

## Problems in Marriage

I have a few comments to make from my own experience this past week and a few individuals either we have worked with or met.

At the beginning of the week I had the opportunity with my wife to visit the J. Paul Getty Museum in Malibu with other members of the Archaeological Institute of America.

While there I was introduced personally by the President of the Southern California Chapter of the Society who has spoken to students here twice.

I was introduced there to the Keeper of the Museum, Dr. Firel, F-I-R-E-L, who is from Czechoslovakia.

We had an interesting discussion of about a minute during which he said, probably in reference to some published comments with respect to the music column or other little critical comments over a period of time.

He said, I want you to know that Ambassador College is highly respected in many circles.

Never a man to say that whom I had never met before, who has not been here but has read of the college and as soon as he heard the name he took note of the college auditorium.

A day after that he telephoned and it was not till yesterday that I was able to contact him because either he was in conference or I was off campus visiting someone and he would like to make arrangements with a particular contribution made to the museum to have it on display over here by the very nature of it which I won't discuss.

I thought that was a very important token of his personal appreciation.

I don't think it goes up to the level of J. Paul Getty who does however, like many great men, extend himself far down the ladder of supervision in the museum that is created on his estate.

But it does illustrate to what extent there are people of responsible position whether in public or in private who are knowledgeable about the institution.

Probably the auditorium has brought it more to their attention than any other particular aspect of our work and I think that is important as you view the overall impact.

When he said it he meant it, he's that kind of person.

He's a very outspoken individual.

He somehow survived behind the iron curtain for a while but listen to him now, he must have kept his mouth shut over there.

It was a delightful person and undoubtedly he'll be visiting the campus here but it illustrates many who have what I would call a big enough mind and attitude toward life that little petty gripes that you might read of or criticisms they take in stride, they realize that there's often something bigger and more important than someone's discontent.

So I thought it would be good for you to know how individuals look at it of that caliber who is certainly essentially a non-religious person as far as I would know in any comment he made.

I would like to mention also the fact that sometime in March probably the weekend, Saturday night and Sunday afternoon we will be able to show the film, Pygmies, prepared by Jean Pierre Allais, H-A-L-L-E-T for some few who read it that way and didn't know how it's pronounced.

Monsieur Allais, who is from Belgium, has shown the film in the San Francisco area and it was essentially the point of reference in the collaborated article that I did with him in the January 1975 issue, The Plain Truth.

He told Mr. Armstrong, he was here the evening of the concert, how much he did appreciate being invited and to, let's say, have his efforts and his work be made known through our particular instrument, something that he'd never had an opportunity to use ever before, his work with UCLA and other institutions, every other one he said has taken advantage of him.

He told Mr. Allais, he told me and Michael Justice, we had lunch together, I think it was Monday afternoon, how much he appreciates the effort and the work that some of us as individuals have done for him in terms of others who have said, have made commitments and have done nothing.

I was very happy to know that in response to that article, he's received several hundreds of letters and he received again 25 today and then it was nearer 30 a few days ago, it tends to crest out after a while, he's had certainly over 100 requests to have his film shown to groups, institutions or schools around the country, quite a number of individuals who are on the Plain Truth mailing list in Hollywood, some of whose names you know, he also knows and they were quite surprised to find that their own area, nowhere movies are made that did very little to help him to make his efforts known even in a public or educational way, they were surprised to find that the Plain Truth discussed it at some length and let's say laid the cards on the table and let you read what you want to out of it.

But I know that having visited those people, there may be a tiny group in the Congo Forest, I visited them in 1957 and I found them one of the most delightful groups of people I ever have, people who are far closer to the knowledge of God as preserved in the patriarchal days than most of the taller neighbors around them who descended into idolatry and all kinds of ignorance and superstition, those people have deserved some kind of help that it is not in our commission or our fundamental purpose to render, nor could we because we have no contact with either government or people. But I've often wondered, I wish I knew of some way to resolve what is happening to them in the efforts of the present Zaire government to destroy that element just as practically every minority has great difficulty around the world. And it was by chance that nearly a year ago we came into contact with one another.

And this of course, well it's nearly a year and a half I guess now, this is the end result of it. I'm very happy for what has been done and I do want to extend my appreciation to any of you who have been expressive to him in his efforts. We worked through the King of Thailand for the hill people, the beginnings of education over there. We worked through others in government. We certainly have become acquainted and accomplished things that couldn't have been done without our knowledge of King Leopold and his knowledge of us. We don't always know where these things lead. Jean Pierre L.A. is a hero in the republic called Zaire, the old Congo. The government would like to get rid of him, that the government is afraid of him for the simple reason he knows too much. And he had great difficulty in accomplishing even what he has done. He happens to know how to handle those people in the sense of knowing how far he can go and what he can do in that area when the government is opposed to the preservation of some minority groups because they're embarrassing to the government as they might look at it. Anyway, that weekend there will be some announcement later on the 15th and 16th of March and it will be the premier public showing of the film. Mr.

Ale was very appreciative that we could provide such a time as he said if he had a choice of any area in Southern California where he would like to present the film, he would like to present it at Ambassador College. And in fact, we are going to make it first known and primarily to any of the local congregations all over the Southern California area, but undoubtedly with the publicity that we can render in any proper column or introduction via a television program of a cultural matter or the local newspapers. It will certainly be enough to fill the auditorium on the two occasions based on the interest that many of you have shown. We have our own copy of the film which will be introduced into the schedules. I think it is a very educational one to see the differences in peoples and we have to learn that everybody, whether it be a single individual human being or groups of people, we all share in a sense a common ancestry yet we also participate in differences that make each one of us and each group in that sense unique. And it is an educational study I think you will never forget. We showed it to a few, many of whom were visitors to the college during the Feast of Tabernacles and many of them were quite impressed and expressive. In the meantime, I had one chance to visit the churches in Southern Oregon.

I guess it was in the midst of November with Mr. Raymond McNair and then again Mr. Dennis Pyle asked me to accompany him to visit the churches in Southern Oregon. I want to extend their best wishes to all of you. Some of their families have, of course, children here in college, young people. Some you may know as relatives of those who have gone through college. Mr. Scriber is doing a very fine job in that area being, of course, I think the kind of person who knows how to acquaint himself with those individuals and their needs.

He does find, and I will say it so you all understand, he said it up there, it's nothing new. He finds in many ways that many of the women up there have a lot to learn in homemaking.

There are a few exceptions, but it does indicate to what extent we have to work on things that merely coming to a knowledge of truth in the scripture is not enough because Christianity is more than a knowledge, a head knowledge of certain doctrines. It is a way of life.

It's a way you live and think. So he's going to be working on that, among other things, letting them know that indeed their calling and responsibility demands concern in all areas of life, and I think sometimes there is a great falling short when there need not be. I had to do some counseling there, as also Mr. Pyle did with respect to problems in marriage. I'm bringing that up because probably every day I've been back since this past weekend. I've been involved in one or another conference. I had one, two, probably two or three today, and they're usually two or three every day or I get calls at home.

So I want to have to, I must again take some of your time to illustrate some important points in this area to help us, whether it be our specific problem or if there are other difficulties of a similar nature that we face to cope with them. I have a question on the little paper that was handed me with respect to the love of many waxing coal, the reference to Matthew 24-12, to what people is this spoken? There are any number of individuals who might be involved in such a broad prophecy. I think we need to take a look at many of these prophecies. Jesus said in a number of cases, whoever has an ear to hear, let him hear. So whether Jesus was addressing it to the church, whether he was addressing it to the world or to the individual in the family, I say, if it's a part of Scripture, you better listen to it, irrespective of to whom such a thing is addressed. Because of it is you, even if you think it's addressed to another group, you better pay heed. Now there is no doubt in this statement of Matthew 24-12 that you might put a time setting on it, you might say it may not have been in centuries past, it would have to refer to the close of the age, but it's a truism. And I think we often overlook some of these fundamental truisms, 24-12, because iniquity shall abound, the love of many

shall wax cold. It doesn't matter when iniquity or sin or evil or crime, this respect for authority multiplies. Whenever these evils multiply, the logical consequence is that the love of many, that's all it says, shall wax cold. Now this is a very serious matter, because if the iniquity is in the world, it affects the world. If the iniquity is in the church, it affects the church. If the iniquity is in the individual home, it affects the family. Don't worry about to whom it is addressed. We need to take a broad look at many of these things and apply it to ourselves, collectively and individually. Yes, it has to do with the church. Yes, it has to do with the world, and it has to do with the family. And merely because it is found that Matthew 24 doesn't mean it may not apply or have applied to centuries past. It is one of those laws of nature, so to speak, that when evil is allowed to make its presence known, to exercise its will, some people get turned off to use this modern term. And love and concern for other members of the family, for the nation, or for an institution at which we have a part, all of these things begin to disintegrate. So to the person who wrote this question, or to any of you, I think that is a fundamental area we need to look at in discussing these marriage problems. Some, of course, are beyond the control of church members. They involve unconverted mates. However, sometimes we are responsible for some of the problem by how we acted. But I do want to have us take a look again at what our responsibility is, because it is important to realize that when individuals have problems that divert their attention, either from their work, if they're working for college or church, things that divert their attention in the local church, where they cannot be successful on their job as they should be because of problems at home, children can be affected by this, and grow up with a distorted view of one or both parents, and hence soon a distorted view of the opposite sex as you grow up, because you tend to make associations, the father becomes an image in the daughter's mind of how other men are and vice versa. We need to take note of all these problems and work on them.

Now, perhaps it happens that we have a flurry in this area, but I'm surprised how many of the problems pertaining to marriage, when I look out in the congregation, I will put it this way, when I look out in the congregation, one would think that we're a middle-aged group, but when I discuss marital problems, one would think we're a group of college students or college graduates of only recent date. Most of the problems involve individuals who are between 20 and 30, very few, but some do, involve problems pertaining to age between 35 and let's say 50 or 60. Most all are in that critical age within the first, let's say one to 10 years of family life, and this reflects on ourselves because many of these problems are the result of people who entered into marriage, having heard what the church taught, or pardon me, having sat in the congregation when the church taught, that is the difference that we should take note of, having sat in the classes when the subjects were taught, but having listened to other people who had their ideas about what was being taught instead of the teacher, and I find that many, many mistakes were made as a result of what is called peer pressure, and I'm amazed at how often the peer pressure was contrary directly to what was stated in the class, sometimes Mr. Herbert Armstrong taught it, sometimes I did, and I know what was taught when I did, and yet people didn't listen. They apparently never listened when they were at home to what their parents were saying, and in some of these most critical emotional areas they seemed not to have listened to some of the instruction that was given, and the one thing that is most obvious, and although the person who asked this question this evening undoubtedly didn't have this in mind, because iniquity in a husband or iniquity in a wife that is failure to live up to your part of the contract, the curves, there is usually the love of the other that waxes cold, and then there may be a whole sequence of events that follow that.

He did this, she did that, and then you have what we call communication, and I think this is a much overworked word. I've said it before and I will say it again so we know. We need communication, but if all you have is communication, then you really have nothing. You've got to know what to communicate about when Mr. Hampton or I go out and visit some of these severely tried cases,

families about to come apart, there is plenty of communication. It's known by its sparks, and we have to practically stop it and have each person examine himself, and by the time they begin to focus on that, they begin to have a little realization, and I know that individuals who were willing to do that in counsel, I've never had to go back, when they really began to look at themselves. I dealt with a case like this where alcoholism was a problem, and this was not the only case or several that I had to deal with, a kind of outgrowth of iniquity or a failure to live up to one's commitment in the contract that you enter into at marriage. But I remember two young people who were willing to look at themselves and not at the other, and when each began to examine himself or herself, it began to take on a new light. Then you begin to see yourself as others see you, and this became important, and I think in their life, and I do believe that as each one lives up to that, looking at his own weaknesses and at his own strengths, what he can or cannot do, on whom he must rely or she must rely when there are critical needs, and let's say you're weak at certain points, when you're honest with yourself, you will find probably your mate will be honest with you, and hence the statement that Jesus made when iniquity abounds in the home, when husbands who are weak, who may have married sometimes women of a certain strong will, and sometimes it's a reverse, but problems more often arise in the other case where men want to ride over their own weaknesses and do not know how to cope with the problem. The maid perhaps a bad judgment, maybe the woman did too, but you have perhaps married a situation you can't avoid, and too many people wait too long for counsel, or they don't actually talk to each other and admit their weaknesses and strengths and work with them. I sometimes have to marvel, as I have said before in a number of occasions, having become acquainted with sometimes people outside of the church who do know something of the Bible, and there are people like that by the way, there are many Jews who know something of the Bible, and there are quite a number of Christians who do, and when they turn to the pages of the Bible to find out how to live and put it to practice, and then I come into homes in God's church where people have an understanding of doctrine far beyond people who have never come in direct contact with this work before, and I discover that somehow merely to understand doctrine has never, never never affected the attitude toward life and other people, that most young men or women as much as they might have hated or disliked what went on in their families when they were young, they tend to repeat the same mistakes. Now, I've learned this is true. I used to think, well, why would they if you saw the mistake, who would want to repeat it? But it's what happens.

Children who are reared by child beaters tend to beat their children, because apparently they've never seen another example, and it never occurred to them, may occur to some, let me correct that, but it doesn't occur to many. To correct that example, to find out from someone else how it ought to be done.

And apparently in some cases, fathers have never shown proper respect to mothers, sons grow up seeing the problem, perhaps feeling that lack of love and concern from the father, and yet when they married, the result is the same. There is no real respect for the wife.

The individual has not sat down to think the problem through, to look into the Bible, and I think this is one of our most critical areas. Mr. Wayne Cole said to me, after I told him, there was a time, you know, when we did our best to try to encourage people to become converted, even if they have to separate, then now we're trying our best to keep those who are converted from separating. When he heard that comment, he said, I want that noise to brought, I want that made known that that's a big problem. And it involves individuals who've been in the church sometimes five, 10, 15 years, married nearly as long, sometimes much shorter, and all they should have known and learned in the meantime, they haven't done much about. So we're face to face the very critical situation as to whether I'm talking of individuals and not talking about the church as a whole here. But the number

of individuals is such that it cannot help but affect the thinking and the concern of other people. And it is going to affect those families in terms of their relationship to the work. The Chinese were not wrong when they defined the health of a nation as based on the health of the family. And all of you who are college students need to take heed to this. And those who have marriage problems ought to take immediate heed to it before it's too late. Just before the Sabbath, I was in the home where a woman who has an unconverted mate, she made some mistakes, probably he's made more, he was an alcoholic, been that way for 10 years. I think she could have solved the problem if she had had the right advice at the right time. Most of the faults were not hers. But sometimes you have oversights and you don't know quite how to express love and concern to an unconverted mate. And this is a tragic case. But in this case, the individual has only control over her own part of the contract.

But when two people are in the church, and alcoholism is a problem and it is, brethren, more than you realize, when when they both have read the booklet or the book material that Mr. Herbert Armstrong wrote, the marriage relation, the sex and marriage that Mr. Ted Armstrong wrote with respect to a happy marriage that we've written with respect to child rearing, and when husbands accuse wives and wives accuse husbands of saying things before children, of attacking each other in the presence of their children or in the absence of the other mate before the children, I have to ask myself, what are these people doing with our literature? Why are they sitting here? When I find that people who are not in this fold, who can look into the Bible for themselves and find something there that they never knew before, they begin to put it to practice. Happily, of course, like the majority of you do, the overwhelming majority. But it is a significant minority that ought not be. And maybe I think it's that insignificant a minority. Maybe I don't. I'm not sure I know what the answer is in terms of the breadth and the depth of this lack of concern and love for another. It just occurs and occurs and occurs. I tell myself I'm bound to find somebody new, a new problem, and a day goes by and I don't, and I think maybe the tide has turned, the next day it happens again. And it shouldn't be. And it's all over this Los Angeles Basin, and it isn't unique in the world. Because I went to Oregon and here was the case of a girl who had been to college and a fellow who had worked here. Same kind of problem.

An unwillingness to know what it is to love one another, to be willing to cooperate and to deny yourselves. Jesus said we have to deny ourselves. And it's an attitude of mind.

I've talked to an individual. I've tried to persuade other ministers have to be willing to overlook and to forgive. And I've stressed this before.

And sometimes it's beyond the point. Now at what point can we say we cannot forgive another and expect Christ to forgive us? Where do you draw the line that you can't forgive another, but you can expect Christ to forgive you no matter what you do? I say that we're dealing with something then far more than the marriage itself.

We're dealing with a problem that could affect your own eternal salvation.

Because how you judge in terms of others, maybe it's your husband, your wife, your parents, doesn't matter. That's how God is going to judge you. That's what he says. As you judge others, so it will be meted out to you. Now this is something I think we frankly don't want to face in many cases. And I know Dr. Dorothy has commented, Mr. Cole has in times past in some of our meetings that we have too many marriages that have come crashing down in flames that need not have. They just need not have done so. There are always difficulties. I think that we ought to do a little more thinking. Now you don't have to limit yourself to our literature. You don't have to limit yourself to the Bible. There

are areas of human knowledge, but unfortunately many of these areas of human knowledge have a great many errors as well as some truth.

But I don't say you have to limit yourself. Find it where you can. But I think it's made the plainest in our commentary, our literature on the Scripture, and you go search the Scripture for what it says.

When young people, and I will cite here the case, since I've been very close to Robin Lee and Patty Graham in terms of I think their feeling toward my wife and myself, John Hopkinson and vice versa, when they had a child about a year old or a year and a half and a church member met that little girl, the church member said that that little girl was completely undisciplined, and they were just learning about it. Their friend said, you don't want to discipline children, and they learned that in the Bible it says you ought to, and it works, they found out. Now one of the nicest mannered little girls that I have ever seen. You might think the little girl couldn't be alone and selfish, but she's not, because they've taught her those things. They found it in the Bible, and they found what it took. They looked at the Scripture to see what was the responsibility of each other. Now why can't we do this? Well, part of the reason is that sometimes some of us, not the vast majority, although maybe all of us some of the time, but certainly not all of us all the time, every human being has to face the problem. We get so close to wanting our own will, our own way, whether it be in terms of money or house or transportation, the car, whether it be in terms of sex or food or entertainment or anything you want to name, people want it their own way.

That's a form of selfishness. That's fundamental, not to this area, it's fundamental to the whole area of life. It affects, it'll affect you in business, it'll affect you on your job.

If the employee always wants his own way, if the employer always wants it done his way, now it may be what you have to do as an employee, but you'll find sooner or later if that's your attitude as an employer, some of your employees are going to rise up to a position to be responsible for that kind of business and make it work, and maybe you won't be because you don't know how to handle a man under you. But this is fundamental to human nature, this wanting to be self-assertive, wanting to have it one's own way and not to be concerned for another.

And that's fundamental with all the problems that we have dealt with, because it's an attitude toward each other. What Mr. Armstrong thought was a problem, let me tell you, ignorance of sex, I have not found once in all these conferences to be at the root of the problem. Maybe there was a misunderstanding of showing love and concern as an attitude, but the ignorance of the 20s, the ignorance of the first two decades of this century, that's passÃ©. There may be some ignorant individuals around who have not understood what you can learn in practically any secular book on the subject amidst much misknowledge. The problem is fundamentally an attitude.

It's your concern for the other, your concern for children.

Parents sometimes want to rear children, each one, his or her, his or her own way, and parents tend to conflict with one another in the public situation rearing children, or they make demands on the mate or criticism of the mate when they shouldn't.

And it's because of this attitude of selfishness, which Mr. Herbert Armstrong is addressing, and he's addressing it on a national scale, a scale between nations, and it's the same thing.

It's a matter of the difference between outgoing concern, as he has defined it in the vernacular, love, concern for another.

Patty Graham put it very plainly and succinctly, and I've quoted it before, but somehow people don't pay attention who have these problems. Apparently those who don't have do pay attention, which is great. She said that her husband loves her, and she said that she seeks to please him. Now, that's an attitude of being concerned for the other person. She said she's a self-will person, and I would go so far as to say, so you'll understand it, when she first met him, the first thing she did was to kick him in the seat of the pants. He wrote it in the book, Doug, and he asked her why she did it. She said, well, that's to show you that I'm independent if I need to be.

Now, that's the typical California pagan.

But they learned something in the Bible that I think we have not, as many of us as should have, have learned, and that is to have some kind of healthy respect for the other person. It is critically important for women to have respect for their husbands. That was one of the earliest subjects I dealt with in the Feast of Tabernacles in Belknap Springs, Oregon, because I saw that that could be a critical problem even at the time I was, let's say, in the third year of college. There wasn't any question that when the scripture says very plainly that a woman should reverence her husband, and when you hear that in the marriage ceremony, that it means what it says. Now, we put it in there quite different perhaps from many other ceremonies, and I know that some ceremonies in the world say some things that perhaps we could also say, but we have gone right to the Bible in a sense and used other terminology to define it. But what does it mean for a woman to reverence her husband? We'll get to the men in a moment, but we'll deal with this first.

Reverence goes beyond merely the ordinary respect that an employee or an employer might share.

Reverence goes beyond that to the point of recognizing in the husband an office that Christ or God has set, and a respect not only for that office, which is imperative for any home, and that's the minimum a woman has to respect the office, or there will be problems in the family.

But I think it must go beyond that even to the person whom she, in most of our marriages anyways, distinct from those that are arranged in some societies, whom she has been willing and voluntarily and voluntarily chosen to live with. But when a woman says that I just can't stand my husband's, my sorry, she says I just can't stand my husband, he has moles on his back.

This is one of the reasons she doesn't like him.

Now, that's maybe a genuine reason, but it is not valid.

I'm not kidding, that's been said my ears.

But I think it reflects the attempt on the part of some individuals to find every possible imaginable thing that's wrong when one should in fact reflect on what is right.

I think that it is interesting that when I was explaining to Robin that my wife, she builds the fences, she spades the garden, she paints the house. I deal with people problems.

My wife's finished painting half of the house. It's great to be married to someone like that.

I think I'll let her paint the other half.

I'll do my best to paper over marriages of other people and see what we can do. That's my job, I guess, among other things. But I mentioned that and the first thing he did was to attribute to his wife talents and abilities he didn't have. And the first thing she did was to acknowledge that whatever he might have said, how true it was, there were still other things that she couldn't do that only her husband could do. But that's not what I hear when I come to these family problems in the church or

for that matter in the world. Whenever you find people who make a successive marriage, there are people who are not concerned with the weaknesses of the other.

Tell you why? Because they're able themselves to ride over those weaknesses and go on. But they are familiar with the strengths of the other, whether of character, of talent, of zeal, or accomplishment, whatever it might be. But when you begin to find fault with the other and you can only see the mistakes of the other, and when that is the center and the focus of communication, you did this, you didn't do that, I asked you to do this, why didn't you do that? Or as one man says, I get tired, I tell my wife to make a call sometime for me when I'm away from home on business and she forgets or she doesn't do it.

Well, if you can't rely on her to do it, then rely on yourself. But don't make that an issue.

Maybe give her a call in the meantime and ask if she's done it.

And you know that might encourage her to do it. But if there is a weakness in a mate, don't magnify the weakness by demanding the person do in an area where he's weakest or where she's weakest. What you need to do is to work around that problem to encourage the other, meanwhile, but not to make an issue of it.

It is where we make issues of the weaknesses of others that we begin to make the first critical departure, addressing myself here to women, from that which God requires.

There is no perfect man on earth. I am sure that many wives who might have seen Jesus as a man might have admired some of his traits. But knowing women, some of them would have found some of his traits not to their liking. I'm sure that would be human nature.

I'm sure that disciples would have said the same thing. Not everything Jesus did, did they like.

That's why they talked to him on occasion about how he was doing things. Mr. Ter Armstrong has commented on that on several occasions. I think you ought to take note of it. Irrespective of how perfect the individual might have been, we don't always see it that way.

I know men that I admire, and yet often I'm amazed at the fact that their wives don't.

There's a young man I didn't even know his wife didn't really admire and respect him, because I have since I first really became acquainted with him in 1972.

Maybe she knows things that I don't. But what I know I like. And that's what you have to do. You have to focus in on what you like, not what you don't like. And you have to make that decision before you marry. That is, you should have made it. That the things that you might not necessarily important, and you will never let those things bother you. Because in your mind they're not important. But the things that are important that you don't like, it's as if, as what happened when a man and a woman recently called me, they were dating each other, they were older.

She called me first, she said, I like many things about this man, but there are certain things I don't like. Well, I listened, and she said he wants to also counsel with you. I found it was on the phone that he wanted to. And he said, well, there are remarkable things that I like about.

But then there are other things I don't like. And when I found out how important for each one those things were that they didn't like, I had to tell them that look, if you're willing to overlook them and like what's strong about the other, then I see no reason why you can't continue to date seriously. But if what you don't like, you have to change, then you're making a mistake socially to go any further.

Treat the other person as a brother or a sister in the church, but you will be making a mistake if you go further. Now, what they have done, I don't know.

But the way they put it, there wasn't any question. The other would have to be remade in his image or her image. And this, I think, is where some problems arise. You have not, some of you, thought through, and I'm here talking to college students or college age students, if you don't go to college or high school students who are already thinking about it too early.

You need to understand your own mind. Now, that's a quote I got from Robin Lee, and I think it expresses itself very well in English. Only one person ever asked me, what do you mean by that? Well, I mean that you need to know what is in your mind when you make a decision.

And you need to know what it is you want in life, and you expect to give in life.

Now, when a girl says, well, I said yes, but I really meant no, I'm not sure whether to believe her or not.

Or I told him I loved him, but I didn't mean it. You know, this kind of thing to get out of a problem.

And then when the person says, well, you know, I don't always tell the truth, there I could agree.

This kind of thing really gets to you as a counselor, and you like a change when the day is over.

But it's critically important that we take a look at these attitudes, and if we know what it means to respect a mate, to help a mate over weaknesses, maybe you discover weaknesses you didn't know were there before, to work around them because you agreed to. You intended before you married, let's say, or when you got a job, you intended to do what was best for the company or the corporation.

You need to focus in on that fact of what you intended at the beginning.

Are you willing to continue to like the person as that person grows older? And as you might think, loses something of the bloom of youth.

And older people don't look the same anymore. They could look much better, some of them, than they do because they don't take care of themselves as they could.

But are you willing to live with and work with the individual whom you have contracted, with whom you have contracted a marriage? Now, if it says to reverent wives or to reverence their husbands and to pay that kind of respect that they would in deference, in a sense, to Christ, then in turn they have a right to respect, sorry, to expect from their husbands what the Bible demands, and that is that husbands should love their wives even as Christ loved the church and was willing to sacrifice his life for it to help perfect it. And I think sometimes we run over those verses and don't want to give any meaning that when Christ died for the church and gave his life for it, he did so that the church might be something perfect to him without spot or wrinkle or blemish or any such thing. And there the physical blemishes, the moles or whatever you might object to, are mentioned as an illustration of the spiritual. Now, what that means, perhaps, we haven't realized, but you know, I've learned something. Sometimes we make mistakes. We go at it the hard way and we don't always see it. Christ loved the church as a husband should love his wife to be willing to sacrifice his life. I think we all say is a great philosophy.

We might do it in terms of blood, that is, life and death, but do we do it from day to day? That is the question. You see, when Christ gave his life for the church, that is to tell us something more than merely you're defending your wife against some intruder who has a knife. Because when Christ gave

his life, he did it in two ways. He was willing to sacrifice his life, but he also gave his time three and a half years of his ministry as well as the event at his death.

And what he did during his ministry was to help to set an example and to teach.

And many husbands are very short of patience with their wives.

Wives should be patient with their husbands. I think husbands especially need to be patient with their wives, and this is not meant in any other but a point of wisdom, and I'm speaking here as a man, not as a woman. My wife undoubtedly has to be patient with me. She can explain that sometime, but I will say I have to learn to be patient with her.

We all have to learn to be patient with each other, whether employee or employer or in a family, whether parents to children, sometimes children to parents.

Now, how do you show love to a wife? In this way that we read of in the marriage contract, most men think love is on the marriage bed and it stops there, which of course is all wrong.

Love is the kind of concern Christ had when he taught the church. Now, he was in a little different capacity, but love that a husband must express is that love in which the husband's example is such that it makes the wife admire him and respect him, where he is patient with her, and a woman has her emotional ups and downs, probably God designed it that way, from all we know, that are higher than a man because the natural bodily cycles are greater in a woman than in a man, though they do exist in men too. And those cycles affect a woman from week to week in her emotional response to the duties in family and in life. A man needs to be patient with a woman and not to do, as I know some men do, they go to the office because it can't stand it at home or they stop by the bar on the way home so they don't have to spend that much time when they get home or they prefer to be with the boys. You know this term that's used where men often get together to discuss the problems with their wives, at some corner bar or wherever it might be. Now, these are cop outs. For a man to show love to a woman demands fundamentally that he be concerned for her needs and he work around any problems that she has, and when she is under a strain that he help relieve that emotional strain.

My wife isn't here so I'll tell another story.

She didn't feel that well yesterday, whatever the reason, it's unimportant. And it was cold and she had gotten to bed and I told her, this was early, I said, what you need to do is warm your feet. You know, let me fix a hot bath and you'll feel better. I don't have to warm my feet, they're basically warm anyway. Dr. Meredith knows that. I just have that kind of circulation. I can take my shoes off in the winter and he has to have a heater in the spring for his. He has different kind of circulation than I do. He has different kind of circulation than I do.

And my wife said, I'll quote this. She says, I hate water like that. She didn't want to do it.

That was all. Well, the way she said it, I just burst out laughing. And before she was finished, she was too. Now, the important thing is that you have to work around the problem so she didn't want to go into hot water. So I decided to build a fireplace with a lot of fire in it and have her stand or sit in front of it and warm up, which is what she did. You have to work around the problem.

And she liked the idea. Now, you know, I could have been short tempered and said, all right, if that's the way you like it, go freeze. I won't tell you what I used to say, but and a critical need to work with an individual. And I think every man faces this question of, you know, he finally gets tired, as he thinks, showing love because a woman doesn't always respond.

And a woman was not meant to be the initial responder in every case. And I think some women are different. Some women expect husbands to be openly affectionate and others are much less inclined and you have to learn perhaps what the other person desires. Or as my wife said, when I told her the third time that I loved her one day, she said, you've already repeated it twice. I was convinced the first time. So you take a different tact, that's all.

She'd enjoy it if she were here. You can quote it to her later if you want to.

But she understands and she knows there isn't any question in her mind.

But this is not what I find that some men do. Some men are weak, as I said, near the beginning and have to be self-assertive. And it leads to a very critical situation in which a woman has no choice. Maybe she has no choice even to buy the simplest little things.

I know of cases where maybe women would like to have garden magazines or a magazine at least to help them to know what to do in a garden situation if they're responsible for the area around the home or what you can do with gardening in terms of in a home versus outside.

And sometimes a woman needs to ask her husband, would you mind if I did get a subscription? Or if he doesn't want a subscription, he doesn't just think of it in that term.

When you go to the grocery store, buy a gardening magazine, just put it in the grocery cart and let him pay for it. You can do things like that. Sometimes women are too timid to ask.

They need to ask their husbands and not the minister to persuade the husband.

I have been asked that question already once. But it's important that people learn to talk to one another and learn to ask and to feel free to ask. Because after all, if a woman marries a man who is to provide, she has a right to ask him to provide. And not to be timid about it, but to be respectful. And these are the little things I'm talking about. But sometimes these are the things that tear a marriage apart, not what we think are big things, little things.

And then finally you get an image that your husband doesn't care. Maybe he didn't understand, maybe he doesn't need a gardening magazine. You know, and it just never occurred to him that the wife would like one. Or maybe she had her own money before they were married, talking of older people now, sometimes. And now that she's married, he handles most of the the monetary matters, and it puts her in a situation where she has to ask him. Well, in fact, she has a right to. Because our contract says that the man is to provide for her.

Now it doesn't mean to give in to her every whim or wish, but he must provide for her.

And that means that if he is, he's got to know what it is that she needs.

My wife sometimes didn't used to ask when she ought to have asked in areas that I didn't guess.

Now it's up to a man to think and to ask as much as possible, are there any other things? Happily, I am married to a woman who doesn't want to spend much money.

That, I guess you all know already, that that's just the way she was reared. I have met husbands who have the opposite problem. And I feel for them. When I hear all the demands that have been imposed, I really think some women are unrealistic. But on the other hand, you can have problems of the reverse order where a woman is afraid to ask her husband to explain what needs there are until she becomes an internalized martyr and then holds him accountable for not doing these things. There is that need of talking and sharing with each other your desires, your wishes. So if a woman is

asked to reverence her husband, a man is asked in turn to love his wife, and that means to do those things which will help her to improve, to help her do things where her father and her mother left off in, shall I say, instruction and in training and in assistance. And a woman does need sometimes to have a man make certain decisions, to be there when she is under stress, and to know when not to provoke her. Because there are these differences throughout the weeks in one's life. And I think that every young girl should know as she grows up that there are highs and lows as she responds to life and some women more than others.

I found that out in teaching Mr. Armstrong's class and talking to some of the minister's wives.

And some are basically not emotionally involved with those highs and lows in life. You have an individual who runs on an even keel and some who do not. But you have to be aware of those variations before you marry. Parents should be aware of those variations in children. I have one girl, the one who is here this evening, who is very level when it comes to most of those emotions. I have another one. Her life is like an M or a W, you know. And I have to watch that.

You have to curb the top and round it off, and you have to round the bottom and try to stretch it out so it evens out more. And parents need to work on those things because if you don't work on them before college, before marriage, then what happens is they become major problems afterward.

And if the young fellow who marries a girl like that is not prepared because he never lived in an environment where there are significant highs and lows and emotional response to things, daily work, why you're suddenly confronted, you're face to face with the problem you never dreamed of, and many men cop out at the very point where they should become men and husbands and encourage the woman, be thoughtful, not be critical at those low points where help is needed. This is a man's duty. This is what it means to love someone else.

And yet there is where I think the bulk of men have failed in their responsibility to be a part of a team and to pull harder when it is necessary, because it isn't always known by most men how hard a woman pulls all day long to make the other parts successful when he's away at the office.

Now, we could go on with any number of matters such as this, but I would like to, since I have a bit of time here, dwell on one of the thoughts that was presented when Dr. Oberlander asked me to speak this week to a couple of students in this area.

And that was the extent to which we find that women have often been deprived of responsibility because men have felt that to be a man they had to shoulder everything, and I want to make a broad statement, and then that needs evaluation in terms of the individual.

The more responsibility that you can put on the shoulders of another, the more successful you can be. In an institution, and we'll start there rather than the family for the moment, in an institution, the more successful the president can be, the chairman of the board, in transmitting policies and having others implement them instead of having to implement every individual decision, the greater the success of the institution and the opportunity of that man to prepare his life, his time, his energies for areas that no one else can do.

This is true in the academic area. The responsibility of an academic administration is to put as much responsibility as others can shoulder. Now, if a man assumes that he has to do everything that his wife can't do anything, or it's sometimes the other way around, the woman says, well, I can't trust my husband to do anything, my immediate question is, why then did you marry him? And always these things come up with the answer, I don't know why I did. I just don't understand. Now, really,

they know that what they've said is not fully true because they liked enough things about him that they did trust him to do enough in his part that they were willing to marry him.

But it is important, and I think that one of the problems that I have found in marriages where there are difficulties is where men with some limitations who have married women with some strengths have not capitalized on the strength of the woman as long as the attitude remains right, and encourage the woman to do those things in the family which she was most able to do, to alleviate responsibility on his shoulders so he could do other things. Now, there always are cases where if you allow some women to do certain things, they begin to be self-assertive because they can make their own living, etc., etc., and a man has to know when to draw the line so that a woman is not tempted to begin to play the role of breadwinner to her destruction. And again, I will repeat, sorry for the few students who heard the story in the class where Dr. Oberlander asked me to speak.

I'll take the story of Dorothy Chandler, after whom the, of course, Dorothy Chandler pavilion at the Music Center is named. She married a man who was not near to the salesman as she was the saleswoman. She had the talent and he didn't. But she learned long, long ago that for a woman to be successful, her life must be at her husband's disposal. And always, she said, when my husband came home, the time was his. If he needed me in his work, my time was his.

But when he didn't need me, then my time was mine. And she went to work in areas, and she is a marvelous woman who's ever known something of her life and her accomplishments.

And none of her accomplishments ever affected her marriage. She was big enough that she never let them. Or as I know, the wife of the president of the Southern California AIA, the Archaeological Institute of America, I was in their home once and she said to my wife and me, her husband might not have been there at the moment or was in another room.

She says, when my husband comes into this house, my time is his, completely.

But when he's gone, it's mine. And then I do the things that I want to do as a human being, as an individual. But within the scope of the marriage, she did her part and she never came to the place that anything she could do on her own belittled her husband in her eyes.

Now, that's the way every woman should look at it. But unfortunately, some women, when they begin to make money on the side, they're allowed to have a job. And I don't think it's always wrong for a young married woman who's just married to continue to work till the baby's on the way. Otherwise, she suddenly discovers, whereas she was once with many people, now she's with four walls until her husband comes back and that is good. For some it isn't good. But in any case, a woman should never come to the place, nor should a man allow her to, if he's going to be the head of the home, where she begins to supplant him in her eyes. Now, if she is able to make money on the side successfully and to contribute and in no way affects her relationship to marriage or her husband, fine. There's no objection to that or have you read Proverbs 31 to be sure. I think most men have never even dreamed of letting their wives have the liberty that the woman in Proverbs 31 is shown, probably for two reasons. One, most women can't live up to it and two, most men aren't big enough to cope with a woman that big in character. That's probably the reason. But I think most men ought to look at this in a way they haven't before and ask how many things there are that a woman can successfully do. You know, if I didn't encourage my wife in her cooking, I think that she would be much more of a standard cook. But if I find a West African cookbook, I expect West African food.

And if I find a Thai cookbook in Thailand, when I come back from Thailand, I expect Thai cooking.

And it's good for her. It's an education. It's like having her travel abroad without having to do it and to learn something of how other people live and think, how women in those countries look at that particular aspect of a woman's life. I think I can encourage my wife that way. She doesn't have desires to make money on the side. I know that some women in the church do. She has plenty to keep her busy. But if there aren't enough opportunities, a woman should never be frustrated with not enough to do in little sleazy apartments. And that's a terrible prison for any woman to be in. And some people live in areas like that where, frankly, a woman who's married feels that she's in a prison. Because, you know, when she was with a fellow before, she always went out to places. Now that she's married to him, she has to stay at home.

And that can be a serious problem. And those things also need to be discussed, that they don't become difficulties that lead to disruptions.

Now, these things may on the one hand seem small. But as one person said to me, it isn't the big things that I dislike about my husband. It's all the little things that trouble me. And indeed, that's often the source of the problem. Strange and illogical, as it may sound.

Some of the biggest things husbands or wives can overlook. But when it comes to some of the little things, then we become rigid and unforgiving and very demanding on making others change.

So we need to work on all those problems, small or great.

Somebody here has a comment.

What's the best course to take in a marriage where one mate has left the church and doesn't provide for his family? The whole attitude seems to be to want out. The children are suffering because of the friction between the parents. Would it be better to separate if he doesn't want to try to make a successful marriage? The answer of any question like this is that you should counsel with a minister. For me to give a public comment on it would presume that you may think I'm answering the question where, in fact, I might need to know something else.

In any case, that's what the ministry is here for if there are problems of significant concern that could indeed lead to the tragedies that I have been discussing this evening, which we have all too many. In any case, a woman has a right to demand, but with appropriate respect, her husband to provide for the family. That is his obligation.

And if he won't, he is not pleased to dwell with her, which presumes that he's willing to do his part of the contract. And that's very important. And I think any woman out of respect and concern for the children has a right to ask that that aspect be resolved, and if it isn't resolved...

Now, this is assuming the man has done all that he could to get a job. Sometimes men are put in very critical situations, and you ought to know that I'm not referring to that in terms of some employer who has mistreated them. But in any case, this is an important aspect that every woman has a right to ask. And I think it's unfortunate if a man does not do so.

Now, I say that because I don't think this touches on sensitive nerves quite in the same way as maybe other things in marriage relationships might. And this is one of those most fundamental things that if a woman is deprived of why she even marries. And a woman doesn't marry basically for sex. She marries because her husband is to provide her with the things that she couldn't provide herself if she were left to make her own living in most instances, or would prefer, in fact, to have them acquired in a family situation and shared with another rather than just to earn it herself and share it with herself. If a man won't do that, Paul says a man who doesn't take care of his own family is worse than an

infidel, and an infidel is someone who's plainly unconverted and on the outside. Now, I don't have enough background in the comment or question that is given here, but I would like to suggest that we're at a situation in time in the church and with the influences of television and sometimes movies that some of you need to reread the material that we have published in this area. See, there comes a time and I did want to dwell on this because it's important in terms of another subject entirely unrelated, where a minister in the field had forgotten what we'd taught on a certain subject, opened up his mind to some kinds of error and got confused and been derailed in his spiritual thinking, and I don't know what can be done.

There is the need, on occasion, just as with the Bible, to go back not only over the pages of the Bible and subjects that you may have thought through thoroughly before, but to go back over our own literature and analyze our literature in terms of this area of marriage, of dating, of husband and wife responsibility, child rearing, of sex and marriage, what marriage is ultimately to teach us, and to analyze whether we're practicing everything that is said there or whether everything that is said there is quite accurately explained, and maybe we need to improve some areas.

I certainly think that we can all grow and mature and learn by experience, and sometimes we deal in the pages of a booklet that may be no more than 24 pages in generalities, and the generality can be misunderstood if we are careless and don't think through the intent or purpose for that statement. I do know that it's very easy to forget. I marvel at to what extent most of the problems that we do allow ourselves to have or indulge in in families are simply the result of not having gone over the Scripture and looked at some of these verses, asked whether we live up to them, and then whether we're really setting an example so that if the mate hasn't lived up to them, at least the mate sees that you do. Instead of doing what the mate does, well, if he doesn't do that, then I won't do my part. One of the areas on the campus we need to be conscious of, of course, is the proper relationship in dating. I haven't spent time, and I can't take time now to get into another subject, which is somewhat different. Our dating presupposes a great deal of parental lack of responsibility. I think that many parents assume that if children go to college, whether it's ambassador or another, that that's pretty well the end of their social life, and I think this is very unfortunate. I think it's important that boys and girls get acquainted with their own members of their own sex to go up to know how others of their own sex behave, and they should gradually become acquainted, not only within the family, but if there aren't both sexes in the family, gradually also become acquainted on an individual as well as a group basis with members of the opposite sex, and do it in such a way as I would put it simply, that dating does not become, when it first occurs with any individual, immediate first step to marriage. I think this is a fundamental mistake many girls sense in fellows, and perhaps sometimes vice versa.

Dating can be of the greatest benefit when individuals, fellows, or girls just enjoy sharing their own life experiences with another. Differences in background, differences in interests and ideas, and you will find that maybe entertainment by one or the other in an area is pleasant for a little while, but you wouldn't want to do it again. That's not your hobby. Maybe the fellow likes to fly airplanes. You know, there are individuals, some like to ride horseback. It just depends what the hobby is, and maybe the fellow is so interested that if the girl doesn't ride horseback with him, he just doesn't find any interest in her. I think that's taking a narrow view, but it is very good to learn to share as much as you can of your own interest with others, and don't think of dating immediately as a prelude to marriage, or to put it in Mr. Armstrong's terms. If you can't keep it out of your mind, ask yourself the question, would that be the person that I would ever want to marry if I fell in love with the individual, and as Mr. Herbert Armstrong wrote plainly in the book, if you thought you could fall in love with that kind of person, that there is no real emotional barrier, and you know it wouldn't work

out because of the differences, just don't date the person again. But beyond that, don't get your mind on that, you'll find that it drifts there anyway, but don't put it there.

You'll find it's a whole lot more delightful when you have that kind of proper approach, and when you avoid petting, which is too common on dates and was an aspect of a question that I have here, that when you grow up later and you're married to other individuals, it's mighty nice to be able to go into the home of someone you have dated, or to have others over, and to know that there is no problem. I mean, I have been in the homes, I dated one other girl, we didn't have many to date. In those early days, as I told my wife, my choice was limited, she assures me it was the same for her. Now, it just felt good, I was in the home of that girl and her husband afterward, and I know that girl's mother, I know her father, her father's still living, she's since died, and the mother has died too, but it was just nice to be able to sit in the living room and to know that our social relationship is the same today as it was then. Consciously, in your own mind, you couldn't do that if you'd been involved in petting or whatever other terms one wants to use that are really not appropriate for that kind of a social relationship, even by worldly standards, if you know what's good for you and your own future, apart from any implication of Scripture.

Sometimes, if we don't find something plainly in the Bible, we assume we can do anything we please.

We just think of it in terms of your own future, meeting other individuals in a social situation.

I think that many of us will be a lot more careful. We don't have to be prudes about it, but we can be a lot more careful about how we treat others and to show that kind of respect toward others as we grow up and as we date in college.

The question that a woman might ask here, looking toward a future husband, primarily in view of as being a provider, I would certainly say, I won't read the whole statement here, but the comment I would have is that a woman has to be very conscious of a man's character in this area.

I think men in many cases can have made sexual mistakes. They've been in the army, they've been in the Marines or the Navy, they've been around, and some of them learn their lessons.

Some don't, but some men can learn their lessons in that way. But if a man is careless and irresponsible, I think it is far more difficult from my own experience, and I think I can read this in Solomon's own words. It's more difficult to correct the problem of indolence and laziness than it is to correct even some sexual misbehavior before marriage that might be characterized as pornea. A man can have learned a lesson, not all do, but some can learn that lesson. A fool doesn't, and you probably will never meet him anyway. But one of the most difficult things is to deal with a person who turns out to have been provided for by father or mother, but who himself is not a provider, who is indolent, doesn't drive himself to success.

And I think every woman has the right to examine that area, and it is fundamental in terms of character that we're dealing with there. Now it's time to be dismissed. I hope all of you will reflect in your own situation. Be grateful if God has given you no problems such as some others have, and I hope that all of you who do take seriously the responsibility that you're all going to face before the judgment, because now is the time of judgment, and when life is over, you're going to have to give an account, you see, with what you have done.

You can't then say, oh, I wish I could redo it. I often think it's going to be great even when we no longer have that kind of natural attraction to one another to know how delightful, shall I say, or is in the vernacular of little children, what fun it was to live with each other while you did, instead of the

other way around, how miserable it was, and wow, are we glad we're spirits. I think that's a very sad situation.

I think it's great to think that you're going to be spirit. That's right, but I think it's greater to realize that you can share, let's say, an appreciation and a knowledge of one another, and that you both can be what God intended you to be, something far higher than even what we are here and now as spirit-born sons of God, than to have to carry black memories.

I don't know how fast some of those things will disappear, or God may have to put some of us in one place and some of us in another so we don't meet each other that often. I don't know how that's going to work out, but I'll tell you, we have problems here and now, and God's wise enough to put some of us ruling over some nations and some ruling over others or cities, and where relationships or memories don't have to be brought back. Anyway, you take up your problems with Christ, be meaningful about them, and have a wonderful Sabbath. See some of you tomorrow.