

## 860913 Change in Method of Doing the Work HLH

So I won't be, but I will take an opportunity, which has not usually afforded me, of saying that there are people who do unusual things, or maybe for them usual, that we don't always do, that cuts into the matter of child rearing, and we often take for granted that people who are professional have also professional failures.

But I want to say one thing here, since I have an advantage today.

Ms. Finch is a professional mother.

It's reflected that doesn't exclude the father, but I see him more often.

And he was not playing today.

The point that I want to make is that, whether you are a man or you are a woman, it is unfortunate if the things that you do get in the way so that children are not what they ought to be.

Master Finch always greets me.

He's never embarrassed, and he's not embarrassed now, because he likes people, and I'm apparently harmless.

I want to say the same thing this morning in our Imperial A.M. congregation.

A young man was standing by himself, and I went over toward him, and he greeted me as he always does.

He's reared by a stepmother, who was, in fact, at his birth.

And his father works at the press.

Mr. Schrader's son is one of those remarkable young men who has always behaved himself as one would normally expect a young man to be.

He's in charge of himself.

He didn't have to wait and won't have to wait, I should say, until he's 20, to be in charge of himself.

I think he's an indication to what extent you don't even have to have a living parent, but someone who's a stepparent, and you can succeed.

That isn't as easy a task, because sometimes there have been failures before.

But in any case, I have cited, of course, our long-standing friends, the Buchelates, who are responsible for our excavation in Syria, two professional people.

Both of them are doctorates, graduates of the University of Chicago, and of working at other institutions who take their son, Federico, with them when they go to Syria on our excavation, in which we are, in some way, all participants through AICF.

Certainly the government of Syria, let me say, the government of Syria in terms even of high officials.

No, not only these two individuals in terms of general professional skills and ability, but they also know them in terms of the quality of the young man and his behavior.

When the mayor of Ashara came by the excavation at the original site where we were working at Terca, ancient Terca, he really isn't a mayor.

That would hard to be the word to use, because it's simply a village.

There's a mayor in a sense nearby, but the father asked him if he might greet him in Arabic, and so he greeted him in Arabic.

You see, he does work at the local school.

However, he is there during the school year.

That's the agreement that he goes to school in Syria and returns to school in this country when the excavation takes place between September and early June.

Otherwise, of course, summer is a different experience over there.

Certainly the standard is very important as we're learning today that half of the people who are church members, this was Imperial AM, half of the people in the church came into contact with the church not by television, not by the plain truth, not by booklets, not by the correspondence course.

What else do we have? Who knows what the secret is that actually brought half of the people who are members now into contact with the church? You all know, don't you? It's a person next to you.

Only human beings who are already converted or who may be interested.

I think this is a very important factor for us to bear in mind that all the rest of our efforts put together, or in a certain sense, what we do freely brings in half the results and what it costs us to do brings in the other half.

Now, of course, you have to have follow-up, but that initial contact is apparently more critical than we have ever realized, and hence we might ask what caused the other half that isn't here not to come.

Now, of course, we might have said the other three quarters or whatever it might have been.

We don't know what percent are turned off by mistakes that people make.

I know, of course, the damage that can be done when people who take the magazine, listen to the broadcast, the telecast, are themselves not proper ambassadors.

They're not converted.

They're currently trying to argue other people into it, and there you have problems, and people tend to shy away.

I doubt that we have very many like that in contrast to the traditional religious view, yet on the other hand it does exist.

What I'm saying is that the Church has never made a study of what happens when we turn people off.

Happily this other occurs.

This is a lead-in, in a sense, to what I felt was important today that should be done.

I usually ask the local minister what I should speak about.

I didn't do that today because I had an idea that I felt was important enough, and you may judge it as you wish.

But I think we must address it, and I need to address it in a similar manner at the Feast of Tabernacles in Canada where my wife and I are asked to be.

I will just mention we have been asked to be in Penticton and Victoria Island, the latter of which I have never visited.

The former, of course, about 17 years ago was a center where even our Israeli friends came to see the Church, and Mr. Armstrong came there too.

Our subject is the work we have yet to do.

The work we have yet to do is not defined in terms of quantity.

Certainly the quality standards are defined.

We must realize in the Church that the work did not die with Mr. Armstrong.

The work was not over in 1972.

There were, indeed, reasons in the early 1950s to contemplate such a possibility.

Partly, it was all one never put out of mind, the possibility that Mr. Armstrong had been called to finish the entire task.

While he did live beyond 72, he lived until 1986 in the month of January.

It is important for us to realize what happened after 1972, which is a figure that most of you are familiar with.

Certainly there was reason to think that the communists and the fascists or neo-Nazis in the world were headed as well as many problems in this country were headed for a crisis in the 1970s.

There was a book out that spoke of famine in 1975.

People in the 1950s and 1960s were realizing that things were developing, but as it turned out, 1967, with the Six-Day War, changed the character of the whole of the world.

So that instead of closing in on Jerusalem, the Arab world was shattered and has never been put together in these last 19 years since.

It was, as the Israelis recognized, a Six-Day struggle of biblical proportion in terms of its result.

When it took Joshua five to five-and-a-half years to do, was done in 1967 by essentially two tribes, Levi and Judah, in one week's time.

That tells you what can happen, and what did happen is that many put their suitcases back and many began to think, well, who knows when.

Now it is open-ended, and therefore we can do a lot of things we want to in the meantime.

Oh, and there's a fact that I have to live with my husband, and there's the problem I have to live with my wife.

And I thought we'd have that problem settled when I went to the place of safety, and he or she would be left behind.

And we discovered that this was what was in the minds of people.

We didn't realize to what extent.

There were people who were dissatisfied in marriage who were simply waiting for the time when they could graciously shed their problems, and they always assumed their problems were the other person.

When in fact, well, it may not have excluded the other person, because we all have faults and failings, but the problems were centered for each one who had one, most certainly internally.

For this in mind, it is good to realize what happens when it's open-ended in this sense that there is no fixed point in time.

Mr. Armstrong hoped that he would be able to see that in some way the message printed or by television or radio had gotten into every nation, and so it did.

But he never said to what extent, he said he didn't know to what extent it must go, and therefore merely having entered a country was insufficient.

We may have to do more in some cases, and we're not at this moment in every country.

There are certain communist countries in the world where it isn't even possible, and right now even the country of Turkey has forbidden the entry of the plain truth, as a result of trying to prevent further problems internally by the extreme fundamentalists who would assault the government as being permissive, as being secular, to allow literature such as ours and others to come into the country.

This is a problem we face.

Look what happened.

There were people who began to go off in one direction and another in their study of the Bible.

They became confused.

There were individuals, once they weren't sure of where it was going to end in terms of time, they became unsure even of prophecy, and so it was typical of many who no longer are among us that they didn't even preach on the subject.

They thought the church didn't know.

The answer is, of course, the church has always had a framework of prophecy.

We simply saw certain things coming into focus.

That beginning in 1967 went in the other direction, and Mr. Armstrong saw that, and of course it was in January 1972 that he began with the laying of the foundation of the auditorium by the beginning of our excavation work.

Because he knew that what had not been done before must now be done in terms of the public image of the college, of the church, and of the foundation.

He foresaw, therefore, that there would be things yet to do.

But even to his last, he had hoped in some way.

He might have thoroughly laid the foundation, and I can say not within the last days or weeks necessarily, but before then, I think he still hoped that he might see.

As late as 1985 and December, I think one can say, he hoped he might quietly be able to guide and direct the work to its conclusion.

It was not until January that he realized that when he wrote that co-worker letter that it would be, in all likelihood, his last.

That wasn't something any of us put in there.

That's what he himself put in, because he felt what he was like physically.

And you know, birth is sudden, and for some the final moment of death is far quicker than for others, and in his case, he was aware that the time was coming.

In the meantime, in that decade of the 70s, there were people who went off and misunderstandings.

In any number of ways, they had forgotten the framework of prophecy.

They no longer had the kind of respect for the Bible they should.

They had no real respect in church government.

They decided to leave, and one gave another encouragement.

You would come to some people who were in our fellowship, and they would invite you to their pad.

That's what they called it, because they thought of themselves not as part of the church, but as that part of society, which was attached to the church, but which was a part of this new fact.

I was in such a home.

That man is gone, his wife is gone, I think they're divorced.

We had individuals wander off into the homosexual community.

I'm sure we have individuals who wandered off into other communities, too, without naming them all.

We're not here to be concerned at this stage that that kind of problem is present today in any sense of the word as it was.

But that happened after, let's say, 20 to 25 years of work, and over that period of time, one tends to accumulate individuals who develop problems.

I think we have a far more careful administration of counseling, baptism.

We have a far more seasoned and trained ministry, and I don't look for the same kind of crisis of that nature, but on the other hand, the ministry today is aware that perhaps even some here, I don't know, have come to a knowledge that this is the work of God.

This is the church Jesus established.

This is the institution announcing the way to eternal life, and yet some who are coming in from the world around have almost no knowledge of the Bible, very, very limited, essentially, little more than what has been learned as a result of contact with our literature.

Now, perhaps it's nice not to have learned so many falsities and to have to unlearn them.

But when somebody comes in and you discover that he or she is living with somebody else, there is no marriage, and you say, well, now the Bible gives certain clear guidelines with respect to living with one another.

If the person tells you, well, what is that to do with salvation, then you begin to wonder how much of the Bible you see has been read.

We've discussed this in our Imperial AM ministerial comments to the congregation as some of the problems we face today.

This is why there was a time when we would go to visit people in their homes.

We'd have to have a Bible.

Why would we have to have a Bible? Because there would be often a slip of paper, maybe this size, with any number of verses on.

Well, Mr. Armstrong mentioned this in one of his broadcasts.

I didn't get the explanation clearly.

Would you explain it? Or how do you explain this? I've never seen it explained in the literature.

And it could be anything from Genesis to Revelation.

But later I realized that it was even possible, and I remember cases of going into a house and I had my Bible and I never needed to open it.

Nobody asked a question about the Bible.

They were all personal problems.

And of course, I clearly explained what the Bible said about them, told them where they could find some of these answers.

But the reason they had personal problems is that they had never sat down to consider the answer to those problems was neither in professional counselors in the world, marriage counselors, psychologists, psychiatrists, or whatever.

It was right here in the book that lays the foundation of the way of life and how one ought to think.

And how one ought to act.

And how one ought to be in charge of his life or her life.

And not just let events take place.

But the 70s reflected something in America, something in the world, something in the church.

It was a time when people didn't know what was happening with the new directions.

The new possibilities and opportunities.

And there were opportunities.

You are those, if you were then in the fellowship of the church, you were those who made use of the opportunities that have come.

That's why you're still here.

There's work that you've been doing in the meantime, financially rewarded or simply spiritual.

Because some of you work elsewhere and your contribution is spiritual.

Some of you work here and your contribution is in your labor and in your spiritual contribution and God compensates you directly through the work.

We should have seen the opportunities.

And indeed, they have come.

One can say that from 1972 to 1985, as Mr. Neff has brought to our attention, we now are at that place after about 12 to 13 years where the value of our income equals the value of the income that it was in 1972.

Inflation had in fact eroded it and in all those years we were receiving less.

But we were learning to do more.

People were wandering out, the majority has always remained here, loyal and stable.

The income looked to be rising, but inflation was eating it away.

And it is interesting, even in all those years one could say that not necessarily in every year but along the way the work grew and grew from 72 through 85.

Our actual worth of the dollar that the work received was no more, but we were becoming more and more efficient because we simply found that God was removing the inefficiencies of people who shouldn't have been where they were.

And then, after all, Jesus had one.

He called out of the disciples, there were 14 in particular.

We commonly call them 12, but there were 14.

One who had the money bag.

Unfortunately, that's why nobody thought he was the problem.

And undoubtedly when they ran out of food more than once, they wondered why.

But Jesus would surely have known if Judas was the problem, because after all, he trusted Judas with the purse.

And yet you see, there was that problem.

Well, the work today has no such problems today as we had before.

We have men who are tried and tested.

We have men in the financial, in the publishing, and men in the various media that do the work of reaching the public who were trained.

All this, of course, leads to the point that Mr. Armstrong brought up when he said to Mr.

Dukoch that he realized that indeed he had been used for 52 years to lay the foundation of the church.

Most people, we've never really given a thought, but even in astronomy, 52 years in terms of what we know of eclipses is an interesting number.

The history of Mexico, the Mayas, the Aztecs, they have emphasized that because they were very conscious of the passage of time.

So Mr. Armstrong served an important period of time, laying the foundation for 52 years, 1934 to 1986, January to January, and of course he had his training before from 31 to 34.

But he realized indeed that that's similar to what Moses was used.

Moses was used to train a generation that would lay the foundation that Moses had established in the wilderness for 40 years, that would lay that now in the promised land and the nation would be built on that new generation.

So today, he said that we are at a time when it is our responsibility to work on the visible superstructure.

He was drawing an analogy to a building.

It takes longer to lay the foundation than it does to work on the superstructure.

Any of you knew, of course, that you first, if you've ever seen the pictures of the auditorium, which goes down as well as up, that you had to have the plans, ears before they had to be worked on.

Mr. Armstrong was trained before 1934.

So the plans, in a sense, were ready.

You don't start the groundbreaking and then wonder what you're going to build.

The plans were all ready.

Then the groundbreaking occurred, the digging, the hauling away.

Then you begin to lay out the structure.

And so much of what was seen in the first year, two years of work, from January 72 to April 74, when it was formally opened for use.

During that period, probably the first year and a half was essentially getting the building ready in areas that we don't even see today as visible parts, the hidden parts.

Because it was the later period of probably not more than half a year that you had the final exterior and interior and touches that you can see in what we live with.

Now in the same way, the church is working on something that's very important.

The magazine has gone, the plain truth, the good news has gone, the correspondence course has gone worldwide.

Television is going wider and wider.

The radio has gone widely, though not useful in certain areas anymore.

But now we're beginning to be recognized not by the poor farmer who got up early in the morning to listen to us.

We're beginning to be recognized at all levels.

Mr. Armstrong laid the foundation of contact at all levels.

He wasn't able to do that when he was even 60.

You know, none of his real contacts in terms of the world and its leadership took place prior to the meetings that he had with King Hussein of Jordan.

12 years later, Mr. Armstrong had learned some very important lessons, one of which is there has to be a trained group of personnel.

He had been trained in the church under Christ's supervision, but he had not actually himself trained anybody.

And so the decisions of 1946, the establishment of the college in Pasadena in 1947 were very fundamental to the character of the work.

And as a result, the work just grew slowly, while the emphasis in 47, 48, 49, and 50, the emphasis was on the college.

And indeed, even in the early 50s, the college was the focus of our effort, that is the training of personnel, the children of listeners, or the children of members.

Most of them in those days were the children of listeners.

Hardly anyone, just a very few, were children of members.

But once the college began to graduate individuals, then we could collect those who were scattered and listeners and counsel them and lead them to baptism.

And so we were reaping the results of the slow progress of radio.

This was work.

And we did things in those days that we would consider unsafe today, driving through the night, weary.

This was wrong from a driver's point of view.

It was not the safe thing to do, but there was only so much time in the summer.

And if you had to cross the United States, and there was only one baptizing tour, and those cars couldn't make the desert quite like some today can.

Speeds of 45 to 50 were all to be expected.

Well, one of the cars used in one of the tours was an old car going back to the 30s.

You had to be careful with it.

It was Norman Smith, our minister in San Diego, with his old car he brought out.

It wasn't that old when he came with it, but it even looked old then.

But that's what we had to use.

I remember driving up north and the hood flies up on another car.

It was a newer one.

The old one, the hood didn't fly up, but that was the symptom of what was beginning to happen in society, the deterioration of things.

It was hard work.

Roderick Meredith and I would work on the magazine after our academic teaching load was over.

We'd get started around eight o'clock.

Some of you work in the press, some of you have been.

We'd read the magazine, and we would do our correction anywhere from eight to 11.

And somewhere between 11 and two, we would have finished the layout of 16 pages.

Later it was 24.

And between two and three, or two and two-thirty, I'd drive to Pacific Press, A.M., get back at three o'clock and crawl into bed.

That happened once every month.

And then you have to go to the Pacific Press during the night hours on another occasion to read the copy.

I wouldn't do that today.

I think these things take their toll.

Hopefully it hasn't been too bad.

One learns to take good care of oneself.

It's better than being lazy.

But nevertheless, one can overextend oneself.

And I think in times past, many people did, and many people even today in the press have to meet critical deadlines for which we are still very grateful.

We can't avoid that.

So we have people who work far beyond the normal call of duty, even to do the routine scheduling because there are so many little things that always have to be brought in.

But it illustrates that my point, how important it is that we learn what happens in the mind.

When people take a look downstream and see something that's open-ended, well, now it's a little different.

The end is more obvious in the sense that the world is far more concerned about the bomb, but we don't know what time frame lies before the church yet.

We have leadership of Mr. Dacot, who is opening up for his own life the decade of the sixties.

And so we have men who are in the later middle age with experience, and many in the leadership of the church in the fifties and forties.

Very few who are in the late sixties and seventies.

Mr. Parkin has already passed the age of David when he died as king of Israel.

Most people wouldn't dream that that is the case, yet the whole of the French work is on his shoulders.

And of course he has a lot of others helping hold up his hands in that area.

Nevertheless, we do have to finish the superstructure, and we do have a certain open-endedness that we have to bear in mind.

And therefore we must take warning that nothing of the seventies should repeat itself, that we should be about to work, and we're very grateful that there has been this remarkably smooth transition in the support of ties.

We estimated at most, and that was, we were trying to be wise, we estimated a potential fluctuation of at most twenty percent of personnel who might be affected.

Well, I don't mean personnel in terms of employees, but in the church as a whole.

We wanted to be sure, and we felt that it would never be more than about that in terms of this transition.

Well, it was very small, so small that I'd say it's probably not more than a fraction of one percent who were affected.

That speaks very well of the specific spiritual state of those who were then in the church at the beginning of this year.

The one does have to have some kind of parameter in thinking as to what decisions one would make.

We did make, in our judgment, a right decision of that seven percent.

Mr. Neff came up with that figure.

It was the same figure that I think several of us thought should be the figure based on our perception of the previous year, and if we had based it on ten percent it would have been a terrible mistake, or nine or eight.

I think indeed that with experience you tend to learn how to make projections, but we've never had the experience of the leader of the church die, and in that sense we felt it was advisable.

We were not thinking of the income fluctuating that much, no, but you never know about people who were not converted among us.

There are always people who think they are and are not, and who may not be really making a contribution, but that was so small that we really should be very grateful.

So small that we don't even give it another thought.

It was hardly a ripple, and I think the world itself that was looking and watching was astounded.

It's reflected, of course, in television as you now see it, and we'll see it this weekend.

So Jesus had asked about the sign, sorry, he was asked by the disciples about the sign of his coming, which of course had to do with events after the tribulation.

So Jesus begins to explain the matter, and I want just briefly here in another five minutes or so to have you note what is said.

In another place he's talking to the disciples of that time, and he's warning them.

Now one should listen, because there's always the possibility that you might stumble if you don't listen to such a warning, even though it may not have to be addressed directly to you.

Take heed, he said in verse four, that no man deceive you.

Take heed, pay attention, don't be deluded by ideas that come along that are not based on the Bible.

The spiritual state of mind is therefore very important.

We're not trying to draw parallels with revelation and what did this mean in terms of the symbolism there.

We're just looking.

Jesus said, take heed, see that you're not deceived.

Now there are different kinds of deception.

One of the deceptions that we had to get rid of very late in the sequence was the idea that you shouldn't have to pay taxes.

That hadn't arisen until the more recent years.

I think that's basically laid to rest.

Now he mentions, of course, that there would be wars, rumors of wars, problems of all sorts like that, but the end is not yet, end of verse six.

The end is not yet.

So that's what we have had, but then he points up the importance of noting of famines, of pestilences, and earthquakes.

And he says all of these things that he has just referred to, the continuation of wars and rumors of wars such as the Philippines, Central America, and parts of Africa and Asia, the famines and pestilences and earthquakes, all of which are in preliminary stages there.

These are the beginning of sorrows, sad and tragic, but the end is not yet.

There's still a work to do.

So we must be about the work.

And the one thing that is uppermost in Mr. D'Coche's mind is how to hone our financial skills, spiritual means of doing so, but how to hone them in such a way that in a world in which the financial stability and the burden of the debt crisis is so great that many people cannot sleep who are in this field without wondering what might happen.

We've got to be sure that we handle our money in such a way that we can continue the work irrespective of the eventualities because it is unclear.

And we have work being done in different countries like in Mexico where the debt burden is unbelievable.

Mexico financially is a basket patient.

There's no other way to describe it.

So with the work in these countries and with the struggles of the war in the Philippines, a civil war is not the word.

It's ideology of people against people, not a true civil war at all, where children are kidnapped and sometimes a near member or a member is killed just because he happens to have a foreign publication called the Plain Truth, and they don't know the difference whether that's a religious publication or something from the CIA.

They find out later it's a religious publication, but the man is dead.

So they apologize, but you can't bring him back.

That's going on.

The beginning of sorrows.

And then Jesus describes the crisis, the tribulation.

Now, I want you to notice one thing in this connection.

The tribulation is defined in verse nine, the state of mind of people becoming offended and betraying and hating one another.

It's the general period in which iniquity abounds and the love of many waxes cold verse 12.

Now, what you have to realize is that it's an age in which all these things, more or less at any one time, may be present and they get worse.

We are headed for a direction as a result, of course, of this crisis with the drugs.

And now we're on a frenzy to try to stop drugs.

It was wrong to let it get out of hand in the first place, but suddenly we're discovering that children are turning in their parents and now we're beginning to wonder what kind of psychological problems are we going to create for the children? But finally it will come to the place where children and parents and husbands and wives will betray one another, not over the matter of drugs, but over the matter of religion.

He that shall endure to the end the same shall be saved.

The end, therefore, is not the beginning of the tribulation.

There are some people who thought and were not carefully listening to what Mr.

Armstrong said.

When he quoted, this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come, what they really often thought about is that maybe Mr. Armstrong meant the end of this work, and that's not the case.

He implied clearly that before the end would come, and that would have to be a sign, before the end would come this gospel would be preached.

And now it has been, in some manner, brought to the attention of individuals in every nation, in some manner.

But at what level is not told us? And because that may have been reached, it doesn't mean that suddenly the tribulation is coming.

And Brethren asked me, well, now how do you explain the fact that the gospel has reached every nation? The answer, of course, is the end is not referring to the end of the work of the church.

The end, as the disciples asked the question, was the end of the age, which means after the tribulation.

They said, what shall be the sign of your return? That turns out to be, you see, the sixth seal, after the tribulation in those days.

And the end of the age was even after that, so the disciples already knew that Jesus' description was such that the tribulation comes, the heavenly signs come, the day of the Lord, and the end of the age.

And before the end comes, there's this tribulation in advance of the signs.

And before the tribulation, Revelation 12 said, the devil persecuted the woman.

Then she fled.

So what I want to conclude with at this moment is something very important for you to realize.

This gospel will be preached in all the world for a witness, and then the end comes.

The church is doing it now.

Two prophets, called two witnesses, will continue the work after the night has come when no man as we know it can work.

And finally, night even sets in on the two witnesses, and they are dead.

And they are dead for three and a half days.

And of course, when they are resurrected, you have the seventh trumpet, and the return of Jesus Christ.

And in connection with that return, and I'm not going out into details, you have the story, of course, of three angels.

And as this age ends, one of the three angels, this is found in Revelation 14, verse 9.

Really, we start in verse 6, I mean to say, one has the everlasting gospel to preach to every creature and every language, every nation, every human being is going to hear something that they never heard before.

The work of the gospel to all nations, look at Revelation 14, verse 6, is not even finished by the church, not even finished by the two witnesses.

In fact, it takes an angel, 14.6, who flies in the midst of heaven having the everlasting gospel to preach to those that dwell on the earth, to every nation, and kindred, and tongue, and people.

Not necessarily will every individual here, I don't mean to go that far, but there isn't a single people or group that has not had an understanding as a result of the supernatural communication.

Another angel says Babylon has fallen.

We know the time setting.

And a third warns about the beast and the mark, and the seven last plagues about to fall, and we're dealing here with what could not be years or months, but only days.

So what we see is very important to realize that even the work of reaching every nation, every tongue, every kindred, and every people is not finished till Christ himself is returning, is completed by an angel.

Which should make us realize that the end of the work of the church, even before the tribulation, can well be before the real responsibility of bringing the gospel.

As Jesus said, let's go back to Matthew 24, this gospel shall be preached in all the world for a witness, or announced, published as the same Greek word, so that's not separate in Mark's account in chapter 13.

In any case, we need to realize that the work of the church is not going to complete this prophecy of Matthew 24, 14.

We have completed only the preliminary, the foundation of getting it into every nation, and a few are no longer receiving it.

We have to build a superstructure, there's much more to be done.

In some cases we have nobody being called of nations and kindreds.

We have many Filipinos, but we have nations of which there are no representatives yet in the church.

The work of the church must be carried on with the kind of discipline and zeal, and I hope that during the Feast of Tabernacles you will reflect on all that we can possibly do.

We need to do as much in terms of our offering, and we need to do as little in terms of what goes to the self.

Lay aside the self and make a contribution to those who have a need and help others, and put our hearts in the support of the work, because we are not told at what level and at what point we will have finished the superstructure.

But that's simply the church's work, and then two men will take on from there when the church can no longer function as a body, and finally they die and their work is over, and there is night.

It's always darkest, as they say, before dawn, and then come the three angels.

The church of God, Seventh-day, made the terrible blunder of assuming that they were preaching that third angel's message.

Now it's the same message, but they weren't an angel.

That is an angel doing a very special work before the ultimate crisis of the plagues falls so that no one can say, I never heard, and that implies that there is more that has to be done even when the work of the church is finished.

I hope that you will make no mistakes like those in the Seventies did, who have come and gone and played no part, and I hope you will be observant of your own internal behavior and be able to do, as Jesus said, to overcome to the end.

He that overcomes to the end is that one who will be saved.