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## Church and Sect in Jehovah Witnesses of Russell, Kansas

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CHURCH AND SECT IN JEHOVAH WITNESSES  
OF RUSSELL, KANSAS

being

A Thesis Presented to the Graduate Faculty  
of the Fort Hays Kansas State College in  
Partial Fulfillment of the Requirements for  
the Degree of Master of Science

by

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Date July 23, 1962

Approved Robert A. Hitt  
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## ABSTRACT

Sects constitute a force in the Christian religion, in addition to Protestantism and Roman Catholicism, in most communities of the United States. Sects have a basically negative religious orientation. An important distinction between sects and denominations is that sects are established to achieve a context of isolation in society, while denominations currently accommodate to middle-class beliefs and values. Sects provide a haven from the complexity and tensions of the larger society.

The Congregation of Jehovah witnesses of Russell, Kansas, reflects a predominant sect orientation with respect to the classification used to determine sect and church characteristics. This group shows very few signs of being assimilated into the mainstream of the social and religious life of the community.

## ACKNOWLEDGMENTS

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## CHAPTER I

### INTRODUCTION

#### I. Purpose

The purpose of the research is to study the Congregation of Jehovah witnesses of Russell, Kansas, in order to investigate the possible trend in this group from a "sect" type of religious organization to a "church" type organization. Church-Sect studies have been of interest in academic Sociology for a number of years.

#### II. Survey of the Literature

The work of Ernst Troeltsch serves as a reference point of current typologies of religious groups. Troeltsch, in his article, "Church and Sect," has made an important contribution to sociological analysis in this area.<sup>1</sup> He characterizes the church as an organization which is very conservative and which, for the most part, accepts and supports the secular order of society.

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<sup>1</sup>Ernst Troeltsch, "Church and Sect," Religion, Society, and the Individual, Milton Yinger, editor (New York: The Macmillan Company, 1957), p. 416.



Sects, on the other hand, are smaller groups whose members aspire after inward perfection and aim at personal fellowship among their members. Sectarians, for the most part, are not inclined to adopt or support many of the basic values of the larger society.

Troeltsch goes further than contrasting the Church-Sect types with respect to social values. He asserts these two polar types represent radically different structural and value tendencies in Christianity. He characterizes the church as an ecclesiastical institution which functions as a dispensing agent of the means of grace. The communicants come into contact with this grace through religious rites conducted by ordained functionaries of the church.<sup>2</sup>

A sect, according to Troeltsch, is a religious group whose members join of their own free will. The individual enters the sect on the basis of conscious conversion and not by virtue of infant baptism or confirmation. Spiritual position in the sect does not depend upon the impartation of grace through sacraments, but upon personal, individual

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<sup>2</sup>Ibid., p. 418.

effort.<sup>3</sup> The sect does not ordinarily seek to convert entire societies, but gathers a select group and places it in distinct opposition to the values of the larger society. The church, on the other hand, is an institution which strives to incorporate the larger society into its own framework and, in turn, exercise its influence upon the whole of society.

In a later article, E. T. Clark has made a study for the purpose of classifying sects. His classification places sect groups into seven categories: (1) Pessimistic or Adventist Sects, groups which see no good in the world and no hope of improvement; (2) Perfectionist Subjectivist Sects, whose members seek holiness, personal perfection of life, or freedom from the temptations and "desires of the flesh"; (3) Charismatic or Pentecostal Sects, where the members "speak with tongues," seek "Spiritual gifts" and other miraculous spiritual enduements; (4) Communistic Sects, groups which withdraw from "the world" into colonies where they secure the social approval which is denied them elsewhere; (5) The Legalistic or Objectivist Sects, which stress certain rules, forms, observances or "things" which

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<sup>3</sup>Ibid., p. 419.

can be definitely performed as essential to true religion; (6) The Egocentric or New Thought Sects, such as those who stress freedom from pain, disease and physical infirmities; and (7) The Esoteric or Mystic Sects, whose followers specialize in mysteries and occult powers.<sup>4</sup>

In another study, Bryan Wilson also presents a classification similar to that of Clark. Wilson uses only four categories: (1) Conversionist Sects, where activity centers upon revivalism and evangelism; (2) Adventist Sects, where the focus of attention is on the overturn of the present world order; (3) Introversionist Sects, where attention of the sect members is directed toward the members of the religious community and the "spiritual" interests of its own members; and (4) Gnostic Sects, where emphasis is placed on some special body of teaching of a mystic nature.<sup>5</sup>

Wilson contends that a sect may emerge spontaneously around a charismatic leader, begin by schism or fragmentation, or arise as a result of organized revival.

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<sup>4</sup>E. T. Clark, "Types of Sects in the United States," Religion, Society and the Individual, Milton Yinger, editor (New York: The Macmillan Company, 1957), p. 416.

<sup>5</sup>Bryan Wilson, "An Analysis of Sect Development," American Sociological Review, 24:5, 6, February, 1959.

Causative factors in the emergence of new sect groups may also be found within the existing social order.<sup>6</sup>

There are reasons, according to Wilson, that sect groups take the form they do.<sup>7</sup> The task of maintaining original values is a crucial problem encountered by some institutions in society, particularly in view of changing external and internal social circumstances. Sects provide a valuable institutional type for analysis because these groups have explicit value commitments and they are self-conscious about the "distinctions" which set them apart from the larger society. Some sects are successful in preserving these values and others are less successful. Separateness from the world is a part of the value system adhered to by most sect groups. Militant evangelistic sects often encounter value conflicts while emphasizing separateness from the world on one hand, and the insistence upon carrying their message to the world, on the other. The militant evangelistic spirit leads members of sect groups to expose their beliefs to people with different ideas, thus creating a situation where ideas can interact

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<sup>6</sup>Changes in the economic conditions, disturbance of normal social relations which often take place in urbanization and industrialization, and failure of the existing social system to accommodate age, sex and status groups.

<sup>7</sup>Bryan Wilson, loc. cit.

and have a mutually modifying effect. In its quest to bring others into the fold, the sect group must express willingness to accept new members. This raises certain problems in regard to the standards of admission. The more distinctive the doctrines and practices of the members of the sect, the more emphatic must be the insistence on strict standards of conduct and on understanding the function of the group for newer members. If the sect is not to suffer from its "militancy," it must have a complete and thorough training program for new members.

The classifications of sects, as devised by Wilson and Clark, have proved to be important research tools for this study. One main type of sect, the Adventist or Pessimistic Sect, used by both Wilson and Clark, will be used in this study since this classification accurately describes the Jehovah witnesses.

In addition to the studies of classification contributed by Wilson and Clark, Harold Pfautz delineates five types of religious structures on a "cult to denomination" continuum: the cult, the sect, the institutionalized sect, the church and the denomination.<sup>8</sup> Pfautz

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<sup>8</sup>Harold W. Pfautz, "The Sociology of Secularization: Religious Groups," The American Journal of Sociology, 61:121-128, September, 1955.

has made a contribution to the study of sect and church by devising a frame of reference which can be applied to any religious body. It is designed to aid in the classification of a religious group in identifying it at some point along the continuum from "cult to denomination":

1. Demographic
  - (1) Size
  - (2) Composition
  - (3) Rate of growth
2. Ecological
  - (1) Diffusion
  - (2) Segregation
3. Associational
  - (1) Degree of internal differentiation
  - (2) Interaction
  - (3) Relationship to other groups and society
    - a. Isolation
    - b. Conflict
    - c. Accommodation
    - d. Assimilation
  - (4) Basis of Recruitment
    - a. Voluntary
    - b. Traditional
4. Structural Perspective
  - (1) Initial Focus
  - (2) Leadership
    - a. Personal
    - b. Charismatic
    - c. Official
    - d. Professional

## (3) Normative System

- a. Complexity
- b. Type
- c. Content
- d. Range

## (4) Relation to other groups on basis of power

- a. Defense
- b. Reform
- c. Control
- d. Prestige

## 5. Social-Psychological Perspective

- (1) The fellowship
- (2) The following
- (3) The community
- (4) The association<sup>9</sup>

Those who have studied and analyzed sect and church types are in general agreement that the longer a sect exists in a society the more likely it is to exhibit a trend toward a church orientation. This is the view of Walter Muelder who believes that some religious bodies formerly considered as sects are gradually losing their sect characteristics and evolving into church-type organizations. Muelder also points out that when sects exist a generation or two in American society they tend to reflect the same change which major denominations have undergone.<sup>10</sup>

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<sup>9</sup>Ibid.

<sup>10</sup>Walter Muelder, "From Sect to Church," Religion, Society, and the Individual (New York: The Macmillan Company, 1957), pp. 48-88.

Another interesting viewpoint of sect and church analysis is set forth by Earl D. C. Brewer, who conceives of sect and church as extreme polar types.<sup>11</sup> Brewer sees the sect as being polarized about a small, primary group with face to face relationships and relatively undifferentiated leadership of a charismatic character and rooting its authority in the direct religious experiences of individuals in the sect. As a rule sects are small, setting up conflict patterns with the larger society and tending to substitute their own limited fellowship for wider socialization. The extreme polar church-type is characterized by a large, widespread membership with emphasis upon objective institutionalization of the means of grace ministered through a professional clergy. This type accommodates itself to secular institutions and compromises with the larger society in its attempts to exert influence. Brewer uses the Methodist Church as an example of how a sect exhibits a trend toward church orientation in time.

Brewer points out that the polar-types very seldom fall at the extreme ends of the continuum. A sect may

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<sup>11</sup>Earl D. C. Brewer, "Sect and Church in Methodism," Social Forces, 30:400-408, May, 1952.



possess a number of characteristics commonly identified with a church, and a church group may possess some sect characteristics. The types are usually a matter of degree rather than extreme type.

A well-known study by Liston Pope illustrates some of the aspects of the sect in its development toward a church-type institution. Pope's study includes the following list of twenty-one items:

1. From membership composed chiefly of the propertyless to membership composed of property owners.
2. From economic poverty to economic wealth, as disclosed especially in the value of church property and the salary paid to ministers.
3. From the cultural periphery toward the cultural center of the community.
4. From the renunciation of prevailing culture and social organization, or indifference to it, to affirmation of prevailing culture and social organization.
5. From self-centered (or personal) religion to culture centered religion, from "experience" to social institution.
6. From noncooperation, or positive ridicule, toward established religious institutions to cooperation with the established churches of the community.
7. From suspicion of rival sects to disdain or pity for all sects.
8. From a moral community excluding unworthy members to a social institution embracing all who are socially compatible with it.

9. From an unspecialized, unprofessionalized, part-time ministry to a specialized, professional, full-time ministry.
10. From a psychology of persecution to a psychology of success and dominance.
11. From voluntary, confessional bases of membership to ritual or social prerequisites only (such as a certificate of previous membership in another respected denomination, or training in an educational process established by the denomination itself).
12. From principal concern with adult membership to equal concern for children of members.
13. From emphasis on evangelism and conversion to emphasis on religious education.
14. From stress on a future in the next world to primary interest in a future in this world--a future for the institution, for its members, and for their children; from emphasis on death to emphasis on successful earthly life.
15. From adherence to strict Biblical standards, such as tithing or nonresistance, to acceptance of general cultural standards as a practical definition of religious obligations.
16. From a high degree of congregational participation in the services and administration of the religious group to delegation of responsibility to a comparatively small percentage of membership.
17. From fervor in worship services to restraint; from positive action to passive listening.
18. From a comparatively large number of special religious services to a program of regular services at stated intervals.
19. From reliance on spontaneous "leadings of the spirit" in religious services and administration to a fixed order of worship and of administrative procedure.

20. From the use of hymns resembling contemporary folk music to the use of slower, more stately hymns coming out of a more remote liturgical tradition.
21. From emphasis on religion in the home to delegation of responsibility for religion to church officials and organizations.<sup>12</sup>

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<sup>12</sup>Listen Pope, "Aspects of the Movement from Sect to Church," Religion, Society and the Individual, Milton Yinger, editor (New York: The Macmillan Company, 1957), pp. 488-490.

## CHAPTER II

### HISTORY AND BELIEFS OF JEHOVAH'S WITNESSES

#### I. Brief Historical Sketch

The current president of the Watchtower Bible and Tract Society is Nathan Homer Knorr. The activities of Jehovah's Witnesses throughout the world are directed by this Society. Mr. Knorr has this to say about the founding of the Jehovah's Witnesses:

Jehovah God is the Founder and Organizer of his witnesses on earth. The first witness was Abel. Such valiant witnesses as Enoch, Noah, Abraham, Moses, Jeremiah--indeed a long line of faithful witnesses--ran all the way down from Abel the first martyr to John the Baptist. Christ Jesus was himself the "faithful and true witness, the beginning of the creation of God" and takes the preeminence among all the witnesses. (Revelation 3:14) This Chief Witness designated others to continue Kingdom testimony, saying, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." (Acts 1:8) The apostles and other early Christians faithfully fulfilled their commission as witnesses of the most High, and on down through the centuries until the present time Jehovah God has had his witnesses on earth testifying to his name and supremacy. Jehovah's witnesses of modern times are merely the last of a long line of God's earthly servants.<sup>13</sup>

During more recent times, Jehovah's Witnesses trace their history to the 1870's when a young man by the name

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<sup>13</sup>Nathan Homer Knorr, "Jehovah's Witnesses of Modern Times," Living Schools of Religion, (ed. Vergelius Ferm. Ames, Iowa: Littlefield, Adams & Co., 1958), p. 381.

of Charles Taze Russell began a Bible class in Allegheny, Pennsylvania. According to Knorr's account, Russell explored various churches and religious organizations in a "search for truth," but could not find any that taught the Bible to his satisfaction. As a result Russell and a number of associates began to study the Bible on their own, particularly events concerning Christ's second coming and millennial reign. In 1874 this study group published a pamphlet entitled, The Object and Manner of the Lord's Return, and over fifty thousand copies were distributed. This was the beginning of their "literature" distribution which has become one of the most important duties of later generations of Jehovah's Witnesses.

The year 1879 marked the beginning of the formal organization of Jehovah's Witnesses. In July, 1879, the first issue of The Watchtower magazine appeared. Since its founding, this magazine has not missed a single issue. It has become the official journal of the Watchtower Bible and Tract Society setting forth the official beliefs of Jehovah's Witnesses.

As the Society continued to expand, it became necessary to incorporate and enlarge its organization. A charter was granted in 1884, recognizing the Society as a religious, nonprofit organization. Charles T. Russell was

elected president with six of his associates composing the board of directors. The original charter was known as "Zion's Watch Tower Tract Society," but in 1896 this title was changed to the "Watchtower Bible and Tract Society."

Two years after becoming incorporated, the Society added bound volumes to its tracts and booklets. In 1886 the clothbound book, The Divine Plan of the Ages, appeared followed in quick succession by six other volumes composing a series known as Studies in the Scriptures. The increased publishing activities caused a demand for larger facilities and the headquarters of the Society was moved from Pennsylvania to Brooklyn, New York, in 1909. Expansion of the work on a world-wide scale led to the formation of the International Bible Students Association in the British Isles in 1914.

In 1910 the Society began to publish sermons each week in newspapers. During the first year over one thousand newspapers in the United States and Canada carried the sermons and in the three years following over fifteen hundred newspapers printed them.

Prior to World War I the Society encouraged its ministers to show motion and still pictures accompanied by recorded lectures and musical selections. This represented



an innovation in religious work since motion pictures and sound recordings were in their infancy at this time.

Upon the death of Charles Taze Russell in 1916, J. R. Rutherford succeeded to the presidency. After Rutherford became president, a book entitled The Finished Mystery was published. The volume became a focal point of internal dissension within the Society. At the annual corporation meeting in 1918 Rutherford was supported and a minority opposition withdrew and organized an independent organization that fragmented and eventually withered away.

In 1919, eight thousand Jehovah's Witnesses were active in publishing work. Three years later their number had increased to twenty thousand. Since then their ranks have increased to more than one hundred and fifty thousand. In 1919 a magazine, The Golden Age, companion to The Watchtower, was introduced. In 1937 a publication entitled Consolation replaced this one which in turn was supplanted by the magazine Awake! released in 1946 at the International Convention of Jehovah's Witnesses.

Jehovah's witnesses are affiliated with thousands of local congregations and regularly meet in "Kingdom Halls" for study and instruction. Each congregation has organizational servants to oversee the various features of field activity. Each person acts as a minister and in the

territory assigned to him he preaches, calls from house to house and revisits those who express interest. Intensive private and group study on the Bible equips them for their ministry. This type of training has been stressed since Nathan Knorr succeeded J. F. Rutherford to the presidency early in 1942. Since Knorr assumed the presidency, the Watchtower Bible School of Gilead has been established in South Lansing, New York, and approximately two hundred ministers have received special training each year for foreign missionary service.

The present headquarters of the Watchtower Society is located at 124 Columbia Heights, Brooklyn, New York, with the printing plant at Adams and Sands Streets. The work of the Society is coordinated for these headquarters with most of the activities in foreign lands being handled through branch offices. Fifteen branch offices were organized in 1946 bringing the total to fifty-six.

The ministers of the Society are engaged in secular employment for a livelihood with many of them spending their spare time in field service. Voluntary contributions by the workers support the Society. Almost seven thousand workers receive financial aid from the Society. Those who work in branch offices and at the headquarters in Brooklyn receive monthly room and board, plus a small sum for clothing and incidental expenses.



## II. Tenets of the Faith

Milton Henschel, a member of the board of directors of the Watchtower Bible and Tract Society, and active in field service for Jehovah's Witnesses since he was eight years old, summarizes the doctrinal beliefs of Jehovah's Witnesses.<sup>14</sup> He contends that Jehovah's Witnesses have no basic creed and all they do is "follow the Bible all the way." They believe the Bible is infallible and entirely consistent in the original Hebrew and Greek Scriptures and relevant for the present day.

Jehovah's Witnesses refer to a passage in the Bible to explain why their group is designated as the "Jehovah's Witnesses":

Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me the e<sub>l</sub> was no God formed, neither shall there be after me.<sup>15</sup>

Jehovah's Witnesses teach that Jehovah is the only true God and his supremacy has been challenged by Satan who caused rebellion in the Garden of Eden. God's primary

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<sup>14</sup>Milton G. Henschel, "Who Are Jehovah's Witnesses?," Religions of America (ed. Leo Rosten. New York: Simon & Schuster, 1955), pp. 58-64.

<sup>15</sup>The Holy Bible, American Standard Version, Isaiah 43:10 (New York: Thomas Nelson & Sons, 1901).

purpose is the vindication of his own rule and supremacy and, in carrying out his purpose, Jehovah sent Jesus to earth to provide the ransom sacrifice and to lay the foundation for God's own system of things. The beginning of the end for Satan came when Christ took power in heaven as king which happened in 1914. Christ's first act was casting Satan out of heaven which was followed by great troubles on earth. The end of the age will be climaxed by God's battle of Armageddon which will result in the complete destruction of Satan and his system of things. When Satan is ultimately destroyed, Jehovah's name will be vindicated and the one thousand year reign of Christ will be established on the earth.<sup>16</sup>

According to the beliefs of Jehovah's Witnesses, Christ is now in his second presence. By this they mean that Christ came the first time in the form of a servant but was crucified. Events since 1914 prove that Christ's presence is now in the form of a "mighty spirit creature" thus referring to him as in his "second presence."<sup>17</sup>

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<sup>16</sup>For a more detailed and comprehensive description of the "Tenets of the Faith" of Jehovah's Witnesses see: Let God Be True, second edition (New York: Watchtower Bible and Tract Society, 1946).

<sup>17</sup>Ibid.

Witnesses believe that Jehovah God and Christ Jesus are two distinct persons and are not combined with a "holy spirit" in one godhead called a trinity.

Saluting a flag of any nation is regarded by a Jehovah's Witness as unchristian image worship. They consider any national flag a symbol of sovereign power regarded by people as sacred. Therefore they do not feel that they can be loyal to Jehovah and participate in an act that ascribes salvation to the national emblem of a political state. They justify this belief from a passage in the Bible:

Thou shalt not make unto thee a graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them . . .<sup>18</sup>

Jehovah's Witnesses do not claim to be rebels or insurrectionists. They believe earthly governments are responsible to make laws to regulate morals, protect persons and property and maintain public order. They feel obligated to obey laws if they are in accord with what they call "Jehovah's laws." However, when they feel there is conflict between what they interpret as "God's laws" and

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<sup>18</sup>The Holy Bible, op. cit., Exodus 20:4, 5.

that of a government, the "law" of God should be obeyed.<sup>19</sup>

Jehovah's Witnesses claim exemption from military service because they object to taking part in the wars of this world. They do not consider wars between nations today the same as the wars in which Israel was engaged in ancient times. They believe Israel was Jehovah's theocratic nation and the Israelites were "fighters for God." Jehovah's Witnesses claim to fight only when God commands them to do so, but since the days of Israel, Jehovah has not commanded them to fight in any war between nations. They do not oppose anyone who desires to serve in the armed forces, nor do they oppose the right of the government to conscript an army.<sup>20</sup>

Jehovah's Witnesses do not believe in hell as a place of fire and eternal torment. They conceive of it as a place of rest, or the grave. They do not believe it is a place of torture from which there is no escape. They believe that heaven is the habitation of spirit creatures and the place of God's throne. The reward of spiritual life with Christ in heaven for men on earth is limited to those

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<sup>19</sup>Let God Be True, loc. cit.

<sup>20</sup>Henschel, op. cit., pp. 58-64.

who inherit the Kingdom of God. They quote this number in a passage in the Bible as being exactly one hundred and forty-four thousand.<sup>21</sup> They also believe that there are those who are destined to live forever on the earth and that the earth will be made into a paradise where there will be no national boundaries, political divisions or war.

The public ceremony of water immersion (baptism) identifies one as a minister or "publisher" according to their beliefs. This ceremony marks a person as one who has dedicated his entire life to Jehovah and also implies acceptance of the obligations which the ministry imposes.

Divorces are granted only on the grounds of marital unfaithfulness. Jehovah's Witnesses contend that adultery is the only ground upon which a divorce can be legally obtained in the sight of Jehovah. If divorce is obtained on any other grounds, the guilty person must be expelled from the congregation. Birth control is regarded as a strictly private and personal matter among the individuals themselves.

A Jehovah's Witness would rather risk death than accept a blood transfusion and incur God's disapproval.

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<sup>21</sup>The Holy Bible, op. cit., Revelation 7:4.

Their refusal of blood transfusions or the eating of blood in any form is based upon several Bible passages.<sup>22</sup> These are some of the main tenets of the faith of Jehovah's Witnesses. They believe theirs is the only true faith and will admit this freely. They believe there is only one way to gain salvation and that the majority of people fail to meet the requirements of true faith.<sup>23</sup>

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<sup>22</sup>Ibid., Leviticus 17:10.

<sup>23</sup>Henschel, op. cit., pp. 58-64.



### CHAPTER III

#### JEHOVAH WITNESSES OF RUSSELL, KANSAS:

#### SECT OR CHURCH?

##### I. Organization and Population

The population of the active participants in the Jehovah witnesses Congregation of Russell, Kansas, numbers thirty people living in and around the city within a radius of twenty-five miles. Approximately seventeen families are represented in the group. An active minister<sup>24</sup> is one who has committed himself voluntarily to the beliefs and practices of the doctrines taught in the congregational meetings. Each person officially becomes a recognized "publisher" and "minister" of the group by being baptized by immersion in water. Babies, young children and others who are not old enough, or for some other reason have not openly professed their faith by being baptized, are not considered as official publishers or ministers. Those who compose the congregation do not regard themselves as "members" in the same sense that people of other religious

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<sup>24</sup>All Jehovah witnesses refer to themselves as "ministers" or "publishers." They do not refer to themselves as "members" of a religious group. Participants of the group will therefore be referred to as "ministers."

groups and denominations consider themselves as members of their groups. Jehovah witnesses do not refer to their collective group as a "church" nor to themselves as individual "members" of a church. They prefer to be considered as a part of "Jehovah's organization" which is functioning on earth at the present time.<sup>25</sup> The active ministers in the Russell Congregation believe "Jehovah's organization" is composed of those who are faithful and obedient ministers in Congregations of Jehovah witnesses throughout the world, whose activities are directed by the Watchtower Bible and Tract Society.<sup>26</sup>

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<sup>25</sup>Qualified to Be Ministers (New York: Watchtower Bible and Tract Society, Inc., 1955), p. 215.

<sup>26</sup>This information given by Clarence Lipprand, leader of the Russell Congregation, in an interview on March 15, 1962.



TABLE I

GENERAL INFORMATION ON JEHOVAH WITNESSES CONGREGATION  
OF RUSSELL, KANSAS

Sex	Mean Cumulative Education <sup>27</sup>	Mean Age	Mean Active Service <sup>28</sup>	Single	Married	(Sa)	(Si) <sup>29</sup>
Female				4	16	7	9
Male				3	7	7	0
Both	10.21	42.57	19.14				

## II. Purpose and Procedure

The purpose of this chapter is to show whether "church" or "sect" characteristics predominate in the Jehovah witnesses Congregation of Russell. As a means of working with the problem, the writer utilized a scale originally constructed and tested by Russell Dynes.<sup>30</sup> This scale was composed of twenty-four items with four of the

<sup>27</sup>All mean scores indicate averages in number of years.

<sup>28</sup>Indicates "active" service in Jehovah witnesses.

<sup>29</sup>(Sa) : Spouse active in Jehovah's witnesses.  
(Si) : Spouse not active in Jehovah witnesses.

<sup>30</sup>For complete analysis of the testing of this scale, see Dynes' article, "Church-Sect Typology and Socio-Economic Status," Religion, Society, and the Individual, Milton Yinger, editor (New York: The Macmillan Company, 1957), pp. 472-474.

items indicating "church" traits and twenty items listed as "sect" traits. An "Opinion Questionnaire" containing the twenty-four items was mailed to the entire population of Jehovah witnesses in Russell. Twenty-eight completed questionnaires were returned, representing approximately ninety-three per cent of the total number sent out.

Follow-up interviews were conducted with the respondents with regard to items on the questionnaires. These interviews were held for the purpose of decreasing the possibility of misunderstanding on the part of the respondents on the items of the questionnaires, and to increase the reliability of the analysis of the responses. Each item on the questionnaires could be answered by selecting one of four possible alternatives: (1) Strongly agree, very few exceptions; (2) Mostly agree, go along with the idea most of the way; (3) Mostly disagree, do not go along with the idea very much; (4) Strongly disagree, do not go along with the idea at all.

An analysis of each item on the questionnaires was possible after they were returned. Several respondents included written statements on the questionnaires giving reasons for their answers. A low mean score (2 or 1) for an item indicated either a "sect" or "non-church" orientation. A higher mean score (3 or 4) for an item indicated

either a "church" or "non-sect" orientation. Standard deviations were computed for each item in the questionnaires. Items (2), (6), (7), and (10) indicated "church" traits and the scoring was reversed on these statements.<sup>31</sup>

### III. Analysis of Questionnaire Responses

The first item in the questionnaire, "I think a minister should preach without expecting to get paid for it," received a mean score of 1.11 and a standard deviation of .35. Twenty-five respondents strongly agreed with the item and three mostly agreed. The consensus shown among the individuals indicates a "sect" or "non-church" orientation. Jehovah witnesses do not contribute financial support to a professional clergy. Some of the respondents justified their answers by referring to a passage in the Bible.<sup>32</sup> Jehovah witnesses consider every active participant in their group a "minister" and do not believe in receiving money or a regular salary.

The second item, "I think it is more important to live a good life now than to bother about life after

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<sup>31</sup>Ibid.

<sup>32</sup>New World Translation of the Holy Scriptures (New York: Watchtower Bible and Tract Society, 1961), pp. 1063-1064, Matthew 10:7-9.

death," received a mean score of 2.86 and a standard deviation of .96. This was the statement of a church trait and the scoring was reversed. The deviation score on this item indicates considerable difference of opinion by the respondents in the answers given. Fifteen individuals indicated disagreement and thirteen expressed agreement. Several expressed the opinion that it is necessary to live a good life at the present time in order to have "hope" in the life after death. In the follow-up interviews most of the respondents agreed that it is important to live a good life now in addition to being concerned about the life after death.

The third item, "I think a person who is not willing to follow all the rules of a church should not be allowed to belong," received a mean score of 1.50 and a standard deviation of .56. Twenty-six respondents showed agreement with the statement and two expressed disagreement. There was some aversion, on the part of the respondents, to the term "church" as used in the item. There were several notations on the questionnaires to the effect that "Jehovah witnesses are not a church." The reasons most often given to justify responses to this item were, "we must follow what the Bible teaches," and "we must be obedient to the

truth," and "we must love God with all our hearts."<sup>33</sup>

The fourth item on the questionnaire, "Testifying about one's religious experience should be a part of regular church services," received a mean score of 1.71 and a standard deviation of .54. Twenty-three respondents showed agreement with the item and five indicated disagreement. In the follow-up interviews the respondents expressed the opinions that by "testifying" they did not mean giving an "emotional" account of their conversion, but rather a testimony about "Bible facts" and "Bible knowledge." Jehovah witnesses seem to mean something different by their reasons for "testifying" than the meaning which members of other sect groups attach to the term.<sup>34</sup>

Item number five, "I feel that a congregation should encourage the minister during his sermon by saying 'amen'," received a mean score of 3.97 and the standard deviation was .06. All twenty-eight respondents disagreed with the item with all but one in strong disagreement. Several

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<sup>33</sup>A Bible passage often cited by respondents in connection with the item was Matthew 22:37-40, New World Translation of the Holy Scriptures (New York: Watchtower Bible and Tract Society, 1961), p. 1080.

<sup>34</sup>Such as "Holiness" and "Pentecostal" groups where emotional accounts of "conversion" and "religious" experiences are given.



respondents expressed the opinions that the speaker who delivers the sermon during the service ought to be shown respect and not interrupted. Most of the respondents felt that expressions such as "amen" during a sermon would be distracting to both the speaker and other people in the congregation. Whether or not Jehovah witnesses refrain from saying "amen" for the same reasons that members of a church would refrain from doing so is difficult to say. Strong consensus among the group members is indicated by the low deviation score.

The sixth item, "I think that we should emphasize education in religion and not conversion," is a statement of a church trait. This item received a mean score of 2.75 and a standard deviation of .96 indicating considerable difference of opinion among the respondents on the answers selected. Eighteen individuals responded favorably to the item and ten indicated disagreement. By "education" the Jehovah witnesses refer to the training given through the medium of their own religious services and through the literature published by the Watchtower Bible and Tract Society, rather than the education provided by colleges and universities. It is unlikely that Jehovah witnesses in the Russell Congregation indicate a church orientation with respect to this item. In the follow-up interviews

it was found that none of the ministers of the congregation were college graduates and none of them had attended college.

Item number seven, "I think there is practically no difference between what the different Protestant churches believe," is the statement of a church trait and the scoring was reversed on the item. It received a mean score of 3.61 and a standard deviation of .82. Twenty-six respondents indicated agreement and two showed strong disagreement. The two individuals showing strong disagreement tended to increase the deviation score a great deal on this item. The high variability score does not indicate the strong consensus shown among respondents on this item. When the respondents expressed agreement with the statement, they did not mean to convey the idea that they conceive of themselves as a Protestant group. They consider themselves "different" from Protestants.<sup>35</sup> It is doubtful, therefore, that the high mean score indicates any "church" orientation for the Jehovah witnesses on this item.

The eighth item, "I think a person should make a testimony about his religion before he joins a church,"

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<sup>35</sup>Members of Lutheran, Presbyterian, and Reformed Churches, conceive of their church history as being in the main Protestant tradition of the Reformers, such as Luther, Knox, and Calvin.

received a mean score of 1.75 and a standard deviation of .59. Twenty-three respondents showed agreement with the item, while five indicated disagreement. Several respondents took issue with the statement about "joining a church" and noted on their questionnaires that Jehovah witnesses do not "join" but rather "dedicate" themselves to their Faith by baptism by immersion. In the follow-up interviews the respondents expressed the opinions that by "testimony" they meant an expression of their faith in affirming the teachings of Jehovah witnesses rather than an emotional account of a conversion experience. The five individuals showing disagreement to the item seemed to equate the meaning of "testimony" with an emotional account of a "conversion" or some unusual "religious experience." This difference of understanding the item among the respondents could possibly account for the deviation being as large as it is.

Item number nine, "In church, I would rather sing the hymns myself than hear a choir sing," received a mean score of 1.61 and a standard deviation of .56. Twenty-seven respondents showed strong or some agreement with the statement and one showed disagreement. It was found in the follow-up interviews that Jehovah witnesses do not place strong emphasis upon the song service. They usually



sing one song at the beginning of the service and one at the close.<sup>36</sup> One respondent noted on the questionnaire, "singing isn't so important, but should one sing they should sing praises to Jehovah." Some of the other respondents indicated the opinion that the entire congregation should sing the songs.

The tenth item on the questionnaire, "I think being a success in one's job is one mark of a good Christian," was the statement of a church trait. It received a mean score of 2.44 and a standard deviation of 1.39. The high score in the standard deviation indicates considerable variability in answers selected by the respondents. Fourteen individuals showed agreement to the statement and thirteen indicated disagreement. In the follow-up interviews it was found that there was some misunderstanding of the statement among the respondents. Some of them interpreted "success" as being honest in one's dealings with others and equated the term with integrity in an occupation. Several respondents changed their answers after having the item explained to them.

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<sup>36</sup>This was an observation made by the writer in attendance at meetings of the group.

Item eleven, "A minister who is 'called' is better than one who is 'trained'," received a mean score of 2.85 and a standard deviation of .67. Twenty-one respondents disagreed with the statement and four expressed agreement. In the follow-up interviews it was found that many of the respondents interpreted the word "called" as an "emotional" experience and were opposed to the item for this reason. In the follow-up interviews, most respondents stated that they were "called" of God but they also placed importance upon the "training" they receive in their congregational meetings and Theocratic Ministry School.

Item number twelve, "I like the 'old-time' religion," received a mean score of 1.72 and the standard deviation was 1.14. Strong disagreement by four respondents raised the deviation score considerably, even though individuals in the group showed fairly strong consensus with nineteen of the individuals in strong agreement on the item, one mostly in agreement and two mostly in disagreement. There were several notations on the questionnaires to the effect, "what do you mean by the old-time religion," and, "I agree with the statement if you are referring to the religion which Jehovah taught." In the follow-up interviews it was found that all of the respondents strongly agreed with the item if by the "old-time"

religion was meant the beliefs and practices of the Jehovah witnesses.

The thirteenth item, "I think churches should have more revivals," received a mean score of 3.54 and a standard deviation of .57. Twenty-six respondents were in disagreement with the statement and one in agreement. In the follow-up interviews it was found that Jehovah witnesses do not believe in nor practice holding "revival" meetings. A high consensus of agreement was found among the respondents in their opposition to "revival" meetings, although the standard deviation was raised considerably by ten individuals being "mostly in disagreement" while there were fifteen "strongly disagreeing."

Item number fourteen, "I think it would be wrong for a church member to have a job as a bartender," received a mean score of 1.93 and the standard deviation was .84. Twenty-one respondents were in agreement with the item and seven were in disagreement. In the follow-up interviews several of the respondents expressed the opinions that it would not necessarily be wrong for a Jehovah witness to be a bartender if he could not find any other kind of work or if he needed a job to support his family. One individual remarked that it would be possible for a Jehovah witness to be a bartender but he would be in

danger of having "bad communications corrupt good manners." Another respondent noted on the questionnaire, "it would be alright (sic) for a church member, but a witness would not take such a job."

The fifteenth item, "I think a person should feel his religion before he joins a religious group," received a mean score of 1.79 and the standard deviation was .90. Twenty-three respondents expressed agreement with the statement and five showed disagreement. In the follow-up interviews several of the respondents stated that in "feeling their religion" they did not refer to some unusual or highly "emotional" experience, but rather to a conviction of the "truth" of their own religious teachings. The respondents interpreted the word "feeling" as holding firmly to their religious doctrines. No information was given by those in disagreement with the item.

Item number sixteen, "I like to sing the old gospel songs rather than the new hymns," received a mean score of 3.28 and standard deviation of .72. Twenty-one respondents disagreed with the statement and four expressed agreement. Notations on some of the questionnaires indicated a preference for the "Kingdom songs." The hymnals used by Jehovah witnesses in Russell are

published by the Watchtower Bible and Tract Society.<sup>37</sup>

The seventeenth item, "I don't believe churches do enough about saving souls," received a mean score of 1.52 and a standard deviation of .79. Twenty-four respondents were in agreement and three in disagreement with the statement. Two of those in disagreement made notations on their questionnaires to the effect that, "churches do not save anyone but each individual chooses his own destiny." Another noted, "saving souls is not the important thing--(sic) the important thing is to vindicate Jehovah's name." In the follow-up interviews the opinion expressed most often was that churches are not "doing enough" in teaching people "Bible truth."

Item number eighteen, "Heaven and Hell are very real to me," received a mean score of 1.11, and a standard deviation of .41. Fairly strong consensus is indicated among the respondents on this item, with twenty-seven in agreement and one in disagreement. Jehovah witnesses do not believe in a "burning and fiery" hell of torment but teach that the "grave" is "hell." For those who are a part of "Jehovah's organization" there will be life

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<sup>37</sup>Hymnals are "paper-back" and none of the traditional Church hymns as, "Rock of Ages," "The Church's One Foundation," or "The Old Rugged Cross," are found in the contents.

beyond the grave, but for those who are not a part of "Jehovah's organization" there will be no existence beyond the grave.<sup>38</sup> Since these are some of the beliefs to which Jehovah witnesses subscribe, it would be expected that respondents would indicate strong attitudes of agreement with regard to the item.

The nineteenth item, "All the miracles in the Bible are true," received a mean score of 1.04 and a standard deviation of .06. Both scores indicate strong consensus among the respondents on this item. In the follow-up interviews it was found that there was some doubt in regard to whether the statement meant that the "Bible miracles" should be interpreted "literally." All respondents agreed that Bible miracles were "true" but not necessarily "literal."

Item number twenty, "Children should not become members of the church until they are old enough to understand about it," received a mean score of 1.04, and a standard deviation of .06. Again, almost perfect consensus is indicated by the scores. Jehovah witnesses believe in children "voluntarily" dedicating themselves

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<sup>38</sup>These are statements of doctrines and beliefs printed in the official literature of Jehovah's witnesses: The Watchtower, Awake! and Let God Be True.



to the Faith. Children are encouraged to attend the services of the congregation, and "teaching" religion in the home is also stressed as being important.

Item twenty-one, "I think it is more important to attend religious services than to be active in politics," received a mean score of 1.00, indicating perfect consensus with no variability in answers given by the respondents. Jehovah witnesses consider "politics" as a part of "this world's system of things" and because of the teachings of their Faith, they are opposed to having any part in this "system" which they believe is going to be destroyed and replaced by Jehovah's "New World."<sup>39</sup>

The twenty-second item, "I wish ministers would preach more on the Bible and less on politics," received a mean score of 1.11 and the standard deviation was .35. Only one respondent indicated "mostly in agreement" while all others expressed "strong agreement."

Item number twenty-three, "I think it is more serious to break God's law than to break man's law," received a mean score of 1.00, indicating perfect consensus among the respondents who answered the item. Jehovah witnesses believe that "Jehovah will vindicate his name" and

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<sup>39</sup>Ibid.

therefore feel that their faith will be vindicated because they consider themselves "Jehovah's people." Several quoted a Bible passage as a reason for their answer.<sup>40</sup>

The final item, number twenty-four, "I think every family should have family prayers or say grace before meals," received a mean score of 1.00, indicating perfect consensus among the respondents. In the follow-up interviews it was learned that the respondents emphasize prayer and Bible study as a daily practice and consider this part of their duty to "Jehovah."

In summary, the responses to items on the questionnaires indicate fairly strong consensus among the Jehovah witnesses on many of the items. Information gathered from the follow-up interviews tend to confirm a strong "sect" orientation in this group. The interviews also reveal that Jehovah witnesses are "different" with respect to some of the items. Because of this a low mean score does not always suggest a "sect" characteristic and a high mean score does not necessarily indicate a "church" orientation. The standard deviations indicate variability among the respondents with regard to their answers on most of the

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<sup>40</sup>New World Translation of the Holy Scriptures,  
op. cit., Acts 5:29, p. 1187.



items. On several items, extreme scores tend to distort the true picture since there was greater consensus than the standard deviations would indicate.

## CHAPTER IV

### JEHOVAH WITNESSES OF RUSSELL, KANSAS:

#### STATIC, CHANGING OR "DIFFERENT"?

##### I. Purpose

According to the results of the research findings reported in the third chapter, the Jehovah witnesses Congregation of Russell indicated a definite "sect" or "non-church" orientation. However, there were indications that in some respects the group is "different" from either church or sect.<sup>41</sup>

The purpose of this chapter is to report whether the Jehovah witnesses Congregation of Russell is changing, whether there is an indication of trends toward a church type institution, whether the group is maintaining a static condition or whether it is "different" from either church or sect.

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<sup>41</sup>This statement is made on the basis of reasons given for responses to items on questionnaires in the follow-up interviews.

## II. Formulation of Hypotheses and Questions

The formulation of the hypotheses was derived from a study by Liston Pope who illustrates the "Aspects of the Movement from Sect to Church."<sup>42</sup> The hypotheses were tested by means of questions, devised by the writer. The questions were administered in interviews with individuals of the Russell Congregation. Two questions were designed to test the first hypothesis, and three questions for each of the following five hypotheses. Twenty-four individuals out of the group of thirty were interviewed, representing about eighty per cent of the population.

The same set of questions was administered twice. This was done consecutively. When the questions were administered the first time, the respondents were requested to answer each question as they would at the present time, or at the time when they were asked. The second time the questions were administered the respondents were requested to answer as they would have when they first "dedicated" themselves to the Jehovah witness Faith. When the answers of the respondents indicated a difference between their attitudes at the time of their dedication and the present

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<sup>42</sup>Liston Pope, loc. cit.

time, a Chi-Square Test was applied to determine whether or not the difference indicated a significant change.

### III. Results and Analysis of the Study

The first hypothesis, "Sect members are composed chiefly of a propertyless class and subject to economic poverty, but gradually acquire more property and economic wealth," was tested by the following questions: (1) Do you own your home and/or other real estate? (2) Where would you place yourself in regard to your income?<sup>43</sup>

TABLE II

NUMBER AND PERCENTAGES OF JEHOVAH WITNESSES OF  
THE RUSSELL CONGREGATION WHO OWN OR DO NOT  
OWN REAL ESTATE PROPERTY

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Per cent	
	Yes	No	Yes	No	Yes	No	Yes	No
Own Real Estate	13	11	54.16	45.84	1	23	4.16	95.84

Property ownership among the Jehovah witnesses increased from 4.16 per cent at the time of dedication to

<sup>43</sup>Arbitrary income levels devised by the writer:

Low income	0 - \$3499	per year
Middle income	\$3500 - \$7999	per year
High income	\$8000 - and up	per year

54.16 per cent at the time the respondents were interviewed. Chi-square was applied with a result of 14.4, significant at the .01 level with one degree of freedom. This indicates a significant trend toward more property ownership by the individuals in this group. The hypothesis was supported.

TABLE III

INCOME LEVEL OF MINISTERS IN THE RUSSELL CONGREGATION<sup>44</sup>

Item	Present Time			Time of Dedication		
	Low	Middle	High	Low	Middle	High
Income Level	4	18	2	3	12	0

Individuals in the middle income level increased from twelve to eighteen. However, there was also an increase of nine additional people reporting income now who did not report income at the time of their dedication. At the present time there are more people in the congregation who own property than at the time of their dedication and there are also more in the middle income bracket than at the time of dedication. Chi-square was not applied because of the increase in the number of individuals earning salaries at the present time who were not earning

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<sup>44</sup>Ibid.

salaries at the time of their dedication to their Faith. There is no indication of poverty among the individuals of the Russell Congregation.<sup>45</sup> Neither is there visible evidence of a predominantly "propertyless" class among the Jehovah witnesses of Russell.

The second hypothesis, "Sect members are on the cultural periphery of the community and renounce the prevailing culture and social organization, but gradually become assimilated into the mainstream of the social life of the community," was tested by asking the following questions of the Jehovah witnesses: (1) Do you belong to any civic organizations, such as the Parent-Teachers Association, Rotary Club or Chamber of Commerce? (2) Are you interested in or active in community activities? (3) Do you belong to any fraternal organizations such as the Shrine, Elks or Odd Fellows?

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<sup>45</sup>This statement is made on the basis of observations made by the writer at the meetings of Jehovah witnesses in Russell. There was no indication of economic poverty in the "physical facilities" of the meeting place or the "dress" of the communicants.

TABLE IV

NUMBER AND PERCENTAGES OF JEHOVAH WITNESSES OF RUSSELL  
WHO ARE ACTIVE OR NOT ACTIVE IN CIVIC, COMMUNITY  
AND FRATERNAL ORGANIZATIONS

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Per cent	
	Yes	No	Yes	No	Yes	No	Yes	No
Active in Civic Organ- izations	3	21	12.5	87.5	3	21	12.5	87.5
Active in Community Activities	8	16	33.3	67.7	11	13	45.84	54.16
Active in Fraternal Groups	0	24	0	100	0	24	0	100

There were no changes indicated with regard to activity in civic organizations and fraternal organizations. A small change was indicated in regard to activity in community activities. Chi-square was applied with a result of .77, which was not significant. The hypothesis was not supported. There is no indication that individuals in the Russell Congregation reflect any trend in becoming more "church" oriented with respect to their attitudes toward the prevailing culture and social organizations.

The third hypothesis, "Sect members suspect, ridicule and take a non-cooperative attitude toward established



religious institutions, but gradually become favorably oriented toward established churches," was tested by asking the following questions: (1) Do you believe there are true Christians in other religious groups? (2) Do you believe Jehovah witnesses should cooperate with other churches in the community and be represented in councils of churches? (3) Do you believe other churches or religious groups are performing an acceptable ministry?

TABLE V

NUMBERS AND PERCENTAGES OF JEHOVAH WITNESSES IN THE RUSSELL CONGREGATION EXPRESSING FAVORABLE OR UNFAVORABLE ATTITUDES TOWARD OTHER RELIGIOUS GROUPS

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Per cent	
	Yes	No	Yes	No	Yes	No	Yes	No
True Christians in other Groups	10	9	41.67	37.5	10	9	41.67	37.5
Witnesses Should Cooperate	0	24	0	100	0	24	0	100
Others have Acceptable Ministry	0	24	0	100	0	24	0	100

There is no change indicated among the Jehovah witnesses of Russell on any of the items. During the interviews the respondents displayed no hesitancy or

doubt about answering the questions. However, most of the individuals indicated hesitancy as to whether there were true "Christians" in other groups. Some thought there were, while others did not feel there were people in other religions who were "truly Christian." All of the respondents expressed the opinion that they felt there were "sincere people" in other religious groups. No trend or change is indicated by the results of the interviews. Strong sect characteristics are in evidence with regard to attitudes held toward other religious groups. The hypothesis is not supported by the results of the interview.

The fourth hypothesis, "Sect members have a psychology of persecution and have a feeling of being discriminated against, but gradually come to have an attitude of 'success' and 'dominance'," was tested by the following questions: (1) Have you suffered for your faith as a Jehovah witness? (2) Do you feel that people outside of your faith are fair in their attitudes toward your beliefs? (3) Would you suffer physical pain or death to remain true to your faith?

TABLE VI

NUMBERS AND PERCENTAGES OF JEHOVAH WITNESSES IN THE  
RUSSELL CONGREGATION WHO FEEL THEY HAVE OR  
HAVE NOT SUFFERED FOR THEIR FAITH

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Per cent	
	Yes	No	Yes	No	Yes	No	Yes	No
I have Suffered for My Faith	7	17	29.17	70.83	19	5	79.16	20.84
Others are Fair toward My Faith	17	5	70.83	20.84	10	12	41.67	50
I am willing To Suffer for My Faith	24	0	100	0	24	0	100	0

The data gathered from the interviews indicated that significant changes have taken place among Jehovah witnesses of Russell so far as their feelings of "persecution" and "suffering" for their Faith is concerned. Almost eighty per cent felt they suffered for their Faith at the time of their dedication, but less than thirty per cent felt they were suffering for their Faith at the time of the interviews. Chi-square was applied to the first item, with a result of 12.04, significant at the .01 level. Over seventy per cent of the respondents expressed the opinion that people of other religious groups were fair in their

attitudes toward their Faith, while only slightly more than forty per cent of them felt this way at the time of their dedication. Chi-square was applied to the second item, with a result of 4.68, significant at the .05 level. All respondents declared their willingness to suffer physical pain and die for their Faith. The hypothesis was supported by the results of the first two questions. These findings would indicate the Jehovah witnesses of Russell feel less "discrimination" and less "intolerance" than they did at the time of their dedication to the Faith. No change or trend was indicated with regard to the third question.

The fifth hypothesis, "Sect members stress being prepared for death and having a secure future in the next world, but gradually begin to emphasize a successful earthly life," was tested by asking the following questions of the respondents: (1) Would you take a high-salaried position if it meant that you would have to miss religious services often or compromise some of your beliefs? (2) Which is more important to you, training for a good position that promises success and a secure future in this life, or training yourself as a better witness for your Faith? (3) Do you feel that success in making a good living and income in this life has any effect on the next life?

TABLE VII

NUMBERS AND PERCENTAGES OF JEHOVAH WITNESSES IN RUSSELL  
 EXPRESSING OPINIONS CONCERNING THE IMPORTANCE OF  
 SUCCESS AND NON-SUCCESS

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Percent	
	Yes	No	Yes	No	Yes	No	Yes	No
Would miss Services for Good job	0	24	0	100	0	24	0	100
Success is More impor- tant than Good witness	0	24	0	100	0	24	0	100
Success in This life Affects the Next life	0	24	0	100	0	24	0	100

The respondents indicated perfect consensus on all of the questions. There is no indication that Jehovah witnesses are gradually becoming oriented toward "earthly" success. During the interviews, several of the respondents mentioned that they had given up jobs paying much more than their present employment so they could be more faithful to the meetings of their religious group and devote more time to the "ministry." The hypothesis was not supported by the results of the interview.

The sixth and final hypothesis, "Sect members stress adherence to strict Biblical standards, such as tithing



and nonresistance, but gradually begin to accept general cultural standards as a practical way of life in meeting religious obligations," was tested by the following questions: (1) Should the commandments of the Bible be taken seriously and put into practice if a person wishes to be a good Christian? (2) Do you believe in and practice tithing your income? (3) Do you feel there is any conflict between the teachings of your faith and the laws of this nation?

TABLE VIII

NUMBERS AND PERCENTAGES OF JEHOVAH WITNESSES IN RUSSELL EXPRESSING OPINIONS ON QUESTIONS OF FAITH AND PRACTICE

Item	Present Time				Time of Dedication			
	Number		Per cent		Number		Per cent	
	Yes	No	Yes	No	Yes	No	Yes	No
Bible Com- mandments are Important	24	0	100	0	24	0	100	0
I believe in Tithing	0	24	0	100	0	24	0	100
Conflict Between Faith and Laws of Country	24	0	100	0	24	0	100	0

Perfect consensus was indicated on responses to all of the questions. Respondents stressed the "importance"

of abiding by "Bible principles." The question on tithing received perfect negative consensus from the respondents. It was learned in the interviews that Jehovah witnesses do not teach tithing. Several individuals mentioned that a "faithful witness" was obligated to dedicate "all" of his goods and time and energies to the "use of Jehovah." The reasons given by the respondents for not tithing were different and did not fit either a church or sect trait, although individuals in sect groups are more likely to emphasize the principle of "total" dedication to the Faith. The results of the questions did not support the hypothesis.

In summary, the results of the interviews indicated the first hypothesis was supported by chi-square at the .01 level of significance with regard to ownership of property. The second hypothesis was not supported, and the application of chi-square to the results of the question which showed slight change revealed no significant change or trend. There were no changes indicated in the testing of the third hypothesis, thus it was not supported. The answers of respondents were identical when comparing the time of dedication to the present time. The fourth hypothesis was supported by the results of the interviews. Chi-square was applied to the first item, with a result of 12.04, significant at the .01 level. The results



of the second question were significant at the .05 level. The Jehovah witnesses of Russell feel "less discriminated" against now than at the time of their dedication to their Faith. The fifth hypothesis was not supported by the results of the interviews. Respondents indicated complete consensus on all of the questions asked. There was no indication that Jehovah witnesses would choose a successful "earthly" life instead of preparing themselves for "life after death." The sixth hypothesis was not supported by the results of the interviews. There is no indication that Jehovah witnesses of Russell reflect a trend toward accepting the values of the larger society. Perfect consensus was expressed by the respondents in answer to all of the questions.

## CHAPTER V

### CONCLUSION

#### I. Reviewing the Results

A number of sociological studies have followed the lead of Troeltsch in his work on church and sect. These studies have produced some interesting results with regard to religion in American society. The present study was designed to utilize church and sect types in working with the problems of classification and trends relating to the Jehovah witnesses group in Russell, Kansas.

The results tabulated from the questionnaires indicate definite sect orientation in the group under study. The findings also revealed some "non-sect" characteristics. The Jehovah witnesses seem to be "different" with respect to some traits and cannot be classified either as "sect" or "church" by using the present classifications. For example, Jehovah witnesses mean something different when they stress the importance of "education" in religion from that which the church member means when he emphasizes the importance of "education" in religion. Another example is in regard to

the "beliefs" of the various Protestant churches. Jehovah witnesses do not believe there is much difference in what the different Protestant churches believe, and this attitude reflects a "church" orientation. However, the Jehovah witnesses do not consider themselves as a part of Protestantism while the church member does consider himself a part of the Protestant movement. In respect to some questions the Jehovah's witnesses and church members would very likely give the same answers but for "different" reasons.

During the interviews the Jehovah witnesses stressed the importance of their Faith being "fundamentally different" from that held in common by members of various Protestant Churches. Results of the interviews indicated that the Jehovah witnesses of Russell were maintaining their essential sect characteristics although several interesting trends were reflected in their responses to questions relating to the first and fourth hypotheses. It was found that there were more adults in the group who own property than do not own property, which tends to support the hypothesis that sect members gradually acquire more property and receive larger incomes.

Another trend indicating "non-sect" orientation was revealed in the attitudes of the Jehovah witnesses with respect to discrimination, persecution and suffering for

their Faith. The individuals in the group expressed the opinions that they are suffering less on account of their religious beliefs than they did at the time of dedication. Whether this indicates a church orientation or something else is difficult to determine. More research on this problem is needed.

Except for the first and fourth hypotheses, the Jehovah witnesses of Russell indicated sect orientation. The overall results of the interviews in testing the hypotheses indicate the individuals in the group are characterized by sectarian traits and there appears to be little trend in the direction of church orientation.

## II. Possibilities for Further Research

This study has raised several questions which need further investigation. The writer could not locate any similar studies of Jehovah witnesses made at an earlier time so there was no possibility of a "Time Series Analysis" using the data from other studies.

The present study could be used as a basis for further research on church and sect groups. The following questions seem worthy of further examination: (1) What trends will Jehovah witnesses follow in the future?  
(2) How would the findings of the present study compare

with the findings derived from using the same approach and the same techniques with a group of church members?

(3) How do Jehovah witnesses differ from other sect groups, or do they differ? (4) Can some other technique be more effectively used in the study of religious groups than the "Church-Sect" concept?

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APPENDIX

Arthur Anderson  
505 West 14th St.  
Hays, Kansas

May 29, 1962

Dear

I am completing my Master's thesis this summer at Fort Hays State College and I would sincerely appreciate your help and cooperation in completing the enclosed questionnaires and then mailing them to me in the self-addressed, stamped envelope. I would appreciate it if each member of the family would fill out a copy if he or she has made a definite commitment to the doctrine of Jehovah's Witnesses.

I would like to offer several suggestions before you fill out the questionnaire. First, you do not have to list your name. The information is all that is needed. This information is strictly confidential and to be used only for academic purposes. I will assure you that no discriminatory or prejudiced viewpoints toward your religious beliefs and convictions will be allowed in this study. No religious group has any connection with this study since it is a personal undertaking on the part of the writer for the purpose of fulfilling requirements for a Master's degree in Sociology. Third, the results of this study will be made available to you and your religious group if you so desire. Lastly, if none of the four answers suggested fits your opinion on the various statements, just omit marking the answer, or supply a brief note as to what your true opinion is in regard to the statement.

Let me say that I fully appreciate the cooperation you have given in filling out this questionnaire. If you have further questions about my project, I would appreciate hearing from you and perhaps talking with you. Maybe you can help me further in gathering the information I need.

I have contacted several of the witnesses in Russell, including Mr. Clarence Lipprand, leader of the local group, Mr. Don Lipprand, and Mr. W.G. Boxberger. These gentlemen were most obliging and cooperative when I told them of my project and sympathetic to what I was doing. They also gave suggestions that have proved valuable in this undertaking.

Thank you so much for taking the time to fill this out and mailing it to me.

Sincerely yours,

Arthur Anderson  
505 West 14th St.  
Hays, Kansas

TABLE IX

OPINION QUESTIONNAIRE TO INDICATE CHURCH OR SECT  
ORIENTATION AND THE SCORING TECHNIQUE

SA 1	MA 2	MD 3	SD 4	1.	I think a minister should preach without expecting to get paid for it.
SA 4	MA 3	MD 2	SD 1	2.	I think it is more important to live a good life now than to bother about life after death.
SA 1	MA 2	MD 3	SD 4	3.	I think a person who is not willing to follow all the rules of a church should not be allowed to belong.
SA 1	MA 2	MD 3	SD 4	4.	Testifying about one's religious experience should be a part of regular church services.
SA 1	MA 2	MD 3	SD 4	5.	I feel that a congregation should encourage the minister during his sermon by saying "amen."
SA 4	MA 3	MD 2	SD 1	6.	I think that we should emphasize education in religion and not conversion.
SA 4	MA 3	MD 2	SD 1	7.	I think that there is practically no difference between what the different Protestant churches believe.
SA 1	MA 2	MD 3	SD 4	8.	I think a person should make a testimony about his religion before he joins a church.
SA 1	MA 2	MD 3	SD 4	9.	In church, I would rather sing the hymns myself than hear a choir sing.
SA 4	MA 3	MD 2	SD 1	10.	I think being a success in one's job is one mark of a good Christian.
SA 1	MA 2	MD 3	SD 4	11.	A minister who is "called" is better than one who is "trained."
SA 1	MA 2	MD 3	SD 4	12.	I like the "old-time" religion.



TABLE III (continued)

SA	MA	MD	SD	13.	I think churches should have more revivals.
1	2	3	4		
SA	MA	MD	SD	14.	I think it would be wrong for a church member to have a job as a bartender.
1	2	3	4		
SA	MA	MD	SD	15.	I think a person should feel his religion before he joins a religious group.
1	2	3	4		
SA	MA	MD	SD	16.	I like to sing the old gospel songs rather than the new hymns.
1	2	3	4		
SA	MA	MD	SD	17.	I don't believe churches do enough about saving souls.
1	2	3	4		
SA	MA	MD	SD	18.	Heaven and Hell are very real to me.
1	2	3	4		
SA	MA	MD	SD	19.	All the miracles in the Bible are true.
1	2	3	4		
SA	MA	MD	SD	20.	Children should not become members of the church until they are old enough to understand about it.
1	2	3	4		
SA	MA	MD	SD	21.	I think it is more important to attend religious services than to be active in politics.
1	2	3	4		
SA	MA	MD	SD	22.	I wish ministers would preach more on the Bible and less on politics.
1	2	3	4		
SA	MA	MD	SD	23.	I think it is more serious to break God's law than to break man's law.
1	2	3	4		
SA	MA	MD	SD	24.	I think every family should have family prayers or say grace before meals.
1	2	3	4		

The high scores (4 or 3) indicated church or non-sect orientation on the item.

The low scores (2 or 1) indicated sect or non-church orientation on the item.

Mean scores were computed for each item.



TABLE X

RESPONSES, MEAN SCORES AND STANDARD DEVIATIONS ON ITEMS  
CONTAINED IN THE OPINION QUESTIONNAIRES

QUESTION	RESPONSES				MEAN SCORES	S. D.
	SA	MA	MD	SD		
1.	25	3			1.11	.35
2.*	9	4	14	1	2.86	.96
3.	16	10	2		1.50	.56
4.	14	9	4	1	1.71	.54
5.			1	27	3.97	.06
6.*	11	7	9	1	2.75	.96
7.*	21	5		2	3.61	.82
8.	12	11	5		1.75	.59
9.	12	15	1		1.61	.56
10.*	4	10	7	6	2.44	1.39
11.	2	2	19	2	2.84	.67
12.	19	1	2	4	1.72	1.14
13.		1	10	10	3.54	.57
14.	10	11	6	1	1.93	.84
15.	13	10	3	2	1.79	.90
16.		4	10	11	3.28	.72
17.	17	7	2	1	1.52	.79
18.	26	1	1		1.11	.41
19.	27	1			1.04	.06

TABLE X (continued)

QUESTION	SA	RESPONSES			MEAN SCORES	S. D.
		MA	MD	SD		
20.	27	1			1.04	.06
21.	28				1.00	
22.	25	3			1.11	.35
23.	28				1.00	
24.	28				1.00	

\*Indicates a "disagreement" answer is needed to show sect orientation.

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## TABLE XI

## QUESTIONS ASKED OF RESPONDENTS IN THE INTERVIEWS

- 
- 
1. Do you own your home and/or other property?
  2. Where would you place yourself with regard to your income?
  3. Do you belong to any civic organizations, such as the Parent-Teachers Association or Chamber of Commerce?
  4. Would you take an active part in community activities if you were asked?
  5. Do you belong to any fraternal organizations such as the Shrine, Elks or Odd Fellows?
  6. Do you believe there are true Christians in other religious groups?
  7. Do you believe Jehovah witnesses should cooperate with other churches in the community and be represented in councils of churches?
  8. Do you believe other churches or religious groups are performing an acceptable ministry?
  9. Have you suffered for your Faith?
  10. Do you feel people outside of your faith are fair in their attitudes toward your beliefs?
  11. Would you suffer physical pain or death to remain true to your beliefs?
  12. Would you take a high-salaried position if it meant you would have to miss religious services often or that you would have to compromise your beliefs?
  13. What is more important to you; training for a good position which promises a successful future, or training yourself to be a better witness for your Faith?

TABLE XI (continued)

14. Do you feel that success in making a good living and income in this life has any effect on the next life?
  15. Do you believe the commandments of the Bible should be taken just as they are and put into practice if a person wishes to be a good Christian?
  16. Do you believe in and practice tithing your income?
  17. Do you feel there is any conflict between the teachings of your faith and the laws of this nation?
-

TABLE XII  
 RESPONSES TO QUESTIONS ASKED IN THE INTERVIEWS<sup>1</sup>

QUESTION	YES	NO	UNDECIDED
1.	13	11	
2. <sup>2</sup>			
3.	3	21	
4.	8	16	
5.	0	24	
6.	10	9	5
7.	0	24	
8.	0	24	
9.	7	17	
10.	17	5	2
11.	24	0	
12.	0	24	
13. <sup>3</sup>			
14.	0	24	
15.	24	0	
16.	0	24	
17.	24	0	

<sup>1</sup>Responses of Interviewees indicating their attitudes on questions at the time they were asked.

<sup>2</sup>Income level of respondents. Could not be answered with "yes" or "no."

Low income 4

Middle income 18

High income 2

<sup>3</sup>Question could not be answered with a "yes" or "no." All respondents replied that "being a better witness for their faith was more important than training for a good position."

TABLE XIII  
 RESPONSES TO QUESTIONS ASKED IN THE INTERVIEWS<sup>1</sup>

QUESTION	YES	NO	UNDECIDED
1.	1	23	
2. <sup>2</sup>			
3.	3	21	
4.	11	13	
5.	0	24	
6.	10	9	5
7.	0	24	
8.	0	24	
9.	19	5	
10.	10	12	2
11.	24	0	
12.	0	24	
13. <sup>3</sup>			
14.	0	24	
15.	24	0	
16.	0	24	
17.	24	0	

<sup>1</sup>Responses of Interviewees indicating their attitudes on questions at the time of their dedication to Jehovah witnesses.



TABLE XIII (continued)

<sup>2</sup>Income level of respondents. Could not be answered "yes" or "no."

Low income            3

Middle income       12

High income           0

<sup>3</sup>Could not be answered with a "yes" or "no." All respondents replied that "being a better witness of their faith" was more important than "training for a good position."