

Awake!

Early Christianity

and
**Modern-Day
Religion**

APRIL 22, 1962

SPECIAL ISSUE

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AS - American Standard Version	Dy - Catholic Douay version	Mo - James Moffatt's version
AT - An American Translation	ED - The Emphatic Diaglott	Ro - J. B. Rotherham's version
AV - Authorized Version (1611)	JP - Jewish Publication Soc.	ES - Revised Standard Version
Da - J. N. Darby's version	Le - Isaac Leech's version	Yg - Robert Young's version

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Awake!

"It is already the hour for you to awake."

—Romans 13:11

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Number 8

THE very best place to learn the Christianity that Jesus taught is in your Bible. "But," you say, "look at all the sects that claim to practice true Christianity. They all interpret it differently!" Yes, they certainly do, but it was not so with the early Christians. They held to "one Lord, one faith, one baptism; one God and Father." (Eph. 4:5, 6) The fact is, even today, by careful study of the Bible, taking into consideration all that it says, you can discover which doctrines and practices are really Christian and which are not. Nor is that the only way to make this important discovery. There is another way.

That other way is to examine secular history. History written in the days of the apostles and the centuries immediately following, as well as historical compilations based on the records available from that time, give an amazingly clear picture of what Christianity was meant to be. Any who have doubts as to how the first Christians understood the teachings of Jesus and how they applied the counsel of the Scriptures to everyday problems need only let history speak.

You may be shocked when you learn the extent to which modern-day religion has lost sight of the Christianity taught by Christ. History makes plain that an im-

IMPORTANT

TO YOU

portant apostolic warning has been ignored: "Look out: perhaps there may be someone who will carry you off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) Each of us must check to make sure that no one has carried us off from the original pattern of Christianity delivered by Jesus and his apostles. Only by knowing what they believed and practiced can we obey the apostle Paul's inspired counsel: "Become imitators of me, even as I am of Christ." —1 Cor. 11:1.

Yes, we should be anxious to make our actions and beliefs conform to those of Jesus, recognizing that he is the one whom God sent into the world to do His will and point out the narrow gate to life.—Matt. 7:13, 14.

So, consider the evidence. Consider what it means to you personally. Compare it with your way of worship. If your religion agrees with the divinely provided pattern, you will be delighted to know it. If it does not agree, you should also know that—and do something about it. In either event, the information in this special issue of *Awake!* is important to you.

Early Christian

BELIEFS

GOD'S written Word was highly esteemed by the early Christians. They looked upon it as the standard of ultimate appeal in matters of belief and practice. It was their measuring rod of true worship. Neither decisions of living men nor ancient human traditions were regarded as equal to it. As Titus Flavius Clemens of the second and third centuries said: "They who are laboring after excellency will not stop in their search after truth, until they have obtained proof of that which they believe from the Scriptures themselves."¹ This view is echoed by Cyprian, a third-century writer: "What obstinacy is that, or what presumption to prefer human tradition to Divine ordinances, and not to perceive that God is displeased and angered, as often as human tradition relaxes and sets aside the Divine command."² Irenaeus of the second century observed: "If a man reads the Scriptures . . . he will be even a perfect disciple, and like unto a householder, who bringeth out of his treasure things new and old."³

Even in private homes the Bible held an important position. The husband and wife of each Christian household talked about the Scriptures as they sat in their home, and they instructed their children in the Scriptures. On this point Origen, who lived

in the second and third centuries, told Christian parents: "Teach then your children the word of the Lord. . . . Teach them to write, and to read the holy Scriptures."⁴ The deep respect early Christians had for the Scriptures is also revealed by their diligent efforts to make many hand-written copies in the language of the common people.

God and Christ

Despite heathen pressure to worship many gods, the early Christians stoutly refused to worship more than the one true God, Jehovah. They followed the example of Jesus, who said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (Matt. 4:10) Irenaeus argued in support of their view when he said: "It is proper, then, that I should begin with the first and most important head, that is, God the Creator, who made the heaven and the earth, and all things that are therein . . . and to demonstrate that there is nothing either above him or after him; nor that, influenced by any one, but of his own free will, he created all things, since he is the only God, the only Lord, the only Creator, the only Father, alone containing all things, and himself commanding all things."⁵

Although the corrupting of the early Christian organization eventually caused to be adopted the erroneous belief that Christ is actually God and part of a triune godhead, early Christians clung to the Scriptural fact that Christ is not equal with the Father and coeternal with him. How could they think otherwise, since Jesus said: "The Father is greater than I am"? (John 14:28) Regarding the early Christian writers, the book *Christianity and the Roman Empire* by W. E. Addis states: "The Apologists were impelled to believe in the distinct personality of the Word, just

because he was not God coequal with the Father, but a secondary God subordinate to him. . . . Not one of them, however, had even dreamt that there was a trinity of equal persons in the Godhead."—Pages 115, 116.

Baptism

Although different views developed on how baptism should be performed, the early Christians generally followed the apostolic practice of immersion. Indicating that the apostles regarded baptism as requiring that one be immersed or covered over, the apostle Paul uses the word in connection with being buried, when he says: "For you were buried with him in his baptism." (Col. 2:12) In the book *The History of the Christian Religion and Church, During the Three First Centuries*, Augustus Neander draws attention to this and says: "Baptism was originally administered by immersion, and many of the comparisons of St. Paul allude to this form of its administration: the immersion is a symbol of death, of being buried with Christ."⁸ A writer of the fourth century, Gregory Nyssa, also compared baptism in water with burial, saying of the water: "We hide ourselves in it, like the Savior was hidden in the earth."⁹

Those who were baptized were adults or persons old enough to receive instruction in Christianity and to make a free choice from their own convictions. On this point *The Encyclopædia Britannica* states: "The whole early period knows baptism only for adults, who join themselves of their own resolve to the Christian community. Infant baptism appears sporadically towards the end of the second century and was indeed practiced also during the following centuries, yet only as exception."⁸

Blood

The early Christians obeyed the apostolic decree: "Keep yourselves free from things sacrificed to idols and from blood." (Acts 15:29) Addressing the heathen, who did eat blood, Tertullian said: "Let your error blush before the Christians, for we do not include even animals' blood in our natural diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat. Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware, of course, that among them it is forbidden; but you want to make them transgress."¹⁰

Another writer, Minucius Felix of the third century, mentioned that blood of animals was never eaten at the meals of early Christians. For them to have done so, as the heathen did, would have violated the law of God. He wrote: "For us it is not permissible either to see or to hear of human slaughter; we have such a shrinking from human blood that at our meals we avoid the blood of animals used for food."¹⁰

Resurrection

As the pagan Athenians ridiculed the apostle Paul about the resurrection, so did the heathens ridicule Christians after his day. They accused Christians of thinking themselves immortal because they believed in the resurrection. The heathen writer Lucian said, in the second century: "The wretched people have persuaded themselves that they are altogether immortal, and will live forever; therefore they despise death, and many of them meet it on their own accord."⁸

The early Christian belief about the soul was different from the pagan belief in the

inherent immortality of the soul, which apostate Christians later adopted. Instead of thinking of the soul as being something in man that is immortal, they recognized that the human soul is subject to death. Thus James says: "Know that he who turns a sinner back from the error of his way will save his soul from death and will cover a multitude of sins." (Jas. 5:20) Since they believed in the death of the soul, Paul could argue that, if there were no resurrection, the dead have perished. "If Christ has not been raised up, your faith is useless; you are yet in your sins. In fact, also, those who fell asleep in death in union with Christ perished."—1 Cor. 15:17, 18.

Arguing with the heathen who believed in the immortality of the soul and in pre-existence, Tertullian wrote: "Reflect what you were, before you were you. Nothing at all, wasn't it? For you would remember, if you had existed. You were nothing before you came into being; you become nothing when you have ceased to be." Speaking about the resurrection, he goes on to say: "Why could you not again come out of nothing into being, by the will of the very same Author whose will brought you into being; out of nothing? . . . You were not; you were made; and once again when you are not, you will be made." In harmony with this view Minucius Felix wrote: "Who is so stupid or senseless as to venture to maintain that man, originally formed by God, cannot be remade by him anew?" The early Christians had hope and courage in the face of death because they knew that God would bring them back to life by resurrection. For them immortality was not inherited but was regarded as a reward for faithfulness. That is why the apostle Paul stated: "This mor-

tal must put on immortality."—1 Cor. 15:53, 48.

With the passing of time the clean truths enjoyed during the days of the apostles became clouded with falsehoods. Gems of doctrinal truth gradually sank into the mud of vain philosophies and empty imaginations until they disappeared from sight. The apostle Paul foretold this when he said: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away the disciples after themselves." (Acts 20:29, 30) By the time one hundred years had passed after the apostle John's death spiritual darkness was settling fast on the Christian community. Disputes over doctrines were increasing, sects were multiplying and the influence of pagan philosophy was becoming more and more evident as it was being woven into Christian belief by converts to Christianity and by others who admired it. The Christian organization eventually became so apostate that its resemblance was closer to that of Roman paganism than to apostolic Christianity. It had survived the hungry beasts of Rome, but it did not survive the corrupting wolves within itself.

(Turn to pages 22, 23 and 26 and note the modern-day parallels on these points.)

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- 1 *The Ancient Church*, W. D. Killen, pp. 448, 450, 447.
- 2 *The Epistles of S. Cyprian*, lxxiv.
- 3 *Five Books of S. Irenaeus Against Heresies*, translated by John Keble, p. 385.
- 4 *Ethiopic Didascalia*, translated by Platt (1834), p. 130.
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- 6 *The History of the Christian Religion and Church, During the Three First Centuries*, Augustus Neander, translated by Henry John Rose (1848), pp. 197, 94.
- 7 *Histoire Dogmatique, Liturgique et Archéologique du Sacrement de Baptême*, Jules Corbier.
- 8 1946 edition, Vol. 3, p. 84.
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- 10 Minucius Felix's *Octavius*, translated by G. H. Rendall, pp. 409, 421.

Religious Celebrations



as though by more ancient tradition, to observe for the feast of the Savior's passover the fourteenth day of the moon, on which the Jews had been commanded to kill the lamb. Thus it was

CELEBRATIONS in the Roman Empire were numerous, but Christians of the first three centuries refused to participate in them. The anger of their heathen neighbors over this refusal did not change their resolve. Tertullian, of the second century, wrote: "We Christians are charged with a second sacrilege because we do not celebrate the holidays of the Caesars with you in a way which neither modesty, decency, nor chastity permits."¹ Their refusal to celebrate Roman holidays does not mean they had no observance of their own.

What the early Christians celebrated was very different from the many religious holidays that are now kept in Christendom. Christmas, for example, was unknown to them. On this point *The Encyclopedia Americana* states: "The celebration was not observed in the first centuries of the Christian church."² And the religious historian Augustus Neander wrote about birthdays: "The notion of a birthday festival was far from the ideas of the Christians of this period in general."³

After the first century the organization bearing the name "Christian" began instituting celebrations of its own, adding more and more the farther away it got in time from the days of the apostles. In his book, *An Epitome of General Ecclesiastical History*, John Marsh states: "Christ had instituted the Supper as a memorial of his death; but, not content with this, his followers soon began to commemorate, annually, almost every remarkable event which occurred in the first establishment of Christianity."⁴ This was done despite the fact that the Scriptures did not authorize them. As Professor W. D. Killen says: "The Founder of the Christian religion instituted only two symbolic ordinances—baptism and the Lord's Supper."⁵

The Lord's Supper, also called the Memorial, was instituted on the same night that the Passover was annually celebrated—Nisan 14. The Christians in Asia known as the Quartodecimans (Fourteenthers) observed this yearly celebration, which some persons call the Christian passover, on Nisan 14. Eusebius states: "At that time no small controversy arose because all the dioceses of Asia thought it right,

necessary to finish the fast on that day, whatever day of the week it might be."⁶

When Jesus instituted this celebration of his death, he took a loaf of unleavened bread, gave thanks, broke it and gave it to his apostles, saying: "This means my body which is to be given in your behalf. Keep doing this in remembrance of me." (Luke 22:19) The commemoration of his death is properly kept by having this observance each year on the day Jesus instituted it—Nisan 14. For Christians this was the only Scripturally established observance.

Any other observance, including the resurrection festival, which was observed later on and became known as Easter, is without any Scriptural authorization. Note what *The Encyclopædia Britannica* says: "The ecclesiastical historian [of the fifth century] Socrates (*Hist. Eccl.*, V. 22) states, with perfect truth, that neither the Lord nor his apostles enjoined the keeping of this or any other festival. He says: 'The apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety.' This is doubtless the true statement of the case."⁷

The many celebrations that developed with the passing of the years were the product of Christian apostasy rather than what Christ or his apostles commanded. The one and only celebration that the early Christians of apostolic times regularly observed was what they were Scripturally instructed to observe—the memorial of Christ's death.

(Turn to pages 24 and 26 and note the modern-day parallels on these points.)

REFERENCES

- 1 Tertullian's *Apologeticus*, translated by T. R. Glover, p. 181.
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- 3 *The History of the Christian Religion and Church, During the Three First Centuries*, Augustus Neander, translated by Henry John Rose (1848), p. 190.
- 4 Seventh edition, p. 183.
- 5 *The Ancient Church*, W. D. Killen, p. 218.
- 6 *The Ecclesiastical History*, Eusebius, Vol. 23, translated by Kirsopp Lake, Vol. 1, p. 503.
- 7 Eleventh edition, Vol. 8, p. 828.

MEETING TOGETHER: A distinctive feature of early Christian worship was their meeting together for the study of God's Word. Justin Martyr, of the second century, wrote: "On the day which is called Sunday there is a meeting together in one place of all who dwell either in towns or in the country; and the memoirs of the apostles, or the writings of the prophets are read, as long as the time permits. When the reading ceases, the president delivers a discourse, in which he makes an application and exhorts to the imitation of these good things. We then rise all together and pray."¹

Telling more about the early Christian meetings, Tertullian, who became a convert to Christianity about 190 (A.D.), wrote: "We are a society with a common religious feeling, unity of discipline, a common bond of hope. We meet in gatherings and congregation to approach God in prayer. . . . We meet to read the books of God. . . . In any case, with those holy words we feed our faith, we lift up our hope, we confirm our confidence; and no less we reinforce our teaching by inculcation of God's precepts."²

Why did the early Christians meet together to study the Bible, to pray and to exhort one another? Because it was God's will that they do so, and the apostle Paul stated the divine will clearly: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another."—Heb. 10:24, 25.

MEETING PLACES: The oldest documents referring to Christian worship show that they assembled in such places

as private houses that had rooms large enough to accommodate their meetings. In answer to the question, "Where do you assemble?" Justin Martyr said: "Where each can and will."³ The early Christian writers admitted they did not have temples as did the pagans. "It was a common accusation brought against Christians by their enemies," reports *The Encyclopædia Britannica*, "that they had 'no altars, no temples.'"⁴ Clement of Alexandria, of the second and third centuries, not satisfied with citing Paul's statement that 'God does not dwell in handmade temples' (Acts 17:24), appeals in support of the same truth to the ancient poets: "Most excel-

lently, therefore, Euripides accords with these, when he writes:—'What house constructed by the workmen's

hands, with folds of walls, can clothe the shape divine?' " Elsewhere Clement adds: "It is not now the place, but the assemblage of the elect, that I call the Church."⁵ Setting a pattern of simplicity in places of worship, Jesus Christ arranged with the landlord of a house to use a guest room, a large upper room, in which to meet with his apostles. He also had meetings in the open. An ornate structure was not needed.—Luke 22:10-12; Matt. 5:1, 2.

PRAYER: When the early Christians met together, they had public prayer, but they also prayed privately. Wrote Clement of Alexandria: "While engaged in walking, in conversation, while in silence, while engaged in reading and in works according to reason, he in every mood prays."⁶ Prayer was also offered before meals. Tertullian wrote: "We do not take our places at table until we have first tasted prayer to God."⁷ These prayers were offered to

MANNER OF WORSHIP

Jehovah God through his Son, Jesus Christ, not to or through any saints. "The Catacombs in no wise disagree with the evidence supplied by patristic literature that the custom of addressing prayers to the saints was not in vogue before the fourth century."⁸

Why were early Christians diligent in prayer? Why did they pray only to God through Christ? Because the Bible counsel is: "Persevere in prayer." (Rom. 12:12) And Jesus stated: "No one comes to the Father except through me. If you ask anything in my name, I will do it."—John 14:6, 14.

FINANCING THE CONGREGATION:

This was done, not by tithing nor by passing around collection plates, but by voluntary contributions; as Tertullian wrote: "Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering."¹² This voluntary method of financing the Christian congregation was in harmony with the apostolic command: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver."—2 Cor. 9:7.

NO IMAGES: On this matter Tertullian said: "We do not adore statues and images."¹² In his *Octavius*, Minucius Felix, third-century writer, has a heathen interlocutor complain that Christians do not use images. The Christian's answer is: "Do you suppose we conceal our object of worship because we have no shrines and altars? What image can I make of God when, rightly considered, man himself is an image of God?"¹³ In his defense of Christian belief, Lactantius wrote, at the beginning of the fourth century: "We admit that we use no idols."¹⁴ Another early writer, Arno-

bias (fl. A.D. 300), wrote: "You worship only stone and wooden images. But these are shaped after human models."¹⁵

Summing up the view of early Christians regarding images, the volume *History of the Christian Church* says: "There is no better evidence of the change which came over the Church in this regard than the comparison between the earlier and the later apologists. Justin, Origen, Clement of Alexandria, and Minucius Felix rejoice in the Church's rejection of images, but Leontius of Cyprus, in 600, and John of Damascus, in 725, are anxious to defend the practices of the Church against the objections of Jews and Saracens. Chrysostom reviews the whole ecclesiastical life of his time—354 to 407—and yet nowhere in his works is there mention of images. . . . Gregory the Great, pope from 590 to 604, was the first to publish a formal defense and exposition of image worship."—Hurst, Vol. I, p. 508.

Who, then, made the first images of Christ? Says a noted religious historian: "Heathens, who, like [Emperor] Alexander Severus, saw something Divine in Christ, and sects, which mixed heathenism and Christianity together, were the first who made use of images of Christ; as, for instance, the Gnostic sect of the followers of Carpocratian, who put his image beside those of Plato and Aristotle."¹⁶

What of crosses in worship? Concerning the first-century Christians the evidence is: "There was no use of the crucifix and no material representation of the cross."¹⁶ In the third century Minucius Felix brought the cross up for discussion in *Octavius*, and the writer charges the Romans with cross worship: "Crosses again we neither worship nor set our hopes on. You, who consecrate gods of wood, very possibly adore wooden crosses as being por-

tions of your gods. For what are your standards, and banners, and ensigns but gilded and decorated crosses? Your trophies of victory show not only the figure of a simple cross, but also of one crucified."

These early Christians shunned images and crosses because they knew God's command, as stated at Exodus 20:4: "You must not make for yourself a carved image or a form like anything that is in the heavens above or that is on the earth underneath." They knew that image worship proved fatal to the nation of Israel, and they also knew that Christians are commanded: "Guard yourselves from idols."—1 John 5:21.

NO TITLES, UNUSUAL DRESS: Minucius Felix shows that early Christians also rejected titles: "We do not take our place among the dregs of the people, because we reject your official titles and purples; we are not sectarian in spirit." And in the volume *The Contents and Teachings of the Catacombs at Rome*, B. Scott says: "Here the primitive simplicity of the early Church is observable; no prefix of Saint had then been added to any of Christ's followers exclusively . . . neither do we find any 'nimbus' or 'glory' or 'aureole' surrounding the head of the Apostle, nor indeed the heads of any Christians represented in the Catacombs."—P. 122.

No peculiar attire was used by early Christians, not even by their overseers. "It need hardly be said," states the book *Early Church History*, "that in early times the officers or ministers were not distinguished by their attire from the rest of the Church. . . . Until the fourth century the Church was, so far as evidence can tell us, free from the use of sacerdotal garments."⁸

Why did they shun peculiar garb and honorary titles? Because Jesus Christ had said: "But you, do not you be called Rabbi,

for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father."—Matt. 23:8, 9.

SIMPLICITY OF WORSHIP: "If any thing marked the primitive church," says historian John Lord in *The Old Roman World* (page 558), "it was the simplicity of worship, and the absence of ceremonies and festivals and gorgeous rites." Their Christianity was not outward show; their whole way of life was affected by what Jesus taught. They studied the Bible together; they encouraged one another by their meetings. "By all who sought merely the gratification of the eye or of the ear," says W. D. Killen in *The Ancient Church* (page 463), "the simple service in which they engaged must have been considered very bald and uninteresting. But they rejoiced exceedingly in its spiritual character." No gorgeous rites and physical trappings were needed, because the early Christians kept clearly in mind the words of the Lord Jesus: "The true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:23, 24.

(Turn to pages 23, 24, 26 and 27 and note the modern-day parallels on these points.)

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- 1 *The Ancient Church*, W. D. Killen, pp. 465, 466.
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- 3 *The History of the Christian Religion and Church, During the Three First Centuries*, Dr. Augustus Nander, pp. 182, 183, from the German, translated by Henry John Rose (1848).
- 4 Vol. 12, p. 750, 1907 ed.
- 5 *Ante-Nicene Christian Library*, Vol. 12, "Miscellanies," b. v, c. xl; b. vii, c. v; b. vii, c. vii.
- 6 *History of the Christian Church*, J. F. Hurst, Vol. I, pp. 314, 366, 201, 204.
- 7 *Octavius*, xxxii, 1; xxix, 6, 7; xxxd, 6, translated by Gerald H. Rendall.
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Preachers

OF THE

KINGDOM OF GOD



MODERN historians tell us that among the early Christians "even the most simple members of their communities were messengers, spreading the truth entrusted to them."¹ Do the early Christian writers of the first, second and third centuries support this view? And is it true that "the zeal" of the early Christians "was never satisfied except in winning new peoples to the Christian faith"?²

Tertullian, who wrote in the second century, testifies to the success of the Christians in winning new peoples to the Christian faith: "Men proclaim aloud that the state is beset with us; in countryside, in villages, in islands, Christians; every sex, age, condition, yes! and rank going over to his name. . . . We are but of yesterday, and we have filled everything you have—cities, islands, forts, towns, exchanges."³

Justin Martyr, of the second century, wrote: "There is not one single race of men, whether barbarians, or Greeks, or whatever they may be called, nomads, or

vagrants, or herdsmen living in tents, among whom prayers and giving of thanks are not offered through the name of the crucified Jesus."⁴

Though there may be an element of hyperbole in these passages, they supply a clear indication of the remarkable rapidity and energy of Christian preaching in the first two centuries.

Every Christian a Minister

What accounts for the remarkable preaching done by the early Christians? Vitally important is the fact that every Christian considered himself a minister, a preacher of the kingdom of God.

Tertullian declares in very plain and emphatic terms that all Christians are priests or ministers. He asks: "Are not even we laics [laymen] priests?" "Where three are," he says, "a church is, albeit they be laics. For each individual lives by his own faith, nor is there exception of persons with God."⁵ About 180 (A.D.) Irenaeus wrote: "All the righteous possess the sacerdotal rank."⁶ Origen, Christian writer of the third century, testifies to the same fact: "All Christians," he says, "are priests, not merely or pre-eminently the office-bearers, but all according to the measure of their knowledge and their services in the kingdom of the Lord."⁷

As preachers all, the early Christians called on people in their own towns and even visited other towns to preach the message of God's kingdom. In his defense of Christianity against the attack of the pagan philosopher Celsus, Origen declares "that many [Christians] had made it their business to go through not only their towns, but also the villages and farms."⁸ Thus the early Christians even visited

farms, covering rural territory to preach the Kingdom message.

Some Christians were able to leave their home city and even their country to spread the good news of the kingdom of the heavens. One early writer, Eusebius Pamphilus, tells us of Christian preaching in the opening years of the second century: "They augmented the means of promulgating the gospel more and more, and spread the seeds of salvation and of the heavenly kingdom throughout the world far and wide. . . . Leaving their country, they performed the office of evangelists to those who had not yet heard the faith, whilst with a noble ambition to proclaim Christ, they also delivered to them the books of the holy Gospels. After laying the foundation of the faith in foreign parts as the particular object of their mission . . . they went again to other regions and nations."⁸

Enemies Testify to Preaching Zeal

So great was the zeal of the early Christians to preach the Kingdom good news and win people to the true religion that even *opposers of Christianity* admitted their success. Pliny, the Roman governor in Asia Minor during the reign of Emperor Trajan, wrote a letter to the emperor in which he said of Christianity: "But this crime spreading . . . while it was actually under prosecution. . . . This contagious superstition is not confined to the cities only, but has spread its infection among the neighbouring villages and country."⁹

Celsus, the pagan philosopher of the second century, attacked the Christians because they were all zealous preachers, as the church historian Neander reports: "Celsus, the first writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel."⁷

In more recent times historian Edward Gibbon, no friend of Christianity, admitted in his work *The Decline and Fall of the Roman Empire*: "We have already seen that the active and successful zeal of the Christians had insensibly diffused them through every province in almost every city of the empire."¹⁰

Archaeology Testifies to Preaching Zeal

So great was the zeal of the early Christians to preach the good news of the kingdom of heaven that they used every method possible to communicate their message. As a result, the early Christians pioneered the modern form of book. Says Sir Frederic Kenyon in *The Bible and Archaeology*: "Discoveries . . . made within the present century . . . have shown that the Christian community at a very early date realized the advantage of making up papyrus in what is known as the 'codex' form, which is simply the modern form of book, with leaves made up in quires, any number of which may be fastened together to form a volume of the required size. . . . That the *codex form of papyrus book*, if not actually invented by the Christians, was first exploited by them is clear from the evidence from Egypt."

Likewise Edgar J. Goodspeed wrote in *Christianity Goes to Press*: "For there were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. . . . Christians were beginning to lay hold of the techniques of publica-

tion to spread over the world the great message that they felt they had for mankind. That was the great dynamic that drove them on, to take every known means and even find new ones for their work. . . . They were not only abreast of their times in such matters, they were in advance of them, and the publishers of the subsequent centuries have followed them. This is I submit a different picture of the early Christian laity from the traditional one."—Pp. 75-78.

Why the Tremendous Zeal to Preach?

The view of the early Christians was, as Tertullian said: "The word of the Lord ought not to be hidden by any."¹¹ Indeed, it was the Lord Jesus Christ himself who commanded his true followers to be zealous in letting their light shine: "You are the light of the world. . . . People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men."—Matt. 5:14-16.

So the early Christians copied the example of their Master, who himself said: "I am the light of the world." They preached the same message Jesus did, and Jesus featured "the kingdom of the heavens." The apostle Paul, who said that he imitated Jesus, taught "publicly and from house to house," and he urged his Christian brothers: "Become imitators of me, even as I am of Christ."—1 Cor. 11:1; John 8:12; Matt. 10:7; Acts 20:20.

After his resurrection, Jesus Christ gave specific commands to his followers to spread the good news and to make disciples of people of all the nations: "Go therefore and make disciples of people of all the nations." (Matt. 28:19) And what were the last recorded words of Jesus Christ,

just before he ascended into heaven? "He said to them . . . 'You will be witnesses of me both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth.'"—Acts 1:7, 8.

So the early Christians took their commission to preach seriously. They could not hide their message. They believed that their own hope for salvation depended upon their speaking God's words to others, for they knew what the apostle Paul had written to the Christians in Rome: "With the heart one exercises faith for righteousness, but with the mouth one makes public declaration for salvation."—Rom. 10:10.

Zealous preaching of the kingdom of God therefore marked the early Christians. That this would also be a distinctive mark of true Christians at the "end of the world" or "time of the end" is clear, for, concerning this time, the Lord Jesus, looking forward nineteen hundred years to our day, pointed to this as the work for modern Christians: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come."—Matt. 24:14.

(Turn to pages 24, 28 and 29 and note the modern-day parallels on these points.)

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THOUGH the early Christians were often misrepresented and constantly haled before the courts, it is a matter of historical record that they were law-abiding, persons of the highest moral integrity, and outstandingly known for the love they had for one another.

Their obedience to the laws was not of the same caliber as that of other men who obeyed only when they could not do otherwise or when they did not happen to be otherwise inclined. It was so consistent that mention of it has been preserved by the historians. For example, Dr. Augustus Neander records a letter concerning the Christians that was written to one Diognetus in the early part of the second century, and which states: "They obey the existing laws, nay, they triumph over the laws by their own conduct."¹ And Tertulian later argued: The land is filled with assassins and thieves and criminals of other kinds. But "when Christians, charged as Christians, are brought into court, who among them is of the same sort as all those criminals? It is with your own kind the jail is always steaming . . . Not a Christian on that list, unless it be simply as a 'Christian.'"² In recognition of the example set by Christians in this regard, the book *Readings in Ethics*, in its chapter on "Early Christianity," says: "They were willing to render to Caesar what was Caesar's. Obedience to all laws which did not conflict with Christian principles, they insisted upon. But their main attention was directed to rendering unto God what was God's."³ In this they followed the admonition of their Model, Jesus Christ.—Matt. 22:17-21.

Known by Their

WAY OF LIFE

Virtuous Lives

However, the conduct of these Christians that set them apart from the

world involved much more than obedience to the laws of the State. Their embracing the teachings of Jesus Christ brought about a thorough change in their viewpoint toward life, their personal conduct and their attitude toward other men. (Eph. 4:22-24) That this is actually what happened is testified to in the following account: "The astounding thing is that while the Greek schools in general appealed only to a select class . . . and while the comparatively wide appeal of the Stoics neither affected the masses nor stayed the corruption of the Emperor's court, Christianity, within twenty-five years of its inception gave a totally new life to thousands and thousands. This new life most noticeably expressed itself in a virtue which the Stoics condemned and which certainly was absent from the practice of the public."³

So it was that in a letter from the Roman governor of Pontus and Bithynia, Pliny the Younger, to Emperor Trajan, he reports about the Christians: "They affirmed the whole of their guilt, or their error, was, that they met on a stated day before it was light, . . . binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up."⁴ Likewise, Athenagoras, who had been an accomplished Athenian philosopher, but who accepted Christianity when he read

the Scriptures in an endeavor to refute them, in the year 177 presented to Emperor Marcus Aurelius and his son Commodus a plea in which he said: "But among us you will find uneducated persons, and artisans, and old women, who, if they are unable in words to prove the benefit of our doctrine, yet by their deeds exhibit the benefit arising from their persuasion of its truth: they do not rehearse speeches, but exhibit good works; when struck, they do not strike again; when robbed, they do not go to law; they give to those that ask of them, and love their neighbours as themselves."³

Rather than trying to change the world around them, the reforming they did was in their own lives. As the noted historian John Lord says, in *The Old Roman World*: "The church, in those days, was not a philanthropical institution, or an educational enterprise, or a network of agencies and 'instrumentalities' to bring to bear on society at large certain ameliorating influences or benignant reforms. . . . The true triumphs of Christianity were seen in making good men of those who professed her doctrines, rather than changing outwardly popular institutions, or government, or laws, or even elevating the great mass of unbelievers. . . . And for three centuries there is reason to believe that the Christians, if feeble in influence and few in numbers when compared with the whole population, were remarkable for their graces and virtues . . . [They] were patient under injuries, were charitable and unobtrusive, were full of faith and love, practicing the severest virtues, devout and spiritual when all were worldly and frivolous around them . . . We have testimony to their blameless lives, to their irreproachable morals, to their good citizenship, and to their Christian graces."⁴ Any who tried to carry on immoral practices, after due encouragement to repentance and reforma-

tion, were ousted from the Christian congregation. They heeded the apostolic advice to keep the congregation clean. —1 Cor. 5:1-5, 9-13.

Love for One Another

Yet along with their reputation for being law-abiding and virtuous, they were known by the world for another trait. They had deep love for one another. Neander draws attention to "the inward brotherly love of the Christian—contrasted with the universal selfishness which divides all men from one another, and makes them distrustful of each other, which prevented men from understanding the nature of the Christian community, and rendered it a source of never-ending wonder to them!"⁵ And historian John Lord declares that this bond of love was so strong that even Christians from other countries, ranks and positions in life were welcomed into the homes of their fellow believers. "There were no strangers among the Christians," he says; "they were all brothers."⁶ Truly, these people were Christians, for Jesus Christ himself had said: "By this all will know that you are my disciples, if you have love among yourselves." (John 13:35) Yes, Christians are easily identified, not only by what they believe and how they worship, but by their way of life. That is true even in this modern day.

(Turn to pages 25 and 27 and note the modern-day parallels on these points.)

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- ⁶ *The Old Roman World*, John Lord, Second Edition (1863), pp. 551, 552, 578, 584.

Tertullian asks, "What heathen will let his wife attend the nightly meetings of the Church and the slandered Supper of the Lord, take care of the sick *even in the poorest hovels*, kiss the chains of the martyrs in prison, rise in the night for prayer, and show hospitality to strange brethren?" *It is easy to imagine the constant and manifold dangers, as well as difficulties, springing from such marriages in times of persecution. But marriages between heathens were still valid after either party became a Christian.*"—1 Cor. 7:39.

Although a Christian husband or wife would not leave a non-Christian mate, it would sometimes occur that a pagan husband whose wife was converted to Christianity discovered that her strict Christian morals and zealous worship stood in his way. (1 Cor. 7:12, 13) He might leave her, but, of course, he blamed her religion. So we are told that the Romans considered the Christians "immoral because families sometimes broke up when some became Christianized."

Upon becoming a follower of Jesus Christ, the early Christian had little in common with former associates. That he would not seek fellowship with them even under the guise of "brotherhood" or "inter-faith" is apparent from the observations of John Fletcher Hurst: "No one could be a Christian and sacrifice at a heathen altar or worship with the multitude in a heathen temple. From the moment that he adopted the religion of Christ, every bond that held him to the pagan mythology was sundered. His attitude was one of pronounced hostility, if not by word, at least by absence from all pagan rites, and by meeting with Christians in their services. He was at once a marked man. There was not a single point of sympathy between his old faith and the new one. The pagan associates could no longer be intimate friends."

Not World Reformers

In the Roman world there was every room for improvement. While excelling in law, the Empire also reveled in moral lawlessness and cruel injustice. Yet, as E. Arnold relates of the Christians living in those days of slavery and poverty, "they were entirely convinced, as regards the totality of this present condition of affairs, that they, of themselves, could not change it, and that no essential improvement could be made in the structure of society by means of social reform. Again, the early Christians let slavery and social oppression continue to exist, as, in part at least, a phenomenon of universal political corruption directed against freedom and equality." They believed that God's kingdom is the one solution to all evils and, accordingly, their time and energies were devoted to serving as its ambassadors. Toward other kingdoms the Christians were neutral.

Consistently, what they would not reform by social measures they would not attempt to reform by political measures, such as running for public office. Concerning their stand in this matter, one historical report tells us the "Christians refused to share certain duties of Roman citizens. . . . They would not hold political office."¹⁰ Of course, this refusal did not make them or their religion popular. Nevertheless, it was a logical consequence of their belief, as E. G. Hardy observed: "The Christians were strangers and pilgrims in the world around them; their citizenship was in heaven; the kingdom to which they looked was not of this world. The consequent want of interest in public affairs came thus from the outset to be a noticeable feature in Christianity."¹¹

In those days the Christians did not suppose that God's kingdom would find some form of expression in the political state. Rather, as Dr. Neander observed: "Christians, under the then existing circum-

stances, were generally accustomed to consider the state as a power hostile to the Church, and it was far from their imagination to conceive it possible that Christianity should appropriate to itself also the relations and offices of the state. The Christians stood aloof and distinct from the state, as a priestly and spiritual race."¹¹ Their almost exclusive concern with spiritual matters caused another historian to state: "The prince, their country, the public good, civilisation, Roman splendour, are to them merely resounding names or vain idols. The church is their country, their city, and their camp. This doubtless is the meaning of the accusation, 'enemies of the public,' which is applied to the Christians."¹²

God and Caesar

Of course, the Christians were not trying to become enemies of the Roman people or the state. On the contrary, the faithful spent much time and effort telling their neighbors of whatever race or color exactly what they should do to come into the Christian fold as fellow heirs of the Christian hope. In this ministry to people of all nations there was no room for a nationalistic spirit. (Col. 3:11) But, as E. W. Barnes observed, the Christian point of view was not appreciated: "Because Christianity thus declined to recognize national boundaries, because it was not nationalistic, but internationalistic, it was regarded as unpatriotic. . . . The normal expression of loyalty, alike to the emperor and to the imperial City, was to burn incense to his genius and to the genius of Rome. The Christian held that such action was to offer worship to Gods or divinities that he did not recognize. He was thus not only

unpatriotic, rebellious in spirit, but he was also an 'atheist.' His offence was both political and religious."¹³

The conflict between Caesar and the Christians was understandable. Caesar demanded what belonged to God; in fact, Caesar was proclaimed to be a god. However, the "god" Caesar was not concerned with the conscience of the Christian; Caesar's concern was the unity of the empire.

This we learn from historians Brinton, Christopher and Wolff: "To hold this motley collection of peoples in a common allegiance, to give them something like

a national flag as a symbol of this unity, the Emperor was deified. Simple rites of sacrifice to him were added to local religions and local rites. . . . The Christians, however, were as rigorous monotheists as the Jews; they could not sacrifice to the Emperor any more than the Jews of old could sacrifice to Baal. . . . But sacrifice was a thing of God's. The true Christian, then, could not bring himself to make what to an outsider was merely a decent gesture, like raising one's hat today when the flag goes by in a parade."¹⁴

The concern that such an attitude caused the emperor in time of peace was bound to worsen in time of war, when barbarian hordes threatened the borders of the empire. Yet, even a national emergency could not alter the Christian's neutrality toward conflicts of this world. In his first *Apology*, written A.D. 153, Justin Martyr states the Christian position: "And we who were formerly used to murder one another do not only now refrain from making war upon our enemies, but also, that we may not lie nor deceive our examiners, willingly die confessing Christ."¹⁵ Again, in his *Dialogue with Trypho, a Jew* (A.D. 155-

COMING IN THE NEXT ISSUE

- Does Popularity Make It Right?
- Christ Is Present! Where?
- They Found a Way.
- Why Visit the Dead?

160), Justin declares: "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage,—and we cultivate piety, righteousness, philanthropy, faith, and hope, which we have from the Father Himself through Him who was crucified."¹⁶

Historians commonly note the refusal of early Christians to serve in Caesar's legions. Typical is this observation in *A Short History of Rome*: "But the army suffered even more than the civil services. Even in the second century, Christianity had affirmed that 'it is not right to be a man of the sword, . . . ' and that 'a son of peace, whom it becometh not even to engage in a litigation, should still less take part in a battle,' had affirmed the incompatibility of military service with Christianity."¹⁷ According to Barnes, "A careful review of all the information available goes to show that, until the time of Marcus Aurelius, no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service."¹⁸ Historians find that "there were two grounds on which service in the Imperial armies was irreconcilable with the Christian profession; the one that it required the military oath, and the countenancing, if not the actual performance, of idolatrous acts; the other that it contravened the express commands of Christ and the whole spirit of the Gospel."¹⁹

The adamant refusal of the Christians to violate their neutrality, however, did not mean that they were subversive. In their defense Hurst states: "There is no proof that the Christians were disloyal to

the empire. They were obedient citizens, avoiding all share in conspiracies against the existing authorities and paying taxes without murmuring. But, so great was the contrast between their civil life and that of their fellow-citizens, that they presented all the characteristics of a distinct social organization."²⁰

From all this testimony there can be no doubt that the early Christians, while in the Roman world, were not of it. Secular history proves that they were true to their Master, who said: "I have given your word to them, but the world has hated them, because they are no part of the world, just as I am no part of the world."—John 17:14. (Turn to pages 24, 27 and 28 and note the modern-day parallels on these points.)

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- 15 "The First Apology of Justin," xxxix, p. 40, translated by M. Dods, *Ante-Nicene Christian Library*, Vol. II, Writings of Justin Martyr and Athenagoras.
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- 18 *Early Church History*, Backhouse and Tylor, p. 128.



THE late chancellor of the University of Göttingen and writer of ecclesiastical history, John L. von Mosheim, in his *Historical Commentaries*

on the State of Christianity, refers to the first-century Christians as "a set of men of the most harmless inoffensive character, who never harboured in their minds a wish or thought inimical to the welfare of the state."¹ Yet these very Christians suffered indescribably at the hands of the pagan peoples and the Roman state. Why? The simple and only answer is, Because of their faith. That this is so, historians unite to testify.

Not all persecutions proceeded from the State. The Christians were often victims of mob violence and the popular fury. Dr. Mosheim states that the thing that "irritated the Romans against the Christians, was the simplicity of their worship, which resembled in nothing the sacred rites of any other people. They had no sacrifices, temples, images, oracles, or sacerdotal orders; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of atheists; and, by the Roman laws, those who were chargeable with atheism were declared the pests of human society."² Dr. Mosheim further says that "the sordid interests of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. . . . Nothing can be imagined, in point of virulence and fury, that they did not employ for the ruin of the Christians."²

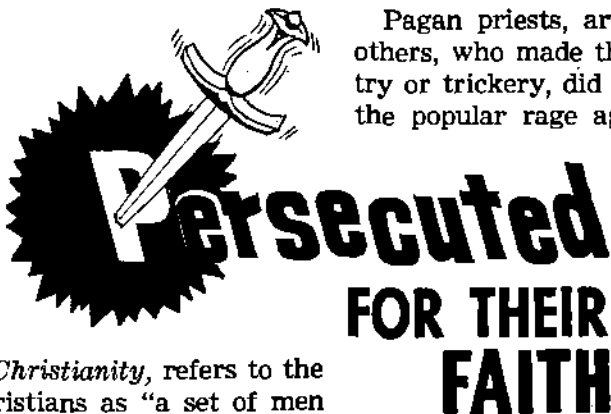
Pagan priests, artisans, magicians and others, who made their living from idolatry or trickery, did their utmost to excite the popular rage against the Christians.

They even went so far as to persuade the multitude that all the calamities, wars, storms and diseases were judgments sent down by the angry gods, because of the spread of Christianity. In

his *Apologeticus*, Tertullian writes: "They take the Christians to be the cause of every disaster to the State, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move or the earth does, if there is famine, if there is plague, the cry is at once: 'The Christians to the lion!'"³

The first widespread persecution against Christians by the Roman state, however, is said to have begun with Emperor Nero. Tertullian states: "Nero was the first to rage with the imperial sword against this school [the Christians] in the very hour of its rise in Rome."⁴ Tacitus, a historian of the second century, gives us a striking picture of Nero's persecution of Christians. He says: "Nero . . . punished with the utmost refinements of cruelty, a class of men . . . whom the crowd styled Christians. . . . And derision accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when daylight failed, were burned to serve as lamps by night."⁴

Emperor Domitian, who reigned from 81-96 (A.D.), to use Tertullian's phrase, "was a good deal of a Nero in cruelty"⁵ and was the second Roman emperor to raise extensive persecution against the Christians. Eusebius, a fourth-century the-



Persecuted FOR THEIR FAITH

ologian and ecclesiastical historian, says: "In the fifteenth year of Domitian, Flavia Domitilla, who was the niece of Flavius Clemens, one of the consuls at Rome at that time, was banished with many others to the island of Pontia as testimony to Christ."⁶

Christian persecution under Emperor Trajan (A.D. 99-117) was impelled by patriotic and political motives. The emperor sought to clear the empire of factions. To this end he endorsed a law against secret associations. The Christians were placed in this category and their meetings banned. Trajan, in answer to a letter written by Pliny the Younger requesting information on how to deal with Christians, said: "Do not go out of your way to look for them. If indeed they should be brought before you, and the crime is proved, they must be punished."⁷ The punishment of death was generally understood, while pardon was to be extended to those who would renounce Christianity and return to the Roman gods. As shown by the letter by Pliny and the rescript of Trajan, "the Christians could be punished for the *nomen* alone, or the mere profession of Christianity, apart from the specification or proof of definite crimes," writes E. G. Hardy in his *Christianity and the Roman Government*, page 95.

Other emperors, such as Antoninus Pius, Marcus Aurelius and Septimus Severus, all severely persecuted the Christians. Dr. Augustus Neander in his *General History of the Christian Religion and Church* says: "Clement of Alexandria, who wrote soon after the death of Commodus, says, 'Many martyrs are daily burned, crucified, or beheaded before our eyes.'"⁸

But the most bitter period of persecution began with the reign of Decius Trajan and continued almost uninterrupted until

the Edict of Toleration was issued in 313. Emperor Diocletian A.D. 303 launched a systematic effort to wipe out every trace of Christianity and restore the old pagan religions. Christian meeting places were torn down. The Bible, for the first time, was attacked and burned. Dr. Neander says: "The most cruel tortures were resorted to for the purpose of extorting a confession; but in vain. Many were burned to death, beheaded, or drowned."⁹

But persecution failed. What Diocletian, Galerius and others failed to accomplish by force, Emperor Constantine brought about by compromise. He managed to fuse a young apostate "Christian" organization with pagan state religion so thoroughly that by the end of the fourth century the original apostolic church organization was largely lost to view. Pagan rule was still in control, but in a so-called "Christian" garb.

The early Christians, those who did not compromise, suffered in a very real way for their faith. They fulfilled the words of Jesus: "If they have persecuted me, they will persecute you also." (John 15:20) Being persecuted for righteousness' sake was a mark of true religion back there and it is also evidence of true religion today.

(Turn to pages 25, 27 and 28 and note the modern-day parallels on these points.)

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- ⁴ *The Annals of Tacitus*, translated by John Jackson, Vol. 4, pp. 283, 285.
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Christendom AND

Early Christianity

WHAT is the record of modern-day Christendom? Has it held fast to the Christianity that prevailed during the time of Jesus and his apostles and the years that immediately followed? Are its beliefs the same as those cherished by the early Christians? Are its members vigorous advocates of the kingdom of God, as were Christians in the first century? Are the religious organizations of Christendom "no part of the world," as Jesus said his followers should be? These are questions that are vital to everyone who sincerely wants to practice Christianity as it was taught by Jesus Christ.

Having considered the records of both Biblical and secular history as set out in the preceding articles in this issue of *Awake!*, you now know what they say about the beliefs and practices of the early Christians. Are the beliefs and practices of Christendom the same? Consider the evidence as reflected in the statements of the religious leaders of Christendom themselves.

God's Word, the Bible

What about God's Word, the Bible? Do Christendom's religious leaders today accept it as their guide for worship, and do their followers faithfully read it as did the early Christians? Hardly.

Thus the Los Angeles *Examiner*, February 13, 1961, quoted a leading bishop of the Protestant Episcopal Church of the United States, James Pike, as saying regarding what he called "the myth of the Garden of Eden": "I do not know a single member of the Anglican Communion—

bishop, presbyter, deacon or layman—who believes this story literally." To him the virgin birth of Jesus is also a myth, one that can be accepted or rejected: "Our church has long left room for differing degrees of acceptance as to the details of the narratives later inserted (by humans) into the Gospel accounts." But that was not the view of the early Christians.

Dr. William Neil, lecturer in Biblical studies at the University of Nottingham, betrays like lack of faith in the Bible's inspiration. According to *Liberty* (Canada), January, 1960, he stated: "To the religious crank . . . the Bible presents no problems. He swallows it with the same apparent ease as his friend, the whale, accepted the prophet Jonah into his system. Miracles do not perplex him. Contradictions do not cause him to bat an eye. By proclaiming acceptance of what, in any other context, he would dismiss as nonsense, he demonstrates his piety." Clearly such religious leaders do not look upon the Bible as the foundation book of Christianity.

In view of this, Roscoe Brong, dean of Lexington, Kentucky, Baptist College, admitted concerning the clergymen in his own church: "Too many would-be preachers have a false message, or no distinct message at all. Baptist churches are being overrun and their testimony destroyed by a flood of infidels masquerading as min-

isters who deny the Bible, serve self instead of Christ, and stand for nothing but the great Diana of Denominationalism."—*Ashland Avenue Baptist*, January 3, 1958.

And *The Protestant Dictionary* confesses: "Jesus would, of course, recognize few traces of his philosophy in the churches named after him anywhere in the world." How true that statement is can be seen from the fact that not even such basic tenets of Christendom as the trinity and the inherent immortality of the soul were taught by Jesus. Surely the above expressions should make every churchgoer ask himself, Do these things apply to my church?

And what about the attitude of the followers of such religious leaders? In Australia a survey of a typical Presbyterian congregation showed that one-fourth of its members never read their Bibles at all and many others only infrequently. (*Presbyterian Life*, Sept. 15, 1961) Is the situation any better where you live? In the book *The New Time Religion*, C. Cox gives the answer of various clergymen as follows: "We have a theologically illiterate Church. That our people know this is evidenced by the wistful questions that keep coming to us: 'Please tell us what we believe.'" (Dr. L. B. Hazzard, Methodist seminary professor) "It has been obvious for a long time that there is a widespread ignorance of the Bible even among professed Christians." (Protestant Episcopal Sidney Lannier) "For [college] students the Bible is an alien book. In both factual questions about Bible people and places and evaluative questions about Bible ideas, they reveal their ignorance." (Methodist R. H. Hamill) Obviously in this most basic matter Christendom today is not at all like early Christianity.

Manner of Worship

Another vital respect in which Christendom today differs from early Christianity is its worship. Early Christians met regularly for the purpose of being built up by the Word of God. But today, as so often lamented by the clergy, only a minority of enrolled members attend church with any degree of regularity, and many who come have to be lured by entertaining features such as church socials, not the Word of God.

Further, early Christians stressed winning converts, not building churches, but today? "From the emphasis given to construction of new church buildings it might be wondered if Christians today were more interested in brick and mortar than in people, the Rev. A. T. Strange said . . . The Methodist Church had spent £327,000 on new buildings in a year, but could not show an increase of 100 members." (Adelaide, Australia, *Advertiser*, October 23, 1961) "Too many churches, too few ministers . . . Tens of thousands of pounds [are being poured] into unnecessary churches. And the [people] are spiritually dying between fine elegant spires of these churches," lamented the Port Elizabeth, South Africa, *Evening Post* of October 14, 1959. And these churches, let it be noted, feature crosses and often images, and in them elaborate rituals are held—all contrary to the beliefs and practices of the early Christians.

The same must also be said about Christendom's emphasis on money matters, collections, dues and suchlike. It even embarrasses the very clergymen engaging in the fund-raising, as can be seen from the complaint of one of them that appeared in the Minneapolis *Tribune*, March 3, 1959: "Sometimes I do get so involved in fund drives, in worries about the cost of a new addition that I feel guilty about the unmet needs of parishioners. But the bigger one's

church gets the more difficult it becomes to preach effectively against materialism. You see, it takes money to run a church." The early Christians also needed money, but how differently they handled the matter!

Christendom's worship is also marked by such religious celebrations as Christmas, Easter and suchlike. These holidays have their roots in pagan rites and customs, as is well known. Early Christians would have none of them; they did not even celebrate personal birthdays. Only the death of their Lord Jesus Christ did they commemorate. But in this Christendom does not copy early Christianity.

Organization

Contrary to early Christian practice, today men in Christendom hold honorary titles such as "Reverend," "Father," Bishop," "Archbishop" and "Pope," and they wear distinctive garb, by which they set themselves apart from the laity. But among early Christians there were no titles, no special garb and no clergy-laity distinctions, for the simple reason that they were all preachers of the kingdom of God.

Recognizing this weakness, one Presbyterian clergyman told that in a recent year his denomination won only one convert for every sixty members. Lamenting an even greater failure, Roman Catholic J. A. O'Brien noted that in 1959 his church had won only one convert for every 279 members. After reporting these facts, the York, Pennsylvania, *Dispatch*, July 29, 1961, went on to say: "All [major] churches have in common a tendency to sit back and wait for people to come to them, instead of going out to bring them in. Many of their members would be quite appalled at any suggestion that they should engage in active personal recruiting of new members for the Body of Christ."

Stressing the same weakness and admitting that in this matter their religion is not like early Christianity, R. E. McEvoy, archdeacon of the Protestant Episcopal Diocese of New York, said, as reported in the New York press: "We ourselves have failed to witness Christ . . . We simply have not taken with any degree of seriousness what the first-century Christians knew—that they themselves were to be His witnesses in Jerusalem (or in modern terms, New York)."

Separateness from the World

In sharp contrast to early Christianity the great majority of clergymen today mix in worldly politics. They preach the "Social Gospel," proceeding on the theory that Christianity and the political systems of the world can walk hand in hand. Commenting on this, R. Goetz says in *The Christian Century*, November 2, 1960: "There has been an all but complete abandonment of the New Testament doctrine of the irreconcilability of Christ and the world . . . The church [claims] full rights in telling the state how to be the state. Thus we see churches issuing a variety of public pronouncements—which frequently are contradictory—advising the state on virtually every national concern. The church wants authority and power of influence. . . . All this has nothing to do with the New Testament and its absolute dichotomy [division] . . . nowhere better formulated than in 1 John 2:15-17."

And what about war? The Stuttgart *Nachrichten (News)*, February 17, 1959, under the heading "Niemöller—Church for 1600 Years on Wrong Road," answers that question: "The Christian Church and Christians, with their views on a righteous and unrighteous war, have been on the wrong road for 1600 years, exclaimed Dr. Niemöller, President of the Evangelical Church of Hesse and Nasau, Sunday while

in Alzey. He spoke on the subject, 'The Christian and Atomic Weapons.' The New Testament clearly shows that Christ did not answer might with might. 'We must strike off on a new road, a road Christendom has failed to follow for 1600 years'—ever since the time of the early Christians, who were no part of the world.

Since Christendom has become very much a part of the world, it knows little of persecution. As observed in *The Christian Century*, February 27, 1952, "Twentieth century Christianity has lost the stringent note. For most of us there is no cross in it. . . . People are not made to feel . . . that Christianity is a creed for heroes or that to embrace it means 'living dangerously.' . . . The man on the street has little reason to think that Christians are a company of people committed to the turning of the world upside down . . . But that was the general impression of Christians in the first century. It meant something then to be a Christian, and it cost something. No one from A.D. 30 to A.D. 313 thought of Christianity as a comfortable religion. It was a creed for heroes."

Conduct

Early Christians stood out by reason of their fine, noble Christian conduct, but does Christendom's membership today? Not according to United Church of Canada clergyman Armand Stade: "I have a notion that the average churchman of today is a semipagan and that, because of this, it is going to be difficult to persuade those outside the church that there is any real value in being like those inside the church."—*Liberty* (Canada), December, 1961.

It is not true of the church members of Christendom, as it was of the early Christians, that they are more outstandingly law-abiding than others in the world around them. Quite to the contrary, the

Akron, Ohio, *Beacon Journal*, November 22, 1960, told of the police shutting down gambling operations at the Roman Catholic St. Sebastian Church. Said the police officer in charge: "It was a real Las Vegas operation. . . . You name it and they had it." And when the officers returned to their cruise car, they found that someone had thrown a beer bottle through one of the windows. Does that sound like Christianity?

Rather than displaying exemplary conduct, Christendom bemoans the fact that delinquency has overrun even its Sunday schools. On this the Miami, Florida, *Herald* of January 28, 1961, reported: "Shocked church leaders are taking a new, hard look at Miami's mounting juvenile delinquency problem. Their eyes are being forced open to the cruel facts of life right within their own congregations. The situation already is bad enough that those interviewed . . . asked not to be identified for fear of reprisals on church property or of stigmatizing their congregations."

Can it be said, then, that Christendom practices the Christianity exemplified by the early Christians? The facts say No! Christendom has abandoned true Christianity and become apostate. It refuses to let the Bible direct its course. It makes a great show of its religiousness, but it does not produce Christian fruits. It is well described in the Bible as "having a form of godly devotion but proving false to its power." If you are one who does not want to prove false to God and to the power of godly devotion, you will heed the further advice found in the same scripture, when it says: "From these turn away." Yes, you will turn away from apostate Christendom, but you will not turn away from God and his Word. Your love of God will move you to find and associate with those whose worship today is like that of the early Christians.—2 Tim. 3:1-5.

OF ALL the religious groups in the world Jehovah's witnesses are the most widely criticized for being different. Yes, different from the churches of Christendom! But we have seen that Christendom's religions bear no resemblance to the early Christians. So the question is not whether Jehovah's witnesses resemble what is popular in Christendom but whether they measure up to true Christianity as practiced by the early Christians.

The magazine *Presbyterian Life* said in its issue of January 20, 1951: "Small but vigorous bands of Jehovah's witnesses meet in their modest quarters called Kingdom Halls. . . . There can be no doubt that these vigorous and unrespectable sects which now flourish so mightily in our land are, in many respects, far closer to original Christianity than are those of us who represent the conventional movements of Christendom. We call ours the older tradition, but in this we may be inaccurate. Perhaps they represent what is truly old in the Christian witness." What are the facts?

Beliefs Like Early Christians

Like the early Christians, Jehovah's witnesses use the Bible as their main Text-book. They really believe the Bible and so do not water it down with traditions of men.

Like the early Christians, Jehovah's witnesses worship only the one true God, Jehovah. The Witnesses believe that there is one Almighty God whose name is Jehovah and that Jesus Christ is truly the Son of God. (Ps. 83:18; John 14:28) The early

Jehovah's Witnesses

AND THE

Early Christians

Christians did not teach a mysterious trinity; neither do Jehovah's witnesses.

Are Jehovah's witnesses like the early Christians in regard to baptism? Yes, they baptize by total water immersion; and, like the early Christians, they do not perform infant baptism.

Do Jehovah's witnesses believe in the resurrection hope, as did the first Christians? Yes, they teach the Bible doctrine of the resurrection

from the dead "of both the righteous and the unrighteous." (Acts 24:15) The early Christians did not teach the doctrine of the inherent immortality of the human soul; neither do Jehovah's witnesses. They teach that immortality is a *reward* granted Christ's faithful anointed followers.

The early Christians shunned blood; and it is well known that Jehovah's witnesses avoid the eating or any use of blood of other creatures—as commanded by the Bible.—Acts 15:28, 29.

What about holidays and entertainment? Like the early Christians, Jehovah's witnesses celebrate only one event: The death of the Lord Jesus. They avoid entertainment that is spiritually and physically degrading, as did the early Christians; but they believe in moderate, wholesome recreation that will contribute to their happiness.

Worship Like Early Christians

What about meeting together as did the first Christians? This Jehovah's witnesses

do regularly, in private homes and in their Kingdom Halls. There they study the Bible and hear lectures based on the Bible; all are incited to fine Christian works. At these meetings they petition God in prayer, and they also pray before meals and privately at other times. They pray, not to saints, but to God through Jesus Christ, as did the early Christians.

How do Jehovah's witnesses finance their work? As the early Christians did. They support their preaching work by voluntary contributions; no collection is ever taken, nor is there any tithing.

Like the early Christians, Jehovah's witnesses do not use images or crosses in their worship; nor do they use honorary titles, peculiar garb and ostentatious rites—foreign to early Christianity.

Conduct Like Early Christians

The first Christians worshiped together in peace and unity and showed love for one another whatever their national and racial origin or station in life. Calling attention to the love and unity among Jehovah's witnesses that remove racial and national barriers, the New York *Amsterdam News* of August 2, 1958, said during their international assembly in New York city:

"Everywhere Negroes, whites and Orientals, from all stations in life and all parts of the world, mingled joyously and freely. . . . The worshipping Witnesses from 120 lands have lived and worshiped together peacefully showing Americans how easily it can be done. . . . The Assembly is a shining example of how people can work and live together."

Like the early Christians, Jehovah's witnesses believe in obeying all human laws that do not conflict with God's. No unclean, criminal persons are allowed to be part of the New World society of Jehovah's witnesses; if any slip in, they are disfellowshipped, as was the early Christian practice. (1 Cor. 5:11-13) Said the Piscataway (New Jersey) *Chronicle* of the Witnesses in July, 1953: "We know from hav-

ing had personal contact with the JW's when they were here in 1950 that they bend over backward to observe all laws of the township as faithfully as possible."

Why, then, since they are law-abiding, do the Witnesses sometimes find themselves in courtrooms and in prisons, as was the case with the early Christians? A professor of history answers: "Perhaps the most notable thing about the Witnesses is their insistence upon their primary allegiance to God, before any other power in the world." (*These Also Believe*) The result is, as stated by the Akron, Ohio, *Beacon Journal* of September 4, 1951: "Jehovah's Witnesses have a religion they take far more seriously than the great majority of people. Their principles remind us of the early Christians who were so unpopular and who were persecuted so brutally by the Romans."

Idolatry Shunned

The early Christians were often persecuted because they refused to perform a simple patriotic rite: sacrificing to the emperor. Those Christians regarded such a rite as idolatry. Similarly the witnesses of Jehovah give their worship and allegiance only to God. They are like the early Christians, as the book *20 Centuries of Christianity* states:

"They [the early Christians] lived quiet, moral, indeed model lives. In every respect except that single matter of incense burning, they were exemplary citizens. . . . While sacrifice to the Genius of the emperor remained the test of patriotism could the authorities afford to wink at the contumacy of these unpatriotic Christians? The trouble in which the Christians consequently found themselves was not wholly unlike the trouble in which, during the war years, that aggressive sect known as Jehovah's Witnesses found itself in the United States over the matter of saluting the national flag."

As ambassadors for God's kingdom, Jehovah's witnesses do not salute the flag of any nation; yet they show respect for the flag of the country in which they live by

obeying all laws that do not conflict with God's laws. Saluting the flag is considered by the Witnesses to be a religious act in which they cannot conscientiously participate. They view the act to be a violation of the Second Commandment and of Christian Scriptures warning against idolatry. (Ex. 20:4, 5; 1 John 5:21) Like the early Christians, their stand against idolatry is little understood, as pointed out by the book *The American Character*, in the chapter "Unity and Liberty":

"Carlton Hayes pointed out long ago that the ritual of flag-worship and oath-taking in an American school is a religious observance. . . . That these daily rituals are religious has been at last affirmed by the Supreme Court. . . . To the overwhelming majority of the American people, the objections of the Witnesses were as unintelligible as the objections of the Christians to making a formal sacrifice to the Divine Emperor were to Trajan and Pliny."

No Part of the World

The early Christians understood clearly what Jesus said about his true followers: "They are no part of the world, just as I am no part of the world." (John 17:16) Like those first Christians, Jehovah's witnesses are no part of the world; hence, when it comes to this world's politics and wars, their stand is one of strict neutrality. This has resulted in persecution, such as in Nazi Germany, where thousands of Witnesses were thrown into Hitler's concentration camps. Yet, like the early Christians, they have kept integrity to God despite the severest persecution. In this regard Captain S. Payne Best wrote in his book *The Venlo Incident*:

"The fortitude of [Jehovah's witnesses] was most remarkable and earned the grudging admiration even of their jailors. Most had been imprisoned since 1933 and their treatment had been the worst possible. They had been beaten, tortured, and starved; one man had been publicly hung, but I was told that there had not been a single instance of one of these men forsaking his principles and buying liberty by entry into the armed forces. . . . All that I met with were honest, kindly, and very brave

men; fanatics, if you will, yet carrying with them something of that sacred flame which inspired the early Christians."

Even their enemies testified to their integrity, such as the commandant of a concentration camp, Rudolf Hoess, who wrote his autobiography, published in the book *Commandant of Auschwitz*. He told how some of the Witnesses were shot for refusing to give up their neutrality by going into the Nazi army. Comparing these Witnesses to the early Christians, he said: "Thus do I imagine that the first Christian martyrs must have appeared as they waited in the circus for the wild beasts to tear them to pieces."

Today, because of their neutrality, Jehovah's witnesses in Communist lands are often imprisoned. In Communist Poland, for instance, at the trial of one of the Witnesses, the prosecuting attorney made this statement: "Jehovah's witnesses undermine the present social order. They do not go to the polls, refuse to salute the flag and do not serve in the army. Jehovah's witnesses upset the present order just as much as the first Christians did. The Roman emperor could not suffer it and so Jehovah's witnesses today cannot be tolerated either."

However, no matter where they live in the world, Jehovah's witnesses are, like the early Christians, men of peace. Justin Martyr of the second century quoted the words of Isaiah 2:4, about 'beating swords into plowshares and spears into pruning shears,' and said that Christians endeavor to live in harmony with that scripture. For Jehovah's witnesses, the time for the fulfillment of Isaiah 2:4 has already come.

Preachers of the Kingdom of God

Because they are no part of this world, Jehovah's witnesses devote their energies, not to any attempt to reform this world, but rather to the work the early Christians did—preaching God's kingdom. Knowing

that Jesus said true Christians in our day would be preachers of the "good news of the kingdom . . . in all the inhabited earth for a witness to all the nations," and that "then the end will come," Jehovah's witnesses bend all their energies to this life-saving Kingdom preaching.—Matt. 24:14.

Like the first Christians, all Witnesses are preachers. Concerning them, an Anglican bishop said in the book *Part Time Priests?*:

"This is a vast, working, lay organization. Every member of that body considers himself a minister and a worker. It is small wonder that, with this man-power and zeal, the growth of these groups is an explosive fact in the contemporary religious scene."

This apostolic method of preaching was also mentioned in the magazine *Adult Student*, in an article on "The Early Church," which said that in this respect "Jehovah's witnesses more nearly resemble the early Christians than do members of the more-regular denominations."

The house-to-house preaching of Jehovah's witnesses, then, is nothing new; the early Christians preached similarly, covering towns and rural areas. Comparing the Witnesses to the early Christians, Leo Pfeffer writes in the volume *Church, State and Freedom*: "Their aggressive missionary tactics are reminiscent of those employed by the early Christians, and the reception accorded them by the nonbelievers is likewise reminiscent of that visited on the early Christians."

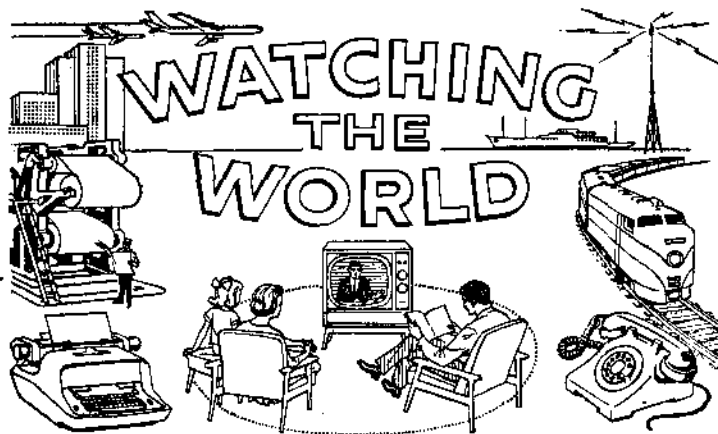
Like those early Christians, Jehovah's witnesses have used every possible method to preach God's kingdom: the printed page, phonograph, radio, television as opportunity affords, and other methods. As a result, sound motion pictures were pioneered by Jehovah's witnesses. The book *Where Else but Pittsburgh!* tells how the Witnesses completed, in 1914, "a long-term project—the first epic motion picture. It was called 'The Photo-Drama of Creation,'

and although it appeared 15 years before other sound pictures were produced, it offered a combination of motion and still pictures synchronized with a recorded lecture. It was in four parts, running a total of eight hours, and was viewed by some 8,000,000 people."

Not only is every possible method used to preach God's kingdom, but just as the early Christians spread their message throughout the then known world, so the Witnesses preach the good news worldwide. Thus Charles Samuel Braden, professor of history, wrote in his book *These Also Believe*:

"As witnesses under divine constraint to make known the imminence of the end of the age and the coming of the Theocracy, they seek by every conceivable means to get their message to the people. One need never be surprised at any new method they may evolve. Jehovah's witnesses have literally covered the earth with their witnessing. . . . It may be truly said that no single religious group in the world displayed more zeal and persistence in the attempt to spread the good news of the Kingdom than the Jehovah's Witnesses."

What are the facts, then? That in regard to beliefs, conduct, manner of worship, separateness from the world, preaching message and zeal, none other than Jehovah's witnesses measure up to the Christianity of the early Christians. This worship, which the facts show was that of the early Christians, is practiced by Jehovah's witnesses in all parts of the world. If such worship appeals to you, you are invited to attend meetings at the nearest Kingdom Hall, or you may write the publishers of *Awake!* for information on how you may have a free home Bible study. As was true with the early Christians, Jehovah's witnesses are eager to help you study the Bible, to understand it and to know what God's requirements are so that you may survive this world's Armageddon end and realize the hope of everlasting life under the Kingdom of heaven.



Following Apostolic Example

◆ Last year John A. O'Brien told 200 priests attending the third National Conference on Convert Work that Jehovah's witnesses are making converts thirty-one times faster than Catholics by using the house-to-house, personal-contact method of the apostle Paul. (Acts 20:20) Emphasizing the need of following the apostolic example of personal visits at the homes of people, O'Brien said: "Newspaper ads, parish bulletin notices, posters, radio and television announcements are all helpful, but they are 'also-rans' when compared with one person talking directly to another."

Church Money-raising

◆ On January 30 Bishop James A. Pike told some 600 delegates to an Episcopal convention in San Francisco that Episcopalians were poor contributors to the church. He lamented: "Our rate of response, among people who are statistically shown to be the persons with the highest income in the nation, is so wretched that it would indicate that we are sick, sick, sick, religiously speaking." Because money-raising has become such a major problem many pastors have turned to professional fund-raising firms for help. One of these, St. Louis'

Dazey Enterprises, Inc., charges \$2.22 per wage earner in small parishes and \$1.02 in large ones for its services. Testifying to the success of their methods, its president, Harry Dazey, boasts: "We sell 95 percent of the pastors that we call on."

Leadership Lacking

◆ On February 27 Pope John XXIII told a meeting of the central preparatory commission for the coming 21st ecumenical council of the Catholic church that he was dismayed over the decreasing number of priests in "vast regions of Latin America and not of America alone." Giuseppe Cardinal Pizzardo estimated that the 228,000 Catholic priests throughout the world were only about half the number needed adequately to care for the spiritual needs of the Catholic population.

On February 26 Dr. Louis Finkelstein, chancellor of the Jewish Theological Seminary of America, noted that an "unprecedented shortage of rabbis, cantors and teachers" existed. He said that the shortage made it impossible to take care of the religious and cultural needs of the Jewish population.

Churches Justify War

◆ Martin Niemöller, West German evangelical leader,

noted in a speech last January in Edinburgh, Scotland, that, because of loyalty to their countries, national churches had justified each war in history. "Yet," he said, "I cannot imagine Jesus marching with any army."

Devil Kept for Seven Years

◆ On January 17 the Church of England, in a ruling made by the convocation of Canterbury, decided that for at least seven more years mention of the Devil would be retained in the catechism. According to the catechism, a candidate for confirmation says: "At my baptism my godparents made three promises to God for me—first, that I would renounce the devil and fight against evil." Originally, the committee in charge of rephrasing the catechism was in favor of substituting "renounce all that is wrong" for "renounce the devil," but since this caused such a protest from some quarters, it was decided to leave the Devil in the catechism, at least for an experimental period of seven years.

The dissension and confusion that this dispute caused within the church is indicated by the comment of the bishop of Birmingham, Dr. J. L. Wilson: "I deplore the reactionary measure of putting the devil back and I would ask one question. If he is there, obviously there is some doctrine about him and that doctrine has to be taught. What is that doctrine that has to be taught? Ought we not to have some commission or other order to tell us what is the church's doctrine on the devil about which it is so important to teach our children?"

Bible Doctrine Ignored

◆ On December 3 Dr. K. Morgan Edwards, professor of preaching at the Southern California School of Theology, of Claremont, told 200 Method-

ist leaders the Methodists "need some doctrinal backbone." He said: "We have been so tolerant in matters of belief, we have ignored our central doctrinal heritage. . . . The trouble is, we are so enamored with roll-keeping that we trade in our two-edged sword for a bean bag."

Admission of Failure

◆ In a speech last August Cardinal Cushing admitted that "we Catholics have lost our moorings, we have lost the way. We are no longer a missionary Church, fulfilling the divine charter. . . . For the first time in the history of mankind, atheism is on the march; and the Church is helpless to prevent the advance of anti-Christ, because we don't have, in my opinion, a missionary Church—a Church, from top to bottom, recognizing God's charter."

Religious Publications

◆ *The Register*, a Catholic newspaper published in the United States, reports that the circulation of Catholic newspapers and magazines reached an unprecedented 27,000,000 in 1961. This was for the United States and Canada. Albert R. Zuroweste of the NCWC Press Department called the increase "the greatest in the history of the Catholic press." By comparison, Jehovah's Witnesses printed some 96,000,000 copies of the *Watchtower* and *Awake!* magazines that were circulated in the United States and Canada during their 1961 service year, more than three and a half times as many as circulated by the Catholics. An additional 88,000,000 magazines were circulated by Jehovah's witnesses in other parts of the world.

Missionary Zeal

◆ The Catholic newspaper, *The Tablet*, in an article last fall, asked: "Beloved readers, have you ever met one of Jehovah's Witnesses? Have you ever crossed swords with them in an argument?" Instead of criticizing Jehovah's witnesses, the article continued by asking: "How many times have you called them brash, impertinent, persistent, aggressive when, on the other hand, if they were Catholic missionaries, you would say they were zealous, self-sacrificing, unmindful of the condemnation of the world about them or the people in it, giving themselves and all that they have in order that people might know and love and serve God?" It concluded that Jehovah's witnesses "have in abundance what most of our Catholics do not have, or at least do not make use of."



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Postal
District No. County

In: AUSTRALIA address 11 Beresford Rd., Strathfield, N.S.W. CANADA: 150 Bridgeland Ave., Toronto 19, Ont.
SOUTH AFRICA: Private Bag, Elandsfontein, Transvaal. UNITED STATES: 117 Adams St., Brooklyn 1, N. Y.