposition they press ahead. They fight by every legal means for their civil rights, the right of public assembly—sometimes denied them—the right to distribute their literature, the right of conscience to put God above every other loyalty. They have performed a signal service to democracy by their fight to preserve their civil rights, for in their struggle they have done much to secure those rights for every minority group in America. When the civil rights of any one group are invaded, the rights of no other group are safe. They have therefore made a definite contribution to the preservation of some of the most precious things in our democracy."

In another part of Shiloah library, British student Alan Price was busy preparing an assignment in Bible Research.

Alan sat at a card index file that listed on a separate card each of the 31 thousand verses in the Bible. Under each verse were references to its consideration in any of scores of Watchtower publications from 1890 to 1956. During the present semester, the Christian Greek Scriptures (New Testament) were being gone over, every word, every phrase being scrutinized for interpretative meanings, at the rate of about five chapters a day. This file is one of the most extensively used reference works at Gilead.

Other students, having gathered their notes from the Index, sat around the library searching out the references in the Society's literature for background and interpretations. The first nine-foot stack to the left of the Library entrance contains bound volumes of *The Watchtower* from its first issue in 1879 and of its sister magazine *Awake!* which began as *The Golden Age* in 1919. By 1957 *The Watchtower*, with a circulation of over three million copies twice monthly in 46 languages, was by far the largest international religious journal in the world. The nearest approach to it was *Awake!*, surpassing two million copies in 16 languages.

Shiloah's shelves are not limited to Watchtower publications. Opposite a nine-foot stack of their own literature is one containing over 250 different Bible translations and versions, and other stacks with works of their religious critics and enemies. The library, of course, is filled with other works and standard references.

A Gilead service meeting and its weekly "Kingdom Ministry School" are not different in content and procedure from the same meetings in the Kingdom Halls of the world. The program for a typical service meeting follows the outline in *Kingdom Ministry*. At Gilead, of course, the pro-

gram is executed with more style and the participants on this Friday night stayed very close to the basic theme, "Give Jehovah Exclusive Devotion," dramatizing it by staged demonstrations and discussions. Speakers, standing with no podium for refuge, used only a small card of notes. They had a small table beside them on which to lay their textbooks and Bibles until needed. Arne Nielsen, 26, from Copenhagen, Denmark, introduced with a blackboard outline the key sermon to be used in house-to-house work during January. His English was understandable although his previous knowledge of the language extended only to a couple of years of textbook preparation.

"God and the Atom," a color motion picture with sound prepared by the Moody Bible Institute, was shown following the service meeting. The value of the movie lay in its scientific, not its religious interest.

Saturday at Gilead features a morning lecture, followed by a "coaching" session during which one instructor after the other takes the general-assembly platform and throws the discussion open for students to review in question-and-answer form the past week's material. Registrar Schroeder concluded the program with a surprise General Knowledge Examination. "This exam," comforted Mr. Schroeder, "will not affect your grades in any way." It was merely to allow everyone opportunity to make a general check on himself "to see what we are learning and if we are keeping contact with the world outside." The outside world might be preparing to take part in television quiz shows; the world inside Gilead hummed with people cramming their brains with the type of knowledge they would need in everyday pursuit of their worldwide Bible educational work. A striking fact about Gilead school is that none of the courses are offered simply to provide the quota of "credits" needed, nor

do any students find themselves enrolling in courses in which they have no interest.

The hundred questions of the general-knowledge exam filled eight mimeographed pages. To be able to answer a cross section of them, one has to know that the Bible name "Gilead" means "heap of witness"; that the European government that went through a recent crisis because of a "faith healer" was Holland; that the country in which a clergyman in high office was found to be heading a terrorist group was Cyprus; that the only birthday party mentioned in the Christian Greek Scriptures (New Testament) is that of Herod when he celebrated by cutting off the head of John the Baptist; that the two animals most frequently mentioned in the Bible are the horse and sheep; that 30 is 60 per cent of 50; that Waterloo, the scene of Napoleon's final defeat is in Belgium; that a "grave boat" is a long dish for gravy; that the Orange Free State is named after William of Orange; that the date for the 1958 international assembly of Jehovah's Witnesses, to be held in New York, is July 27 through August 3.

For almost everyone, Saturday afternoon at Gilead is open for field preaching, featuring distribution of *The Watchtower* and *Awake!* magazines. Campus activities settled down to such a lull that 21-year-old Doris Niehoff brightened her stint at the reception desk with a little private accordion playing between answering a few telephone calls and studying her lessons. In high school Doris had starred in basketball, volleyball, and tennis. Upon graduation she entered the full-time ministry and served in her home town of Redding, California, for four years before the call to Gilead. Doris was not breaking any rules by playing the accordion on the job. "In most cases," her Manual read, "you will be able to study the entire time you are on

duty. Be alert, though, and follow instructions. . . . You may arrange for your own substitute in the event that you have other theocratic assignments at the same time. Doors will be locked and lights turned out after 10 P.M. by a Farm brother."

Two carloads of students took off for an overnight trip to Niagara Falls. Saturday evening was spent in study, playing music in the family lounge, chess and checker games, and little private parties in the rooms of farm, faculty and student members. At Gilead there is total fraternization between faculty and students. Instructors live, work, eat, sleep, and serve in the public ministry with the students and farm family. And if anyone doubts that the farm family, the faculty and the students are ministers one and all, he should visit Gilead some mid-semester Sunday.

That is when the institution becomes dead, vacant, and quiet. The population is dispersed among 20 service groups serving with congregations within a 60-mile radius. The academic principles learned in class are applied in the field. In terms of practical results, since Gilead school was established in 1943 there have been developed in Tompkins County alone four thriving congregations—Groton, Ithaca, Trumansburg, and South Lansing. Their total number of regular, active ministers, not counting the transient student body assigned to them, had, by 1957, reached 164. The population of Tomkins county is about 60 thousand. This means that the percentage of Jehovah's preaching Witnesses is one to 366. Counting in the 20-odd students assigned to these four congregations, the average becomes about 1 to 326. In the United States the national average is about 1 to 935.

## A School Unlike Any Other

"GILEAD IS A professional school," registrar Schroeder said. Legal counsel Hayden Covington compared it to an officer's training school. Soldiers, already enlisted, are selected and given a five-month training period in special schools to prepare them for officers' duties. Attending Gilead, then, is not like attending a theological seminary that turns out ministers. In the New World society, Jehovah's Witnesses get their seminary training at their Kingdom Halls. At Gilead the training is advanced, concentrated, professional, designed to enlighten, mature and unite the cream of Witness missionaries who in turn propagate the Gilead spirit throughout the earth, advancing the work of uniting the earth's nationalities in a permanent New World society.

At eight o'clock in Classroom A, instructor Karl Adams opened the course in Missionary Service with a 15-minute quiz. The central question was, "How long are missionaries

expected to stay in their assignment?" The correct answer was, "Until Armageddon or until the organization moves you away." The missionary students knew before entering Gilead that upon graduation they would be handed their assignment and not until that moment would they know, any more than a diplomatic service graduate, where in the world they might be assigned. The 28th class of Gilead was made up of many circuit and district overseers from the United States, mostly married couples. Some of these were well along in or even past middle age. It was very probable that they would be returned to the circuit and district work within their country. Charles Bosompem from the Gold Coast was in a class to himself in that he was married but had come to Gilead alone, and would be returned to his home country to rejoin his wife. Otherwise the student body consisted of those who expected to be sent wherever the Society most needed missionaries to advance the preaching of the Kingdom. Every Gilead enrollee looked upon himself as a Kingdom investment. The Society had paid the expenses of bringing the students here, and would transport them to their assignments and look after them wherever they went. They would receive no wages but they would not be neglected. Their part of the bargain was to preach and serve as Theocratic examples before the world.

On that basis, instructor Adams explained, a missionary should not feel that he was going to a "foreign" country. He was going to a "new" country, a new home. He was to become a domicile there. The assignment to preach there was a permanent one. He cited the example of Abraham, whom Jehovah called from his "native" country, from his established home, into a "foreign" assignment. In the new land he became surrounded by enemy people, yet he stayed on.

He died in his assignment. What impelled Abraham was love for his God, love for the people he witnessed to. "It must be the same with us today," Karl Adams pointed out. "What makes for success in a foreign assignment is love. Take your assignment as from God. Carry it out in love to him. That is what makes Jehovah's people different from others. Love for newly found brothers and sisters removes the strangeness. You feel no alien among them." In practice, about two thirds of all Gilead graduates are still in their assignments since starting out in 1943, some of them raising families in their new lands. An average of two thirds over the years is considered by the registrar as gratifying.

To put the matter conversely, Gilead was proving that through the spirit of the one true religion it could draw men of all nations together into this institution where they could live and learn and work together in unity and happiness. Old-world nationalities, race, social position, all these were shed. They were New World citizens. The final proof lay in the fact that Gilead graduates could be sent anywhere in the world regardless of their former nationality—the rule was, not to bring a Briton to Gilead and train him and send him back to Britain, but to send him wherever he was most needed.

The balance of instructor Adam's period was devoted to considering the congregation publisher, the part-time preaching Witness who constitutes the backbone of the organization. The textbook used was *Qualified to be Ministers*, the same as used by the congregations of Jehovah's Witnesses. Class discussion emphasized that, while the full-time worker is blessed with many advantages and while the Gilead-prepared pioneer is especially blessed, there is no room in Jehovah's New World society for any "elite" class

to emerge. The difference between the part-time and the full-time minister was that of difference in service performed in the organization. The Witness who served in field ministry part time and otherwise held a job, raised a family, and maintained a position of permanency in the community held just as essential a position in the New World society as the pioneer or full-time worker. True, every one should make every reasonable effort to get into full-time ranks because "the harvest is great and the workers are few." But the average congregation publisher who could not serve full-time played his vital role and had some advantages that a pioneer did not have.

What advantages? Student comments brought out that the part-time minister sets a good example in serving the people among whom he lives. He is known by the people. Due to his good reputation in the community he is a great help in obtaining auditoriums, good public relations, and the like, that the more transient pioneer or circuit worker might not obtain. He can get himself invited into the homes of people who know him and tell them about the Kingdom, whereas strange, temporary pioneers may sometimes fail. He is in close contact with the secular side of life and can witness to his fellow workers. A student gave as an example the experience of a high school principal in California. The school board thought to instill more patriotism into the student body by making the flag salute compulsory. The principal, being a minister of Jehovah, felt that it would be a violation of free conscience as well as a breaking of the Divine law which prohibits the bowing to or saluting of idols. He expected to find his dismissal notice awaiting, but instead found a petition by the faculty backing him up and

urging him to stand pat against what the faculty felt was a sincere but over-zealous idea.

Instructor Adams himself related an experience. "I was studying with a family near Ithaca until they were ready to go out in the service but they would not go. It was quite a while before I discovered what the problem was. They observed that the Kingdom Farm family lived here on the institution grounds. They knew that the students were a body of full-time ministers. They thought that to enter the service that they, too, would either have to move on the Kingdom Farm or enter full-time service. I had to take a local congregation minister along with me. He explained that people live everywhere and serve Jehovah as best they are able on whatever basis they can. After that, this family came right along." It went to prove, said Adams, that the part-time congregation minister sometimes can do more toward integrating local people into the congregation than an "outsider" could.

Full-time Witnesses and part-time Witnesses should have one single viewpoint of the organization: "One great family with Jehovah as father and all as brothers and sisters." The attitude of all alike should be to take as much interest in the congregation affairs as the appointed overseers themselves take. At every meeting everyone should come prepared to fill an emergency assignment. Everyone should help bring others, make them feel welcome, help weaker ones, volunteer his services whether needed or not, maintain a progressive viewpoint, keep confidence with the organization, kill gossip, report wrongdoing to the proper overseers for the sake of the organization, be content with striving not for material mastery but for an enlightened conscience—"If a Brother's job keeps him from attending

meetings it does not mean he could have no job at all if he quit. It means he might not have as good a job. So, with 1 Timothy 6:6 in view, he may prefer Godliness with contentment by accepting a poorer job for better meeting attendance rather than hang on to the better job at the cost of poorer meeting attendance."

Resources, valuable and as a rule not fully exploited, are within the grasp of the congregation minister. He has, for example, time. But he must schedule it: time for study, time for meetings, time for service. Many schedules are dropped because they are not practical. A schedule demands a change of life pattern. Therefore it should be devised within reason. Some Witnesses plan schedules too tightly, grow frustrated, and drop them. Others lack courage to adopt any sort of schedule. That way they squander one of their most valuable resources—precious time. Gilead-trained workers could help congregation workers see their mistakes. Gilead graduates could set a good example before them that would help them get oriented into a new, Theocratic life pattern that is the real life indeed, and properly scheduled. Health is another resource, not to be dissipated and squandered, but preserved and used properly.

The part-time congregation minister has other invaluable resources with which to take up living in the New World society. He has abilities he may not have developed or may not have consciously dedicated. He has knowledge, never complete, that by proper study and cultivation keeps on growing toward accurate understanding and balance in all things. He has influence, either good or bad. "Never underestimate your influence," Karl Adams cautioned. "People respond to your suggestions. They will go with you, either to see a show or join in the magazine work. Your in-

fluence is a powerful resource. But you have to realize you have influence. Then you have to channel it. And it is the privilege of you Brothers and Sisters to help the congregation ministers realize what a resource their influence is.”

In short, the full-time minister should demonstrate to the congregation minister that all should build their whole life around dedication to Jehovah. Home life should be a model—no disorder in the house, no untidy lawns. The children of Jehovah’s Witnesses should be exemplary because “everyone in the neighborhood knows what kind of children live there.” Social life should be restricted primarily to New World associations because “Bad associations spoil useful habits” (1 Corinthians 15:33 NW). In secular life, the Witness should work hard, conscientiously and devotedly as unto Jehovah and not unto man. All in all, the congregation minister has opportunity to live an amazingly full life in his sphere. “But many of the Brothers are not aware of this,” instructor Adams concluded. “That is your opportunity, Brothers. The congregation publisher may be aware of one or two of his advantages and use them, but he may be unaware of others. What we have just gone over makes excellent service talks for you to use in the congregations. Stress these positive upbuilding points. There are weaknesses in the congregations, yes. Show them how to overcome the weaknesses. But more important, stress the positive, rather than the negative points. Awaken the Brothers to their advantages.”

In classroom B, across the big family lounge from classroom A, an utterly different exercise was taking place. Maxwell G. Friend was conducting a period in Public Speaking.

“I am going to play a tape recording of a dramatic read-

ing of Job," he explained. "This, of course, is not like platform reading. But it serves to demonstrate what tremendous power and beauty lie within the written pages of the Bible."

It was his own dramatic reading. The imagery of Job's stark tragedy that Satan loosed upon him rose vividly in the room. The voices of the messengers running forward to account one calamity falling upon another panted for breath. The wail of his wife rose hysterically, urging him to curse God and die. As Job scraped himself with a potsherd, his misery groaned through his tones as he determined to keep faith no matter what—proving that all of us, when put to the test, can hold integrity and prove the Devil a liar.

During the reading Mr. Friend sat at his desk, his back to the class, and followed the narrative in the Bible. His qualifications to perform dramatically went back to his youth when, after graduating from a liberal arts college in Zurich, Switzerland, he spent three years in the world-renowned city theater there. During that period he came in contact with the message of Jehovah's Kingdom and embraced it. His director thought it was an expression of "unusual artistry." When the most promising actor announced that he was entering the ministry of Jehovah's Witnesses, the director still felt that the aberration would soon pass. All that Maxwell needed was a session with a psychiatrist. The thunderbolt struck the director full force only when young Maxwell actually entered the Watchtower branch in Germany. He served there as a translator. From Germany he was called to the Swiss branch and eventually to the American branch. When Gilead school opened in 1943 he came as one of the original instructors and had been there ever since.

Mr. Friend sacrificed a prominent career in one world. But he feels that he is enjoying a career in the New World that is more compensating. The principles of public speaking learned at Gilead are used as examples and standards by hundreds of thousands of public speakers throughout more than 160 countries. Jehovah's Witnesses have developed in their congregational training schools what is perhaps the largest body of poised, capable, and regularly performing speakers to be found.

At the head of the stairs on the second floor is classroom C. There Harold K. Jackson was conducting a course in Scriptural Facts. This morning's subject dealt with constructing an outline of history that made the skein of things past hang together in a meaningful sense. Theologians claim that there is design and purpose in the world's madness, that evolutionary progress underlies the affairs of men, that behind the scene God maneuvers the world to His own purposes. Hardheaded realists find it impossible to see any such design or purpose that leads beyond ultimate self-annihilation of man by man.

To Jehovah's people the Bible reveals that God's purpose always leads out of the old systems and the bringing in of the new system of things of His exclusive designing. They see, through the pattern of the past, God's purpose to nullify the rebellion of the mighty spirit creature who transformed himself into Satan the Adversary and turned the original Theocratic world order of Eden upside down. Jehovah's purpose to restore the original paradisaical system of things on earth is revealed in his dealings across the centuries with a typical New World people. The Theocratic nation of Israel was given Divine law, rewarded when it

obeyed, punished when it rebelled, and by such a course taught us the lesson that all the things that happened to them happened for examples to us, that through faith and comfort of the Scriptures we might have hope to survive where they fell aside (Romans 15:4; 1 Corinthians 10:11). Throughout the history of Jehovah's dealings with his people, Satan tried to thwart the development of the typical pattern. He flailed and threshed at the apple of Jehovah's eye with his mighty world systems which in the process knocked each other out. From the Bible reckoning there have appeared only seven true world powers or cultures to leave their stamp, still identifiable in the political, religious, military, and economic philosophies of the member nations of the United Nations. "There have been other great powers, of course," Harold Jackson explained. "There were the Mongolians and others. They came and by force overthrew established powers and left, never succeeding in establishing their culture over earth's affairs." But outside of the seven—Egypt, Assyria, Babylon, Medo-Persia, Greece, Rome, and the modern Anglo-American combine—world culture has been dominated and guided over the course of the ages by no others. What is important in studying about them is not to learn what great names they made for themselves or what mighty military exploits they carried on, but how they threaded in and out of the skein of Theocratic history.

Harold Jackson is also the Spanish instructor, and as there was a quarter-hour to spare he asked for volunteer students to quote the Lord's prayer in Spanish. Gilead students, of course, do not become fluent in a language within five and a half months, but they do learn the basic fundamentals. Himself a Gilead product, Jackson spoke

from more than four years' personal experience as a foreign missionary in Chile. "The very day you arrive in your foreign assignment you go out in the service. You don't know much but you speak what you know. There is no better way to learn a language. Right away you find yourself saying things you meant to say. There is a difference between studying a language for academic credit and learning it for use. Students may be taught from books and they learn a lot of rules and still don't know how to use the language."

Verb inflections, the syntax or word sequence, and pronunciation are stressed in a Gilead language course. After five and a half months some students are able to deliver eight-minute sermons. The main thing is that they have acquired a sense of sound, the ability to recognize words when they hear them. For the foreign students, the rule works both ways—if you can grasp the fundamentals of Spanish in a few months, you can do the same with English, especially if you have the advantage of finding yourself thrown into the midst of English-speaking Witnesses, all of whom are very helpful.

At Shiloah library, Class D was progressing in a fourth and different field. Conducted by registrar Schroeder, the subject of Bible Themes involved an analytical word-by-word scrutiny and application of the Christian Greek Scriptures. The course had progressed into the book of First Epistle to the Corinthians. The day's assignment covered chapters eight through twelve. The method of coverage was one that employed the students themselves as practicing instructors, while Mr. Schroeder sat on the sidelines as coach. To cover a chapter, two students would advance to the head of the class. One would pose a question, involving a certain

text. The text, by pre-arrangement, was the central or "theme text" of the entire chapter. The student-instructor answering the question would suggest that they go over the entire chapter so as to get at the context. In that way the meaning of the text in question would stand out clearly. The chapter would then be covered.

In chapter eight, for example, Paul remarked in the last verse, the theme verse of the chapter, that if meat made his brother offend he would eat no meat. After covering the chapter the student-instructor deduced the principle that, while a mature Christian knows that an idol means nothing and that meat devoted to the idol is not affected, yet if some who have a weak conscience in the matter are to be troubled by eating such things, it is better to refrain for their sake. But how far did the principle apply? One student from the audience pointed out that "We do not celebrate Christmas because we know it is pagan in origin and not Scripturally sanctioned. Sometimes someone invites us to a Christmas dinner. What should we do?"

Instructor Schroeder himself answered: "To us it is just a meal. If we want to eat it, there is no harm done. We are not eating to celebrate the Christmas tradition but to enjoy the meal. But if there is a new or weak Brother who sees us do it and feels that perhaps we are compromising our belief and celebrating Christmas with others while telling him that we do not do so, it would be better not to join in the Christmas dinner."

"The Japanese," another student said, "have small idols from which they take food and offer it to the Brothers. Should they eat it?"

"Remember the principle," Schroeder replied. "Does it

disturb anyone's conscience if they eat? If so, then don't eat. If not, then eat."

A third student pointed out that there are communities where the drinking of liquor, even in strictest moderation, is looked upon as wrong. "Is someone's conscience disturbed if they see you drink?" asked Mr. Schroeder. "Paul advised Timothy to drink wine because of Timothy's health condition. But if there were Brothers whose conscience disturbed them if they drank intoxicants, would Paul drink before them or advise them to do so? Or would he instead deal with them patiently and with forbearing until such time as they would grow to maturity in knowledge and understanding so as to see that such things are lawful to Christians who use moderation and self-control in all things?"

The theme of chapter nine was located in verse 22, where Paul explained that he was "all things to all men." The context showed that this meant that Paul could reason from other men's viewpoints and persuade them along lines of reasoning with which they were familiar and which made sense to them. Not that he compromised with them—it is clearly shown that Paul himself was governed by the law of love. "Paul was a successful and clever minister in dealing with congregations and the public," instructor Shroeder concluded.

How Jehovah provides a "way out" whereby you may be able to survive with integrity any trial that comes along was pinpointed in verse 13 of chapter ten. Chapter eleven was built around verse three, "the famous theme of Theocratic order." The principle was illustrated by showing that a woman's hair by nature grows longer than a man's, as a natural sign of submission to the man. Therefore she might cut her hair but she should not cut it as short as a man's—

“Otherwise you cannot tell from her hair if she is a man or a woman. That would show that she does not respect the man’s authority over her. It illustrates the principle of rebelling against Theocratic order, which places man as the head of the woman, Christ as the head of man, and Jehovah as the head of Christ.”

As a sort of climax, Chapter 12 stressed, through theme verse 18, that “God sets the members . . . as he pleases” in the Theocratic arrangement. There are no supermen in Paul’s day or in ours. There were “varieties of ministries”—some congregation ministers, some pioneers, some overseers, some instructors, and the like. “Interdependency,” Mr. Schroeder said, “is the word for it. The diversity and combined efforts of all were required to make a united society, a New World society.”

Two dominant objectives shine through the life-pattern of Gilead. “First, the academic part, the knowledge. Second, the practical part, the application,” is the way registrar Schroeder defines them.

The academic part produced a concentrate of the Bible knowledge and instruction required by Jehovah to live in His New World society. The practical part was experienced in the model community life at Gilead. “Some students tell us,” Karl Adams said. “that they learn more from the model Theocratic community life they live here than they do from the academic part.” That is why it would be impossible, Mr. Shroeder added in agreement with Farm manager John Markus, to separate the Kingdom Farm from the School and still have the real Gilead.

Gilead assimilates people from as many as 45 nations and sends them to the four corners of the earth to establish mis-

sionary homes. A group of 10 missionaries in one home could, theoretically, represent 10 nationalities. There they must live in close quarters, thrown closely into each other's lives for months, years, decades if necessary. The life can be in a sense very institutional. At Gilead their instructors and farm family associates—dedicated men and women who have been called out of missionary fields or other phases of service—practice the theory, live it, learn it with them, proving it not a theory but a fact. Men of all nations can live together in unity, harmony, love, and peace under their Creator. They must first, however, find the right common denominator. Jehovah's Witnesses believe there is but one denomination generating the power, and that is the united worship of their God Jehovah. They have yet to see any other religious, political, philosophical, psychological or economic ideology produce comparable results. Under strain and stress all other societies of mankind split asunder, exchange principle for expediency, and oppose, fight, kill each other.

Rooming accommodations at Gilead are comfortable, adequate, better than many missionaries may find for some time in a foreign land. But at Gilead the accommodations are still just rooms, rooms large enough to accommodate two people. The farm family and instructors share the same kind of rooms as the students. There are no special apartments for anyone. Harold Jackson and Karl Adams share a room. Mr. and Mrs. Albert Schroeder have their room (on the third floor, and there are no elevators). They could exchange rooms with any of the students or farm family and the rooms would be no different in standard institution-made furniture, facilities and the like. The Maxwell Friends have lived in their single room since 1943. If they

can adjust themselves to living in close quarters for years on end, it proves that mixed nationalities of missionaries in foreign lands can and do adjust themselves to living in missionary homes in any land, from Quayquil to Bombay.

Recently *Time* magazine reported that some of the orthodox faiths had at last welcomed the Seventh Day Adventists out of the company of "rank heretics like Jehovah's Witnesses" to that of the respectability of the orthodox fold. At the same time, registrar Schroeder had at hand a letter from the world headquarters of the Adventists in Washington, D.C., inquiring how it was that the Witnesses succeed in foreign missions while others, Adventists included, for all their orthodox respectability and good standing with the world, were failing. A general criticism is that the Witnesses do not have a realistic religion, and hence not a practical viewpoint. These critics have not yet explained why it is that the Witnesses have found what all others have failed to find—the formula that really unites the nations permanently in peace and harmony. Who else would conceive of taking a Nazi storm trooper, a Jewish refugee, a native of the Gold Coast, a Sikh religionist, an attractive young girl athlete from a California high school, a Swedish linguist, refugees from Communist oppression, and others with as startling backgrounds, and placing them in the same community, transforming their personalities to eradicate all fears, hatreds, prejudices, suspicions, and graduate them willing and ready to go to the far ends of the earth if requested, to live and work together from now to time indefinite?

Since the founding of Gilead, Jehovah's Witnesses have expanded, from 54 to 160 lands and from 115,000 to 650,000 active ministers in a 15-year period, from 1942 to 1957. This

is the spirit of integration that pervades Gilead and spreads as far as the rays of the sun. Gilead works in all dimensions: it integrates races; it integrates young and old, and it integrates student and instructor and community worker. Each student has as much interest in the institution as the instructor—an interest that is transferred into the field to center on the missionary home, the congregation, the people of good will. Discipline, therefore, is practically unnecessary. The overly introverted are urged to express their personalities; those too extroverted are taught how to curb any over-display. Interest in every subject is so avid that the students fear their inability to grasp it all rather than the possibility that they might not pass the exams. “It must be a pleasure,” one prominent Cornell University professor remarked to registrar Schroeder, “to teach in your school.” “Why?” he was asked. “Because all your students are interested in what you are teaching. With us only half the class is interested in what we teach.” How well these people from 45 countries have orientated themselves is expressed in these figures: by 1957, a total of 3,044 students had enrolled and 2,951 had graduated. Of these 1,280 were from outside the United States.

No one smokes at Gilead. The touch of cleanliness that this small characteristic adds to the atmosphere is one of the first things that a visitor notices. As a further footnote, the instructors and farm family draw no salaries, but a \$14-a-month allowance. The wives of registrar Schroeder and instructor Friend do housecleaning.

There is no scarcity of those who would discredit the Watchtower Bible School of Gilead as an institution. There are others who, on an academic plane, view Gilead as does

Howard I. Dillingham, Assistant to the President of Ithaca College: "It is my judgment that you are offering Christian education on a level approximating work offered by colleges and universities." Henry J. Arnold, President of Hartwick College, Oneonta, N.Y., says, "I am of the opinion that the subjects offered in your curriculum are comparable in content to first-year college work."

The Theological Seminary of the Reformed Episcopal Church reports: "It would be our judgment that the course offered constitutes genuine training for the ministry of Jehovah's Witnesses; that the course constitutes valid and thorough training and education for the period listed and the purpose contemplated and that foreign students ought to be admitted for this purpose just as much as to be trained in the Seminaries or Bible Schools of undenominational or denominational sponsorship."

Commenting on Gilead's textbooks, Carroll C. Arnold, Associate Professor of Speech, Cornell University, is of this opinion: "*Essentials of Public Speaking* by Warren C. DuBois has been a standard college textbook in Public Speaking for nearly a generation. The material in the textbook *Theocratic Aid to Kingdom Publishers* [A Watchtower publication used not only at Gilead but in Kingdom Hall training schools] seems to us to be generally sound and of a sort comparable to what is found in standard textbooks for beginning college courses. The subjects and activities covered in your courses, as represented in the outline presented to us, are similar to those usually included in college courses entitled Fundamentals of Speech. It is, therefore, our opinion that the course in Public Speaking offered at the Watchtower Bible School of Gilead is not unlike other beginning courses offered in colleges and theological seminaries

throughout the United States. We base these views on the evidence which was placed before us and on our general acquaintance with the syllabi for public speaking courses offered by a number of American colleges and universities."

Since its first semester in 1943 Gilead School has taught courses in Spanish, French, Italian, Japanese, Portuguese, Arabic, Urdu, and Malayan, depending on the countries for which the graduates were destined. Regarding the Spanish course, Frederick B. Agard, Associate Professor of Linguistics at Cornell, made these observations:

After having examined the textbooks and supplementary materials used in your Spanish language course, and having talked with Mr. D. H. Burt, your [former] instructor in Spanish, I am of the opinion that this offering compares favorably with a one-year college course in Spanish as regards both content and outcomes. I base my judgment on the following considerations:

1) The total number of class hours, 108, is on a par with the 90-120 hours of language instruction which most colleges provide in one year.

2) The rate of instruction, in terms of hours per week, is closer than that of many colleges to the Cornell rate of eight hours per week which we consider optimal.

3) The number of students receiving instruction in the same classroom at the same time does not exceed that existing in many accredited colleges.

4) The principal introductory textbook, *Barlow's Basic Spanish*, Holt and Company, is widely adopted in college courses throughout the United States.

5) The approach to language learning is functional, with strong initial emphasis on good oral command of

the language in life situations, while at the same time providing grammatical grounding as an aid to deeper understanding of the structure of Spanish. In this respect the course is in line with recent progressive developments in language teaching.

6) The instructor has spent some years living in a Spanish-speaking culture and himself speaks the language fluently—an advantage by no means enjoyed by the majority of college instructors in this country.

Gilead school awards 26 credit hours (non-transferable) during its course, to compare with the 30 hours credit given by the normal college for one college year. All its record cards and forms correspond to standard college forms in general use.

In 1953 the Watchtower Bible School of Gilead received through its legal counsel this notice from the United States Department of Justice: “. . . the Watchtower Bible School has been approved by this Service for the attendance of foreign students, and the Department of State has been informed of the approval granted by this Service.” Accordingly, Gilead is listed on page 24 of *Educational Institutions Approved by the Attorney General*.

The level of the ministry of Jehovah's Witnesses today is remarkably higher than it was ten years ago, it is predicted that in another ten years the level will have attained a still higher plateau than the present. At the nerve center of this educational progress is Gilead, pioneering in the application of the educational program served to the more than 16 thousand Kingdom Hall training schools or seminaries throughout the world.

The Witnesses of Jehovah place utmost confidence in

their conviction that this old world will not live out the present generation. A New World of the Kingdom of Jehovah by his Christ-King has already appeared to them. It alone, they feel, will survive triumphant and uncontested. Therefore there is no time to lose in conditioning for that world's-end holocaust. The New World beyond, because it began in embryonic form before, will not be one of human society in chaos. It will go on as it has started, a world wherein all mankind is united permanently under its Creator. Bold, practical preparation to survive Armageddon into God's New World as a society of people is displayed as nowhere else in Gilead's "course in community living."

At the world assemblies of the Witnesses the spirit is attuned to a great pitch of excitement. At Gilead the spirit prevails but in an intense, humming, singing tranquility.

What is the future of these people? The 1956 Yearbook of American Churches says of them: "Jehovah's Witnesses adhere to the oldest religion on earth, the worship of Almighty God revealed in his Bible as Jehovah. . . . All of Jehovah's Witnesses are ministers of the gospel and have no human leader."

Bright spiritual lights have shined upon the horizon of human experience many times. And time after time they have spurted comet-like and fallen into the darkness. Taking note of this, Joseph Bram, of the Department of Sociology of New York University, commented at a meeting of the Section of Anthropology of the New York Academy of Sciences on October 22, 1956: "It is also legitimate to believe that, with the march of time, successive generations of Jehovah's Witnesses will make peace with the world (the French call this process *s'embourgeoiser*) and will give their prophecies a more symbolic and a less immediate connota-

tion." History already shows that this forecast of loss of drive and expansion of the dedicated Witnesses of Jehovah cannot become true.

After more than eighty years the light of Jehovah's preaching Witnesses has not gone out, but has grown stronger. That is something of a record in the annals of new cultures. Their religion is attracting a higher and higher strata of human society that is growing disillusioned with old-world values and ideologies. The Witnesses feel that theirs is a living destiny growing brighter. They see Armageddon coming soon—the war that will clear out a world that turned blind eyes upon the example Jehovah's people set before it. After that war, they expect, the peace which they now enjoy will spread over all surviving mankind. The New World of their tomorrow calls for a supremely intellectual world, when all of their institutions of learning, their Kingdom Halls of modest beginnings, will surpass all conceivable standards of their present school of Gilead. Through education they live to see the earth spring to light in a perfect day. Then, through community activities foreshadowed by these of Gilead, earth will become a paradise, the brightest planetary jewel in the heavens.

## PART SIX

### A THREATENED FAITH

*Therefore do not become ashamed of the witness about our Lord, but take your part in suffering evil for the good news.*

## Two Global Warnings

HAD YOU WALKED into any of the ten thousand Kingdom Halls on Sunday, April 3, 1955, you would have found the program identical, even though it was given in 19 languages and delivered by a different speaker in every Kingdom Hall. A very special program, it was designed to shock, rattle and unfrock Christendom. The title was challenging: "Christendom or Christianity—Which One is the 'Light of the World?'"

William A. Carroll delivered the discourse at the South Unit in Knoxville, Tennessee. Carroll, the congregation overseer, spoke, as did the myriad other Witness speakers throughout the world that day, from a prepared script, packaged in booklet form for the occasion by the Watchtower Society. The fact that more than 15 million copies in 19 languages had been printed to fill the orders of the ten thousand or more participating congregations indicated the very special significance of the event. On April 3, 1955, sev-

eral hundred thousand Witnesses of Jehovah had rallied around the world to deliver an instantaneous global warning.

"Christendom," read Mr. Carroll, "takes pride in thinking that it and Christianity are one and the same thing, because the dictionary defines 'Christendom' as being 'the Christian world,' as being 'Christians collectively,' and as being 'that portion of the world in which Christianity prevails, or which is governed under Christian institutions, in distinction from the heathen or Mohammedan lands.' Being given this understanding of matters, the Mohammedan looks on, the Buddhist looks on, the Shintoist looks on, the Hindu looks on, the Taoist looks on, the animist looks on, the Jew looks on, the 'godless Communist' looks on, and all consider Christendom and Christianity as being one and the same, or Christendom as being the expression of Christianity. So, as all these non-Christians view matters, the one thing is to be judged by the other, Christianity is to be judged by what Christendom is."

It was a state of affairs that forced anyone familiar with Christendom's main book, the Bible, to ask himself, in the words of Mr. Carroll's script, "Are they one and the same? Is what Christendom practices the real, Biblical Christianity? And is Christendom a godly example for all the rest of the world, so-called 'heathendom' or 'pagandom,' to follow? These," reasoned the document, "are honest, sincere questions."

In his fifties, a star-route mailcarrier by trade but a minister of Jehovah by profession, William Carroll spoke to an audience of about 35. The world-wide audience ran into hundreds of thousands. The New World society of Jehovah's Witnesses was going on record publicly, before com-

bined Christendom and Pagandom, as disputing emphatically that Christendom bears any identity to Christianity.

They challenged Christendom to explain why, if she were the light of the world, it was that the heyday of her reign over kings and kingdoms was referred to by secular historians and by half the so-called Christian world as the "Dark Ages." If Christendom were the "light," why did she now follow the pattern of expediency of the political democracies who found themselves forced to join in league with their bitter and deadly enemies, the Communists and other totalitarians? Were not Christendom's churches in parallel action joining hands with the Pagans? "The religions of heathendom are being combined with those of Christendom in the recently organized World Parliament of Religions, Inc., but this combination does not brighten things," read the indictment. "The World Parliament of Religions, Inc., has as one of its chartered purposes 'to establish a permanent World Parliament of Religions to work with the United Nations in the attainment of world peace and understanding among all peoples.' But will this save mankind?"

The spokesmen for Jehovah's Kingdom believed that such a marriage of religion and world politics would only hasten mankind into destruction. "The United Nations is the successor of the League of Nations, which was started in Christendom. In a letter and a petition that were circulated throughout the United States of America in 1934, by the League of Nations Associations, Inc. [representing collective Protestantism], there appeared the challenging words: 'In a world as dark as this, why blow out the only light there is?' In 1939 came Adolf Hitler, the Nazi leader of Germany, and blew out that 'only light there is,' by plunging the nations into World War II and rendering the already

defunct League of Nations helplessly impotent. Its successor, the United Nations, to which the World Parliament of Religions, Inc., wants to attach itself, is also a false and failing light. It will some not-distant day be blown out forever, without a successor, because, like a will-o'-the-wisp, it deceitfully lures men to the morass of destruction by turning them away from the true 'light of the world,' Jesus Christ and His Kingdom. The then nations, those of heathendom as well as those of Christendom, will suffer a fate far worse than what they suffered during World War II, namely, everlasting destruction."

The Witnesses of Jehovah devoutly believe that Christendom's crowning apostasy, for which she will pay with her everlasting existence, is the holding up to the people as the "one sure light of hope" the political creation of men. They are not anti-United Nations in the sense that they advocate international anarchy in the political realm. But surely as soon as the United Nations achieved world tranquility, say the Witnesses, the churches would attach blasphemous names and titles to it as they did to its predecessor, the League, which they called "the political expression of the Kingdom of God on earth." There is no Kingdom of God if the clergy identify it as a creation of man's political expediency. How can God's Kingdom consist of a conglomerate of all the best and the worst of man's ruling systems? The Witnesses of Jehovah were going on record officially, emphatically, in an unforgettable testimony on that Sunday, April 3, 1955, that Christendom was hereby stumbling over the Kingdom to her doom within this generation.

The Witnesses were inextricably united, not by any ecumenical "inner-faith" alliance of noncohesive, conflicting creeds, or by world parliament with non-believers, but by a

fellowship in that which identifies them in every other respect, the Christian ministry itself. At the conclusion of William Carroll's reading of the discourse, the Knoxville South Unit audience of Witnesses and their friends went to the literature department and picked up "Christendom or Christianity," 20 copies to the packet, for which they contributed a printing cost of half a cent apiece.

During the next two months, more than 187 thousand people in the United States joined in distributing eight million copies of the speech to the public. Worldwide, better than 15 million copies went out in 19 languages. While house-by-house placement of the message was carried on by 640 thousand people, letters enclosing copies were mailed to virtually all the clergymen and all the religious and general-news editors in Christendom.

The reaction was global. It drew response from all quarters, from a handwritten reply by Giacomo Cardinal Lercaro, Archbishop of Bologna, Italy (sometimes cited as a prospect for the papacy), to letters from country parsons. Some acknowledgements were hymns of hate; others were admission that "God is with you."

The Witnesses had demonstrated that, although numbering only a little more than half a million, they have the organization, the unity, the coordination, and the courage to deliver instantly and simultaneously a global message. In some countries, such as Greece, Witnesses of Jehovah went to prison over the distribution of the booklet. But they had shown how to deliver their warning.

This was not the only instance of Witnesses' uniting against the worldly powers. A year later, another notable event took place:

WINSTON-SALEM, N.C.\*—Half a million of Jehovah's Witnesses have been gathering in district assemblies throughout Christendom during the past few weeks to pass an international resolution addressed to the head of the Soviet government, petitioning the Communists to free thousands of their members from Russian slave camps.

On Saturday, August 4, inside Winston-Salem's gigantic new quonset-shaped Memorial Coliseum, 5,371 delegates representing 16 southeastern states, stood up and cheered the passing of the resolution. While it was one of 199 similar district gatherings in progress through the earth [the Witnesses are organized into 152 districts], the Winston-Salem assembly was significant for two reasons. For one thing, globe-trotting Nathan H. Knorr, president of the Watch Tower Bible and Tract Society, was there to make the petition in person for the Witnesses. For another thing, to the quiet amazement of the public, and the virtual silence of the press, the meeting was integrated. A Winston-Salem Journal reporter remarked [not in print], "Well, here it is; complete, perfect integration. Right after the State of North Carolina announced that it could never work!"

*The Best Solution: Ignore It*

However, Jehovah's Witnesses were preoccupied with problems other than the racial issue. As for black and white segregation, they ignored it. "Jehovah's Witnesses," president Knorr declared in a statement—not to black and white racists—but to the head of the Soviet government, "have overcome all racial, national, and religious barriers and prejudices and have become an association of brothers, followers of Christ, all gov-

\* A news release prepared by the author at the time of the assembly.

erned by the two greatest commandments, those of love for God and love for one's neighbor."

The audience was one third colored. During the four days of morning, afternoon, and evening sessions, the words "segregation" and "integration" were not heard once from the platform. (On the other hand, white boys did not sit through the Bible sessions holding hands with black girls.)

The four-day program was designed toward a build-up that dramatized the petition to the Communist rulers. The build-up, in fine-point detail, contrasted the products of the two most diametrically opposing credos of the hour, the Holy Bible and the Communist Manifesto. While Communism has flourished, Jehovah's Witnesses themselves have come upon the modern scene representing a pure Bible culture. They assembled to advance "more accurate Bible knowledge and deeper spiritual discernment within the Christian family and congregation." Delegates consisted of family groups from babes in arms to 90-year-old veteran Witnesses. The sessions offered 24 hours of Bible discourses, staged dramatizations, model Bible schools, and other forms of education. The public was invited free of charge and public attendance comprised about 25 per cent of the audience.

Sharing the speaker's spotlight with president Knorr were two supervisors of the convening districts, Edward A. Dunlap, white, and Henry L. Brissett, Negro. The two districts represented 14 circuits, whose overseers serve some 320 congregations. The circuit overseers, along with Dunlap and Brissett, comprised the main body of speakers.

Brissett, who migrated from Jamaica in 1919, used his allotted time to discuss "Never Compromising

Christian Principles." Integrity has been under greater attack since Communism was spawned within Christendom than at any time in history, Brissett declared. He warned that Bible principles are lost when people "grab up a convenient cliché that justifies their action, then presume that the cliché is gospel."

A classic example is the popular proverb, "God helps those that help themselves" which, if Scriptural, would make the Communists more indebted to God than anyone else. But according to the petition which Jehovah's Witnesses all around the world were making to the Communist world rulers, God was certainly not helping Communists in their murderous oppression of mankind.

Another spokesman, Thomas Miles, also a Negro, warned that "Wise Men Will Hear and Increase." He spoke for Jehovah's Witnesses collectively as a people who "are applying Bible principles in their individual and community lives." He added: "Such a way of life means a sharp departure from the world, from Christendom in general and Communism in particular, producing a different new Christian ethnic group. Parents among the Witnesses must keep on bending every effort to train their children to learn the right way of life, which way teaches that the highest and most desirable profession to aspire to is the Christian ministry." Miles warned teenagers to heed the apostle's counsel to "marry only in the Lord."

*Global Petition to Bulganin*

It was on Saturday evening, the third day of the assembly, that Mr. Knorr presented the petition to Russia. Winston-Salem represented but a tiny segment of the global rally, which, the Witnesses hoped, would rouse enough indignation toward Communism to

make Premier Bulganin himself sit up and take note. The petition and the more than one hundred like it were addressed to the Premier in person.

(The Winston-Salem petition is reproduced in full in Appendix I).

As the petitions were wending their way to Moscow, notices were delivered to the Soviet embassies in various countries. Many Russian government employees were interviewed. The world press published the Petition and voluminously publicized the efforts of the Witnesses in behalf of their Russian Brothers. Months passed; by the end of 1956 no acknowledgement from the Kremlin had been received. But the campaign went on, in various ways. Jehovah's Witnesses were reminded of another occasion when they had petitioned a world ruler. When in 1934 Adolf Hitler ordered ten thousand Witnesses rounded up for either execution or internment, the organization of Witnesses (then still comparatively small) deluged Hitler with truckloads of telegrams warning him in substance that "These are God's people. Free them or be destroyed." Hitler, of course, disdained the warning. The churches under Hitler compromised to save themselves, and their sense of moral integrity collapsed with him. The Witnesses predict the course that the Communists and the churches under them may take, and the consequences, as described in their 1956 Yearbook: "The Communists are haters of God and destroyers of life. They do not want anyone to live at peace or to believe in the Bible, and certainly they do not want anyone to preach God's Kingdom. Anyone that does they are going to destroy. That is why Jehovah's Witnesses are marked in lands behind the iron curtain, but false religion

compromises with Communism and preaches Communism, cooperates with Communism and can exist. The New World society cannot coexist with Communism and therefore Jehovah God will destroy Communism.”

References to the willingness of the churches to become integrated into the Communist states, cited in other Witness literature, include the oath taken by Catholic priests to the Czechoslovak Communist state. The oath was published in the Oct. 26, 1949, issue of *The New York Times*: “I shall be loyal to the Czechoslovak Republic and its people’s democratic regime and shall not do anything that would be against its interests, security and unity. . . . Since I am convinced that the government would never ask anything which would be contrary to the laws of God or human rights.” A similar story in *The New York Times* for Aug. 18, 1956, was headlined, “New Priests in Hungary; 100 Take Oaths to the State,” and continued: “100 new Roman Catholic priests swore the oath of loyalty to the state in Hungary today. . . . Archbishop Josef Grosz, who was released from prison a few months ago, attended the ceremony, the broadcast added.”

## Faith Goes Underground

JEHOVAH'S WITNESSES HAVE never been recognized as a legal organization, much less as a religion, in any totalitarian land, from the Pope-blessed Franco regime in Spain to the patriarch-blessed Stalin regime in Russia. In such countries they have to form, expand, and survive underground. What is such an existence like? An extreme example is described in a report by one of the Witnesses on the Russian scene: "One person . . . spent 15 years in Russia and 14 of them were spent in camps. Now he is back in Poland. It was not until 1955 that he met a Brother for the first time. After much torture and trial and persecution he came out alive singing the song of gratitude to Jehovah's praise. He says that he spent 15 years of his life in 'death valley' and its vicinity. If it had not been for the truth he feels he would not be alive today."

In countries where Bible literature is banned, there are tens of thousands of Jehovah's Witnesses who probably

never saw a regular bound copy of their official organ, *The Watchtower*. At best they have contraband mimeographed excerpts or letters containing the content or substance of magazines and books. The Polish Witnesses reported in late 1956: "We had great joy in welcoming back and taking care of a considerable number of Brothers who have returned from Russia. Of course they are a little backward as regards the knowledge of the truth, yet they are quickly catching up by regularly attending the meetings."

How the "truth" succeeds in trickling through the Iron Curtain countries to sustain and keep alive the movement is something that baffles and infuriates the Communist leaders. "Jehovah's Witnesses in Czechoslovakia," reads the annual report from that country, "are still organized, probably better than before, but the government through its spies and agents of destruction is trying to break down the unity of Jehovah's Witnesses. They use brutal methods of violence, imprisonment, and by sly practices and tactics try to penetrate into the organization itself so as to be a part of it. The Communist government is disturbed about the continually running water of truth, and they very much dislike to see Jehovah's Witnesses stand firm to their covenant and perform their duties as Christians." The opposition in East Germany is so furious that any little strand of instruction and encouragement is welcome. "For this reason our Brothers of Eastern Germany show great appreciation for the spiritual food. They might be compared to the earth in a drought-parched land, which thirstily longs for the rain and then anxiously soaks it in when it arrives."

In countries where open preaching is forbidden, the Witnesses must carry on surreptitiously. Three on-the-spot re-

ports give some idea of how the underground preaching must be done.

From Russia: "Despite these difficult circumstances the Brothers continue publishing the good news and so they are known everywhere. Far in the interior of the country a woman stated, after having been witnessed to, that [another] woman told her the same thing in the bus. The Brothers are also working from house to house. The publisher goes into a flat, gives the message and when leaving asks the householder not to accompany him to the door and not to tell anyone else that someone called."

From East Germany: "The truth is not only preached in East Germany inside prison walls, but many thousands of publishers are outside, and they are just as eager and busy helping people of good will hear Jehovah's message. They do not have service meetings or a ministry school. They are constrained to work with their Bibles alone, as the literature is banned. They cannot make notes, and have to avoid any appearance of organized activity, if they do not want to be arrested and put in prison. But still they continue paying their spiritual tithes by regularly getting out in the Kingdom service, and Jehovah blesses their efforts."

From Hungary: "Burials are the only opportunity for us to meet publicly. In the course of the year [1956] an 86-year-old Sister who had formerly belonged to the Reformed Church died in a little village where there was only one other family in the truth. Before she died the pastor of the village warned her to 'think it well over' because if she died without her pastor, no church bells would be rung and he would not allow her to be buried in the church cemetery. This did not impress the Sister in the least, and she died a few days later. Brothers then came from neighboring vil-

lages and without asking the pastor dug a grave in the cemetery. After the Sister died, the pastor stated that she had left the faith and would be buried like an animal. He encouraged the people to attend the funeral, hoping that it would be a failure. Hearing that there would be 'an extraordinary burial,' very many came. Yes, there they heard many new things, which they were talking about for days afterward."

In countries where there is universal conscription, this proves to be a particularly pernicious weapon against the activities of Jehovah's Witnesses. While not pacifists (they preach "the mightiest of wars, Jehovah's war, fought by the greatest warrior Christ Jesus at Armageddon"), the Witnesses do conscientiously object to participating in the wars of Christendom and Pagandom.

In Czechoslovakia, "the Communist organization" says a Witness report from that country, "is trying to get everyone it can into the military service, and when Jehovah's Witnesses express their conscientious objection to war they are either sent home to think it over and return or charged with violating the law and sentenced to prison. The punishment for refusing to do military service for reasons of conscience varies from one year to two years in prison."

In Hungary, "the matter of military service has meant great tribulation for the Brothers whom they tried to force to compromise, but in vain. A jailer had one brother thrown into a cistern, where he had to stay for some time. Others were left for days without food in order to break their resistance. All these evil deeds have been unsuccessful, because the Brothers were able to meet in their Kingdom do not get weak but rather are strengthened in such Chris-

tian warfare. Many people of good will learn the truth from them and return from prison as Jehovah's Witnesses."

The most powerful and insidious weapon of the Communists is the attempt at integration of faiths. This has succeeded in extracting at least a surface loyalty from the nominal churches. What success the drive has had against Jehovah's Witnesses is recounted in these sample cases:

In East Germany: "In Y—— we ran across a people's policeman in the door-to-door work, who immediately saw that we were arrested. We were taken to the state security service. As we defended our ministerial commission with a long witness, we were offered the opportunity to work for the so-called 'National Front' [a Communist-controlled organization]; then we could work openly and even obtain halls and autos. As they saw that they could not persuade us, they threatened us with long terms in jail. After they then saw that we would make no compromises, to our great surprise, they returned our credentials and let us go free."

In Czechoslovakia: "In April [1956] Jehovah's Witnesses were offered the possibility of meeting openly in one circuit, but we would have to make some concessions. The Communists said that the past would be forgotten. The whole move of the Communists was to divide up Jehovah's Witnesses, to cut one section off from another, to adulterate the truth in such a way that it would be palatable to Caesar, but, of course, then it would not be palatable to Jehovah's servants. The Communists proved themselves to be unreliable, as they always have been, for in June they sentenced more of Jehovah's Witnesses to long terms in prison."

In Hungary: "It is reported," said the 1956 Yearbook, "that the Communists made the offer that we could publish

*The Watchtower* magazine in Hungary if we would publish two pages of Communist propaganda. . . . In the larger cities the Brothers were able to meet in their Kingdom Halls, these meetings being always attended by spies of the secret police."

In Poland: "A Brother, in making inquiry of a court official who handles many of the cases of Jehovah's Witnesses, asked whether any of Jehovah's Witnesses were ever sentenced because of murder or theft, and the reply was: 'No, these people are in prison only because they stick to the principles of their faith.'"

In Russia: "The Russian government has put many spies in its land, not trusting anyone. They filter into every organization, keeping their eyes and ears open for any of Jehovah's Witnesses, for these they want to silence. God's servants on the earth are the only ones who are proclaiming a righteous government that will bring peace and happiness to mankind, and the Communists do not want such a government. They want all mankind under the dictatorial reigns of a Communistic organization that serves the Devil and his demons very well."

In a world swarming with spies and secret agents, the enemy is bound to succeed now and then in penetrating the ranks and causing confusion. And even as one of Jesus' twelve disciples betrayed him, so among the dedicated Witnesses some turn, under pressure, and give the Judas kiss.

From Russia we hear: "There is great distrust among the Brothers, for many strangers have sneaked into the organization and often betrayed the Brothers. Those who are free do not have much more freedom of movement than those in the camps. Their every step is being watched. In daylight no

Brother can go to another without risking the danger of an investigation. For several years the Brothers have come together for study only under the protection of the night. The meetings are held exclusively in cellars and caves. The homes of the Brothers are often searched by the police. If a Brother sends a letter abroad or receives one from abroad he is summoned to the police and thoroughly questioned. Generally the Brothers are accused of treason."

And out of Hungary: "Some men who have been disfellowshipped have endeavored to work against the organization. They have gone to the authorities that banned the meetings in Budapest. These disfellowshipped persons were told they would be allowed to meet again if the National Church gave them permission and if they entered the National Church. These opposers have done this and have now announced to all the Brothers that they may meet again because they have arranged for meetings with the government. But the Brothers are wise to the machinations of these disfellowshipped ones, and they will not have anything to do with these persons, nor with their newly formed church, which they now claim is the official representative of Jehovah's Witnesses in Hungary."

There is also a report from Czechoslovakia: "It was in the fall of last year [1955] that Satan started his treacherous attack. A circuit servant became his willing tool for this purpose. He not only handed over to the secret police the literature that the Brothers had gotten from Berlin with much difficulty, but he gave them all possible information about the organization. The first victim of this treason was the branch servant. He was arrested and within a short time after him all the district and circuit servants except one were arrested.

“Three Judases also manifested themselves among the Prague congregation; they let themselves be used by the authorities as willing tools. For this reason there is great distrust among the Brothers there. Arrests were not limited to Prague but extended to all parts of the republic. Arrests are continuing and concern almost exclusively Brothers who are servants.”

The faith of Jehovah's Witnesses has the peculiar distinction of being a religion that is born in the lives of many of its converts within prison walls. In fact, it was by way of prison that their religion first spread across the breadth of the vast Soviet domain. Russian prisoners of war came in contact with the Witnesses in Nazi camps and were converted, later to be freed to return far and wide over the Soviet Union. When the Communists attached their string of Balkan satellites they incorporated thousands of Polish, Hungarian and other Witness nationalities. In 1956 one direct report from Russia estimated that “Of all that are known to be in the Truth today in Russia, it is concluded that 40 percent have received the Truth in prison and in camps. Among them there are even officers of the army and police, prison officials, lawyers and journalists. At last they have found a freedom, the Truth. The Truth has set them free in their mind, even though they are still held in these prison camps.”

In Russia it is not only those within prisons that are affected by Witness preachment, but those without, in peculiar fashion:

“The journey [of a shipment of Witness prisoners including a 99-year-old woman] was long and many stops were made. The curious people watching these transports talked

to the Brothers and asked questions. They wanted to know who the Witnesses were, why they were being deported. Placards were made and hung out: 'Here Jehovah's Witnesses Go into Banishment for Having Preached the Gospel.' Other banners read: 'Because of Our Faith in Jehovah.'

"One place where the train stopped a large crowd assembled alongside the train and one of the Brothers climbed on the baggage and talked to them. As he gave them the comforting message of God's Kingdom, many had tears in their eyes. There was a watchman's hut nearby and the watchman came out to see what was going on. When he saw what was happening, he shouted to the Brothers: 'Move away from the window and stop talking or the one speaking will be shot!' The Brother answered: 'You can do so if you want to, as I am going into banishment anyway,' and he continued to talk."

In East Germany, "The steadfastness of the Witnesses works to the benefit of favorably-minded people in prison, too. With the approval of the justice administration, a Catholic priest held a talk against Jehovah's Witnesses in one of the larger penitentiaries. His discourse was so full of lies that various inmates of the penal institution became irritated and openly protested. One has to take into consideration here what this really means in the face of the severe penalties and hard discipline in a Communist penitentiary. Boldly they shouted: 'That is not the truth! We know Jehovah's Witnesses better!' Several even demanded a discussion, which request was turned down, however. So such misrepresentation of the true ministers of God only served to expose the clergy of false religion and to spread out the good news of the Kingdom that much more.

"One Brother related that at a general change of accom-

modation in a penitentiary a prisoner stepped up to the group of Brothers. When the warden asked him: 'Since when have you been one of Jehovah's Witnesses?' the prisoner replied: 'I became one in 1953.' The warden shouted out: 'Is it possible to become a Witness of Jehovah even in jail? You were punished because of resistance against the executive power of the state.' The prisoner answered: 'I have now become one of them, because they tell the truth.' "

In some countries, officials are puzzled as to an effective procedure. In Poland, for example, the officials of the state have racked their brains as to how to solve the problem of Jehovah's Witnesses. Says the 1957 Yearbook account: "Why do they [the Witnesses] not assimilate themselves into the state and become part of it? is the question on their minds.

"One very prominent state official said: 'I am enthused about your stand.' He further went on to say that there are three main reasons why Jehovah's Witnesses have been reconsidered by the government in Poland, and they are these: 1) The teachings of Jehovah's Witnesses have not changed in spite of the ban for six years. 2) That despite arrests and many other difficulties they courageously and fearlessly continue to practice their religion. 3) That during the whole period of the ban their numbers quadrupled."

What it costs Jehovah's Witnesses to hang on to their faith in a time of crisis is demonstrated in Communist Russia. An indication of what happens there was given in a report that appeared in *The Watchtower* in 1956. It is reproduced in Appendix II.

In spite of all this, the number of Jehovah's Witnesses continues to grow. In five of the seven iron-curtain countries surveyed here, the 1957 Yearbook reports 73,196 Wit-

nesses. This is the Watchtower Society's official figure of actual "Kingdom ministers," meaning that the 73,196 Witnesses in the five countries are known, recognized, and associated with the preaching body. The figure does not include the incalculable number of relatives, friends, well-wishers, and indirect associates. How many are there of these? The following *Yearbook* report from Russia might give some indication:

One newspaper reported that an entire village was made up of Jehovah's Witnesses, and when the Communists learned of this they arrested all of them and took them away to concentration camps. So it must be that there are many of Jehovah's Witnesses both inside the camps and outside the camps scattered throughout all of Russia. No matter where they are they preach and tell the good news. It has been said, too, that the religion of Jehovah's Witnesses is the only "living" religion in Russia. All the other religions are looked upon by the people as dead. This "living religion," as it is termed by some, attracts people, and they want to hear more. But in talking about it, both persons, the Witness and the one listening, know that the talking must be done in great secrecy.

My book *Jehovah's Witnesses—The New World Society* which came out in America in 1955, gave the figure of active preaching Witnesses of Jehovah to be 468,106 in 1953. Reviewers in the United States criticized the figure as being far too low, and one German critic said that Jehovah's Witnesses number, not in the hundreds of thousands, but in the millions. I was going only by the official figures released by the worldwide directive agency of the Witnesses, the Watch Tower Bible and Tract Society, Inc., of Pennsylvania. The

Society does not keep figures on interested persons, or on believers who preach but turn in no official report; the Society only takes note of those persons officially associated with the movement as ministers.

The one ceremony observed by all Jehovah's Witnesses is that of the annual Memorial celebration. Every one who thinks of himself as belonging to the faith of Jehovah's Witnesses makes the most serious effort to attend this Memorial. The Society was able to compile a figure of 919,994 for the Memorial attendance for the year 1956. How many others might have observed the Memorial inside closed-off countries, or in prisons, or in isolation is anyone's guess.

In one small town in the United States where there is a known congregation of 40 active Witnesses, a religious census was taken and 70 people listed themselves as Jehovah's Witnesses. This may be another indication of the prevalence of the faith. It is a proved fact, as regimes like Hitler's and the Comumnists' demonstrate, that whenever governmental action is taken to eradicate the movement completely, the attempt is futile. Where one Witness is picked up, another takes his place; the Witness put in prison proselytes there, and another prisoner comes out a Witness too. Strangely enough, it has always been true that the more persecution is heaped upon God's people, the more they multiply. This principle was observed by a wise lawyer in the time of the apostles. On one occasion the Jewish high court was assembled to take summary action against Peter and the apostles who had just told them, "We must obey God as ruler rather than men." "When they heard this [the adamant stand of the Christians], they felt deeply cut and they began to take counsel to do away with them. But a certain man rose in the Sanhedrin, a Pharisee named Gama-

liel, a Law teacher esteemed by all the people, and gave the command to put the men outside for a little while. And he said to them: 'Men of Israel, pay attention to yourselves as to what you intend to do respecting these men. For instance, before these days Theudas rose, saying he himself was somebody, and a number of men, about four hundred, joined his party. But he was destroyed, and all those who were obeying him were dispersed and came to nothing. After him Judas the Galilean rose in the days of the registration, and he drew off people after him. And yet that man perished, and all those who were obeying him were scattered abroad. And so, regarding the present matters, I say to you, Do not meddle with these men, but let them alone; (because if this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them;) otherwise, you may perhaps be found fighters actually against God' " (Acts 5:33-39, NW).

# PART SEVEN

## EVERLASTING PEACE

*And he will wipe out every tear from their eyes,  
and death will be no more, neither will mourn-  
ing nor outcry nor pain be anymore.*

## The Real Peace of Mind

PEACE OF MIND? The theme is worn thread-bare. In recent years the most notable among best-selling books have been those dealing with peace of mind, peace of soul, peace of anything, just so it's peace. The hapless issue of any popular magazine that does not contain at least one peace-of-something formula need not expect to sell out. The syndicated counselor who cannot tell you every other day how to solve your problems by soothing your frazzled social, economic and political as well as biological nerves is headed for his own crack-up.

The trouble is, the formulas don't work. If they did, we would be the most peaceful people that ever lived.

Ninety-nine per cent of these "Peace, peace when there is no peace" gimmicks cater to selfish interest. Offering no challenge, bolstering no morals, exalting no virtues, elevating no standards, they are sugar-coated pills, palliatives to ease the pain while the cancer grows.

There is no point in evasion. Our generation is undergoing the worst shaking of any generation in history. More thrones have toppled, nations crumbled, dynasties crashed, morals collapsed, ideals exploded, and values disintegrated since 1914 than in all previous human history. Expediency has entirely replaced integrity. The old values are gone. Civilization as we have known it started to vanish with the first global war. What kind of civilization will survive?

Whoever can answer that, with a hopeful, reassuring answer, has peace of mind. But even he can see that it is the kind of peace of mind with a price tag on it. The price tag reads: martyrdom. But it is the sort of peace of mind that some people do not mind paying for. Everyone is going through the mill anyway, they reason; one might as well go through it for something worthwhile—one's integrity. As long as one can do that, peace of mind will follow.

Who has found the faith to live by, the hope too strong to crush, a will too adamant to bend, an unblushing confidence in a better world this side of heaven?

Laugh at them, scoff at them, ignore them. But Jehovah's Witnesses have real peace of mind. In spite of the price tag, they are buying it.

They have not found it by burying their heads in the sand or by letting themselves be carried away by some utopian hope. Their formula may not work for you. You need not buy it. Stick to your own brand if you like. But it works for them. Here, laid out in the usual form, is what might be called the Witness Formula:

#### HOW TO FIND PEACE OF MIND

- 1) Get a true perspective of the world you live in—face the facts, good or bad.

2) Consider any and every solution to the mess: What can you do to better your lot? What can you do for your loved ones, your friends, your neighbors, your fellowman?

3) Find the religion that equips you with the spiritual armor to cope with and overcome anything. Don't be satisfied with less.

4) Determine what you owe Caesar and pay him his due—no more, no less. And stand firm!

Every point in this formula lays down a stiff challenge, calling for the exertion of interest in others besides yourself and dedication to something greater than yourself. The formula will not interest the majority; but then, it is doubtful if any formula ever did.

1) Get a true perspective of the world you live in—face the facts, good or bad.

Religiously speaking, there are two opposing opinions regarding the world. First there is the opinion of the orthodox churches, whether of Christendom, Islam or Pagandom, that our world is God's property. He made it what it is. Even when it has no rhyme or reason, they see reason in it, reason behind it, reason ahead of it. The world is as much a part of the created cosmos as the stars, the planets, the Bible. In fact, they say, the Bible is a product of the world, and for all God has a great, abiding, eternal purpose.

Then there is the diametrically opposite view—held only by a minority, of course. It begins with the premise that this is *not* God's world. It is the Devil's, one of whose numerous self-earned titles is Azazel, meaning "Powerful against God." The Devil's monstrous architecture does not fit into, but mars God's purposes.

This viewpoint holds further that the only world which belonged to God was the original pure, perfect, and paradisaical Garden of Eden. Adam was Jehovah's acknowledged son, and prince of the earth. Lucifer, an unseen spiritual overseer, lifted up by his own brightness and dazzled by his own beauty, conceived the ambition to dominate the universe, transformed himself into a deceiving angel of light, and usurped the original world. He became the prince of "wicked heavens." Adam followed Satan ("Adversary") into rebellion to establish the "wicked earth." That is how our world was born. Jehovah disowned it from its origin. "The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; Righteous and upright is he. They have acted ruinously on their own part; They are not his children, the defect is their own" (Deuteronomy 32:4, 5 NW). This world will never become God's property. He only permitted the Adversary Satan to produce such a world because Satan challenged that he could bring forth something superior.

Jehovah retorted that the best the "god" of this world could produce would be a monstrosity. After six thousand years, we have the answer. What does it look like to you? A beauty or a Frankenstein? If orthodox viewpoints are correct, then the world as we know it will flounder around and keep going somehow for time infinite. If the opposite viewpoint is correct, then this world stands at its Armageddon. It is a fraud, a disgrace, and a perversion of God's Creation.

The Witnesses' viewpoint holds that God provided his Son as a Redeemer, not of this diseased world but of a new world where righteousness can operate. Adam lost, not merely the human life-right, but also the earth on which humanity could live and exercise a dominion that would

bring honor and glory to its Creator. When people quote the statement "For the Son of man came to seek and to save what was lost," they should remember that a world, not a mere human life-right, was lost. The creation of a new world is Christ's primary role; adoption of believing humans into that new world is important too, but secondary.

Jehovah's Witnesses argue that to try to convert or reform this world is worse than hopeless: One would first have to convert its god. Jesus was offered the kingship of this world by its owner, Satan, providing that the son of God would also place himself under Satan's sovereignty. The answer of Jesus to Satan's visible agent was, "My kingdom is no part of this world . . . is not from this source." His Kingdom brings in the New World, which God loves. The Kingdom crushes Satan and his world. The old world can never be reformed; it is ugly, vile and hateful to God—it murdered His Son, killed His prophets, clotted the earth with blood. The apostle John confirmed that "the whole world is lying in the power of the wicked one." The apostle Paul declared it would remain there until its bitter end, and said, "in the last days critical times hard to deal with will be here. For men will be . . . having a form of godly devotion but proving false to its power," advancing ever "from bad to worse, misleading and being misled." At Armageddon Christ will come to rule the nations, with a rod of iron that will smash them into oblivion. The Witnesses base their conviction upon the source "that discloses the origin, the history and the fate of the world," as they put it—the Bible. For such convictions they cite such texts as Matthew 4:8-10; John 18:36; 1 John 5:19; 2 Timothy 3:1, 5, 13; and Revelation 19:15, 19, 21.

They do not expect to find themselves in a rosy-cloud ex-

istence for quite a period after Armageddon. The Great War, in which all the combined worst that man can do with his nuclear weapons will only be a starter, will marshal storms, hurricanes, fire, earthquakes, tidal waves, plagues, and "things not seen as yet," to wreak such havoc that few will remain alive, holding their sanity only because of having been conditioned and fortified spiritually beforehand by what they learned at the Kingdom Hall schools. Immediately after Armageddon the emptied earth will be a place of scorched earth, ruined cities, and carrion. The dead of Jehovah will stretch from end to end of the planet. Their flesh will never be honored with a burial; the birds will pluck them and the beast will devour them. Scattered little communities of human survivors, the people whom Jehovah sheltered and preserved, will have time and energy only to bury the unsightly bones. They will be a good long time burying the bones and burning Christendom's war rubble and cleaning civilization's ugly shambles from off the earth.

But there will be peace of mind. The mighty rebel Satan and his demons will be bound. A new civilization will spring up, not to be overreached by him. The fears of present-day scientists that radiation poison will blight living things will not be realized; the air, the water, the soil, all creation will be freed of pollution. The earth will rest, revert to a green wilderness, out of which the survivors will gradually carve a paradise. Men and beasts, for the first time since Eden, will be at peace. Jehovah's surviving worshipers will fulfill the Mandate that has hung in abeyance since Adam, to multiply, populate, subdue, and exercise proper dominion over an earth where for the first time a balance of nature will be maintained.

There will be health. Physical rejuvenation will set in.

Death will not rule. What now exist as small congregations with their Kingdom Halls will then be the nuclei of new communities. These will not develop into independent clans and tribes and nations with diversified religions and clashing politics and warring campaigns of domination. The foundation for permanent peace will have been laid beforehand; the knowledge of Jehovah will fill the earth like waters filling the seas; the one pure worship will prevail. Men who now serve as congregation overseers in preaching the Kingdom will then serve as community chiefs or princes. The New World society forming now will prosper and progress under the Millennium.

Can such opinion of our present world, as compared to the New World, lead to peace of mind? What brings most satisfaction to Jehovah's Witnesses is that they believe they have the answer to the question, What is the meaning of our world? The answer is unflattering, but it is complete. It provides a basis for the next step.

2) Consider any and every solution to the mess: What can you do to better your lot? What can you do for your loved ones, your friends, your neighbors, your fellowman?

The Witnesses' answer, in brief: Learn all you can, as fast as you can, about the New World. Tell as many as you can as much as you can while you have the chance. The only thing that can be salvaged from this world are those individuals who respond to the good news.

Jehovah does not exclude from his love any individual or nation. "Blessed is the nation whose God is Jehovah." Any nation that would really trust in him and not take the attitude of "God helps those who help themselves" He would save from all its enemies. Mankind is too cowardly to

believe the words of the Bible that "There is no king saved by the multitude of a host: A mighty man is not delivered by great strength." This Scripture from Psalm 33:12, 16 ASV is a favorite of the Witnesses.

3) Find the religion that equips you with the spiritual armor to cope with and overcome anything. Don't be satisfied with anything less.

In the opinion of *Life* magazine, the theology of the Witnesses is not adequate, not comprehensive enough to equip people to cope with every problem in life. Speaking of dissidents such as the Witnesses, the *Christian Century* said, "Of real concern for all Christians is the sects' lack of social concern. They either ignore completely the application of the gospel to society or oversimplify social problems and offer easy solutions." The Witnesses, the article continues, lack a gospel that "proclaims a Christ who is Lord above all lords, sovereign over all conditions of life and over every era of history."

The flaw in this argument, reply its targets, is that here again the assumption is that the world is God's, that Omniscience incorporates the world and its gods and systems. But the Witnesses believe that the Bible reveals a full, complete way of life and action that cannot be superimposed upon the world's systems. The Bible is adequate for Christian living which, if it is to attract adherents, must be kept distinct and apart from the world. "All Scripture is inspired of God and beneficial for teaching, for reproof, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work" (2 Timothy 3:16 and 17 NW).

What most puzzles the critics of the New World society is the willingness of the Witnesses to enter into secular endeavors and their ability to earn recognition in business and professional life while at the same time denying that they are trying to inject "God into business." The Witnesses have a cogent reply to this. They point out that it is possible to live in the expectation of the New World without having to retire from this world. In their house-to-house witnessing, they come in contact with adulterers and extortioners; does this mean that they must join them before being able to bring them to the Truth? In the same way, Witnesses believe that they can carry on daily endeavors all the better for remembering that their first aim is to give witness to God's coming New World.

This agrees with the commandment of the apostle Paul: "That you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world" (Philippians 2:15 NW). In their business life, Witnesses abide by the Golden Rule. This is not, however, a distinguishing ethical trait of Christians only. All the major religions have teachings that are equivalent; does this make them Christian? Wall Street knows that the Golden Rule is a good business rule; this in itself does not put Wall Street into the camp of Christianity. But Witnesses remember that Christianity, to be distinguishable, must display a greater ethic. In Christianity, the Golden Rule is the second, not the first, commandment. The first is to love God utterly—a task impossible to carry out without being a witness to God. The second command is an outgrowth of the first, and cannot exist in any pure form without it. It is by the combination of the two that Witnesses

can live in this world and prosper while keeping their thought and faith fixed on the New World.

4) Determine what you owe Caesar and pay him his due—nothing more, nothing less. And stand firm!

Herein lies the most violently explosive issue involving Christian conduct.

On August 4, 1954, a general council of the World Presbyterian Alliance, representing 40 million members in 42 countries (including some Communist satellites) and 66 denominations, issued this statement: "Be loyal to the government of the nation in which you live, but if a decision is forced, remember that as a Christian you must obey God rather than men."

Jehovah's Witnesses accept this statement. To them it is proper, Scriptural, permanent. It applies to all societies and is excused by the expediency or special claims of none. If the Witnesses differ with others as to its application, the difference lies in determining where Caesar's rights end and God's begin. To them the Christian church stands, the tree of life, in the midst of a desert world. It alone is God's witness to the world. It remains purely and simply a preaching organization. Its activities extend to worldwide witness, but never to world reform. For the church to assume the role of world reformer means its usurpation of Caesar's rights, and the loss of its own identity and its distinction as God's witness. When we speak of the Church of Portugal and the Church of Russia we speak of two different things because Portugal is a nation that conforms to the politico-economic systems which the Catholic Church has evolved over the centuries and Russia does not. "Portugal is, indeed, a corporate state," says Msgr. John A. Ryan in *Relation of*

*Catholicism to Fascism, Communism and Democracy.* "Apparently, there is nothing in either the political or economic constitution of Portugal which is out of harmony with Catholicism." On the other hand, Communism is a system to which the Russian Orthodox church has adjusted itself to the extent that the Russian Patriarch is frontpaged in the Communist party newspaper *Pravda* on the occasion of his citation for "outstanding patriotic activity during the great war for the Fatherland and after the war [when he was active in the peace partisans campaign]. "Communism," said the Patriarch, "aside from its materialistic and atheist theories, is quite acceptable to the Orthodox. Monasteries are based on Communist foundations." So we speak of the Portuguese Church and the Russian Church because they are identifiable with those countries more than they are with the Founder of Christianity whose name they bear. When the Church assumes a world role, it becomes indistinguishable from the world. As Yale University Divinity Dean Liston Pope warned, "The churches in America have taken on the protective coloration of the society in which we live. It is little wonder that they bend so easily with the social landscape and accommodate so neatly to the evil about them."

A popular credo boasts, "God helps those who help themselves." The Witnesses enforce the consequence of that argument by pointing out that the Communists, therefore, having helped themselves to one out of three people and one out of five acres of the earth, have more to thank God for than any one in Christendom. But, as the Soviet head of state pointed out, the Communists do not believe in God—"If we did we would thank him." So God helps those who help themselves—to what? Self-will? Free license? If Chris-

tendom's deeds, done in God's name, demonstrate God helping those who help themselves, then His kingdom is hopelessly divided and at irreconcilable odds. "Men have not learned," say the Witnesses, "that while God calls for action, He helps those who do His will—providing they contend according to His, not their rules. They must learn that it is not in man to direct his steps, that his ways, that look right in his own eyes, are abominable in God's eyes and wind up in disaster. If men seek a parallel between their wars and those of God's nation, Israel, they seek in vain because God does not rule this world." They cite Matthew 26:39; 1 Corinthians 9:24; Jeremiah 10:23; Luke 16:15; Proverbs 14:12; 16:2; and Joshua 1:1-8.

Men have made religion and patriotism synonomous, with the flag waving over the steeple. They have removed all limitations on Caesar's rights. Many church leaders point out this error and breeding ground of fanaticism. The Witnesses stand on the argument that national or patriotic fervor is not a distinguishing mark of a man's Christianity, any more than does the practice of the Golden Rule in business life distinguish a Christian. If patriotism were the criterion of one's Christianity, then in what respect were Shintoist Japanese less Christian during World War II? Were the Americans more Christian in that they were the first to drop the A-bomb? The cry of the Russian under Communism is still, "For God and the motherland!"

The Witnesses feel that the distinguishing mark of the Christian in this touchiest of all areas is the same mark that distinguishes the Christian in all other areas: his ministry. This differs from both utterly opposing viewpoints on the matter of Caesar's rights. One is the Presbyterian pronouncement already quoted: "Be loyal to the government

of the nation in which you live, but if a decision is forced, remember that as a Christian you must obey God rather than men." The opposite view is implied in the following statement by the Roman Catholic Pope:

POPE'S ADVICE: PREPARE TO DIE  
FOR FATHERLAND

Rome, September 4, 1940—Good Catholics must love their fatherland and be ready to lay down their lives for it "whenever the lawful good of the country demands the supreme sacrifice." The Pope quoted from the Epistle of St. Paul to the Romans, 13:1: "There is no power but from God; and those that are, are ordained of God," to introduce this war-time counsel.

Jehovah's Witnesses believe that God would not ordain the powers of his arch enemy. If the world powers were God's, he would be a gross hypocrite to destroy such powers, as he declares he will in the "great day of the war of the Almighty." This would be inconsistent with reason, much less with Godliness. The Witnesses quote Isaiah 40:17 ASV: "All the nations are as nothing before him; they are accounted by him as less than nothing, and vanity." God has ordained only two powers: the church to preach, and the Kingdom to rule. Christ, the Head of the Church, is also King of the Kingdom. The Almighty resides in the body of the Church and His sovereignty is upheld by the Kingdom. That, in the belief of the Witnesses, is the sum total of the powers ordained by God.

Caesar's rights must be considered from this viewpoint. According to the Papal viewpoint, there really is no limitation to Caesar's right; He is entitled to all. The opposite

viewpoint of the Presbyterian Alliance seems to limit Caesar's rights. But to what? To give Caesar all is to leave God nothing. "Pay back, therefore, Caesar's things to Caesar, but God's things to God" (Matthew 22:21 NW). The Witnesses follow a simple formula to distinguish between the rights of the two. What things do you receive from Caesar, so that you can pay him back? Did you receive life from him? If so, pay him back. What did you receive from God—your public roads, schools and other things your taxes buy? If so, stop paying taxes to Caesar and start paying them to God.

What if Caesar demands what belongs to God? Jesus answered that for Christians. Paying taxes to Caesar, Jesus sanctioned. But when Jesus gave his life, it was not for Caesar, not to perpetuate Caesar or Caesar's world. It was to vindicate God from the charge that his own Son would wilt under the pressure of mortal death at Satan's hands. Jesus demonstrated that life belongs to its Creator, not its usurper.

Men have considered both definitions of Caesar's rights, the definition that his rights are unlimited, and the definition that they are rigidly limited. If Caesar's rights are unlimited, then you have Christians taking sides with all nations in all their squabbles and wars and actually clothing the world's collective crimes with religious sanction. The leaders in modern warfare are the nations of Christendom. That means that Christians of all sects and cults have joined in all sides of Christendom's wars. It would be impossible to distinguish one brand of national Christianity above another.

To apply the opposite argument, Christians would take part in none of the wars of the nations, not on pacifist

grounds but on the stand of superior allegiance to God. There are said to be a half billion Christians in the world. These people populate Christendom, a term now synonymous with the most powerful nations in the world. If these half billion had refused to be led into wars against each other during this generation, it would have proven that Christianity is really a controlling force in human society.

Would civilization be stronger today if Christians of all nations could stand guiltless of the bloodshed of two world wars? Or is civilization stronger, more moral, more Christian because professing Christians, from their leaders down, stand foremost in guilt of the world's bloodshed?

There is no point in arguing that "we had to do it." The Witnesses of Jehovah reply: "*We* didn't have to do it. We live in all the nations that have fought each other. We stood by the rule, Obey God rather than men. We proved that it can be done. We are not bloodguilty with the world. If enough people had stood by us, there would have been no wars."

The record of the Witnesses on their stand of world neutrality was summed up by the British newspaper, *The Manchester Guardian*, under the title, "The Valiant Witnesses." One paragraph read: "Their sect enjoys the tragic distinction of having been the first to suffer under most latter-day tyrannies. Hitler was quick to imprison these stubborn upholders of a faith he could not understand. So was Stalin. The Witnesses' refusal to countenance any war not Jehovah's own has put them at odds with every dictator who has wished to raise an army. Their obstinate defence of the things in which they believe, a defence which does not allow them to yield an inch, has brought them into conflict with the secret police of every modern dictatorship."

They earn peace of mind with the consolation that their conscience is clean. This stand is the only way they can prove that Christian love is unbreakable. "We are international. A Brother is a Brother, no matter under what nation he lives. We know that no matter what nation becomes our enemy, our Brothers in that nation will not join the fight against us. What can we do but show the same love for our Brothers in that nation?" Christ himself said: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another. By this all will know that you are my disciples, if you have love among yourselves" (John 13:34 and 35 NW).

A classic contrast of the two viewpoints has been demonstrated in twentieth-century Germany. Under the Protestant Kaiser, the Witnesses (then called Bible Students) were persecuted bitterly for not joining in the Kaiser's war; the churches, Catholic, Protestant and Jewish, fought for the Kaiser. Under Hitler, the Witnesses also maintained their neutrality, warning Hitler that they would survive him with their integrity to Bible principles intact; in contrast, the nominal Christians supported Hitler as they had supported the Kaiser. After the war, in 1945, the leaders of the American Protestants held a conclave in defeated Germany with the heads of the German Protestants. At the meeting the German church leaders admitted that Hitler had scourged the world and slaughtered millions of people because the churches—Protestants included—had not shown the fortitude to lead their members into resisting him and holding clean and inviolate their Christian integrity. They had failed to submit to Christian martyrdom, but they had not saved themselves—they had suffered even worse, bearing in addition the shame of the bloodguilt. Had

Hitler had no one but unbelievers to command, how large an army could he have had?

The Witnesses of Jehovah emerged from 12 years of Nazi internment without needing to make public confession of having share in the bloodletting. Who was in the Christian right? The Witnesses had bought their peace of mind. If the price is too high for others to pay, the Witnesses point out, let them keep trying to buy the easy way—and winding up worse off.

The Witnesses contend that when you support world rulers you become responsible before God for the deeds of those rulers and must share their fate because you have condoned their sins. "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself pure." To some this may smack of piety, but the Witnesses point out that it was the piety of the apostle Paul (1 Timothy 5:22 NW). Paul found the "peace of God that passes all understanding" and said with real peace of mind in his farewell to the Ephesians, "Hence I call you to witness this very day that I am clean from the blood of all men, for I have not held back from telling you all the counsel of God" (Acts 20:26 and 27 NW).

When any one demands, "Where would we be if the churches did not try to work along with the governments and reform them?" the Witness point to Germany. With Hitler crushed, Germany emerged divided between the democracies and the Communists. In the Communist domain the churches went on the state payroll and Jehovah's Witnesses, some wearing the same striped suits they had worn in Hitler's camps, were carted off to Communist camps. In Eastern Germany, the Communist masters are now depriving the churches of state pay, leaving them so

desperate that in some cases as many as 7 thousand churchgoers have only one pastor.

“How much better off is Germany,” the Witnesses ask, “after the past 40 years of the churches’ trying to ride politics and influence her worldly affairs? Would it not have been better for Germany if her 60 million professing Christians had stayed clean of the Kaiser, clean of Hitler, and clean of the Communist regime, to demonstrate Christian integrity? If we can do it, why cannot other Christians? If enough Christians would stand on their religion on this issue of Caesar’s things, how could there be warlords and wars? Do German Christians have peace of mind?”

If such arguments toward Christian conduct are not convincing, the Witnesses point to the example of the early Christians. Jesus commanded His followers to go forth to all the world and make disciples of all the nations, teaching them the new “law of love”; His followers obeyed. By the year 70 A.D., disciples had been won from Rome to Babylon. Then the Jews who crucified Jesus, because “We have no king but Caesar,” rebelled against Caesar, and the Roman army marched to destroy them. The Christians refused to be conscripted either by the Romans or by the Jews. They were not pacifists. But they were commanded to preach the Kingdom. They believed that at Armageddon their Leader, Christ Jesus, would demonstrate that He too is no pacifist. In the meantime the disciples refused to let anything interfere with their ministry. More than one million Jews were slaughtered; the Christians survived. “Jesus Christ is the same yesterday and today and forever” (Hebrews 13:8 NW). Whatever he commanded his followers to do two thousand years ago, the Witnesses contend, is exactly what he would

command them to do today. Though men may sacrifice integrity on the altar of expediency, God changes not, neither does His Son nor the Church headed by His Son. If His Kingdom is not of this world, why should His Church be?

“So,” invite the Witnesses, “let’s say that Jesus returned to earth today in the flesh. With Him are His original apostles, including Peter, whose office the Pope claims to fill. Again He sends them out among the nations. The Catholics love to think that Peter went to Rome (the Bible shows he went to Babylon), so let’s say that since 1914 Peter, instead of Paul, has been in Rome. Paul is in Russia, John in Germany, Matthew in England, Luke in the United States, James in Japan, and so on.

“Now, instead of listening to Christ, these disciples listen to the Pope. Christ said, You will hear of wars and rumors of wars but don’t let that disturb you, keep on preaching. The Pope says, When the nations fight, you fight with them. So they fight. Within 20 years they put on the uniforms of two world wars, led by Christendom. In the first one Peter fights with Matthew and Luke (England and the U.S.) against John (Germany), while Paul is overthrown with the Czar and the Church in Russia and later compromises with the Patriarch to Communism. In the next war, Peter switches sides and fights with John (Germany) against Matthew and Luke (England and the U.S.). Can you visualize Paul dropping blockbusters on Matthew, who fires an anti-aircraft gun at Paul? Would Luke drop an A-bomb on James? Would Paul, who first helped the Czar rule by “divine right,” turn around and get decorated by the anti-God government for fighting against John, who supported Hitler? Remember, Jesus is here among them; which disciple would he hold free of guilt?”

To determine what you owe Caesar and to pay him his strict due may not be an easy way to buy your peace of mind. But if you do not resist, a war-crazed Caesar will drive you out of your mind altogether. You are going to suffer from this world full of Caesars. You might as well suffer for conscience's sake and have peace of mind.

Jehovah's Witnesses, in sticking to their unbreakable worldwide Brotherhood, are buying a peace of mind that no one else has. It is the peace of mind that comes from believing that you are right and sticking to your convictions. It is the peace of mind of preserving integrity under test. The Witnesses feel that their example is the only solution to Christendom's problems. Either you are a Christian in truth or in hypocrisy. God changes not; Christ is the same yesterday, today, forever; Christianity bends not to the expediency of men, nations or worlds. There it is; accept it or reject it. If a half billion nominal Christians were to accept this stand unflinchingly, the fears of wars would vanish. Vicious, criminal rulers would have no power. In one day's time the world's spirit would be uplifted, integrity would be restored, the sense of belonging to God's family would be real, and peace of mind would enter into hearts now failing with fear at looking on the things coming to pass upon the earth. The Witnesses believe this. They will stand by it regardless of whether many or few join them.

This is not an easy formula for peace of mind. But then, there are no easy ones that work. This is not an easy world to get along in—this is the world of "critical times hard to deal with." This formula costs you the risks of martyrdom. But are you not a martyr anyway? And is not the Bible a book of martyrs, from Abel to Jesus Christ himself? Equipped with this point of view, the Witnesses of Jehovah

march on toward their Triumphant Kingdom, literally emerging out of the pages of the Bible, nourishing themselves upon the words that are as alive for them today as when they were uttered by the inspired poet three thousand years ago: "Right well they fare who love thy law; their road is clear" (Psalm 119:165, Moffat Translation).

## Appendix I

To Premier Nikolai A. Bulganin  
Chairman of the Council of Ministers for the Soviet Union  
Moscow, U.S.S.R.

Sir:

We, 5,371 delegates gathered together from many congregations of Jehovah's Witnesses in a District Assembly at Winston-Salem, North Carolina, United States of America, this 4th day of August, 1956, do hereby resolve, by the following statement, to draw your attention to our fellow Christians of whom there are, as you know, many thousands in your vast country.

In the course of the past two years news has come out of Russia by prominent news dispatches and by repatriated persons, according to which

- (1) There are or have been some 2,000 Jehovah's Witnesses in the penal camp of Vorkuta;
- (2) at the beginning of April of the year 1951 some 7,000 of Jehovah's Witnesses were arrested from the Baltic States down to Bessarabia and were then transported in freight trains to the distant region between Tomsk and Irkutsk and near Lake Baykal in Siberia;

- (3) there are Witnesses of Jehovah kept in more than fifty camps from European Russia into Siberia and northward to the Arctic Ocean, even on the arctic island of Novaya Zemlya; and
- (4) a number of these, especially of the 7,000 mentioned above, died of malnutrition the first two years of their sojourn in Siberia.

### P E T I T I O N

An objective investigation of Jehovah's Witnesses will reveal that they have never deserved to be imprisoned, deported and sent to penal camps, and we now deem it most timely to PETITION your Government and request that these sincere Christians, who are distinguished for their ardent love of justice, truth and peace,

- (a) be freed, and
- (b) be authorized to organize themselves in Christian congregations, also into circuits and districts embracing all such congregations throughout the nation, with responsible ministers and servants, according to the same pattern that is followed in all other countries;
- (c) be authorized to establish regular relations with the Christian governing body of Jehovah's Witnesses in Brooklyn, New York, United States of America; and
- (d) be authorized to receive and publish the *Watchtower* magazine in Russian, Ukrainian and such other languages as may be found necessary, as well as other Bible publications that are used by Jehovah's Witnesses worldwide.

### S T A T E M E N T O F F A C T S

Jehovah's Witnesses are a Christian community of now more than 640,000 ministers carrying on their activity in

some 160 countries, practically in every nation on earth. Their semi-monthly magazines *The Watchtower* and *Awake!* have a combined printing of over 5,000,000 copies each half-month and are published in forty-four languages.

Jehovah's Witnesses therefore come out of all nations, but, as far as they are concerned, they have completely solved the problem of peaceful, universal and lasting coexistence. In their ranks they overcome all racial, national and religious barriers and prejudices and have become an association of brothers, followers of Christ, all governed by the two greatest commandments, those of love for God and love for one's neighbor. In view of this they do not and can not kill one another periodically on the battlefields as do Catholics, Protestants, and members of other religious systems.

To the Roman Governor Pontius Pilate, Jesus Christ said: "My kingdom is not of this world," thereby showing that the Roman Empire, of which Pilate was the representative in Palestine, did not have to be disturbed about his religious activity. Jesus did not fight the political government in power, he had no political interests and ambitions, he was no political party leader, he did not fight for the Jews against the Romans or vice versa. No, but he pointed to the root of all evil and carried on a program of spiritual healing which continues today and reaches into all the nations of the globe by the ministry of his true followers. To Pilate Jesus said also: "For this cause came I into the world, that I should bear witness unto the truth." After that, Pilate said to the Jewish clergy who wrongly and hypocritically accused Jesus: "I find no fault at all."—John 18:36–38.

No crime can be found today in Jehovah's Witnesses. They obey God's commandments: "Ye are my witnesses, saith Jehovah" (Isaiah 43:10, 12, *ASV*). They render first to God the things that belong to God and then to the political ruler of earth the things that belong to him (Matthew

22:21). According to Christ's teaching, they constitute a universal brotherhood made up of Russians, Chinese, Americans and members of many other nations, and their brotherhood is rapidly growing throughout the earth. Jehovah's Witnesses do no harm to anyone. They remain neutral toward the controversies of this world. So they do not engage in any subversive activity and espionage. They are not nationalists, selfish capitalists or imperialists. As true Christians they could not be such, nor could they fight for any political doctrine or ideology, be it communist, democratic or capitalist. In America and other western lands Jehovah's Witnesses have been called "communists" and in countries under communist rule "imperialists" because they keep neutral toward world affairs. Communist governments have accused them and tried them as "imperialist spies" and have sentenced them to as many as twenty years in prison. But never have they engaged in any subversive activity or any spying.

Therefore, it is absolutely wrong and is a violation of the most elementary justice to imprison, intern or deport them, be it for one day or twenty-five years.

In not only western countries but also communist-ruled ones, Jehovah's Witnesses are recognized as reliable, trustworthy, conscientious workers. Thus they do their proper duty as citizens of the country in which they live. They are intelligent people who do not believe in all the oppression and misinstruction by false religions. They do not steal, they do not get drunk and thus slow down production, and they will never engage in any sabotage work. They follow the teachings of the Holy Bible, which the government of the U.S.S.R. has recently authorized to be printed and distributed in the Union of Soviet Socialist Republics.

One notable point on which Jehovah's Witnesses as followers of Christ differ from their fellow men is that they

obediently insist on doing what Christ commanded when he said: "This good news of the kingdom will be preached in all the inhabited earth for the purpose of a witness to all the nations, and then the accomplished end will come" (Matthew 24:14, NW). Consequently Jehovah's Witnesses are doing this today among all the nations, and they will continue doing it at the peril of their lives, under persecution and opposition, as Jesus said: "You will be hated by all the nations on account of my name," and "Look! I am sending you forth as sheep amidst wolves"—Matthew 24:9; 10:16, NW.

Does your Government want to share in the responsibility for fulfilling these words of the Founder of true Christianity?

#### DISCUSSION PROPOSED

We shall be very pleased to have representatives of our governing body, Watch Tower Bible and Tract Society, discuss this matter further with you, either with your foremost representative in the United States of America or directly with your Government in Moscow.

You have allowed many delegations from western countries to visit your capital and country. So we would like to suggest that you also examine the possibility of allowing a delegation of Jehovah's Witnesses to proceed to Moscow in order to give you any further information you may require and to ask you for permission to visit our Christian Brothers in the various camps, who, we trust, will be freed before long, by your orders.

In the meantime we can do nothing else but inform the world about Jehovah's Witnesses in Russian prisons, penal camps and deportation centers, as we owe it to them as our friends and brothers in the faith to inform the world about their situation. However, we would prefer to be able to tell the world that you, the Government of Russia, have ordered

Jehovah's Witnesses to be freed from all such places in order to be in position to work as free citizens of your country and live a calm and quiet life which they believe to be in harmony with the example given by Jesus Christ—I Timothy 2:1-6.

Trusting that you will study this petition and consider the merits of this case and that we may receive a favorable answer thereto, we remain, Sir,

Yours sincerely,  
Jehovah's Witnesses  
per N. H. Knorr.

Motion to adopt this  
Resolution proposed by  
G. M. Couch, Assembly Administrator.

Seconded by  
E. A. Dunlap, Assembly Chairman.

Approved unanimously by the Winston-Salem District Assembly, as certified by E. A. Dunlap, Public Relations Official, this 4th day of August, 1956, at Winston-Salem, North Carolina, United States of America.

## Appendix II

From *The Watchtower*, 1956, pp. 214, 217, 234, 235:

Because of the love of truth on the part of many, from 1948 to 1951 Jehovah's Witnesses continued to grow throughout all Russia, and this to the great disturbance of the Communist leaders. Recently reports have come out of Russia stating that in 1951, on April 1, 7 and 8, the Communists carried out a great purge. These are dates unfor-

gettable by Jehovah's Witnesses in Russia. On these three days all of Jehovah's Witnesses that could be found in Western Ukraine, White Russia, Bessarabia, Moldavia, Latvia, Lithuania, and Estonia—more than seven thousand men and women—were arrested and carried off. They were not allowed to take with them clothing or food. Whole families were loaded in carts, carried to railroad stations and there put in cattle cars and sent far away. All these arrests were made at night, and if the gathering of Jehovah's Witnesses had not been completed by 7 a.m., they waited until dark on that day. Then came the exodus! Thousands of Witnesses were moved across country and hundreds of thousands of supposedly free Russians heard them singing songs of praise to Jehovah and talking the truth as their trains passed. This great group of Jehovah's Witnesses was taken away to forests for the clearing of the land, and for the first winter they had to live on roots and nuts. Being distributed over a wide guarded forest area, they were told: "Clear the forest; build houses; remain here forever; work if you want to live." Their spirit was not diminished. They worked; they are living; their faith is strong and they continue to preach the good news of Jehovah's established kingdom. . . .

. . . The first severe blow came against Jehovah's Witnesses in this part of Russia [Klaipeda—this account was written by a German citizen who spent six years in Hitler prisons and four and a half years in Communist Siberia for being one of Jehovah's Witnesses] in September 1950. One night all able-bodied Brothers and several Sisters were picked up by the security police and taken to the security ministry prisons in Vilna. Here they were held in custody for half a year, when sentences finally came through from Moscow for almost all of them to be imprisoned in the penitentiary for ten years. After six months of nerve-racking questioning and persecution the nerves of many were

shocked. Many had suffered severely because of the harassment they underwent during investigation. Some of these were then taken from the penitentiary and placed in work camps. Many had to work underground in coal mines. Some were sent as far north as the infamous camp known as Vorkuta. There are still some of our Brothers working in this place.

It is very cold there. There is no vegetation of any kind in this location, and the winters are long, the summers short. Many of the Brothers became disabled invalids because of the superhuman requirements of the cruel communistic regime. Some of these were then sent to their families in Siberia.

At the end of March, 1951, the second wave of persecution came. The ones who had not heretofore been arrested, such as the old men, women, children and infants, and others not gathered up, were taken into Russian custody. None were spared, but all were taken in trucks to freight trains headed for Siberia. Only a very few personal belongings could be taken with them, a little flour, a few clothes, and some were able to take their beds. Everything else fell into the hands of the police authorities. At this time all the baggage was carefully searched by the Communists, to see if there were any Bibles or Watch Tower literature in their midst.

From Vilna we saw two large freight trains, each of them being made up of about fifty cattle cars. It was in these that Jehovah's Witnesses, out of all the territories, were taken away to a land to die, or to try to live. The cars were overcrowded. There was no place to sit. Food was strange and very inferior. Jehovah's Witnesses gave thanks and praise to their heavenly Father during all of these difficult times. Encouragement from one to the other was given. By the discussion of Jehovah's Word all were given comfort and

courage to press on regardless of what happened. The words that they had brought to people to comfort them at the end of this world were now a great comfort to these Jehovah's Witnesses packed in cattle cars. Loud was their singing of Kingdom songs, but later even this was forbidden by the Soviet soldiers.

After thirteen days all the Witnesses of Jehovah reached their destination, traveling day and night in cattle cars. Then we were informed: "As enemies of the State you are exiled for life to Siberia. Give up any hope you may have of ever being able to return to your homeland."

Jehovah's Witnesses were now scattered as work slaves to different collective farms between Tomsk and Irkutsk and some even beyond that location. It was only Jehovah's protection and help that gave us strength to face this situation. Ahead of us was a life haunted by hunger. Supplies that some of us brought along were soon used up. The collective farms were not exactly in good condition. The leaders of these Soviet agitation centers did not think to provide the undernourished sufferers with bread before the new harvest came in. Institutions for welfare work are not to be found in the "Soviet paradise."

However, with Jehovah's Witnesses brotherly love takes over. In this way even the poorest were helped with the scanty food we had. During the first two years a number of the banished ones died because of the heavy afflictions laid upon them. Very heavy work was placed especially upon the women. During the wintertime, with snow on the ground, they were sent into the forest to cut wood, because there was no time to do this work during the brief summer. The winters in Siberia last seven months without letup. Spring and autumn are unknown. Added to that are cold spells, when the temperature sinks to 50 degrees below zero [Fahrenheit]. Much fuel is necessary in this country, and this is one of the

main problems for the exiles in Siberia. There are many large forests in Siberia, but to get the wood from the forest to your home is very difficult work. To gather firewood a person really needs a horse and sleigh, but these poor displaced persons must ask, yes, actually beg the one in charge for any assistance of this kind. To the elderly ones this life is almost unbearable. Their strength does not permit them to do farm work, and when a person is sixty or seventy years old carrying home a load of firewood on his back is not easy.

It hurts me to speak about the housing situation in Siberia. During most of my period in exile I lived in one room, together with four families, including children. Besides that we had a small kitchen with a makeshift stove made of tin, on which we had to cook our food. Whenever the snow thawed our house was flooded. Through all of these conditions Jehovah's Witnesses in exile helped one another whenever they could. Some of them started to build their own little huts outside their working hours on the farms. Even though they were able to put up their own homes and to make them a little more livable there was still much to be desired. . . .

Our brothers in Russia have not been at all backward in trying to get greater freedom for the preaching of the Kingdom message, and they have given the Communist government opportunity to recognize Jehovah's Witnesses as a religious organization. [For example, the Witness who related the above experience was, before exile, told to write up a report of the organization of Jehovah's Witnesses. "A report was made about the already established kingdom of Jehovah God, together with many other timely truths," he recounted.] In 1948 they sent a petition through the minister of the interior to the Presidium of the Supreme Society Council of the U.S.S.R. This petition described the work of Jehovah's Witnesses in Russia. They received no answer;

so a small delegation of three Brothers went to the Ministry of the Interior at Moscow and presented the petition in person. Questioned as to where they came from, they said: "From the Ukraine." Therefore they were advised to go to the Ministry of the Interior of the Ukraine, Soviet Socialist Republic, at Kiev. The Brothers went from Moscow directly to Kiev and presented the petition to the minister of the interior. There it appeared that the officials of the Ministry had been prepared for their coming, for after presenting the petition these three Witnesses of Jehovah were offered certain proposal by the government: Will Jehovah's Witnesses serve in the army? Will you participate in the elections of the Soviet government? Will you submit to every decree of the state and collaborate with other religious organizations? To all three questions the Brothers answered in the words of Jesus' apostle Peter: "We must obey God rather than men" (Acts 5:29 ASV). The representatives were allowed to walk out of the office of the Ministry of the Interior, but within a few days their homes were raided; they themselves were searched and later sentenced to long terms of imprisonment.