

# *The* **Bulletin**



*of the Worldwide Church of God and Ambassador College*

VOLUME 3, NUMBER 2

PAGES 33-72

FEBRUARY 4, 1975

## **News Briefs**

Highlights of news from division reports in this issue

### **ACADEMIC (page 45)**

Michael Germano cites several facts to dispel certain misunderstandings which tend to deter potential college students from attending Ambassador College. Ronald Kelly, Dean of Students and Director of Student Admissions at the Big Sandy campus, also gives a good deal of very pertinent information regarding ministerial evaluations of college applicants. (Applicable to both colleges.) All ministers should definitely read Mr. Kelly's section of this column.

### **CHURCH ADMINISTRATION (page 43)**

Since Wayne Cole was conducting two pocket conferences on the east coast, the CAD Staff put together information received from him regarding these conferences, together with a tentative schedule of other conferences through the month of April. A word of instruction re spring Holy Days is also included.

### **DATA PROCESSING (page 48)**

Facts and figures regarding the circulation of the new tabloid Plain Truth are related by Ben Chapman.

### **INTERNATIONAL DIVISION (page 49)**

Les McCullough reports on recent meetings with Canadian regional directors here in Pasadena which resulted in greatly improved relations between ministers on both sides of the border. Health care programs for overseas ministers, content of the International column, and progress on year-end reports from overseas areas are discussed.

### **MAIL PROCESSING (page 34)**

A general mail summary for 1974 showing the proportionate number of mail responses to our various media is presented by Richard Rice, together with an explanation of how the selection of new Co-workers is done. The letter comments cover a broad and interesting sampling of the results of tithing and not tithing. Many of these letters will undoubtedly be of special interest to our members.

### **MEDIA (page 50)**

Dan Ricker announces good news regarding the use of a few of the best telecasts as half-hour specials in many areas where there is no regular telecast. Kits to promote these programs are being prepared for ministerial use.

### **PUBLISHING (page 47)**

For this issue Art Ferdig asked Roger Lippross, P.T. Publishing Coordinator, to give a firsthand update on the first print run of the new tabloid format P.T. Brian Knowles then explains the cost-saving changes which have been made in publishing the GN — which have not adversely affected the appearance of the magazine — and how these reductions will enable the Work to seriously consider increasing the GN's circulation.

## **NOTICE**

Featured once again is a special report on Mr. Armstrong's work overseas. Mr. Rader reports that the campaign in Bombay is now scheduled for March 1st! Be sure to read of pre-campaign activities in Bombay, and see the picture report on pages 40-41.

# Mail Processing

## Mail Activity

The new year is off to a running start with 272,700 letters received as of January 30. This is a substantial increase over this same time last month, and we are hoping that this good beginning can keynote a trend which will continue through all of 1975. The week ending January 17 brought 101,540 letters because of a fine response to a letter we sent to our "regular" *Plain Truth* subscribers offering them the booklet, *How To Manage Your Personal Finances*. This response gave us the best week in mail since the period of March 22, 1974.

## 1974 In Review

Below is a general summary for the year of 1974 showing the proportionate number of mail responses to our various media (responses to the WATS Line are not included in this report):

Radio	121,199	4.1%
Television	211,187	7.2%
Plain Truth	73,597	2.5%
Good News	10,660	0.4%
Ambassador College Press	64,742	2.2%
Booklet Cards	179,469	6.2%
Direct Mail	1,384,267	47.4%
Member & Co-Worker Mail	685,585	23.5%
Correspondence Course	64,554	2.2%
Trial Subscription Renewals	5,700	0.2%
C/A Cards	19,451	0.7%
Envoy	5,095	0.2%
Miscellaneous	93,031	3.2%
Total	2,918,537	100.0%

Although the above figures reflect a decrease in mail received when compared to 1973, it is still very gratifying to realize that these numbers represent literally millions of people we have been able to help. They are people whose lives have been given a new sense of direction and meaning and who have perhaps experienced for the first time a new dimension of faith in God, being able to understand His purpose, and to share in the goals of this Work to publish this understanding to all we can. What we as a Church have been able to accomplish in 1974, though perhaps not as much as we would have wanted, is still not something to be taken lightly. We are participating in a Work that is *helping* mankind!

## On The Lighter Side

The WATS operators report a couple of unusual requests for booklets based on Mr. Ted Arm-

# The Bulletin

of the Worldwide Church of God and Ambassador College

EDITOR IN CHIEF

HERBERT W. ARMSTRONG

EDITOR

GARNER TED ARMSTRONG

EXECUTIVE EDITOR

C. WAYNE COLE

SENIOR EDITORS

DAVID JON HILL, HERMAN L. HOEH,  
ROBERT L. KUHN

MANAGING EDITOR

RICHARD H. SEDLIACIK

ASSOCIATE EDITORS

CHARLES V. DOROTHY, BRIAN KNOWLES

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strong's evolution series on the broadcast. Some have requested the booklets, "How Man Learned to Move or Wiggle His Ears," and "How Much Wood Would a Woodpecker Peck If a Woodpecker Would Peck Wood." (Perhaps our editorial Department should look into these "vital topics.")

## Selection of New Co-Workers

Because of its direct relationship with the field ministry and the growth of new PMs, we thought it would be helpful to include a brief sketch of our Donor and Co-Worker file categories — and how we in MPC work to help them progress toward Bible Study attendance.

One of the main functions of the MPC Co-Worker Section has been the selection of new "co-workers" from the "donor" list. This is done on a personal basis and each selection is determined by the donor's own voluntary involvement through both financial support and religious interest. A person may become a donor with his initial response, but the length of time on our mailing list is often an important factor in making co-workers. At times it may take anywhere from six months to a year, sometimes even longer, before a donor will

(Continued on page 65)

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

OFFICE OF  
GARNER TED ARMSTRONG  
Vice President

January 31, 1975

To all fellow ministers and key personnel in God's Work:

GREETINGS in Jesus' name!

Thanks very much for the enthusiastic comments from so many of you following my taped sermon recently received. While I know it is impossible for all to write, I do sincerely hope that the sermon was of solid value and really helped in your areas! Since I did receive so many positive comments from many -- including some who said it is a "welcome break" to simply be able to go to church and realize that you can sit there and take notes with the rest of the congregation and not be continually faced with the sometimes exhausting chore (!) of preparing an interesting sermon for the same crowd every single week, I believe that I will try to prepare special sermons for the whole church at least three or four times each year! I think this might be especially helpful in the overseas areas, where they have not seen my face for over ten years (as in the case of Australia) or LITERALLY NEVER as is the case in New Zealand, the Philippines, and many, many other areas.

Incidentally, I am "scripting" that sermon, and going to edit it down into workable size, perhaps deleting here and adding there, in order that it can provide an additional article for the GOOD NEWS, which as you know, goes to all of our Co-Workers and Donors, a huge host of people far larger than our total combined Worldwide Church of God membership!

I have had a voice infection of some sort, resulting from this idiotic flu which was going around recently, which has prevented me from doing either radio or television for the better part of the last week and a half -- and I'm growing exceedingly anxious to get back at the broadcast! I mentioned this in my Personal in the WN, and also went through a reclarification on many points I have brought up recently concerning savings accounts, purchase of precious metals and even emergency food stocks. This is exactly the way I feel about it -- which you will read in the upcoming number of the WN. I hope that all of you will agree with the balanced approach I presented, and I'm sure that you all will -- since I am absolutely positive the way I explained it is perfectly within the will of God! Some few had misunderstood, and because I was bearing down pretty heavily on the ATTITUDE of hoarding, or of fear of "insecurity" which had driven some to amass private hoards of gold

or other means of security, that it was "wrong" to even possess small private holdings of precious metals, heirlooms, or jewelry, savings accounts, or even land, cattle, or perhaps emergency food stores. This is not the case -- as I explained in my Personal column in the WN. I won't belabor the issue here; please be sure to read it there.

Wayne Cole called from Baltimore just this morning, and told me of the warmth and enthusiasm he had experienced from all of you fellows up in the Mt. Pocono and Stroudsburg area recently, and was very happy over his meetings with quite a number of you on the east coast. I'm sure he will have given you my personal greetings long before you read this -- but I am daily more thankful for Wayne's input and the other fellows on his team among the ministry, and especially for the warm personal rapport, and day-to-day communication I receive from so many. As never before, the lines of communication to ALL in the ministry, around the world, are wide open -- and they are remaining so! Incidentally, I want to tell you that I am personally very pleased over the increasing amount of participation in the "Open Forum" in the Ministerial Bulletin. While I may not agree with every point of view expressed there, I nevertheless fully and wholeheartedly endorse the policy of allowing such open expression and interchange of ideas and concepts, and think it is an exceedingly healthy thing for all the ministry. We can see here, simply by the larger number of articles and thoughts coming in, that more and more of you fellows are turning to that section of the Bulletin and really devouring it -- and then being led to comment or to criticize, or to add constructive suggestions as a result! I feel this is excellent, that it stimulates additional thought, and has been needed seriously for some time.

Obviously, some few are going to be rather heavy contributors, who seem to have more to say, and more of a desire to write! If you will look back a Bulletin or so ago you will notice I was again urging all of you, if possible, to contribute heavily to the PLAIN TRUTH! It occurs to me that occasionally the material even in the "Open Forum," especially if it is simply a matter of understanding human nature, of knowing how to deal with and treat your brother, be he converted or in the world, or other matters of human relations, can be brought to the attention of our PLAIN TRUTH editorial staff! By now you have all seen the new tabloid PT -- I think you will see the subscription to the PLAIN TRUTH growing by leaps and bounds in the months just ahead!

Personally, I happen to know that all of us in radio and television as well as in the circulation department here at Headquarters were sick and tired of having to deliberately curtail the number of commercials we use in the broadcast, the number of direct advertisements we send to people, and to continually remind everyone and each other that we are not "trying to increase circulation!" We were FORCED to do this because of financial requirements, but we also knew that we were cutting off future growth two or three or five years down the line!

Mr. Armstrong's latest Co-Worker letter from Bombay has been mailed out, and contains details of his latest trip and meetings both in Bombay and in Cairo -- I'm sure you will all be very interested in reading that, and perhaps using portions of it for comment in your announcement section for Sabbath services.

By the way, the new open approach to Sabbath services and Bible studies is being met with increasing enthusiasm by many, many more in the ministry -- and as soon as Wayne returns from his current trip, we will be having additional meetings to explore ways and means to get more of you local pastors involved in an "open services" program! Everything I have heard from everyone indicates strong enthusiasm for this, and is going to inspire a great deal of new life in a lot of our preachers who sometimes have to "scramble" wondering what in the world to preach about this Sabbath (sound familiar?), but will be much more greatly stimulated by the knowledge that many new visitors and first timers will be in services each week!

On a personal note, Dan Spencer and I just completed our biennial flight proficiency check for the second time since November, and I am glad to have that out of the way for the next two years! It consists of a check very close to the "type rating" examination for a captaincy on the Falcon -- and Dan and I had already passed such a check by using Frank Scherich, former pilot on the Falcon with Dan and with me, who also has an instructor's license, for certification that such check had been completed. Some months later Mr. John Hull, a close personal friend, and a member of ours who is high in the FAA here in the Southern California area, informed us that his earlier advice that Frank would be perfectly OK for such a check had been in error, and we still had our flight proficiency examination to pass. It is with a sigh of relief that I can say that it is finally out of the way, and something I don't need to face again for about two more years!

That's about it for now -- it's cloudy and cold in Pasadena today, and I'm hoping to be over this voice affliction within a very few more days and back on the air and doing television again! Our mobile unit is just about complete, and especially with coming spring weather, I'm looking forward to the opportunity of doing more programs on location around Los Angeles and elsewhere around the country as I have the opportunity. Until next time.

Your brother in Christ,



## Herbert W. Armstrong UPDATE

**Cairo, January 30, 1975**

Last evening, before more than 100 distinguished guests, Mr. Armstrong delivered the second of his speeches at the invitation of the former Deputy Prime Minister of Egypt, Dr. Abdul-Lader Hatem. It was interesting that the dinner coincided with the return of President Sadat from Paris where he was received as the first Head of State of Egypt to visit France, and according to all of the reports rendered thus far, the President's visit there was an overwhelming success. Dr. Hatem, who is now assistant to the President as well as Chairman of the National Council for Education and Science, was at the airport to receive the returning President and, consequently, the dinner was delayed until his arrival. More about our contact with Dr. Hatem a little later.

We had arrived two days earlier from a very successful first visit to Bombay, India, where preparations are now under way for Mr. Armstrong's major personal appearance there on March 1, 1975. According to Professor Gotoh and the local people with whom he is working, Mr. Armstrong should be addressing approximately 20-25,000 people in the Cricket Stadium.

As previously reported, we had expected to depart on this current trip on January 8th, but those plans had to be changed because of one of the truly remarkable events in the remarkable and unique history of the Work — an event that was covered in some detail in the last *Bulletin* by Dr. Kuhn, but I think some further personal observations would be of general interest to you. Actually, the Rubinstein for Israel Concert was not even envisioned prior to December 20th, and until Mr. Armstrong and I had actually met the Maestro in New York on the 26th of December, we were not certain that Mr. Armstrong's dream would even begin to become a reality. On that occasion, however, the Maestro confirmed that he would be willing to give the benefit performance for the ICCY on January 15, and arrangements were made for Mr. Bistrizky — the man who had actually produced the First Arthur Rubinstein Piano Master Competitions in Jerusalem, a lifelong friend of the Maestro from Poland, and the former director of the Chopin Institute of Warsaw and the present director of the Israel Festival — to

arrive in Pasadena on the Sunday following New Year's Day. It was at that time that Mr. Bistrizky, Dr. Kuhn and I first began to make concrete plans for the Maestro's performance ten days later. This is truly remarkable and unprecedented (as much about the Work is truly remarkable, unprecedented and unique) since people in the music field know that concerts of this type are planned generally two or three years in advance of the artist's appearance!

At any rate, Mr. Bistrizky, Dr. Kuhn and I began to make plans for the Arthur Rubinstein brochure entitled "Arthur Rubinstein For Israel," as well as a companion brochure to present in a pictorial fashion the activities of Mr. Herbert W. Armstrong throughout the world during the past seven years as an "ambassador for world peace" — a term that people such as Prince Mikasa of Japan, Ambassador Ronn of Israel, Minister Kol of Israel, Dr. Singh of the International Court and others have used publicly to describe the human head of God's Work.

Only with the help of a few devoted people who worked around the clock above and beyond the call of duty could either of the brochures have been ready. As a matter of fact, Dr. Kuhn and I were originally told by others that we could have one eight-page brochure in black and white. I personally will always be indebted and terribly grateful to this small staff of people, and Mr. Armstrong has been so moved by their efforts that he has expressed his gratitude and appreciation to them personally, and a special plaque will be awarded to each man.

You all know how successful the concert was and what a truly great event took place at the magnificent Ambassador Auditorium. Only time will reveal what tremendous prestige that has inured to the benefit of the Work as a result of Mr. Rubinstein's appearance and Mr. Armstrong's vision in making it all possible.

Immediately following the concert, however, it was necessary to pick up our schedule, as Professor Gotoh was awaiting our arrival in Bombay, and the following evening the largest Testimonial Dinner thus far was held at the new Oberoi Sheraton Hotel. More than 400 guests were present, and they had been invited by Dr. Nagendra Singh, a Justice of the International Court at the Hague and one of the leading citizens of India. The audience was a truly distinguished one and included the Speaker of the Maharashtra Legislature (Maharashtra is the state of which Bombay is the center — much like one of our states in our union), the President of the Bombay Congress

Party, Mr. Patel (the Congress Party is the ruling party in India and the Bombay area as well), the Chief Justice of the High Court of Bombay and some more than twenty of his associate justices, the Vice-Chancellor of the University of Bombay Dr. T. K. Tope (the Governor of the state is the Chancellor), various professors from most of the major faculties of the universities of Bombay, the most important civil servants of the Federal and State governments including the Port Authority, Customs, Income Tax, Railways, Banks (the Governor of the Reserve Bank of India, Mr. Jagannathau, was present), the Telephone Department, Radio and Film Divisions, Passport and Postal. Also present were some of the leading industrialists and commercial magnates, headed by Admiral S. M. Nanda, Chairman and Managing Director of the Shipping Corporation of India, which is the sixth largest shipping company in the world (Admiral Nanda was the Chief of Staff of the Indian Navy during the recent India Pakistan war, and was declared a national hero by his government), the Consul General of Czechoslovakia and the Deputy High Commissioners for Australia and Great Britain.

Many of those present not only expressed deep appreciation for Mr. Armstrong's remarks, but also extended invitations to him and the rest of our party for his appearance as a guest of honor at functions which they were to host or wanted to host during our visit. Admiral Nanda, accordingly, hosted a dinner in the honor of Mr. Armstrong and Dr. Singh at the Taj Mahal Hotel a few days later, and really surprised Mr. Armstrong (who seldom is thrown off balance anymore) by wheeling out a large cake in Mr. Armstrong's honor, calling attention to the fact that it was the great Creator and Mr. Armstrong's message of peace that were being honored that evening. Mr. Armstrong was not expected to speak, but nonetheless he did deliver some very compelling comments impromptu and right from the shoulder a few moments later.

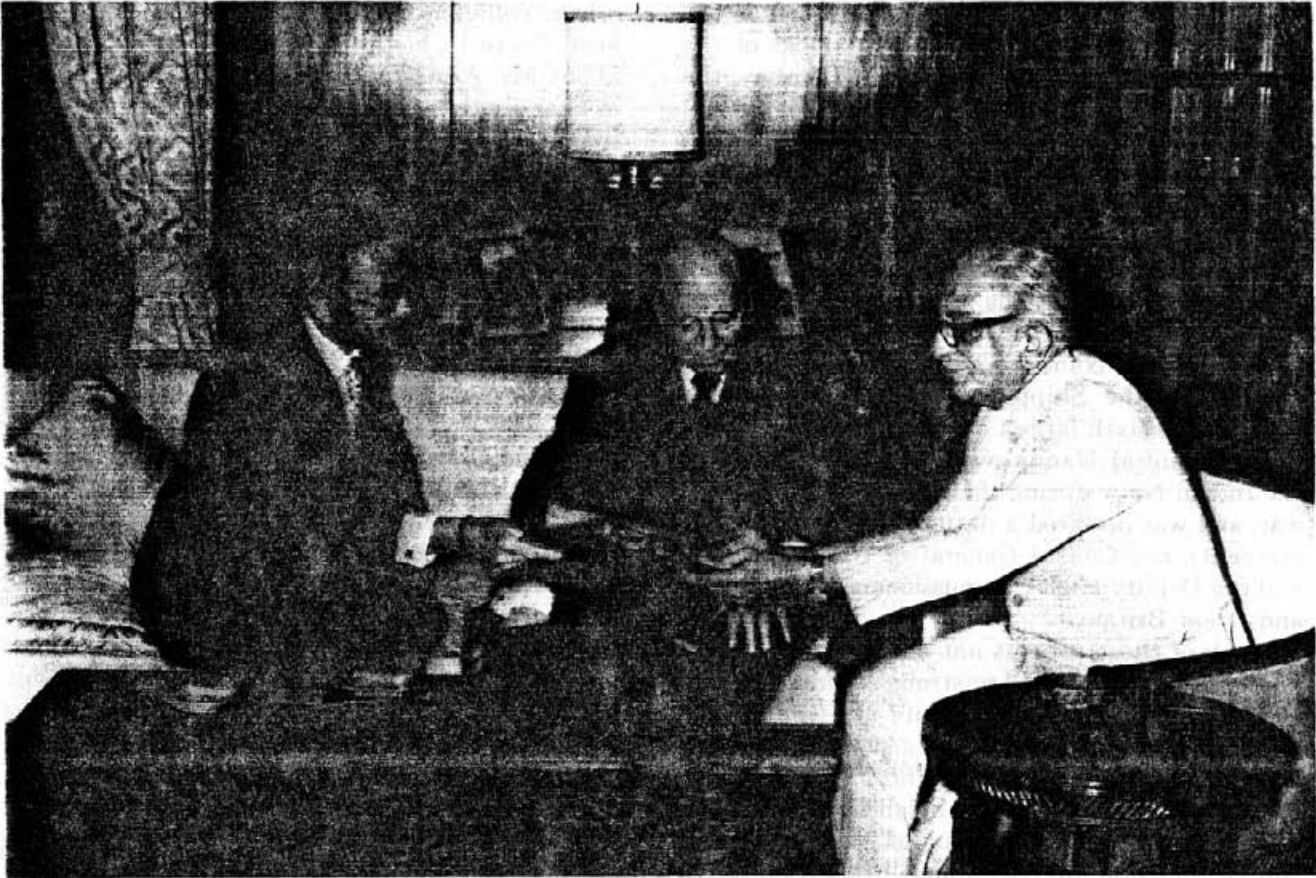
During our visit and before our final day in Bombay, Professor Gotoh and I visited the University of Bombay at the invitation of the Vice-Chancellor in order that we might hear a speech to be delivered before the law faculty by Dr. Singh, as well as to enlist the support of the University and its students for Mr. Armstrong's campaign. On the day before our departure, we had three important activities. First, a luncheon hosted by a very prominent Indian family from the very exclusive Parsee sect, Mr. Heerjee, his mother and his sister, who were also accompanied by an American

married to the daughter of an Indian Ambassador and also accompanied by a leading Romanian singer of Indian folksongs. The Heerjee family had been terribly moved by Mr. Armstrong's remarks and had made a special effort to meet me earlier at a brief conference at which time they expressed a keen desire to host a luncheon to find out more about Mr. Armstrong and his beliefs, which they as a family thought were particularly valuable and important for mankind today. After the luncheon (during which Mr. Armstrong spoke again rather cogently and directly on the subject of the Great Commission), Mr. Heerjee offered to do what he could to have Mr. Armstrong speak before numerous groups prior to the March 1 appearance which would include the rotary group, for example.

Following that luncheon, we were received by the Governor, His Excellency Nawab Ali Yavar Jung, who is one of India's most prominent citizens. The Governor received us at the governor's mansion which is at one end of what is commonly called the Queen's Circle or Queen's Necklace — the other end being that area occupied by our hotel, hence, during our entire visit we could look across the bay, where we now found ourselves being received by the Governor. The Governor had previously been Ambassador to Argentina, Egypt, France and the United States, and as Governor of the State of Maharashtra is also the Chancellor of the ten universities in that state, including, of course, the University of Bombay. We were with the Governor for more than an hour and were also in the company of Dr. Singh. We covered a variety of subjects, primarily in the field of education, and the efforts of Mr. Armstrong and Dr. Singh for world peace in their mutual distinct fields, but we also managed to speak at some length about Arthur Rubinstein. This was not by accident and was not far afield at all, because on the evening of the Rubinstein recital, during the intermission, Maestro Zubin Mehta, who is the chief conductor of the Los Angeles Philharmonic Orchestra, specifically asked me if there were anything I could do to help him and his orchestra to receive another invitation to open the new Center for the Performing Arts in Bombay. Zubin Mehta, one should know, was "exported" from India and is considered there as one of their finest products. The Governor considers himself a very good friend of both Arthur Rubinstein and Zubin Mehta and entertained them both while he was Ambassador to France. He was delighted to hear that Zubin Mehta would like to open the Center, which had been scheduled to open last year with Maestro Mehta performing. Unfortunately, a problem of acoustics

# BOMBAY

## Pre-Campaign Activities



Top: His Excellency, Nawab Ali Yavar Jung, Governor of the State of Maharashtra, receives photo of Steuben crystal (in box) at his mansion. Top right: The largest Testimonial Dinner thus far which was hosted by Dr. Singh at the Oberoi Sheraton Hotel in Bombay. Extreme right: Dr. Singh and a Justice of the Court of Bombay chat with Mr. Armstrong and Mr. Rader at the Oberoi. At the same occasion (above) are Admiral Nanda and wife and Mrs. Singh. Right: Mr. Armstrong is surprised by a special cake presented by Admiral Nanda during a dinner hosted by him at the Taj Mahal Hotel. Left: The Mayor of Bombay speaks with Mr. Armstrong at the Taj.





*Ed. Note: Other pictures to appear in next PT which, by the way, demonstrates the quick turnaround time available with the new format.*

forced a postponement of the opening, and according to Mr. Mehta, there would be a conflict, should he be invited, because the United States State Department, which sponsors appearances of his orchestra abroad, has scheduled an appearance in Romania for 1975. In any event, the Governor said that I could advise Mr. Mehta that he would personally make a request to Prime Minister Gandhi, as well as to the Center for the Performing Arts, so that they could both issue an invitation to Mr. Mehta, and that he would also address personally Mr. Kissinger and the Indian Ambassador to the United States to move the project along. The Governor said he would also love to have Arthur Rubinstein, if we could be of some help in arranging that. In any event, he said he would want Mr. Armstrong and his party to be present. The Governor was so well impressed with Mr. Armstrong that he insisted that I cable him prior to our return to India later this month so that he, the Governor, could arrange for a luncheon in Mr. Armstrong's honor.

That evening we were the guests of a very prominent businessman, Mr. Advani, who, among other activities, is the owner of a hotel about twenty miles from Bombay on the seashore. He had invited a very distinguished group of people as his guests, only a few of whom we had met before, and the evening was truly a social one in that no speeches were made, but one had the opportunity to meet pleasant people under pleasant circumstances — people, however, who will be of invaluable service to the Work and to Mr. Armstrong in promoting his personal appearance there later this month.

As I stated earlier, we then departed the following day for Cairo. Professor Gotoh and I met with Dr. Hatem on the day of the Testimonial Dinner to make arrangements of one kind or another and to discuss, primarily, a Testimonial Dinner in Mr. Armstrong's honor in April, where more than 500 people will be present, as well as a campaign which is scheduled in the fall. We also were delighted to learn that Dr. Hatem and his family will be joining Mr. Armstrong and me later this week in Aswan, Egypt, where we will begin a ten day period together with an inspection of the upper dam and a small dinner in Mr. Armstrong's honor — but more about that next time.

We have had to make, as you can see, some changes in our previously announced schedule for campaigns. We had hoped to have our first campaign for 1975 in Bangkok, but the government would not permit us to have more than 2,000 people, because of the political situation which is

still somewhat unstable in light of the events of the recent past, as well as the election which took place there on the 26th of January, and has led to difficulties in the formation of a coalition government. Consequently, the Bangkok campaign has been postponed until fall, and the Bombay campaign, previously scheduled for May, has been moved up to March 1 on the recommendation of the people whom we met during our visit there — people who suggested that we capitalize on the momentum and impact which resulted from Mr. Armstrong's visit. As a result of the change in the Bangkok campaign date, we are moving forward in April with a campaign for Kenya where preliminary arrangements had already been made.

—Stanley R. Rader



**Q.** Recently it came to my attention that some ministers are claiming interest deductions for house payments on their income tax forms, even though their Housing Allowance (which is tax free) covers interest. Also, some are claiming a portion of their house rent as deductible because of the office space they use in their house.

Could you please let me know the advisability of claiming these deductions on my income tax forms?

**A.** It is an I.R.S. interpretation for a minister who owns his home to deduct interest and taxes paid on his house, even though he uses the taxfree allowance to pay them.

It is probable I.R.S. interpretation that deducting for offices in a home for ministerial use is not a proper deduction where rental allowance is designated by the Church. It is our recommendation that you do not use office space costs as an itemized deduction on your income tax return.

**Q.** Would it be possible to receive a cash advance to use as operating capital on a week-to-week basis to supplement the Traveletter reimbursement system?

A. The preferred method of receiving a cash advance as a hedge against projected expenses during the month is for you to take care of it on a month-by-month basis through your Traveler authorization.

What this means is that at the beginning of a month you could write a draft in advance for the expenses of *that* month. At the end of the month you would have to "zero balance" the expenses and Traveler Drafts written. If, for instance, you write drafts for more than your expenses you will need to include a check made payable to the Worldwide Church of God for the difference. For this reason, we recommend that you use caution in the amount of advances you make.

Please note that this procedure is a slight change in the previous policy of accruing expenses before Traveler Drafts are written.

Q. What are the "regional" names we should be using on our Monthly Expense Reports and Emergency Fund Expense Cards?

A. The "regional" names you should be using are Northeastern, Southern, and Western. If you prefer you can use the abbreviations N, S, and W.

Q. In the marriage ceremony the minister states, "Whosoever shall put away his wife and marry another, committeth adultery." Is it permissible to omit this statement when marrying a member who, though married before, is free to remarry? I feel unconverted friends and relatives in the audience may not understand or may misapply the statement. Obviously during the ceremony is no time to go into a detailed explanation.

A. Yes, it is permissible to omit this statement under such circumstances.

## Church Administration

Greetings again. Time is really flying by. Mr. Cole and Burk McNair are currently on the East coast conducting two more "Pocket" conferences. They just completed a very successful conference at the Poconos for the New England states and are about to begin another conference at Hagerstown, Maryland.

These conferences are proving to be extremely

effective in keeping lines of communication open by providing open forum discussions, and in relaying various administrative procedures to the field. They also provide an excellent opportunity for personal fellowship. We now have *tentative* schedules for most of the remaining "pocket" conferences, and we felt you would be interested in knowing when your conference is scheduled. The Cincinnati conference is scheduled February 23-25. Chicago is scheduled February 26-28; Kansas City March 2-4; Denver, March 5-7; Nashville, March 30-April 1; Orlando, April 13-15; Portland, April 27-29; San Francisco, April 30-May 2. Big Sandy and Pasadena haven't yet been definitely scheduled due to other considerations.

Mr. Cole just called in from Baltimore where he is spending the Sabbath between the two conferences, with a personal report from the Pocono conference. He said that the conference was extremely beneficial. Virtually all of the comments made by the men were very positive, and they all felt that these conferences are one of the best things we can do at the present time. Many expressed that it was the most effective conference of this type they had ever attended.

One of the things discussed was the need for a written Code of Ethics for the ministry. It would spell out clearly the responsibilities of the ministry, what is expected in the matter of the minister's behavior, his conduct in relation to his professionalism in the ministry and conduct regarding being "full-time" in the ministry in relationship to what is commonly referred to as moonlighting. All professions have a written code of conduct and we should also.

Some time was dedicated to discussing several areas of doctrinal study done here in Pasadena, and a number of questions which still remain in some of these areas were brought up. It was emphasized to us that there are still several areas which need further clarification for the church in general.

Another thing which was discussed in some depth was the fact that since the crisis in the Church last March, we have had a lack of the kind of cohesiveness in the ministry we once had. There has been erosion in the kind of efficient responsiveness we feel we need to be a close-knit, efficient body to accomplish the commission God gives to us as a ministry. We realize this is a two-way street and that Headquarters needs to be loyal to the field, but we need to realize our responsibility to be responsive to administration and direction from H.Q. in order to build back the kind of trust and loyalty we need to get our job done.

The remainder of the time was spent in open workshop type forums and in handling certain administrative questions and procedures. All in all the conference was an outstanding success and reinforced the need for this type conference. Mr. Cole and all the men here anticipate very much seeing all of you and as many of your wives who would like to attend the conference in your area. (All local church elders who can get off work and who would like to attend are also welcome.)

While Mr. Cole was on this trip he spent a weekend in San Antonio to observe the twentieth anniversary of the San Antonio Church. He spoke to both churches in San Antonio and then attended the twentieth anniversary celebration.

Mr. Cole began his ministerial service in South Texas where he started the Church in Corpus Christi and later began Churches in San Antonio and Houston. For the first several years he traveled the South Texas circuit. While in San Antonio he saw many old friends who began in the early days of the Church, and met many new people who have come into the Church since it started.

Incidentally, Jerry Sandoval, son of Mr. and Mrs. Delfino Sandoval, is in excellent spirits and generally cheers up his visitors rather than be cheered up by them. His doctors are telling him he may never walk again or at best only walk with special braces and aids. But Jerry tells them "No, Doc, I'll be running the 100 yard dash in 10.5 seconds like I used to."

### Spring Holy Days

This Spring we are on definite and limited second tithe budget for the Holy Days. We need to try to keep expenses down where possible. If any of you are planning combined services or will have any projected expenses above your normal hall rental, please notify Ministerial Services of these expenses in advance, so we can stay within our budget.

Due to these considerations we will be sending out only a few men from Pasadena or Big Sandy for the Days of Unleavened Bread.

That's about it for this *Bulletin*. Hopefully Mr. Cole will have opportunity to write a complete column for the next issue.

— CAD Staff

## BIRTHS

**Rod and Lorraine Gowland** (Devonport, Hobart, Launceston, Tasmania): Howdy! Just a note to let you keep your records up to date. We now have a fine healthy son. *Jeremy Keith* Gowland was born January 3, 1975; weighed 7 lbs., 14 ozs; was 22

inches long. Mother and baby are doing well. No problems — just very thankful to God.

**Bryan and Bobbie Hoyt** (Topeka, Kansas City North, KS): We now have a trio of little girls. *Betsie Ann* was born on December 6, 1974 (just in time for her mother to have lunch). She is little — 5 lbs., 9½ ozs. and 18 inches long — but LOUD! Grandma Hoyt, who flew in from Oregon, noted after comparing our Bonnie, Beckie and Betsie that we only have one pattern.

**Rod and Shayne King** (Brisbane, Australia): Shayne and I are pleased to introduce our first child — a girl. We have called her *Tamara Michal*. She kept respectable hours starting at 6:00 a.m. and finally arriving at 7:07 p.m. on Wednesday, December 4, 1974. Both Shayne and Tamara are well even though she weighed in at 8 lbs., 10½ ozs.

**Sam and Marilyn Kneller** (Montreal, Quebec): The District Conference had ended Tuesday night. I was just preparing some meatballs for breakfast (ate them four hours later!) when labour started on December 25th (yes, the 25th!). We'd had a good night's rest which helped, even though it was a quick 3½ hours. Then at 12:30 p.m. along came *David Guy* at 7 lbs., 8 ozs. We were blessed with a home delivery which went very smoothly. Mom and David are doing fine. Dad is still oogling!

**George and Delia Menassas** (Hamilton, St. Catharines, Ontario): I know this is late but we are happy to announce the arrival of our second daughter and third child. She weighed in at 7 lbs., 4 ozs. and was born September 19th. We named her *Amber Michelle*. All are doing fine.

**Ray and Carol Meyer** (Akron, OH): Our additional "tax deduction" arrived just 11 days before the deadline. In arriving on schedule, *Randall Scott Meyer* (Randy for short) will probably pay for his own debut. Randy arrived Friday, December 20, at 4:11 a.m. after nine hours of labor. Weighing 8 lbs., 4 ozs, and measuring 21 inches in length, Randy has a good start towards the ball court. Mother and son are both progressing well.

**Dave and Donna Odor** (Orlando, Melbourne, FL): We are happy to announce the birth of our second son, *Curtis Mandel*, on Friday, November 29 at 7:28 p.m., weighing in at 10 lbs. even. All are doing fine.

**Dave and Gwen Register** (Calgary South, Alberta, CANADA): Our "Feast Baby" (notice the brilliant planning) arrived a little late . . . but he was worth it! *Jonathan David*, first child and son, arrived October 20, 1974 at 4:50 a.m. (typical early morning entrance) after a brief four hour labor. Thanks to Dad's great coaching job, everything worked out (pun) without a hitch. Jonathan weighed in at

7 lbs., 15 ozs. and stretched out 20 inches (for all you statisticians). Jonathan, who takes after Daddy's side of the family, Mother and Coach are doing very well!!

**Wayne and Linda Shiflet** (Jackson, MS): We had a baby girl on January 10, 1975. Her name is *Cathy Lynn* and she weighed nine pounds.

**David and Linda Stevenson** (Pittsburgh, PA): My wife and I were just recently blessed with a son. He was born December, 1974 and we named him *Trent David*.

## Academic

### PASADENA

We are now approaching the height of the application season. I especially wanted to thank you all for your continued efforts in evaluating and recommending students for college. It is deeply appreciated and we lean heavily on your recommendations. Since Ron Kelly so aptly covers the subject in the Big Sandy section of this column, I will simply refer you to his material.

Fifty new students were just admitted to college for the spring semester which began in January. This mid-year admission is part of our continuing effort to raise the enrollment in the next three years.

In our communications with applicants in the last few months, it seems that there are several assumptions that tend to deter potential students from applying. I would like to discuss some of those myths with you so you will have the facts.

Myth number one is that it is virtually impossible to get into Ambassador. The truth of the matter is the majority of those who *complete* their applications are definitely college material. Our approach is to accept any *truly qualified* applicant. To do so, we have set a tentative goal of 800 enrolled students by the autumn of 1975. Chances for acceptance have never been greater for college level students.

Another misconception, strangely enough, is that of housing. It seems that a number of potential students believe that housing is scarce here for both single and married students. In reality, we are located in a suburb, better known as a "bedroom community," of a giant metropolis. Pasadena is famous for its residential nature. Housing costs here are comparable to most college towns.

On-campus housing, however will be even better next semester. Present plans for use of existing college properties will provide about 800 on-cam-

pus beds next fall. For those who wish to live off campus, we now have a student housing office which assists in locating appropriate off-campus housing when needed.

One other misunderstanding has to do with available student jobs. It is true that general budgetary cut-backs and other considerations have deleted a number of former student positions while at the same time we have been increasing the number of students. But we now have a very active job placement office under the direction of Bob Oberlander.

As you may know already, Pasadena is becoming a "headquarters city." Bankamericard, Bell Telephone, a major engineering firm, and others have recently located their headquarters offices in Pasadena. This has opened dozens of job opportunities to our students which are only blocks from the campus. In fact, we even have a couple of students employed at the world famous Jet Propulsion Lab.

Ambassador College has become very familiar in certain areas of Pasadena's business community as an excellent source of student employees. We have a good name and they only wish we would work on the Sabbath!

— Michael P. Germano

### BIG SANDY

It's that time of year again — the Admissions Office will be sending all of you men in the field several hundred (that is, collectively) ministerial evaluation forms to be completed and be returned to the College.

We're already well underway with the 1975-1976 school year. In fact, about ten students have already been notified of acceptance at the Big Sandy campus; two or three dozen applications are presently in committee. An application is not considered complete and sent to committee until the student has completed his part, enclosed a \$20 application fee, the Scholastic Aptitude Test scores have been received, and *the minister's evaluation is attached*. At this point, the committee members review each prospective student and a final decision is made.

This year we have set our goal to notify students of their acceptance (or rejection) within a few days of the time their applications are completed. Knowing many students have a great deal of excitement about attending Ambassador, we feel this is important. Also, it allows them the assurance of acceptance and a more diligent financial preparation can be undertaken during the

summer months. In times past, as many of you know, we often did not notify the student of his acceptance until August.

So far this year we have had an excellent and quick response from the field ministry. We realize how many pressing duties a minister has and how the phone is constantly ringing, but we really appreciate your diligent and prompt attention to the prospective students.

In many cases an interview will not be needed — you will be familiar enough with the student to sit right down and fill out the evaluation form.

A number of questions have started to come in now that the College has expanded its admissions program. As you will all hear in an upcoming taped lecture in the M.E.T. program, the College has obviously undergone many changes. A few years ago it was possible to accept only about one out of five applicants. As the opportunities have arisen, both the Pasadena and Big Sandy campuses now have much expanded admissions programs and a considerably larger percentage of students is now being enrolled. In fact, last year, almost four out of every five students who applied were accepted. Thus, only a handful of students who really should be in college could not be accepted — and quite a number of them have been admitted with about 140 enrolling in January at both campuses.

With so many more students being accepted, we feel it is possible for you to be even more encouraging in your ministerial evaluations. A few years ago, most of the ministers in the field were asked to write some fairly strict evaluations. You were asked to evaluate on the basis of a man's potential to be hired in the Work — especially his potential for the ministry. While we still would like to know what young men and women might possibly be hired in the Work, and especially in the ministry, all students should not be evaluated from this point of view as in the past. Basically, the college philosophy is now geared to serve the youth of God's Church in any capacity possible. The College exists to provide a sound education in several different major fields, in addition to theology, and to provide the kind of character-building atmosphere where true Christian character can be developed. We have tried to keep it the greatest bargain, financially, in America and around the world.

With this in mind, your job becomes a bit easier. That is, we do not intend the admissions procedures of your job to involve lengthy and detailed discussion which might try to help you project whether a young man is headed for the ministry or

not. However, we *do* urge you to help us in weeding out those obvious Ambassador rejects. We are still working feverishly to maintain the proper atmosphere in Ambassador College. This is no place for the rehabilitation of a confirmed drug addict, a practicing prostitute, a weird or demented mind, a homosexual, etc. Obviously, there are times you cannot know certain trends that existed in someone's past, but if you know about a severe problem, we would very much appreciate your helping us deal with it, before the young person comes to Ambassador.

We have had young men and women come to Ambassador using drugs. In today's society, it will be impossible to expect all young people to be free from experimentation with marijuana, LSD, hallucinogens, bennies, and amphetamines. If such abuse has been in someone's past, that past can be forgiven, the same as any sin. However, if someone has just recently stopped, or still may be using such drugs, Ambassador is not the place for him for at least a couple of years. The same is true of other noticeable personal problem areas. In the same way, we do not have the staff or capacity to deal with mental aberrations. From time to time, we have a young person in need of psychiatric care — and on some rare occasions, we have young people who should be committed to mental institutions. If you have noticed such proclivities in a prospective student, please appraise us of such in an appropriate manner in your evaluation.

However, if there are no special problems, we certainly want to give the opportunity for education to all young people whose parents have been faithful members and have supported this Work for many years, and we also want to give opportunity to the many new people just starting to understand God's way of life.

We particularly would like to call attention to another problem which arises. That is, a young man or woman who does not want to go to Ambassador, but the parents desperately desire to see their children at A.C. We have had to dismiss ten or a dozen students from this category the past couple of years. They come to Ambassador turned off and bent upon defying every policy and value the College stands for, simply because they don't want to be here. They get off to a horrible start, cut classes, become involved in nefarious activities which can bring greater harm and shame into their lives than had they never attended Ambassador. If you can help us especially to screen this applicant, it would be much appreciated. Sometimes very straightforward talks with parents would be in order. If there is any question

you ought to ask a prospective student, it is "Do you really want to go to Ambassador College?"

If all of these things are in order, the only reason a student will be turned down is an obvious academic weakness which would almost surely end in the student's failure. When we put together information from national test scores, past performances in high school and/or another college, the autobiography, and other information you and the applicant supply, it normally is quite obvious that some students just could not do the work. Again, we will drop around a half a dozen each semester who flunk out of college. In most cases, it would be better for these people not to have been in college — but rather to have entered into vocational training or business school to better prepare for vocations apart from the liberal arts college curriculum.

I will emphasize here the program at Big Sandy was expanded to particularly include students who may not have the ability to complete four years of college, but who could profit from spending a year or two in a junior-college type program. This program has seemed to be successful so far. However, there are a number of applicants every year who could not even enter successfully into the completion of a two-year program. On the program, they still must study the basic college courses expected of undergraduates in the first two years.

Hopefully, this will give you a better outline and guide of how the admission committee appreciates your work and the value it is to us. If we have to weigh any one part of the application which means more to the acceptance or rejection of a student, it would be the minister's evaluation form. Members of the committee read this first and weigh it heavier than any other single aspect of the application. So please be assured your efforts are much appreciated and extremely valuable to the future of hundreds of young people.

For your information, we normally send you the ministerial evaluation form with the prospective student on it the day we receive the student's application. A quick response insures prompt notification to the student as to the status of his application.

That will about wrap it up. Having the senior pastors here at the Big Sandy campus was a special delight enjoyed by all the faculty and the students who were here for the January vacation. We're still talking about it, and hope that as the years go by, opportunities will be afforded for the majority of you to spend a few days at the Big Sandy campus in similar training. We have a tre-

mendous job to do together, and such opportunities seem to solidify that togetherness. Again, we very much appreciate the diligent job you are doing in helping Ambassador College be the kind of college it should be.

— Ronald Kelly

## Publishing

### PT UPDATE

Art Ferdig has asked me as Publishing Coordinator to give you a first hand update on the first print run of our new PT.

History was made recently when for the first time in a decade we printed *The Plain Truth* on presses which are not our own. On Sunday, January 26, the final papers were signed; Ambassador College Press, Pasadena is now W.A. Krueger, Pasadena, and on Monday January 27th, the presses began to roll right on schedule, producing our first new format issue which marked the *Plain Truth's* 41st year of publication.

We have agreed with Krueger to print the U.S. edition in two locations. One, the plant in Pasadena, and two, at one of their other plants in Senatobia, Mississippi. This both spreads the printing load and helps in faster distribution through the mail to the East Coast. Fred Peace and I went to Krueger's, Senatobia to coordinate mailing and printing of this first issue in behalf of the College. Senatobia is about 30 miles from Memphis, which is in the deep South. It was quite an experience for me, an Englishman, to experience and see some of that beautiful area. I wish you could all have been with us to sense the excitement and emotion of the moment after we Ok'd the first printed copies, and the foreman, blanketed in sound from the presses, gave the thumbs up sign to let press roll at full speed. The finished product began coming off at 24,000 an hour.

As I write, January 31st, the first issue is now printed and on its way to you through the mail, and we are well on the way with the second issue here in Editorial.

Everything went very well considering that this was the first time Krueger had printed a newspaper format on either of their presses. They worked hard to modify the equipment to handle our new size and both parties are very pleased with the

results. We're looking forward to continued success as the months roll by.

Next time I hope to tell something of our printing plans overseas.

— Roger Lippross

## GN UPDATE

Most of you have probably received your February GN by now. You will notice that the transition to a "self-cover" has been made. We have also limited the use of color to one of the two signatures. Future issues of the GN will be glued instead of stapled together for further savings.

These changes — which we believe are not harmful to the overall appearance and quality of the publication — have now made it possible to produce the GN for about *half* the cost! If present estimates work out we expect to have the cost of printing and mailing the GN down to around 8 or 10 cents per copy almost immediately!

If necessary, we could reduce the costs even further by going to an all black and white format with a lower grade of paper. But we hope such reductions in quality will not be necessary.

Ben Chapman and several others are working on some circulation recommendations. With the reduced publishing costs it is now possible to seriously consider increasing the circulation which now stands at about 250,000. Since the GN is a major factor in bringing new people along to baptism, we feel such a circulation increase could do a great deal to help the overall growth of the Church.

In the meantime Art Ferdig and his editorial team have been working hard to prepare the first issue of the *Plain Truth* in its new format. I've had some sneak previews and from what I've seen it looks like a winner!

— Brian Knowles

## Data Processing

Greetings! Our first tabloid *Plain Truth* is rolling off the presses here in Pasadena and at Senatobia, Mississippi. Many bundles have already gone to the Post Offices as I write this column. Most of the subscribers should have received their copies by the time you receive this *Bulletin*.

The birth of this new format was not without problems, although most were minor "bugs" that will be cured by time and experience. Some of the comical things that occurred reminded us of the mysterious "gremlins" that popped up unexpect-

edly during WW II. We have been assured by W. A. Krueger that all will go more smoothly on the February 22 edition, after they, too, have gained some more experience printing the PT tabloid.

All told we (I mean W. A. Krueger) printed 1,792,437 copies, covering the United States, Canada, South American English and the West Indies. An initial order of 943,541 was placed at the Senatobia plant, but due to scheduling problems and time delays 235,285 labels were returned to Pasadena for mailing from here. The Pasadena C-38 Press run was lengthened to print the extra number. That number comprised Texas, Oklahoma and the city of Chicago. Subscribers in these areas should still receive their copies before the publishing date of February 8. The West Indies will be at least a week late due to work required to convert the Bricket Wood file to our foreign file system.

At this time it looks like Canada will print and mail the February 22 issue from Canada! That's good news since it will mean some financial savings in printing and mailing for the Canadian Work, as well as improved delivery time to subscribers. Data Processing in Pasadena will continue to maintain the file for the present time. But Don Miller, Office Manager for Vancouver, and our DP staff have been working on several ideas of how we can transfer the entire file and its maintenance to Canada. At first — during the transition — Vancouver may do all the updates, put them on magnetic tape to send to us to update the files, then we will either mail a tape of names/addresses to them or send a box or two of labels. The latter way seems to be much cheaper. Eventually, though, we're hoping that Canada can do the entire job themselves. The total subscription count in Canada stands at 165,526 and is expected to grow considerably due to an extensive advertising campaign now under way in Canada. Without the Canadian file we'll have some more growing room on our disk drives for increased U.S. circulation name/address records.

The result of our direct mail campaigns are in for the first half of the 1974/1975 fiscal year, and look very encouraging! I'll report to you next issue on these results.

Let us know your reaction — and that of your Churches — to the new *Plain Truth*. We want to make this tabloid a powerful and attractive tool to warn the world.

— Benjamin R. Chapman



## International Division

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Greetings from the International Division. Those of you in the far-flung northern climates would have greatly enjoyed these last few days in Pasadena. We've had beautiful spring weather with temperatures in the high 70s and low 80s. If you'll just hold out for another four to five months you, too, will have similar springlike weather.

Carn Catherwood, Gary Antion, Glen White, Charles Bryce and Richard Pinelli all came from the depths of winter to sunny California this last week. We've had a very successful series of meetings with them as well as with Dean Wilson and Don Miller. They came to Headquarters for discussions concerning the Canadian ministry and some of the programs we'll be implementing this year.

In one of our meetings we had the coordinators from CAD in to discuss the "longest and friendliest border in the world" — the U.S.-Canadian border. Unfortunately, at times in the past the friendly rivalry between the U.S. and Canadian ministers has been somewhat on the sharp side. Many of the real or imagined difficulties came as a result of the lack of definition of responsibilities. Since the majority of the Canadian populace live in the large cities along the U.S. border, most of the Canadian ministers find themselves working very close to the border. Contrariwise, a majority of the U.S. men live in the more heavily populated areas which are considerably south of the border. Their population centers and visiting areas then tend to merge together without a clear definition of the boundaries. In times past it may have been considered an infringement of one's responsibilities for a minister of either Canada or the U.S. to work in the other's territory. However, we're very pleased that this competition and sense of infringement has broken down leaving good, wholesome companionship between the border ministers. In discussions with the coordinators it was suggested that the local ministers along the borders should communicate with each other and if they can help one another by visiting in their areas they should do it.

Dean Wilson also suggested that if any of the U.S. ministers would like to speak in any of the Canadian churches they would be most welcome. Perhaps from time to time the border ministers could switch off speaking assignments and thus on

an occasional Sabbath have a change of audience. There's nothing like new faces out there to inspire one's speaking.

Another problem I think we uncovered in this discussion was the tendency in the past to categorize ministers from one area or another into groups. For example, perhaps humorously it was considered that the ministers in Canada have had too many assistants and too much expense money; and then some in the Canadian ministry have felt a rebuttal was in order. A few of them perhaps couldn't understand why during last year's traumas there wasn't more faith shown by some in the U.S. Unfortunately it degenerates into comparing one another's weaknesses or ideas with spirituality.

As ministers we overlook, conveniently forget, or just plain ignore II Corinthians 10:12. We ourselves neglect practicing I Peter 4:8 and seem to attempt to "uncover" a multitude of sins. The creation of unrest and fault-finding can never end if we pursue such a line of reasoning.

It simply isn't true that all "Polacks, Ukrainians, Finlanders, Swedes, Texas Aggies and Oakies" are dumb. We all understand the original premise, but it is so easy to unintentionally put a little additional edge to it. Then someone is hurt. We should learn from our Archie Bunkers of the world that the all-inclusive terms and lumping together of groups or segments of the ministry and work are serious mistakes. Unfortunately, we are "all" still human.

I wish we were all as eager to give the other guy the benefit of the doubt. We need to know "he or they" mean well and have to have the opposite proven to us. The meetings with both groups of men helped to greatly clarify some of these thoughts.

Several *Bulletins* ago Wayne Cole announced a new insurance program for the ministers in the U.S. This program is a health program that pays the medical expense of the employee and for a \$16.50 payment per month also pays the health needs of the employee's family. (Of course, there are numerous deductions and certain exempt categories in this program.) This excellent program has been made available to all college and church employees in the U.S. Several of the international ministers have wondered if this program is applicable to them. Unfortunately this program was set up so that only residents of the U.S. could be benefited. U.S. citizens living abroad are not covered in this program. However, we have instructed all the overseas regional directors to check into health insurance programs that would be appli-

cable for the men in their area. This is presently being done and in the future you men in the overseas areas, if possible, will have your own program. In some countries the insurance program is covered by the government at no expense to the individual. Where social welfare systems reign supreme the government not only takes care of health coverage but also dental care. The U.S. program that is provided free for the employees and at a monthly charge for the employee's family doesn't include any dental program. And so some of you in the more heavily socialistic systems have better coverage and at no expense outside of increased taxation to you. This would be true in part in England and New Zealand, for example.

However, in those countries where socialism is not as extant, we are going to strive to provide a health program for the ministry and employees of Ambassador College and the Worldwide Church of God. Such programs, of course, will have to be funded by the local office and thus the areas that have more local income will be able to do more than those that are barely meeting expenses. We will work towards equity in this system and do all that we can from Headquarters to make sure that all employees worldwide are taken care of in as equal a system as is feasible and practical. When such programs are worked out and approved through Headquarters we will let you know on an individual basis.

Another point that was raised during the conference with the Canadian ministers had to do with this Division's column in the *Bulletin*. A question was raised on whether or not we can have more instruction somewhat like the CAD column has. I have, of course, assumed that everyone realized that comments made in the CAD column would be applicable to all overseas ministers where the subject discussed could be carried over to a local area. Any thoughts or ideas that Wayne Cole writes to the U.S. ministers, unless particularly unique to the U.S. ministry, apply to the international ministry. We have excellent working relations with the U.S. CAD Department and get together regularly on all ideas coming from either area. This type of cooperation works toward excellent unity in all the matters that apply to the ministry. However, there are particular situations that would not be workable in one country versus another. One example would be the health insurance program I discussed in the previous paragraphs. It is not practical or possible for this program to be extended worldwide, and thus we do need to have different applications of this program in different areas. However, the basic concept will

be carried out in the entire worldwide Work. I have confidence that those of you in the international ministry have the discernment necessary to know what is applicable in your area, and thus you'll be able to discern for yourself what applies to you and what doesn't.

We are presently drawing up a year-end report of all overseas areas and are encouraged by the results thus far. As soon as this report is completed we hope to publish it in the *Bulletin* and share with you the growth that is being realized in the far-flung regions of the Work. We are, needless to say, pleased with the work you men are doing that has made this growth possible. If there is any area where you feel we can improve, or if there are any ideas you feel would help the worldwide ministry, we would like to hear your comments. All ideas and suggestions are very much appreciated, so "keep those cards and letters coming."

— Leslie L. McCullough

## Media

I have some good news for many of you who live in areas where you are not able to see the "Garner Ted Armstrong" telecast.

A few of the best half-hour programs from the telecast have been selected to be aired from February through May in prime and fringe time as half-hour specials in many areas where there is no regular telecast. These programs explore the subjects of Famine, The Occult, and Weather. Garner Ted Armstrong's candid and thought-provoking commentaries make them real response pullers.

We will use TV and Radio spots, newspaper and *TV Guide* ads to heavily promote these specials, but we also want to promote them through local civic groups such as Lion's Clubs, Kiwanis, and Alcoholics Anonymous. You might be thinking of ways and means of enlisting the help of these organizations in this endeavor.

We are preparing kits which will contain information on Garner Ted Armstrong, the telecast, and the famine telecast for you ministers in areas where a special will be aired in order to distribute them to those organizations which you think will be most likely to promote the TV Specials. In the meantime you might want to make some preliminary investigations of your own.

We are all excited about the possibilities for the increased exposure which these half-hour TV Specials present. I hope that they will also be helpful and encouraging for you and the brethren in each area where they are shown.

— Dan Ricker

# OPEN FORUM

## UNBALANCED GROWTH

Mr. Dan Anderson made an excellent point in the December 31 *Bulletin* ("Unbalanced Growth is Dangerous") in stating that knowledge "puffed" many out of God's Church.

In a sermon in Rochester, N.Y., last summer, Mr. Ronald Kelly mentioned something which ties in somewhat with this idea and hits the nail on the head, I feel, in characterizing the attitude of those who left.

The phrases, "But we're *right* . . . this is *right*," were constantly repeated by some dissenters. At the outset, some may have been *partially* "right" academically (e.g. Pentecost), but they were wrong because of their wrong attitude and approach to the situation.

Mr. Kelly asked the question, "what was *wrong* with turning stones into bread (Matt. 4:3)?" Nothing at all, except that Christ would have been playing into the hands of Satan.

Any member or minister who would have claimed, before 40 A.D. or so that the Church should accept Gentiles on the same level as Jews, or anyone who would have maintained, before the Jerusalem conference of Acts 15, that circumcision was not necessary for salvation, would have been "right." But that would not have justified leaving the Church. In each case God revealed what was *right* through His called instruments in His time and in His way.

The lack of growth in both grace and knowledge can be illustrated by a precocious child who has received certain correct knowledge before he has developed the qualities necessary to properly handle the new information.

In Colossians 1:9-11, Paul combats the Gnostic heresy of a superior knowledge, the "we know more than you" complex, by showing the need for other elements such as wisdom, patience, and understanding. Unbalanced growth is indeed dangerous.

— Bob Scott  
Paris, France

## DAN'S CONTRIBUTION OF SPECIAL HELP

Thank you for the blessing of we deacons and deaconesses being able to read the *Bulletin*. Every one has been an inspiration and help to me.

The November 20th issue really has been a spe-

cial help. Dan Anderson's article in Open Forum on II Peter 3:18 has answered thoughts and questions I have had for years on grace. Being instructed to grow in grace and knowledge of our Lord and Saviour Jesus Christ — I never felt I quite understood just how to go about growing in grace.

This short article has been a tremendous help to me.

— Barbara Brisco  
Kansas City East

## TAKING PASSOVER WINE

In the December 17, 1974 *Bulletin*, Carlos Perkins raised three questions in "Should ex-alcoholics take (Passover) wine?" I would like to present a standpoint which some might find helpful when faced with similar situations.

I recently baptized an old man who has not bathed for years (he gets a fever everytime he gets wet) because of great fear that to do so would kill him. Would God be pleased if he went ahead and trusted in Him in spite of his fear? I would certainly think so. He finally did have the faith and went ahead without prodding from me. Would God be displeased if he backed out? I would think so. Would it be reasonable to say that, since God is merciful and since water baptism is merely a technical symbol, God, out of mercy will give him the Holy Spirit without water baptism? I doubt it. Would it then be right for me to "require" him to go ahead under the threat of fire and brimstone so that his fear of damnation would overpower his fear of physical death? Real faith cannot be produced by coercive fear. Now, as baptism symbolizes our complete surrender and dependence on Christ, do not the symbols of Passover reaffirm the same thing? But what if, as in the case in point, the man does not have enough faith to take the wine; is it incumbent upon the ministry to "judge" the extent of his faith, and then pass sentence in the form of exemption? I should think not.

The ministry is commanded to teach ALL things, even the least, and certainly even the technical aspects. So while I do not believe that the weak member should be "required" at the point of a censure or disfellowshipping gun, I also would caution that we should not be too hasty to water down the wine. For although God is merciful He also said, "I will have mercy on whom I will" —

not necessarily on whom *we* will. Rather, we must strive to patiently strengthen the member by building up his faith so that maybe later on he will be able to take the wine. I do not believe that the weak brother should be encouraged to feel that he is an exception because he is "judged" to be of little faith. I think that the recent explanation on healing as explained last FOT fits the above question quite well.

— Pike Mirto  
Manila, Philippines

### ALCOHOLICS & WINE

The comments of Mr. Carlos E. Perkins in the Open Forum comment entitled "Should Ex-Alcoholics Take (Passover) Wine" are very interesting in that the senior member of the firm with which I am associated, is a member of A.A. and has been overcoming tremendous obstacles to bring to the North American market a dealcoholized wine. He found it being produced in Germany during his travels and a brochure concerning this wine is enclosed.

Although there is a trace of alcohol in the wine, it is less than 1/2 of 1% and research by the Liquor License Board of Ontario has established that any alcohol content of 1% or less has no effect on the body because it is totally assimilated before it can affect any bodily processes.

Whether or not this dealcoholized wine is acceptable for use as Passover wine for an alcoholic, I do not know, however, I am informed that it gives many alcoholics and nondrinkers the opportunity to enjoy wine with dinner, etc., but without the alcohol problem.

The same as with dealcoholized beer, although clinically there is no problem with the alcohol content, there may, with a few, be a psychological effect because of the taste.

The "wine lobby" in Canada and the United States is very strong and it is only with great perseverance that this dealcoholized wine is being presently marketed in Canada. As far as I know, it has not yet gained entry into the United States market but it can be purchased by individuals in Canada and taken into the United States without difficulty.

I would be pleased to obtain and furnish any further information that any interested person might wish to have concerning dealcoholized wine.

— Keith G. Stoner,  
Sarnia, Ontario

P.S. We anticipate receiving each issue of the *Bulletin* because it is so informative, instructive and thought provoking for which we thank all the staff.

### SHARING "THE COMMON SALVATION"

Reading Stuart Powell's inspiring narrative of events in Scandinavia in the December 17th *Bulletin*, prompts me to ask the question, "Do we know enough about these other areas of the world to be truly 'at one' with all peoples represented in God's Church?" I sometimes get the feeling that the brethren *and* the ministry know so little about the "other half," especially when it's in connection with the Gentile element that God has called. It's a fairly easy matter to feel an association with a Westerner. (Even a black American is ignorant of his ancestral past.) An American, a Britisher, a German, a Frenchman and even an Aussie! can "gel" together. They have roughly the same western, cultural and sociological backgrounds. But what about the Gentile amongst us? The African, the Indian, the Chinese, the Arab?

I've been privileged to have lived amongst all these types for varying lengths of time in my life and, latterly, for the last 2½ years, to be ministering to the African in the framework of the Church. Perhaps a few comments — only a surface look — will help in a greater understanding of us all for us all.

The modern African today differs so little from his 19th Century counterpart. Even the enlightened and spirit-called Christian has problems of environment and heredity never encountered by a Westerner. Though God *has* called the school-teacher, the lawyer, the draughtsman, etc., he can and *does* still live in a hovel, in a ghetto-type environment and in very lowly circumstances that the rest of us would feel was not fit for an animal.

His abode, if he's a farmer, is still a mud hut (often not mud but cow dung baked hard and smoothed by hand onto a wicker frame) with a thatched roof. The wife still cooks on an open fire with sticks diligently collected and water fetched miles, balanced traditionally on her head. The family still grows mealies (corn cobs) for use as a staple. Regular amounts of meat, fish and sometimes vegetables are often a luxury and out of reach financially except at Feasts. \$4 to \$10 for an accumulated 2nd Tithe for the year is not uncommon).

The townspeople amongst our members are generally better off. But their "township" dwelling is not what you and I would call a mansion. (A township is an African urban area set apart within city boundaries for the black population). The average bantu has only a small brick house of low rental, often without electricity, running water or adequate toilet facilities. His take-home pay could

be as low as \$40 a month on which he has to feed, clothe, house and school his wife and, say, a family of four. Some men may never see their wives and/or children for months at a time. The wife may have to work miles apart to help support the family while the children of various ages are shunted off to "boarding school" — another collection of mud huts — till vacation time.

If only one person in a family is called, then other problems arise. The ancestral environment is a big pull and can prove a heavy burden. Tradition of the tribe, "lobolo" (the tri-partite marriage agreement between a man, his wife and the bride's family, a sort of "compensation" paid by the husband to the wife's family for loss of their daughter — paid in the form of cattle, goats and/or cash), and medicine men, are only a few of such problems we are asked to judge in.

Obviously, a greater affinity will be felt for one's own people. Yet it is truly a wonderful thing that although God has called many different people from all sorts of backgrounds, this oneness is felt and shared also by these Gentile converts. I trust we can always remember that we do and must share "the common salvation" (Jude 3) also with those who are black, brown, yellow or polka-dotted and not be *unaware* of our brethren in the "foreign field."

— John White  
East London,  
South Africa

## WE MUST BE PREPARED

We ministers certainly need to be prepared at all times to "give an answer" to those who sincerely ask us a question or to those who may try to "put us on the spot."

Whether or not the  *motive* behind the question is right, we still must be able to "convince the gainsayers" and make sure that we really know and can clearly explain the Word of God: "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to *convince* the gainsayers" (Titus 1:9).

### **Knowledge Greatly Increased**

Knowledge has increased (Dan. 12:4). Today, we live in a sophisticated world. Many with whom the ministers come in contact today have had a good education. For this reason they may have access to Biblical helps (commentaries, concordances, dictionaries, lexicons, etc.) which will enable them to ask *technical questions* about certain Hebrew or Greek words. Some may, in fact, try to "trap" the minister or try to put him on the spot with their technical knowledge of a certain word.

In such circumstances, even though you may possess the real *truth*, these would-be scholars may be able to convince others with their arguments simply because they say that a particular Hebrew or Greek word means such and such. If you don't have the wherewithal to refute them, you may let the truth fall to the ground, while they go away thinking they "won the argument."

It is certain that the most important single thing about understanding the Bible is to have a good, general overall grasp of what it says, coupled, of course, with *obedience*; for God's word says "a good understanding have all they which do his commandments" (Psa. 111:10).

And it is equally certain that many a baptized member in the Church of God with a very limited education has a much better grasp of the basic truths of the Bible than do many "educated" clergymen who studied Greek and Hebrew for years and comprehend many of its technical intricacies.

Furthermore, God called a man, Mr. Herbert W. Armstrong, to be used under Christ's direct supervision who does not speak or write either Hebrew or Greek; but he does have a good overall grasp of the Bible, and he also has the ability to check as necessary reputable reference works to see what the "best brains" say is the meaning of a particular Hebrew or Greek word. He is, therefore, able to get at the real meaning of what the Holy Spirit intended in a particular passage.

### **Important Bible "Helps"**

Most of you ministers in the field are in a similar position. You know precious little Hebrew or Greek. But you, too, can learn to use a few choice "helps" which will greatly assist you in getting at the true meaning which God intended.

The very best way, generally speaking, to understand the meaning which God intended is to check a particular word — as used from Genesis to Malachi or from Matthew to Revelation — to see just how the Holy Spirit actually used this particular word in context.

Recently, another minister and I talked to various laymen and even a minister (of the Worldwide Church of God) who tried to *prove* that born-again believers will actually "go to heaven" — at least for a short duration, or perhaps on different occasions. Had they used certain Bible "helps" they could have easily seen their errors through their own study.

They thought certain scriptures in Revelation (Rev. 5:3; 14:1-5; 19:1, etc.) prove that there will be actual "men" or "people" in heaven.

**Men in Heaven?**

Let us examine three of these scriptures: "And no man [Gk. *oudeis* = one] in heaven, nor in earth . . . was able to open the book . . ." (Rev. 5:3). This Greek word translated as "man" simply means "one" and can refer either to spirit beings or human beings.

There is a Greek word for "man" — *anthropos*. (See Rev. 1:13; 4:7; 8:11; 9:4, 5, 6, 7, 10, 15, 18, 20; 11:13; 13:13, 18; 14:4, 14; 16:2, 8, 9, 18, 21; 18:13; 21:3, 17). But this Greek word *anthropos* is not used in Rev. 5:3. Why not? Because "men" were not being referred to in this verse.

"And I looked, and, lo, a Lamb stood on the Mount Zion [here on earth] and with him an hundred forty and four thousand . . ." (Rev. 14:1). But notice that verse two takes us back to "heaven" in vision where John heard the "voice of harpers" (verse 2). Some erroneously assume these "harpers" were *humans*.

"And they [these harpers in heaven] sung as it were a new song before the throne, and before the four beasts, and the elders: and no *man* [Gk. *oudeis* = one] could learn that song but the hundred and forty and four thousand which were redeemed from the earth" (v. 3).

No one *on earth* but the 144,000 could learn that song. It does not say that the heavenly host in heaven could not learn it. Rather they were singing it before God's throne. Even Christ said: "Take heed that ye despise not one of these little ones [converted sons of God]; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18:10).

Do God and the holy *angels* in heaven rejoice over matters pertaining to *men* on this earth? "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

This passage of scripture (Rev. 14:1-5) does not say that men are in heaven. The 144,000 "were redeemed from among *men* [Gk. *anthropon*]" (v. 4).

But where does it say the 144,000 were? They were with the Lamb (Christ) "on the *Mount Zion*." But where is Mount Zion? Look this up in any concordance and you will see that Mount Zion is spoken of as being the place of Christ's throne right here *on this earth*.

When Christ returns, he will descend from heaven in the clouds to the Mount of Olives in Jerusalem (See Matt. 24:30; Acts 1:1-11).

"And his [Christ's] feet shall stand in that day upon the Mount of Olives . . ." (Zech. 14:4). Mt.

Olivet is a short distance from Mt. Zion. Will Christ be accompanied by the resurrected, glorified saints when he appears at Jerusalem? "And the LORD my God shall come, and *all the saints with thee*" (v. 5).

At Christ's second coming, the saints will be resurrected and will meet him "in the air" (I Thess. 4:13-18; I Cor. 15:51-54).

"And he [Christ] shall send his angels with a great sound of a trumpet, and they shall *gather together* (unto Christ at Jerusalem) his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

Christ will then establish his "throne" on Mount Zion at Jerusalem (See Jer. 3:17; Isa. 2:3; 9:7; Joel 3:16-21.)

**People in Heaven?**

Another scripture in Revelation which some use to try and prove that *people* are in heaven is Revelation 19:1: "And after these things I heard a great voice of much *people* (Gk. *ochlos*) in heaven . . ." This same Greek word is translated as "multitude" (v. 6). It simply means a *host* or a *large crowd*.

This word does not have to refer to "people" or "humans" though it can if the context permits. In this case the setting is "in heaven" and therefore can't refer to humans as there is no scripture in all the Bible which shows that humans ever went, or ever will go, to the heaven of God's throne.

Most, if not all, of our ministers are familiar with *Strong's Exhaustive Concordance of the Bible*. It is a very useful concordance.

But there is a concordance which is even better: *The Englishman's Greek Concordance of The New Testament*, and *The Englishman's Hebrew and Chaldee Concordance*.

Some ministers have found the Englishmen's Concordance hard to use, but that need not be so. All you have to do is look up the English word (e.g. "man" or "people") in the English index (pp. 873-943). This index then directs you to the page where you will find the particular Greek word in the Greek section of the concordance. The *Hebrew and Chaldee Concordance* is used in the same manner.

The beauty of this particular concordance (as contrasted with *Strong's Concordance*) is that the *Englishman's Concordance* lists every single place where the Greek (or Hebrew) word is used all under one heading, whereas *Strong's Concordance* is more difficult to use. You must look, under several different English word headings, to find all the places where a particular Greek word is used in the Bible. The Greek word *Pascha* (Passover) is

translated both as Passover and as Easter in the KJV, so in *Strong's Concordance* you must look up both "Easter" and "Passover" to find all the places where the Greek word *pascha* is used.

The *Englishman's Greek New Testament* is also very helpful to use in checking the actual Greek usage in any verse.

Any minister who wishes to be able to "give an answer" and to "convince the gainsayers" will find *Englishman's Greek* (and Hebrew) *Concordance* of great value in any particular verse. Furthermore, since this *Englishman's* (Hebrew or Greek) *Concordance* gives every instance where the particular Greek or Hebrew word is used all in one place, it is a very helpful tool.

So . . . ministers be prepared! From time to time purchase some of these "helps" which will greatly assist you as you study man's most precious heritage — the Word of God.

— Raymond F. McNair  
Senior Editor  
Pasadena

#### A WORD ABOUT "AUTHORITY"

"And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine, for he taught them as one having AUTHORITY, and not as the scribes" (Matt. 7:28-29).

Matthew made this candid observation concerning the effect of the ministry and teachings of Jesus Christ immediately after Christ had finished teaching the most basic, yet profound, tenets of practical Christianity. But what exactly did Matthew mean in saying, "for he taught them as one having authority"? Is this our cue as ministers then to pick up the "red bat of courage" and pummel individuals or, as has been affectionately stated, "the little people" of God's Church in the name of ministerial "authority"? I think not.

Much has been written and spoken about authority of late and we all are coming to the proper, balanced understanding in this area — we *are* definitely *growing* in GRACE and KNOWLEDGE as God desires us to. We *are* maturing in wisdom and discretion, we *are* growing up in faith and hope as never before, and we *are* all coming to see that love in all its forms is the greatest gift of all. But how can we understand this plain observation of Matthew concerning Christ? Very easily!

Matthew is simply telling us that Jesus Christ — our Savior, the Son of God and the greatest teacher in the history of the world — *needed to quote no other authority beside Himself to be counted correct* because He taught the truth and

that by direct commission of His Father. He was His own authority on the truth He had just spoken in the previous three chapters because it came from God — His Father. Along with this, He as Jesus Christ of the New Testament was magnifying the laws that He had given as Jesus Christ of the Old Testament. He spoke as His own authority — "and not as the scribes" who before they spoke in their teaching had to quote another Rabbi on the subject to substantiate their own teaching. Scribes had no authority to teach their own thoughts, but rather were simply bound by virtue of their being scribes to simply pass on the oral teachings of those before as they had heard it from those before them.

Notice one aspect of the duties of the scribes — teaching the law — (mostly theirs and not God's): The idea of legal Judaism was that every Israelite should have a professional acquaintance with the law; if this was impracticable, then the greatest possible number. As a consequence the famous rabbins gathered about them large numbers of pupils. The oral law being never committed to writing, constant repetition was necessary in order to fix it in the minds of the students. Thus, in rabbinic diction, "to repeat" means exactly the same as "to teach." Questions were propounded to pupils for their decision, while pupils asked questions of the teachers. All knowledge of the law being strictly traditional, a pupil had only two duties — to keep everything faithfully in memory and to teach only what had been delivered to him (*Unger's Bible Dictionary*, page 982).

Hence, we can see the full intent of Matthew's observation — *no one* ever taught like this man Jesus, not quoting another Rabbi or teacher, to at least give credence to His claims. But this man — Jesus Christ — Creator of all things and Son of God — did not have to quote another because He was the ultimate authority on truth. Had the Jews accepted Him as the Messiah, they would have remembered what Christ told mankind in the Old Testament:

Who has directed the Spirit of the Lord — or being His Counselor, hath taught Him? (Isa. 40:13.)

Or Paul in the New Testament, saying, "Who has known the mind of the Lord, or who has been his counselor"? (Romans 11:34.) The obvious answer is no one.

Jesus Christ needed to quote no other opinion (as did the scribes) to preach the Truth of His Father which He was sent to bring. And this obser-

vation by Matthew is not necessarily giving any man the right to exert personal or unbalanced authority over another.

— Dennis Diehl  
Findlay, Ohio

### THE VALUE OF SINCERE APOLOGIES

If I read James 3:1 & 2 correctly, unless we are perfect, we are going to occasionally give offence to some of those we teach and work with. When this occurs, what do we do? The easy way out for a minister with "authority" is to simply assume the offended party has a bad attitude and urge him to go repent of his rebellion! One thing is sure if we choose this course of action! if he didn't have a bad attitude before, he surely will now.

How much better to honestly recognize that James is saying that *we give* offence and not that others are just taking offence without cause. In light of this, let's recognize the immense value of a sincere apology.

While it is next to impossible to fully value an apology, the cost to you is easily determined. Try this silly little experiment I used in a recent sermon when I found I owed the congregation an apology: First, take a dollar from your billfold and hold it in your hand. Next, go to the offended party and offer your sincerest apology. Now, check the bill in your hand. You will find that the bill is still intact and still yours to do with as you please — the apology has cost you nothing.

Now compare the cost with the value you receive: The offended party is befriended. Your reputation as a down-to-earth human being will grow. People will become more willing to open up to you as they realize that you, too, make mistakes. There are countless other benefits.

Simple, heartfelt apologies are great medicine for strained relationships. In times of inflation like these, where can we get so much value for so little cost?

— Dick Aitkins  
Tacoma, Washington

### GETTING ALL THE FACTS

Greetings from the front line of the battle zone! It appears we will be off again now that the cease-fire of the I.R.A. has been called off. Actually, it is amazing how much publicity is given to the "troubles" over here, yet in some cities of the United States there are five or six times as many murders each year than there are here — even of cities of comparable population! Of course, there would be many more here if it were not for the vigilance of the security forces. If, or should I say, when, the

British Army pulls out of here there certainly will be a blood-bath.

Anyway, I wasn't writing to talk about the troubles in the country here, but one problem I feel we all suffer from at times, but, hopefully, mostly in the past.

God says, "He that answereth a matter before he heareth it, it is a folly and shame unto him." How many times have we made this mistake? It is part of human nature, it seems, to jump to conclusions without all the facts.

When did we last pre-empt a conversation in our minds about a person's problem, only to find his answers were not as expected? The recent letter in the Open Forum by Ken Williams showed how we can do this if we are not careful — fortunately Ken knew what to do prior to the visit and so didn't "turn off" the teenager.

It is so easy to jump to a conclusion about a situation due to limited information and then to approach the answer from a biased standpoint. We frequently see this in man's approach to religious ideas and we quickly point it out, yet how often do we do this? I sometimes wonder if I have turned people off in the past (I plan to be extremely careful in the future) by approaching a visit with a preconceived idea in mind regarding the situation, or the person's attitude.

I recently read a book entitled *The Twelve Rules for Straight Thinking*. In the chapter entitled "Why we don't think straight," it says, "... there are three sides to any question:

1. Your side
2. The other fellow's side
3. The truth

This book is published by Harper & Brothers, and the author is William J. Reilly, Ph.D. I would like to recommend this book as there are a number of points in it that would help us in our personal thinking and our approach to others.

— David Bedford  
Belfast, Northern Ireland

### "WIE, BITTE?"

How many times have I heard those disappointing words "Wie, bitte?" (come again?) since being here in Germany! With these two little words and a puzzled look or blank expression I realize the point I was trying to make wasn't understood. The reason? The lack of the proper German word or expression to convey the thought. Instead of the fantastic, colorful, and witty idea I had so sharply envisioned, an uncertain, hazy-gray image was conveyed.

Language is indeed a real barrier!! God couldn't



have chosen a more effective method to divide and confuse the work at the tower of Babel than to confound the language!

Most of us have had at least a little exposure to a foreign language. Many have experienced the utter frustration of trying in a different tongue to express a wish, make a statement, tell a joke, or whatever only to find themselves hopelessly struggling with a make-shift sign language. Why? Because that Spanish, French, or German word or expression that you know so well in English just wasn't there.

A simple principle or fact of life we're all acquainted with is that words and expressions are the medium of communication (exception being those wonderful Italians who have sign language down to a fine art!). If the right word or expression isn't there then the thought fails to be communicated.

That's the point I'd like to make in regard to communication, not only among ourselves, but especially with the brethren.

Stop and think a moment about those occasions, whether it was during a sermon, Bible Study or on a visit when the thought you had just didn't cut the mustard like you had hoped. Ever thought why? One reason is simply that the language — the words and expressions — used to describe the picture was wanting. The words employed didn't produce your envisioned message in the minds of those to whom you spoke.

One age old question raised by evolutionists and language experts has been what language would a child speak if taught none from infancy onward. Would the child be able to talk or express himself at all? If my memory hasn't failed me on this story, an experiment was run some years ago in Europe (I believe in Germany) where babies were not spoken to and every effort was made not to teach them a language. The thought of some was that the children would automatically speak Adamic Hebrew as they began to speak! Of course it didn't take too much time to prove this idea wrong. The children spoke no language and (if I remember correctly) were extremely backward and slow in learning as compared to other equal children, who could speak a language.

Words are the tools we use in formulating thoughts and ideas. The more words and expressions one knows the more complex or at least descriptive the thought process and the more definitive the communication will be.

One of the best ways we can drive home a salient point that is so crystal clear in our minds is to improve our language usage. Learn the "poet's"

language!! The poet I'm told can use eight different words meaning basically the same thing but elucidating various shades of meaning — shades of language color. The average layman may use only three or four words, thus unable to paint in those hues and tones that are so vital for a masterpiece of art. Maybe that explains why some of our artistic masterpieces (our fantastic, sparkling, spine-tinkling ideas) come across like a pencil sketch on a scrap sheet of crumpled paper!

Undoubtedly, there are half-a-dozen or more different ways to go about polishing up your language, whether it be reading descriptive literature, listening to colorful speakers, or whatever suits you best. However, the point is, in a job where communication is our middle name we can't settle for the easy way out of filling our "art galleries" (the minds of God's people) with scraps of paper or crinkled 3x5's whereupon our thoughts, ideas, and concepts are displayed as vaguely sketched forms done in a lovely pencil-gray!

As a fellow told me just recently, we owe it to God's people to improve our language (whichever yours might be!).

— Tom Lapacka  
Hannover, West Germany

## COMMUNITY EXPOSURE & INVOLVEMENT

A few days ago I dropped by to see Mr. Bob Hall, the owner/manager of CKXR-CKCR Salmon Arm and Revelstoke, B.C. Some months back when we were holding open Bible studies in the area, I had called him to ask that some public service announcements be aired before *The World Tomorrow* program, and he had willingly obliged — inviting me to drop by sometime for a visit.

Bob proved to be an avid listener to Mr. Ted Armstrong, classifying the program as educational and not religious. He cheerfully admitted to taking ideas and statistics from the program for his own editorials! He also commented that the program was very popular locally — when it's off the air for some reason the phone lines hum with enquiries from distressed listeners.

Recently the leaders of the several religious groups in Salmon Arm gathered for a luncheon and invited Bob as their guest. Their reason for inviting him was to try and persuade him to put more religious type programming on the air. Bob's reply was that the station's quota was full. When asked who set the quota, Bob had to truthfully admit that he did! In his own defense he asked why they weren't pleased that he gave so much time to a program like *The World Tomorrow*. This brought a rather indignant response, and it was

established that the Catholic priest switched off his radio the minute he heard the voice of Garner Ted Armstrong, and the lady Christian Scientist didn't exactly like the program, but she didn't dare switch it off in case she missed something!

Bob got himself off the hook by informing the group that since some found it so compelling that they *had* to listen, it was obviously a worthwhile program — and those who never listened to a word of Garner Ted Armstrong had to admit they were obviously not in a position to judge!

I thoroughly enjoyed my visit. It was also a chance to let those in the station know that there really is a local church behind the program, and I was able to answer several questions about the college and the Work.

A visit by a local minister would perhaps be inappropriate in many metropolitan areas, but wherever possible — especially in more rural areas where stations carrying *The World Tomorrow* are more community oriented — it could be a positive step toward more community exposure and involvement as requested recently by Mr. Ted Armstrong.

— Bob Millman

Kamloops, Salmon Arm, British Columbia

### OBSERVATIONS FROM AN OVERSEAS S.E.P.

For the third summer holiday season running we have administered and enjoyed a Summer Educational Programme for the New Zealand teens. This year the site was a Methodist Church Camp set situated on the banks of a beautiful lake in five acres of farmland. Sailing, water skiing, canoeing, archery, .22 rifle shooting, swimming, water polo, educational films and a talent show were highlights of the activities. The programme is patterned after the organisation, discipline, goals and purposes, of the Minnesota S.E.P. Each year we learn much about the mind and attitude of our teens and this year seemed especially profitable in that respect. Because of the benefit we've gained from the programme we wanted to share with you some of our experiences and findings.

Our temptation has been to classify teenagers in general, and Church teens in particular, as often contrary and almost always noisy individuals with little personal appreciation of or desire for the principles adult Church members embrace. It is refreshing to discover, as our recent Summer Programme demonstrated, that in reality this generalization isn't always correct.

We did indeed have our share of "problem" teens. But these were of the good natured (if

human nature is good, of course!) rather than the malicious variety, and amounted to no more than 5% of the camp enrollment. Some interesting facts emerged from working closely with the teens over the period of 12 days.

First, we hadn't planned formal Bible study periods this year (although we were wakened daily at 6:30 a.m. by the *World Tomorrow* broadcast). But after only two days many teens began to express the desire for formal Bible studies, pointing out that physical activities alone, however enjoyable, still left the Camp programme incomplete in their estimation. Consequently, we arranged for daily Bible discussion periods in which biblical principles or matters of teen-parent or teen-Church relationships were discussed in an open-forum setting. They responded well to an open-forum meeting. Surprisingly, the boisterous and cheeky element turned out to be some of the best contributors in these sessions. Behind their oftentimes antisocial facade, numerous of these teenagers were pondering essentially spiritual matters much more deeply than could at first be suspected.

When asked how many had made the choice to follow God's way no matter what their parents did, we found that some "fringers" and "problem teens" were amongst those who indicated they had made such a choice. The ones we would have least thought to have deep personal convictions along this line actually had — which again underscores the point that face-value behaviour doesn't necessarily tell the whole story of what goes on in a child's or teenager's mind.

We also found that the teens enjoyed guidelines and discipline. When put on kitchen duties for disrespect and rebellion to supervisors, the cheeky ones seemed to benefit from the experience and were happy afterwards. None wanted to leave the camp. It seemed these kids tested our word on discipline and were glad to see our word kept and interest taken in them.

Interestingly enough, under hardship circumstances such as a vigorous mountain hike and overnight camp-out where various of the younger children got into difficulties with their back packs, it was the teenagers of the "stirrer" class who *selflessly* volunteered to carry extra packs and shepherd the younger ones through the difficult stretches. This involved really hard, heavy work. The example seems to highlight the fact that teenagers desire to give themselves to a demanding cause, and that the more aggression and initiative a person has the more wholehearted is his participation once he has committed himself.

Near the end of the programme a voluntary anonymous survey was made dealing with various personal attitudes and preferences of the teens. The answers make an interesting study — and as we believe these children are not untypical of Church teenagers as a whole, we'd like to reproduce some of the findings of the survey here for your information.

**On spiritual aspects of the teenagers' lives:**

- 40% Pray every day
- 62% Desired a more vital relationship with God
- 40% Believed they know what God wanted them to do with their life
- 72% Practised the tithing principle
- 16% Read the Bible every day (most said once a week for sure)
- 64% Said they would take a serious problem to the minister
- 82% Said the Church had been a great influence in their life. Only 10% said it hasn't
- 72% Like going to Church services

**On parents:**

Most respected their parents and had good relationships. A large 76% (with a further 20% not sure) said the approval of their parents was *more* important than the approval of their friends.

38% said they would like their parents to spend more time with them.

24% even said that teenagers should *not* be treated as adults, with a further 18% not sure.

However, 42% don't think their parents understand how teenagers think, with 25% not sure. And only 30% think their parents understand the teenage mind. But despite this, almost 80% said they do go to their parents with their problems, at least some of the time.

**On love and sex:**

Here the teens seemed to have the greatest difficulty reconciling their own feelings with the teachings of the Church and of our literature.

40% Said a Christian could in their opinion marry a non-Christian if in love

16% (Plus 22% not sure) thought it OK to go steady

18% (Plus 26% not sure) disagree with the no necking guidelines of the Church

But it was encouraging to see that about 50% said they felt they could talk over most sex questions with their parents. Only 26% said they couldn't.

**The Church in general:**

Only four teenagers (representing 8% of the people surveyed) thought the Church doesn't take enough notice of teenagers or provide enough activities.

Overall, we feel the Summer Educational Programme is most worthwhile. Not only does it provide opportunity for our teenagers to become better acquainted with the ministry and identify more with the Church, it also enables us to gain greater insight and understanding into them as individuals and teenagers as a whole.

We thought this experience and insight to be worthwhile to pass along. Perhaps you've similar examples you could let us know about.

— Graemme Marshall & the N.Z. S.E.P. Staff  
Auckland, New Zealand

**THE WONDERFUL PEOPLE OF GOD**

I attended the fantastic campaign in Buffalo, N. Y. this past weekend. As I stood in the back of the auditorium watching people stream in for the first night, a member approached me and said, "I live in Canada and all donations Canadians make goes to the Canadian office. I work for myself and have been especially blessed and I want this extra money to go to Pasadena. Will you send it in for me? (I apparently was pointed out as an elder in the Church). I don't want a receipt, just please send it in for me." "Sure, I'll be glad to," I said, "But what is your name." He gave it to me and I wrote it in pencil on the back of one of the pre-printed name and address labels I had in my pocket. His name apparently rubbed off and I can't give you his name but I think he wanted it that way anyway. Later when I got back to my hotel room, I looked into my billfold, where I had placed the money in a special compartment, and I looked at three crisp \$100 American bills.

I am sending you my personal check (for safety reasons), BUT PLEASE DO NOT SEND ME A RECEIPT.

The longer I'm a member of God's Church, I am utterly amazed at the dedication, consecration and heart that is in these wonderful people God has called for His Sons for eternity.

Incidentally, I've never heard Mr. Armstrong speak so plainly and with such color. It truly inspired me and I know God will call individuals who will, with His Spirit, learn to be like the man who gave me, from his heart, this money to send in for God's Work.

— Charles H. Denny  
Syracuse, New York

**THE KING JAMES MENTALITY**

For years, the King James version of the Bible, translated in 1611, has been the unofficial translation used and recommended by the Church of God. And perhaps rightly so. There are more Bible helps, concordances and commentaries based on this translation than any other. And it is indeed, a

relatively accurate translation of the existing manuscripts (no "original" texts exist).

But Moses, Jeremiah, Christ, Paul and John did not speak and write King James English! The basic languages of the Bible are Hebrew and Greek.

Now I know you know that. But what frustrates me is what I call the "King James mentality." This approach is manifested in those who place the KJV on a par with the "original" text. Let me explain. I've heard some base their entire explanation of a given scripture on the questionable translation of a text into King James English. No other translation is seriously considered unless it agrees in principle with the KJV or the point the person is attempting to make. The Hebrew or Greek of the passage are ignored completely.

Let me illustrate a case in point.

In the October GN I wrote an article suggesting that the word "pleasure" in Isaiah 58:13 did not actually mean pleasure in the sense we usually use it — i.e. satiation of the senses in terms of music, sex, television, recreation, etc. I pointed out that the *subject* at hand (i.e. the context) was fulfilling one's own ends or purposes in business matters. I pointed to the Jewish translation and the recent, and quite accurate, *New English Bible*. I showed other scriptures where the same Hebrew word, *chephets*, was used and where it plainly could not refer to "pleasure" in the sensual sense. I thought I had taken great pains to prove my point.

Yet some insisted on taking exception based on their own pre-conceived concept of what the *King James* translation of that passage seemed to imply! After all, it was the *only* scripture that seemed to justify an entire set of Talmudic, arbitrary prohibitions for the Sabbath day! How absurd. Is there no reasoning with someone who has been smitten with the King James mentality? Can we not grow out of this childish, superstitious, immature approach to the scriptures? Must we worship a *translation*?

God help us to grow up and learn to respect learning. Let us break out of the murky mists of the "King James mentality," and emerge into the sparkling fresh air of prayerful, objective, sound-minded Biblical scholarship!

— Brian Knowles  
GN Managing Editor  
Pasadena

### PUTTING MORE SPARKLE AND PUNCH INTO YOUR SERMONS

Occasionally you hear one of those rare and truly great sermons that has a tremendous impact

on your life. The inspiration from it lingers in your mind for days on end.

What makes this kind of sermon different from most? Why shouldn't every sermon (at least the majority) sparkle with enthusiasm, color and life? If you can preach with real feeling and power on some occasions, what's to prevent you from doing it all the time?

I believe you can and feel the answer can be summed up in a simple technique that most great speakers use.

First, let's consider how the average sermon is prepared. Because of the pressures on a field minister (and believe you me they're plenty) the tendency is to wait until Friday or Friday night to organize and prepare your material. Or, in some cases, as you are traveling on your way to services, pull out your sermon folder or note book and extract a "canned speech" hoping it will make do. There may be times you have no other choice. But let's face it, such sermons are at best hurriedly put together or lack quality, emotion, spontaneity and depth. The end product is usually a dry, dull, stale "talk" that the audience perceives you don't feel.

The technique that I would like to share with you and one that experienced speakers use can be summed up in a simple axiom: "LIVE AND EXPERIENCE YOUR MESSAGE BEFORE YOU GIVE IT."

In order to move others to action, you yourself must be *convicted* — you must *believe* in your message. You must be *convinced* that your thoughts are sound and worthwhile and based on truth because *you have tried them out*. In other words, by living a sermon aforetime you have experienced its success first hand, and know that it will produce the same fruits and benefits in others if applied. Then when you deliver your sermon, you will discover that your thoughts will flow easily, naturally, spontaneously with color and life. Your audience will also detect a ring of truth and genuine sincerity in your voice. It's this outpouring of love and conviction that will cause your audience to look up to you as a leader and have confidence in what you say because they know you are speaking from the heart.

The idea then is not to wait till the last minute to choose a subject and prepare. If at all possible, select a title *several days* in advance. Then *live* it, *savor* it — *pray* over, it, *think* about it. Talk it over with your wife and/or assistant. *Experience it through and through*. You will be amazed at the rich, new, deep insights that will come to light. You will also be surprised at how much your compassion and feelings for others will grow.

And then, just like Jeremiah, you will find that

your message will begin to burn inside you. You will *want* to give it. *You can't wait to give it* because you've got something to impart that really works — a message of power, weight, substance and truth.

When Christ told Peter to feed his sheep, I think he must have had this approach in mind. Don't give God's sheep old stale food from a can. Prepare them a feast.

Don't be surprised if they come back begging for more.

— Richard Rice  
MPC Manager  
Pasadena

### HELP FOR THE DEBTOR

Because of a small advertisement in The National Observer some weeks back, I wrote for information from the National Foundation for Consumer Credit regarding help they offer to people in debt who need help to get out.

I was sent a letter in reply referring me to a branch of their counseling service in Philadelphia. I telephoned them to learn what their program is. Basically what they do is to help a person get out of debt by working out a budget program for them to meet living expenses from their income, then to budget from the rest of their income to pay the bills the person owes. The counseling service contacts the person's creditors and works out a plan with them whereby the creditor is paid something each month. The counseling service actually then pays the bills for the person seeking help from the person's income.

The entire service is *free* to the individual seeking help and the counselor I talked to told me 95% of the businesses cooperate with the program because they do get paid at least something every month. This is the old, "Half a loaf of bread is better than none" principle.

The service recognizes that a person may contribute to his church so it does not try to talk you out of tithing.

I have not yet had occasion to refer anyone to their service but wanted to pass this information along to you in case it could be of immediate help to someone in your congregation needing professional assistance to manage bills and budget. The counselor also said the average indebtedness of people using the services of his office was in the neighborhood of \$14,000 and some much more than that. So, debtors everywhere, take heart, there's hope for you yet!

If you are interested in learning about this program, write the National Foundation for Con-

sumer Credit, Inc., Federal Bar Building West, 1819 H Street N.W., Washington, D.C. 20006. They will tell you what affiliates they have in your area, then a telephone call to their local affiliate will get you the details you need and answers to your questions regarding the help they offer to the needy debtor.

— Jim Lichtenstein  
Philadelphia, Pennsylvania

### SUGGESTION RE BIBLE STUDY REQUEST CARDS

Concerning Bible study request cards forwarded to us by Headquarters: we have found that many of these new and interested PMs are helped further along and encouraged more to attend, when a visit precedes their actual attendance.

The method used is this: We call and invite them to Bible study and then make mention that we will be in their area within a few days, and ask *if* they would like to be visited. We explain that we would be able to answer any of their questions that they may have at the present, plus give them more specific directions on how to come to Bible study.

This method has worked extremely well in this area. It seems to give the newcomer more confidence in God's Work and relieves some of the fear of the unknown.

— Bob League  
Greensboro, North Carolina

### SAVING ON HALL RENTAL

In light of Mr. Ted Armstrong's taped sermon that we played this past Sabbath, I thought I would pass on what we have been able to do here in Montgomery in the way of saving the Work money. You know the pains in looking for a Church Hall. Well, we took those pains and reduced our weekly hall rental from \$75.00 down to \$25.00 per week, for an annual savings to the Work of approximately \$2450.00. Also, we have been able to locate a very nice community center for our bi-monthly Bible study — FREE!

I wanted to pass on from the members here that they feel very pleased to be able to sacrifice a little "luxury" in leaving our \$75.00 per meeting place in order to save, collectively, the Work over \$2000.00 annually. With the work that our people have been able to do to the "new" place, it is VERY adequate for our purposes.

I might just add too that even though our members are feeling the pinch of inflation, they are still very much supportive of all the policies and decisions that come out from H.Q. *All* in Montgomery

and Geneva were very inspired by GTA's sermon. Thanks for it. God speed to all of you at H.Q. we're all right behind you — pushing.

— Paul Kurts  
Montgomery, Geneva, Alabama

### IDEAS FOR GRADUATE SPOKESMAN CLUB

The Toronto Churches, under the direction of our minister, Mr. Gary Antion, have established a modified Spokesman Club for graduates of the regular club. Meetings are on the first Sunday of each month at 11:00 a.m. at a local Holiday Inn. Members pay \$3.00 each for a brunch and the use of the room. There are over 60 members participating and no officers are appointed. The meetings are chaired by the director. Following the meal a tabletop session runs for 20 to 25 minutes. After a 10 minute break, the club reconvenes for the speaking session made up of 3 ten minute speeches. The speakers volunteer and speak on any subject they feel the members would benefit from hearing. Immediately after each speech, members ask the speaker questions about his speech. Then, the club, as a whole, is asked to evaluate the speech, first emphasizing the good points and then the areas for improvement. This is quite a learning process for both the speaker and the members. No trophies are awarded.

After the speaking session is a question and answer time directed to Mr. Antion concerning any aspects of Christian living or "the Work." Next is the verbal "Suggestion Box" for any ideas the men might wish to share with the ministry. If time permits, club concludes with a lecture on leadership and training given by the director. With the club meeting only once a month, old-time church members can still keep involved without being tied down to a once a week schedule. The members have responded enthusiastically. Club is filling a void for any who might have the feeling of being retired after graduating from regular club. The club is regarded as an effective method by the ministry in this area to provide a vehicle for the laymen to grow and maintain spiritual strength and unity.

The Toronto deacons appreciate the opportunity to receive the *Bulletin* and we hope that relating these ideas in Open Forum will be a helpful stimulus for other areas.

Warren Faulkner & George Merritt  
Deacons, Toronto Churches

### VARIATIONS OF OUR MARRIAGE CEREMONY?

I wish to join the many who have already done so in expressing my appreciation for *The Bulletin*.

To those of us in the "antipodes" it is especially helpful in keeping us up to date with the latest trends and ideas at H.Q.

I would like to offer a suggestion regarding our marriage ceremony and ask for comments on it in the Open Forum.

After our recent wedding, my wife and I were delighted to hear that many of our friends who are not church members, expressed their admiration for the simple, yet beautiful, Church of God ceremony. Some mentioned it was the best wedding they'd been to. I concur most enthusiastically!

However, there is one aspect of our ceremony that I feel could be improved upon. My former flat mate, a fellow Ambassador graduate, recently attended his brother's wedding at a Protestant ceremony in Sydney. Instead of the minister reading the vows in the form of a question, after which comes the traditional (and often inaudible) "I do," the bride and groom faced each other, and in turn recited their marriage vows to each other. This to me is much more inspiring and would be a beautiful thing for both the couple and the audience.

The particular church in question offered three variations which I feel we could profitably adopt.

1) The above-mentioned for those who are not given to excessive stage-fright or memory lapses.

2) Vows where the minister reads, and the participant repeats the words phrase by phrase. (This was quite effective in Princess Anne and Capt. Mark Phillips' resplendent wedding).

3) The traditional "I do."

I feel confident that if given a choice a great majority of our marrieds-to-be would choose one of the first two variations. This would not be "becoming defiled with the ways of this world's churches." In fact our traditional "I do" is borrowed from the standard Christian ceremony. To give people a choice would be, in my opinion, most acceptable and exciting for the prospective bride and groom.

What does the "panel" (of Open Forum readers) think?

— Garry de Jager  
Burleigh Heads, Australia

### "OUT OF THE MOUTHS OF BABES"

After watching the film "Mr. Armstrong, Ambassador For World Peace" last Sabbath, my oldest son (age 8) got out a piece of paper and wrote Mr. Armstrong the following letter (attached). This was purely voluntary on his part.

This film should be a great help in helping all of us to identify with Mr. Armstrong and the Work.

Even our children can see the respect and honors given to Mr. Armstrong. Maybe all they will remember will be the awards Mr. Armstrong has received, but even a child can realize that awards are given for outstanding accomplishment. The accomplishments of the Work are outstanding. World leaders are wanting to find out more about "this way."

We realize this is God's doing — He grants favor in these nations. But God still is working through humans. We have a part in this Work — even our children contribute. My sons pray for Mr. Armstrong and they tithe. Don't yours?

In reading Malachi 4:5-6, it sounds like the Work will have a lot to do with turning "the hearts of the children to their fathers." Could this mean even having the same interests and goals?

We'll keep those cards and letters coming your way if you keep the films and tapes coming this way.

— Roger West  
Tulsa, Oklahoma

P.S. What do you think about a small section in the *Bulletin* entitled — Out of the Mouths of Babes — where we could send in humorous things our children say. This might bring in some good comments.

Dear Mr. H. W. Armstrong:

Dear Mr. Armstrong. How are you? I am fine. I wish I were like you. Today I saw a film about you today. It is almost 7:30. On the movie I saw prizes you got. I hope you like the picture. (Drawing of what appeared to be a baby chicken was included — Ed.)

— David West  
(Age 8)

*Editor's Note: You've started the ball rolling, Roger. Hope others will contribute too.*

### ACTUALLY OVERHEARD

After a full sermon explaining the church's new teaching on the subject of make-up, the man who gave the closing prayer asked God to "help us to apply these things in our lives." When he concluded the whole congregation said "Amen."

— Elliot Hurwit  
Providence, R.I.

When I was an assistant in Kansas City, a prospective member who had been attending for some time came up to me one Sabbath and asked: "When the hell are you guys going to baptize me?"

Would you believe he never was baptized?

— Roger West  
Tulsa, Oklahoma

I recently asked one of my teen-age sons if he would let his hair grow out if I should abandon all rules and start letting him make all of his own decisions. Without batting an eye he retorted, "Nope, but I might let my skirt lengths come up a little."

— Richard Rice  
Pasadena

### BOOK REVIEW

*The Intimate Marriage* by Howard and Charlotte Clinebell (New York: Harper and Row, 1970, 231 pp., \$5.95)

As I sit down at my typewriter on this overcast December morning here in Eugene, I have the warm, exciting feeling of being about to offer something precious and valuable to the readers of the *Bulletin*. Maybe that sounds a bit expansive for the modest contribution of a book review, but *this* book is no ordinary book in this reader's opinion.

*The Intimate Marriage*, co-authored by Howard and Charlotte Clinebell, is a veritable treasure trove of information, a thoroughly-documented resource manual for couples who wish to deepen and strengthen their marriage relationship and for professionals faced with the complex but rewarding task of helping them do so. For Carol and me, it has done both as no other book we have ever read. In fact, we feel that this work and the kind of mature marital relationship it defines makes many of the other marriage books look as if they were talking about a "Me Tarzan; you Jane" style of marriage.

Not to be confused with another book by a similar title that appeared in the same year (1970), *The Intimate Enemy*, which was seen by some as a manual of groundrules for marital warfare, *The Intimate Marriage* seeks out with deep insight and mature understanding perhaps the most elusive of all ingredients in marriage and modern society — *intimacy*, that deep and special kind of closeness, sharing, and mutual need satisfaction that is summed up in the Biblical expression "one flesh."

The Clinebells, both professional marriage counselors, help us to understand more clearly the "heart hungers" within us — our will and need to relate, to trust, to give and receive support and affirmation. They also show us the pain of alienation or "distancing," of conflict and misunderstanding. Best of all, they offer us practical, workable ways of healing the hurts and feeding the hungers.

Let me give you some chapter titles as clues to the contents. Chapters one through four are

entitled "Reaching for Greater Intimacy," "The Many Facets of Intimacy," "Barriers to Intimacy," and "The Growth of Intimacy."

From the particularly helpful chapter on "Barriers to Intimacy," which I would cite as must reading for all in the ministry as a safeguard to their own marriages, here are a few key quotations:

Basic to any individual's ability to relate intimately to another person is a firm *sense of identity* — a dependable core feeling of who one is as a separate individual, of what one really values . . . one's intrinsic value as a person not dependent on the whims of approval and disapproval of others . . .

The distant person has difficulty relating to others because he has difficulty relating to himself. He is out of touch with his own feelings and so cannot recognize or respond appropriately to the feelings of others . . .

The point is that one cannot truly give of himself in any relationship until he has found himself, and therefore has something to give.

Besides the lack of a firm sense of personal identity, the authors go on to list emotional immaturity, fear of being hurt, low self-esteem and guilt feelings, pseudo-intimacy, and mishandled hostility as common barriers to the intimacy most of us are searching for in our relationships.

The fifth chapter is "Communication: Key to Creative Closeness." Few would argue that communication is, indeed, the key to intimacy. Here we read constructive suggestions breaking through communicative log-jams by "checking out meanings" with one's mate through questions like "Is this what you're trying to say to me?" or "Do I understand you to mean this or that?" This simple technique, a common tool of the counseling trade, has been of enormous worth to Carol and me to avoid misunderstandings and improperly understood messages. How to handle conflict is also discussed at length in this chapter as well as the "distancing cycle" and rhythms in communication.

"Enriching the Seasons of Marriage" is a blueprint of the eight stages of the marriage cycle and is of special value to the marriage counselor (*every minister is a marriage counselor!*). Here is much useful information to gain insight into the problems and difficulties, joys and rewards of those in the marriage cycle — from courtship and engagement through the various stages of parenting up to and beyond the "empty nest" syndrome to retirement and the death of one spouse. One could build some beautiful marriage workshops around any one of these sections.

"What about *sex?*", you say? For those of you

who would like a little something on this topic of rather general interest among married couples, you are not to be disappointed! "Developing Sexual Intimacy" is the title and subject matter of chapter seven. Far from the typical sex manual approach, here is a very mature treatment of the emotional and relational dimension of the sexual union. "Sex without relationship is shallow sex, lacking in depth pleasure," assert the Clinebells, "Sex in marriage is not a matter of achievement or performance, but an expression of and a foundation for intimacy in marriage." Six ways of coping with sexual problems are given.

Another quote from a different book by the same author and typical of his (and their) positive, healthy attitude and approach toward sex is this one from *The People Dynamic*, "In a growing marriage, *sex is a delicious source of renewal and self-esteem*, allowing couples to experience amazing unifying of themselves . . ." (*The People Dynamic*, p. 63, emphasis mine). Truly we all need this renewal, re-uniting, and restoration of self-esteem in the midst of busy, demanding lives.

Broadening the scope of their book into family relations, the authors devote chapter eight to "Parent-Child Intimacy," then cover "The Spiritual Dimension of Marriage" and the outreach of marriage into society in the final chapters of their book.

"Book" hardly seems like the right word. Each chapter is a book in itself, and the entire volume is easily the equivalent of a college graduate course on marriage and family relations. Howard and Charlotte Clinebell do their homework well. Their ten chapters have anywhere from nine to thirty-eight annotated footnotes, and average two dozen per chapter. In addition, the readers are given an annotated bibliography of 73 prime source books in the field.

Having been in Dr. Clinebell's office/study, there is no doubt in my mind that he has virtually every book to which he refers. His office is lined with shelves on all four walls from floor to ceiling — all of them crammed with books — in addition to which he has a couple of work tables overflowing with more books, magazines, file folders, etc. He is (and they are) remarkably well-read and knowledgeable in this field of human and marital relations. Their book is an authoritative source book but written in a warm, readable style.

You won't zip through this one! There is simply too much material here for that. It's hard to believe so much information could be packed into one little book of 231 pages, and what is shared with us from the authors' rich learning and experi-



ence is simply too good not to have in your library.

In fact, I'd like to offer a *first* to the *Bulletin* readers — a *money back guarantee!* I am so convinced that you will thoroughly enjoy and profit from this book that I will personally guarantee that if anyone buys it and is for any reason dissatisfied with it, I will buy it back from him for whatever he paid for it. Maybe that will in some way justify my use of superlatives throughout this review. Really, it's just my way of saying that you — and your wife — and your children — and your congregation — are going to get a lot of good out of "The Intimate Marriage."

— Dave Albert  
Eugene, Oregon

## MAIL PROCESSING

(Continued from page 34)

have reached the degree of involvement that he will be selected as a co-worker.

In order to determine if a donor is ready to be added to the co-worker list, we have established certain guidelines to watch for, which we feel are indicators of involvement and conviction.

A great barometer of one's involvement is often the extent of his financial support. Generally, if over a period of time a donor continues his voluntary support of the Work, then we assume he has sufficient interest in what we are doing to be placed in the co-worker category. He is then notified by letter of this change, and is given opportunity to let us know if we have misunderstood the degree of his involvement.

The individual's religious involvement is also considered in deciding if a donor should be made a co-worker. This is shown primarily by the type of literature he has requested. The GN and Correspondence Course are the best indicators of a donor's religious exposure. However, a donor might be selected to be placed on the co-worker list without receiving either of these. In such a case, the contributor would have received several key pieces of literature, such as *Why Were You Born? The Ten Commandments, Just What Do You Mean — The Kingdom of God?* and others. Or, there may have been certain contact with the field ministry. We do try to offer such donors a subscription to the *Good News* when we make them co-workers.

We recognize that some will not continue as co-workers due to loss of interest, old age, retirement, etc. We make provision for this group of people by enabling them to begin receiving direct mail material designed to stimulate their interest in the Work and its publications. If they don't respond

with a donation after 12 months, they are placed into "regular" status. Any individual in this group can be reinstated to the active co-worker list as soon as he again shows a sincere interest in the Work.

There is a *special category* of co-workers who remain in the co-worker status regardless of their donation history. This group is made up of those who wish to receive the co-worker letters but may not be able to donate regularly (examples are retired persons on limited income, welfare, or pension). Their only involvement may be their prayers for the Work — which of course is very important!

In summary, the function of the Co-Worker Section is to maintain interest and commitment to the needs of the Work. Jim Cowell of MIS reports to us that when co-worker letters are not sent out every month, the income from this group drops. This shows the vital part Messrs. Armstrong's co-worker letters fulfill and how interest lags without a letter. The average annual co-worker donation is \$250.00, while the average donor gift is \$14.00. At present we have 34,596 co-worker households and 174,405 donors. It's our hope that through good service, our co-worker program, and the help of God's Spirit, this group can grow and mature towards joining our expanding family of prospective members.

— Richard Rice

## LETTER COMMENTS

### COMMENTS ABOUT TITHING

The Mail Processing Center receives, each month, several letters concerning the results of paying (or not paying) tithes. Some of these letters tell of almost unbelievable blessings. Several examples follow.

#### Learned a Hard Lesson

"I was tithing faithfully for about 3 years and we were really doing good. We saved over \$18,000 and I guess we got independent and missed quite a few [tithe] payments. Now I have lost my job and we have no savings left. I don't intend to ever miss my payments again. You will receive my tithe at the end of the month."

— Mr. & Mrs. S.,  
Goshen, Ohio

#### Results of Procrastination

"When someone procrastinates to the point where he doesn't tithe for so long that he receives a financial curse, then he's in trouble. Such is my

case. I've received such a financial downfall that I'll never in the foreseeable future be able to pay God all the back-tithes that I owe Him. So here is a tithe — small, but as much as I can afford, with the request that you pray for me, that I again may come to terms with our God."

— Anonymous  
Maryland

#### Did Not Realize the Importance

"You shall be receiving from me a tithe every other week. Tithing is one of God's laws in which I did not realize the extreme importance and I am sorry. I ask God to forgive me and to increase my faith, wisdom and knowledge in all His divine laws. Please accept this tithe for God as it belongs to Him."

— R. P.,  
Cleveland, Ohio

#### Sorry She Let Down

"Here are a few dollars to help with God's Work. I'm sorry and ashamed to say I've let down on my regular tithing the last 2 months. Please pray that I get back on that tithing road next check day. I'll ask God to help me get back in full gear again. I paid bills and things again thinking I couldn't let them go. Instead I've let my payment to God go. I'm not proud to say it, in fact I make myself sick. God hasn't let my family down. Why do I let Him down?"

— Geraldine Wiseman  
Braceville, Illinois

#### 100% Increase

"This is my first year of paying third tithe. I have had a 100% increase in salary over last year, and the amount that I pay in third tithe is more than covered by various blessings."

— Robert Elliott  
Euless, Texas

#### Unexpected Bonus

"We are each on our own Social Security and are unable to send you very much, but, once in a while, an unexpected bonus comes along. This time it was an extra large one, so here is our third tithe. We are proving that tithing really works! This came at a low period financially, almost as though our Father had our mental well-being in mind as well as our pocketbooks. We are deeply grateful."

— Mr. & Mrs. Hester  
Portland, Oregon

#### Blessed In Third Tithe Year

"God has certainly been blessing me again in this, my second 3rd tithe year. I really did look forward to this 3rd tithe year with a sort of wonderment of just how He would surprise me this time.

"In March my income tripled over the previous 4½ months! All of a sudden my parents decided they wanted two new platform rockers and gave me their old one — even delivering it! It is in very good condition! On May 1, I took delivery of a new car! My income is still skyrocketing, and I have peace of mind and more joy than previously."

— Philip Burmood  
Grand Island, NE

#### Almost Too Much to Believe

"Since going into my 3rd tithe year, God has blessed me fast and furious — almost too much to believe. I start at a new job next week making twice the salary I'm now getting! I'm extremely grateful to God and to all of you who aid mightily in this Work!"

— Robert Hanks  
Port Arthur, Texas

#### Third Tithe Wonderful Opportunity

"Enclosed is my tithe and offering, part of which is the last of the 3rd tithe from my 3rd tithe year. May I say I have been extremely blessed this past year. I sold a classic car I have had for 6 years, invested in and sold a home for a good profit, and in general been blessed by my funds going farther than they have ever before, and it is with some regret we go out of a 3rd tithe year. I truly see when God says try me and see if I will not pour out a blessing upon you. I truly thank God for being able to give my part, for Him allowing me to have this wonderful opportunity."

— Russell Moore  
Simi, California

#### Many Blessings In Third Tithe Year

"The end of our third tithe year is approaching. Truly as God says in Malachi 3:10 He has poured out blessings upon us. We would like to share these blessings with you.

"Just before our 3rd tithe year began last year, my husband and I were married. Four months later we moved into our own home which was completely furnished. Then God provided a part-time job for me that gave us the money needed to pay for our furniture. During this past year my husband received four raises of which the total amount was greater than our combined tithes and

offerings for the year. Surely we cannot out give God!"

— David & Mary Drawdy  
South Carolina

### Never Going Back to Old Ways

"Enclosed is \$10.00 for tithes and offerings. I only owe \$9.00 but I am sending in 10% on a hundred. I am so convinced about God's law of tithing that I am never going back to my old ways of making excuses for not tithing. It may not be more than a dollar, but it will be sent in. Things are getting better for me and I have faith that it will get even better. I know you've heard things like this before, but for me it's a good feeling! I hope you understand."

— Nancy Lashlee  
Mount Juliet, Tennessee

### Great Blessing

"I figure it's time I let you know how much the God of all creation has blessed me and my family since we have started giving to His Work. Eleven years ago if we had sold everything we had we may have been worth \$35,000, which seems like quite a bit; but in the farming and ranching business, it is practically nothing. One big tractor costs that much or more now. Several of my neighbors have had a hard time and one even went out of business. Several more are hard pressed now due to high feed costs and low livestock prices.

"However, just when it seemed that we would be in a bind, the Creator provided us with a buyer for our place who paid actually more than I would have taken for the place. Another reason I believe a strong hand from someplace arranged this is because of the extreme dry weather conditions that have been on us this summer. If these conditions continue for another 6 months, a person would be lucky to get the place sold at any price. Incidentally, I was able to pay cash for another place that will handle just as many cattle and in an area of more rainfall; for less than a third of what I got for this place. I don't know if the one who bought my place will ever get it paid off as it's on a contract but, even so, I feel we are moving to a better location."

— Hugh Wynia  
Reliance, South Dakota

### Ten Thousand Dollar Blessing

"We are extremely pleased to include a check for \$1,000. My husband received a bonus at the end of the year of \$10,000. We were so surprised to have it be so large. Our income is not large during the year and it is usually supplemented by the

bonus. We are grateful for God's great blessings, not only monetarily but also our physical health and spiritual knowledge (small but growing)."

— Susan Peine  
Indianapolis, Indiana

### Put to the Test

"At the first of October I started tithing. The first week tithe just took a few dollars out of an ample check. Next week I cashed my check and bought a money order like last time. This time my fresh cashed ample check was stolen! Paid tithe anyway. Next week's check was short. (I had a bank loan, rent, light bill and tithe to pay.) I just paid tithe and rent and let everything else slide. You might have guessed. I was laid off work! One check had to last three weeks before I went back to work. To make a long story short, I had a \$100 fine to pay plus my regular bills. That made that month a real struggle! I went through that crisis paying tithe out of every check.

"Now only two months later, my fine is paid off, my bank loan has been paid off 5 months in advance, and get this, I'm moving out of my little apartment where I have to pay \$100 dollars a month plus light bill, into a house. All bills paid and the rent is only \$50 a month.

"To put it mildly, I have been blessed! Please take this money order; I can afford it."

— Stephen Boston  
Irving, Texas

### Received Increase After Tithing

"I am pleased to inform you that since last week (when I sent you a small tithe) I have received an increase in pay of \$10. This will allow me to send you another tithe increased by one-third. I see now that tithing really does help a person financially (and also spiritually)."

— S. Down  
Houston, Texas

### Promise Fulfilled

"God has blessed me far beyond my expectations and fulfilled His promise of Malachi 3:10. I want to do the right thing with what God has given me, and for this reason I would like to request the new edition of the booklet entitled, *Managing Your Personal Finances*.

"I have learned one of the keys to proper money management already. Enclosed is what I might call my signed contract for future prosperity — a check for up-to-date tithes and an offering."

— David Bounds  
Ruston, Louisiana

### Blessed With Good Job

"Today I started a new job. I am now working for the Louisiana State Civil Service in the Certification Department of the Civil Service Office. For the past year I've been working in a grocery store in a stagnated job with no chance of advancement. Now I've just started my new job at \$88 more a month with Saturdays and Sundays off, paid holidays, paid vacation, sick leave, time leave, credit union, hospitalization and life insurance and lots of chance for advancement; all of which I have never had at any of my other jobs.

"God does indeed know what we need before we even ask. He provides for us and we can rely on Him when everyone else fails us. I am so very glad that I was called now in this time instead of earlier or later.

"I know for a certainty that the Eternal Father opened this job up for me. There were four other women ahead of me and yet I'm the one who got the job. Their scores on their tests were even higher than mine."

"Well, I just wanted you to share in my joy."

— Julia Cloud  
Denham Springs, Louisiana

### God Made It Possible

"You will find enclosed a check for \$500.00. God made it possible for us to send this even though my husband is not presently employed. We sold our home in El Toro planning to use the money to buy 10 acres of land in Grass Valley. The people put \$5,000 down and we were going to sell the second mortgage to get enough for the down payment of \$10,000 on the land.

"We moved onto the land right away as the people wanted into our house. Each day we waited for news of the second mortgage and each day we did more on the land, building our cabin, etc. Then came the awful news. Our second mortgage could not be sold down in El Toro, and our agent was sending it up for us to try and sell. Things looked pretty bleak as escrow was supposed to be closing on the land. We were worried that we might lose it all. That night some mighty hard praying went on in our little cabin.

"The next day in the mail was a letter from the people who bought the house. In it was their first payment on the second plus \$5,000 more. With this large a sum we were able to renegotiate our contract and purchased the land for \$6,000. So now we have a payment from our old house to cover the payment on our land. And if that wasn't

enough of a blessing, the next day there was a check from our mother for \$2,000 to help us out. So you see how much we have to thank God for?"

— Mr. & Mrs. Slade  
Grass Valley, California

### Bitter Experience

"Enclosed you will find my tithe. Long ago I paid my tithe according to God's command, and many blessings I did receive. But I quit paying the tenth that belongs to God and as time has gone by everything has gone from good to bad to worse.

"My children and I are having to live so poorly now and nothing is right, not a thing. Nine months ago I lost my job, have been drawing unemployment benefits. The bills are so far behind, I wonder if I will ever get any of them paid. We all need clothing, among many other things. We struggle to keep food in the house. In fact, we are living in poverty, total poverty.

"I did not gain a thing by disobeying God's financial laws. I could write on and on about things that have come about in my life, that could have been avoided. I have been so sinful and foolish, I make my own self sick thinking about it. I have never been a Christian, even though I have studied the Bible off and on for years. Many things I never understood concerning the Bible, but I know right from wrong."

— Mrs. Jean Spitzer  
Roseville, California

### Ninety Per Cent

"I am enclosing my tithe. I really appreciate all the knowledge you have given me. God has been so good to me financially. I am only 18, but I own a trailer and I am buying a car. I also recently got promoted to note teller at the bank where I work. I can really see how the 90% of my income I keep goes further than the entire income of people who do not tithe."

— Jane Stavros  
Hailey, Idaho

### Blessing After Blessing

"Enclosed is our weekly tithe check, which I am happy to say is larger than I expected. My husband is in construction and usually any time off for holidays is deducted from his check, but thanks to God's blessings, the company my husband works for unexpectedly paid him for the two days he was off for Thanksgiving. Plus we worked together on an extra job over the weekend and a refund check was sent to us that has been overdue two months.

(Continued on page 71)

## Ministerial Education & Training

From time to time many of us have had that rare and refreshing experience of meeting or even developing an acquaintance with someone in the world who in many respects seemed "converted." Naturally, they probably didn't keep the Sabbath, tithe, or make plans for the Feast, and yet we were struck by "something" about them. Perhaps they were disarmingly honest and aboveboard. Maybe they seemed genuinely humble, unpretentious, or kind. Or perhaps they were just bubbling over with joy and were experiencing a genuine sense of fulfillment in life. All seemingly "converted" qualities, yet obviously not developed through the action of God's Spirit.

Recent studies by behavioral scientists have uncovered new information that should give us fresh insight into these qualities which reflect the ultimate in what the world regards as psychological health and well being. Amazingly, these traits are much the same which we would ideally expect to find in a converted individual. In a recent issue of the *Bulletin* (December 17, 1974, p. 683), we briefly outlined the nature of people in relation to a "hierarchy of needs." At the fifth level — the highest rung — of this ladder of needs was the "Self-Development or Growth Drive" (p. 686). Studies made of individuals who have reached this plateau of human development — when analyzed in the light of the Scriptures — reveal that people in this category generally have the most desirable qualities of psychological and mental health — qualities that reflect a seeming "conversion" of sorts.

Since we are so accustomed to thinking of these converted attributes in King James English terminology, we thought you might find it interesting to hear described in "non-spiritual" or clinical jargon an assessment by those who study the workings of the human mind of an individual who, to us, simply seems converted. After all, the closer we can come to isolating, describing, recognizing and understanding these character traits, the more able we'll become in shepherding God's people into attaining these added dimensions of growth.

Significantly, this area of psychology seeks to find the *cause* of the *right result* in the field of human behavior, which we realize is a Biblically

sound concept. Studies are conducted about how and why high achieving and well adjusted individuals succeed. Past psychological studies (Freud, etc.) have often dealt principally with the result or the problem; i.e., with those evidencing aberrant or grossly abnormal behavior or having obvious mental deficiencies. Many behavioral scientists are now attempting to find the *cause* and define the attributes which produce a healthy and well-balanced personality.

The psychologist's definitions of "self-development" or "self-actualization" actually correspond quite closely to the Biblical concept of "overcoming" and "growth." It is loosely described as "the full use and exploitation of one's talents, personality, capabilities and potential." Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing. This, in turn, generates a greater depth and degree of ability within the scope of their talents. Interestingly enough, they are described as people who are growing to "full stature."

In a "self-actualized" person, psychologists report that a "change of heart" becomes the governing disposition which rules his mind and life. The individual seeks to "progressively conquer the remaining evil" in his nature. People in this realm tend to be seeking "human perfection."

Psychologists recognize self-development as "a long term growth process in an individual whereby certain characteristics become increasingly prominent."

In this context, it is appropriate to examine the continuously recurring themes in the Bible of knowledge and growth.

The analogy with physical growth, particularly from infancy, is frequent, including types of nourishment appropriate to different levels of growth (i.e., "milk," "meat"), (e.g., Heb. 5:11-14; I Peter 2:2; I Cor. 3:1). Similarly, the analogy of plant growth is often found, including the production of fruit (e.g., Eph. 3; II Cor. 9:10; John 15; etc.). Further, there are concrete exhortations to grow and develop (e.g., Heb. 6:1 "Let us go on"; II Peter 3:18, "Grow in grace and in knowledge"; Eph. 4:15, "We are to grow up in every way into Christ").

Similarly, "knowledge" is an important part of the experience and exhortations of biblical characters. For example, in the Book of Acts, believers were called "disciples" — meaning learners — for many years until the term "Christian" came into usage. Jesus stated in Matthew 11:29, "Learn of me"; Paul stated in Philippians 3:10, "That I may know him"; Paul prayed (e.g., I Cor. 1:10) that believers would increase in their knowledge of

God; Jesus prayed in John 17:3 that they may know God and Christ. Old Testament writers such as Jeremiah, Hosea, Micah, etc., emphasized knowing God.

In addition to this overall self-development drive, there also are three distinct groups or "clusters" of related qualities evidenced by those who, according to specialists, have "self-actualized."

1). The first group of traits involve the quality of being a relatively open person, in the sense the person has a firm grasp of reality. The world outside of oneself is perceived with a minimum distortion, and his inner world is not constricted or tightened by anxiety. In short, he does not feel stifled or threatened psychologically. Thus the growth-oriented person has a more efficient perception of reality and more comfortable relations with it. He tends to be a realist in his view of life.

He has an unusual ability to detect the spurious, the fake, the dishonest, to see concealed or confused realities more swiftly and more correctly, to be unthreatened by the unknown. They have a continued freshness of appreciation, to see the basic goods of life freshly and naively, with a greater degree of awe, pleasure, wonder, and even ecstasy. They easily accept themselves, others, and nature, not in a self-satisfied manner but rather as a straightforward acceptance of what is; they seem to have a uniformly good appetite, sleep well, enjoy their sexual lives, give and receive love without questions, lack defensiveness or airs of pretense. Additionally, they have a distaste for artificialities in others, dislike playing games or trying to impress in conventional ways. It is basically an acceptance of reality with a healthy sense of goal orientation. They are often characterized by a philosophical, unhostile sense of humor, not making people laugh by hurting someone, nor laughing at someone else's inferiority, not defying authority through humor, but the ability to laugh at themselves and the human predicament. Their behavior is marked by spontaneity and by simplicity in naturalness, by a lack of artificiality or straining for effect; conventionality is accepted easily but can be cast aside equally when desirable. There is also a creativeness — not the special talent creativeness of the genius, but more like the naive and universal creativeness of children. These subjects no longer "strive" in the ordinary sense but rather "develop." They attempt to grow to perfection and to develop more and more fully in their own style. For them, motivation is character growth, character expression, maturation and development.

2). A second dominant trait of these people is a

strong system of belief. They customarily have some mission in life, some task to fulfill, some problem outside of themselves and above themselves which enlists much of their energies — a "calling" of sorts. This is not necessarily a task that they would prefer or choose for themselves — it may be a task they feel is their duty or obligation.

They are strongly focused on problems *outside* themselves rather than problems *about* themselves, in contrast to the self-centered introspection that one often finds in insecure people. They also have an exceptional ethical awareness and definite, firm moral standards.

With few exceptions, these individuals are ordinarily concerned with basic issues and eternal questions of the types generally referred to as "religious" or "philosophical." Such people live customarily in the widest possible frame of reference because they have found this broad scope is most conducive for development and growth. They never seem to get so close to the trees that they fail to see the forest. They work within a framework of values which are broad and not petty, universal and not local, and in terms of a century rather than the moment. This impression of being above small things, of having a larger horizon, a wider breadth of vision, of living in the widest frame of reference is of the utmost importance. It seems to impart a certain serenity and lack of worry over immediate concerns, which makes life easier not only for themselves but for all who are associated with them.

3). The third group or "cluster" of traits is a balance between individuality and social relationships. On the personal or individual side, there is the need for the quality of detachment and privacy. They have a sense of autonomy, of independence from the around, the culture and environment. They are "unwordly" in the sense of being an active agent rather than being helplessly manipulated as victims of the "establishment." This comes across as a certain detachment from the society. While they fall well within the limits of apparent conventionality and choice of clothes, language, food, and ways of doing things, they are not *really* conventional. They are not authority rebels in an "anti-establishment" sense, but can fight when necessary.

On the social side, there is often an ability to be friendly with anyone of suitable character regardless of class, education, political belief, race or color; they find it possible to learn from anybody who has something to teach them, they possess a humility of a certain type. In addition, there is a

tendency to give a certain respect to *any* human being just because he is a human individual. There is a genuine desire to help the human race and generally a deep feeling of sympathy and love for those less fortunate. Finally they can and do speak realistically and harshly of those who deserve it and especially of the hypocritical, the pretentious, the pompous or self-inflated.

Naturally, not all the subjects studied possessed all the above characteristics or in the same degree — but the preceding gives the general flavor or feel or what recent studies show to be — on a strictly human plane — a “mature” or “whole” or “full grown” individual. All of these, of course, are similar to many of the qualities the Bible reveals as the “fruits of the spirit” which Paul spoke of in Galatians 5. Naturally, *true* conversion as we know it involves a much deeper spiritual dimension. Yet like the law of tithing, which many in the world have found to be a *living* law, science has at last discovered the qualities of mind which will produce the most mature, healthy, and well-balanced mental specimen. Qualities they would have discovered much earlier had they only looked to another *Source*. Of course the *true* spiritual depth and breadth of man’s potential can never be discovered by man apart from God.

As the scriptures reveal, there is a definite “end product” that God is striving to develop through a process of growth and overcoming. A definite “type” of being. Is it merely a coincidence that the character traits of a converted individual — an overcomer — closely parallel those qualities which those who study the workings of the human mind and human behavior only now are beginning to recognize as reflecting the very pinnacle of mental health and well being?

Quite obviously, what society — through its educational and religious systems — has failed to achieve consistently or in any quantity is capable of being achieved by God through “the simplicity that is in Christ,” through “being transformed by the renewing of your mind” and “Christ in you, the hope of glory.” The Holy Spirit, God’s ultimate tool for achieving human perfection, when combined with the innate “growth and development” desires the Creator has placed within all mankind, becomes a tremendously powerful agent for motivation and growth.

Hopefully, we can help God’s people to realize that conversion is not an ethereal, fuzzy, or mysterious concept but rather a practical, realistic and fulfilling experience that reflects the ultimate potential for God’s creation in a human sphere.

— Met Staff

## LETTER COMMENTS

(Continued from page 68)

Any blessings we receive can be passed on to the Work, and in this day of weakening economy any extra money can be put to good use.”

Mrs. James Boston  
Irving, Texas

### “God Did It”

“When I became really interested in the Church, I was laid off for about six months. Then after some reading and talking to your ministers, I found a job. I couldn’t keep it though because it was the second shift. Three months later I found another job. The pay was low but better than nothing. I started tithing right away. Today my weekly earnings are four times what I started at. Not only that, my wife who is a non-member has received a 16% increase this year. That’s not all, we decided to build our own house one year ago. I didn’t have any experience although my brother-in-law did and he helped me out a whole lot. To me though, God built this house. He was there from the time the lot was purchased, to finding the bank, to the very last nail hammered in. God did it, because we couldn’t have done it alone. Even my mortgage is one third of the market value. I still have things to do, but it’s all downhill now. Yes, God has blessed my wife and me in our good health, our marriage and financially. It had to be God because it happened so fast.”

— Daniel Hackett  
Temperance, Michigan

### Hard to Believe Blessings

“It’s hard to believe our blessings since I started tithing. We’ve been married 16+ years, husband in the Army (takes an act of Congress to get a raise), kids came right away (4 of them), many years of struggling, always down under financially. And now, with the worst economic situation to hit this country, we are doing just fine, end of debts in sight and for the very first time... a savings account (in addition to second tithe). Last Friday I just received a 10% raise. When will it end? I know the women aren’t supposed to work ideally, that’s why I’m so anxious to get out of debt. My husband’s income would be adequate without debts. In the interim, I am so happy God is accepting my tithe to His greatest Work to date. Sometimes when I get depressed by Satan, I can look at this very concrete evidence that God is still on my side and that Christ is still alive and interested.”

— Mrs. Heltne  
Texarkana, Texas

### God Means What He Says

"About six years ago I made about \$150 a week. Today, I am still doing the same job. The same number of hours. In fact, I am working one day less because I stopped working on the Sabbath. Today I am making \$500.00 a week.

"If I ever failed to send in my tithe I would feel as if I were stealing from God.

"I know I don't need to tell you this, but I'm sure there are a lot of people who are the doubting Thomas type. I feel they should know God means what He says."

— Glen Goodwin  
San Jose, California

### Seems to Have As Much As Before

"Tithing really does pay! Even though I pay out an extra 10% of my salary, I seem to have as much money as I had before I started to tithe. I have enough for my own needs and some left over. Although things look anything but bright for the future of the company where I work, all of us received a 7% increase in wages recently."

— Joan Cunningham  
Norristown, Pennsylvania

### Tithed the Last of Money

"Yesterday I sent my last money as a tithe. My husband left me months ago and I had let the bills pile up although I'd been working, but not earning much. I'd checked the want ads, the employment agency and a job (on call) agency. Nothing!! I have been tithing right along, except this week. The amount of money I had left was the exact amount of what the tithe should have been. I remembered Malachi and the widow in her penury and sent my last money. I got on my knees and reminded God of both above and prayed. Today I got a call for a job (the job came to me) at a 25% increase over what I'd been earning. Day shift, five days, weekends free. All things I wanted. Plus I can pick up my pay at payroll 3 days earlier than normal, which will enable me to pay the phone bill before service is turned off. Also payday will make me able to catch up on other bills threatening. In one month my finances will be straightened out. Thanks to God! I am indeed grateful and humbled.

"I'm using my last stamp to send this, but there's a smile on my face."

— Dorothy Henschell  
Garden City, Michigan

### Tithing Really Works!

"I'm a part-time commercial artist and I recently paid my first tithe of \$40.00. Well, I know that isn't a lot of money, but I'm not a lot of rich either!

"You see I'm just eighteen and I live with my parents. I'm trying to get through college and they're helping me. I don't have a lot of chances to work while I'm in school, but I do do some work. So when I recently totaled up my finances, I came out to around \$400.00. I then sent \$40.00 of this to the Work of God and lo and behold, it worked! I just did my highest paying job ever! I got paid \$50.00 for around five and one half hours of work. That comes out to \$9.09 an hour! That's pretty high wages for someone my age!"

— Louis Barreiro  
Hanford, California

### Hopes Tithes Will Help Others

"This month's tithes are tied with heartstrings. I now have the first and second grades for a combination classroom and is it ever challenging.

"I hope and pray that my tithes can help in some small way to preach the Gospel. Perhaps even the parents of the children I teach... to help re-educate the world... to see God's way as opposed to man's and Satan's.

"I know that someone's tithes a year ago helped change my entire life. I like to be a part of doing that same wonderful, tremendous thing for someone else."

— Carolee Widmann  
Denver, Colorado

### Unique Way to Be Able to Tithe

"Enclosed is a personal tithe for \$28. I'm not employed, however, four weeks ago I asked my husband if I was worth \$10 a day to him, could I have \$1.00 of it. Well, he said sure. So every 4 weeks I intend to send my \$1.00 per day tithe to you. I wish it were more and maybe soon it will be. Please continue with your works. The people of the world need it desperately."

— Linda Dooley  
Columbia, Tennessee

### Blessings Unlimited

"I have been given, in the past couple of months, a very nice house with five acres of land in the country. The house was completely furnished, even a freezer just about full. Plus \$1,400.00. Paying tithes does pay!"

— Joe Willie  
Folsom, Louisiana