

The Bulletin



of the Worldwide Church of God and Ambassador College

VOLUME 2, NUMBER 13

PAGES 511-542

OCTOBER 23, 1974

News Briefs

Highlights of news from division reports in this issue

BRICKET WOOD (page 533)

New doors to make more people aware of our activities in England are opening rapidly. Great favor from radio and television personnel is being received as Charles Hunting continues to receive requests for more interviews over the airwaves. Now that the London campaign is over, prospects for good follow-up study attendance look very promising.

CHURCH ADMINISTRATION (page 528)

Deep appreciation is expressed by C. Wayne Cole for the fine job done by the ministry during the Feast. A heart-to-heart talk then follows, along with information regarding accident insurance for local church activities; comments on financing of fair booths; a new step forward to help infuse new life into Bible studies; plus a few other miscellaneous items. A listing of recent ordinations is also included.

DATA PROCESSING (page 531)

After previous reports explaining the growth of our data processing systems — especially ACTS — the new organization of DPC is covered in this issue by Ben Chapman. Following that, the official results of our July mailing of Mr. Herbert Armstrong's letter to all regular subscribers of the PT are detailed.

FINANCIAL AFFAIRS (page 531)

According to Frank Brown, the preliminary count on the Holy Day offering for the four fall Holy Days will just about break even with or come in slightly under last year. And, since the year-to-date overall income figures show a decrease for the same period last year, another round of budget cuts is in the offing!

INTERNATIONAL DIVISION (page 532)

For this issue Les McCullough decided to highlight some of the Feast reports the International Division has been receiving from overseas areas.

MAIL PROCESSING (page 512)

Richard Rice updates us on mail activity up through October 11, and then concludes by showing how some people express their "willingness to give." Featured in the letters section are some of the comments people have made during the past year regarding healings they've experienced and/or witnessed.

NOTICE

We want to especially bring everyone's attention to the "POLICY ON MAKE-UP" in this issue. The letters by Mr. Herbert W. Armstrong and Mr. Wayne Cole regarding make-up are *both to be read before each congregation this coming Sabbath worldwide.*

A note to all Church Pastors: Please let CAD Services know if you feel two extra copies of each Bulletin are *not* enough to circulate among your deacons.

Mail Processing

Mail Activity

The Feast of Tabernacles gave us all a wonderful break, but it's also a good feeling to get back to work again. Our figures for this issue are incomplete because of the festival period, but we welcome the sense of accomplishment awaiting us as we work our way through the sacks of mail stacked in the back rooms.

According to present figures, up through October 11 the amount of mail received for the month totals 43,880 letters. Our accumulated total for the year thus far is 2,327,791. We estimate that we have around 66,000 pieces of unprocessed mail at this point so our totals will change. The amount of mail received during this period appears to be at about the same level as this time last year.

On The Lighter Side

We began last issue a list of some of the things generous listeners mail in to us. Since our various sections in MPC are busy arranging their work loads after the Feast, we thought now would be a good time to run the conclusion of the list:

Tool box, red sweater, black shoes, blue sweat-shirt, green socks, goggles, shoeshine equipment, pliers, assorted junk, after-shave lotion, 11 RCA books, radio manual, assorted protractors and squares, air speed correction chart, multiple numbers of Bibles, tracts, and magazines, a brush, wire, coin collection, drafting equipment, movie lights, gun cleaning equipment, shoe tree, transistor radio, electrical tape, microfilm viewer, 500 rounds of rifle cartridges, two men's ties, gun oil, card file, slide rule, assorted cuff links and tie tacs, candy, 50 copies of the Book of Mormon, playboy magazines, wedding ring, fishing lures, paintings and portraits, rabbit skin, cassette tapes, extracted tooth, campaign buttons, political literature, birth certificate, money in a wooden box (\$10,000 worth!) pretzel crumbs (during days of Unleavened Bread), toy animals, frozen food (very unfrozen), shrimp cocktail, pickled cauliflower, deck of cards, party games, glue, rust remover, kitchen utensils, driver's license, front door key.

This about wraps it up. There are many other items we could mention, but this is sufficient to show the "willingness to give" that many people express. If we ever need to build another Tabernacle as Moses did, I'm sure there would be "more than enough" come to us through the mail (although the quality might be questionable).

— Richard Rice

The Bulletin

of the Worldwide Church of God and Ambassador College

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LETTER COMMENTS

The following comments about healings have been received during the past year. In assembling these for a special report it was felt that the ministry would appreciate reading some of these letters too.

HEALINGS

Drowned Son Lives Again

During the summer of last year our seven-year-old son had gone swimming in a backyard pool of one of the brethren while at an outing with the "boys club."

Our son is not a swimmer and where he jumped into the pool the water was too deep for him and he was also standing on a downgrade that made it impossible for him to walk out into more shallow water.

As the brethren were observing the boys in the pool they suddenly realized that our son, Warren, with his head barely above the water, had been in this position a little longer than normal.

To try and make a long story short, I was told
(Continued on page 528)

WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG
PRESIDENT and PASTOR

OFFICE OF
GARNER TED ARMSTRONG
Vice President

To all ministers and key supervisory personnel:

GREETINGS in Christ's service!

What a wonderful Feast of Tabernacles it was! I'm sorry I couldn't spend more time with more of you than I did -- but, as you know, I made every effort to have luncheons, dinners, or meetings with as many of the ministers as possible at each Feast site possible.

My father's voice and health held up extremely well; he's currently on another extensive trip (I believe somewhere in the Teheran or Cairo area). My own voice, plagued by one of these flu-type coughs for some weeks earlier, actually seemed to grow stronger as the Feast progressed. Hopefully you all had a chance for some relaxation and outdoor recreation or trips to visit relatives or friends enroute home, and feel refreshed and rested now, and are once again tackling your daily responsibilities.

I was surprised and pleased to find upon my return to Pasadena the other day that Mr. Armstrong had heard an in-depth report from the doctrinal study group on the subject of make-up and had written the letter he did (which, along with Wayne Cole's report, is included in this issue)! As you all know, I had been wrestling with the subject for some time, having had to cover it in answer to increasing questions coming up in Bible studies here in Pasadena, and having outlined in print what I said in the Bulletin for clarification after some misunderstandings developed from resultant rumor. I certainly heartily concur with Mr. Armstrong's broad policy statement on the subject -- and am very much relieved that the almost impossible burden of "administering" or "policing" such previous policies is now removed from the shoulders of the ministry.

So NOW what will be the problem? That of JUDGING ONE ANOTHER, of course -- exactly as was at the heart and core of the healing question. I certainly hope and pray we are coming to more of the mature "fullness" and stature of Christ to the point that we can learn NOT TO JUDGE; not to look on the OUTWARD appearance of things and of people as they "seem" to us; and to remember God looks on the heart. For some of the women, Mr. Armstrong's statements will seem like terrible liberalization of a policy they have enjoyed and supported. For some others, it will be like a vast relieving of a burden of embarrassment and shame in public, and they will, with alacrity, begin to use (hopefully in MODERATION -- but, knowing

human nature, don't ever bet on it!) make-up once more. For some in the ministry, it will come as a surprise -- perhaps even implied confirmation of over-liberalization of "doctrine" (??) as some few had suspected might be happening. For others, it will come as a vast relief not to have to explain why top men in the Work can wear hairpieces; all the men wear neckties, etc., etc., etc., etc., etc., and you know the rest.

Tomorrow we receive our first formal meeting with the accrediting committee composed of leaders from many colleges and universities in the Southern California area. We'll keep you informed as the in-depth study by this visiting committee progresses -- and I hope you'll be with us in PRAYER about this; we really do need accreditation. It will be a big help in many ways, saving God's Work THOUSANDS of dollars, not only opening up new avenues for students to afford tuitions, but saving much in equipment (data processing) leasing and purchasing. (Even candidacy would give us all the major privileges of full accreditation, but just would require us to have another visit next year.)

I am having to plunge right into the midst of additional curtailments of expenditures and shall have to be announcing some further major budget readjustments soon (not affecting any of you or the Church, except in some exciting new possibilities involving more open Sabbath services, community involvement, etc.).

On a personal note, I would like to tell you briefly about a little lesson I had to learn on technicalities of the law recently. I had heard, vaguely, that there was a new law in force in Alaska this year (where I had opportunity to go hunting), which stated you could not hunt game from an airplane. I understood they had been able, up to and including last year, to spot game, land close by, stalk the game, and shoot it in this fashion. I certainly did (and do) agree with such a law, knowing it would preserve more animals and prevent wholesale slaughter.

At any rate, I had hoped to get into a camp with Mr. McCullough, Mr. Kelly, Bill Gordon, and our local members (one of whom is a registered guide) by THURSDAY following the Feast, so as to hunt one day before the Sabbath. Unfortunately, the airplane (a small single-engine) which we had hoped would fly us in refused to do so that same afternoon, and we were delayed one day in King Salmon, a tiny town on the Alaskan Peninsula. Next morning we were flown to a different area than we had registered for, because of the fears of the airplane operators of bad weather. This forced us to hunt from a small dirt airstrip (we pitched 3 tents), instead of from the shore of a distant lake. After being in camp for hours, and working hard to pack hundreds of pounds off the strip to the camp site, locating wood, water, fixing up sleeping quarters, food and cooking area, etc., one of the men spotted some feeding moose about five miles distant on a low mountain -- in a completely different direction than that from which we had arrived as passengers stuffed inside a Cherokee 6. While I knew of the law which was intended to prevent spotting game from the air and

killing it, I didn't for a moment believe it was intended to prevent the classic spotting of game from the ground and the laborious hike to stalk the game miles away. Since the Sabbath was coming in about another five or six hours anyway, we decided to take a closer look. This meant fording a waist-deep rushing river of melting snow and ice and struggling about five miles over soaking tundra and bog, up hills thickly covered with brush and trees, etc. On the way there we heard, then saw, a small Super Cub buzzing over the heads of the two moose (there were about seven or eight altogether in various areas) we had spotted, apparently trying to drive them closer to the airstrip -- since they were so far away. About three trips were made by this airplane carrying passengers from a hunting camp just across from us on the same strip and operated by one of the big Alaska guiding outfitters.

Frankly, I wish now I had seen in this potential problems and turned back at the river, but.... Anyway, the stalk (the hardest I have ever made in my life, literally!) ended in my shooting a big, beautiful moose of about 58 inches spread on well-formed antlers! Then came the shock. The guide who had been flying illegally left to another airstrip about 20 miles away and returned with a state trooper who buzzed low and then landed, questioning the ones in the camp, and he returned the next morning to give me a ticket for shooting the moose the "same day I flew"! Little did I realize that being carted into camp as a PASSENGER disqualified me from shooting game fairly spotted and laboriously labored for in the typical fashion. Shows you how we cannot expect man's laws to be interpreted according to the spirit, the intent, and the purpose of the law, rather than the technical wording of the letter! Like a traffic ticket, I could show up in a tiny town nearby at my convenience. I did so, and I had to pay a fine -- and, though I was very sad and regretful over the incident, I forgot about it and simply chalked it up to sad experience. Little did I know that from the tiny cannery village of Naknek, Alaska, the press would explode with the news "Evangelist arrested" (a point-blank lie -- unless the last time you got a traffic ticket you were "arrested," which to me means being literally taken into custody, etc.). I found that the ASSOCIATED PRESS had spread the story. Now I find some have even "understood" I was "hunting on the Sabbath"! Words fail me -- I simply don't understand. For over 15 years of hunting, I have always sat in camp listening to the boom and crack of dozens of rifles killing about a third or a half of the game killed during the entire season -- ON THE SABBATH! While this would seem to be a clear violation of Sabbath-keepers' constitutional rights (the beginning of all game seasons, in all states, is on the Sabbath), I have never violated it in my life! Then, when the airplane charter service deprived me of one day; when I hunted ONLY AFTER BEING IN CAMP FOR OVER FOUR HOURS and working hard after an animal which involved NO USE OF AN AIRPLANE WHATSOEVER, I was ticketed on a technicality -- and then found it became international news! Frankly, the minute I mentioned to the judge I was a Sabbath-keeper and my reasons for doing what I did, he became hostile.

I had forgotten about it, in the main, until I came out of the frozen tundra up there to hear that it had been in the news; that all kinds of questions were being asked; and that some had wondered about the "illegal" moose and whether it was shot "on the Sabbath."

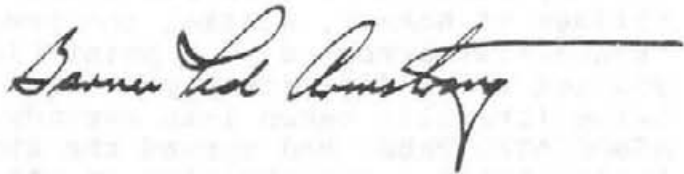
Frankly, fellows, I guess I humanly get a little bit disgusted with this unwarranted kind of picking away -- continuously being hounded, plagued, sought out, questioned, and suspicioned. If it is just any citizen who is stopped by a traffic officer, he merely "gets a ticket." If it is I who is stopped, I "am arrested."

Well, I was NOT arrested -- it was NOT on the Sabbath, and morally, before my God, I feel I did no wrong (unless you reason that even the technicalities of man's laws, however unequal, discriminatory against the Sabbath, or unclear, render that statement unfair) -- even if the nit-picking newspapers feel it is sensational when Garner Ted is discovered acting like a normal human being.

Ah well -- so goes life. By the way, I got a beautiful caribou, too! (And they didn't even give me a ticket for it!) Until next time, fellows, please keep inspiring and encouraging those wonderful people God has called for His Church. Tell them how inspiring they were to me during the services at the Feast. THANK them for the fine offering they gave! Please ask them to keep PRAYING hard for God's Work and for my father on his trips and meetings abroad, and especially to pray, please, for the upcoming Nashville campaign this weekend!

Thanks much.

Your brother in Christ,

A handwritten signature in black ink that reads "Garner Ted Armstrong". The signature is written in a cursive style with a long horizontal line extending to the right.

Herbert W. Armstrong UPDATE

Telephoned in by Mr. Stan Rader on October 18

Last evening Mr. Armstrong hosted a large dinner at the Imperial Hotel in honor of their Imperial Highnesses, Prince and Princess Mikasa of Japan, as well as his Excellency, Ambassador Ron of Israel and his wife. Included also at the main table were President Mori of the University of Washeda, and three of Mr. Armstrong's "Japanese sons": Mr. Bunsei Sato, Mr. Yamaguchi, Mr. Okuda, members of the Japanese Diet, and recent visitors to the State of Israel. There were also present some thirty students who had participated as volunteers in the Tel Zeror dig this past summer in Israel. And Dr. Ohata and Dr. Ishikawa and others were also present, as well as a visiting professor from the University of Tel Aviv who had participated in the dig.

Ambassador Ron is leaving Japan where he has been Ambassador for the past three years for the post of Permanent Representative to the United Nations at Geneva from the State of Israel. He will devote his time, his energy and talent to negotiating, hopefully, some peaceful settlement of the Middle East crisis. (It is interesting to note that he will now be the counterpart of our good friend Dr. El Erian who, as we have mentioned before, is the Permanent Representative to the United Nations in Geneva from Egypt.)

In his parting remarks, Ambassador Ron paid tribute to Mr. Armstrong by stating that as a professional diplomat he knows that he has not been as effective nor have his colleagues worldwide been as effective in bringing nations and people together as has Mr. Armstrong, and he referred to Mr. Armstrong as a master builder of bridges between nations. Prince Mikasa in his comments, which were words of farewell and Godspeed to Ambassador Ron and his wife, as well as comments concerning the success of the dig in Israel this past summer, stated that he would be forever grateful to Mr. Armstrong and Ambassador College for their physical and spiritual help. The Prince reaffirmed that he will be visiting Egypt, probably around the 25th of January, and thanked Mr. Armstrong personally before the dinner for his efforts on his behalf. And he also reconfirmed that he would be visiting Israel next summer and Ambassador College in late August or September 1975.

FULFILLING OUR WORLDWIDE COMMISSION

Editor's Note: Considering the pre-eminent importance of Mr. Armstrong's meetings and campaigns in fulfilling our worldwide commission, we are publishing essential excerpts of Mr. Rader's explanatory remarks given at the Feast.

Greetings, everyone.

There is one thing I would like to do today. It is to take you behind the scenes with us as we go from our first audience with a head of state to a campaign. But first, there are some preliminary remarks which are necessary.

Mr. Armstrong said last year here in Tucson on the Last Great Day that the world was falling apart. Even the political scene in the United States was in a state of chaos. You'll recall the Watergate affair was just coming to the public eye. Revelations were coming fast and furiously. You may recall that Vice President Agnew had just resigned, and the war in the Middle East was raging — with the outcome still in the balance. Yet he told you that this would be the beginning of a new era in God's Work and that there would be a new dimension in God's Work. I know that all of you realized that has come to pass. In spite of some of the trouble we had last spring within the Church, there has been great progress and great growth, and we have overcome, persevered and achieved.

If you have received Mr. Armstrong's recent Co-Worker letter and read it carefully, you will have read about his visit to Egypt and Israel with some of his "Japanese sons," three prominent members of the Japanese Diet who made an official visit to those countries with the approval of the Prime Minister of Japan as well as the Foreign Ministry of Japan.

But it is important for you to realize, right from the beginning, that the Japanese traveled to these countries because *WE* want to go to those countries. They have become very much Mr. Armstrong's sons and you know how a son helps his father. They know what our mission is. Their mission is not the same, but fortunately, they have a worldwide mission also. And we told them that we would like to go to Egypt and Israel, and that we would like to go with them, and the arrangements were made. Permission from the Japanese government was granted; the official designation of the visit was made.

It was important to realize that the Japanese by

and large pay their own expenses. You might say then, "What do they get from us?" Well, first of all, they love and respect Mr. Armstrong and they like his company; and we have an aircraft that provides a very flexible way to travel. The Japanese are very high-powered politicians — very busy. They can't afford to leave the Japanese Diet for two months, but our plane permits them flexibility and mobility. It permits the Japanese to do in two weeks what otherwise would take two months, which, translated properly, means "would not be done at all," because they could not leave Japan for two months. Consequently, we are able to provide them with that means of getting about, and they are able to open up the doors in some of these countries now for us with greater dispatch than ever before.

I'm sure that you realize what it means to travel with such high-level Japanese leaders in today's world — considering the enormous economic importance of Japan. The Japanese are met in the respective countries by the chief of protocol, representing the prime minister's office or the president's office. Every door swings open immediately, and that means *our purpose* begins to be accomplished from that very moment.

Now we stopped first in Geneva because I was able to arrange for a briefing session there with one of our very best friends. He is Ambassador El Erian, the Egyptian Permanent Representative to the United Nations in Geneva, a man who played a very significant role in bringing about the disengagement pact between the Israeli and Egyptian forces last January. He played a significant role at the peace conference in Geneva, and he will play another significant role when peace negotiations are re-opened.

He was asked by the Japanese a very pointed question. They wanted to know what was Mr. Kissinger's role in the Middle East. Some of you may remember that the Japanese were a little put out with Mr. Kissinger because President Nixon announced that he was going to Peking some time ago without first consulting with Prime Minister Sato, and therefore caused loss of face and great embarrassment to the Japanese government. Dr. El Erian said that the most significant role or the most significant contribution that Mr. Kissinger played in the Middle East crisis and what is now a temporary settlement, was that of playing the role of a trusted, respected and admired third person, in whom both parties, and eventually all parties, would be able to place their trust, not being able to trust one another. In fact, they wouldn't even

talk with one another. And, as a consequence, these peace negotiations were able to move forward, and there is some momentum towards peace, whereas before there was certain momentum toward war.

Here is another example. Leaving New York for Niagara Falls, we were entering an automobile, and we were hailed by a familiar voice — the voice of Mr. Victor Carter, who is from Los Angeles, and is a very prominent industrialist and philanthropist, former chairman of the board of the Public Corporation, a conglomerate, a man who is now chairman of the board or governor of the board of trustees of the University of Tel Aviv in Israel — a man who has become very fond of Mr. Armstrong and admires him very greatly, and in whom we have multi-contacts. He knows that we have been in Egypt three times this year. He knows that we will be there again in ten days. He knows that Mr. Armstrong and I will be there for a testimonial dinner in Mr. Armstrong's honor on October 30th. He also knows he *can't* go there. He certainly can't go there to accomplish the things he would like to accomplish. Consequently, he asked us if we would be able to convey the following message to the highest authorities in Egypt. He would like to be part of the first cooperative economic effort in Egypt between the Egyptians and the Israelis. He's American, but he is so closely identified with Israel that he considers himself an American with Israeli indentures. He will guarantee from himself and from his friends a minimum of \$25 million for *any* venture that the Egyptian government feels is meaningful and helpful and relevant for its people. Now, he has asked Mr. Armstrong to convey that message to high officials in Egypt.

This is not the first time that something like that has happened. I think Mr. Armstrong wrote to you or told you that Prince Mikasa asked him to convey personally a message to President Sadat, once Prince Mikasa heard we were going to pay a visit to Egypt in the very near future. This is very interesting for several reasons. First of all, it's not usually done, which we've learned to accept for several reasons I will describe soon. But also, it is very interesting that he would automatically assume that because we were going to Egypt that we would meet President Sadat and that we would be in a position to convey that kind of a message. We did convey that message, and Prince Mikasa will visit Egypt in January.

Earlier this year the Foreign Minister of Israel, Yigal Allon, who is also the Deputy Prime Minister, asked Mr. Armstrong if there weren't some way he could persuade Prince Mikasa, the

Emperor's brother, to visit Israel on official state business. This is very important to Israel — not just a token visit by some other dignitary. Israel needs friends, it feels that it is beleaguered. The oil crisis has caused one friend after another to say, no, they will not support Israel, they will not do this and they will not do that.

Japan is a very important power, very important economically, and within two years they could become one of the most important military powers on the face of the earth if they chose to ignore their constitution and play a very important role in that area.

So, if Prince Mikasa would come to Israel it would be more than just a token visit to Israel — it would be very symbolic of the Japanese friendship for Israel and willingness to assume responsibilities in the area which countries such as Germany, France and Great Britain have abandoned. And Mr. Armstrong carried that message to Prince Mikasa and Prince Mikasa said he will come to Israel in July 1975. And he will visit Ambassador College in August of 1975.

While we were in Tokyo and that was taking place, an extraordinary thing also took place. Prince Mikasa called Mr. Armstrong aside and asked if he could arrange for an invitation of Prince Mikasa to Egypt — he couldn't invite himself — he needed a trusted third party to get that invitation so that if that invitation would not be forthcoming it would not reach official eyes and there would be no embarrassment or loss of face. It is also interesting that the Prince knew or assumed that Mr. Armstrong would see President Sadat. He hadn't met the President before, but the Prince assumed Mr. Armstrong would be seeing President Sadat under circumstances where he could convey the message. And so the message was conveyed. The message was extended, and as a matter of fact, the invitation from Egypt was delivered personally by our Mr. Gotoh within a week after it had been extended.

Another example: Just recently we had to intercede with the Indian Government on behalf of King Leopold. The Indians own some islands in the Sea of Bengal. There is a Russian air base on those islands. Nobody visits them, but the King as a part of the Leopold III Foundation (which we have helped to sponsor and support) wants to pay a visit to those islands on an archaeological and anthropological expedition. His Government could not get permission from the Indian Government. The permission was refused. The king cabled me — could I help him? I cabled our friends. Our friends went to the Prime Minister, Mrs. Gandhi.

It has been arranged officially. The Belgian Embassy has been notified, those in Brussels and in New Delhi. The King will be able to visit the islands, and this was done through the prestige and influence of Mr. Armstrong, the College, and the Church.

You ask yourself, "how does this relate to the fulfillment of the Great Commission, which obviously is the fundamental purpose of the Worldwide Church of God?"

Well, as I explained, it is important that the governments and the respective representatives of the governments have trust, and confidence and admiration, if not indeed, affection for Mr. Kissinger. It should be perfectly obvious to all of you that this attitude is critically important in any relationship — in a business relationship, even a family relationship. And you know Mr. Armstrong is bringing the Message of God to the world — to ever increasing audiences. It is important that these people everywhere have that *same kind* of feeling for Mr. Armstrong before he gets there and while he is speaking. And it is important to establish that kind of rapport with his audience. It's just fundamental human nature that one listens more attentively to a person whom one respects. And one listens with an open mind, and one's hearing is not dulled, and one is not as prejudiced.

I can assure you that Mr. Armstrong's prestige and influence has been growing as a result of these multi-faceted world contacts that have been developing over the past seven years. And the influence and prestige of the Church has been growing. And when Mr. Armstrong meets the people I can assure you that they feel enlightened; they feel inspired and they feel blessed.

Now getting back to what I said I would like to explain today — how these first meetings turn into campaigns in a foreign capital — I think it is vital for you to understand the procedures which have now become refined since God's purpose has in fact been made manifest to Mr. Armstrong. (At first he said that purpose had not been totally understood, but now it has been.)

First of all, we are received by the head of state who may or may not be the president or prime minister of that particular country — it depends on their political system. After meeting the head of state, and perhaps the prime minister or president, we then decide after a conversation with that person or those parties, which of them is likely to be more sympathetic to the fulfillment of our mission and the fulfillment of our goals and our objectives. In other words, the one probably with whom we have established the best rapport.

Once having made that selection, which sometimes is intuitive and only takes a few moments, and sometimes takes place while we are meeting with them, we ask them, or that person, which cabinet member or special assistant would be most helpful to us. We would be presumptuous and just plain foolish to ask him to devote his own personal time to that. That's why he has a large executive branch. He may recommend the minister of education, or the minister of culture, or the minister of foreign affairs, or the minister of information, or all of them; and, of course, he passes on their names to us with his recommendation to his people that they see us and we meet with them. Then, again, a selective process takes place as we decide which one of these people will be most helpful to us; will be most important to us. Important means important to *us* — it doesn't mean important to anyone else. What they can do for us in the fulfillment of our Commission is the question we ask ourselves.

Once we've made that selection — sometimes it takes more than one visit — sometimes it takes two visits — we begin to pull these parties out into what might be called informal or social affairs, mixing it up a little bit — introducing them to other people we know in their own community that they might not know as well as we do! Members of the judiciary, members of the legislature, ambassadors from other countries, visiting dignitaries of one kind or another, important business men who might be there at that time, etc. They learn to know one another better, and they learn to respect what Mr. Armstrong is saying and learn to admire him as other people have in other countries. And we tell them what we are doing elsewhere and how we have been going about it. Eventually from all of this will emerge at least one cabinet member or more who will say he would like to endorse Mr. Armstrong's activities in his country.

In Manila, two cabinet members put their political lives on the line for Mr. Armstrong and the Work of God. That was the Minister of Culture and Welfare and the Minister of Labor. You might think, "What do you mean by 'putting their political lives on the line'?" Well, there is no freedom of religion; there is no freedom of the press; there is no freedom of assembly; and there is no freedom of speech. In fact, in all of the countries of this world, with the exception of the United States, Canada, England, Australia most assuredly, and to a lesser extent, countries like Japan, Germany, and France — elsewhere, forget it! What you say can be held against you — what you didn't say might be held

against you! Because someone might think you said it anyway. And these people did not know exactly what Mr. Armstrong would say, and they didn't know how he would say it. Yet they publicly endorsed his campaign, and before that, his testimonial dinner. In the Philippines, we are talking about a country where martial law prevails. And you know what martial law means! It means semi-execution of whatever the President or the people in power decide should be done with you. In Nepal, we could have been incarcerated ourselves if we had gone forward with our plans. But we were warned in turn by the Chief Justice of the Nepalese Supreme Court that there was an archaic statute on the books which quite possibly could be used against us, if someone thought that we had in some way violated it.

Consequently, these people do put their reputations and their whole political careers on the line. They do so orally and they do so in writing. A brochure was actually distributed throughout the Philippines with letters bearing the signatures of two of the members of President Marcos' cabinet.

So that's how it comes about. It can't take place with one visit. There's no set, prescribed number of visits, but eventually it will come about as a result of the leaders of the country being exposed to Mr. Armstrong, having an opportunity at testimonial dinners to share his beliefs, find out what he stands for, what he represents. And eventually, even if they do not believe totally what he says, they become convinced themselves that what he is doing is good for their people and that they are willing to stand up and be counted for him. Maybe that gives you a little bit better understanding of how it all comes about.

Now I wish it were possible for me, in addition to this, to impart to you the sense of deep personal involvement for me that has been heightened with every passing year. From my totally supportive role, I can see clear evidence of *God's* hand making the impossible things we attempt somehow to work out, and bringing about the improbable things that we would never even think of attempting. The latter can be best described by the incident involving our left engine recently, which forced us to abort take-off for our trip from Cairo to Israel — a flight, by the way, which only Mr. Kissinger's plane and Mr. Armstrong's plane can make. We were four hours overdue — in other words, we were a missing aircraft with dignitaries from the Japanese government, the embassy, the Israeli government, and all the representatives of the press waiting for us for four hours, not knowing what happened to us.

Word finally reached them from Cairo, by way of Tokyo, because there is no direct communication between Israel and Egypt. The Japanese had to send a message to their foreign ministry in Japan, who in turn sent out a message to its embassy in Tel Aviv, and a courier was sent to the airport.

Just imagine the effect of what had happened — the impact of our visit the following day, twenty-four hours later, when we did arrive from Egypt and the press was there. Prior to that time, the news was on radio, television, and in the newspapers and people realized that we had been in Egypt. It heightened their interest. It made the dinner that evening that was sponsored by the Japanese ambassador more meaningful. They listened with greater interest to what Mr. Armstrong said and what the Japanese congressmen said. That's what I mean by the improbable things that sometimes happen.

Now it's very apparent to me that this evidence of God's hand at every level of Mr. Armstrong's activity is only possible because each called out individual in God's Church is sharing the thrill of being part of something bigger than all of us put together, and is supporting by his prayers, by his sacrifice, and by his daily living the immortal principles upon which this Work is based. In these ways each is supporting the obvious culminating activities of Mr. Armstrong, which he is carrying out through God's direction and power.

Now sometimes we all look a little too closely at our own role in God's Work, small or great as it may be. We tend to lose the concept of the whole, and we even feel that some of the other parts, or even the head of the Work (the human head, that is) may not be consistently aware of our own problems and our own accomplishments — our own abilities. He may be overlooking an angle that from our particular vantage point seems to need more attention, or emphasis, or stress. It reminds me of the old Chinese fable about the blind men and the elephant, where each blind man is examining one area of the massive body of the elephant, and is attempting to describe it. One likened it to a rope because of the tail; another to a fan because of the fan-shaped ear; the third to a wall because of the vast expanse of the elephant's hide; the fourth to a snake because of the writhing trunk; another to a spear because of its ivory tusks; and the last to a tree because of the trunk-like legs.

No one of us from our partial insight — which is by the way entirely appropriate and sufficient to our *own* particular role in God's Work — can see the whole so clearly as the wise man whom God

has placed as the human head of God's Work. Like the teacher of the blind, who said that each was right, but that each was also wrong, having seen through their hands only a part of the elephant, and therefore knew more what the elephant was like.

As we all go to God for our own particular answers within our own particular spheres, in full confidence that our neighbor is doing the same — especially that the man whom God has used so mightily since the inception of His Work in this era and is continuing to use so mightily — is still finding the answers to the large problems in the same place and in the same way. This faith that we have will see us through another year — a year that is shaping up as the most challenging and momentous that we have ever known.

The problems behind us of the last year have also served, because they have removed the weak limbs and they have strengthened those that remain, so that we can all go forward with one mind and one heart and one will to accomplish the task that we have under the direction and with the power of the living God, whose Work this is.

In closing, I would like to just comment on what Mr. Armstrong said about critics. Actually, I don't feel unappreciated — at least, not all the time. And I do receive very nice letters from many of the brethren. Of course, I don't know most of those who write. It's very rewarding and very inspiring to get those letters and I am thankful for each one that I get. I want you all to know that for all practical purposes I spend all my life with Mr. Armstrong and have now for many years. He is my teacher, and he is my guide and the human source of all of my strength. Perhaps he is correct that he does need me; that I can do some good for him and for the Work. But essentially, he does more for me.

And if I were to sum up his quality as a leader and as a servant of God and as your servant, I would have to say that he is a leader who symbolizes and voices and concerns the most deeply rooted values of this Work. And he is a leader who tells us of our faithfulness or, with great love, of our infidelity to those values. And he is a leader who rekindles hope in us, for many of us tend to feel defeated and discouraged sometimes by life's blows, and sometimes by our own laziness and our own self-indulgence, and perhaps even our own cynicism, and so we need to be righted again. This same man is bringing a message of hope to mankind around the world, and as he said in the film that we showed to the ministers last night, which you will all be seeing soon in your own congregations, this is mankind's hope and it is mankind's heritage.

Thank you.

us and immediately referred to Ezekiel 16. He explained how that he has, for example, never personally preferred to see women wear earrings, but that he certainly couldn't teach against it since it was so clearly in the analogy of the way God adorned Israel. Furthermore, he added that the same principle might well apply to make-up. He then reconfirmed what we have always taught: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit (Rom. 14:17).

We then presented the following information to Mr. Armstrong: Isaiah 3:16 actually says "wanton glances" in Hebrew, not "eye painting." Make-up is not specifically mentioned in Isaiah 3. Then where did Clarke's Commentary [and others] get "eye paint"? From a misunderstanding based on a misprint! The original word *saqar* was mistakenly printed *shaqar*. So Clarke's explanation is influenced by a *printing error* in the Hebrew text commonly used at the time. Moreover, the Aramaic Targum was misread by Clarke and many early commentaries. Again, all modern commentaries reject this misunderstanding based on a misprint.

A summary of Jeremiah 4:30, II Kings 9:30 and Ezekiel 23:40 could be taken as condemnative of make-up. But, each one also includes elements of dress which could not be condemned if used properly. Notice the things mentioned in Ezekiel 23:40. The woman bathes. She decorates herself with jewelry and is waiting for her lover. Are these things wrong in themselves? No, not in the proper place and context — such as a wife waiting for her husband. Thus the items of personal grooming and adornment listed are perfectly all right to use. Yet the women who use them are condemned. Why? Because every use is wrong? No, because they have been used to the point of vanity — even seduction. It is the *wrong use* which God condemns. On the other hand, a proper use is permissible as other scriptures show.

Then Job 42:13-14. We discovered that Job, *after* he repented, named one of his daughters Keren-happuch. This means "horn of eyepaint" or "horn of cosmetics," which must have been considered a beautifying agent. The Jerusalem Bible says: "His first daughter he called Turtle Dove, the second Cassia and the third *Mascara*." [The Spanish edition says "Cosmetic."]

Mr. Armstrong then explained to us the impor-

tance of his travels and contacts with the highest levels of government and royal families. He expounded the principles of proper dress and grooming for each occasion — and the example that should be set. Mr. Armstrong has taught us ministers by both word and example over many years the guidelines for being properly dressed: principles about shoe care, proper socks, neckties, suit styles and colors, hair lengths and sideburns, etc. — always emphasizing that we try to blend in with the majority rather than appear odd. He expressed his concern that our women in the Church not look different just for difference's sake. We all know that some of our people either through lack of training, lack of concern, or whatever the reasons, have set poor examples in clothes selection, clothes care, hair care and general appearance. On the other hand, we also know we have required our women to look different and be noticeable due to our teaching against all forms of make-up and, until recently, overly conservative dress length.

Mr. Armstrong explained that dress styles, hair styles, selection of adornments such as neckties, pocket handkerchiefs, etc. for men and scarves, jewelry, etc. for women and the use of wigs, hair pieces, etc. were not wrong in themselves. It is the wrong use of the thing which is to be condemned, not the mere use of it.

The things mentioned above are physical. The wrong use when done outlandishly, garishly, immoderately and in poor taste then gets into the spiritual realm of *unchristian conduct*. When done in the vanity of self-importance, arrogant or haughty appearance, etc., it becomes outright sin against God.

We can abuse any liberty! For years we have taught it is the wrong use of a thing that is wrong in matters such as playing cards, drinking alcoholic beverages, movie-going, etc. We know these "liberties" can be abused and then the action, or more specifically, the attitude behind the action becomes sin.

The Apostle Peter clearly stated in I Peter 3:3 — "... whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

Yet referring again to Ezekiel 16 we know that God selected the finest linen, silk, embroidered work, expensive furs as well as gold and silver for adorning Israel — *His own wife!*

In view of the fact that Scripture does not condemn make-up *per se*, Mr. Armstrong said that we should not go out of the way to look strikingly different from the people in society around us. We

should not be the first to accept new trends, nor the last.

So it is up to Christians to strive for moderation in all things, including the area of make-up. A Christian woman must guard against overuse of make-up which becomes repulsive.

This is the clarification needed, fellows — this should end the "problem." Make-up is no longer an "issue." We as ministers must teach the truth of God revealed in God's Word. We must teach against immodest and improper use of make-up, outlandish clothes and garish appearance, absurd hair styles, etc. We need to be able to spot a problem of obvious, blatant vanity that needs to be overcome, and carefully, considerately and *privately* point out such a problem for the *benefit* of our members — just as we would for any other obvious manifestation of vanity. Obviously, this does not mean that *any* use of cosmetic aids which does not suit *your personal* preferences should be condemned as "vanity." God's ministry is not a collective judge and jury to sit in judgment over member's personal grooming and tastes.

Look, fellows, we need to anticipate the problem of members tending to judge and condemn each other for the *use or non-use* of make-up and other cosmetic aids. Some of those who choose not to wear make-up may tend to feel more "spiritual" or superior to those who do. On the other hand, those who wear make-up may tend to look down on those who choose not to wear it. We should condition our congregations in advance using the principle found in Romans 14:3 — "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Christians are not to sit in judgment of each other's personal practices and preferences.

Nobody *has* to wear make-up! "Commanding the wearing of make-up" is not the new church policy. Make-up is now a *personal* matter — though genuine spiritual attitude problems can or may arise as a result of the use or non-use of make-up.

We must continue to avoid "yard-stick religion" in evaluating members' use of make-up. A good principle to bear in mind is that we can't really quantify what is acceptable in the use of make-up — it's the *quality* of appearance that's important — not thickness, depth, intensity or brand of make-up. (The same principles that apply to make-up apply also to toupees, other cosmetic aids, clothing styles, etc.)

Since the Bible does not condemn eye paint or make-up, but rather the vanity and lust of wrong

uses, we as a ministry and Church can: 1) preach moderation, decorum and balance as we always have: 2) spend more time and effort encouraging the members to concentrate on the *really big commission* we are all carrying out under Mr. Armstrong's guidance and leadership. After all, the use of, or non-use of, a little, modest make-up in this critical day and age of impending economic crisis, spreading drought and famines, international tensions and intrigue, can hardly be called a "*big deal*."

God's people are set apart (sanctified) by God's Holy Spirit, godly character and love — and *not* primarily by their outward appearance. As Mr. Armstrong has stated, we shouldn't wear a "religious uniform" of drab, plainness — nor should we plunge into the opposite ditch of artificial, Hollywood tinsel and "glamour." *Balance* is the watchword.

A word of caution: let all of us in God's Church, members and ministers alike, use wisdom and discretion in explaining and administering this subject.

The booklet on make-up has been withdrawn.

— C. Wayne Cole

P.S. A More technical study on make-up follows; it was prepared by a group of us in Pasadena with special thanks to Lester Grabbe.

BACKGROUND STUDY OF SCRIPTURES ON MAKE-UP

The Bible gives many examples of personal dress and decoration. But there are very few direct instructions. There is no specific statement, "Thou shalt not wear make-up." This means we have to go to the *examples* in the Bible. For those of us submitting to God's Spirit, the examples can be as significant as commands.

Of the scriptures which mention personal adornment only a few specifically include make-up as such. Let's analyze these in their contexts, also checking the original Hebrew text in case there may be a mistranslation or misleading rendering in the English version.

Isaiah 3:16

"And the Lord said, "Because the daughters of Zion are haughty and go about with outstretched necks and *wanton eyes*, walking with tripping step and jangling anklets..." (all quotations directly from the Hebrew). This passage is obviously referring to the seductive carriage of the women of Israel. The context shows God will remove all the finery of these women of luxury (vv. 18-24).

The word "wanton" is from the Hebrew word *saqar*. This word is defined as "ogle" (Brown-Driver-Briggs), "glance coquettishly" (Gesenius-Buhl), "boldly winking the eyes" (Zorell). These authoritative modern lexicons agree the word *saqar* refers to a flirtatious winking of the eyes. They all agree to the seductive nature of what the women of Israel were doing.

But none of them makes any mention of painting of the eyes. Why? Notice the reason:

The first complete printed Hebrew Bible was the Bomberg Bible of 1525. In Isaiah 3:16 there was a printing error. Instead of printing *saqar* — which scholars now agree is the correct reading — the printers put *shaqar*. *Shaqar* is an entirely different word with the meaning "deceive."

The King James Version was translated from this erroneous text. That is why the translations put the misleading reading, "deceiving with their eyes" in the margin.

Even after a more correct Hebrew text appeared — with the proper reading *saqar* — many Bible commentaries continued to perpetuate the wrong reading. Further, the edition of the Targum (Aramaic translation) in the widely-used Walton Polyglot of 1657 also had an error. The Aramaic text of the Targum has the word *sarbeq* here in Isaiah 3:16. The most up-to-date lexicons such as Levy and Jastrow give the meaning "to blink, cast eyes about." This meaning is identical to the understanding of Isaiah 3:16 by modern Hebrew scholars.

But Walton's Polyglot gave a wrong translation of the Targum. It gave the Latin translation *stibio linitis oculis* which means "with eyes smeared with paint" in English. Unfortunately, as just shown, this is a wrong translation.

Yet this erroneous translation is quoted and accepted by Adam Clarke in his commentary. Thus Clarke *misleads us with two errors* in his discussion of Isaiah 3:16.

All modern commentators reject this explanation. As J. A. Thompson writes in the standard scholarly *Interpreter's Dictionary of the Bible*, "Prov. 6:25; Isa. 3:16 refer to wanton glances, not to eye painting" (article "Eye Paint"). We can in no way use this passage to condemn make-up. Make-up is simply not mentioned, once we eliminate the errors found in Clarke's and other commentaries.

Ezekiel 23:40

"And also you sent for men to come from abroad; a messenger was sent to them and indeed they came. For them you bathed yourself, made

up your eyes and adorned yourself with jewelry. You sat upon a stately couch with a prepared table before it . . ." This is in the context of the adulteries of Israel and Judah as the spiritual brides of God. Their schemes for attracting lovers are being described.

Notice the things mentioned. The woman bathes. She decorates herself with jewelry. She sits on a couch before a spread table, waiting for her lover. Are these things wrong in themselves? No, not in the proper place and context — such as marriage. Any husband would be very pleased to come home and find his wife waiting like this! So we could condemn none of these things outright.

The question then arises as to whether the eye make-up is of itself wrong. Or is it wrong only within the wrong context, such as that of adultery or fornication?

It was once thought that putting pigment on the eyes originated in harlotry. But recently archaeologists and historical scholars have found something different. Actually, it is now known that the eye lids were originally smeared with various substances to protect them from the sun and disease. Not just women but also men and children used it. Only later did it take on cosmetic significance.

Notice what one authority on the history of ancient cosmetics says:

"In the West, cosmetics could hardly be regarded among the necessities of life, but in the ancient Near East they were in universal demand for protection against the blistering heat of summer; their use was an essential part of general hygiene . . . eyepaints were used to avert the eye diseases that are still the scourge of the Near East. . . . We can follow the progressive change of eye paint from a real defence against flies and infection into one of many beauty preparations" (*History of Technology*, vol. I, pp. 286-292-3).

Harlots did indeed use make-up. But they evidently made use only of something commonly used by all women of the time. Of course, harlots also wrongly used perfume, clothing and jewelry.

Jeremiah 4:30

"And you, O desolate one, why is it that you dress in scarlet and adorn yourself with golden jewelry and enlarge your eyes with make-up. In vain you make yourself beautiful, your lovers reject you and seek your life." Is scarlet wrong? In Proverbs 31:21 the "virtuous wife" clothes her whole household in scarlet. Is golden jewelry wrong? Most of us wear some gold even if only a wedding ring. Again, make-up is mentioned in a

context of the wrong use of certain things. But is it the thing which is wrong — or only the wrong use?

II Kings 9:30

"And Jehu came toward Jezreel. Jezebel heard and painted her eyes, adorned her head, and looked from the window." Exactly why Jezebel did this is not clear. Some have suggested that she — being a queen — wanted to die in all her regalia. Perhaps she hoped to seduce Jehu. In any case, the question is again whether her use of make-up is any more wrong — of and by itself — than her adorning her head.

If we sum up our examination so far, we find that Isaiah 3:16 does not mention make-up. The other three scriptures could be taken as condemnative of make-up. But each one also includes elements of dress which could not be condemned if used properly. So we have to say we still need a scripture which gives more direct light on the subject. There is one which may be of help.

Job 42:14

"And Job called the name of the first daughter Dove, and the name of the second Cinnamon and the name of the third Horn of Eye Make-up." Job actually gave the name of a cosmetic to one of his daughters. The word "Eye make-up" is from the Hebrew *pukh* — the very same word used of Jezebel in II Kings 9:30. It would be equivalent to one of us naming his daughter Mascara! Notice this is at the end of the book of Job — after Job had repented and been accepted by God. This was one of the children God gave to Job because of his faithfulness.

If God condemned make-up outright, is it likely that righteous Job would have given such a name to his daughter?

This does not mean to imply that "anything goes." Make-up has definitely been *grossly abused!* But is it only a matter of taste and custom rather than one of sin? Many passages — especially I Peter 3:1-6 — show that excessive adornment or the wrong emphasis on such is wrong because it becomes vanity. Any personal grooming which involves vanity is wrong. But it is the *vanity* which is wrong and not necessarily the grooming. A man can be guilty of vanity by simply combing his hair — because of wrong self-admiration. That doesn't condemn neat hair.

Many of the dress customs of the Old Testament would be considered rather strange today. For example, we hardly find it fashionable to wear nose-jewels (which were held on by a small hole in the nose). Yet when God describes his bride in

Ezekiel 16:12, he says he decorated her with a nose jewel and earrings. Earrings at that time required pierced ears as archaeological findings confirm.

As times changed, the customs changed. The customs of Jesus' time were different from those in ancient Israel. God's Spirit always emphasized modesty and humility. But it never forbade the proper moderate use of bodily dress and decoration. It was simply a matter of the custom of the time. This is the approach God wants his Church to take today. □

APPRECIATION TO THE FIELD MINISTRY

I am sure I speak for the entire Headquarters ministry when I express deep gratitude for the support of the field ministry.

During the Feast of Tabernacles, I rejoiced to see much proof that you field ministers are solidly behind God's ministers here at HQ — especially behind Messrs. Armstrong.

Weathering the Storm

During the past year God's ministry has experienced what I feel is one of the greatest traumas which the Church of God has ever undergone since its foundation by Jesus Christ nearly two thousand years ago. As we all now know, Satan pulled out all stops to overthrow the faith of God's ministers — trying to undermine the faith and obedience of as many as possible. But why? For the express purpose of causing as many spiritual *miscarriages* as possible, and perhaps even more importantly, with a view to *destroying the Work of God* — or at least seriously crippling the Work.

Fortunately, enough of God's ministers stood firm and thwarted Satan. Satan knows, however, that he has but a very short time before God brings all of his evil machinations to a complete halt. The Adversary will soon be bound and rendered unable to mislead the nations (laymen or ministers) for one thousand long years!

But let us never forget that Satan is not yet bound. He will still try his best to upset, discourage, deceive, embitter or in some way *subvert* as many of God's ministers as get careless and tune into his "Satanic Station of Error". We must all, therefore, keep our guard up constantly. We must remain forever *vigilant* — keeping in instant contact with our Creator by continual *prayer* and through meaningful *Bible study*. Also, it behooves all of us (especially those who pastor churches) to really *feed the Church* real spiritual meat by preaching and teaching the plain, powerful, moving Word of God (I Pet. 5:2, II Tim. 4:2). This is

the best insurance we can give God's people against being turned aside from God's Work by the Deceiver and his cohorts in the future.

Doctrinal Input and Support

While at the Feast of Tabernacles, I was happy to have the opportunity to discuss with quite a number of you ministers the work of the Doctrinal Committee. We appreciate your continued support, your prayers, your questions and comments. We are especially happy to have your suggestions concerning those points of doctrine which you feel are most urgently in need of discussion and clarification.

Again, those of us here at HQ wish to urge all of you to let us know if you have *serious questions*, or points which you don't fully understand in the doctrinal material which we send to you from time to time. Please don't let a *negative* attitude rob any of you of peace of mind and cause your mind to be receptive toward Satan's seductive suggestions. Remember, a major key to preventing a negative attitude toward any doctrinal conclusions or teachings is COMMUNICATION! Let us know if something is not clear, or if you honestly do not see or agree with an important doctrinal point as expounded in the material which we send to you. Whatever you do, don't let serious doctrinal doubts or questions fester in your minds.

We will have to make technical corrections from time to time. God's Church will continue to grow in grace and knowledge only so long as we are willing to acknowledge that we do not possess all truth in its absolute purity at any one point in time.

Strengthened by Mr. HWA's Report

Perhaps the biggest single strengthener of the ministry during the recent Festival of Tabernacles was Mr. Armstrong's film and his report concerning what God is doing through him and those assisting him in the overseas lectures, as well as his serious admonition to us ministers to be vigilant. If all of us look upon Mr. Armstrong as the one whom God has called and equipped to do this particular work which is now being done, if we inspire our congregations to support this phase of the work in their daily prayers — then God will undoubtedly make this vital part of the Work even more effective. Then more of the brethren can *encourage*, rather than criticize, Mr. Armstrong in this important work.

Also, if we remind the brethren that Mr. Garner Ted Armstrong is the one who speaks to multiple millions, and ask our brethren to continue their

prayers and financial support — then God will undoubtedly bless the radio and TV programs with a greater harvest than ever before. Let us never forget that all of us together are a *team* — a group of men with varied backgrounds whom God has called to *work together*, each with different talents, training and with different functions in this mighty end-time Work of God.

How can we inspire the brethren under our charge to have a more active part in this Work? This question should be uppermost in our minds. If we keep them informed of what is being done in God's Work, and if we don't direct their minds primarily to their own mundane affairs, their own club, church or other personal activities — then they are going to have more time, energy and resources with which to support the Work of taking the Gospel to the ends of this earth.

A scripture which I have found effective in illustrating our need for involvement in God's Work is found in I Corinthians 15:58: "Therefore, my beloved brethren, be ye *stedfast, unmoveable, always abounding in the work of the Lord*, forasmuch as ye know that your labor is not in vain in the Lord."

God will amply reward all our efforts — whether it be visiting the sick, elderly or needy; praying for those who need encouragement and spiritual instruction; preparing and delivering interesting Bible studies and inspiring sermons; or *whatever* our responsibilities!

Remember, God will reward us all (not necessarily in this life — but in the resurrection for certain) for the diligence with which we serve Him in whatever niche of the Work we may find ourselves placed at any given point in time. Are we *diligent* or dilatory in carrying out our responsibilities? God knows and He will settle our final account with Him accordingly.

The Widening Gap

Again, I wish to personally express the *joy* which I recently received in seeing God's ministry so solidly behind this Work — so solidly behind Messrs. Armstrong and Headquarters. And one point which has become apparent to me is this: the longer the *dissident ministers* continue on their *tangential paths* away from the Work of God, the easier it is for God's "sheep" to see that there is really no compatibility between this Work of God and those groups who have cast the law of God behind their backs. It is now much easier for weak or vacillating brethren to see that those who departed from us are teaching and preaching a totally different way of life — a *different gospel* —

including such points as: teaching against the Holy Days, the government of God, tithing, and laity regarding working at a job (if in "financial difficulty") on God's holy sabbath!

Universal salvation or universal reconciliation (the belief that no one can be lost) and the abrogation of the Holy Days are now being taught and believed by many who "went out from us."

Perhaps it is a good thing that enough gross errors have now surfaced in the teachings of the dissidents, for now many of God's brethren will see those errors and turn away from them — brethren who might have otherwise been deceived into accepting those erroneous teachings.

Holding Fast the Truth

Let us ministers who have remained *loyal* to this Work, rejoice in the fact that we as a Church will continue to "hold fast to that which is good" regardless of what others may do. Let us give thanks to Almighty God that we can *admit* error and *change* when proven wrong, and that we will not come to quick, hasty, erroneous doctrinal conclusions which could deal irreparable damage to God's Church.

There are still quite a number of doctrinal areas that need thorough research and probing. We can come to a fuller and deeper understanding on many of our doctrines, but let us never abandon *one truth* — no matter how insignificant a point it might appear to be (Matt. 5:19).

In the meantime, we ministers here at HQ appreciate your patience, your sound support and your input in the area of further doctrinal research. Please continue to give us your continued support by your *patience*, your suggestions, questions, comments — and your sincere *prayers!* Thanks very much from all of us here at HQ to all of you for your continued loyal support!

— Raymond F. McNair

LETTER COMMENTS

(Continued from page 512)

by one of the brethren that, from the time Warren was pulled from the pool and after their frantic efforts to revive him, to the time he started showing signs of life again, our son had to have been literally dead! His lungs were so full of water that it was almost impossible for the men to get any air into him by mouth-to-mouth resuscitation. Each time they attempted to get air into Warren's lungs they said that nothing but water and blood gushed from his nostrils.

(Continued on page 534)

Church Administration

Greetings again. The Feast of Tabernacles this year was indeed one of the best ever. I'm not particularly fond of old shop-worn cliches such as "best ever," but I sincerely believe God did put His blessing on the Feast this year in an unusual way. Certainly all the reports we have heard indicate this.

Sincere appreciation is due to quite a number of you for the fine sermons and sermonettes you gave. Also the song-leading, the administration of various functions at Festival sites, and the counsel and ministerial leadership are all appreciated.

Personally, I deeply appreciated the opportunity to preach at five different sites and conduct ministers' meetings at three of them. You fellows who attended those sessions did a lot to make them successes by your participation. Other members of our CAD team here report the same fine attitudes, unity and cooperation and wish to express their thanks for fine meetings where they attended the Feast.

Now that we have returned from the Feast we're getting back into the "grind." Several important meetings with Mr. Herbert W. Armstrong have been conducted during the past few days.

Fellows, Mr. Armstrong came through the Feast this year with the overwhelming realization that both the church membership and the *ministry* are, in the main, solidly united — that our big problems are behind us and that we are together in going forward with the big job God has given to His people.

However, there are pockets where such togetherness either does not exist or may be questionable. And, I think there is something we should do about it. One of the points I mentioned in the ministers' meetings conducted during the Feast is that as a basic rule I do not believe we should get everyone together and have a hand-raising ceremony where everyone declares his loyalty. I personally believe that when a man is empowered with the office of an Elder in the Church of God that we must conclude he is loyal, sincere, honest and faithful; and then only when evidence mounts to question such loyalty he should be dealt with privately and personally.

In other words, men, you are accepted as faithful, dedicated, sincere, loyal ministers. And I will defend you as my brothers, my fellow ministers

and my friends, as I would expect you to defend me.

But one thing we should expect of one another. That is to be honest with each other. If for any reason any of you feel you cannot be wholehearted and sincere in your jobs then say so. Don't let us have to hear continuing reports of suspected disloyalty or questionable attitudes and behavior. Anyone who is ethical will come forward and explain that he can no longer support the institution he serves, rather than wait to be found out.

Fellows, I believe in the ministry of God's Church and will support it. But I want to go on record as saying that when sufficient evidence accumulates to reveal beyond any doubt that improper, disloyal and divisionary actions have occurred, then I want to see proper decisive measures taken.

One of the most important character traits anyone can have is reliability, trustworthiness! I don't think God has too much respect for anyone — nor should we have — who will work for an organization, receive its salary and be disloyal to it.

So we have no intentions of asking you to hold up your hands for us. But, before *God* who sees us all, we need to declare ourselves. I am not referring to anyone with these comments, but am saying these things to let you know our attitude toward this problem.

In this connection, let me quote a short statement written by the famous American philosopher Elbert Hubbard:

If you work for a man, for heaven's sake — work for him: speak well of him and stand by the institution he represents. Remember — an ounce of loyalty is worth a pound of cleverness.

If you must grovel, condemn, and eternally find fault, why — resign your position and when you are on the outside, damn to your heart's content [I don't, of course, necessarily agree with *everything* he said] — but as long as you are a part of the institution, do not condemn it. If you do so, the first wind that comes will blow you away, and probably you will never know why.

Now to some other items:

Local Church Accident Insurance

The following information has been brought to my attention by Mr. Jim Johnson of the Office of Financial Affairs.

There have been some requests as to the availa-

bility of accident insurance coverage in respect to church sponsored little league, scout troop, youth group or an adults sports program. If your congregation sponsors a little league, scout troop, youth group, or an adults sports program, you may be interested to know that inexpensive accident insurance programs are on the market and available for your teams and organizations. The Church does not maintain this type of insurance, but it is quite an incidental expense for any group of individuals gathering together for purely social functions or otherwise; therefore, we have asked Courier Insurance Company to make a plan available, and for more information you are invited to correspond with them at 251 South Lake Avenue, Suite 821, Pasadena, California, 91101.

Fair Booths

We've had some very favorable comments concerning the fair booth displays several of the church areas have been involved with this year. One thing has come to my attention, though, concerning their financing. In the guidelines for local financing it was specified that the local congregation should provide for the cost of booth rental, advertising, transportation for members, etc. It seems that several of the church pastors have used the Emergency Fund to pay for all or portions of the expenses. Since this is not a proper usage of the Emergency Fund, would all of you who have used it either send in a repayment as soon as possible or a reason why you're unable to do so? Please bear in mind that demands on our Emergency Fund and third account exceed the income and that the funds are *low*. Serious care should be exercised in using such funds.

CC Grads for Bible Study

Something new is occurring to help infuse new life into Bible studies. It should be stimulating and challenging to conduct Bible studies in which there may be people you have not previously met. Please accept this challenge — prepare your studies well — make them interesting and let's see if God won't add members to His Church through the following means.

On November 4, 1974 a letter will be mailed to all graduates of the Correspondence Course who are presently subscribers to the GN magazine. The letter informs them that there is a local Bible study in their area where they can continue to receive further education and training from the Church. The letter contains a card which they are to fill out giving their name, address, and telephone number. When this card is returned to Pas-

adena, it will be forwarded to each of you local pastors. When you receive the card, please *immediately* call or write the respondents and give them the address and time of the local Bible study. We have decided on this procedure in order to help you give them the best welcome possible, and also to help us measure the results.

Ordination Cards

Several men were ordained as Elders and Ministers during the recent Feast of Tabernacles. Would all of you pastors in local areas where a man is serving who was ordained, please complete and forward to us an ordination card if you have not already done so. You probably already noticed the list of recent ordinations which follows this column.

By the way, word recently reached me that the rumor-mill has it that Fred Coulter resigned from the Work and wrote a book.

The truth is Fred *did* write a book, but he *has* not resigned nor does he intend to. His book, *A Harmony of the Gospels in Modern English*, is in accord with the basic doctrines of the Church. It was financed and published by York Publishing Company of Los Angeles, Calif. and has not been sponsored by either the College or the Church since neither the Church nor College sponsors *private* business ventures.

It's hard to keep up with the rumor-mill, but I hope this clarifies any questions about this matter.

Now one final thing. Please read carefully the information concerning make-up in the Doctrinal Research section of this Bulletin. I want to encourage each of you pastors to treat this subject in your local services in accordance with our instructions. If we do our part carefully, we feel sure this announcement and transition can be made without much stir.

Thanks again fellows for the fine jobs being done!

— C. Wayne Cole

BIRTHS

Bill and Kathy Miller (Grand Rapids, Michigan): A few errors were made in our birth announcement in the September 23rd Bulletin: 1) We serve in Grand Rapids, *Michigan*, not Mississippi; 2) We played 27 *holes* of golf, not 27 *hours*!! Thank you for printing our announcement. I thought I should at least clarify a few parts — especially the "27 hours"! [Sorry for the goof, Bill and Kathy — *Editor.*]

RECENT ORDINATIONS

PREACHING ELDERS

- | | |
|----------------------|-----------------------|
| 1. Alan Barr | St. Louis |
| 2. Arch Bradley | Pasco, Wash. |
| 3. Glen Burzenski | Portsmouth, Ohio |
| 4. Bob Cloninger | Reseda |
| 5. Mel Dahlgren | Lexington |
| 6. Jim Franks | Atlanta |
| 7. Rodger Gipe | Las Vegas |
| 8. George Kackos | Wisconsin Dells |
| 9. Mitch Knapp | Modesto |
| 10. Paul Kurts | Montgomery, Ala. |
| 11. Donald Mason | Joplin |
| 12. William Moore | Bluefield, W. Va. |
| 13. John Ogwyn | Corpus Christi |
| 14. Richard Rand | Columbia, Mo. |
| 15. William Roberts | Louisville |
| 16. Vince Szymkowiak | Jacksonville, N. Car. |
| 17. Joe Tkach | Pasadena |
| 18. Stan Watts | Duluth |
| 19. Gerald Weston | Midland, Mich. |

FULLTIME LOCAL ELDERS

- | | |
|--------------------|----------------------|
| 1. Roger Abels | Philadelphia |
| 2. Fred Bailey | Nashville |
| 3. Michael Booze | Houston |
| 4. Charles Calahan | Rochester, Minn. |
| 5. Dan Creed | Little Rock |
| 6. Randy Dick | Washington, D.C. |
| 7. Ken Giese | Atlanta |
| 8. Mike Hanisko | Milwaukee |
| 9. Ed Mauzey | Fairfield/Santa Rosa |
| 10. Norvel Pyle | Big Sandy |
| 11. Lee Sefcak | Pasadena |
| 12. David Treybig | Cleveland |
| 13. Don Engle | Clarksburg |

LOCAL CHURCH ELDERS

- | | |
|---------------------|--------------------|
| 1. Jesse Bellamy | Chicago southside |
| 2. Behrman Doucet | Houston North |
| 3. Dennis Doucet | Lake Charles |
| 4. Paul Ivcevie | San Diego |
| 5. Steve Kirk | Ada, Oklahoma |
| 6. Boyd Mansanarez | Portland |
| 7. Larry Millard | Denver |
| 8. John Ouvrier | Reseda |
| 9. Richard Railston | Boston |
| 10. Donald Walker | Salem |
| 11. Kenneth Walker | Columbia, Mo. |
| 12. Neil Wolcott | Sheridan, Wy. |
| 13. Joseph Young | Long Beach, Calif. |

Financial Affairs

Greetings once again following the most inspiring Feast of Tabernacles that my wife and I have ever been privileged to attend! This year we visited three Feast sites and were struck very much by the warmth and expressions of outgoing support from members and ministry alike. I had the feeling that our people were just so happy to be together in a large group and to mutually support each other, especially following the events of the last year.

I also received a large number of good comments concerning the financial information that was presented, which, while not a financial statement in the strict sense of the word, was more meaningful in that it expressed to the Church where each dollar of our income goes. We are planning on making available more information of this type, and I am sure that many of you can profitably use it in Bible studies and Sabbath services.

In addition to an overall decrease in attendance in the United States of about 1%, the preliminary count on the Holy Day offering for the two Holy Days of the Feast of Tabernacles looks as if it will come in at around a 4% decrease over last year. This is *after* adjustment for Canadian offerings. The total for the four fall Holy Days will just about break even with or come in slightly under last year, but, in view of the other extraneous factors affecting our income, we are not really surprised. On the contrary, we are grateful that there is a large group of members who are sacrificing in order to maintain these offerings at their present level. As I explained during the Feast, inflation eats us up at both ends. Those giving have proportionately less to give, while our expenditures continue to climb — even with no increase in output. Since the output of magazines, booklets, airtime, etc., continues to increase, this compounds the problem. Growth really becomes expensive!

Our overall income, that is, monies from first tithe, second tithe, third tithe and general contributions, still shows a year-to-date decrease of 2.0% for the same period last year. This means that we will have to go through another round of budget cuts, details of which I am unable to specify at the present time. I will have a clearer picture for you in the next Bulletin. The main encouragement to me personally is that no matter how much we seem to cut, the Work continues to go right on, and even the elimination of what has been consid-

ered "necessities" in the past has not hampered us one bit. In fact, it has given us a greater flexibility and more ability to get the job done. We certainly appreciate all your prayerful support and encouragement that this is God's Work and the job is being done.

One of the most striking things brought home to me during the Feast was the enthusiasm of God's people and their receptiveness to news about the Work. This is a good and encouraging sign that I know bodes well for the future.

When the post-Feast dust settles and things get back into high gear, I will give you more of a definitive update as to what will be happening with the budget and the situation regarding income. In the meantime, your continued prayers are gratefully appreciated.

— Frank Brown

Data Processing

Greetings again! It's good to be home after attending a most enjoyable and smooth-running Feast at Mt. Pocono.

Several Bulletin articles ago I mentioned that a reorganization of the Data Processing Division was in order, to reflect our new posture of primarily performing maintenance work. Then I devoted several articles to explain the growth of our data processing systems, especially our main application — ACTS.

Our new organization is similar to what it has been for some time, but with less manpower. Since July 1 some twelve men and women have been laid off. Although our budgets have not been adjusted fully for these layoffs, I estimate that the division has trimmed around 22% from its 1974 budget! We're still able to do our job — as long as no new large systems must be developed.

Here's a brief rundown on the new organization.

Data Processing Operations: This key department of the Division performs all computer operations, still working at least two shifts per day for six days a week. There are 15 fulltime and 5 part-time employees performing this task. We are still investigating the possibility of selling some of our excess computing power to outsiders to produce some income to offset expenses. Also a new terminal is being installed on a trial basis in accounting and mail processing to evaluate its operation. It is significantly cheaper than the IBM 3272's.

Circulation Systems: This is a new department whose main job is to maintain our large ACTS

system and to provide backup for our Direct Mail operation. Fourteen fulltime and one student employee represents rock bottom personnel needed to finish many smaller ACTS-oriented projects, such as the Canadian ZIP Code, GN renewal System, general data extraction from ACTS (as mentioned in a previous article); perform data analysis; make numerous label pulls for the many direct mailings; and continue to maintain ACTS.

Systems Development: This group of sixteen fulltimers and three students supports all the non-ACTS projects presently installed on the computer, assists departments in the development of small, new systems, and provides call-a-computer, TYMSHARE, TSO and other outside computing services. This department is also responsible for maintaining all the operating systems of the 370 Computer.

Advertising Department: This group of eleven people continues to perform its main function of advertising copy and artwork prep, but now takes on the responsibility of forms analysis and design, as well as special projects such as designing note books for the recent Ministerial Conference and artwork for many of the divisional reports presented at that conference.

Direct Mail Coordination: Three employees assist me in my responsibility of Circulation Manager of the PT, GN and Direct Mail program.

Administrative: Reorganization and relocation of the former Information Services Department has permitted us to establish one common secretarial pool to serve the whole division. Three fulltime and one student take care of the reception, typing and filing responsibilities of most of the Division.

That's the new organization, and after the trauma of change and layoffs has ended it seems to be working well as a united team.

I mentioned briefly the direct mail effort. I would like to go into detail about this in the next Bulletin, but want to give you the *official results* of our July mailing of Mr. Herbert Armstrong's letter to all Regular subscribers of the PT in the U.S. and Canada. You might notice that these are *slightly* different from the figures reported by Richard Rice. His figures are based on hand tallies and are usually quite accurate. The figures below are those taken from the ACTS files and reflect precisely what the response was. A similar letter written by Garner Ted Armstrong — but offering a booklet in addition — will be mailed out in late November to *all* subscribers of the PT in the U.S. and Canada. Official Results of REGULAR PROMO

LETTER as of August 31, 1974 are as follows:

Letters mailed	1,112,284
New donors made	29,553
Responses with money (new donors)	2.6%
Total revenue generated	\$235,827.74
Cost of mailing	\$55,600.00
Cash flow	\$180,227.74
Total responses (includes responses with no donations included)	38,999
Response total	3.5%

In the first week of September, we received an additional 500 letters, 208 contained donations.

That's all for this issue!

— Benjamin R. Chapman

International Division

Greetings! we trust you had an outstanding Feast, and most of the reports we've been getting back show that all areas of the International Division had just that. I thought that in this copy I would highlight some of the reports we're getting back from some of the areas which would be of interest to all. I will quote from the telexes we've received to give you an idea of how the Feast went in each of the international sites.

SCANDINAVIA

"Greetings from Scandinavia. Total attendance was 136. We had a very fine and successful Feast with a total offering of \$6,846 (U.S.)."

— Stuart Powell

NEW ZEALAND

"Greetings from Auckland. We are pleased to send a very encouraging festival report. We all basked in glorious sunshine, except for the Last Great Day. Completely trouble-free Feast with inspiring sermons. We took 775 chairs to Taupo and just made it with a fine attendance of 774. Excellent offerings that averaged almost \$23 per person for festival period. Total offering for two Holy Days was \$17,168 (U.S.)."

"Tonga reports having 36 Tongans and Fijians in attendance."

— Graemme Marshall

AUSTRALIA

"This was the first year we had five festival sites in Australia and everything went very well. There were no serious problems in any way. We had a

view with BBC radio in Edinburgh was also made, and BBC Glasgow has requested interview time with Mr. Garner Ted Armstrong.

Here in London, BBC television is wanting to give coverage on the Work, and I hope that in a soon-coming report I'll be able to relate some interesting developments. I have an interview lined up next week with BBC radio. All of the indicators are that we are being received *favourably*.

Last night I spoke to about 650 new people on the second night of the London campaign, and the evening before we had a new-heads count of about 625. With members, of course, approximately 1,100 attended. We reached over 850 different new people in the two evenings and look forward to good figures for the follow-up Bible studies this coming Sunday which will be held in several locations outside London as well as in London itself. In Bristol, we pulled more to the "Satellite" follow-ups than to the actual campaign, and of those who attended the original campaign 65 percent returned! Incidentally, in London two thirds of the first night's audience returned the following night.

We had an exciting Feast, with three-and-a-half thousand in attendance. God really is blessing His Work here in Britain, and the hearts of the people are fully behind it as witnessed by an overall Feast offering increase of 85 percent. We're now running at 22 percent for the year to date.

Sorry I haven't time for more. Cheerio for now!

— Charles F. Hunting

LETTER COMMENTS

(Continued from page 528)

I understand that after Warren's revival he passed out again several times — once at the brethren's house before the ambulance arrived and again on the way to the hospital which, according to the ambulance attendants, was almost fatal again.

In short, God in His mercy and ever loving kindness intervened and gave our son back to us. He heard and answered the prayers of the brethren who prayed while others worked very hard to try to save our son's life.

— Mr. & Mrs. Willie E. Williams, Sr.
Baltimore, Maryland

Healed Many Times

I am writing this letter to tell you of my experiences in the last year, and of God's mercy.

Last April 9, 1972, I suffered a compound frac-

ture of the left thigh bone. In order to set the bone and keep it in place, it was necessary to insert a metal rod inside the bone from the hip to just above the knee and fasten it at the break with two screws. A severe staph infection developed as a result of the operation. I stayed at home until July when I had to return to the hospital for physical care. I had been anointed and God stopped the infection just short of reaching the bone. If the infection had reached the bone, I would have been in very serious trouble.

While recovering from the infection, I contracted double pneumonia, and the doctor didn't have much hope for my recovery. I was anointed on a Sunday by our minister, Mr. James Rosenthal. Being almost unconscious, I don't even remember him being there. By Monday I was wide awake and by Tuesday or Wednesday the pneumonia was practically gone. God had healed me again, almost instantly, and saved my life.

About a week before the pneumonia developed I began vomiting off and on for days at a time. The reason was unknown. The doctor inserted a tube down my nose to continually pump out my stomach. The only nourishment I received was from intravenous feeding. After four weeks of this and many X-rays the doctor said my stomach was very distended due to a stomach blockage and that without an operation I would die. My wife and I chose to trust God. We prayed earnestly for God to heal me and make it possible for me to attend the Feast of Tabernacles in Mount Pocono.

During this time I was also healed of a blockage which prevented me from urination. Having diabetes, I was almost put into a diabetic coma on two separate occasions by the doctor. God prevented this from happening by guiding a nurse into my room shortly after I became unconscious. When I came to, there were three or four nurses holding me down.

A week after saying I would die without an operation and two days before the Feast, the doctor had more X-rays taken. They showed my stomach was completely normal. God, in His great mercy, had healed me and saved my life again.

The doctors could not believe what had happened. All they could say was, "unbelievable — fantastic — are you sure this is the same man — the same stomach?" My weight was now down to around 100 pounds. Being 6'4", I was skin and bones and extremely weak. At this point I wanted to leave the hospital, but the doctors wouldn't let me, saying I was still too sick. So on Thursday, much to the dismay of the doctors, I signed myself

(Continued on page 539)

OPEN FORUM

GENUINE LOVE IS SPONTANEOUS

The time was about 5 o'clock one Thursday afternoon recently. Traffic was heavy, and people jammed the sidewalks struggling to get home after a day's work. As a salesman and I discussed the merits of various items in one of Pasadena's furniture stores, we heard the terrifying squeal and howl of tires on the pavement, and the shattering of glass and bending of metal as two cars collided at the intersection. Both of us rushed to a window to survey the situation as one of the cars careened up on the sidewalk.

In the middle of the street was a small foreign car with the front end smashed like an accordion. Inside sat a woman, dazed and addled by the accident. Immediately, pulsating streams of blood ran down over the left side of her face and into her eye from a deep gash on her head. The injured lady struggled to free herself from a jammed door, finally managed to step outside, then immediately retreated to her car as dozens of gawking motorists drove by. As the crowd gathered, we could see her anguish and pain, but no one stepped forward to help.

The furniture store salesman and I ran outside the building and through a roaring parade of cars to give assistance until the police and ambulance arrived.

The impact of this gory accident didn't hit me until several minutes later.

Two lessons were driven home.

First was the cold indifference of the crowd to the sufferings of a fellow human being. The people standing idly by did not lift a finger to help — they nonchalantly stared. There was no coming to the rescue, no concern to help or comfort the injured. The general reaction was one of apathy — each doing his own thing, going his own way, and not wanting to get involved.

Secondly, I learned something new about the spirit of service. Even though the salesman and I went to her aid, there was still a degree of reluctance on my part of holding back and not getting deeply involved either. And even though we tried to help her, as I think about it now, more could have been done. At the time I didn't have a handkerchief with me — at least I could have asked for one from somebody to wipe the blood from her eye and face. More comforting words could have been

said instead of just doing what my conscience said was my duty.

The personal lesson driven home by the accident was the need for love to be spontaneous, automatic, instinctive and true to all in need — not just reserved for our personal friends or members of the Church. Yet, this expression of Godly love can only be accomplished through the constant "STIRRING" of God's Spirit (II Timothy 1:6), and by practicing love toward neighbor.

Paul admonished in Galatians 6:10, "As we have therefore opportunity, let us do good to *all men*, especially unto them who are of the household of faith." Clearly, we should not limit our love to just the Church, it should encompass "all men." Jesus' parable of the Good Samaritan also teaches a similar lesson. Christ said further, "And if you salute your brethren only, what do you more than others? Do not even the Publicans so?" (Matt. 5:47). As followers of Christ, we should do much more than Publicans. Our love and concern should be fervent, vigorous, and spontaneous, reaching out to the entire world. When a mother hears her baby cry, she has an *automatic* impulse to go to it, love it, and protect it. Isn't this the way we should respond to the needs and sufferings of fellow human beings?

It is true that proper caution and prudence needs to be exercised in giving aid to others. But the compassion that motivates us needs to be an instantaneous reaction — part of our very being. It is not something we should stew over or artificially and mechanically try to work up. Instead, as we stir up God's Spirit and allow Christ to live in us, His way of love, compassion, empathy and concern for others will become automatic and habitually flow out to others.

Then when a situation arises such as the accident I just described, we will not have to work up the courage to act. Our response will be easy, natural and spontaneous, for it's the pattern of life we have been following.

— Richard Rice
MPC Manager
Pasadena

GOD'S WORK, NOT OURS

Have you ever become frustrated or discouraged when the pressure increases as you try to carry out your responsibilities?

At times we may forget that this is God's Work, and that the people we serve are HIS people.

Peter focused his eyes off CHRIST and began to sink (Matt. 14:29-30).

Moses focused on his human limitations (Ex. 4:10-14), overlooking the fact that GOD could work in and through him.

Did JESUS call us into His Work to let us fall flat on our faces? No! Not unless we take our eyes off HIM.

In John 15:16 Jesus said, "You have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit... that whatsoever you ask of the Father in My name He may give it." Without Jesus we can do nothing (verse 5).

We've probably all experienced times when we couldn't seem to get down to the job of preparing properly for the job at hand. When this happens we can do one of two things: first we can justify throwing something together to fill the time (which often leaves the people empty and disappointed). Or secondly, we can turn to GOD as Peter did when he started to sink. He cried out to Jesus to save him and was kept from sinking.

We all make mistakes, but we too can be kept from floundering by crying out to the Head of the Church, Jesus Christ, for help.

When first given the responsibility of a church, the thought came to me that I probably couldn't stay in one area too long before running out of material, but then I realized that GOD never runs out of subject matter. GOD is actually responsible for providing for those who are seeking HIM.

He can do that through us if we do our part (II Tim. 1:6-9; 2:15; II Chron. 1:10), or HE can use someone else if we don't.

Flesh and blood can fail, but Jesus Christ can't.

Instead of doing a half-hearted job or becoming frustrated, we can trust GOD to make up for what we lack once we've done our part, even if that means staying up late at times or forsaking some physical pleasure.

The trials and traumas of the ministry are many, but we can go to GOD through Christ for all the direction we need (Heb. 4:16; I Pet. 5:7).

To paraphrase a scripture, "Not by might nor power — human ability — but by My Spirit, sayeth the Eternal!" (Zech. 4:6.)

— Nelson C. Haas
Charleston
& Parkersburg, W. Virginia

ARE YOU AFRAID OF THE BIBLE?

For some months now I've been hearing intermittent rumblings and occasional mumblings to

the effect that "I don't know what to preach about anymore."

A substantial number of members have expressed their lack of interest in sermons that are bland, shallow but "safe." "We want *meat!*" they declare (shades of Numbers 11:4?).

According to my Bible one of the most important things God's ministers had *better* be found "so doing" is giving the people of God meat in due season (Matt. 24:45-46). It is those servants to whom God says he will grant rulership in His kingdom. I'm far more concerned with whether I make it into that glorious kingdom than whether I'm "safe" in this life!

Stephen, God's faithful martyr was "full of faith and *power*" (Acts 6:8). Those who opposed him were "not able to resist the wisdom and the spirit by which he spake" (Acts 6:10).

The early apostles prayed that God would "grant unto thy servants, that with all *boldness* they may speak *thy word*" (Acts 4:29). God responded to this prayer dramatically because "... when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, AND THEY SPAKE THE WORD OF GOD WITH *BOLDNESS!*" (Verse 31.)

Sure the stark truth of God's Word can have a devastating effect — it *does* cut like a two-edged sword. Sure we should use wisdom in using the Bible in sermons. Granted, we must use it rightly and not barge in where angels fear to tread.

But let's not go to the opposite *extreme* and be *afraid* of God's sacred and holy Word! Let's not be "gutless wonders" lacking the backbone to really preach powerfully and with conviction from the Maker's Instruction Book!

Let's have the courage, as God's ministers, to preach *all* of the Bible *full strength*. I hope we never get to the point where we think only of the "political" implications and considerations of a sermon! Surely we must follow the example of our spiritual ancestors, the apostles, and preach the Word with great boldness — and let God take care of the "politics", second guessers, and readers between the lines, etc.

— Brian Knowles
GN Managing Editor
Pasadena

APPRECIATES MET PROGRAM

Words cannot express my sincere thanks for the combined effort of Mr. Ted Armstrong and Mr. Wayne Cole for the role they played in making the

M.E.T. program possible. My gratitude to you [Mr. Art Mocarow] and your staff, for the magnificent manner in which it was done.

I would like for you to consider the subject of Ministerial Ethics for a future presentation. With heartfelt thanks,

— Leslie Schmedes

BOOK REVIEW

An Introduction to Pastoral Counseling
by Wayne E. Oates (Broadman Press, Nashville, 1959, \$7.95)

At the risk of appearing repetitious, I'd like to offer up for your consideration another book on pastoral counseling — *An Introduction to Pastoral Counseling* written by one of the leading names in the field, Wayne E. Oates.

When I look back on my ministerial education and training, I reflect on the fact that we were all given much instruction in various kinds of *talking* — Basic Speech, Intermediate Speech, Advanced Public Speaking (as juniors, and *again* as seniors), more recently, Homiletics, and of course four years of after-dinner speaking opportunities in Ambassador Clubs. Later I was to perpetuate all of these traditions in college as an instructor and "Overall Evaluator."

The unspoken but heavily reinforced premise in all of this is that a minister spends most, if not all, of his time talking to people — usually publicly (hence, *Public Speaking*), and in large groups. The other unspoken but equally well indoctrinated idea was that his audience would be dutifully listening while he spoke to them.

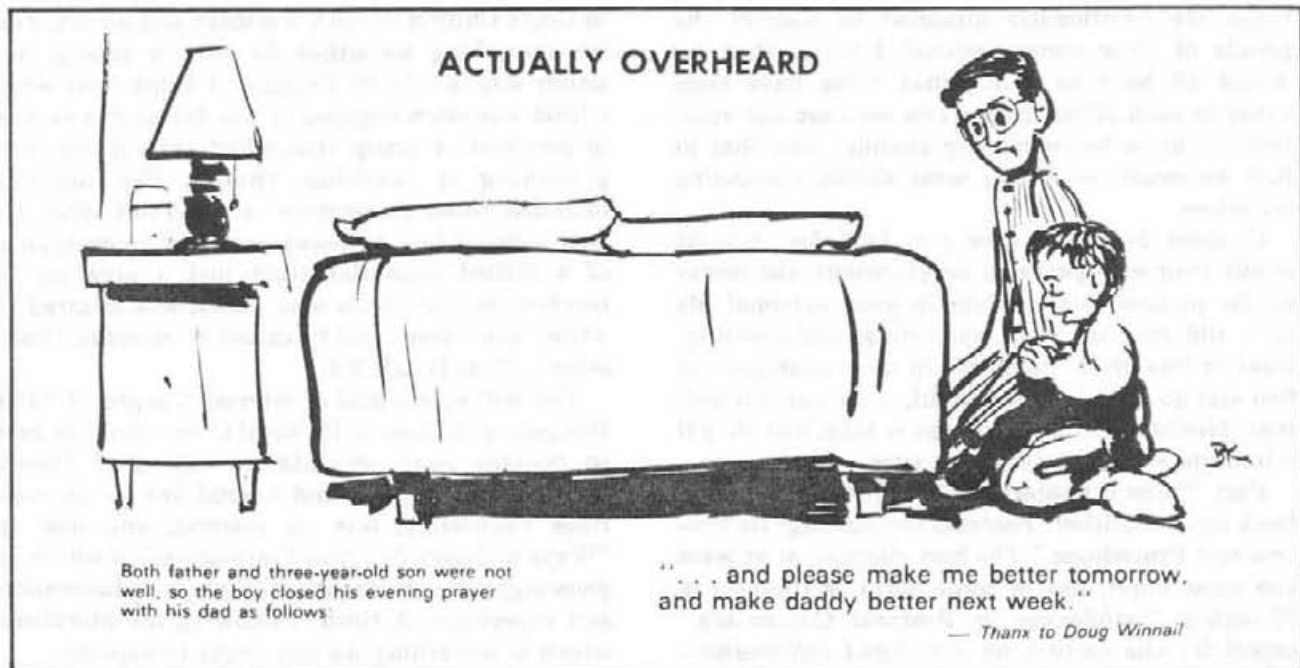
None of this proved in my experience to be entirely untrue; however, it soon becomes apparent that this is not how a minister spends his average working day! While he may indeed be in the pulpit once or twice a week on the sabbath, he spends most of the rest of his time talking *with* (not to — there's a considerable difference) and *listening* to people, usually only singly or in pairs.

Now when we get to looking back on what kind of preparation and training we received for this, the more usual function of our employment, we don't see nearly as much preparation. In other words, we had virtually no formal training in something we were to spend much of the rest of our lives doing, and that something is *pastoral counseling*.

And I suppose that it would not be at all unfair to add that since we had virtually all of our training in speaking, we as a collective ministry have found it hard to listen. We are far more used to talking than listening, and this can cause quite a few problems since communication has to be a two-way street.

It is for these reasons that I don't feel it is inappropriate to suggest for your reading a second book in this fascinating and vitally important field. In fact, there are at least a half dozen such volumes that would make up the core of a good library on pastoral counseling, all of which I would like to acquaint myself with and review if the editors of the Bulletin will be so kind. [Why not? — *Editor*]

Enough rationalizing, and on with the book.



Oates' book is not chaff! It's a pretty good primer which he has written and edited with the assistance of eight other contributors. It is an introduction and as such is a little less technical and detailed than Clinebell's *Basic Types of Pastoral Counseling*, which I reviewed in a previous issue of the Bulletin. However, it is also more readable and perhaps more practical as well.

The book is divided into five sections, at least two of which would be quite profitable for all of us, I feel. Part One is the usual type of introductory material you will find in similar books. It is entitled "Counseling in the Context of the Church" and stresses the "heritage of the Church," quoting various scriptures, and making many spiritual-sounding points, some of which are probably all right if properly understood and applied. To tell you the honest truth I didn't even read Part One because I've been exposed to that type of thing enough before to know that's not why I bought the book.

Part Two is worth the \$7.95 the book costs (you can often get some kind of a ministerial discount at the typical Bible bookstore) and is on "The Personhood of the Pastoral Counselor," and is divided into two chapters — "The Emotional Health of the Pastoral Counselor" and "The Attitudes..." of the same. Such reading would be profitable if only as a reminder to ourselves that we had better be aware of our own spiritual, mental, and emotional health before we set about the task of helping others with theirs. Have we at times unwittingly assumed that all ministers at all times are emotionally qualified to counsel the people of their congregations? I think that we would all have to admit that there have been times in each of our lives when we were not emotionally fit to be counseling anyone! And that in fact we could have used some skilled counseling ourselves.

Chapter Four will give you food for thought about your own personal development, the power of the present relationships in your personal life (pro and con) on your counseling, and hostility. Real or imagined "enemies" in our congregations can and do, if we're not careful, color our counselings. Neither of these chapters is long, but they'll stimulate some thinking, I'm sure.

Part Three (chapters 6-15) is the heart of the book and is entitled "Pastoral Counseling: Its Process and Procedures." The best chapter, or at least the most important in some ways, is Chapter 8, "Keeping Confidences in Pastoral Counseling," especially the section on *privileged information*. Let me give you a couple of key quotes, "This is

the information given to the counselor on the agreement that it will not be communicated to anyone else without the specific permission of the counselee or, more generally, to anyone except other professional people with whom the pastor is working." And, another quote on the same page, "Pastors need to be extremely cautious about making parlor conversation with their fellow pastors about people with whom they have worked. To the experienced and seasoned counselor there is no more boring conversation. But beginning students and counselors who have very few people come to them for help talk in a nonpastoral and professionally unethical way too often. A part of *being* a pastor is to consider communication with a suffering person a *privilege* and not a pastime, work and not recreation!" A discussion of the pastor's wife and family in this connection follows.

One of the main things that I like about such reading is that it does help us develop the professionalism that we all want very much to attain but perhaps lack for various reasons. To hear a professional talking (or writing) about his profession helps me think and act more professionally. I don't care if the man is a Baptist — which Oates is — or a Mormon, or a Buddhist! If he's a pro in his field, I can learn something from him despite our doctrinal differences.

Which brings me to a point in that connection. I hope that none of us feel that pastoral counseling is basically a "Protestant" invention or device. It is no more Protestant than it is Catholic or Jewish. Counseling by pastors is something that we do in God's Church as both a science and an art. And it's something we either do well or poorly, but either way we do it! Frankly, I think that what Christ was often engaged in was far more a matter of personal or group counseling than it was just preaching or teaching, though His ministry included those dimensions as well. But often He was engaged in a two-way exchange more typical of a skilled counselor than just a preacher or teacher. Maybe that's why Isaiah was inspired to write, "His name shall be called Wonderful, *Counselor*..." In Isaiah 9:6.

You will surely find of interest Chapter 9, "The Budgeting of Time in Pastoral Counseling" or how to manage your appointment calendar. There's the usual chapter — and a good one — on marriage counseling, one on referral, and one on "Ways to Learn Pastoral Counseling," of which he gives eight. Two of these we employ — observation and experience. A third is knowing the literature, which is something we can begin to explore.

I found Part Four, "Pastoral Counseling and the

Written Testimony of His Healing

I would like to relate what happened to me and tell you how God healed me.

I was repairing my oldest daughter's car (a brake job). I had some screws and bolts in a glass jar by me. You guessed it. I broke the jar accidentally. I asked my oldest daughter to clean up the mess. She did, but left the base of the jar thinking I might need the screws in it.

While putting on the brake shoe return spring, I slipped and lost my balance. In falling, I put my hand down to stop the fall, and cut my right index finger from the middle joint to the bone and on up to the top of the knuckle. In so doing, it severed one of the tendons. It required plastic surgery on the inside and 14 stitches on the outside.

You know how dirty and greasy one gets while working on a car? I was plenty dirty, and they didn't even clean my hand before or after sewing it. I asked one of God's elders to anoint me for three things: (1) for complete healing, (2) for no infection and (3) that there would be very little pain. This happened the Sunday before Pentecost. I didn't have a great deal of pain, in fact there was very little at all. When they removed the bandage 10 days later, there had been no infection whatsoever. My writing to you is testimony of the healing and complete mending of the tendon.

— Don Borthick
San Antonio, Texas

"God Is the Great Physician"

I would like to tell you about God healing me, and thank you as well as God for it. Six years ago I had an accident, both my hands were cut and bleeding. I had in my anger (which hopefully I have controlled now) rammed both fists through a glass storm door. I was taken to the emergency room and sewed up. But for six years since then I have suffered pain in my hand. I had a large lump on my right wrist and when working, certain positions would cause real pain. After coming into God's Church I started many times to ask for anointing, but I never did until just recently. I had asked doctors what the lump was and they said it was a gangrene cyst and that it should be cut out, but that it wouldn't harm anything. Well, finally I asked Mr. Cliff Ackerson to anoint me and he did. Exactly one week later the lump had a scab on it and it was bleeding. This bleeding went on for two or three days and then I saw something that I couldn't believe — a piece of glass that had been in my arm for six years had come out. I took mea-

surements and this is the exact size — 1/2 inch long, 5/16th inch wide and 1/16 inch thick. I still have the piece of glass and have showed it to everyone in Church here. Truly God is the great Physician.

— Mr. Fred Holley
Norfolk, Virginia

Family Healed Many Times

As members of God's Church we received a wonderful blessing recently. We'd like to share it with others. Our 8-year-old son Brent was healed.

February 22 he began running a temperature and not feeling well. Later that evening it was 103 degrees. The next morning we called the minister for an anointing. I left for work about 9:30 a.m. His fever shot up and he went into a convulsion.

His body became rigid; his eyes rolled to the back of his head; he became blue all over from lack of oxygen. Screams of agony convinced us he was dying. Nothing my wife did seemed to help so she called the fire department and the police also came. They arrived in about 7 minutes.

They were very helpful, but of course insisted he be taken to a hospital and they then left, after my wife and I talked on the phone, we decided not to admit him to the hospital, but to trust God completely for his healing.

About 2 hours later, she called again and this time she said our son is dying. I almost fell to the floor. Brent had gone into another convulsion. This time much worse than the first. Again the fire department came and revived him with oxygen. This time he was rushed to the hospital. I immediately left work and met them at the hospital.

When I arrived he was still unconscious and muttering incoherently with the high fever. After telling the doctor we'd rather no drugs be given, he wondered why we had brought him.

We allowed them to make blood tests and urine tests. After the tests his white count was so high, they were convinced he had meningitis, and of course, wanted at that time to do a spinal tap. After talking to the pediatrician called in for the case, we decided not to submit our son to a spinal tap. With that decision the doctor left the case and the hospital no longer would assume liability.

I signed a waiver releasing them. I must say the emergency room doctor was very kind, considerate and thoughtful of our feelings. We appreciated his concern. After this decision was made, Brent revived, became coherent and seemed almost completely normal, as we left the hospital with him.

(Continued on page 542)

Ministerial Education & Training

PERSONALITY TYPES

In a previous issue of the Bulletin, we examined the often-overlooked difference between attitude and personality, and the necessity of distinguishing between the two in situations involving evaluation and judgment.

Now that we realize they differ, let us consider some fresh and interesting information dealing with that part of God's creation which is continually new, marvelous, and refreshing — the human personality.

We realize from our own lives and experience that human personality traits change slowly — many times imperceptibly — as the human psyche begins to reflect new attitudes, new character, and the "new man." But becoming spiritual in our attitude does *not* remove individuality. As over the years we deal with hundreds and even thousands of personalities, it is common to fall into a pattern of mentally "sifting out" people and personalities into "good" and "bad" types — often on the basis of personal experience, likes and dislikes. This can be discouraging to those we deal with — even dangerous. And it is extremely difficult — even among Christians and the ministry itself — to be truly objective.

Staff Personality Comparisons

Here now is an interesting comparison on human personality in management. This material is found in the Executive Deskbook written by the highly respected management consultant, Auren Uris.

Mr. Uris gives two contrasting types of management teams. The first type he calls "Rule of Likes." Each of the men have similar backgrounds and personalities. Research in management has found that this staff generally assures a minimum of friction. It generally works well together. It can succeed in a mediocre way but usually nothing outstanding will result. It is a staff of "sounding boards" with no real diversity or creativity.

The second staff is the "Rule of Opposites." Its members are agreed in purpose and goal but they are widely varied in background and personality. This kind of staff can have much friction and

difficulty. However, if these men are mature and respect each other's differences, research has found they make an extremely high-powered team. It is all a matter of respecting individual personalities and understanding human attitudes.

Mr. Herbert Armstrong has mentioned in numerous ministerial conferences how varied the men are who work with him: Mr. Ted Armstrong... Mr. Hill... Mr. Wayne Cole... Dr. Hoeh, Mr. Norman Smith, etc. All different personalities.

It is amazing how the Bible hints at the same point in reference to Christ's "staff" and their varying traits and personalities.

A Proto-Type Staff

Let's now analyze a "perfect" team. At least perfect in theory. This "proto-type" staff combines the basic traits you would hope to find in higher management — and is outlined again by Mr. Auren Uris, author of *Executive Deskbook*.

The Dynamo: Here's the man who gets things done! He's known as the "pusher." He does his best at the *head* of the group. He may be a bit impatient — it's difficult for him to accept red tape or delays.

The Practical: This is the realist — the "show me" type. He views things for what they are. No false facade for him. If an idea sounds practical, he's all for it. He generally tells you what he thinks and he is usually right because of his practicality. But he does lack imagination.

The Analyst: This man is the worrier. He always wants to know why. Unless he is understood one would say he's negative. The truth is he thinks more deeply and may foresee problems the others would lack the imagination to uncover.

The Artist: His specialty is creative thinking. He is imaginative. He presents suggestions that at first do not seem feasible. However, he produces ten suggestions for each one or two the others may come up with. He is an innovator.

The Detail Man: He splits hairs. He has to look into the microscope and see it all. This man organizes and makes practical the abstract thoughts and ideas of others on the team. And he can save you a lot of headaches.

The Team Player: He goes along with nearly everyone. A "nice guy" type. Good man to carry out policies. Generally not an originator in his own right. Can be capable, but conformity is his outstanding personality trait.

Some team, wouldn't you say? Notice the positive side of their varying traits. Notice their value when rightly directed. The "artist" is not looked

down on as "weird." The "dynamo" is not accused of having the "big head." The "detail man" and the "analyst" are not viewed as being narrow or "picky." And the "team player" does not just have to be a sycophant or a "yes-man." Each man is valued by the others and appreciated.

Put together a group of men like that who have mutual respect and a mature approach to individuality and you have a powerful, dynamic team. At least, that's what business management has found.

The question, then, is this: Will conversion, or should it, dissolve these unique and valuable personality traits? Does God intend conversion to mold all the foregoing types into a neutral, inauspicious "team player" type?

No! Conversion merely changes the motive — the attitude. Naturally, when dealing with God's government, if converted they would follow its direction. Their attitude — their "spirit" — would be submissive to God's direction. But this would not alter their method and makeup of trying to fulfill that direction from God. The "dynamo" would want to "get on with it," the "practical" man would check the orthodoxy, the "analyst" would come up with questions and possible com-

plications, the "artist" would augment and streamline, the "detail" man would want ramifications, the "team player" would add incentive and nod approvals.

Obviously, the preceding are broad types of personalities and each individual can possess any combination of them in his personality. However, the lesson should be well taken. Attitude and motive must be considered in the light of one's personality.

Let's deeply ponder these examples, men. They should inspire us to appreciate and respect the several teams of which we are all a part — the Headquarters Team as a part of God's Work, the Ministerial Team of those serving in the Field, and of course as a member of our Local Team in our assigned church area. Where possible, this respect should be shown with expanded opportunities for those men God has placed in our realm of responsibility. After all, God requires us to build and provide challenge for those we manage.

Let's be diligent, fellows, in applying this knowledge. For these are areas in which God will hold us accountable.

— MET Staff

LETTER COMMENTS

(Continued from page 540)

That evening his temperature once again rose to 107 degrees. We set him in a tub of cool water to bring it down, and each time prayed for God to stop any more convulsions. He lay like this until Wednesday morning 5 days and 6 nights losing 10 pounds.

He attended Sabbath Services with us the following Sabbath, thanks to God and the many friends who prayed for his recovery.

This was one of many times God has intervened for us. Brent also was seriously ill from pneumonia about 3 years ago and was healed miraculously. Lisa, our 9-year-old daughter, had a relapse with the measles and lay for over a month with the measles and the backset, her temperature went to the end of the thermometer several times. The doctors told us she would be like a living vegetable if she did live. She just last week won second place in her whole school in an essay she had written.

Our 18-year-old daughter was healed of rheumatic fever. Three doctors confirmed that diagnosis.

My wife was healed recently of what we firmly believe was breast cancer. We are thankful we know the great living God, who does care. God is our Healer and daily Sustainer.

— D. D. Davis
Oceanside, Calif.

No Diabetes Pills for Him!

It is almost spring again, garden time, sunshine and lots of work. Work that I enjoy. And work that I am going to be able to enjoy. You see, all my life, I have had diabetes in a light form. I didn't take medicine for it. It never bothered me, but I knew I had it. Then when I took a slide down the stairs and ended up in the hospital, they started poking pills down me. I wanted to know what each pill was for. When I realized one pill was for diabetes, I remembered I had always had it. Then they told me I would have to take them the rest of my life. Me take pills the rest of my life? I wasn't about to. I knew there was only *one way* to keep from having to take pills; that way was *God*. I forgot about my broken ankle and injured back, I just prayed to God to take away that dreadful disease. I prayed not only once, but many times. Three months ago I had a checkup; there was no sign of diabetes. Now I give my thanks to God for taking it away. It's so wonderful to feel free again.

I just had to tell someone. I felt I must tell you because I believe your prayers helped me too. Oh yes, I still have a bad ankle and back and I have lots of pain, but I can take that. But to have to take pills the rest of my life wasn't for me. The only pain pill I take, and only when the pain is unbearable, is Bayer aspirin.

— Vel Carnahan
Talent, Oregon