

# The Bulletin



of the Worldwide Church of God and Ambassador College

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## Academic

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Our months of anticipation ended this Monday, March 3. That day we received a letter from the Western Association of Schools and Colleges (WASC) informing us that Ambassador College, Pasadena has been granted Candidate for Accreditation status.

I am personally very encouraged and feel that we have come a long way. The faculty and members of the administration want to thank you for your prayers and continual encouragement throughout this project. We hope that this achievement will be as encouraging to you and the brethren as it is to us.

WASC has given the College a two-year term of recognized candidacy. This 1974-1975 college year is the first year. The 1975-1976 college year will be our final year during which a new self-study report will be generated. A final visit will probably be scheduled for the fall of 1976. So, hopefully, we should have achieved regional accreditation in less than two years from now.

For an institution to hold this status it must agree to publish *in toto* the following statement whenever discussing its status.

"Ambassador College has been granted Candidate for Accreditation status by the Accrediting Commission for Senior Colleges and Universities of the Western Association of Schools and Colleges. Candidate for Accreditation is a status of affiliation with the Commission which indicates that the institution has achieved initial recognition and is progressing toward Accreditation. *Candidacy is not accreditation and does not assure eventual Accreditation.*"

The special edition of the Portfolio announcing

our new status is enclosed with this *Bulletin*. Rather than duplicate words, I will simply refer you to it for additional information.

— Michael P. Germano

## Church Administration

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Greetings again fellow ministers!

We have recently completed two more of the mini-conferences. This time in Cincinnati and Chicago. Thanks again to you who attended and helped make these meetings the fine successes they were.

While in Cincinnati, by the way, we were privileged to attend a very fine social evening commemorating the 12th anniversary of the Cincinnati Church. Many of the members in the area had certainly worked long and hard to prepare a most enjoyable and entertaining show. There is some fine talent in Cincinnati. Rather than trying to pay special tribute to a few of those involved, let this be tribute to Jim Reyer, pastor of the Cincinnati West Church and *all* of the cast.

You will remember that I stated a few *Bulletins* back the purposes and objectives of the small mini or pocket conferences. Among the several reasons is one very important to me personally — that is becoming acquainted with you fellows. I sincerely do appreciate and find very helpful the opportunity to get to know you, to share your comments and ideas about the ministry, the Church, our mutual problems and concerns, and most importantly, our plans for the future.

This series of conferences is not a planned lec-

ture series. Rather they are workshop forums, providing much needed input and discussion of *current* needs in the Church. Each conference thus far conducted has had its own personality, varied interests and focus, while still maintaining a similarity in subject matter.

### Ministerial Conference

Many of you have been asking about plans for a Conference in Pasadena sometime in May or June. A large number of you have already input thoughts and suggestions concerning the Conference. I am about to give all of you an opportunity for further input.

The Conference conducted last May has been hailed as the "finest ever." It was by far the largest Conference ever held with ministers present from around the world, as usual, and also included the vast majority of Local Elders.

As most of you will well remember, that May Conference was a series of Plenary Sessions for Mr. Herbert Armstrong and Mr. Ted Armstrong to expound relevant news and plans; we had an excellent series of Divisional Reports, films, slides, etc.; the exciting announcement concerning our new understanding of Marriage and Divorce was made by Mr. Herbert Armstrong; then, a large part of the Conference was devoted to breaking down the attendance into a well planned series of Bible Study and administrative workshops and forums. We were all a little weary, but satisfied with a feeling of a job well done after that fine Conference ended.

But as in any business institution planning its heavy expenditures carefully, all conventions, activities, expansion, etc., is equated to *current* needs and anticipated accomplishment.

There was a *need* for the type Conference held last May! I am sure we would all agree that at least one of the contributing reasons for the success of the May Conference was the pressure of uncertainty, the personal traumas many of us felt

## FINANCIAL AFFAIRS

Frank Brown requested we announce that the information he was to present in his column was given to Mr. Ted Armstrong to be used in a combined Co-Worker-Member-Donor letter he will have written by the time you receive this *Bulletin*. Therefore, no Financial Affairs column appears in this issue.

# The Bulletin



of the Worldwide Church of God and Ambassador College

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and the need for reorientation that could *only* come from new visibility and direction received by being at headquarters. So, based on such a need, the conference was conducted.

In recent Conference planning meetings we have discussed the pros and cons, the needs for — or lack of such — etc., the on-going tradition of a major *annual* Conference. Do we need to have a Conference similar to last May's *every* year? The ministry now totals over 500 in the U.S.A. and 658 worldwide. Quite frankly we feel that to have the same type of Conference every year would reach a point of diminishing returns. We have discussed this at length with Mr. Ted Armstrong, keeping him fully involved, and receiving his guidance.

The sheer number present makes it virtually impossible to have any open forum discussion during the general or plenary sessions. Such sessions need to be planned lectures, audio-visual presentation, doctrinal dissertations, etc. The only way we could have effective exchange of ideas, administrative discussions, doctrinal or biblical studies, etc., is to organize the smaller groups as we did last May. And, frankly, fellows, we don't always need to be all together in one place to do this.

(Continued on page 112)

# WORLDWIDE CHURCH OF GOD

WORLD HEADQUARTERS  
PASADENA, CALIFORNIA

HERBERT W. ARMSTRONG  
PRESIDENT and PASTOR

OFFICE OF  
GARNER TED ARMSTRONG  
Vice President

March 6, 1975

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

Greetings in Jesus' name!

I hope all of you have received the tape-cassetted sermon I sent out recently, and especially will pay careful attention to the announcement section in which I outline some of the current difficulties as a result of the continuing economic crisis which, naturally, affects God's Work.

As you probably know, we have successfully managed to avert any real calamities by the budgetary surgery we have continually effected over a long period of time.

With phasing out the campus in Bricket Wood, Imperial Schools, the sale of the Press in Pasadena, the Television Productions cut-backs, and many other belt-tightenings in various other departmental areas, we have, over a period of many months, managed to reduce a worldwide \$19-million payroll down to in the neighborhood of \$12 million!

Now, the new tabloid Plain Truth is a reality -- and, I might add, the earliest indications are it is really being a great success, and all the members of the staff here are very enthusiastic over it.

Just after the third issue came off the presses, we gathered in my office for a very creative and helpful session in analyzing individual articles, talking about stronger Biblical content; the continual pervading theme of the overview of world events in the light of Bible prophecy, and many exciting feature articles and material for future editions was discussed.

You will notice the circulation is growing with each issue -- and our ad campaign on the back of the Plain Truth will include very shortly ads for the GN, the Correspondence Course, and mainline booklets.

I have even mentioned the Good News on the telecast, and I intend to continually mention the GN on the radio broadcast so that more and more people will be turned toward the stronger Biblical-type articles which really feed those who are thirsty for God's truth and bring them along toward conversion and full membership in

the Church.

By the way, I am very enthusiastic over the potential to completely revitalize the Correspondence Course. While this is still only in the thinking stages, I am very urgently desirous of getting a Correspondence Course which will thoroughly ground people in the important basic doctrinal truths and which would have, as an almost natural conclusion to its final lesson -- if the people taking it are sincerely interested and continue to read and study-- involvement in our Bible Studies or local churches.

I have spoken in Pasadena for the past three Sabbaths. I am somewhat surprised at the enthusiastic response I've been receiving -- since I went way back to the very beginning, as it were, and preached one sermon on -- would you believe? -- the Sabbath!

I waded through the Old Testament and New Testament proofs of the Sabbath; the usual "proof texts" used by Catholics and Protestants alike of Acts 20:7, I Cor. 16:2 and Rev. 1:10. I preached the rather "standard," somewhat repetitious, insistent and hopefully carefully organized sermon on why the Sabbath is holy, why we should keep it, and how it is the only day you can prove should be kept throughout the Old and the New Testaments consistently!

On that line, I waded -- almost word by word -- through the entirety of Hebrews 3 and 4!

Fellows, frankly, I was very surprised at the enthusiastic response I received! For those of us who have been in this Work for many years, it sometimes may slip our minds that we have not preached some of these strong-meat, basic doctrinal sermons in literally months or even many YEARS! Yet, God's Church is continually growing; there are visitors and new people present at any given Sabbath service; the college students come and go; and the entire make-up of the congregation -- especially here at Headquarters -- becomes significantly changed every very few years.

I also spoke on a "where-do-we-go-from-here?" overall analysis of Bible prophecy in recent weeks, and that sermon also was received with an enthusiastic response. I showed how, though interest and excitement over prophetic events may have waned somewhat in the last couple of years, that we are much closer to the great events spoken of in the book of Daniel and the book of Revelation, and especially the prophecies of Jesus Himself, than we were back in those days when the interest and excitement over prophecy waxed hot.

Actually, since there are hardly any years ever suggested by scholars other than 538, 539, or 540 B.C. for the destruction of ancient Babylon, and while we do not want to get people thinking about any conclusive dates or prospective dates, it is nevertheless very instructive to look at what Jesus said about the end of the time of the Gentiles and compare today's rapidly deteriorating

world conditions in the light of any suspected or speculative dates as a result of that specific prophecy.

I did not, by any stretch of the imagination, imply that "Christ will be on the earth by 1982" or any such thing -- but I did once again bear down on the main prophecies of the Bible, showing WHAT it is we are to watch for: i.e., the emergence of a powerful 10-nation union in Europe; the emergence of a great military leader who will be "the Beast"; the emergence of a great spiritual leader who will fulfill II Thessalonians 2 and become the "false prophet," and many other major prophecies. I have been frankly surprised at the enthusiasm with which these basic, down-to-earth mainline doctrinal sermons have been received!

Let me encourage ALL of you, fellows, to take a good strong look at some of your old sermon notes -- thinking back to sermons you preached three, four, or even six or eight years ago -- if you've been in the ministry that long -- drag them out, revitalize them, and give those people in your care strong doctrinal meat!

Some of the dissenters who have gone out are even beginning to impugn and ridicule God's Sabbath Day, the annual Holy Days, the whole meaning of the New Covenant, and practically everything we hold sacred and true in God's precious Word!

We are to be able to withstand these attacks, not by answering in kind or attacking any doctrinal beliefs of other organizations, but merely by consistent teaching of God's truth!

As never before, our brethren need to be GROUNDED and firmly ROOTED in the basic doctrinal truths of God's Word!

Don't feel at all embarrassed about getting up in your pulpits and giving a STRONG sermon on faith, the Sabbath, the Holy Days, the Millennium, the resurrection, just what the Kingdom of God is, how to keep the Sabbath, tithing, the spirit of giving, the Old and New Covenants, law and grace, or wading through and expounding the book of Galatians!

The temptation is sometimes strong, just through having to speak each week to the same group, to come up with some new ideas out of articles you read, or books in which you become interested; preaching sermons surrounding various analogies or stories -- rather than just strong Bible doctrine in a sound and well-organized way which can be understood by people even of lower education.

But if God's Church is going to be firmly rooted and grounded in the truth and able to withstand the gainsayers and those who come with false doctrine, then we need to be a Church which really understands thoroughly the Bible!

I am mentioning this because Wayne and I and all of the

fellows here at Headquarters are experiencing the same thing from our brethren: a genuine hunger and thirst to be led deeply through the pages of God's Word and a growing impatience with empty messages, interesting or cute analogies, quaint stories, foreign religions, philosophies, personal ideas and the like! I am not saying that I have certain knowledge that any such sermons have been preached of recent date -- and they may have their place from time to time (after all, I have preached many of that type myself!), but I think it is indicated by all the circumstances in the world and in the Church that we need a powerful infusion of strong, consistent doctrine in God's Church and truly recapturing the spirit of "getting back to the faith once delivered to the saints"!

Your brother in Christ,

*Samuel Lee Armstrong*

## Herbert W. Armstrong UPDATE

**Bombay, February 26, 1975**

By now newspapers in Los Angeles and the rest of the United States have learned what we were apprised of upon arriving in Bombay — as a matter of fact even before arriving we had received a telecommunication from Dr. Singh — namely that the United States has lifted its arms embargo against Pakistan and will immediately begin shipping military hardware to India's long-time adversary. Since Pakistan has used its arms in the past only against India, one can readily see the alarm with which the Indian Government and its people treat this unexpected lifting of the arms ban, and it certainly has made United States Indian relations — which have not been good for some time anyway — that much more attenuated.

In addition, Mr. Kissinger's comments in Washington by way of response to the Indian Ambassador to Washington's protest of the United States government's action has not endeared him to an Indian public — which does not claim to be his number one fan anyway. And, by way of further footnote to this bit of history, the Indian Foreign Minister who was to arrive in Washington for an Indo-American joint commission meeting will probably cancel — not only because of the arms question, but because he has learned (and not by way of a courtesy call from Mr. Kissinger) that his counterpart, Mr. Kissinger, will not even be in Washington at that time, but will be somewhere in the Middle East on another one of his journeys to press for a Middle East settlement. Needless to say my earlier comments about anti-American feeling can now be better understood and perhaps have even been understated.

Today Mr. Armstrong addressed the Rotary Club where he was very graciously received. At the end of his message was a brief question and answer session and, as anticipated, one of the questions alluded quite sharply to the recent lifting of the arms embargo. Interestingly enough, however, the question also alluded to Mr. Armstrong's statement that it will take the intervention of a supernatural power to bring about the ultimate peace that all of us want and in lieu of that mankind will destroy itself. Mr. Armstrong had previously commented that the production of arms had become the most rapidly growing industry in the world,

and the questioner asked Mr. Armstrong if there might not be some relationship or significance between his name, Armstrong, and perhaps the supreme power that might be necessary to restore order on this troubled earth. Mr. Armstrong responded by reminding his audience of an editorial some years past in the *U.S. News and World Report*, where the editor and publisher, Mr. David Lawrence, said that indeed it would take a strong arm from somewhere to intervene in order to save mankind from self-destruction — hence the play on the name Armstrong.

This has been a very productive and eventful week. Monday night Mr. Armstrong addressed some 600 members of the various Junior Chambers of Commerce from Bombay, with the organization for the combined meeting going to the credit of the South Bombay Junior Chamber of Commerce. Mr. Armstrong's message of some forty minutes was very warmly received and was fully reported in the two leading daily newspapers and the English newspapers Tuesday and Wednesday, as well as in the leading Indian language newspaper of Wednesday. Tuesday evening Mr. Armstrong spoke before approximately 450 members of the newly formed community service organization, the Giants (whose name stands for generosity, integrity, action, nobility, truth and service). Mr. Armstrong again spoke for some 35 minutes, using basically the same theme, as his audience was different and essentially both evenings were similar to what has been previously reported in the *Bulletin* after Mr. Armstrong's address last November in Cairo. This particular audience was seated in a lecture-style arrangement, however, and we found that particularly good for establishing speaker-audience contact. Again, the meeting was well reported this morning in the newspaper, and further coverage will appear tomorrow.

Tonight, Mr. Armstrong spoke again before some 300 or more members of the Lions Club of Bombay in much the same manner as on the two previous evenings, speaking for 25 minutes with ten minutes of questions and answers. Later in the week, assuming the political situation quiets down, we hope to meet the new Chief Minister and to dine with the Governor. Meanwhile, we have received many invitations for dinners and luncheons from members of the various groups before which Mr. Armstrong spoke, but naturally time does not permit us to accept but a few.

It is very important for us to begin circulating the *Plain Truth* magazine in India, and particularly in Bombay, between now and November. The new format has been very well received here

and the brochures have been an overwhelming success! We could have used *five times* the number of copies of both and we will probably seek budget approval to print thousands of additional copies of both in India for distribution by the service groups and our many friends here between now and November. Mr. Armstrong, upon Professor Gotoh's recommendation, has changed his plans for holding public appearances here in November — instead of one night, he has scheduled three nights and the Cricket Club has already been reserved. Professor Gotoh now estimates that the minimum audience will be approximately 25,000-30,000 people, and he is hoping to build to twice that number. Each of the service organizations have promised complete and total support, which, of course, will include not only their members but their wives, families and friends.

Mr. Armstrong has been very much moved and *inspired* by the warm reception that he has received everywhere — this is apparent as he speaks and as he turns out copy for the various publications between the speaking engagements.

Today it was interesting that Mr. Armstrong had it called to his attention by the Rotarians that he must add another one of his "three weeks after" episodes to his string of governments falling like dominoes three weeks after his visits, because, by fantastic coincidence, again it was exactly three weeks after our departure from Bombay that the safe government of Maharashtra (of which Bombay is the capital) fell, and the Chief Minister, Mr. Naik, was replaced this week by Minister Chazon.

— Stanley R. Rader

P. S. Mr. Armstrong has accepted an invitation to be the keynote speaker for the district meeting of some 4,000 members of the twenty-two different Lions Clubs of Bombay on April 28th and 29th.

## CHURCH ADMINISTRATION

(Continued from page 106)

On the positive side I know that you look forward to visiting with old friends, socializing with fellow ministers, perhaps hearing reports from around the world, or hearing a sermon by either of Messrs. Armstrong, etc. And, believe me, we agree that all of this is important, is worth a fair price and certainly has helped greatly in binding us together as a team.

Our thoughts are that for the immediate future we plan such a major Conference *every other year*. As in every area of the Work, Conference plans will be reviewed from time to time. Your input will

always be considered. All or nearly all (depending on the needs to leave a few in offices and local areas "to mind the store") of the ministers and elders would be invited to these Headquarters-based Conferences.

To supplement the major Conferences, future plans would call for smaller area meetings once or twice a year. These meetings can be kept small enough to provide the intimacy and teammanship, the openness for discussion, some planned social activity or whatever to be sure they fill the needs.

Actually, a move in this direction has already taken place. Last December a very encouraging and successful series of meetings was held at Brickwood in England. Ministers from all over the British Isles, one or two from Europe plus three of us from Pasadena were present. In a group small enough to allow communication without inhibition, comments from the floor without bogging down the meetings, we were able to have doctrinal discussions, administrative and procedural discussions, the conveyance of what is happening in other areas of the Work, etc.

Mr. McCullough has conducted meetings in all areas of the International Services. It would be simple to slightly enlarge these meetings, for Mr. McCullough to take another minister or two with him if desired, to expand some of those meetings into doctrinal discussions, etc.

In CAD we have been conducting a very profitable series of small area conferences. At the time I went to Mr. Ted Armstrong for his approval to hold this current series of meetings I had no thought they would even remotely affect the *annual* conference. I still don't think this current series does to any great degree.

If we go to a major conference once in two years, then of course we would plan these small conferences better, cover additional material and hopefully Mr. Ted Armstrong would attend a session or two in most of the conferences, as time permits.

So, our thought is to not have a conference in May. We would then plan to have a major conference sometime early next year — either January or possibly next May or June, depending to some degree on where you fellows would prefer — and all of it, of course, depending on world conditions, economics, etc. At this moment, seeing the conditions extant in the world, it is impossible to make any plans with certainty.

Will you please let me hear from you immedi-



ately about this? Any ideas or suggestions you have about immediate conference needs as well as future plans will be appreciated.

Now to something else. I would like to acquaint you with the *Theological Research Project* under the supervision of Dr. Dorothy. In a recent meeting with him, members of his staff and Dr. Robert Kuhn, we went through the plans and objectives of "TRP." Following that meeting we asked Dr. Dorothy to prepare some material for the *Bulletin* to inform you of what's going on.

Immediately following now is the TRP report.

— C. Wayne Cole

## THEOLOGICAL RESEARCH PROJECT

Saludos amigos!

A few days ago we at TRP had a lengthy and very profitable meeting with Mr. Wayne Cole and Dr. Kuhn concerning the Theological Research Project (TRP) — past, present and future.

Toward the end of that meeting Mr. Cole requested that I prepare a report for the *Bulletin* giving the essence of the meeting and outlining TRP's history, activities and expanded role in doctrinal research and support to the doctrinal committee. So — thanks to Mr. Cole you can look for a TRP "progress report" under the CAD heading.

Our goals are to keep you informed as to which specific doctrines are currently under study, to give you an ongoing report of our research, and to inform you of progress being made toward an official statement of our beliefs and eventually a handbook of our doctrine, as well as other activities.

Hopefully, this initial report will mark the beginning of a regular exchange of theological ideas (two-way communication) between you and us here at TRP.

### TRP History

In November, 1973, Mr. Ted Armstrong placed me in charge of a project — later defined as TRP — to compile and synthesize our basic doctrines. Over a period of years he had grown increasingly aware of the need for the Church to begin organizing its body of teaching and beliefs into book form for ministerial, member and outside use.

He had in fact discussed the idea with his father as long ago as 1962 or '63! So you can see that the need for TRP was seen long before the unfortu-

nate crisis of the spring of '74. Once commissioned, we immediately initiated a feasibility study to determine the best means by which such a massive undertaking could be accomplished. After several meetings with Mr. Ted Armstrong, we agreed upon, and he approved, the procedure of compiling, synthesizing an exegesis of our doctrine, with the aid of a few key assistants and the aid of ministers in other parts of the world. Since early December, 1973, this has been our "mo."

In the early spring of 1974, Lawson Briggs joined the TRP staff to fill the need for someone with a good grasp of our doctrines as well as the ability to write and edit.

At Passover time I approached Carl Franklin and asked him to join the project in an administrative and research capacity. I felt he could add background to our effort from the field point of view, hopefully adding balance to our approach.

Thanks to the solid support from our archives, the radio studio and mail processing, we have been able to compile all our current literature and *most* of our past lit. Much of it is indexed and fairly accessible for research. We also have a fairly good collection of conference materials, including the 1974 Conference completely catalogued and indexed, sermon, Bible study and class notes, twenty years of radio transcripts fully indexed by Jerry Horton's people, and most of your doctrinal input. Hopefully we'll receive much more from you in the future. With such material, TRP has contributed heavily toward the resolution of many doctrinal issues.

### Present Activities

Now for some encouraging news about our current research activities. We have been commissioned by Messrs. Cole and Kuhn to supply the doctrinal committee with an initial, preliminary "list" of our doctrines and beliefs. Concurrently with the presentation of this list, we are starting the synthesis of our basic doctrines. That is, reading through the plethora of written material and organizing what it is we believe on any given doctrine. We feel it is incumbent upon us to work with these truths already received and to refine and enrich them. This preliminary work should contribute immensely toward the compilations (by the doctrinal committee) of what we believe, i.e. an official statement of our beliefs! As the Doctrinal Committee, with the support of TRP, crystallizes each doctrine in writing, we will do our best to keep you informed.

The Theological Research Project — in coordination with Mr. Garner Ted Armstrong, Mr. Wayne Cole and in close cooperation with Church Administration and the Department of Theology — is hard at work developing a statement of our beliefs and a reliable, spiritually profitable, readily available, indexed and usable doctrinal handbook — the goal we have in mind. Beyond that, perhaps we can someday (much farther along) produce an entire Church of God Bible Commentary. We are thinking and planning for that too. (But neither can be the product of TRP alone. We need and want all the help we can get — from YOU.) In fact, we need to continually hear from you men concerning doctrinal questions and research. Your material does go far in helping us adjust our theology. The work you have contributed is being housed at TRP and is always used in any consideration of the Doctrinal Committee. With your input and our expanded function of research support to the Committee we will help assure the above all the more.

In future columns we hope to cover such topics as:

1. TRP date base
2. Hermeneutics
3. Research Methodology
4. Research Sources
5. Formalized doctrine input
6. History and development of our doctrine
7. Systematic, dogmatic theology
8. Problem definition and analysis
9. Progress reports on development of our basic beliefs document.

—Charles V. Dorothy

## CHURCH LIBRARIES

C.A.D. thought the following information concerning Church libraries would be beneficial. Some areas have never started Church libraries, some have discontinued them and others have thriving ones. Occasionally questions come to the Ambassador College library from ministers asking for such information. By presentation of this material we are not suggesting or directing pastors to begin Church libraries; we are merely presenting it as a service — thanks to John Kossey, Assistant Librarian at the Pasadena Campus. Each individual pastor must decide on the merits of a Church library based on the interests of the brethren, financial conditions, hall limitations, and other pertinent factors.

— Dennis Pyle

## A CORE COLLECTION FOR CHURCH LIBRARIES ON BIBLICAL STUDIES

A fundamental purpose for church libraries is to provide resources for individual Bible study. Public libraries (except for the largest) seldom have more than the most general works in this area. And better reference books relating to the Bible are financially beyond the means of most families. Whatever materials a church library may make available to the congregation, biblical studies remains a primary responsibility.

The following basic bibliography, which was developed in consultation with faculty members in the Theology and History Departments at Ambassador College, Pasadena, is designed to help church librarians and ministers who want to build their collections.

The list reflects a sampling of works that are regarded as standard tools for Bible study at the college/theological school level. Titles were selected so that a member with a high school education and some motivation could not only comprehend major sections of each book, but even be challenged to explore the Bible in greater depth. Of course, certain books in the bibliography, especially the lexicons, are necessarily more technical than others.

These works do not represent distilled, finalized Truth. They are "tools" because of their overall usefulness in various facets of Bible study. Edited by reputable scholars, these books provide specialized information which equips one to understand more clearly the culture, language, and history of Bible times. For this reason these works will be of value for both lay members and ministers alike.

Consider the bibliography a starting point for book selection in biblical studies. Other desirable titles are available beyond this list.

### Acquisition Suggestions

There is no need to obtain these books "by the dozen." Acquire books gradually, hopefully after you first familiarize yourself with each volume at a bookstore or seminary library in your locality.

*The Interpreter's Dictionary of the Bible*, because of its comprehensive approach, is a good title to start building your library. *The Oxford Dictionary of the Christian Church* is broader than just biblical topics. It provides excellent summaries of persons, practices and events connected with church history up to the present time.

You may not want all the books in the bibliography on archaeology. One order of priority is Negev, Wright, Pritchard, and Finegan.

Pfeiffer's *Old Testament History* is somewhat more elementary than Bright's *History of Israel*, and many church members may prefer the large number of pictures in Pfeiffer's work.

One or two of the commentaries on the list may be sufficient, although larger congregations might want all three. Incidentally, multi-volume commentary sets tend to be uneven in quality, as well as expensive. Noteworthy commentaries can be found for each book of the Bible, but that is beyond the scope of the present bibliography.

The prices included are retail. Discounts are common for many of the books. By the way, these volumes are available through the Paper Egret at the Student Center in Pasadena. A ten percent discount is given, together with free postage.

— John A. Kossey

## THE CORE COLLECTION

### Archaeology

Finegan, Jack. *Archaeology of the New Testament: the Life of Jesus and the Beginning of the Early Church*. Princeton: Princeton University Press, 1972. \$20.00.

Negev, Abraham, ed. *Archaeological Encyclopedia of the Holy Land*. New York: Putnam, 1972. \$15.95.

Pritchard, James Bennett. *Ancient Near East: An Anthology of Texts and Pictures*. Princeton: Princeton University Press, 1969. \$3.95.

Wright, George Ernest. *Biblical Archaeology*. Rev. Ed. Philadelphia: Westminster, 1962. \$12.50.

### Atlas

Aharoni, Yohanan, and Avi-Yonah, Michael. *Macmillan Bible Atlas*. New York: Macmillan, 1968. \$14.95.

### Commentaries

Black, Matthews, and Rowley, H. H. eds. *Peake's Commentary on the Bible*. New York: Nelson, 1962. \$19.50.

Guthrie, Donald; Motyer, J. A.; Stibbs, A.M.; and Wiseman, D.J., eds. *New Bible Commentary: Revised*. Grand Rapids: Eerdmans, 1970. \$12.95.

Laymon, Charles M., ed. *The Interpreter's One-Volume Commentary on the Bible, including the Apocrypha with General Articles*. New York: Abingdon, 1971. \$17.50.

### Concordances

[Wigram, G.V.] *Englishman's Greek Concordance of the New Testament*. . . 9th ed. London: Bagster, 1903; reprint ed., Grand Rapids: Zondervan, 1970. \$12.95.

[Wigram, G.V.] *Englishman's Hebrew and Chaldee Concordance of the Old Testament*. . . 5th ed. London: Bagster, 1843; reprint ed., Grand Rapids: Zondervan, 1970. \$16.95.

### Dictionaries and Encyclopedias

Buttrick, George Arthur, ed. *The Interpreter's Dictionary of the Bible*. 4 vols. New York: Abingdon, 1962. \$45.00

Cross, F. L., ed. *The Oxford Dictionary of the Christian Church*. 2nd ed. Edited by F. L. Cross and E. A. Livingstone. New York: Oxford University Press, 1974. \$35.00.

Douglas, J. D., ed. *New Bible Dictionary*. Grand Rapids: Eerdmans, 1962. \$14.95.

### Harmony

Aland, Kurt. *Synopsis of the Four Gospels: Greek-English Edition of the Synopsis Quartvor Evangeliorum with the Text of the Revised Standard Version*. New York: United Bible Societies, 1972. \$13.50.

### History

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## Personal Appearances

Greetings from Personal Appearances.

Only two weeks until San Francisco! Saturday and Sunday nights, March 22-23, Mr. Ted Armstrong will be conducting a program in the Bay City. This will be the biggest program yet on the west coast. We are expecting at least 4,000, and hope for 5,000!

So, pray with us that we're blessed with good weather — we don't need any San Francisco fog and drizzle — and that all goes well.

For the next six weeks Mr. Armstrong is going to have a hectic schedule. In addition to being in Big Sandy for the Days of Unleavened Bread, he is scheduled *immediately* after the Festival to conduct another program in Minneapolis and two weeks following that, in Pittsburgh, Pennsylvania. The dates for these two campaigns are April 18-19 and May 2-3, respectively.

All three of these campaigns, in fact, are major programs in our effort to reach as many people on the *Plain Truth* list as possible. In Minneapolis, we expect another 4,000 people to attend each evening and in Pittsburgh we probably will never know exactly how many will attempt to attend, as we expect turn-away crowds. The Syria Mosque in Pittsburgh, the only possible auditorium in which to hold such a program, only seats 3,600. If we get good weather and favorable publicity we will no doubt have to turn away several hundred people.

We try to avoid hurt feelings and disappointment by issuing tickets for the following night's program to as many of those turned away as possible. Also, all P.T. subscribers who are invited to the program via direct mail also receive an invitation to the follow-up Bible Study. So if any

of those turned away are sincerely determined to gain close personal contact, it is possible for them all to ultimately attend one of our services.

Mr. Gary Prather, a familiar face on the campaign trail from the beginning, unfortunately will no longer be able to continue as campaign music director. Perhaps, some of you have realized that Gary has suffered from a number of physical ailments. Even though he has not felt well off and on for several years, he, nevertheless, continued to work with the campaign chorales and make the many exhausting trips to the campaign cities. He now feels, in spite of his desire to continue in the program, that it is simply impossible to sustain this hectic pace and hope to see an improvement in his health.

All of us involved with the campaigns want to publicly thank Mr. Prather for his work in developing the whole program of campaign music. He will be missed, but we hope that a more uniformed schedule and extra rest will enable him to regain his health.

In saying good-bye to Mr. Prather, we also want to welcome aboard the campaign effort, Mr. Ray Howard, the Big Sandy chorale director. As all who have heard the Big Sandy chorale know so well, Ray has been producing fine sound on that campus for some time. Mr. Armstrong and all of us on the campaign staff are looking forward to having the opportunity to work with him in the future.

### Recent Campaign Results

Johannesburg, South Africa! Wow!! Who would have guessed such an attendance. February 19-20, Mr. McCullough spoke to 1,183 and 1,112 on respective evenings. Each night *over* 825 were brand new prospective members! Somehow, one doesn't think of such large crowds in what seem to be far away places, but it surely was inspiring to get the daily reports of what was happening there.

In addition, in the United States Mr. Dart spoke to a combined two-night crowd of 1,800 people in Little Rock, Arkansas, February 7-8. One week later I was in Springfield where we had a total two night audience of 1,575 — and that just barely, as we finished the campaign just in time to beat a late winter storm which closed the airports and forced us to drive out of Springfield to "escape with our lives." I understand that this storm system eventually dropped over 12 inches of snow, with 40 mph winds. Campaigns and storms — perhaps we should contact the Chamber of Commerce in areas suffering from drought.

## Future Schedule

For the rest of the fiscal year we're going to be quite busy. Following the Days of Unleavened Bread Mr. Wayne Cole leads off in a program scheduled for Norfolk, Virginia, April 11-12. The rest of the schedule looks like this:

DATE	CITY
April 18-19	Minneapolis
April 25-26	Fargo
May 2-3	Pittsburgh
May 2-3	Oklahoma City
May 9-10	Detroit
May 23-24	Brooklyn
May 29-30	Milwaukee
June 6-7	Youngstown

— Sherwin McMichael

## Publishing

### GN/BOOKLETS UPDATE

We are happy to say that the cost of printing the GN has been reduced even further than we had planned — it is now down to 7.6 cents per copy! This represents a great saving to the Work overall.

Plans call for a continuing increase in GN circulation, carefully controlled by the circulation manager, Ben Chapman. We hope to get lots of "new blood" onto the GN mailing list in the near future.

Hopefully, the end result of the current circulation drive will be the development of more co-workers and prospective members.

In addition, a new edition of the *Crime Can Be Stopped — Here's How* booklet is just off the Press. It has been completely rewritten and sports a dramatic new cover.

For some months now we have pulled back on coupons and chaining in the booklets in order to save on printing costs. As a result of a recent meeting, we will now resume a revitalized program of chaining in the literature. This will enable new people to receive stronger literature sooner than they might through normal development. The end result, hopefully, will be to stimulate people on the list to greater personal involvement with the Work — and ultimately baptism as God brings them along.

— Brian Knowles

## Data Processing

From its inception, the purpose of our Direct Mail program to Co-Workers, donors and regulars has been to stimulate increased interest in the free literature we have to offer and, hopefully, a deeper involvement in the worldwide work of preaching the gospel as a witness to all nations.

We are very pleased to report that Direct Mail is not only accomplishing the purpose for its existence exceptionally well, but is also paying for itself and producing additional revenues for furthering other activities of this multifaceted Work of God. This is simply because a substantial number of those who request the literature offered in the DM letters also send an offering.

In this issue I want to cover the results of our Direct Mail program for the first six months of the fiscal 1974/1975 year — July through December.

Overall, we are quite pleased with the results. In summary, we mailed out 4,864,210 letters, received 520,460 responses requesting 379,300 booklets.

Highlights of the individual categories of mailings include:

**RENEWAL LETTERS** 237,833 copies of *Personal Finances* and *Modern Romans* were mailed out.

**REGULAR PROMOS** Nearly 50,000 responses came from the two one-million+ mailings; one from Mr. H. W. Armstrong in July and one from Mr. Ted Armstrong in late November.

**CO-WORKER PROMOS** There were five co-worker promos in this period, four of which offered literature, for a total response of 12,348 booklets. Co-worker mailings continue to generate an excellent lit response.

**DONOR PROMOS** Seven mailings were completed, totaling 597,316 pieces and offering four different booklets. The nearly 57,000 respondees requested over 49,000 booklets.

**GOOD NEWS PROMOS** Two mailings were made to promote the *Good News* to 204,454 subscribers of the *Plain Truth*. 14,104 responded requesting either the *Good News* or the booklet offered or both.

**INVITATIONS TO BIBLE STUDIES** 52,000 *Good News* subscribers who are also Correspondence Course graduates were invited to attend Bible studies and 8.9% responded with interest in attending.

Similar favorable response is expected for the last half of fiscal 74/75, and I will report on this later. I do want to take this opportunity to thank

everyone concerned with the Direct Mail program for their excellent cooperation and suggestions in making this facet of God's Work so successful!

We have formulated a very rough outline plan of our fiscal 75/76 activities which will include the mailing of 14 million letters to various groups which we hope will generate booklet requests numbering 1.3 million. Because of the sad condition our economy is in (called "stagflation" by our "economists"), income from the Direct Mail program could vary considerably, so I hesitate to make any guesses.

Fiscal 75/76 plans are also being made for the *Plain Truth* and *Good News* circulation. It looks like we might hit nearly 5 million PT circulation worldwide and over 400,000 GN circulation worldwide by June 30, 1975.

In the next issue of *The Bulletin* I will discuss more of the details of our new corporate stationery policies.

— Benjamin R. Chapman

## International Division

Greetings from the International Division. Les McCullough and his wife, Marion, left for a round-the-world trip on February 3rd, to visit England, South Africa, Australia, and New Zealand. While in England, Mr. McCullough had meetings with the various department heads to discuss future plans for the Work in Britain. From England he flew to South Africa where he had a small ministerial conference with the ministers in the South African branch of God's Work, and held two campaign meetings — February 19-20. The resultant statistics from those meetings were extremely encouraging to the South African brethren. On the first evening 1,183 attended, of which 833 were brand new prospective members. The second evening 1,112 showed up with 828 new PMs, making a grand total of 2,295 attending over the two evenings — with an estimated 1,200 brand-new PMs reached! Needless to say those statistics have created a great deal of enthusiasm and excitement. Bob Fahey reports that 97 new people showed up for the first Bible Study. Plans for the future look very good indeed for the Work in South Africa.

From South Africa, the McCulloughs flew to Australia where a ministerial conference in Blackheath was held for the Australian ministers. Denny Luker reported that the conference was very successful and most helpful to the men

present. On Tuesday the McCulloughs left for New Zealand where another small conference was held with the office employees and ministers in the N.Z. office located in Auckland. From there he plans to return home, arriving on March 9th.

For the remainder of the International column we would like to highlight a report written by Sid Hegvold in Southern Ireland. We thought his experiences would be most interesting reading for the rest of you men.

— Steve Martin

### WHAT IT'S LIKE IN IRELAND

I got a few chuckles reading Dave Albert's letter about the great difference between the schedule of a field minister and the schedule of a faculty member. That was for a minister in the United States. BUT TRY IRELAND! I wonder if the Irish even have a word for schedule — I doubt it.

Try living without a phone or even a half-way decent (and working) pay phone! It has made me realize how much we have come to rely on a telephone. I generally wait until I am out on a trip to make my calls from a hotel; but even there one must be sure and check as a lot of the hotels do not have phones in the rooms. I was trying to contact Mr. Hunting last week while I was in a hotel. Chris answered the phone and asked me if his dad couldn't phone me back the next day as he was unavailable at the time. I told him that I didn't have a phone. "How do people get in contact with you for anointing then?" "Just as they did in the days of the Apostle Paul," I informed him. Mr. Hunting contacted me by telegram. How long has it been since you received a telegram? I have received more telegrams in the past four months than I received in all of my life before. And that is the way I have to be contacted in a hurry. Of course, there is the old-fashioned letter as well.

The pay phones are just about as convenient as no phone at all. A call to England, for example, costs about one pound (\$2.40) and the only money slots on the pay phones are for 5 and 2 pence pieces, which is like making a call in the U.S. and paying for it in pennies and nickels. One way I have been contacted by phone has been through David Bedford up near Belfast who has to phone a member in Dublin who in turn drives down to me with the message. Ah, how wonderful are the conveniences we have gotten so used to in the United States. We are supposed to get a phone in this March but I'm not holding my breath. The telephone situation is one that has even been brought to the attention of the EEC because Ireland is hosting the EEC ministers for the next few months. That is the telephone fiasco.

Everything is done in dribbles and dabs here. There is no such thing as taking a day to get everything done around the house. The word here is getting "settled in" — I wonder if we ever will be finally "settled in." Any ten-minute chore in the United States will take at least one-half a day here.

The use of Irish (or Gaelic) is another very confusing matter. Everyone speaks English but there is a strong effort to get Irish used more for nationalistic reasons. As a result everything is noted in both English and Gaelic, only quite often the English is missing or obliterated. Irish is required of all students, but few can read it fluently or speak it. It sure fouls up their handwriting as the letters of the alphabet are quite different and they use a number of that script in their letters. Any similarity between the spelling and the pronunciation is totally coincidental. For example: The ferry port just north of Bray is spelled Dun Laoghaire, but it is pronounced Dunleary. There is no doubt in my mind that this is the land of the Danites.

The people and the country are just wonderful. The people are open and friendly and very talkative. The country is just beautiful and much more now that the sun is staying up a little longer. My daughter loves to stay on the Leonard's farm when we have to go on a trip. A few weeks ago I was visiting with another member, Billy Kepple, who lives on a farm. I had just been reading about the bi-centennial plans in the United States and had the date 1776 sort of fixed in my mind. In the course of conversation we got to talking about his house. It has stone walls about 30 inches thick and he mentioned that he had just put new shingles on it a couple of years ago — the first it had had since 1790! He said the Leonard's cottage was even older! They build things to last over here!

The country, Boy the country! There are areas of this country that are just breathtakingly beautiful! We have selected a place over near Killarney on the southwest coast for the Feast of Tabernacles which is an absolutely spectacular beauty spot! I had never thought that an island as small as this could offer such a wide variety of climate, vegetation and terrain. The place for the Feast, Kenmare, is located on Kenmare Bay at the foot of a range of rugged tortured mountains any geologist would be excited to explore. The vegetation is almost tropical with palm trees and all. The weather is mild. The fishing is such that we fear for our salmon fishing enthusiasts' attendance record during the Feast this fall. Yet the trip to Kenmare from Dublin (200 miles) is only about four or five hours by car. Stuart Powell, you can come if you would like! No, I think, Norway or Ireland would be a tough decision to make.

Ireland, as a whole is a sort of blend between the United States and England. Dublin stands alone. The driving there is more like it is on the continent; hectic, but they do drive on the left like they do in England — that is for the most part! The Irish are quite sensitive and the English seem to almost instinctively do those things that offend them. But they are small things for the most part. One has to remember that the Irish had almost lost their national identity to the English over the last several hundred years and they are striving now for national recognition among the nations of the world. One small thing: The name Ireland — that is the English for éire — and Dublin, Ireland, for example, will always mean the Dublin you and I know. Yet every time I write to England and put my return address simply Bray, Co. Wicklow, Ireland, the returned letters invariably come back addressed as either Irish Republic or Eire. So it shouldn't make any difference, then why not just use Ireland?

We have a small but growing Church here in Dublin. Last week, when Mr. Hunting was here, we had an attendance of 80. Our record attendance was 82. We also have a Bible Study over in Limerick once a month and our attendance there has held at 40. We also have a dozen or so people requesting baptism. The big problem with most of these new people is their almost total ignorance of the Bible. I'd say we had about 20 people, counting children, coming as a result of the campaign last October. We had eleven nuns coming to the followup lectures until the lecture on the immortality of the soul — there are none coming now unless they are in their mufti.

That's the way it is here in Ireland.

— Sid Heggvald

## Mail Processing

The mail continues to keep us busy even though February ended with a total of 140,553 letters received. This smaller figure is due primarily to the month being shorter than any other and because no large promotional mailings were sent out during the period. Large direct mailings are planned for March so we should see an upward trend in mail shortly.

People are quite concerned over the nation's economy and this seems to be a factor in the exceptional popularity of our booklet, *Managing Your Personal Finances*. During February 110,843 copies of the booklet were mailed, accounting for

37% of all literature sent! It was also the most requested booklet in 1974.

### Good News From WATS

The last weekend of February saw our WATS calls from the weekly telecast set a *new daily record!* The 3,750 live calls plus 3,200 feet of recorded messages made for a very hectic weekend. Every phone was completely busy for six solid hours!

All this activity was the result of the first of the new response oriented programs, "For The Birds." WATS is anticipating heavy calls during the next two weeks. Four additional lines are being installed in expectation of a busy March.

## IMPORTANT NOTICE

We would appreciate every United States congregation hearing the important information which follows. We have been notified that many members who move continue to have problems receiving their literature (the *Plain Truth*, *Good News*, and booklets). The following suggestions are given to help assure that every member receives his lit.

### MOVING

Whenever you move, please write to Box 111 immediately! Send your subscription number from the mailing label on your magazines — plus BOTH old and new addresses!

### WATCH YOUR MAIL

When you notify us of an address change in advance of moving, watch your mail to see that magazines or booklets do arrive. At times mail has been sent to a person's new address before he actually moved, and this has resulted in material being returned to us. It's very important to notify the Post Office at the same time you notify us. However, don't rely on the Post Office to let us know when you move.

### WRITE AT ONCE

Any time you miss even ONE issue of a magazine or letter, write immediately! We have replacement copies of current magazines, but if you delay the stock can be exhausted.

### THE WORLDWIDE NEWS

All address changes for the *Worldwide News* are handled in Pasadena, but whenever copies of the paper are missed, write directly to Big Sandy. Pasadena does not stock extras.

Thanks for your cooperation. The above guide-

lines will help us give you faster and more efficient service.

— Richard Rice

## LETTER COMMENTS

### THE "SPIRIT OF GIVING" SERMON

Members stated various reasons for not responding to Mr. Ted Armstrong's letter of December 4, 1974. Most were ashamed they had to be admonished to write, but were happy to hear a sermon from Mr. Armstrong. Several voiced the wish that he would send their churches taped sermons more often. The following paragraphs were excerpted from the many letters received in response to Mr. Armstrong's sermon.

#### We Needed That!

"I was never so aroused by a sermon in all my entire life. Thank you over and over for jarring me loose from that self-righteous person I used to be. I *can* and *will* do more for God's Work from here on. In the future I will be a brighter light. You brought many of us down to our knees — we needed that!"

"Thank you for speaking with force in your sermon. The topic of giving was just what I needed. Thanks again for showing me how to live a finer life in Christ."

"I felt so ashamed for not responding to your letter. After hearing your powerful and inspiring sermon I asked myself why I hadn't written to you as I intended to do. If the 'work' depended solely on me, where would it be? I didn't like the answer I came up with. I asked God to forgive me for my Laodicean attitude and I want to apologize for not responding immediately."

"Thanks for the taped sermon that we were blessed to hear. God has aroused His Church again with your sermon. I am one of those who didn't respond. I have been carrying the envelope to work everyday and never mailed it — your sermon was inspirational; it brought tears to my eyes and a silent prayer for help to overcome my lax attitude. I saw myself as a procrastinator letting physical things mean more than responding to your letter. I hope that all of us who are guilty will remember this great opportunity God has given us."

"I'm so sorry I had to have a sermon to wake me up to realize that if my heart was deeply in God's Work, like it should have been, I would not have

(Continued on page 136)



# OPEN FORUM

*OPEN FORUM was created to continue the same give-and-take discussions conducted during the workshops of the May, 1974 Ministerial Conference. OPEN FORUM affords you the opportunity to freely express your thoughts, ideas, opinions and suggestions regarding any area which you feel will contribute to the edification and stimulation of your fellow ministers and department managers. We want OPEN FORUM to be encouraging, thought-provoking — a vehicle through which constructive ideas can be born.*

*But please remember — and pardon our disclaimer — the views expressed here do not necessarily reflect the official policies or procedures of the Worldwide Church of God or Ambassador College. Neither do they necessarily represent the views of the editorial staff of the Bulletin. Nor do they necessarily reflect any absolute conclusions or dogma on the part of the individual contributor — just food for thought and discussion. Send your OPEN FORUM contributions to the Bulletin, 300 West Green Street, Pasadena, Calif. 91123. Be sure to double space your copy.*

## KEYS TO CONDUCTING SUCCESSFUL BIBLE LECTURES

We have conducted five very successful Public Bible Lectures with two more to be completed. These have proven to be exceptionally encouraging both to the brethren and the ministry. The following are the reasons why, along with a few hints that may be helpful to those who will be conducting them in the future.

The following are the reasons why we feel the campaigns have been effective:

1) *Member involvement* was a major factor in the success of the lectures. The brethren were thrilled at the opportunity to meet and talk to individuals who were having their first personal contact with the Work. Long distances and late nights have not deterred the members. It has expanded the horizons of the brethren beyond the Local Church and has inspired them by giving them a personal involvement in what is the very purpose of the Church and Work of God — reaching the world.

2) *The new peoples' personal contact* with the brethren and the ministry has stimulated interest in this way of life. This has been made evident by their conversations with the brethren and ministry which have lasted up to two hours after the lectures. They have also appreciated the fact that we have made the effort and shown the concern to come to their local community.

3) *The minister's opportunity* in conducting these lectures has been both challenging and

rewarding. A challenge because this audience is one that requires we win and maintain their interest. Rewarding due to the fact the audience has been responsive and deeply interested in what this Work has to offer. (These audiences have not been made up of curious, religious hobbyists but of those that are looking to this Work for definite answers and guidelines for their personal lives.)

Pointers that have proven to be helpful in conducting the lectures have been:

1) *A table* that has a full set of our literature (5 copies of each) attractively displayed certainly has been extremely successful in getting the booklets easily and profitably into the hands of the people. The key in making the table popular is to have a couple of members perusing the material before and after the lecture (it seems to encourage the new people to look at and take the literature). Another factor is to have a member (possibly a local elder or deacon with a teen-ager) at the table to answer any questions if they are asked. We have found it helpful to have maps giving the directions to the Local Church and Bible Study. At the end of the lecture it is recommended you announce that the literature is free for the taking.

2) *Refreshments* are probably the most critical factor in encouraging personal contact after the lecture. This point cannot be overemphasized! This encourages a more sociable atmosphere after the lecture, putting the people at ease and stimulating conversation. The refreshments (coffee, tea, juice and donuts) must be available *immediately* at the end of the lecture. This is essential because people will not stay waiting for the refreshments. Having the ladies of the Church there to serve has given them a meaningful part in these Public Bible Lectures.

3) *Advertising* at minimal or no cost in the local media is another key. A local paper or local radio or TV station will many times present such advertising free of charge as a public service. (This has produced positive results for us.) Don't forget to remind the members that their relatives, friends, work associates, etc. are more than welcome. Many people have come as a result of member contacts.

4) *Having an attractive hall* is important to remember. Many times this may mean the best available in the city or town (we have used halls that ranged from a Holiday Inn to the local Town

Hall of a small village). Adequate lighting and cleanliness seem to mean the most. Placing a friendly, personable member as a greeter at the door is of inestimable value in setting a pleasant and warm tone to the whole meeting.

5) *The message* must be relevant and personal. Relevant to world, national and even local events. Personal in its import and its ultimate meaning to their own lives. People today seem especially concerned with the shape, direction and meaning of the social and economic turmoil that threatens and affects them personally. (Remember that it is a recession when your neighbour is laid off, but it is a depression when you are laid off — point being, relate it to them personally.)

We have found that the cost has been minimal. At less than \$7.00 per new contact we feel it to be a very inexpensive means in introducing someone in a personal way to God's Work. All (brethren, ministry and new people) have had a part in a very inspiring and useful aspect of God's Work.

— Doug Smith & Gary Moore  
London, Ontario, Canada

## EXPERIENCES FIRST TV APPEARANCE

The details of my recent appearance on Channel 14 in Evansville, Indiana may interest many of you. When I first moved to this church area, I noticed a slot called "Pattern" on Channel 14 at 7:25 a.m. because this 5-minute program came on during the NBC Today Show which I often watch for news. My first reaction was, "Yuck!"

For many weeks I ignored the parade of people who muttered their trite homilies, but still watched the news. Then one day I heard them announce that any local minister could request the time to speak. It dawned on me that this was an ideal time. Yet, I figured most people just ignored the stuff that came over their television sets because it was completely out of context with the Today format.

Well, I began to fanticize a World Tomorrow format and considered that Mr. Ted Armstrong could do a fine job. However, they would only take local yokels. To make a long story short, I got permission from headquarters and the station gave me the chance.

I wish there had been television training at Ambassador College. There are probably some video-taped speeches now. Some education about doing television could help — especially when we are confronted with unwanted interviews, etc.

I had never been on radio before — let alone television. An ex-member was kind enough to acquaint me with the station. He is a leading

personality on that channel. The next night I taped all five programs.

Everything went smoothly, except I was nervous. (I told the men, "I'd pass out cigars but my wife wasn't having a baby." I guess I felt as if I were in a way.) One of the cameramen bombarded me with questions during and after the taping. He was interested but had his own opinions.

The first sight of my own mug as I reviewed one of the programs was all I could take. It is somewhat revolting to see yourself on television.

The programs aired February 17-21. I had no follow-up such as literature for them to request. I do have my name and the Church in the white pages and the Church in the yellow pages. Anyone who wanted could easily contact me or may even be prompted to call Pasadena to check out their suspicions and get the local church address or whatever.

I personally intended this to be a public service and public relations venture. Yet I did powerfully preach the gospel. If any of you get such an opportunity, you may want to request some of Mr. Ted Armstrong's 5-minute programs for ideas. I could even send you my scripts if you wanted them.

Overall, I have much more respect for what Mr. Ted Armstrong does on television. I really appreciated the opportunity.

— Ron Reedy  
Evansville, Indiana  
Bowling Green, Kentucky

## "MAKING IT UP TO GOD'S PEOPLE"

This is my first attempt at writing anything for the *Bulletin*. In fact, it's about my first attempt to write anything for anything! I finally felt compelled to get off my duff and share some of my feelings with you.

When I came into the Church in 1963 and for several years thereafter, I was constantly being pointed toward HQ by the ministers from the pulpit. And toward the world and the urgent need to get this work done! Then it seems that after early 1972 came and went too many of us began to let down — not deliberately, but unconsciously. The sense of urgency was not as keen. The winds of rumor began to blow. Real and imagined problems were bandied about. We in the field ministry began to get off balance. We weren't sure what was going on. We were afraid to preach on certain doctrines which were being questioned because we feared having egg on our face the next Sabbath if the doctrines were changed. So, we preached on "safe" subjects. We, in too many cases, began to philosophize too much. And all in all we drifted

away from "the faith once delivered." All too many of us became infected by the rumor and gossip virus. In too many instances, the field ministers even voiced doubts and misgivings to the membership — either privately or from the pulpit — with devastating results.

What it boils down to is this: The problems of 1974 were not member problems — they were minister problems. I think we need to face that squarely. (By the way, if none of this applies to you — TERRIFIC! I'm not casting stones — I have no right to. I'm just sounding off!) I do feel though that too many of us let down, for whatever reasons, and got spiritually flabby. Consequently, we had our problems in the ministry which got transmitted to the membership of God's Church and caused hundreds and hundreds of God's people to become "turned off." So, I repeat, the fault was *not* with God's people but with God's *ministry!* Now, how do we atone for our mistakes (besides repenting, of course) and "make it up" to God's people?

Fellows, you know as well as I do that God's people want to serve God. In spite of whatever problems or weaknesses they may have as human beings (and we in the ministry have certainly demonstrated that we are human beings also, if anyone had any doubts), God's people do have their hearts in His work — *IF THEIR MINISTERS DO!*

This is my point. We need to "get back to the faith once delivered." We need to set the *example* in spiritual growth. To *practice* what we preach. To be UNIFIED solidly behind Mr. HWA, Mr. GTA and HQ. To FAITHFULLY lead God's people "in the paths of righteousness." To "preach the word; be instant in season, out of season." I'm not "preaching at you." I need to do these things too! But, I think I'm like most of you. I'm dissatisfied with myself — even FRUSTRATED with myself at times. I want to be a better minister — a better *servant* to God's people. There's nothing on this earth I'd rather be than a minister of Jesus Christ! I'm always wanting to and trying to improve and always falling woefully short of what I had hoped to accomplish. So, if I'm preaching at anyone — it's at myself.

Again hearkening back to 1963. When I came into the Church, I was *struck* by God's people. They had a goal, a *mission* — a zeal to do a WORK. I had never been part of anything like that before. Sure they had their individual problems, but they were solidly *unified* behind God's Work. And fellows, that's the way they *still* want to be. All it will take is for the ministry to have *our* heads

screwed on straight and lead them. *Preach* to them about the Kingdom of God; why they were called; the desperate plight of this world and how they can change that. Encourage them. Get their eyes *raised* from their mundane, everyday problems and onto the full scope of this Work. Stress the urgency of the times we live in.

I'm setting a goal of preaching one sermon a month specifically about the Work, loyalty to HQ, the need to support Mr. HWA and GTA, etc. Of course, we need to also preach about husbands and wives, child rearing, financial stewardship, prayer, study, fasting and Christian living. But even *these* shouldn't be isolated as if they had no connection with this Work. They *do* have. The *reasons* people need to grow in the above areas are so they can have a greater part IN THIS WORK and be more effective in *servicing* this world. We ought to be able to make that tie-in and encourage people to grow for the right (unselfish) reasons. Probably all of this has been said before in one way or another, but it bears repeating. Most of you could say it better than I have — so why don't you?

I've certainly appreciated the helpful comments of many of you in OPEN FORUM. I especially appreciated "Reflections on Returning to the Field Ministry" by Dave Albert. I had already signed up for some classes at St. Petersburg Jr. College. I had "given myself permission" but I felt a little guilty about it. But, after reading Dave's comments I no longer feel that way.

I'm sure the editors are standing by with their swords drawn for *this* one. But, at least I've broken the ice.

— Bob Jones  
St. Petersburg, Florida

#### Editor's Note:

*Not so Bob! You did a good job breaking the ice with some really encouraging comments. Please don't stop with this offering.*

#### IF BROTHERS CAN MISUNDERSTAND . . .

Change usually produces a climate of misunderstanding. Just recently my brother Rodney and I had a misunderstanding with our other brother Bruce, who is working in another area.

We write openly and frankly about our feelings, as a close family is prone to do. However, this time what each writer meant and the nuance taken by the reader were two different things. Bruce thought we were disbanding or liberalizing some ideals we had been taught and we thought he was reacting against positive change.

What capped it off, was a recent photograph of me, sent to Bruce by our parents. In it, I was sadly

lacking a haircut (I regretfully admit by neglect) plus it was ruffled and windswept due to a hike, with the resultant appearance of a mop-top!

So it came to a head! (Literally and figuratively). We discovered by very open and gutsy letters that we were all saying the same thing but that semantics, and looking from a different angle and area differences resulted in the misunderstanding.

I believe that the vast majority of the ministry is saying the same thing. But, due to the work being in different areas, with their different peoples, and we "being all things to all men," modifying our method and style to suit the area concerned, there has to be superficial differences. Unless we are prepared to realize and allow for this there will always be these misunderstandings.

The only way for these misunderstandings to be resolved is for a brotherly gutsy open dialogue between us all and giving the other guy the respect that he knows what is best for his area. (Shades of Matthew 18.) Then we can appreciate that this is truly the *WORLDWIDE* Church of God!

— Alan Dean  
Sydney, Australia

### A CONFERENCE CONCLUSION CONFIRMED

Recently, while reviewing the notes I had taken during the Ministerial Conference last May, an interesting thought came to mind. I can remember sitting in on Mr. Dart's "The Ministry as a Calling" workshop, listening to a discussion focusing upon Ministerial job security.

At first, the subjects of salaries, benefits, pensions, retirement programs, etc., were introduced because that seemed to be the logical path to follow when discussing the security offered within a particular job. Oddly enough, the conversation passed quickly over those topics and zeroed in on what I also have found to be a key to an encouraging reinforcement of true Ministerial job security.

What, then, is the key? Well, after all was said and done it boiled down to the fact that each individual within God's Work (in this case specifically the Field Ministry) needs to know they are personally needed and highly being counted on daily to help complete the job we've been commissioned to do. The opinions expressed made it clear that an individual's sincere satisfaction or job security isn't found in dollars and cents, long expensive vacations, big fancy homes, elaborate cars or beautifully guaranteed retirement savings programs, pensions and benefits (not that any of

these are wrong or unimportant), but his security is found in the genuinely needed part he fulfills in the overall picture of God's Work.

Personally, I have found that need surfacing and expressing itself in several different ways. This urgency can be reinforced by a heartfelt letter from Mr. Garner Ted Armstrong concluding, "Until next time, thanks for your prayers and for the job you're doing." How about the way you feel when a campaign is conducted in your area? I can't help remembering my thoughts while recently in Buffalo. There were literally thousands of "new" people attending, easily outnumbering our ministry in Buffalo one thousand to one. That awesome crowd made it easier for me to realize that same need Christ felt in Matthew 9:36-37. This sense of encouraging security not only expresses itself from headquarters or from the campaign masses that temporarily dwarf our local congregations, but I have found it most often sincerely displayed on the faces, or heard in the comments of the brethren we serve daily.

Within the short time I have been in the field, I couldn't begin to count the number of people who have expressed their feelings of gratitude and appreciation for the man or men God has sent to help comfort, advise, encourage, instruct, inspire, and to show true concern for them in their time of need.

I suppose every minister is familiar with these types of comments, but it does reinforce and confirm the conclusion reached at the conference — a minister who can't seem to find enough hours in a day, who finds himself giving and serving seven days a week, seemingly twelve months a year... is truly a needed man. As one man alluded to at the conference, it's this type of job security that gives him personal satisfaction and an inspired, enthused interest to give his job all he's got. That type of man is secure in his job and knows exactly where he stands. He knows he's needed and is trying his best not to let those who are counting on him down.

Now that I have been given the opportunity to experience a fraction of that satisfaction or security, there is really no doubt left in my mind why such a conclusion has been and is being continuously confirmed daily by those who realize there's work to be done with only a short time to do it... and they're the ones being called upon to roll up their shirt sleeves and get the job done!

— Chuck Boehme  
Hamilton-St. Catherines, Ontario.

## THE FIRST 28 FEET

While preparing to submit Hall Rental Vouchers for the soon coming Passover season it seemed incredible another year had raced into history.

My mind raced back over my years as a member of the Church of God — and to that first Passover I was blessed to attend. The newness of the Church was still upon my wife and me as we drove to the Shakespeare Club, in Pasadena, and joyously — albeit it a bit apprehensively — looked forward to our first opportunity to obey Christ's command to keep the New Testament Passover.

The quiet, sober atmosphere as we entered the Hall was acutely contrasting to the other meetings in the Church — but, although we were new, we felt very "worthy" to be there. We had been called out of the world, after all, because God was able to *recognize* that worthiness in us. (I speak as a fool!)

I can't remember the face or the name of the man who girded himself with a towel and silently knelt before me. I suppose there was a combination of excitement, embarrassment *and* gratitude as he gently lifted one foot and then the other, splashed water upon them, gently massaged them, and finally rubbed them dry with the towel. As he finished he looked up tenderly and for a brief instant our eyes met.

Then it was my turn, and I followed his example. First one foot and then the other, gently washing and then drying — just as he did.

That was fourteen years ago — and those were my first two feet. There would be twenty-six more to follow.

I don't recall quite as vividly most of those Passover nights. Some names and faces come into view. Some were old and tired, some had different colored faces as I looked up — or down — at them during the ceremony. But there was one thing that was common to *all* — and which helped me to grow in the knowledge and application of the Passover.

When a newly baptized person, here in the Fontana area, wondered recently, "What do you think about while you're washing someone's feet?" this lesson — or observation — enabled me to explain the following.

That first Passover night was primarily physical. We were learning the mechanics — getting the feel, so to speak — but were probably embryonic in our understanding of the awesome enormity of the sacrifice of Jesus Christ for *us*.

For ME!!

Then as the years go by and we are better able to understand what is meant in I Corinthians 11

about partaking "unworthily," we get more of a proper perspective of *why* we are there. Our excitement increases — and so does our gratitude, for we see ourselves as we *are*.

But, as to what to think about, in spite of the newness of that first night there was one aspect that re-occurs each year. It is that brief instant when our eyes meet — and I realize *who* is washing my feet, and whose feet I am washing.

Mr. Ted Armstrong has said so many times, "If we have the Holy Spirit, Jesus Christ in *me* will recognize Jesus Christ in *you* — and vice versa."

It was when I recalled that eye-contact of my first Passover, and *sought* it in subsequent Passover observations, that I realized I was washing the feet of Jesus Christ — my personal *Saviour* — and He, in turn, was washing *mine*!

With that in mind there is usually not too much difficulty determining *what* to think about while washing someone's feet. That dimension of God's Spirit helps elucidate the events of that final Passover before Christ died. It makes it extremely *real*.

So don't worry about what to think. Just look into the eyes of your partner that night — you may recognize someone!!

As I look forward to those next two feet — numbers twenty-nine and thirty — I hope sharing my feelings helped that new member in Fontana get off on the right foot.

— Bob Smith  
Fontana, Calif.

## "ACCORDING TO YOUR FAITH . . ."

As I watched Clee Rothwell — basketball Coach of the San Gabriel Valley Churches — laboriously force his enervated, arthritis-wracked body out to Imperial Gymnasium's mid-court, I ached for this co-heir to the Kingdom of God.

My mind flashed back through a capsule panorama of this marvelous athlete of just a short decade ago. Playing simultaneously on three City Championship basketball teams. Averaging eighteen strike-outs per softball game — a physical endurance phenomenon.

Now he is grateful to be able to pull himself out of bed and even get onto his weary, throbbing feet — say nothing of laboring to provide for his fine family. Clee is a Deacon in God's Church — and a real leader. He has reared three boys who are exemplary in their respective ways, and his wife is a Deaconess. Clee is still in his thirties.

As I watched Clee, I thought of Christ's words in Matthew 9:29, where He said to the two blind men, "According to your faith be it unto you." In verse 27 it tells how the men followed Him asking

that He have *mercy* on them. Jesus asked them, in verse 28, if they *believed* He was *able* to heal them, and when they said "Yea, Lord" — He healed them.

The indication is that *if* you have enough faith to be healed, you *will be* healed. Of course Isaiah 53 promises irrevocably that "... with His stripes we ARE healed" — or, *guaranteed* to be healed, even if it is not until our change in the twinkling of an eye. That much is absolutely clear. But, I wondered *where* the two blind men got all that faith that enabled them to be healed so quickly — when they really knew so little about Jesus Christ, and *certainly* did not have His Spirit in them.

Next I thought of Earl Cain, who labored faithfully for over ten years in Ambassador College's printing facilities — but who has now since logged literally *thousands* of hours of almost mind-boggling pain since he was stricken with crippling arthritis. I thought of Gary Sefcak — whom so many of you know personally — and his twenty years of diligent service in God's Work, even while encased in grotesque braces which help to give his smashed body some mobility.

It seems these men have enough faith to be healed — for their fruits show it — yet they are *not*.

Consider Mr. Herbert Armstrong's eye condition, and the discomfort he encounters as he reads — and perhaps even some frustration — and ask, "Does he *not* have enough faith to be healed???"

Ridiculous question!!

I thought of Ted and Shirley Armstrong — and their fine boys whom I know and love — and it did not enter my mind for even *one second* that David and Matthew are not healed of their deafness because of any *lack of faith*.

And there are so *many* others — just as there are in your immediate family or environment — from old sweet octogenarians to tiny afflicted babies, who have not been healed.

What about the Apostle Paul? Did Paul have enough faith to be healed? According to his fruits he did. But was he healed??? No!

In Matthew 9:29 we know that Christ *did* say, "According to your faith be it unto you." But, he did *not* say, "According to your *MUCH* FAITH be it unto you."

In II Corinthians 12:8-9, Paul said — in regards to whatever thorn in the flesh he was forced to endure — "For this thing, I besought the Lord thrice, that it might depart from me.

"And He said unto me, 'My grace is sufficient for thee, for My strength is made perfect in weakness.' Most gladly therefore," Paul continued, "will I

rather *glory in my infirmities*, that the power of Christ may rest upon me."

Then the answer became clear to me. If you *have enough* faith to be healed — you also have *enough faith NOT* to be healed!

I Corinthians 10:13 promises us that God "... will not suffer you to be tempted above what you are able: but will with the temptation also make a way to escape, that you *may be able to bear it*."

Paul had enough faith to be healed — but being healed was *not* his criterion to salvation. If it were, then — based upon the above scripture — he *would have been healed*. Rather, because of that *much* faith, he was able to allow Christ's strength to be made perfect — or manifested — in his weakness.

It must hit like a chop across the bridge of the nose to hear someone infer — if you are a Cleo Rothwell, an Earl Cain or a Gary Sefcak — that if you had enough faith to be healed you *would be* healed, when you *KNOW*, and you *know* that you know, you *have* that faith.

Could it not be, rather, a tremendous vote of confidence from God Almighty that He has said, in essence, as He did to Abraham "... now I *know* that thou fearest God ...?" (Gen. 22:12). To recognize that, just as in the case of the Apostle Paul, could it be that *many* remain in their affliction because they have enough faith *NOT* to be healed — and do consequently *glorify* God with each enervating step??

Romans 8:17 says that if we *suffer* with Him we will also be *glorified* with Him. If that glory is to be commensurate with the suffering — then there are many of our brethren who will attain to awesome positions in the Family of God by virtue of their *much* suffering, rather than being relegated to some lesser office because of a *seeming* lack of faith to be healed.

I only submit this to the OPEN FORUM in the hope that *some* of the brethren, worldwide, might have the stigma of "lacking in faith" removed — and might rather *rejoice* knowing that by their *MUCH* faith they are very pleasing to God in their respective afflictions.

It will be easy to look at Cleo, Earl, Gary and many others, with a brand new respect for the longsuffering they display — along *with* joy, peace, love and gentleness. It is inspiring to realize that the Armstrongs are able to carry on very effectively, despite certain faith-testing afflictions.

The blind men were healed not because of their *MUCH* faith — but perhaps rather because of their

little faith. Maybe their *salvation* was contingent upon that healing.

— Bob Smith  
Fontana, Calif.

### SOME THOUGHTS ABOUT FAITH & HEALING

I was thinking about the subject of healing recently and some thoughts I wanted to share with all of you.

Healing is a benefit. Sometimes God heals in this life and sometimes He doesn't. Christ said, "according to your faith so be it to you." Healing then requires faith. Is it the same kind of faith that is required for salvation?

When we're anointed, we should exercise faith. But for how long? Is this not an individual decision? Some have exercised faith for healing "unto death," some have exercised faith for healing "for a period of time," and some have had no faith at all. Is it not true that "faith," exercised for *any* period of time builds a certain amount of character in that particular area of one's life?

We all have strengths and weaknesses spiritually and physically. In the human family the parent does not cease to love one of his children simply because he or she may exhibit a certain weakness as long as the child's overall attitude is right. Even then the parent's love does not cease. Our children, regardless of their weaknesses, know who their father is. In the same way, if one chooses to seek medical aid of some sort, even after being anointed, it's not because they don't know who their heavenly Father is. Our children look up to us with respect and depend on us to provide their every need. You might say this is a form of "relaxed faith" they have in us as parents.

The fact that one would call for the elders of the church to begin with should show God who they're putting first. The very element of fear in their minds when going to a doctor shows, in some cases, a desire not to displease God by their actions. They begin to think, "Oh, it's impossible to please God without faith." What kind of faith? Is it not also impossible to please God without love, joy, peace, longsuffering, gentleness, goodness, too? Faith is *one* of the fruits of God's Spirit, and number 9 at that I believe, (if the order of importance here has anything to do with it).

I'm certainly not trying to belittle the importance of faith — just wondering if maybe we have not blown it up out of proportion to the other fruits of God's Spirit which, all put together, personify God.

Abraham is the Father of the Faithful, but was his big test healing, or was it only part of the trials

God allowed to come upon the man? The big thing Abraham had faith in was the Kingdom of God! I used to think that doubt was always to be defined as the opposite of faith, but I'm almost certain that a certain amount of doubt passed through the minds of Abraham and Sarah at times as to whether or not God would fulfill his promises to him. Did not Sarah set about trying to work out circumstances to have a son? And in all of this, even though the way they did things sometimes did not please God, they were nevertheless not rejected by God.

I think that God's people today feel, in part, that the moment they "give up" and go to a doctor for anything, it's a total lack of faith on their part. In their minds it's an either/or situation all the time.

Could it be possible we have pulled or involved God in certain areas of our lives where He's not really wanting to be involved in our efforts to give a "religious" meaning to every physical thing we do? (Makeup for example). At the end of one of the tapes of Mr. Ted Armstrong that I heard he stated, "And frankly brethren, I don't care whether you wear make-up or not." I believe the man is inspired by God, and that's the mind of Christ telling me, look, it's immaterial, I don't care, any more than I care what color car you drive, suit you wear, or what flavor gum you chew. (ugh!)

In I Corinthians 13, we're told of faith, hope, and love, and we aren't left to figure out which one is the most important. The characteristic that most describes and personifies the character of God is love.

Could some of us be *up* on faith and *down* on love? Faith and hope are things we do for ourselves, whereas love is concern for others. If "faith" for healing is the criterion by which we become part of the family of God, then I've missed the boat somewhere. The kind of faith mentioned in Hebrews 11 has a lot more to do with the total make-up (no pun intended) of the individuals mentioned there, and their willing obedience to laws, their loyalty, and their respect for God. Does it take more faith to be healed, or to be willing to be thrown into a fiery furnace? Does it take more faith to be healed, or to be thrown into a den of hungry lions, or to be sawn asunder?

Healing is *one* of the benefits of God listed in Psalms 103. Is not the forgiveness of sins more important, and did not Christ prove that in Matthew 9? It was more important to forgive the man's sins than to heal him; however, Christ did extend this additional benefit to him.

In Romans 14 it says that some were weak in the faith, it doesn't say they had no faith at all. They were in the church, they had God's Holy Spirit.

When we're born into God's family we'll enter with different degrees of righteous character, having overcome in varying degrees in this life. We'll be placed in the family and rewarded according to our works, of which faith is very closely related to. Will God not accept one, who in this life, did not have "enough" faith to be healed, and accept only those who did? What about those people who may have never had to experience a severe illness that would require healing? Will they be scratched out of the Lamb's Book of Life, or is God not a loving Father who understands how we feel, (Heb. 4), and desires that we have good health. Will he not accept both, (Rom. 14), and place them in the Family where they will best fit just as He does today with those of us in the Church?

Healing was not the Gospel of the Kingdom of God that Christ preached, but a fantastic benefit that He extended to all who came unto him for that benefit for the purpose of furthering the Gospel of the Kingdom. Healing was one of the tools Christ used to preach the gospel and He gave that tool to his apostles after Him. Healing is a miracle. Christ performed many other kinds of miracles in the N.T. and especially as the God of the Old.

The whole theme of the New Testament is a *healing! A resurrection!* Does it take more faith to have God remove a toothache or to resurrect you from the dead?

Christ's main concern for those people God was calling, was to repent (Mat. 4:17). He went about preaching the gospel of the kingdom first of all, and healing all manner of sicknesses and all manner of disease among the people. Then through Matthew 5, 6, & 7, there's no mention of healing; physical healing. After this fantastic gospel was preached, Christ healed all those who came to him beginning with chapter 8.

I, for one, used to personally cite the example in Matthew 8:5-10 showing the faith it took to be healed. I would point out how the centurion had faith to the point that Christ said he had not found so great faith, no, not in Israel. But the interesting thing to me in studying this passage recently is, the centurion was not the one who was sick, it was his servant; and there's no indication the sick man had requested healing. The faith exhibited here was expressed by a man who *respected authority*, and as a result had been given authority over others. He respected the authority he could see in Christ and *believed* Christ could do

what He said He could. As a leader himself, he could recognize the leadership in Christ. He knew that all Christ had to do was give the command, "speak the word only," and his servant would be healed. Christ was pleased with the kind of faith the centurion had placed in God to heal, even though it was not for himself, and Christ healed his servant.

Does it not take more faith *not* to be healed than it does *to* be healed? What if God always healed? Well, for one thing, there would never be a need to exercise faith to be healed, and besides, no Christian would ever die. God could not say, "precious in His sight is the death of His saints."

God is still our healer, and I'll believe that if and when I draw my last breath. I just wanted to share these thoughts with you and pray that Christ will direct us all to see and understand the balanced approach to the subject of Healing. I'm sure He will.

— Harold J. Rhodes  
Houston No. Texas  
Lake Charles, Louisiana

## THE MATHEMATICS OF MINISTERIAL "PROBLEM SOLVING"

Ostensibly, a great many ministerial activities seem to be motivated by the desire to "solve problems." Many a sermon or member visit or counseling has had its mainsprings in this well-intended desire. But have we ever stopped to consider the fact that sometimes this backfires? And that sometimes in the attempt to solve problems, ministers can *cause problems*?

I suppose we could categorize the two sets of problems as "member caused" and "minister caused" problems. As ministers, I'm sure we would like to think that the number of the former *far* exceeds the latter, and that we have personally contributed to the *solution* of far more problems than we have ever caused. But since we tend to be quite optimistic in evaluating our own performance, let's ask how we would evaluate *other* minister's performance. Would we be willing to admit that other ministers can and do cause problems? Yes, when we get to thinking of it in those terms, quite a few minister-caused problems come to mind.

And what has been the number of minister-caused problems over the years? An insignificant handful? A pretty fair number? About as many as were "member-caused"? A *staggering* number? Perhaps fortunately for us, we cannot know the number, but we are forced to admit there have been a few along the line.



Now my point is not to "pin the tail on the donkey" or the problems on the ministry, but to take a look at how this might affect our workload. What if, for example, a minister in his attempt to help a person with a health problem, prescribed a stringent diet that was tremendously helpful in overcoming the first problem, but resulted in another just as bad. Sounds a bit far-fetched at first, but situations like these have happened. Or maybe he didn't get another illness but lost so much strength that he lost his job as a result, or became impotent, or both. In any case, now the minister has generated a new problem or visiting situation on the ratio of 1:1 or "better" (worse!).

Well, hopefully this doesn't happen too often in the problem-solving attempts of Minister X, but what if it did occur on one out of eight member/PM contacts? What that would mean in terms of his workload is that every two months he would generate a week's work! If one out of four contacts resulted in a minister-caused problem, then one week out of four would be spent "putting out fires" he himself had started, etc. But thus far we have concerned ourselves only with visiting or counseling. What really opens Pandora's box is to think about sermons!

Here we are contacting hundreds of people at a time and even a small fraction of minister-caused difficulties can really add up! For example, let's say that in a particularly "strong and powerful" sermon, one person in ten went away with the feeling that the minister didn't like him, a bad guilt complex, a deep misunderstanding about the Church, God, the ministry, etc. Here again, we know that these things can and do happen. James reminds us that "in many things we offend *all*." So maybe our "one in ten" ratio is very conservative, but let's stick with it. That means that if your congregation had 300 adult members, you might have caused some problem for 30 of them. Even if they came to talk with you about it, you would have made yourself about two weeks work out of one sermon! More likely, they decided against coming to you and went to someone else thus making *someone else* two weeks work! But this would probably balance out because chances are you're getting a few of his, too!

I realize that this gets to sounding a little comical, but don't we all know it happens? Can't we all think of plenty of fresh, living examples?

And what's the conclusion of the whole matter? Quit making member contacts? Surprisingly, yes — in part! Personally I think that cutting back on our routine member visiting was an excellent way of reducing minister-caused problems which might

at times have been seen by some as little more than meddling. Letting more people come up with more of their own solutions to their own problems was a big step in the right direction, I am convinced.

Beyond that, all of the above makes a good case for *ministerial efficiency* or the creation of very few such problems. This is a big bill to fill especially in the light of James' warning, but diligent, conscientious effort on our part coupled with increasingly good ministerial practices and techniques (the result of good training and education) should cut down minister-caused problems and their resultant additional workload for everybody, to say nothing of wear and tear on our members!

— Dave Albert  
Eugene, Oregon

### TO BAPTIZE OR NOT TO BAPTIZE?

How often do we find ourselves confronted with the situation of a person, desirous of baptism, convinced and convicted of the truth of God's Church and the validity of the Work of God today and yet unable, because of a physical or psychological habit, to "kick" the smoking habit? The few unbaptized persons I personally know in this position *do* want to quit, hate the habit and *know* it is harmful to them physically. They also know that God says their bodies are the temple of God's Holy Spirit and should be treated as such. They also know that God's Spirit *comes through* repentance, baptism and the laying on of hands, which they desire, and that without the Spirit of God they do not belong to God. My question is this: Can one be baptized in the hope and desire of overcoming the problem with the help of God's Spirit — or is this a special situation to be overcome *before* baptism? Concerning the future of such a person, are we not speaking of the difference between the first resurrection and the second? I would appreciate some of the fellows' input in this area.

Let me ask a few brief questions to provoke some thought. Why do we baptize overweight people, whose bodies are also the temple of God's Holy Spirit (and many of whom remain overweight all through their converted lives, from my observations), and not the smoker who knows his bad habit must be overcome and with God's help intends to do so? Please don't misunderstand. There is a vast difference between a smoker who desires to be a Christian and give up smoking or chewing or any other outward habit, and a person who wants to be a Christian and continue in his bad habits. That's another situation and I don't

think any of us would desire to baptize a person with that attitude.

Let me go one step further. Most men, young and old, must continually endeavor to overcome lust, as Christ defined it. Must one overcome lust *before* baptism? Obviously impossible. Is it only because smoking is more obvious than a person's thoughts that it falls into the list of habits to be overcome before baptism?

The man I know in this situation knows his habit of smoking is not good. It may even be easy for him to quit, or he may have a horrible struggle as many do. This man flew the Berlin Airlift during World War II. He was a bomber pilot over Germany and flew his 35 missions with a great degree of success. He knows that from 50,000 feet he's destroyed hundreds of people, child to adult. He's completed all 53 lessons of the Correspondence Course, can hear the program five to six times daily and does. He knows what salvation really is and the beautiful plan of God which ultimately includes every person on earth who'll listen. He knows Jesus Christ must return because this is not God's world. He knows I am a minister from God's true Church doing God's true Work in these last days, and he knows the baptism of his youth was invalid. But he still smokes cigarettes and wants to quit somehow. Is it necessary for him to fight his battles on one side of baptism while I get to fight mine on the other?

— Dennis Diehl

Toledo-Findlay, Ohio

**Ed. Note:** *Not to stifle further input — but as far as we know it is not Church policy for a person to quit smoking before baptism. Requirements for baptism are simply real Godly repentance and true belief. Furthermore, hasn't Mr. HWA always taught that a person who, for example, was eating unclean meats, could be baptized (if repentant) with the unclean meats issue to be discussed later?*

### ARE YOU APPROACHABLE?

Of all the characteristics we need as ministers, I believe one of the most vital is "being approachable." That is, exuding warm, gentle friendship and making people comfortable and at ease in our presence. For our ministry to be effective, the members must be made to feel that they can come to us with any problem without fear of recrimination.

A shepherd who causes his sheep to feel unwelcomed because of his hurried, businesslike demeanor or "air of spirituality" should perhaps review the fundamental steps of true leadership.

Just how important "being approachable" is can

perhaps be illustrated through the example of how God deals with us. We all realize that every day we need God's protection, guidance, and power to overcome. How would we feel if that personal relationship with Him were suddenly withdrawn? But, God does not deal with us in that manner. In fact, He emphasizes in His Word how *close* to us He always is! "Though He be *not far* from everyone of us: for *in Him* we live, and move, and have our being" (Acts 17:27-28). "For we are members of His [Christ's] body, of His flesh, and of His bones," said Paul describing the spiritual oneness of Christ and His Church (Eph. 5:30).

This spirit of oneness, unity and fellowship must be the hallmark of our example to each member of the Church if we are to win respect and confidence of our respective congregations. And this example should be expressed without partiality or favoritism, sham or pretense, regardless of the person's station in life. Again, how can we hope to be effective ministers to the Church if the sheep flee from us in fear?

Undoubtedly there are times when we all have made "little ones" in our congregation feel uptight and nervous by the curt, emotionless, unsympathetic treatment we have given them. This can happen when we give the appearance of being very busy and preoccupied, or by a cold hello, failure to return a greeting, or obvious rejection when someone "important" is present.

These may be only occasional discourtesies on our part, but they do bruise and hurt the tender feelings of many we are called to serve. It may take weeks and months, if not years, for injured emotions to heal. Some members have confided that they cannot freely go to some ministers because they feel hurried or rushed through like patients in a doctor's office. Other members have expressed reluctance in counseling with some ministers because they have been "put down" and belittled. No doubt there are times the flock needs correction. But, as far as possible, I feel we should make every effort to avoid such "bad experiences" or "over-reactions" that may offend the brethren and implant a root of bitterness.

Jesus cautioned His disciples, "But whoso shall *offend* one of these little ones *which believe in me*, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). In writing to the Thessalonians Paul said, "But we were *gentle* among you, even as a nurse *cherisheth* her children: So being *affectionately desirous* of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls,

because *ye were dear* unto us" (I Thess. 2:7-8). Moreover, "And the servant of the Lord must not strive; but be *gentle* unto *all* men, apt to teach, *patient*" (II Tim. 2:24).

It's practicing the "little" gestures of kindness and compassion in our daily experiences with our fellow brethren that can change their entire approach towards us.

As an example, one employee told me recently he felt free to talk to Mr. Ted Armstrong because Mr. Armstrong always made it a point to say "hello" and smile when they passed in the hallways. I, personally, have yet to meet Mr. Herbert W. Armstrong on the campus without him greeting me warmly and on occasions offering a firm handshake.

Granted, there are certain individuals in every Church who are forever "calling the minister" even when they don't really need to. And it is exasperating to feel our precious time is being wasted when they call us on the phone. But, we can still be *courteous* to them. In such a case one could say, "I'm happy to discuss the matter with you, Mr. or Mrs. X, but I do have pressing commitments. Will five or ten minutes be adequate?" Such polite statements, spoken with tact, although allowing the minister to disengage the conversation, still develops reachability. The member will still feel free to come back when there is a *real* problem. We should patiently investigate every need — even when it's only someone crying "wolf"! Maybe it's someone who's lonely or depressed and needs a word of encouragement.

When counseling we need to listen intently with compassion and respect. Thumping our fingers on the desk, yawning, frequently glancing at our wristwatches, interrupting the conversation when the person hasn't presented his whole story, or offering premature judgment can drive a wedge of resentment between us and the person who has sought our help. Receiving non-urgent telephone calls during an interview can also discourage an individual, causing him to think he's not that important to us.

People *must be led* to see the answers, not thrust through a counseling session like cattle through a branding shute. Wise counseling can provide a banquet for meditation; superficial counseling can be like a dry corn cob.

The common little courtesies we practice can build slowly into strong brotherly ties. Being approachable means that we must demonstrate to our congregations through words and actions that *we really do care!* It means being available for counseling and anointings without reluctance

when there is a genuine need. It means showing the "little traits" of warm, radiant friendship in a gentle, responsive attitude.

Develop the art of being approachable and you will become a real friend and brother to your congregation.

— Richard Rice  
MPC Manager,  
Pasadena

## RE: MR. DART'S COMMENTS ON AC GRADS

Just couldn't resist writing to express 100% agreement with your comments in the 12/17 *Bulletin* re: AC grads not being immediately hired into the Work. Having recently been rehired to the full-time ministry after 4 years "on the outside," I feel very strongly about the benefits of having to experience the same things as our brethren re: making a living in this dog-eat-dog world. My past 4 years in the business world has definitely added a new, and I feel much needed, dimension to my ministerial training resulting in greater insight into peoples' problems due to my having "been there" myself. I sincerely hope the policy you outlined will be put into effect; I definitely believe it would be beneficial to all concerned. I was thinking too that Jesus Christ worked as a carpenter and didn't begin His ministry until age 30. In fact, as we know, the very reason he became flesh was to be able to better identify with our needs and problems. If Jesus Christ saw the need for such experience, how much more should we!

— Larry J. Walker  
Fayetteville, No. Carolina

## CONVICTION AND ACQUIESCENCE

Most people, when they initially become a part of the Church, are convicted on the strength of two or three major points. It may be the need to keep the seventh day Sabbath. It could be prophecy — or the true Gospel. Some become convicted that the doctrines of professing Christianity are in error — heaven, hell, the immortality of the soul, etc. So they accept our teaching on those subjects and come into the Church. One man's meat is another's poison. Each of us focuses on what is important to us on the basis of our individual background and frame of reference.

Once we are convicted on those key points we *accept*, in effect, an entire *package* of doctrines and teachings. We accept all the *other* teachings of the Church even though we may not have really studied them at all. After all, who could possibly

wrap his mind around *all* of the teachings of the Church prior to baptism anyway?

Perhaps, after a few years in the Church, we begin, for the *first* time, to actually enter into an in-depth study of some of the other doctrines and teachings, which, at the time of baptism, were not particularly important to us.

In some cases, serious questions then arise about certain teachings. Some have actually left the Church over what they discovered when they began to look into some of the other teachings which they had generally accepted at baptism without prior study.

This illustrates a very important point.

There is a difference between *conviction* and *acquiescence*! Most of us are *convicted* on a few major points — but we have *acquiesced* to the remaining teachings of the Church. We have accepted those doctrines because we have accepted the Church. But we may not be *convinced* of each individual point.

This is very important in understanding the problems of some in the congregations who are going through great personal trials of belief. Nothing is more disillusioning than to discover, ten or fifteen years after baptism, that you don't really agree with the Church on some teaching or doctrine after all! You just accepted it at baptism. You'd never studied it thoroughly at that time. You couldn't have. You didn't have the tools to do so then.

Now you begin to see the distinction between the doctrines to which you merely acquiesced and those of which you were deeply and thoroughly *convicted*!

In the light of this common phenomenon I think it's important that we ministers teach prospective members what it is they are *really* accepting when they are baptized!

They *are* accepting Jesus Christ who is the Head of the Church. They are accepting His authority in the Body. They are accepting His sacrifice on their behalf and they are receiving His Holy Spirit by which they may *grow* in knowledge and understanding of His will.

But the Church — in the sense of its human members — is a long way from being perfect in understanding. It is *constantly* learning new truths, perpetually refining its teachings and bringing them more and more into line with a more mature and profound understanding of the Word of God. As Paul wrote, "We know in part...."

A member of the Church must be prepared to adjust as the Church collectively grows. He must

not allow himself to become fixed in his views on every doctrine. He must not become a "spiritual stick-in-the-mud." God cannot put new wine in brittle, unyielding old wineskins!

The Church of God is a dynamic, ever changing, spiritual organism yielding to the direction of Christ. We must not resist the action of the Holy Spirit as it continues to lead us into "all truth."

We must encourage our members to *think*. We must educate them.

Whatsoever is not of faith is *sin*. We cannot make the members of the Body of Christ accept something of which they are not *convicted*. The Roman Catholic Church, during the terrifying years of the Inquisition, forced people to acquiesce to its teachings — but it could not convict them! Galileo acquiesced to the idea that the world was flat — but he was not convicted.

It is wrong to attempt to badger, coerce or scare a person into accepting a package of beliefs and practices of which he may not be convicted. We must allow the Holy Spirit to "gently lead" the flock into a greater and more profound understanding of the will of God.

In the meantime, until we all come into the total unity of the Faith, into a complete consensus of conviction, we must be understanding and tolerant (Romans 14) of various levels of conviction within the Body of Christ. This does *not* imply that we should encourage or tolerate heresy. Heresy is not the subject here. Conviction is!

— Brian Knowles  
GN Managing Editor  
Pasadena

## FUNERAL SERMONS

How many of us look forward to or relish the thought of preaching a funeral service? Not too many, if any! But with the proper approach and attitude you can almost overcome that natural hesitancy and reluctance.

I guess I am a little "weird," but I do look forward to having a chance to preach at a funeral. Now don't get me wrong. I hate to see the torn emotions, floods of tears and cries of anguish just like everyone else. And if it's a church member and close friend, it is especially hard. But my approach has been to look upon each sermon as a mini-evangelistic campaign. As most of us know, the majority of your audience at a funeral are not church members. Most of them have probably heard little or nothing of the Worldwide Church of God, much less God's Plan for them and the deceased.

Now with all due respect for Mr. Armstrong, I can't follow his outline no matter how hard I may try. I understand the thrust of it and if he were giving it at that funeral, it would be tremendously effective. But I've honestly tried to use it and I just can't read it and make it sound natural and spontaneous. So after extensively rewriting it twice, I feel that I have it to where it says essentially the same thing Mr. Armstrong's says — maybe a little more direct and to the point — but it is me saying it. And I can give it almost without looking at the book. I used it just a few weeks ago and the attention of every single person in that chapel was riveted to what I was saying. When I had finished there wasn't a tear in that audience. I think they knew they'd heard the Truth.

This may be their one and only chance in this life to have a witness preached to them. I want to make sure they get it and understand the fantastic future ahead for the deceased and for them if they submit to God and live by His Laws. You may not get many congratulations, but you will have let them know the most exciting and precious knowledge man can possess!

— Bill Moore  
Bluefield, West Virginia

### MORE THOUGHTS ABOUT THE WEDDING CEREMONY

I concur wholeheartedly with my Aussie colleague, Garry de Jager, regarding his comments on our Wedding Service (page 62). I have personally officiated at about forty weddings in the last two and a half years (is that a record?) and have been a guest at several more, including Mr. de Jager's. Some of these weddings have been humble affairs in private homes, with perhaps taped music and a few guests. But others have been lavish, in rented rooms, with catered meal, band, and full "British" style formality. I have always felt that our simple service fits very well into the type of wedding that *most* of God's people want, and can afford. But maybe it is too simple for the more elaborate affairs.

I have been a little embarrassed at the brevity (*not* content) of our service on some occasions. When parents, often not in the church, have spent literally hundreds of dollars on a reception, and have hired professional singers and/or organist, etc., they seem a little disappointed with our service. I have not had complaints about what is *said*, but people seem to expect more of a ceremony.

In such situations, I wonder if it would be wrong for us to add to our basic service, borrowing some of the appropriate customs of other churches' cere-

monies (using discretion, of course — I am not suggesting a nuptial mass!). Garry had some good suggestions regarding the exchanging of vows. I was asked recently if I could precede a wedding service with a *short* sermon or talk on the meaning of true love. I declined, but maybe I shouldn't have. Personally, I would feel it rather presumptuous to alter, without official approval, the Headquarters approved order of the service, and besides, technically it would be illegal to do so in this country. Could we, then, consider making some reasonable, rational, and dignified variations to our very fine, biblically correct basic wedding service for the sake of those who want a more elaborate ceremony?

— John Halford  
Sydney, Australia

### NEW TWIST TO AN OLD SUBJECT

"I sure wish I could ask questions on the spot. It would really help me to learn." "It would be nice if we could have more give and take during Bible Study."

Comments such as these prompted an experiment which has proven totally successful. A new format for Bible Studies is something that has been on the mind of many for years. Recently we thought we'd try something different. It goes like this:

The subject or book to be discussed is announced *at least* a week in advance. This allows the members to get their mind on the material to be *discussed*. That word leads to the next modification . . . a give and take discussion of the subject at hand. The individual conducting the study leads the discussion as well as answers questions that are generated throughout the evening. The physical set-up is altered as well. We have used a two or three rowed semi-circle with the minister (s) seated at the opening. So far we have not used tables and it seems to allow for a more casual atmosphere. Along with permitting a more casual dress, coffee and cookies are also served before and after the actual study.

The brethren really have appreciated the opportunity to be more involved in the study itself. Their enthusiasm has been manifested by a much greater response to Bible Study in attendance as well as response. As one individual wrote, "I can hardly wait until the next exciting episode."

— Joe Horchak  
Rochester, Syracuse,  
Painted Post, New York

## LET'S INSPIRE SPOKESMAN CLUB DEVELOPMENT!

In a number of church areas Spokesman Clubs are lacking the men's interest, enthusiasm and support. One might therefore conclude that Spokesman Clubs have done their job and their real effectiveness is a thing of the past. I strongly disagree!!

I believe that modifications, new challenges, a variety of assignments *are* needed to stimulate interest by graduates, but the "undergraduate" Spokesman Club program is still unbeatable in my book. We do *not* need a new Spokesman Club program. What we do need is a balanced, enthusiastic and enjoyable approach to the old format.

We have discovered a method to promote Spokesman Club members' interest and enthusiasm. Simply stated, the director must inspire all the men to recognize club not as an "authoritative" character building organization, but as a group of men who *enjoy* growing and learning in club. True character is not built when you don't want to join but you force yourself to attend anyhow. When an atmosphere of "we're here to enjoy club" is generated, the men feel no fear of their neck being laid on the verbal chopping block of the over-all evaluator. Only then can they have good, healthy masculine fun in club. And they have a place to truly develop their personalities and overcome inhibitions common to everyone.

We have found that if the men are encouraged to use humor (jokes, anecdotes, puns, etc.) in every facet of the program and in all their club assignments, then the atmosphere in which they can grow is forming. When the club members are relaxed, laughing and joking, then you have a club that will grow in various facets and develop in numerous directions. Humor relaxes the speaker and puts the audience on his side. It lubricates nervous friction. Humor definitely relaxes and unifies a club. It also helps the men develop balanced and uninhibited personalities. I have seen the utilization of humor transform a number of Spokesman Clubs into breeding grounds for overall development.

I don't believe we need to abandon or change Spokesman Clubs for undergraduates. Rather, we need to *inspire* (not enforce) an atmosphere in club which will encourage increased, effective progress and development.

— Charles A. Calahan

## VISIT TO LOCAL MENTAL HEALTH AGENCY PROVIDES VALUABLE INFO

As a result of the M.E.T. tape concerning "referral counselling," I recently visited our local men-

tal health agency, "River Region Services." No, the tape did not drive me to distraction. And contrary to what you may have heard, my visit to the mental health agency was strictly "professional."

One of the deacons here locally is a counsellor for the Veteran's Administration, and he arranged an appointment for the two of us. One of the psychologists talked to us (again professionally speaking), and explained that the purpose of the local mental health agencies was to deal with a wide variety of mental and emotional problems. They have a well-trained staff of psychiatrists, psychologists, and other counsellors to deal with alcoholics, drug addicts, marital problems, parolees from prison, etc. They also provide a 24-hour "Crisis Center" and telephone service to help those with emotional problems as well as serving as a clearing house for public service information (i.e. food stamps, welfare, etc.).

He provided us with the locations of mental health offices all over the state, and explained to us that their people would be happy to advise us in our dealings with mental health problems. It's their feeling that they make "unnatural counsellors" because they are outsiders to the person in need. They would rather be advisors to someone that already has the confidence of the person needing help. All information concerning people he dealt with is strictly confidential, but if we needed advice, names wouldn't even have to be used.

I found this visit helpful for me and felt that some of the other men might want to visit their local mental health agency . . . professionally speaking, of course.

— Bill Roberts  
Louisville, Kentucky

## OUT OF THE MOUTHS OF BABES

"Grandma will you turn God on?" This may sound somewhat confusing but exactly what does come across to our children about "Daddy and Mommy's religion"? Our little daughter actually thought for sometime during ages two and three that the voice of God was coming over the radio because Mr. Ted Armstrong would speak so much of God and the Bible, and apparently because we regarded the voice highly and she was to be quiet at that time. Consequently, when we mentioned "God," that was what came to her mind — that voice on the radio.

It's certainly interesting to understand how our children think in regard to spiritual matters. For this reason, I hope others will contribute to a column on this subject as suggested by Roger

West in the February 4th *Bulletin*. It's also a good chance for wives to add something and perhaps the column could even provide some occasional humor for Sabbath services.

Our daughter, previously mentioned, is now four years old, yet still unintentionally funny in many of her questions and observations. At this point, she seems to understand that we can't see God and that He lives in Heaven. Just this morning, however, Larry was explaining to her that one day many of us would see God. She responded, "But how? We can't drive up in the sky where He lives, can we?" Then she added, "Will He have any water to wash our grapes?"

Another discussion between Larry and Krisi involved "loving God with all your heart, and with all your soul and with all your mind." At the end of it he asked, "How do we love God?" She replied, "By kissing Him."

Learning about Christmas held a lot of interest for her this past year. She was very understanding but wanted to know so much. One day, as we were driving downtown, I explained to her that Satan can make people think that Christmas is good just because it's pretty. When we arrived at Penney's (it was only a few days after Christmas) a lady asked Krisi if Santa was good to her. She shook her head "no." Afterward she confided, "Mommy, we don't like that *Satan*, do we?"

One more point of interest might be a child's view of the Sabbath and services. Since little minds are so malleable in the pre-school years, we've tried to inculcate a positive approach to the weekly rest day. It was rewarding then to overhear Krisi telling a friend, "We did something fun this morning — we ate at college with the students. Then we did something *really fun* — we went to services!!"

— Sandy Nelson  
Pasadena, California

#### A NOTE OF THANKS

I must say writing this for the *Bulletin* is a real privilege in that others are given the opportunity to express their feelings about things. There are many things I would like to say, but I'll try and keep it to the point.

The recent tape by Mr. G.T.A. sent to all the churches was very encouraging and inspiring. It is a good feeling to know that the lines of communication are open and informative. Please continue this format.

I would like to thank all the men who have contributed to the OPEN FORUM. It is good to see the ministry express themselves, but it is even

better to see the similarity of thought throughout the ministry showing once again the common denominator — God's Spirit.

I would like to thank you, Mr. G.T.A., for your continued loyal, dedicated service and leadership — especially under the constant pressures and problems you face daily. Also thank you, Mrs. Armstrong, for being a wife that has been a real support and help meet to your husband.

And last but not least, thanks to Mr. Mokarow and the M.E.T. staff. Thank you for your written and taped programs. They have been a great help. Keep up the good work!

— Ronald Robinson, Deacon  
Newark, New Jersey

#### BOOK REVIEWS

**Your Engagement** by Dr. Eleanor Hamilton. Fifty cents, paperback. Bantam Books, Inc. 96 pp. C. 1970

We have some very happy marriages seen performed in the church. Unfortunately, there have also been some less fortunate results. Although we in the ministry are really a minor force in creating a happy marriage, we can promote a very positive influence.

I endeavor, when possible, having a series of three to five counseling sessions with the young couples planning to get married. I use applicable notes from Family Relations class at Ambassador, and also parts of *Your Engagement*.

This is a small book that gets right to the point without all the excess verbiage. The front cover of the book says, "A sympathetic, frank guide to a critical and often troublous time." This is an apt description of what follows for the next 96 pages.

Dr. Hamilton's sage advice has been hammered out on the anvil of experience. She includes candid advice on sex, love, emotional needs, psychological hang-ups and communicating. Her basic common sense on money, in-laws, family planning and wedding details are refreshingly simple and up-to-date.

The book is divided into eight chapters after a short introduction. The first chapter deals with the traumas of courtship. Separation, character weaknesses, hereditary defects and previous experiences are some examples.

Chapter two is devoted to the "new morality." Her approach is simply biological and emotional, not scriptural. However, as is always true, the scientific facts of life prove to technically oriented man that God was right all along. This type of

material gives up rapport with the young that is easily lost in a thunderous "Thou shalt not!"

Chapters three and four deal with interpersonal relationships. Mental and body conditions and their relationship to love and sex is covered next. The purpose of early counsel and how the doctor can help is explained in chapters six and seven.

The last chapter discusses the church wedding and gives us insights on the minister's professional capacity. The book does not contain spiritual orientation, but then, its purpose as a professional guide must be remembered. It has helped me obtain higher levels of professional ethnic, while at the same time maintaining the spiritual competence necessary.

The back cover of the book says, "Marriages are not made in heaven . . . they're made right here on earth, when you and your fiancé should be building the sound foundation for a long and loving marriage."

Part of our calling is to serve young people in their endeavor to establish a family unit. *Your engagement* has helped me help them. I think it will help you, too.

— Joe Mills  
Kingsport, Tennessee

**THE REAL AMERICA: A Surprising Examination of the State of the Union**, by Ben J. Wattenberg, Doubleday & Co., Garden City, 1974; and *The Stepford Wives* by Ira Levin, Crest, \$1.25 (paperback, 1973)

Now that the review of the review of the *etc.* is nearly exhausted, I guess I'll review another book or two. *The Real America* is a book about the beauty of a well-tended statistic, written by a man who has marinated his mind in the numbers racket: The United States Census, many other government statistics, and the various public opinion polls.

A kind evangelist once told some other ministers, "Gary Alexander is not a *liberal* — it's just that he wants us to use statistics correctly." Thank you and *amen!* If there are some who still think I'm "liberal," please read this book. Its main purpose is to critique the improper use of statistics by political *liberals*, and it will furnish you the factual information you need to criticize commonly accepted liberal notions.

*The Real America* is the third book in Wattenberg's statistical series — beginning with *This U.S.A.* (1965) — which expound the difference between fact and assumption, between data and "old wives' tales," between truth and rhetoric. Wattenberg's co-author in the previous two books was Richard Scammon, Director of the Census

from 1961 to 1965, but in this book Scammon merely writes the introduction.

There are many jokes about "three kinds of liars: liars, chronic liars, and statisticians" or books like *How to Lie With Statistics*, but this applies mainly to ignorant and dishonest practitioners of the art. There are many honest and brilliant statisticians. Also, don't worry about "dry statistics." Wattenberg and Scammon make every number come *alive* with meaning.

I will refrain from whetting your appetite with a few cogent examples, but the chapter on women's liberation was particularly eye-opening to me. It seems that more men than women favor the various precepts of "women's liberation." From my small experience with the review of the review of the review of *Open Marriage*, I'll have to agree with that analysis.

Wattenberg demonstrates the amazing fact that the majority of women are against "liberation," the majority of men are *for* women's lib, and more women than men are "very happy" in their "role in society" (58 vs. 49 percent).

This fact was further demonstrated by the dual review of *Fascinating Womanhood* and the *Total Woman*, reviewed by women, in a previous *Bulletin*. In that regard, let me offer a brief review of *their* review: please read a delightful little fiction mystery entitled, *The Stepford Wives*, by Ira Levin. It is in paperback (or in your library). You can read it in a couple of hours at most. It's quite an experience.

To quote its promotional copy, "Read it . . . if you dare!"

— Gary Alexander  
PT Associate Editor  
Pasadena

## LETTER COMMENTS

(Continued from page 120)

waited so long to respond to your letter. I have seen several things in my character which I must change. Through your sermon I feel much closer to God and the Work."

"How we needed that sermon! After 13 years in the Church we had just assumed you *knew* we were behind you all the way — even though we don't write back or send money (I am married to an unconverted man). I hope I am never guilty of this again."

"I am ashamed to admit that I haven't been sacrificing to give to the Work. I have excused myself because I don't have an income of my own, but I should have been giving even the smallest



amounts. Thank you for helping me to see."

"Unfortunately I thought that my sending a letter or not sending one wouldn't matter all that much — but I was wrong. It does matter since it reflects an attitude of where one is putting his heart. Thank you for the correction. In the future I don't intend to be so lax."

"Being a poor letter writer, I refused at first to see why I should write. All of a sudden it came to me *why* I should contact you, or you wouldn't know how I feel. I'm guilty of taking you for granted. I repent of this."

"We were in the Auditorium and heard your sermon. I was also among the 50% who hadn't responded. We now realize that if one wants to give, there is always something to give."

"Your sermon was most inspiring, fruitful and reforming. I truly needed to hear it and believe we should hear from you more often than we do! I can truly say that my heart is with you *all* the way."

"We are guilty of not responding to your letter and we are sorry. Your sermon, 'The Spirit of Giving,' was so inspiring. We didn't have anything to give — then we saw this ad about selling silver coins. We happened to have four silver dollars and a few coins. We received nearly triple their face value. You'll find it enclosed. Because of your sermon we understand better about giving."

"Giving has been somewhat a sticking point to me, but your sermon helped me a great deal. I'm very sorry I've been negligent in 'communicating' with headquarters. I always felt just a Thank-you note would just be a nuisance for Mail Receiving. I'll mend my ways. Thank you."

"I sat through Sabbath services knowing I was one of the 50% who hadn't responded to your letter — neither by letter or check. But, know this, we are 100% behind you and do pray always for you both, even though we are unable to help much in other ways. We are sorry for our lack of communication."

#### **Having Difficult Financial Problems and Ashamed to Respond Without Money**

"We didn't respond even though we did want to very much (with an offering) but our expenditures at that time completely exhausted our savings account. We felt very sorry. I put the envelope with my bills determined not to send it out empty."

"We were privileged to hear your sermon last

Sabbath, by tape. I realized too often my mind wants to look at my own problems. Your sermon made it clear that judgment will be dealing with giving, not what I can do for myself in this life. Thank you for that sermon."

"I'm truly ashamed that I didn't send this offering sooner. I had the envelope on my desk and was putting one dollar in each week (waiting to get enough to send). I know now I should have sent it immediately instead of trying to build it up. May God and you forgive me for procrastinating. God called us to do the job now, not later. Really enjoyed hearing you even though you stepped on my toes a little!"

"I just plain *didn't have any money*. I felt so guilty after your sermon I thought I should write a letter of explanation and encouragement. I just picked up an old letter to throw away. Wondering why I had kept it, I opened it and found a dollar inside. I have no idea where it came from but I have an idea it was meant for the Work. I'm glad it's something even though small. Your postage was reimbursed at least!"

"After hearing Mr. Armstrong's taped sermon I feel so badly over not sending a reply back. At the time I thought I couldn't spare any extra but here's a check. I think we usually can do a little more than we think."

"We are farmers and our costs have doubled (and in some ways more) in the last ten years. We hope the sermon will help us all to send in more and oftener. With expenses so great it hasn't been possible but we will pray God will bless us all and make it possible. We are only paid when we sell lambs or wheat."

"Money is tight with us and I keep whatever change I can in a little box inside my tool box for cokes at Work. I decided to send that money in because I don't need the coke but I do need God's Work to be finished."

"I feel very ashamed. I'm one of the 50% who didn't respond. I didn't have any money to send last month because of my large Real Estate taxes. I'm enclosing my gift of \$50 — I wish it could be more!"

"I am on welfare and this is all I had left after paying bills. I know now that this is the most important Work on earth; it is God's Work and God is working through you. I know that God means what He says and will take care of us."

"This is the first time we have written since

coming into the Church. After hearing your sermon we had to write to let you know how ashamed we are for not responding to your letters. The time for action has arrived. Enclosed is an offering to our Great God."

"I feel like a clod for not answering your letter. I reasoned, my husband has been out of work four months, we are sending in tithes and offerings, what more can we do? So, I didn't reply. This letter comes late, but I'm not sending that reply. I'm sure our circumstances aren't any worse than many of the brethren. This contribution is sent with a remorseful, but willing heart. All future letters will bring replies."

"After hearing the taped message, I must repent of thoughtlessness. I have been unemployed for a year. When I received your letter I merely considered my own plight and didn't answer. Please accept this small token of my humiliation. We love you more for showing us our shortcomings."

"At this point I'm jobless and unable to give at all, not to mention what I'd like to give. I was embarrassed while at services because I knew what side of the percentage scale I was on, and I want to say Right Now! Mr. GTA I'm with you all the way!!!"

"I heard your tape at Sabbath services. I want you to know I'm with you all the way. I don't have an offering to send at this time but I didn't want to wait any longer. I know this is the only Work on earth that is the truth!"

#### **Responded Another Way — Not Realizing It Would Not Be In the Count of the Current Letter**

"We are sorry for the delay, we misplaced the envelope. We sent a \$250 offering last week; please add it to the tally that came in these envelopes."

"Please forgive me for not sending in the envelope, I misplaced it. When I heard your tape I realized it was to be included in the total count. I searched until I found it. Here it is, better late than never. I'm 100% behind the Church."

"After hearing your sermon maybe I can excuse my negligence — I did send an offering commensurate with my status as a poor student, in response, but in another envelope (hoping to save the work a *dime*) I threw that envelope away. Now, it will cost me a dime to register my response! I should have done it at first."

"We're very sorry we didn't answer your letter.

However, we did add an extra offering to our tithes that week. We didn't use a special envelope though or write a note."

"I guess you could call my sin one of omission. I thought I'd be doing the Work a bigger favor by just sending in my tithes and offerings in the same envelope. I usually do but, hearing your sermon I now realize you want to see if we are supporting this Work wholeheartedly. Well, thanks to God and your sermon I'm going to change my ways and I apologize."

"After hearing your sermon I looked for the envelope you wanted. I responded to your letter but I used another envelope. I'm sorry the check was not counted in response for not using the postage paid envelope. I want you to know I'll continue to support the Work as I am able during 1975."

#### **Do Not Want to Be a Bother — or Cost the Work More Money So Didn't Respond**

"Most of us don't write in because we don't want to cost the Work more time and money, and be a bother. Rather foolish we realize, now that we've heard your great sermon."

"I did send the Work some money in December, in response to your letter. But, I didn't use the postage paid envelope you sent me. I thought maybe I could save the Work money — a few cents postage by using my own envelope and stamp. I'm using it now to show you I am 100% behind you. Your 'Personal' letter to Members means a lot to me!"

"Thank you for your sermon on 'giving.' We didn't realize that the responses would be counted by the percentage of returned 'franked' envelopes. When that letter came we promptly sent an extra offering in a regular envelope — thinking we'd save the Work the 10¢ postage. Ten cents that could be used to send someone else a letter. We are behind you and thrilled with the strides ahead in the many exciting new directions."

"Just heard your sermon on 'giving' and was it inspiring! You hit home when you reprimanded us. I feel personally that the Work is more important than you and your staff spending time reading all the letters you get. Now I know communication is the only way you'll know we are behind you. Please write an article how this mail is taken care of (read, etc.) so I won't worry about wasting precious time and money for the Work."

Missing

Missing

# Ministerial Education & Training

## THE ESSENTIAL ELEMENTS OF FAITH

All of us in the ministry have studied and taught a great deal on the subject of *faith*. Through the years thousands of sermons have been preached and dozens of articles written on this vital subject. Faith is absolutely essential to salvation. Paul boldly asserted in Hebrews that "without faith it is impossible to please Him."

Yet, we know that "simple" faith, of and by itself, is not sufficient. James plainly stated that "faith without works is dead." And, we have asserted for years that more is required of a Christian for salvation than a mere intellectual recognition or emotional "acceptance" of Jesus Christ as the Son of God and Saviour of the world.

The key to unravelling or clarifying the apparent ambiguity in the minds of so many in the world today may rest in an *analysis* of faith from the point of view of discerning the difference between perfect and imperfect faith (Jas. 2:22).

Earlier in this column we published an article on *attitude* — showing what an attitude is, how it is developed, and how it may be modified. A great deal of research has been done by many in an effort to measure attitudes and today most who work in this field agree that attitudes may be perceived as having three components. They are:

1. Recognition
2. Evaluation
3. Action or Motivation

This terminology simply gives specific definition to qualities or factors that have heretofore been generally *recognized* but perhaps not defined *per se*.

The fascinating point to this is that *these same components* are found in *faith*. "Simple faith" may have only one or two components while "*perfect faith*" has all three.

The presence and significance of these components can best be understood by illustration.

### Recognition

The recognition component can be described as an intellectual belief in the existence of something. Hebrews 11:6 states, "for he that comes to God

must *believe* that He is. . . ." To recognize the existence of God as a personal being is an absolute requirement. Yet, it is not enough, for James said, "Thou believest that there is one God; thou doest well; the devils also believe, and tremble."

Obviously this is still an incomplete or imperfect faith. What else is needed?

### Evaluation

The evaluation component has to do with the relative *value* we place on whatever is the object of our faith. And that *value* is determined by how we can be *affected* by the same object of our faith. This is much more than a mere intellectual recognition.

For example, if someone showed you a one dollar bill you would *recognize* it as money.

But, if he offered to give you your choice of either a one dollar bill or a twenty dollar bill you would definitely prefer the twenty.

Now, if you were given both the one dollar bill and the twenty dollar bill and then misplaced them in your home, you would search more earnestly for the twenty dollars than for the one.

Here, emotions definitely come into play. Certainly, the more we can be affected, the more intense our emotions will be.

Those who study human behavior have devised a classification system in which *values* were considered to be affective states internalized at three levels of importance. The first level is called the *acceptance level*. At this level an individual is willing to be identified with a value or valued object but motivation is not necessarily present at all.

The second level of valuing was called the *preference level* and this was described as the point at which an individual begins to actively seek out the value or valued object. Some degree of motivation is present at this level.

The third level of valuing was called the *commitment level*. At this level of valuing the individual is described as "constrained to win others to his point of view." The Apostle Paul was a superb example of this kind of commitment. "And when Silas and Timotheus were come from Macedonia, Paul was *pressed in the spirit* and *testified to the Jews* that Jesus was Christ" (Acts 18:5).

Obviously there is plenty of commitment. And this commitment level of valuing automatically involves the third component of faith which is the *action or motivation* component. Or, to put it in James' terminology, "works."

### Action

"... by *WORKS* was faith made *perfect*." "For as the spirit without the body is dead, so faith with-

out works is dead also." Or, to put it another way, James is saying that genuine, perfect faith will result in *action* that is consistent with the value placed in the object of that faith.

Let's refer again to Hebrews 11:6 and see all three components present in the faith which is required to *please* God. "For he that comes to God must *believe* that He *is* [recognition], and that He is a *rewarder* [evaluation] of them that *diligently seek* him [action or motivation]."

Since James had so much to say about faith let's look at the examples he gave. We will see examples of both perfect and imperfect faith.

"What doth it profit, my brethren though a man say he hath faith, and have not works? can faith save him?"

"If a brother or sister be naked, and destitute of daily food,

"And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

"Even so faith, if it hath not works, is dead, being alone" (Jas. 2:14-17).

Here was an imperfect faith. The individual was willing to recognize and be identified with the *value* of supplying food and clothing for a needy fellow human being. He even indicated a *preference* that the needy should be "warmed and filled." But, there was no commitment and no motivation. His value level was not very high.

On the other hand Abraham exhibited a *perfect* faith.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?"

"Seest thou how faith wrought with his works, and by works was faith made perfect?" (Jas. 2:21-22.)

Abraham *believed* God existed and he believed the promise that through Isaac God would raise up a great multitude of descendants. Further, he placed such great value on his relationship with God and the promises given that he was totally *committed*. This commitment motivated him to the *ACTION* or "WORKS" by which his faith was made perfect.

Let's note another example demonstrating that the Apostle Paul was one who definitely operated at the *commitment* level. "Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts 21:13). And Paul exhorted all Christians to

be equally committed. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

An interesting question is, at what level of faith does one actually become a Christian? So many have been told, "Just believe on Jesus and you shall be saved." But the demons believe. "And, behold, they cried out, saying, what have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" (Matt. 8:29.) Simple, intellectual recognition of Jesus as the Christ and Son of God is not enough.

Romans 10:8-11 is one portion of scripture often quoted but frequently misapplied.

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach:

"That if thou shalt *confess with thy mouth* the Lord Jesus, and shalt *believe in thine heart* that God hath raised him from the dead, thou shalt be saved.

"For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

"For the scripture saith, Whosoever believeth on him shall not be ashamed" (Rom. 10:8-11).

Confession with the mouth represents the recognition component, but in addition to that is belief from the heart that God raised Him from the dead, which is definitely evaluative, since God can also raise us from the dead through Jesus. The action component is that one who believes in this manner will *attain unto righteousness* and *not be ashamed*.

So, this belief leads one to a way of life that can be described as righteous and an assurance of an ultimate reward so that even if one should suffer opposition, scorn, ridicule or persecution he shall not be ashamed (Ps. 25:2-3).

Paul gives us yet another example of this perfect faith in II Timothy 1:12. Again we can see all three components are present.

"For the which cause I also suffer these things: nevertheless I am not ashamed: for *I know whom I have believed* [RECOGNITION] and am persuaded that he is *able to keep* [EVALUATION] that which I have *committed* [ACTION] unto him against that day."

Many other scriptures indicate this same structure in perfect, saving faith (Eph. 3:14-19; Gal. 5:6; Rom. 4:19-21; Heb. 11:13-14).

Alfred Adler once said that when he was able to determine what a man values he was able to pre-

dict what he would be doing. Long before Adler, Solomon said, "as a man thinks in his heart [values] so is he" (Prov. 22:3).

And Jesus pointed out in Matthew 6:24 that no man can serve or place value in two contradictory masters. He cannot commit himself to both.

Again, let's ask the question, at what point does one actually become a Christian? More than mere recognition is required. More than preference too it would seem. There must be commitment that leads to *ACTION*. "Faith without works is dead."

But, other scriptures indicate that a person can be zealous to do *many* works yet something is lacking in the *quality* of faith relating to *recognition* and *evaluation* which renders their "works" futile (Rom. 9:30-33; Rom. 10:1-3; Matt. 7:21-23).

To each of the seven churches in Revelation, chapters 2 and 3, Jesus said, "I know your works."

But these churches represented various flaws as well as good qualities.

So, just as faith without works is dead, we can also say that works without faith is futile.

It is *not and cannot* be the purpose of this article to say precisely at what point someone is considered a "faithful growing Christian." Only Jesus is the judge of that since it is by nature a highly subjective and individual judgment (Rom. 14:4, 10-13).

But as ministers of the gospel, our entire service to the church depends on our understanding faith, possessing faith, teaching faith, inspiring faith.

The "tools of our trade" are not hammers, saws, shovels, tractors, computers, etc., but spiritual qualities. And *FAITH* is certainly one of the most essential qualities of all. We must *have* it, *exemplify* it, *teach* it, and *inspire* it.

The *success* and *happiness* of the members of our congregations, as well as their *salvation*, depends upon their faith. And their faith may depend in large measure on *our* faith as their ministers.

Hopefully, with a more precise understanding of faith itself we can, individually, examine the quality of our own faith and show God's people how to evaluate their own faith to be sure it includes all three of the basic components in right measure.

In I Corinthians 13:13 Paul said, "And now abides faith, hope and charity, these three; but the greatest of these is charity."

Perhaps, even here, we see defined the elements of perfect faith. "Faith" involving recognition; "hope" indicating a very high value level; and "charity" representing both faith and hope in action.